Constitution Review Commission

Collated Field Consultation Documents

(Team 2)

Prepared by the Legal and Policy Secretariat Team

18 July 2026

Summary

This file contains a compilation of all documents in relation to the nationwide consultations that were conducted by Team 2. The compilation comprises of attendance sheets, transcripts and written submissions. Due to the volume of the material, it has been divided into four volumes.

For the purposes of the record, the consultation that was to be held at Vatulele on 5 May 2026 was vacated due to adverse weather conditions and the consultations that were scheduled to proceed in Beqa (Rukua Village Hall and Dakuibeqa Village Hall) were held on 5 May 2026 and not 4 May 2026 as previously scheduled for the same reason.

Additionally, a consultation was organised and attended to by Team 2 on 23 May 2026 at Bulileka College from 6.00pm to 8.00pm, however, no participants turned up.

On 1 June 2026, Team 2 attended a consultation scheduled for 10.00am to 1.00pm at Nakavika Village Hall in Namosi, however, participants requested to submit their written submissions at a later date and did not make any oral submissions. Till date there have been no written submissions received.

The information contained in this document has been compiled from submissions received from members of the public, together with the records available at the time of preparation. While every reasonable effort has been made to ensure the accuracy and completeness of this compilation, there may be instances where a submission has been omitted or where the record does not fully reflect all submissions received.

Should any omissions or discrepancies be identified, a supplementary list may be prepared, where necessary, to ensure that the record is as complete and accurate as practicable.

Collated Field Consultation Documents

Team 2

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22.	Bukuya Village Hall	04/06/2026	692
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26.	Yalobi Village Hall	09/06/2026	885
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Rukua Village Hall

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Rukua Village, Bega.

DATE: 5/5/26 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	Epeli Sem	71	(optional) 9771529	Rukua Bega	Ravirawi	Turaga		Esem
2.	LIGANIU ANANAIASA	60		Rukua Village, Bega	✓	TURAGA		[signature]
3	Vilimoni Navuso	80		Rukua	✓	✓		[signature]
4	Joracani Dabea	78	9642592	Rukua	✓	✓		[signature]
5.	AKARIVA RAGOGO	76	8678860	RUKUA, BEGA	RAVIRAVI	TURAGA		[signature]
6	ALIPATE VITUKAWKU	79	2492416	Rukua, BEGA	RAVIRAVI	TURAGA		[signature]
7	Soimali Tone	80	[illegible]	Rukua.	Ravi Ravi			[signature]
8	Ratu W Veidovi Liuliu Ni yavusa	64	—	Rukua	Raviravi	Turaga	—	Weidovi

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: RUKUA VILLAGE Community. DATE: 05/05/26 TIME: 10am to 12pm

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
09	Rupeni Velinikoro	50	8992704	RUKUA VILL BEQA.	Raviravi.	Turaga		[signature]
10	Orisi Veidovi	35	2080934	Rukua Village Beqa.	Raviravi	Turaga		[signature]
11	Jonacani Dabba	55	7896266	RUKUA VILLAGE BEQA	RAVIRAVI	TURAGA		[signature]
12	Josua Toroca	39	2375344	NAWAISOMO BEQA	Raviravi	Turaga		[signature]
13	Navitalai Durusolo	65	9417595	RUKUA VILLAGE BEQA	RAVIRAVI	TURAGA		[signature]
14	Sakeo Ravono	33	2435943	Rukua Beqa	Raviravi	Turaga.		[signature]
15	Saimoni Bulivin	59	9971279	Rukua Beqa.	Raviravi	Turaga		[signature]

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Rukua village, Bega DATE: 5/5/26 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
16	RATU SISA TUICAKAU	38	8076125	Rukua	RAVIRAVI	Turaga	ITAUKEI	[signature]
17	ILAITIA SESE	77	9704622	Rukua	RAVIRAVI	Turaga	IT	[signature]
18	MEREWALESI SIVO	63	9036005	Rukua	Raviravi	Marama	I TAUKEI	[signature]
19	LATILETA VUNIMOLI	70	9141808	RUKUA	RAVIRAVI	MARAMA	I TAUKEI	[signature]
20	Lusiana Vatutei	29	8702233	Rukua	Raviravi	marama	I. Taukei	[signature]
21	Unaisi. Rogonua	41	8360641	Rukua	Raviravi	m	ITAUKEI	[signature]
22	Ulamila Dicake	35	9664152	Rukua	Raviravi	m	Itakei	[signature]

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Rukua Village, Bega DATE: 5/5/26 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
23	Maria Makatoa	36	9595341	RUKUA	Raviravi	Marama		Maisagale
24	Akanisi Drugu	54	7968665	Rukua	Raviravi	Marama		Drugu.
25	Seini Tinai	18	2507031	RUKUA	Raviravi	Marama		Tinai
26	Salome Tamaniralu	16	9916876	Rukua	Raviravi	marama		Tamaniralu.
27	Ananaia Jioji	40	2957884	Rukua	Raviravi	Turaga		[illegible]
28.	Vilisi Lewaiki	67	9795083	/	/	Marama		[illegible]
29	Ravika Delure	50	9678667	Raviravi	Raviravi	Turaga		[illegible]

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Rukua Village, Bega DATE: 5/5/26 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
30	SAMANUNITA R	58	2996412	Rukua.	RAVIRAVI	NARAMA	ITAUKEI	
31	Viano R.	65	9917595	Rukua	RAVIRAVI	MARAMA	ITAUKEI	
32	KALESI LIKU	70		Rukua	RAVIRAVI	MARAMA	ITAUKEI	

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

Transcript

Rukua Village
Date: 05-05-2026

Mr. Moce: The Turaga na Tui Rukua, we seek your approval to start with our meeting. The Turaga Bale of the Vanua, Duruvesi, Turaga Tui Rukua, Raralevu Turaga na Tui Raviravi, Mata ni Koro Nawaisomo and all members of the 2 Tikina present this morning. On behalf of the members of the Constitution review commission. It is my honor to relay you the process of our meeting. I'm Samuela Cama, From Kadavu. On behalf of the chair who is not present today we hear with you two members of the commission. Acknowledge the vanua for opening doors to us this morning. We apologies this morning as we are supposed to arrive yesterday but due to the bad weather, we were not able to arrive this morning. I wish to advise the process of our meeting this morning. The program for our discussion, we apologies that it will be held only in English.

The two 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 wish to 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 by the end of August this year. 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.

Dr. Fatiaki: The Chiefs of Beqa, ladies and gentleman it is my greatest pleasure this morning to welcome you all and thank you for coming to this morning consultation. My name is Dr. John Fatiaki I'm a medical practitioner I'm a Kai Rotuma from Motusa, Rotuma and my colleague Dr. Neelesh Gounder from Nadroga.

Before we go on to the consultation proper, I would like to extend my very sincere apologies on behalf of the Constitutional Review Commission to you all for the absence this morning of our Fijian ITaukei member, Dr. Unaisi Nabobo, who at the 11th hour had an emergency and was unable to come with us for our consultation

today. We have been appointed by His Excellency the President to review the 2013 Constitution, which is the supreme law of the land.

The reason we have been asked to review the 2013 Constitution is that it did not follow the normal process by which the supreme law of the land is made. We have been asked to seek wide consultation with all the people of Fiji to ask them what in the 2013 Constitution they would like to keep, what they would like to add, and what they would like to remove. We have 12 terms of references as to what we should look at particularly, and three of these relate very specifically to the protection of ITaukei and Rutuma lands and seas.

We will be traveling throughout Fiji throughout all of May, June, and come back to Suva, in July. We hope in July and August to be able to put together the wishes and wants of the majority of the people of Fiji. We will then prepare a report that will amend or change or add or to remove from the current 2013 Constitution according to the wishes of the people, and that report will be given to His Excellency the President at the end of August this year.

Our work as commissioners will end there. The decision to take our report further will rest on the President and the Government of Fiji. If they accept our report and wish to change the Constitution, they will be required to make an Amendment Act and pass it by two-thirds majority in Parliament, and 50% majority plus one majority in a referendum.

Our first group who have submitted with us was the Bose Levu Vakaturaga, and we have also consulted with the Ministry of Itaukei Affairs, and we have all their submissions with us. We have received guidance from the Supreme Court of Fiji that essentially every part of this Constitution can be reviewed. The only chapter that we have been advised to be cautious about is that of the immunity provisions for all acts that have been committed prior to the writing of the 2013 Constitution.

I would like to thank you again for your patience, and I now open the floor for you to tell us what you think we should add, keep, remove, or whatever from the 2013 Constitution, which is the supreme law of Fiji. Thank you very much.

Josua Toroca: Thank you we apologies that only a few of us from Nawaisomo are here, but I'm here representing them. Firstly, is the removal of the surfing decree. Secondly the traditional rights of the owners of the qoliqoli to be brought back, also for the rights of landowners from the surface right to the bottom of the land. And to also bring back the declaration that Fiji is to be a Christian state. And also to delete all the laws that were brought by the last administration of Voreqe Bainimarama. This concludes the report from Nawaisomo. Thank you very much.

Alipate Vitukawalu: My Name is Alipate Vitukawalu and I'm from Rukua in Beqa.The first recommendation is about the rights of the land, as alluded to earlier by the headman of Nawaisomo. So if there are minerals found in the land that belongs to the landowners, the lease is only being paid to the surface lease. So we are requesting that if there are any valuable minerals that are found below the surface, part of the royalty is to also go to the landowners. All the fishing rights, the fishing boundaries that belong to the landowners to return to the landowners.

Because right now it belongs to government. So we are requesting that all the rights of qoliqoli to return to the owners of the fishing boundaries. Now what is happening is that those that want to fish in the area, they are requesting the village chief to fish and they are given licenses from government. But it's different from how the land is being tenured and leased. So they request that the rights of that qoliqoli to belong to the qoliqoli owners.

Our third submissions are those that own hotels. So those that come in to build hotels and invest in hotels, they come in and lease the lands and then they build the hotels. They get the revenue from this venture and then after a while they sell that lease to some other investors. So, if the hotel owners sell those properties, then part of that profit should also go to the landowners. Fourthly, to strengthen the laws about drugs and abuse of drugs. Yes.That's all from us. I have a question whether the constitution can change.

Dr. Fatiaki: Thank you for the question. Specifically whether this constitution can be changed. I've said it before, I'll repeat it again and it will be translated. We have been given an opinion from the Supreme Court that says that the constitution can be changed. That's the first part. The second part is we have been engaged by the president to look at what parts of the constitution should be

changed. My understanding is that all of the constitution, except for the immunity clause, is open to some form of change. But after we get all the changes that people in Fiji want, and give the report to the president, our constitution has no more power. It is then in the government's hands and parliament's hands to effect change. They are the only ones who can change the constitution by law. We can take everything we hear here and all over Fiji and we will take it. Everything you say here will be taken into account. We will draw up all these changes in a constitution review report and then it will go to the president. Beyond that, we have no power. Thank you.

Vilisi Lewaika: I have a question. They have rights to change the constitution.

Dr. Fatiaki: I repeat, if the question was do, we have rights to change the constitution, the answer is yes. Absolutely.How it happens is we will write the report that says all the things that we want to change in the constitution. That could be all of the constitution. Even the name of the constitution could be changed. But the actual process of changing it goes to government and the parliament. And they have to then take it and change it. Our constitution review commission can't do that.We can only review the constitution.

Vilisi Lewaika: About the women in the village and their position and most of the time the position to lead the tribe in the village given to man and also could be allowed for women to be in that position and assist in leading the vanua.

Dr. Fatiaki: Thank you for the question. The real answer is that the constitution is the supreme law of the land. And in parts of the constitution, there are specific parts that we call the bill of rights. Which is all these laws that tells people what you have a right to. What you are entitled to.Under the bill of rights, there is one that refers to discrimination on the grounds of sex, gender. And on that basis, it is already in the constitution. The decision, though, about how the villages are run is at the law of the provincial and governance laws of maybe for the villages.

And that comes under laws that are enacted under the iTaukei affairs. It does not involve the law of the constitution as such. There are certain things that because the constitution is the supreme law of the land, we do not wish to put into because we think they are better handled by the people in the villages.

There are certain things that because the constitution is the supreme law of the land, we do not wish to put into because we think they are better handled by the people in the villages. If we were to write something like that in the constitution, it would have to apply to all women and all communities in the country, not only iTaukei villages. And therefore, that constitution has to be for everybody, not only for decision-making of women in the village setting.

If there is going to be changes made to the constitution, you're recommending that there be a law that stops all government overthrow?

Dr. Fatiaki: Let me just understand that question again. It is a request that the constitution incorporate that there will be no further coups or overthrow of laws or government.

Yes, it has been proposed. The proposal was more along the lines of making sure that anyone who was involved in a coup is punished and that there's no immunity. They cannot hold any office, they cannot work for government. That has been the proposal. Obviously, when somebody conducts a coup, they break the law. And if they break the law, we can't put a law that tells them not to break the law because they know they should not break the law.All we can do is punish them. Thank you.

Alipate: Thank you. I have a proposal about FICAC. It is seen that FICAC Is also carrying out duties that are carried out by the police. They are doing the same work and it is recommended that FICAC be abolished.

Dr. Fatiaki: Thank you. Just for general information, that has been brought up to us by other people. And we will certainly take that very seriously.

Marika Delana: My name is Marika Delana I'm the headman of Raviravi and our first proposal is the rights of landowner from the sea to the land and below. Secondly some yacht use to birth at the their sea if rights be given to villagers to investigate that yacht.

For the birth certificates, for those that are registered at the Registry of Births and Deaths and Marriages, that it correctly states the village of Nawaisomo in the birth certificates and not

the village of Raviravi. The next process is the identification of the birth certificate and the name of the For the birth certificate, the name of the birth certificate and the name of the birth certificate. For the birth certificate, the name of the birth certificate and the name of the birth certificate.

The next proposal is on the village boundaries and land boundaries, if it could be regularly surveyed and clearly marked to form the correct ownership of those lands. If the education system could be strengthened to strengthen the learning of vernacular language in all the schools and programs that are provided by government. That's all from the village of Raviravi.

Dr. Fatiaki: Thank you, the headman of Raviravi Village. In respect of your specific comments, if I could just allude to the rights of resource owners of the land, sea, sky, that is something that we have heard repeatedly. It's been brought to us by the GCC and the ITaukei Affairs, and I have no doubt that with the terms of reference from the President asking us to ensure that we enshrine it in the Constitution, that that will be something that we will seriously consider and likely to do.

The last three issues about the registrar errors, the village boundaries and land boundaries and the education system are areas that would not come under directly our work in the Constitution. They would be addressed by the respective laws and legislation in the various acts that govern those parts.

However, having said that, because these government departments come under the Constitution, under the Public Service Commission, we will certainly make sure that they know the areas that are weak in what they do in terms of their performance under their respective acts. We also have been asked not only to reintroduce the GCC into the Supreme Court of the land, the Constitution, but we have also been asked by various stakeholders to reintroduce provincial administration in the villages. I bring this up to address the second point you brought up, which was about yachts who berth in your waters.

The powers to be given for investigation and enforcement can certainly be done, as they currently do for fisheries, where fisheries makes fish wardens who can go and check boats that are fishing. I have no doubt that the police could give a policing role for village policemen, village wardens, to be able to go and

investigate a yacht that is moored in your waters. Again, these are areas that can be done.

Jonacani Dabea: My name is Jonacani Dabea of Rukua Village. My first proposal is on the election constituencies if it could be revert back to the former method that it was conducted where they have constituencies and representatives as the current process does not give clear representation of their village or area but they are lucky one of theirs was able to be in parliament. Second proposal is the election registration. Most of the time the election are conducted in the village most of them are incorrectly registered. That is all.

Dr. Fatiaki: Thankyou the issue of the election system or the election to parliament had been brought up so many times. Everybody we have heard from do not want the current system they wanted the one constituency's so you know who you have voted for.

They are currently done in fisheries, and I have no doubt that the respective government departments can do it if that's what we wish. mitigate the challenges that they face with the law enforcement. Another proposal is for the review of the rights of children.

Jonacani Dabea: Bula Vinaka my name is Jonacani Dabea my first proposal is If the election to be turned back to the former where they have constituencies representatives of constituencies as the current process does not give a clear representation their village or the area but they like that one of their representatives manage to get into parliament.

Second proposal is election registration, most of the time registration conducted in villages, most of the villagers are incorrectly registered.

Dr. Fatiaki: Thank you, in regards to that the issue of the election system and the election to parliament has been brought up so many times. Everybody that we have heard from do not want the current system they want the one with constituencies so you know who you have elected for and I have no doubt that this commission will take that as a very important wish, because we ad not had anybody that they are happy with current election system. We only heard people tell us they want to go back to the previous one.

Jonacani Dabea: Another proposal that the election office to be governed by the Electrol commission and not governed by the minister as in the current format.

Dr. Fatiaki: Thank you, the voting issue have been brought up ,the issue of election commission has been brought up and the election process looking through by the minister. This are being brought up before and we will look into that because the electoral commission comes under the constitution review. We have also received submissions that we will add on to our amended 2013 constitution.

Jonacani Dabea: Another proposal is the protection of citizens with regards to the roles of the police. If the police could be armed so that they can mitigate the challenge they face with law enforcement. Another proposal is the review on the rights of children. Now that the children have a lot of rights and that corporal punishment is not allowed.

Dr. Fatiaki: Thank you very much. We have had some very heated discussions about this topic. It has certainly been brought to our attention and there is a passage in the Bill of Rights, I forget the section, that does not permit physical violence to children. And it is that passage that has been used to prevent corporal punishment. Fijian Teachers Association and other people have spoken to us about it and there is no question that it is something that a lot of people feel strongly about.

If you hadn't asked, I was going to ask all of you to show in your hands how you felt about corporal punishment. But you brought it up, I might ask us to do that after this. Following on from that, could I ask please, if I could get a show of hands for everybody who would like us to remove from the Bill of Rights this provision that does not allow physical punishment and allow corporal punishment in schools by parents.

If there is no other questions at this stage, I would like to bring up another issue that has been discussed a lot. That is the use of the name Fijian.The Constitution says everybody who lives in Fiji shall be called now a Fijian. Before that, we know that a Fijian was in Itaukei. That is no longer the case in the 2013 Constitution. We have had a lot of people talk to us about it. I would like again, from a show of hands, from everyone here, if you would like Fijian to be reserved for Fijians. If you support that, please put up your

hands. Fijian Itaukei. If you want it to be for everybody else, keep your hands down. Thank you very much. I apologize I bring it here because this is something that a lot of people are talking about. I want to know what the people of Beqa think. You have indicated your thoughts and I appreciate that. Thank you very much. Thank you very much.

Mr. Moce: Thank you we will have a break of 10minutes, we just wait for the villagers of Lalati they are on their way

[10 Minutes break]

Mr. Moce: Before we start with our meeting today, I would take this time to acknowledge the ladies of Rukua for the nicely made breakfast this morning. We sincerely appreciate you all. Now the submission is open again for you to give your views on the 2013 constitution.

Dr. Fatiaki: People of Beqa, while we're waiting for another question, I would like to put to you the issue of the composition of Parliament. This is an area that other people have brought up with us. Before, we used to have a Parliament that had two houses, a lower house that was elected and a Senate that was appointed. The current Parliament we have is only one house, and that was the elected one. A lot of people have come and asked us to reinstate the other one.

Jonacani Dabea: Our propose is to bring back the senate at the upper house, so that all those discussions and laws that are passed should go through the Senate like it was before. Another, the proposal is to extend the term for government from four years to five years, so that there is ample time for them to make changes to what has been done. The proposal is to have the president to be elected by the people and not elected by parliament, so that the president represents the people. Another proposal is the usage of mobile phones. There can be limits to the age of those that are allowed to use mobile phones in view of the excessive use of mobiles by our children.

Mr. Moce: What is the age group you think to be start using mobile phone.

Jonacani Dabea: 16 years.

Dr. Fatiaki: There is another area that has been brought up, and that has to do with the voting system. Now, we understand that you've already told us that you want constituencies. That's clear. That means the representative is your representative from your particular constituency.

But how the actual voting system is done, this is going to be difficult to explain, so I'll do it as best as I can. Before, the election of a person was what they call first past the post. If you had, say, four people, you had their photo, their name, maybe their party, one, two, three, four, and you just ticked which one you wanted. Whoever got the most ticks, they won. That was the first past the post system.

Later on, they introduced another system, I think in 1997, which is what they call a proportional system. Instead of just ticking one, you gave them numbers, number one, number two, number three, number four. That would require people, after they counted the first number ones, if the first number ones did not get half the vote, they would then take the number twos and put it to the number ones. That was called a proportional system.

The problem with this system is it can't be giving you the results immediately. The first past the post, you tick, tick, tick, tick. Whoever got the most ticks wins. You get the result immediately. Those are the two basic systems that are available. The one you've got now has got no photo, no name, only one number. Lots of numbers. People have complained about that. I want to know how you feel about the type of voting, how to vote.

Jonacani Dabea: We propose for the first past the post system as it clearly reflects the representation of the people.

Dr. Fatiaki: I've been asked by our secretary to make sure that we reflect the wishes of the people. Can I ask everyone who supports first past the post to please raise your hand. Now it's our level. Thank you.

There's another contentious issue that has been brought to us by a couple of sub-meetings in respect of reserving seats specifically for women in Parliament. I would like you to give us an indication of how you feel about reserving say 20 seats or 10 seats for women only. Because it has been put to us in both the electoral system and in respect of the composition of Parliament. And I

would like to hear what the people of Beqa would wish for. Thank you.

Jonacani Dabea: We propose to reserve 20 seats for women in Parliament.

Dr. Fatiaki: The question now is we would like to ask the women what they think about keeping seats for women or letting it open for anybody.

Women Rep: We agree.

Dr. Fatiaki: Okay, can I get a hand raising please for all those who think there should be special reserved seats only for women in the Parliament. Thank you very much.

Jonacani Dabea: We have one more question. Proposal about the make-up of Senate, if it can have equal representation from the different interest groups in the country.

Dr. Fatiaki: Thank you very much. Because we have a bit of time, these comments are more a reflection, they are not a question. I was the last Senator for Rotuma in 2006. In the Senate we had about ten from the GCC, about four from the Prime Minister, and another four from the Leader of the Opposition, and one from Rotuma. And in that Senate, I found that there was not much politics. People did not vote according to a party. People considered what was best for the country. We did not fight with each other much, and most of the discussions were very cordial.And we had mainly Fijian iTaukei. probably 12, about 5 Indian senators in the Fijian, 1 Chinese, 1 European and 1 Kailoma.

Alipate: The question is if the constitution is going to be changed, whether powers will be put to the GCC

Dr. Fatiaki: Thank you. The terms of reference that I alluded to, the three terms of reference of the 12 that pertain to iTaukei and Ratuman people, one of them is the GCC, this commission is to put the GCC into the constitution as part of the constitution of Fiji, to entrench it is I think the word, entrench into the constitution.

I may just address two of the issues that was brought up by Alipate from Rukua in respect of the hotel owners who lease lands and then they sell the lease to other people without the consent

or compensating the landowners, that issue would not come under the constitution, that would come under the iTaukei Trust Fund Board and iTaukei Land Trust Board acts, so it would not be there in the constitution. However, the request for the qoliqoli rights and all the minerals in the ground, that can be incorporated in the constitution. Right now the constitution says that it will protect, but it does not define it.

We, the Constitutional Review Commission, can define it. We can actually say it so that the laws that come underneath that cannot change it and what I'm hearing from you is that you want it entrenched in the constitution so that the iTaukei Trust Fund Board cannot change it to say that the government owns the minerals underneath. I think it's six feet, under six feet they say that government owns it, but if we entrench it in the constitution to say all the land underneath belongs to the iTaukei people then they cannot change that and that we can do.

Alipate: I'm Just asking about laws and regulations with relation to the lease of hotels and sales of hotels, whether that is embedded in which law, if it is in the Fijian phase law, the act that constitutes the sale of land with regards to hotels, where does that law come from? Thank you.

Dr. Fatiaki: So, my understanding is that in the 2013 Constitution, although they talk under the Bill of Rights and other things to protect indigenous land, they don't actually make a law. They just say to protect. They then go and make the law. The government then makes the law under the Fijian Affairs Act, and that is something that they didn't do.

What I'm hearing is very clear. What you would like to do is to have it entrenched into the Constitution so that the government, never mind what government comes in, cannot change it. And I think that's what I'm hearing, and that's what we are going to be discussing very greatly.

Because there's no question, if we put it into the Constitution that Fijian land, for instance, cannot be sold or leased without the consent of the landowners, then the Fijian Affairs Act cannot change that. And I think that's what I'm hearing, is that you want more entrenchment, not just in words, but by law. And if we put it into the Constitution, then it becomes the supreme law.

Dr. Fatiaki: Chiefs of Beqa and people of Beqa, ladies and gentlemen, I want to say on behalf of the other Commissioner and myself, a very, very big vinaka vakalevu for your hospitality this morning, for coming and letting us know what you feel and what you think. And I promise you that all that you have said has been recorded on video. It's been recorded by our ladies who write for the Parliament, and it's recorded by our other men here.

Everything is on record, and what you have asked for are the things that we are going to be considering. We can't make promises, because there's another five Commissioners in addition to the two of us, but we hear where you're coming from, and we promise you that we will take that message to the Constitutional Review Commission when we convene. And many of what you have asked for, I know others have asked for, I am sure will be included into the Constitution, that we will write.I thank you again for your hospitality. We are grateful for the beautiful morning tea and lunch, and we look forward to meeting again. God almighty bless your people.Thank you.

----------End of Session [5-05-2026] ----------

Submission(s) Received

Vakatutu Kina Constitution Review.

Nawaisomo Village Bega.

1. Me boko laivi na lawa ni Surfing Decree.

2. Me vakalesui na lewa ni qoliqoli mai madela ni wai kina boto ni Sauloa vei ira nai Taukei ni qele.

3. Me vakalesui na lewa ni qele vei ira nai Taukei ni Qele. Mai delani qele kina vei yau bula era tu e loma ni qele.

4. Me bokoci na lawa kece e a mai veisautaki na matanitu nei Bainimarama.

5. Me vakadeitaki ni ko Viti e Vanua Lotu Va-Karisito. Christian State.

6. Me bokoci na Mining Act

TURAGA NI KORO
NAWAISOMO VILLAGE, BEQA
SIGN. [signature] DATE 05/05/26

No.

Date

RATU EMOSI DRAUNINILEVU		11/02/52
REFEKA VAKASAMARAMA.		16/09/56
EMOSI DRAUNINILEVU		
MEREANASI SADANAVERE		19/12/71
SAILOSI QORO TUIVUYA	Tuivuya	03/03/81
TARISI KAKUA BAKEITOGA	Bakeitoga	06/08/78
Tevita Rayogo		17/10/97
EPI DRUGULEVU Lotudina		13/07/81
Asesela Burelevu	Burelevu	12/09/81
TORIKA. VUVUGA.	Vuvuga.	16/3/69.
KEASI. LEWEMBURE	K Lewembure.	23/5.71.
SOLOMONI RAOGO	SRaogo	20/4/1960
VESA. RATULEVU		25/4 1976.
Mereoni Bakeitoga		06/07/2004
Mereani Naioba	Naioba.	30/10/1983
Aritema Nua	Nua.	19/6/81
Salote Finau	Sfinau	19/3/73
Unaisi Bakeitoga	Bakeitoga	28/8/1993.
Sairusi. N		19/11/79
Sekove Lili	Lili	27/03/60
Ravnama Rayogo		28/02/72.
Sekove. Lili #2	Lili	11/03/94
Kiniviliame Nalatu	Nalatu	03/04/86
Pauliasi Naituivau	Naituivau	16/12/85
Ana Roliku	Roliku.	22/09/1987
Manoa, Boca	MBoca	27/02/72
Vasiti Bulaunwaka	VBulaunwaka	05/10/73.
Ro JOSUA TOROCA		15/05/84

TURAGA NI KORO
NAWAISOMO VILLAGE, BEDA
SIGN..... DATE.....

No.

Date

RATU EMOSI DRAUNINILEVU		11/02/52
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Asesela Burelevu		12/09/81
TORIKA. VUVUGA.		16/3/69.
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Mereani Naioba	Naioba.	30/10/1983
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Ro JOSUA TOROCA		16/05/84

TURAGA NI KORO
NAWAISOKO VILLAGE, BEGA
SIGN..... DATE.....

Raviravi Village
Bega
Rewa
05/05/26

Na i Liuliu
Komiti ni Lawa Vakaturi
Vale ni Tabacakacaka
Suva

I Saka

Ni sa bula vinaka. Au volavola tiko yani ena vukudra na lewe ni noqu koro. Na veika keimami gadreva me biu mai se me veisautaki ena lawa ni noda matanitu.

Sa volai toka oqo era e vica na vakatutu keimami gadreva ka vinakata me biu ena lawa ni noda matanitu.

1. Na kaukauwa ni kena taukeni na i yaubula ena keda qele kei na qoliqoli me vakasukai tale mai veikeda na kena lewa kei na kena kaukauwa. Me kua tale ni dua na kaukauwa me tiko tale ena matanitu. Me tekivu mai na dela ni qele me yaco kina boto ni sauka.

Me kau laivi na lawa ni kena biu tiko na kaukauwa ni da lewa ga e 6 na fiti na i taukei ni qele kei na qoliqoli ka lewa na matanitu na kena vo. Na veiyaubula taucoko e laurai ena loma ni qele kei na qoliqoli kavaka kina na maliwa lala me taura taucoko na kena lewa na mataqali se vanua e taukena na qele kei na qoliqoli.

2. Na nodra dau qkele mai na yota ena neimami baravi me biu ena dua na lawa me keimami dau kila na nodra dau mai kele ena neimami baravi. Me tu veikeimami na kaukauwa me keimami cemuria e dua na yota e kele mai ka keimami sega tu ni kila na nona kele mai.

3. Me dikevi tale mada na lawa ni tabana ni justice- Bula, Sucu kei na Mate. Ena gauna oqo ni qai taba mai e dua na i volani sucu e sa volai jiko mai ena yaca ni noqu koro e dua tale na yaca ni koro.

Na i volani sucu taucoko e caka tiko ena gauna oqo e sa volai tiko mai ena yaca ni koro me ko Nawaisomo ka sega ni ko Raviravi. Me dikevi mada na cava na vuni kena yaco tiko na veisau oqo.

4. Na qele boro damudamu me vakasukai tale kina kena i taukei dina. Me kakua tale ni taura tiko na matanitu na kena kaukauwa. E dua na qele boro damudamu e tiko qo ena koro turaga ni noqu tikina ka sa dodonu me vakasukai mai ka sa mai vakavu lega tiko ena kena soli tiko me tara kina na tabana ni ovisa ena noqu yanuyanu se police post. Sa korei me vakasukai lesu tale na qele boro damudamu kina kena i taukei dina.

5. Me biu e dua na lawa ena kena tagomaki, maregeti, kei na vakadewataki ni noda vosa na kawa i taukei. Me laurai vinaka na koronivuli ni vuli torocake ena noda vanua ena vuku ni kena vakavulici tiko na noda vosa ena veiporokaramu ni vuli era cicivaka ena nodra dui koronivuli.

6. Me biu ena lawa ni noda matanitu na kena dau soveataki tale na noda qoliqoli kei na qele. Me oti e vica na yabaki me butuki tale na qele na kena i yatayala kavaka kina na soveataki ni noda i qoliqoli. Sa levu sara tiko na lega e sa laurai ni so e sa yacovi ira tiko na lega ena vuku ni kena cala tiko e so na i tuvatuva e dau muri.

Sa biu tiko yani e 5 na vakatutu ena nodra nanuma na lewe ni nogu koro me baleta na noda lavi vakaturi ni matanitu. Keimami sa nuitaka ni na nanumi na ketekere me baleta na kena. nanumi na neimami vanua kei ira na neimami kawa ni mataka.

Au sa nuitaka ena vuku ni nodra nanumi na neimami kawa ena veisiga ni mataka.

Nomuni Dauniveiqravi
Delana

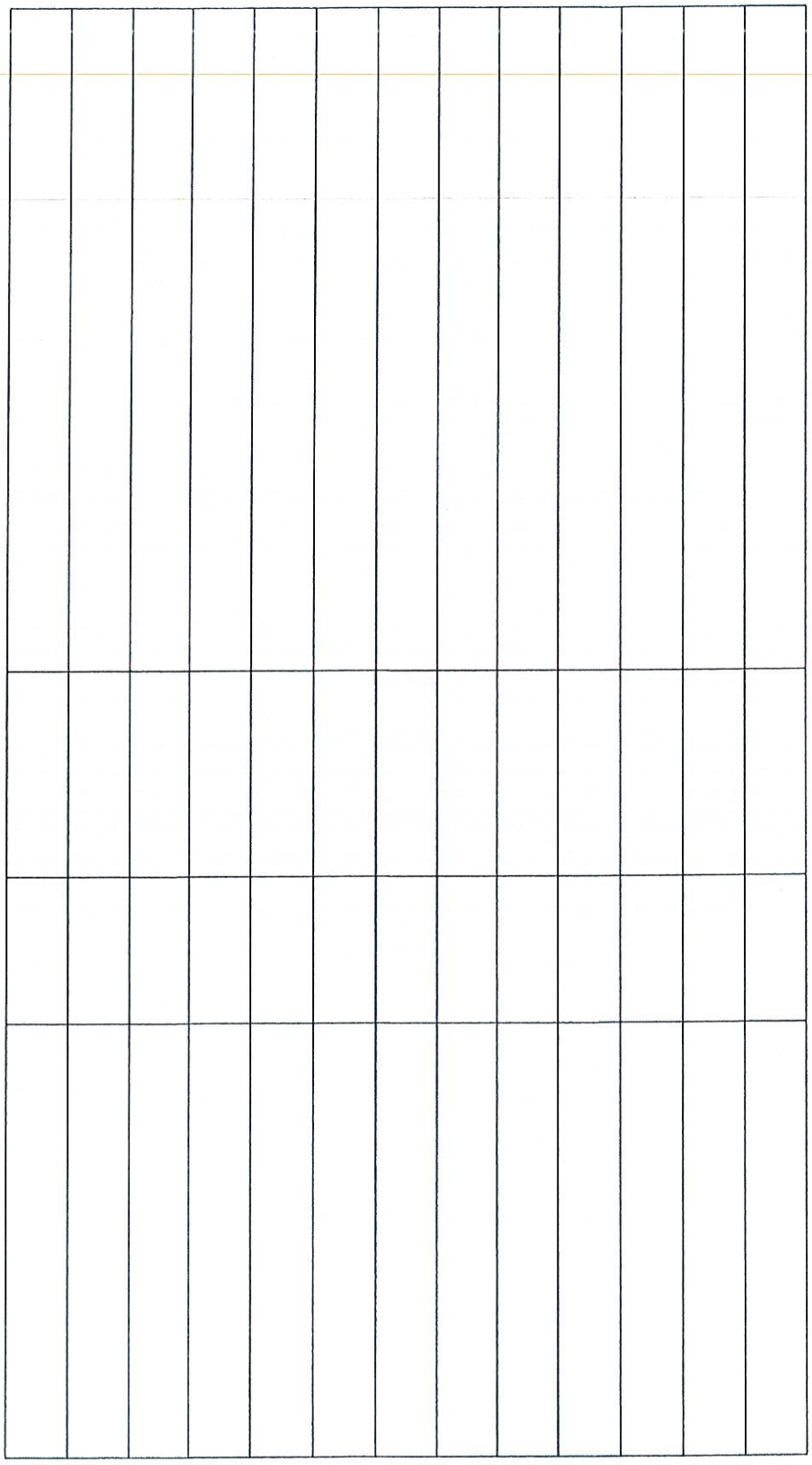
Mr. Comeke Kata Delana.
Lidia ni Koro- Raviravi.

Registration List for Raviravi Village Meeting

Date: Venue: Raviravi Village Hall Time: 7 – 9pm

Name	Male/Female	Age	Signature
MARIKA DELANA	M	50	[signature]
SERUWAIA GONECA	F	76	[signature]
LORAINI VOLA	F	49	[signature]
ELENDA MOLIA	F	59	Emolia.
DITE SARAU	F	48	Dita
LISIASERI WARAOLAU	M	37	[signature]
Unaisi Lewadau	F	70	[signature]
SERUWAIA. GONECA	F	49	[signature]
Emily Shalom Turtubou	F	17	[signature]
Malakai Rawaga Turtubou	M	43	[signature]
COMEKE KATA DELANA	M	77	[signature]

LUKE DELANA	M	27	[signature]
ADRIU DELANA	M	35	[signature]
LAITIA RATUMBINACEVA	M	59	[signature]
AMINIASI T. Delana	M	27	[signature]
AMINIASI T. Delana	M	26	[signature]



Registration List for Raviravi Village Meeting

Date: Venue: Raviravi Village Hall Time: 7 – 9pm

Name	Male/Female	Age	Signature
Tuwaci Isaac Tasoqosoqo	Male	20	Tasoqosoqo-
Apete Bulu Nakavulevu Rasari	Male	22	Rasari
Joeli Bulu	Male	30	Bulu.
Keasi Lewenibure	Female	33	Lewenibure.
Samuela Gade	Male	27	[illegible]
Joana Vodosivo	Female	52	J Rasari
Apete Rasari	Male ~~Female~~	51	~~[illegible]~~ A Rasari
Siteri Lutuileya	Female	57	Lutuileya.
Repeka Radiniwaqa	Female	77	Radiniwaqa.
Raijieli Maramawale	Female	54	Maramawale.
Kinisimene. K. Vukunisiga	Femal.	38	[illegible]

NAME	FEMALE MALE	AGE ~~FEMALE~~	SING:
SUNIA DUNAI	M	76	SUNIA.
Litiana Yalovi	F	64	Yalovi
Akanua Nabati Rokosuka	M	68	[illegible]
Revoni Kadavulevu.	M	31	Kadavulevu.
LOATA CAGINA VONO	F	24	[illegible]
VILIMAINA NAIMOLIKULA	F	64	[illegible]
JOELI CAGILABA	M	58	Cagilaba.
MERELITA CIRIMAIWAI	F	52	Cirimaiwai
INIA DATUVU	M	63	[illegible]
SULIASI MOLIDEGEI	M	72	[illegible]
KASANITA TUPOU	F	28	[illegible]
ANANAIASA RABONU RATUVILI	M	31	Ratuvili.
SEMISI NAKAVULEVU	M	19	[illegible]
Loata Waqavolau	F	67	LWaqavolau.
Lisiaseri Waqavolau	M	69	LWaqavolau.

NAME	FEMALE MALE	AGE	SIGN.
Timaima Talatoka Cokati	F	30	Talatoka.
Sunia Raikesa	M	32	Raikesa.
Taitusi Tikomaileperoni Qoli	M	45	Tikomaileperoni.
Lusia	F	26	Raikuna.
Saula	M	30	S. Nodrakoro.
Aminiasi Nodrakoro	M	53	ANodrakoro
Adi Vika Tuilakeba	F	48	ATuilakeba.
Elesi Buloudigi Nodrakoro	F	29	E. Nodrakoro
Eunice Ledua Takamaitoga Nodrakoro	F	23	Ledua.
Vilive Rabele Vakatalebola Nodrakoro	M	52	Rabele.
Philomena Rawa Nawai	F	52	Rawawai
Moritikei Vergaravi Nodrakoro	M	21	Vergaravi
Aminasi Voka:	M	56	Aca

Dakuibeqa Village Hall

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Dakui Bega

DATE: 5/5/26 TIME: 2.45pm

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)~~	~~ANANAI Rokuku~~							
(1)	ANANAI Rokuku	40	9165197	Dakuni	Sakwak	T	✓	[signature]
2)	Peneia . Q	28	–	Soliyaga	Sawau	T	✓	[signature]
3	Semisi . R	33	9183410	Dakuibega	Sawau	T	✓	[signature]
4	Mosese W	50	8072349	Narsensen	Sawau	T	✓	[signature]
5	Taniela . K	34	8323917	Narsensen	Sawau	T	✓	[signature]
6	Noa . T	50		Narsensen	Sawau	T	✓	[signature]
7	Ruvene . R	46	8312727	Narsensen	Sawau	T	✓	[signature]

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nakai Bega DATE: 5/5/26 TIME: 2.45pm

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	EREMIAS DRAVINIMA	57	8038266	NAISEUSEU	SAWAU	TURAGA		
9	PITA K	61	2946087	Soliyaga	~	~		
10	LAISIASA V	57	9006864	[illegible]	/	/		
11	ALIVERETI. K.	78	208778	Soliyaga.	✓	✓		
12	Laisenia Biu	69	6738701	Naiseusea	✓	Turaga		
13	TEMITA VULA	47		SOLIYAGA	✓	✓		
14	SHAKARADA [illegible]		40	NAISEUSEU	✓	✓		

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Dakuni Boys DATE: 5/5/26 TIME: 2.45 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
15	JOSEVA . N	56	9444958	DAKUNI	SAWAU	TURAGA	IT	
16	INOKE. S	27	—	NAISEUSEU	SAWAU	T	✓	
17	ILIESA . T	48	—	NASEUSEU	SAWAU	T	✓	
18	LEBUA K	43	9450970	SOKYALA	✓	✓	✓	
19	KOSESE. N	42	8735789	DAKUNREKA	✓	T	✓	
20	RATUACA N	38	9212516	✓	✓	T		
21.	Paulini. R	21	8072349	Naiseuseu	✓	M		Railala

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Dakui Bega

DATE: 5/5/26 TIME: 2.45pm

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	VAVIANO Basiluka	57	9892992	NASENSEN	Sawau	—	—	[signature]
23	Timoci R	52	2435686	SOLIYAGA	✓	✓	—	[signature]
24	Sevenaia Gaea	63	9255330	Dakui Bega	✓	Turaga		[signature]
25	Uraia Masikuka	60		DAKUIBEGA	✓	T		[signature]
26	Asivorosi N	33	2152638	Soliyaga	✓	T		[signature]
27	Kesaia T	25	6634767	NassenSen	✓	M	—	[signature]
28	Loraini Lekei	48	2821185	Dakuibega	✓	M	—	[signature]

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Dakuibeqa DATE: 5/5/26 TIME: 2.45pm

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	Tavonisa. S	54	—	DAKUIBEQA	SAWAU	MARAMA	✓	T.S.
30	Sera. C: Tabuavou	18	—	〃	〃	〃	〃	Tabuavou.
31	maikali Tuvoli	43	9282557	Soliyaga BEQA sawau	sawau	Elaoa	—	Tuvoli
32	Alanilta Radinoco	31	9002938	Dakuibeqa, Beqa Sawau	Sawau	Marama	✓	Radinoco
33	Mereoni A Waqanaca	29	9486504	Dakuibeqa	Sawau	Marama	✓	Waqanaca.
34	Mereani. Rayawa.	44	9401861	Dakuibeqa	Sawau	Marama	✓	
35.	Pecali-B. Vasanibola	32	2451624	Dakuibeqa	Sawau	Turaga	✓	

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

Transcript

Dakuibeqa Village
Date: 05-05-2026

Mr. Samu: The Chief of the Village and all members of the village, Tikina, on behalf of the President of Fiji, Prime Minister, Consultation Review Commission team, I stand before you this morning with two of the Commission Team. It is my honor to layout the discussions for this afternoon. Before I handover to the two commissioners', we seek your apologies because we were supposed to be here yesterday but due to the weather condition, we were not able to arrive to your place yesterday. We thank the Lord for his provisions we were able to be here at your shores 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 two 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 I 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.

Dr. Fatiaki: Chief of Dakuibeqa ladies and gentlemen. Thank you. For this very, very generous and warm welcome to your village. My name is Dr. John Fatiaki I'm a Kai Rotuma from Motusa, on the island of Rotuma and a medical doctor by profession. My fellow Commissioner is Dr. Nilesh Gounder he's Kai Nadroga and he works for the University of the South Pacific.

I would like, before I start the consultation proper, to apologize most sincerely to you people of Dakuibeqa for the absence this afternoon of our iTaukei Fijian Commissioner, Professor Unaisi Nabobo, who had an emergency and at the 11th hour was not

able to come with us to this meeting. We have been appointed by His Excellency the President to review the 2013 Constitution. The 2013 Constitution is what we call the supreme law of the land.

We are aware that the 2013 Constitution was not set up the way that normal constitutions are set up. And to correct this, the President has asked us to consult widely with the people of Fiji and to seek their opinion about what they would like to add, what they would like to keep, and what they would like to remove from the 2013 Constitution. I should point out that in our terms of reference from the President, out of the 10 terms of reference, three of them ask us to address issues related to the ITaukei Fijian people, specifically the GCC, the protection of indigenous Fijian and Rotuman lands, seas, and this is part and parcel of the terms of reference given to us by the President.

We will consult widely throughout all of Fiji to listen to the people to tell us what they want in this Constitution to keep, what they want to take out, and what they want to add to it. After the next two months of consultations throughout Fiji, we will gather again in Suva in July and August to consolidate all the things that we have heard from the people of Fiji and prepare a report for His Excellency the President. Let me stress that we are independent.

We do not have any preconceived ideas about what should go into the Constitution. Our job is to listen to you, the people, consolidate what you want, and write it up in the form of a report which we will hand to the President. Once we submit our report at the end of August, our work is complete.

After that, it will be upon the government, the Parliament, and the people of Fiji to decide whether they will put a new or revised Constitution in place for the country. But that is beyond the scope of what we are going to do. I thank you all for your presence and your patience, and I will leave the floor open to you to tell us what you want. Thank you. I thank you all for your presence and your patience, and I will leave the floor open to you to tell us what you want.

Aivereti Kavurunalase: My name is Alivereti Kavurunalase from Suliaga Dakuibeqa. I would like to propose a proposal on the rights of the qoliqoli to be given back to the rightful owners. In addition to the qoliqoli rights, the land and the minerals to be given to the rightful owners.

Pita Kauyaca: My name is Peter Kauyaca, Headman of Suliaga Villages. The individual rights of the people, having limitations on the village and how they conduct themselves in the village, because of the rights of persons that are enshrined in the constitution.

Ananaiasa Raikuna: Ananaiasa Raikuna from Dakuni village. The proposals from Dakuni village are the same as those coming from Suliaga, about the rights of the landowners and the ownership of their land in qoliqoli, and also the limitations of the rights of individuals that are enshrined in the constitution. And lastly, on corporal punishment on the children proposing for it to be reinstated.

Dr. Fatiaki: Gentlemen, ladies, maybe before we go to the next question, I could address some of the issues that have been brought up by the last two gentlemen. We first saw the Bose Levu Vakaturaga as our first consultation, and we have also seen the Ministry of iTaukei Affairs in the last two weeks. The first two issues related to Qoliqoli being returned to the landowners from government, the second issue is to have access to the land and all minerals, rights to return to the rightful owners, which is the landowners.

Other people have brought this to us. In the current constitution it says that we will have protection of the indigenous rights in the constitution, which is the supreme law. But they then give it to the Ministry of iTaukei Affairs and government to then write it as law.

And I thank you for making your position clear, because the constitution is the supreme law of the land. And if we take these rights and entrench it into the constitution, then the government, no matter which government comes in, cannot change it. The other two questions related to conflict between the Bill of Rights, the rights of visitors and that, and the rights of the villages to make laws that govern their villages.

Again, I know we have had submissions that have asked us to incorporate provincial administration so that the laws can be made in the villages, apply only to the villages. That has been given to us and that's an area that we can certainly accommodate.

It applies also to the issue of corporal punishment. Right now, under the Bill of Rights, the rights of children, there is a part that says that children will not undergo physical violence. And it's that right to the children that is conflicting with corporal punishment. We hear what you're asking for, and if we incorporate that into the

constitution, we would need to remove the Bill of Rights for the children that says that we can't administer physical violence.

So, from the point of view of the Constitutional Review Commission, what we would need to do is to remove that part of the Bill of Rights for children, and therefore it will allow you in village governance to administer corporal punishment should it be necessary.

I should also point out that when we write anything into the Constitution, because it's the supreme law, it will apply to everybody. It can't be only for the ITaukei or for the Fijians. It will apply to everybody in Fiji. So, we must be careful when we write it that we can't ask that it only apply to the iTaukei. Once it's in the Constitution, it will apply to everybody.

Sevanaia Waqasaqa: Agreeing on the submission's submitted earlier before on the Qoliqoli Rights as well as the Rights to be returned to the landowners. Secondly, I'm proposing that penalties that are applied to those that are arrested or convicted of drugs to match the punishment that is to be dissed out by the courts.

Dr. Fatiaki: Ladies and gentlemen, I would like to get, because the issue of corporal punishment is something that's brought up a lot, I would like to ask if it is possible for you to show by a show of hands if you are in support of corporal punishment being brought back into the villages and into the schools under supervision, if that is what you want.

All raises their shows of hands.

Mosese Naivalu: Mosese Naivalu of Dakuibeqa the issue on secular state with the definition of any God to be worshiped. Fiji is a Christian country and only Jehovah to be worshiped and the nation can prosper.

Laisenia Biu: So, question on corporal punishment, if it is to be applied on the children, how does that impact on their rights?

Dr. Fatiaki: It would require the Constitutional Review Commission to remove that part of the rights of the children that says that they cannot receive any physical violence. that would have to remove it first. And once we remove that, then we're no longer infringing on their rights.

Laisenia Biu: The question is, if it is going to be allowed, then if there are other forms of physical abuse that will be applied outside of the school system, and that they are not happy with.

Dr. Fatiaki: I think when we write the Constitution, we could not write into the Constitution that we should give corporal punishment to people. The only way that right now that they are stopping people from hitting their children, parents or teachers hitting children, is they are using this rights of the child provision. If we removed it, it does not mean anybody can go and hit other people, because you are also protected by other rights that say nobody will be subjected to assault or cruel punishment. So, there are other rights there right now.

The one that the police are using to charge the parents and to charge the teachers, the education department has given, is because of the rights of the child. If we remove that section, it does not mean you can go and 'buturaki' a child. It just means that if you smacked him as the father or the headmaster, you would not be prosecuted if we remove it from the Constitution.

Laisenia Biu: The question is the rights of woman, impact of corporal punishment most of the time they report these instances to the police when children are being punished through corporal punishment.

Dr. Fatiaki: Let me understand that I got the question right. As far as any woman is concerned, if they are subjected to any form of corporal punishment that can be a police matter. Not under the rights of children or corporal punishment, just common assault if its reported to the police. As the person being reported by the mother, grandchild, if a child being punished and this provision on the rights of the children are removed, then it can no longer a crime. It would something that could come under the provincial vanua government in terms of deciding whether it was appropriate. Either in schools that only the head teacher can exercise corporal punishment as use top occur before this constitution. When they did not have the rights of the child in the Constitution, teachers, parents were allowed to use corporal punishment. teachers, parents were allowed to use corporal punishment. With all corporal punishment, there must be limits. And the limitations, what I said, that the police can charge you with abuse of your child, assault causing bodily harm, those still apply. I am the leader of this movement. I would like to say a few things.

Mr. Moce: Ladies and Young Girls you are also invited to speak should you wish to explain something.

Laisiasa Vakadomo: The proposal is the immigration people into the country if it can be controlled and maybe have a law to control the immigration of people from other country into the country.

Dr. Fatiaki: Thank you in respect of the issue of citizenship inside the constitution there is section on determination of citizenship and therefore we are able to make laws irrespective of immigration. The second question I would like to pose to the people. I don't know if I'm going to be able to do it, but I would like to pose to the people is previously in all constitutions you could only be a citizen of Fiji our only or Australia or New Zealand but you couldn't be a citizen of more than one country. In 2013, now you can be a citizen of Fiji, Australia, New Zealand, and other countries. I would like to know how you think of that. I would like to be a citizen of Fiji, Australia, New Zealand, and other countries.

Eremasi Draunimasi: So, the question is whether they can just come in to work and not to come in as citizens of the country permanently, but they have to come in to work in the country.

Dr. Fatiaki: Yes, that can certainly be included in the citizenship aspects that we will rewrite in the Constitution. We can write it so that people can only come on work permits, and that they cannot just obtain citizenship arbitrarily. Right now, the citizenship is not granted under the Constitution, it's granted by the Director of Immigration, under the Immigration Act. But if we wrote it into the Constitution, then the Immigration Act no longer applies. And I hear what you're asking for, and my fellow commissioners and I will be looking at that when we write up the report.

Again, the next question that I asked was the issue of multiple citizenship. Do you support people being allowed to be a citizen of one, two, three countries? Or do you want a person to be a citizen of only Fiji, or Australia, or New Zealand, but not of all three? Because before 2013, you could only be a citizen of Fiji. You could not be a citizen of Fiji and a citizen of Australia at the same time. Only in 2013 was this new arrangement made. And because we're reviewing it, I would like you to tell me whether you want it to stay like it used to be before, citizen of Fiji only, or like 2013 allows, citizen of many countries.

Show of hands and counting.

Laisenia Biu: Thank you very much. The proposal of marriages between men and men, and women and women, not to be included in the constitution, although it is yet to be prevalent in the country, but for the Commission to ensure that it is not included in the Constitution.

Dr. Fatiaki: Thank you, that's very clear. You are asking for us to ensure that in the Constitution there's only two genders, man, woman, no more. Is that correct? If so, please could you raise your hands? Thank you, that's unanimous.

Aivereti Kavurunalase: The proposal of using the identity of Fijian only for the iTaukei.

Dr. Fatiaki: Thank you for bringing that up. Before the 2013 Constitution, in the three other Constitutions, Fijian only referred to the iTaukei. The 2013 Constitution said that every citizen of Fiji shall be called Fijians. And I'm glad that you brought that up. I would like a show of hands that Fijians should only be used for the iTaukei. Please, thank you, that's unanimous.

While we're waiting for other comments, could I bring up a few issues that have been brought up to us and I really would like to know your opinion. The voting system and the elections, that is part of the Constitution, we will write how it should be held. The current system is what they call an open single constituency. One constituency, all of Fiji. Prior to the 2013 Constitution, each area had its own constituency. So, when you voted somebody from here, you know that he's your representative.

Now, many representatives in Parliament don't represent anybody. How do you people feel about the voting system? How would you like it? And would you like to go back to the constituency or remain the same way that we are currently voting?

Another issue that's determined by the Constitution is the makeup of Parliament. Before 2013 Parliament had two houses. The lower house, which was the House of Representatives, was the voted one. The second house was the House of the Senate. That was appointed by the Bose Levu Vakaturaga. I think there were ten seats. One from the Council of Rotuma, four from the Prime Minister, four from the Leader of the Opposition. That was the old

system. Right now, we only have one house, House of Representatives and no Senate. How do the people feel about the form of Parliament that we have now and compared to before?

Mr. Moce: For the senate to be returned. If you can raise a show of hands.

Dr. Fatiaki: Another issue that was being brought up is the appointed of the President. Previously, the president was appointed, I think, by the GCC, Bose Levu Vakaturaga. In the 2013 constitution, the president is appointed by parliament. I guess my question is, how should the president be appointed? I will share with you, at the last village we were at, at Rukua, they suggested that the president be elected by all the people of Fiji, as a vote. Other places, it has been appointed. Right now, it's appointed by parliament, and we would like to know your views about how the president of the country should be appointed. Thank you.

Laisenia Biu: The proposal to have it return for the president to be elected by the GCC.

Mr. Moce: *Can I have a show of hands. Thank you.*

Dr. Fatiaki: I have another question in the voting system. Before, you would have a voting card. You would see the picture, the name and maybe the party of the person. You would have a list of them and you would tick one. Whoever got the most ticks, won the seat. That system is called first-past-the-post. The new system that we have is what they call a proportional one. Right now, you don't even have the photo, no name, only a number. And you have to vote on the basis of that. Even when you do vote, like a number for the person that you want, so number one, number two, number three, number four. That's called proportional and they combine it afterwards.

Those are the real two systems that are available for voting. First-past-the-post, number one, two, three, four, whatever the names, the photo, the party, you just tick one. And whoever wins the most ticks, wins the seat. First-past-the-post. The other one, you have one, two, three, four, five people. You have to write number one, this one, number three, this one, number two, like that. That's proportional. My question is, what type of system do you want? The same one that's currently existing, or the old one you pass the post system, or the proportional system?

Mr. Moce: They agreed for the old system, where the highest number of votes to their representatives of their Constituency.

Dr. Fatiaki: Thank you very much for Dr. Fatiaki that. Let me just say that the first pass the post system, the good thing about it is you can have the results same time that the election is finished. Once you have proportional, you have to wait a few days where they total it up. And then you can have problems like the glitch, and other issues like that. So, I thank you for the request. And I would ask that you show hands.

Show of hands from the people.

Dr. Fatiaki: Ladies and gentlemen, while we are enjoying the Kava, thank you very much for the lovely kava you are serving us. I bring an issue that was brought up by a couple of submissions in Suva. And this is a touchy topic. There is this request that we reserve certain seats for women. I would like you to think about that. Talk amongst yourselves. And if you support it or don't support it, I'd like you to give us an indication of this idea that has been brought to the Constitutional Review Commission. Thank you.

Mr. Moce: They have agreed to have reserve seats for woman.

Mereani: If three seats are reserve for woman and 4 women's wins the seats in the elections.

Dr. Fatiaki: I didn't ask a very specific amount for the seats because I can tell you straight off when we have been discussing this that there are arguments about the rights of men. Because if you reserve seats for women, then you are discriminating against men. Because everybody has the right to vote.

And half the population is women already. and when women are ready to vote for women, obviously there will be seats for women. But if Fiji is not ready to vote for women, then women are not represented as fully as we would like, or people would like.

So, some of the people who've come to submit, they've asked for us to make it so that there's a certain number of women in Parliament. I know that we have to look at the Bill of Rights, because the Bill of Rights says that we all have one vote each, and it's got to be equal. And it can't be equal if we say that we have to appoint a woman.

And those are questions that we have to sit and talk to the lawyers about and discuss. We haven't made our minds one way or the other. But I thought I'd put it out there, because other people have asked us to do that. And I want people to be honest and tell us what they think. Thank you. Reserved seats for women. Thank you very much.

Mr. Moce: They have agreed to have reserve seats for women's.

Dr. Fatiaki: So, I'll ask for a show of hands. All those in favor of having reserved seats for women, please raise your hand. I'll ask the other question. If you don't want to have reserved seats for women, can you please raise your hand? Okay, thank you.

Ladies and gentlemen, another area that has come up by different people is this issue of the Constitutional Officers' Commission organization called FICAC. FICAC did not exist before 2013. I take that back. They existed from 2007, and then got incorporated into the Constitution of 2013. Before that, the work that FICAC does was done by the DPP and the police. 2013, FICAC became part of the Constitution. And I am sure that you all read about all the things that are going on with FICAC.

So, I want to know, the last village, we had a submission that says we should get rid of FICAC, because it's in the Constitution. And we can either leave it there, or we can get rid of it. I'd like to ask the people of Daku I- Beqa what they think of FICAC.

Maikali Tuvoli: Proposing that FICAC remain. We will support proposal that FICAC 'issues that I raised and needs to be followed regularly if you don't follow up you went get results that you are looking for. So its better that you follow up with issues raised kat FICAC so that they can be effective in carrying out their issues.

Laisenia Biu: No. I I'm proposing that FICAC be abolished because the duties were carried out by the police previously.

Mr. Moce: Can we give a show of hands if you want to remove.

Show of hands

Can we give show of hands for it to remain?

The majority for FICAC to remain.

Dr. Fatiaki: Chiefs and people of Daku I Beqa, before we serve the next bilo, I just want to say on behalf of the commissioners and our secretariat staff how very grateful we are to you for accommodating us this afternoon in such a hospitable manner. We have enjoyed the kava, we have enjoyed the company, and it is certainly worth our travelling from Suva to come and meet with you all here. We thank you for your input to us, may God bless the people of Beqa, and we will take our leave after this. Thank you very much, Chiefs and people of Daku Beqa.

----------End of sessions [5-5-2026]----------

Submission(s) Received

Meli

- Not the first person
- 2013 is applicable now
- & can only be removed through this process.
- Court has instructed to remove legally.

'Asmeli'

1. Support Filipe's proposal on Gender
   Shipping – volume or weight

2. Educating on children
   - No corporal punishment
     Discipline is getting worse
   - Revert to corporal punishment from parents
   - Taking parents to Court
   - Method of application ⇒ Teacher – parent.

Ds Tagomaki mai noi toro Kankaunia.

2. Transport – Ono-i-Lau
Vatoa

= Gondar Shipping ⇒ 1 bag of van
1 bag of coconuts
1 tube – if to be sold
will be charged.

Yalayale ni sau ni yaya.

2013 Constitution ⇒ is for higher laws
Bill of Rights
⇒ Dodoma ni Veilako yalani

Meli Suka

Quest/ ⇒ Removed

⇒ Gold
⇒ Merchant
⇒ Lands

Malakai Aba
Quest – Immunity
Vanci i na lawa
Bangs.



Kitipi

⇒ Minerals found under the ground or sea goes to Govt.

⇒ Equal share to land owners.

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3 TOK

⇒ Vakadeitaki ka tagamaki na pudomu ni taukei ni gele na veika e dela ni gele, maliwa lele, wati kei na ucuni.

⇒ Malakai

Quest- outside of the Constitution.

⇒ Rising Fuel Prices

PM mentioned no rise in fuel prices

Diesel almost $4.00

Transport provider to children

⇒ Tickets given to children & the distance covered.

⇒ Seya ni koruti e na Constitution

⇒ Kaiu ki na MOE & FCCC.

Are to so cake the

Filipe Cana – Omi Lan

- Powers of the PM.
- Appoint Ministers & Principals
- HCAC ⇒ Cont decision

PMs appeal to be removed.

G.L.C. ⇒

- Private citizen

- Office of the Prime Minister

Appointed by the Constitution

Constitution Office

Commission

- Parliamentary / Senior Cabinet

1. Freedom of Expression

- Limited by law
- Satiko oti ena 2013 Constitution
  oka vevaka cacani

Tayomaki ni tovo leankunuvakei na

Enforcement = ??

2. Scholarship

- Itaukei | Govt. decision
- Education | Can't include in the Edn.

3. Asst Ministers

// Appointment under ~~Parliament~~ Cabinet.
Composition of Parliament

4. ~~Pol~~ Constituency

// Crude of Fiji

5. Military Rule - removed from Politics
& under civil rule.

6. Polling station - Electoral Act.
One Commissioner is also part of
the Electoral Commission

7. Immunity
& Not to be discussed

Asaeli

- Those living in Village ⇒ laws of the village.
- By laws are weak on village settlements
- By laws are superseded by other laws
- Viro – ~~...~~ eg no alcohol / home brew / spirits
- Rights

⇒ From plio ⇒ Can be consumed at home.
- By laws to be strengthened.
- ⇒ Causing village conflicts or disturbances;
- ⇒ whether there is a way it can be embedded in law

- Kovutitiko e na TOR
- Vakankanwa-tuki eno yaru ni vakavuliwa
- ⇒ Me gai kerei na i vakasala nodra na dau
- ⇒ ni lawa me bui e na yaru ni vakavuliwa

Meli Sukes

1. talatala to be part of Parliament
1. ~~rep~~ Church rep.

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a kau cake moi veiratou na sogoso ni vakabauta e vakaHindi – 1 Catholic – 1 Methodist – 1 Hindi

Ansault

⇒

7: Anti-Immunity — Peni Tatauninate — Ono Lau

to be removed & be penalised — Parliament — Bose Yaco

— Senates —

No party politics

10 — GCC

1 — Rotuma — 2006 — last rep as Senate for Rotuma.

4 — other

4 — Opposition

Luke Waga — Viro

1. Bill of Rights ⇒ Freedom of speech Sect 17.

Hatred Hate speech in social speech.

4. Voting System

to be flexible you only vote where you reside

2. Education — Scholarship — FAB

— Multi-ethnic

— Any polling station close to you

3. Governance Framework —

Amot Ministers to be removed

— Take away the respect and the duties of PS

5. Constituency

Public interest to be heard

6. military Rule — Not clear.

Civilian Authority ⇒ Stay out & Directions

Sebera ni vakadretaki na ulitinili kei na
na kena
Me na tu era veidigidigi.
Ulutagi dredre tiko

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2 Issues 1970 1990 1997

- Use of the name Fijian
- Everyone who is a Fiji Citizen to be called Fijian

Last Issue

- Voting system — Proportion system
- 1970, 1990, 1997

Parliament
Referendum
50 + 1

Peni Tatanimate

Marriage ⇒ Men & women
Men & men
Women & men

Levuka Town Hall

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Levuka Town Hall DATE: 06/05/26 TIME: 12pm

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	Josese Rakuita	66	9740700	MOEI, LAU RESIDING LEVUKA	LAU	TURAGA	IT	[signature]
2	Bhupen Kumar.	69.	9925133	Levuka.			F	[signature]
3	Seru Banuke	53	8682519	Levuka	LAU	T	IT	[signature]
4	Josua Vosaki	49	7479602	Levuka	Levuka	T	F	[signature]
5	Temaleti Naikula.	25	9189377	Levuka.	Levuka.	M.	IT	[signature]
6	Joji Lalabalavu	39	9508609	Nasova	Nasinu	M	IT	[signature]
7	Lasaro Qaugau Matautoga	52yx	990492	Levuka Police Compound	[illegible]	M	IT	[signature]

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Levuka Town Hall DATE: 6/8/26 TIME: 12pm

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	Joape Balentamana	36+	9329117	Draiba village	Nasinu	M	IT	[signature]
9	Ravuama N	57	9907437	Nasova	✓	T	✓	[signature]
10	Salomone. Q	32	2381388	NASOVA	✓	T	✓	[signature]
11	Akeneta. Naisola	35	2929981	Levuka Town Council	Levuka	M	IT	[signature]
12	Luisa Radua	41	7263553	Nattan Vill	Levuka	M	IT	[signature]
13	APISAI BARAKI	57	2801013	AKOVUDI	LEVUKA	M		[signature]
14	ADRIU Cirikuai.	58	2801293	Vuna village	Levuka.	M.	IT	[signature]

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Levuka Town Hall DATE: 6/5/26 TIME: 12pm - 3pm

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
	~~Vatimi D~~							
15	Vatimi Dongata	63	2740640	Lovoni, Ovalau	Lovoni	T	IT	Dongata
16	Joseata Tardy	62	"	Buretta.	Buretta.	T	T	
17	Luisa Prasad	34	2429862	Drama	Nasinu	M	.	Prasad
18	MARGARET [illegible]	35	9809905	TOKI	LEVUKA	T	T	

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

Transcript

Levuka Town Hall
Date:6-05-26

Leighton: I just have a few housekeeping matters to go through before we begin. Today the Commission is the team that's being led by Dr. John Fatiaki, a highly qualified general practitioner and medical doctor with his own practice in Suva. Also with him is Commissioner Dr. Neelesh Gounder, a senior economics lecturer with the University of the South Pacific in Laucala, Suva.

Before I hand over to the Commissioners, I just want to go through a few housekeeping matters. For those of you who are attending today, the publicance will be conducted in English. However, please, if you wish to make submissions in iTaukei or Rotuman or Hindi, you are free to do so. We have translators who will then translate into English. This is so that it can be captured on the record. And also for the benefit of those members of the audience who don't understand the vernacular and also for the Commissioners to be able to record the submissions.

Our translators for today for iTaukei is Mr. Samuela Moce, who is standing at the back, Commissioner Dr. Fatiaki for Rotuman and Dr. Neelesh Gounder for Hindi. For those wishing to make a submission, we request that you raise your hands and a mic will be given to you. We then kindly request if you can introduce yourself, your name, where you're from, and also if you want you can state your village or tikina.

And also, if you can also state if you're making a submission on behalf of a group or an organization. We request that you introduce yourself properly to enable us to capture the submission on the record accurately. And when you introduce yourself and are making submissions, speak slowly and clearly into the mic.

For those making submissions in the vernacular, please speak in short sentences to allow our translators to be able to translate what you are saying into English. Also, if you have written submissions with you, following your oral submission, we kindly request that after your oral submission that you provide your written submissions to us. Please keep your mobile phones on vibrate or silent mode, so as not to interrupt consultations.

And if you need to take a call, please do so outside the consultation venue. Thank you for your attention thus far, and I'll now hand over to Commissioner Fatiaki to provide a brief

introduction of the team and also the work the Commission will be undertaking. Thank you.

Dr. Fatiaki: Thank you, Leighton. Lady and gentlemen, may I first welcome you and thank you most sincerely for coming out this afternoon to be part of this consultation process. My name is, as you've heard, John Charles Fatiaki.I'm a medical practitioner from the village of Motusa in Rituma. My colleague, Dr. Neelesh Gounder, is from Nadroga, and he is an academic at USP. In the way of an introduction, let me also extend my apologies for the slight delay in our starting.

I realize we should have conducted this session after hours when most of the PAFCO workers are out of their factory. Who knows, maybe our staff can organize for an after-hours session this afternoon or tomorrow afternoon when we will be in Levuka. But we'll wait and see how the public feel about that.

Our Commission was appointed by His Excellency the President to review the 2013 Constitution. Most of you are aware that the 2013 Constitution was, I don't want to use the word imposed, but was enacted or promulgated by decree. It did not go through the normal process of enacting a constitution.

There were concerns about the lack of consultation with the general public. There were concerns about the legitimacy because the Constitution did not go through the normal parliamentary process. And because of these and other concerns, the President has rightly asked for a review of the 2013 Constitution and guided by the guidelines given to us in the Supreme Court ruling in respect of what we could do to amend the 2013 Constitution.

We were given terms of reference by the President and I'm not going to go through all of them because I think they're available in the public domain. But they guide us in terms of what we do. We have been asked to consult widely and meaningfully with all the people of Fiji.

We have been given the mandate to look at very briefly all parts of the Constitution. Literally every line and every paragraph in the Constitution can be looked at and reviewed. And by review we mean it can be amended, it can be repealed, it can be revoked.

The only provisional advice that we got from the Supreme Court was in respect of Chapter 10 which relates to immunity for individuals involved in the previous coups. We had been advised to refrain maybe from addressing that chapter and there's a Chapter 12D which is a subsection to do with the interim arrangements and the President. But we have not been directed to not discuss it.

So to all intents and purposes we will not be impeding anybody if you wish to bring anything up in the 2013 Constitution that is something that you wish to raise or is of concern to you. The second I think paragraph of our terms of references asks us to seek wide consultation. We've started, we've done Beqa that side yesterday. We're here, we will go to Kandavu. We will extend our consultations. We have a team going through Lau, Lomaiviti as we speak. And we will extend these consultations into Vanuadevu, Savusavu, my crowd go down to Bua Macuata. Others go in the opposite direction.

We meet again in Labasa. At every major center that we meet the whole team of seven are present. I must apologize today. One of the members of our commission that was supposed to come with us unfortunately an emergency came up at the 11th hour and she was unable to attend. She was in iTaukei, Fijian, Professor Unaisi Nabobo. And for her absence today I apologize to you. Thank you.

We intend to consult in Vanuadevu for about a month and then we go across to Vitilevu and do the entire country. We end up in Rotuma in the first week of July. We will then convene in Suva and go through all the submissions that have been raised and we will then amend, review, write a report for the President and by the 31st of August we intend to complete that process and hand a review report to His Excellency the President.

Our job is finished from that point on. The decision as to what happens to that report will be in the hands of His Excellency the President and the parliament and the government of Fiji. If the cabinet chooses to enact a bill to amend the constitution, they will then take it to the parliamentary process which the Supreme Court has indicated would be acceptable at least two-thirds of the parliamentarians to vote.

If that passes that process, they are required to take it to a referendum countrywide. The referendum requires only 50% of

the people who vote, 50 plus 1, just more than 50% of the people who vote in the referendum to approve it for the constitution to be reviewed, amended, changed, revoked, whatever the process is that they decide to submit. That essentially is the process that we're going through right now.

I want to state at the outset that we are completely independent. We have other than the terms of reference by the president, we have no directions as to how this process should go. We have, I think, an understanding that the nature of the way that the 2013 constitution came about leaves a lot of disquiet, unfinished business amongst many people.

And because of that, we're in the process now of hopefully rectifying that. Those few words are in the way of an introduction. Thank you again for coming today. And again, my apologies for the delay in our starting. And my apologies again for the absence of Fijian iTaukei Commissioner who, because of an emergency, could not attend this session today. I think at this point in time, I will leave the floor open. Feel free to make comments, make a submission, ask a question. Whatever it is that you wish to do, we will try and accommodate you. Thank you.

Mr. Josese: Thank you very much, Chair and Co-Chair and members of the review that are in Levuka this morning. I know that we have seen that the constitution was not widely consulted in terms of its introduction into us. It was something that was forced upon the people of Fiji.

I was just asking why the term review when it should be thrown out altogether for proper consultation widely. That's what came into mind because of the term review. We know that, I mean, that's one of the reasons that we had considered that like the report that was made for the constitution, they all together threw it away.

And they put in this one year without consulting us and they used other means with a few people put this into place. Some of the points that was in the previous constitution was the affirmative action on indigenous rights. That is customary rights, group rights.

This has stripped away the collective identity as our traditional authority. You have mentioned about 75% and 50% for the referendum. I think it's better for us to use two thirds in parliament so that the majority. It makes it easier. I know that this 75% was

put in such a place that it makes it difficult for anybody to change it. So that's why it was to suit only a certain group of people.

I would like to see that the president is nominated, the president and vice president is nominated by the great council of chiefs and I wanted to see that the great council of chiefs has a positive role in the constitution because they are the guardians of indigenous affairs and customary rights or issues. So anything to do with them, we have the great council of chiefs. We know that with this current constitution, we've seen that the government of the day has its say on almost any region.

They have touched the customary rights. They have touched the lease, even the lease. Instead of the chiefs and all this with a certain percentage, they have level it for everybody, landowning unit, to have similar.

Secondly, it affects the appointment in civil service. It is always good to refer back to the old ways of having a public service commission to oversee the appointment of civil service. In the present status, we politicize the appointment.

I know I was in PSC at the moment at a point in time. All principal who were appointed by PSC, except the SCS, which is direct level up, was by a unit in PSC. But this way, it avoids nepotism in the ministries and departments because once it is given to the PS with the concurrence of the Minister, you know the political issues are already there. So that is one of the things that I see that needs independent review in terms of appointments in the civil service. I might end here , I'll give to one of mine so that I can get some more information. My name is Mr. Josese, although I'm from Lau, but I'm in Levuka.

Seru Banuve: Well, I'm Bula vinaka, Mr. Fatiaki, the chair, and as well as Mr. Gounder and the team, the review committee of the 2013 constitution. I have an issue here this morning. My name is Seru Banuve. I'm originally from Oneata in the Lau group. I'm serving as a civil servant here at Leuka. I have an issue, just to add on to what my colleague has said, with the responsibility that has been given to the honorable ministers.

My experience that every appointment that is done within the civil servant or any ministries, it is in concurrence with the minister. He or she approves everything and then it comes down. As my experience, the political leaders, they are selected by the people

for them to represent by the people and for the people. At that period of time, four years, and when they leave, there's another honorable minister comes in and then comes up with another level of new pathway. So I would request, if there's a demarcation of responsibility, very spelled out clearly, this is the work that the honorable minister needs to do at their own period of time within the four years.

The permanent secretary is the operation officer at all the ministries level. He or she is given the responsibility to run the ministry. I believe this was the best practice over the years before the last government came in and then all of a sudden the 2013 constitution unveiled itself and this is the way Fiji should go. As my contribution this morning, I would request this go back, demarcate the responsibilities of the civil servant, responsibility of the honorable ministers being given back to the ministry of civil servant for them to give us.

This is the responsibility of the honorable minister and this is the responsibility that needs to be done by the permanent secretaries. As I already said, as my friend here has already said, political influence comes in during appointments. Nevertheless, there's sometimes the honorable minister works their way and goes beyond the responsibilities who he or she has been given.

So, that is just a contribution from myself. If there's an indication just to show where the honorable minister should stop and where the permanent secretary should carry on from there. So then when another minister comes into place, he or she knows what to do so they just carry on from there. Rather than when we select a new government, they bring in together with them their manifesto and that it totally differentiates from what has been stated by the last government. Just like it's a continuous process that moves on from one government to the other. Thank you.

Dr. Fatiaki: Thank you, gentlemen. Thank you, Seru. And thank you, Josese. Let me begin by addressing the first two questions that you brought to us, and then I'll hand over to my commissioner, Neelesh, to address the issue that you have brought in, Seru. The question was, why are we doing a review of the 2013 constitution rather than have it be thrown out completely the same way that the 1997 constitution was thrown out in 2009? I guess the simple answer to your question is, if we were to do that, we could only do that illegally.

The only way that we could throw it out is to either do it legally or do it illegally. And if we were to throw it out without following the rules and regulations that have already been put into place, then that would be illegal. You could call it whatever you want to call it, but it would be a coup. That is one reason why the government hasn't chosen that option at this time.

The second reason is the legal pathway. And the legal pathway was the one that is in Chapter 11, which says that this constitution can be amended. So, what the government did was to try and amend it. They actually tried, I think, last year in August. They tried to do it in Parliament. They moved an amendment motion and it was not passed. So they failed in Parliament to do it legally. They didn't reach the 75% majority. They then took it to the Supreme Court and asked the Supreme Court to rule on certain questions that they had.

I don't want to go through every single question because it's very complicated. The only question I want to go to is the decision of the Supreme Court in terms of how you could basically amend this constitution legally. And that is where the decision was made that you could do it essentially to all of this constitution by getting it passed by a vote no longer of 75, which is what this constitutional amendment provision says, but a more realistic one of 66%, three readings in Parliament.The second part was the referendum. The original one, I think, required 75% of people to vote. All registered voters, not even just the people who vote, but everybody who's registered to vote.

If they didn't get 75% because only half the people came to vote, again, it wouldn't be passed. The Supreme Court ruled that whoever went to vote in the referendum, as long as you got 50 plus 1, it would pass. So even if 2,000 people voted to change the constitution, as long as you got 1,001 voting for it, you could pass it.

Those were the two provisions that the rule was a way that the government could change this constitution. Obviously, if we're going to change the constitution, we want to know what we're going to write there in place of this constitution. I know the question comes, why don't we just put the 97 one there? That is a possibility, but the Supreme Court ruled that the 2013 constitution, because three elections had been held under it, and because it had been operational for 14 years, to all intents and purposes, was valid.

Working on that basis, the 2013 constitution is being reviewed to write a constitution that the people will accept. And I emphasize again, although it's written a review, there is really nothing off the table. The Supreme Court's indication is that literally, line by line, you can change it, except for the advice about the Chapter 10 immunity and the Chapter 12D section.

So, I guess the simple answer again to your question is, you can do it legally or you can do it illegally. The government at this point in time has chosen the legal pathway. I think we do want the legal way if we can do it that way. And this is the process that has been given to the people. We are part of that process. We are hearing, listening to what people are saying, and we hope to be able to incorporate that into any version of a constitution that is going to be written.

I address the second issue which you brought up. This is the removal of a lot of group rights, customary rights, affirmative action, the introduction of the GCC. I think the best way for me to answer that is to read to you our terms of reference.

Three terms of reference refer specifically to what you are saying. We've been directed by the President in the conduct of this task to ensure that we protect and guarantee 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. Protecting, guaranteeing, and securing under the constitution land and fishing rights and resources of indigenous Fijians and Rotumans and assuring 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.

The third part is that we are directed to recognize the role of the great council of the chiefs in national affairs of the state under the constitution. Those are terms of reference that we have been given before we even started the task. I think those terms of reference, if entrenched into the constitution, address all the issues that you have brought up.

Let me say that the previous constitution, the 2013 one that we are reviewing, refers to these rights but it just refers to it in terms of like the bill of rights, that it will be protected but it doesn't actually entrench exactly what you have to do. And those areas

obviously remove the GCC. It doesn't exist anymore in this constitution.

These are the terms of reference, three of the ten, that we've been asked to do when we're writing up the new constitution. And I have no doubt that my fellow commissioners and I will apply ourselves to that task diligently. Thank you.

Dr.. Gounder: Thank you very much for your comments and your feedback. The two issues, one is the appointments in the civil service which used to be done by the PSC but now is done within ministries by the in-house HR divisions. We have received this submission from Fiji Trade Union Congress as well, asking that this should go back to the public service commission. It used to be. So that's a submission that we've already received. The second one, concentration of powers in the ministers and the decision-making demarcation between ministers and permanent secretaries. We have received that submission as well. Actually we have received this from the Ministry of Fisheries as well. So, we have taken note of that and that's something we are going to look at. So, both the issues that you have highlighted is on our agenda to look at when we are reviewing the constitution. Thank you.

Leighton: Sorry. Just for those who have come in late, if you wish to make a submission, you can speak in iTaukei. We have a translator here. If you are comfortable in speaking Italki, if you wish to speak in English, feel free. Just for the sake of the translator, if you can keep your submissions just two or three sentences at a time so that he can translate into English. Good luck.

Dr. Fatiaki: Before we get our next question, let me again, in keeping with Levuka time, let me welcome all that have arrived after I spoke this earlier today. Welcome. Thank you very much for coming to this consultation. My name is Vuniwai John Fatiaki. I'm from Motusa on the island of Rotuma. And my fellow commissioner is Neelesh Gounder, who is from Nadroga and he works for the USP as a senior academic. I apologize to the other members who have arrived earlier on that our iTaukei Fijian lady commissioner was supposed to be here with us today, Professor Unaisi Nabobo.

Unfortunately, just before we left Beqa to come here, she had an emergency. And because of that, she couldn't be here today and I apologize for that, that we don't have a woman and a Fijian Italki lady with us because she's supposed to be part of our team. I

apologize again for that. But again, thank you guys very much for coming. And I hand the mic back to the floor.

Mr. Kumar: Okay. Everyone, my name is Bupendra Kumar and I live in Levuka town. I thank you and your team for coming across to Levuka and giving us the opportunity to present our views. Just picking up from what Josese said regarding the 2013 constitution and I feel that the last two or three constitutions that we had, they all had some good points. So, my suggestion would be that we could speak out all the good points and maybe move forward. The other thing I would like to mention here is that in that last constitution, we don't know who our representative was. So that is very important that you should have demarcation. Like in the old days, we used to have Lomaiviti, Lau, going up to Reiki, Reiki. And we knew our representatives were standing up from that area. So like in the case of Rotuma, we would say, oh, he represents Rotuma and the other areas. So if we need to talk to someone, at least we know he's representing us. So I think it's one of the crucial points that it has to be enacted because with this system now, we don't know who's representing us.

Now, this might not be related to this thing that you are here for, but I just want to explain to you an experience I had when I went to Singapore. And like a lot of time, we would say Singapore is a very well-developed nation and Fiji could have been another Singapore in the Pacific and all those things. But when I sit down in a taxi in Singapore and the taxi drivers speak to me, they're not really happy. So you might say Singapore is a model, we should go for that. Not necessarily that this is a thing. And I would tell him that, you know, every citizen has a house in Singapore or has a flat or anything. And the taxi driver would have a different thing. He said, no, it's not that. I don't know what he was trying to explain, but this is just an experience that I had. So we really cannot say that one country is better than another country. We are so much blessed in this country. We don't have all the problems that are going on in the world and we should really be grateful that we are in the Pacific and we are living here and we don't have the problems that are presently happening. So I'm talking about a taxi driver.

A couple of weeks ago I was in the western side and this taxi driver was going past and there was this – it used to be the cane fields along the way and then there's hardly any cane fields. It's gone back to bushy or whatever, see. So that's one of the things

that we need to do is to, you know, work together and get our resources and work, you know, for the best of everyone.

So that's that one. And the other one was human nature, you know, like we are bound to talk or take sides or things like that. So, I think in an example of Levuka, we used to – well, I don't know, this is representative of – yeah, we seem to put ourselves into – like PAFCO is one of the main industries of Levuka and, you know, we all survive on that one apart from the farmers and all that produce goods.

You know, they are there. At one time, this is my observation, that people, I mean, the workers or whoever in town, they said that the CEO was from Lau, the financial officer was from Lau, the human resources guy was also from Lau at one point. And then they would say, you know, these people are like almost running the factory. You know, like they – but we should take them for their value. You know, if they applied for a position, they would qualify for that thing.

And later on, that thing changed. And then we had – so at present, we have – some people have come and spoken and said, all these Labasa people seem to be running PAFCO now. You know, so it's like you're putting them in categories. You know, before the Laos were running it, now the people from Labasa are running it. And so what I'm trying to say here is we should work together and, you know, for the betterment of the nation. You know, the bottom line is the betterment of the nation. See, and everyone contributes to the thing.

So I think I might have deviated from what you people are here to do, but it sort of falls into that thing. So thank you very much for giving me this opportunity and to the rest of the people from Levuka to come and give their views. Vinaka Vakalevu.

Dr. Fatiaki: Thank you very, very much, Bhupendra. If I could just address a few of the things that you brought up, because they are relevant, very relevant, and then I might just talk around. And this is – can I say off the record? This will be off the record.

Dr. Gounder: Regarding having constituency system or boundaries, we have received a number of submissions for that. That is also on our agenda for the review. Thank you.

Ravuama Nagatalevu: Thank you. My name is Ravuama Nagatalevu and I stay in Nasova. I'm here in as a civil servant as well. I'd like to first make a submission. The submission I have, one is a submission and the second is just a general comment. But the first submission I want to put forward to the commission this morning is the appointment of the president. I would like to suggest if that could be reverted back to the great council of chiefs just for impartiality.

I know prior to that, prior to this constitution it was decided by the great council of chiefs. We can return to that as well. And the second one, like I said, the general comment that I have is how confident are you, the commissioners, that eventually the amendments can be done to the constitution? Because we as the general public, we see what's happening in parliament where it was defeated. I know when I just explained about through the Supreme Court. But how confident are you that these can take place? It's probably an off-the-record question, probably. Thank you very much.

Dr. Fatiaki: The simple answer to your question is if the Supreme Court ruling on 66% had applied when the vote was done last year, then it would have passed. Just off the record,

Now, the second part of your question, off the record.

Dr. Gounder: Regarding the appointment of the president, we have received submissions around that. The GCC should appoint the president, but we've also received some submissions where we have been told that it should be done through an electoral process. So both these options are available to us, but we want to consult as many people as we can, like yourself, to then suggest what should be the method in our report. Thank you very much for your submission. Regarding how serious the government is, if you look at the manifestos of the three parties who are in coalition government currently, all of the three manifestos contain amendments of the 2013 constitution. So from that perspective, I think they're serious about it.

The second point is that they've established a commission to look, consult people, back to the president with an amendment, and we hope that eventually the constitution is reviewed. That's all we can say at this point in time. Thank you.

Ravuama Nagatalevu: Sorry, I just noticed that you mentioned there is a submission from so-and-so on the president. I just wanted to see

whether you are just considering one or are you considering the number of submissions on that subject? Because if there's only one, that means it does not hold much water on it because the more the number indicates the seriousness of our approach.

Dr. Fatiaki: That's the approach we are taking. Thank you. I think you can take it from us. At many places, when it comes to contentious issues, and I wasn't going to raise it now because I wanted to raise it later, I ask everyone in the room to put up their hands and we take account, literally, so that when we come and if we say that the president should be appointed by the GCC, we right there 90% support. There's no question that we will not ignore that. This is all on record, on video, on audio, and it's been written and transcribed by the Hansard people, every word that's said over here. So the majority view is always going to prevail and we will not ignore it, absolutely.

Dr. Gounder: But we take everybody's views because that's what we are here for. We are here to listen to the people. We are here to listen to all sides of the views and then when we do the report, when we start writing the report, we'll then look at the number of submissions received on different issues.

Seru Banuve: I have an issue here with the schools. I think the UN Convention about the right of a child. There is no corporal punishment should be done to any child. The question is when they are going to review this declaration so that we can include another submission for corporal punishment for students, not by teachers but just to the heads of school, maybe just a strip, one or two. The question is when will we review the declaration of the right of the child that was signed at one time. We don't know.

Dr. Fatiaki: Okay, I'll address that because that has been brought up by different submissions very clearly that there is a significant number of people who would like corporal punishment to be a tool that is available to teachers, to parents to apply as part of the process. Our observation is that the area in the 2013 Constitution which has been used by the education department and other people like the police to penalize individuals for instance disciplining their child is due to the provision in the Bill of Rights under the Rights of Children.

And if you read that there are about three different sections that says that a child has this and that and all these rights. The third section is used which says that no child should be subject to any

form of physical violence as well as other things. If the prevailing view from all the submissions that we get from the people of Fiji is they want corporal punishment back and I can tell you there is very, very strong submissions coming to us from organizations like the Fiji Teachers Association from individuals.

I have no doubt that we could amend the Constitution to remove section C of that part that removes the word physical violence and just remove that section if we remove it the children's rights still apply but they don't have that wording that says no physical violence because it is on the basis of that that police have been charging parents and teachers have been told by the education ministry they can't because of the physical violence on the rights of the child.

We can amend that Constitution and remove it if that is what the people of Fiji want and I can tell you we've just done two villages in Beqa yesterday and we asked them to raise their hands I think 100%. They spoke about it they asked for it 100% voted that they wanted. That's not going to be lost on us that's recorded the way we would do it is to remove that section and if we removed it it would no longer be a crime.

There will be guidelines I have no doubt under the Education Act but because the supreme law of the country is the Constitution if it removes it from there then the Education Act can say if you're going to use I forget what the term that the Fijian Teachers Association used but it was enhanced something measures enhanced corrective measures and it would define that the principal only is the one who can cane or apply it but it will also remove it from a parent because right now under this Constitution if you did this to your child he could report you immediately to the police and you could be in jail if the police were to throw the book at you as per this Constitution.That's how we would address it if at the end of our collective discussions and our submissions we recognize that that is what the people of Fiji want. Thank you.

Dr. Gounder: So, this is the clause and every child has the right to be protected from abuse neglect harmful cultural practices any form of violence inhumane treatment and punishment and hazardous or exploitative labor. But even if this clause is removed, we bring back corporal punishment say for argument's sake if you inflict physical harm you could still be charged under other laws and which used to happen even before this Constitution came into

place. Teachers who inflicted corporal punishment were charged and produced in the court.

Dr. Fatiaki: I think it's not an issue of because when people would bring it to us they would ask us how we put it back in and I told them we can't write into the Constitution that you shall administer corporal punishment as a constitutional provision, but what we could do was remove the mechanism that caused people not to be able to apply it if they saw fit. I think we all love our children and I think maybe the pendulum went too far this way and people are saying look they quoted the figures on the violence in the streets, the fights at the bus stand, teachers literally being assaulted by students.

These were issues that were brought up very strongly by different groups as they submitted and the feeling was that if they were to reintroduce it for instance in the context of village some even asked that they only reintroduce it in villages, in Fijian villages. And there's no question that part of this process is to try and reintroduce provincial governance at the village level. And the provincial governance at the village level as long as we remove this from the constitution can allow that as part of their rules for their communities. But I hear where you're coming from.

I have no doubt that more people will speak on this. If I had any doubt I would ask people to raise their hands. And you know there's few of us here so I hear you speaking in support of it. But in the last two villages we asked because there were a lot of people we asked them to put their hands up and I think every hand went up. Even the women. I think someone brought up that if a woman were to report the husband for smacking the child what would, I think this was in one of the submissions. And that was a general feeling about that. Thank you.

Okay if it hasn't, until you've got another question I might just address a couple of the what I call contentious issues. To get a general idea about how you people feel. One issue that has been brought up and discussed by various submittees is the issue of a secular state. If I go back to the last three constitutions, every constitution has a reference to God in the preamble. In the beginning of the constitution. There is a reference to God. I think two of them had a reference to Christianity.

The last 1997 constitution just spoke about God. That we are under a God whose values we apply in the preparation of this

constitution for we the people. Once they inserted the section on a secular state, they removed by definition every reference to God. People come and ask us, they want to reintroduce God. They want to reintroduce Christianity as a state religion.

I would like some feedback from you people about having God included in the constitution. All in favor of having God included, please raise your hand. Anybody who does not wish God to be included in the constitution, raise your hand. I'll take it that's everybody here. Thank you.

Another issue that's been brought up is the use of the name word Fijian. There is in the second part under in the preamble or in the first section sorry, under the state, they make the comment that we are all from 2013 going to be called Fijians. This has been brought up by many people, people who support it, people who disagree with it. The people who disagree with it are usually of my age group who understand that Fijian referred to a certain group of people. In the 1997, 1990, 1970 constitutions, the word Fijian is used specifically for the iTaukei people. Only in the 2013 constitution is the statement written there that we are now all Fijians. So, my question to you is you can either or I just ask you for a simple vote. All in favor that the name Fijian be only applied to the iTaukei people, please raise your hand.

Seru Banuve *And what about the other rest? The other Fijian citizens.*

Dr. Fatiaki: Fiji citizens. We are all Fijian citizens or Fijian nationals. That's in the last constitution, 97 constitution. But again, I want you to tell me what you think individually, please. Okay? And then we can do the vote after. So would someone like to speak to this? Because it's a sensitive issue and it's something that people have brought to us. Some wanted to stay. Some wanted to go. And I think because it's so sensitive, I want to go to every place that I go to and hear the people tell me exactly what they want.

Josese: I think the word Fijian was not consulted to all of us. We were just told that all names should be called Fijian. So you would like that to be revert as in the past where Fijians are iTaukei . Vinaka.

Ravuama Nagatalevu: But if you go to Australia, the indigenous they are called Aborigines. And when the Aborigines comes out of Australia, they say we are Australians. I think that's the case too in Fiji. When we go out of Fiji, we say we are Fijians. But when we are in Fiji, then we say, oh, I'm Indo-Fijian, I am iTaukei . But the circumstance is

that when you go out, you are Fijians. I mean, that's my understanding, Thank you.

Vatimi Drugu: My name is Vatimi Drugu from Lovoni, up in the interior of this island. I would like to speak a little bit about this iTaukei and our Nationality all as Fijian. Personally, I love that, I like it. Start when the 2013 constitution was in placed. I love it personally as for me I have seen from this constitution the 2103. I think the government of Fiji has economically benefited from that when we were all known as all Fijians. As for us, I think the name iTaukei is more powerful than for us Fijians and for other ethnic groups as others. The nameiTaukei for me is more powerful and I'm proud of that, to be iTaukei of this country, Fiji. And as for to be all known as Fijian, I think the Fiji government has economically benefited from that. That's what I noted. I've noticed. Thank you.

Dr. Fatiaki: Thank you very much.

Ravuama Nagatalevu: Commissioner's, I agree that the name Fijian should be for everyone in the country. It doesn't really matter much because if we think of the origins of the word Fijian that was given to us by our colonizer's , I don't really know whether there has been any research done prior to that what we were called before the British came in. So the word Fijian was word given to us I really don't know what we were called before. I hope there some research done about it where we can clarify but otherwise under the 2013 constitution, I agree with all of us being called Fijian. Vinaka.

Vatimi Drugu: I just want to just add a little bit more on what I was trying to say. It is because of Fijian, the name Fijian. I mean, it has given other counties, other counties who are partners with Fiji in the form of development, they have faith when we see that our country, through the name Fijian, has become united. Everybody is united.

Regardless of the ethnic group we belong to, as we are known as all in that name Fijian, I think our counties that have been our partners in the economic development of Fiji, they have faith in Fiji, because they can see that we come together in a very big unity in that sense. Thank you.

Ravuama Nagatalevu: Commissioner, I'd like to make another submission. My apologies if you're still after the... Okay. If we could also have a look at the 2013 constitution and remove the immunity clause we have in it. I know there's been talk about trying to curb the problem with our children and how they are going about nowadays by

taking away the corporal punishment, bringing it back in, sorry. The same is with our immunity clause. We've done carrying out the coups last time. They've always been under that clause taking refuge under that. If yu can remove it altogether under the review.

Dr. Fatiaki: Thank you very much for that. You know when I start, I said as far as it come from you there is no restrictions. Everything you say, we will take on board. As commissioners, because we were sort of guided by the dictates of the Supreme Court, we have hesitated in discussing that. Let me just say that many people have kinds of suggestions. Some people have suggested that no a parliamentarian, you can't stand for election if you are involved in a coup. That kind of thing which doesn't remove chapter immunity but punishes you.

So suggestions like that have come for the purpose of trying to prevent future coups and I have no doubt that our legal team are still working on the interpretation of what the Supreme Court has ruled in respect of immunity. It's not a done deal yet. When we get to the point of discussing all the input that people have, if there is a very strong groundswell of public opinion that the chapter which is to do with the immunity for all the past perpetrators of coups is coming across as a resounding message from the public, I have no doubt that we will be discussing that very deeply.

We may well not have that chapter anymore if that were the deliberations of the commission at that point in time. So again, we are very early in the business of our consultations. We are not fixed in how we're going to approach this but the messages are coming very clear from people that we have been listening to. We've had about a month of major submissions from all the invited ones to Suva have come and made submissions. We started with the GCC. Bose Levu Vakaturaga was the first submission. We've done different religious groups, different unions, political parties, individual submissions have been coming over the past month. And this issue of the immunity has been brought up again and again. I'm not sure that you've read it.

The GCC chairman was asked this by our chairman at the end of the session and he put it to him. He didn't hesitate to answer. He said that they had met, discussed the issue and as far as they were concerned, this is the GCC, from the GCC chairman, as far as they were concerned, if you do the crime, you do the time. That's his words and that's from the Bose Levu Vakaturaga. So

you're not in like a separate area. There are people who feel very strongly about it. Thank you.

Ravuama Nagatalevu: My little contribution, Chair. If we remove the immunity clause and they do another coup, they will institute another constitution and include again another immunity clause. So we will be having a cycle of coup. I remember when Bainimarama was saying in this 2013 constitution, there will be no more coup. But when he stepped up in Parliament, he was calling for the military to get another coup. What I'm seeing is it's immaterial, the inserting of immunity clause. Because if I overthrow the government today, I will include a new constitution with the immunity clause there to cover me. Vinaka.

Dr. Fatiaki: Thank you very much for that. Let me just say that we have approached you with the guidance of the Supreme Court, which basically said exactly what you said, that in the interest of stability and moving on, we should not touch it. Okay, that was the comment.

We discussed it amongst ourselves and we did not feel that we should tell you not to touch it because you are the people that this constitution is meant to be written by. It's yours. It says we, the people of Fiji, give ourselves this constitution to rule us. That's part of the preamble in all constitutions.

So we as commissioners have been advised, the Chief Justice and the Judiciary came and I have no doubt that the Chief Justice's opinion when the Supreme Court ruled, because he's the presiding judge in the Supreme Court, was that for stability purposes, it's best that we, if I say don't rock the boat at this time, move on. So that was the advice given to us and we have refrained from talking about that part of it. But again, I said earlier on, we have decided as commissioners, if you want an opinion, please state it. We will record it. Thank you.

Dr. Gounder: You have more to...

Ravuama Nagatalevu: I just want another one to be considered is that the commander of the military forces to be subservient to the government of the day, I think the constitution as it is now, it has given him the power, he can move in at any time he wants. So that is very dangerous and secondly, you can use it as a coup and you cannot name it as a coup because he has the power to see that anything that destabilizes the government of the day or

any political upheaval there, he can just come in and take over the government. So is it can be also considered that military should be subservient to the government of the day?

Dr. Fatiaki: Yeah, that has been brought up. When it was brought up, we asked him then who should he be subservient to and somebody recommended that he be subservient to the, like the guardian of, I think the word is that he is responsible, he is the ultimate guardian for the peace and stability of the country that that role should be transferred from him to the president. That was one of the recommendations from one of the sub-METs and the answer to your question is we can amend that part of the constitution that says that the final guarantee of stability in that is the RFMF or the commander. That can actually be amended in this process and we will certainly take your opinion on board.

Dr. Gounder: Thank you. Yeah, changing the constitution. So in the current constitution, we need as stated in the constitution is 75% majority in the parliament plus a referendum.

In the 1997 constitution, we just needed a majority in parliament. There was no need for a referendum. So moving forward, what is the view of those who are present here? Should we also have both the constitutional, the parliamentary majority as well as a referendum or a parliamentary majority should be sufficient if we have to change the constitution the next time? So any views from anyone on this issue? Any feedback?

I think the court ruling is required that a referendum also is carried out but I would prefer that we have it that way to the majority of parliamentarians because they are there for the people, so to speak.

Ravuama Nagatalevu: Commissioners, If I may I have another submission on drug related issue. This is in conjunction with the drug crisis that we are currently facing. If in the constitution, it could be if the death penalty be brought back for white drugs, green drugs not so much because green will probably become legalized over the next 10 years or so. But I remember reading an article about Singapore, you have a certain amount of grams, if I'm correct, or kg probably, I'm really not sure, if that exceeds the amount that's caught with you, you are automatically put on death row. I think because of the drug crisis that we currently have in the country, we need to bring that back and probably put in a margin of how

many quantities you are caught with then you qualify for the death penalty. Vinaka.

Dr. Fatiaki: Thank you. I'm looking at the rights, the fundamental rights because there's one here called the right to life and it says every person has the right to life and a person must not be arbitrarily deprived of life. You will notice though that it says arbitrarily and people who have come to us and asked for the death penalty, we could amend this constitution so that the right to life could say except in cases of drug offenses and then you would obviously then allow the law to determine how much drugs. But the answer is yes, people have brought to us the request that we address it. The area in the constitution that would not allow you currently is this right to life provision as written here. But if it's amended by us, then that is a possibility. Again, we keep inviting people's opinions.

We want to be sure that if we're going to make a recommendation like that and amend this part to say except in drug offenses that that is a reflection of what the people of Fiji want. And to me it requires, I think you want about 75% of the people of Fiji to support it rather than 50-50, something as serious as that. But again, we are listening to people and I hear you and I just wanted to share that with you because other people have asked that and that's how we would go about doing it

Dr. Gounder: Thank you. So we have noted your feedback on the death penalty. There's others who have submitted as well so I've noted that. Do you think longer sentences should be sufficient, 50 years or 60 years? Which courts are implementing now, 40 years, 45 years, 50 years to the case in Nadi? Yeah.

Ravuama Nagatalevu: Yeah, because I think the perception from us, the general public, is that people turning up to court are walking free or getting very minimal sentences. So I think that's why I said based on where I said the death penalty, but that could be put aside as Vuniwai has said. Maybe anybody caught with say 1 kg of meth, this is just an example, you caught with more than 1 kg, automatically you go inside without going through the court system again and then you get bailed out again. That's the problem that we currently see.

Dr. Fatiaki: Thank you. And again, I emphasize, our job is to focus on the constitution. The laws that govern that type of thing will be something that obviously under the Police or Crimes Act, they

would then write. It wouldn't be a hard thing to do because there are countries that already have it. All you do is cut it and paste it into our, say, Crimes Act and as long as they didn't have the constitutional impediment of the right to life and therefore if the people wanted it and it was strong enough, we would have to amend this. It would be incompatible. The Crime Act can say that they do the death penalty, but this would say you can't and they would not win because this is the supreme law. But your point is taken. Thank you.

Vatimi Drugu: If they are allowed to long term in prison, they will rule from the prison because they have the money to do so. We have drug lords in the prison in other countries, so to speak.

Leighton: Ladies and gentlemen, it's now 2. We have one hour left for our consultations, so if anyone wants to make submissions, please feel free to do so. If not, the commissioners will probably continue to ask the members of their views. Vinaka.

Dr. Fatiaki: Okay. One of the other areas that has been brought up quite a lot is the composition of parliament. The previous parliaments were always what they call a bicameral parliament. You had two houses, the House of Representatives, the House of the Senate.

I presume that a lot of the appointees in the House of the Senate were from the GCC, the bulk majority, and they served the role of safeguarding iTaukei lands, rights, and stuff like that. So we have had people asking, this parliament right now only has House of Representatives. How do people feel about the current makeup of parliament? Would you like it to be the same type of parliament, a unicameral parliament, one house, or would you like to go back to the previous system of a bicameral parliament with two houses?

My suggestion is for us to go back to the two so that we can keep in check the politicians who are playing around with the ñ because the politicians, when they come into parliament, they just want their term to be recognized. They do something for themselves. So, by having the Senate or the Great Council of Chiefs to be the upperhouse, that will keep in check what has gone down in the lower house. Would anyone else like to talk about that or shall I put it to a vote?

All those in favor of the current system, put up your hand.

All those in favor of the old system with two houses, please put up your hand. Thank you very much.

Another question related to that is we've heard from a sub-committee this morning so we haven't addressed the constituency. They want the constituencies reintroduced for different areas, not one constituency of Fiji and everyone has voted there. You will now vote for your own member of parliament that you will know represents you from Ovalao, Loma Evite, like that. So that's been brought up by Mr. Bupendra this morning and we've taken that on board. The second area is the area of how you vote people in. Essentially, there's two systems. Right now, it's very, very complicated.

We've got all different kinds of systems and I don't even want to start. But the first system that used to be operational in Fiji for the first two constitutions was what they call the first past the post. The first past post was very simple. Everyone who was standing for a seat, a constituency seat, had their photo, their name, maybe their party, and a box beside it. You just ticked it. You only tick one box for who you wanted and whoever got the most ticks, he won. That's called first past the post.

Then they introduced what they call proportional representation in one of the later constitutions where you don't just tick who you want, you have to number them. Number one, your second choice here, number three, number four. And what that did was that if nobody got outright 50% or more in the first vote, they would then have to wait the next day to count all the number two's to see how many number two's went to this fellow and how many number three's. That's called the proportional system. The good thing about the first past the post system that people argue is that it was very fast. As soon as the election was finished, you had the results the same day because whoever got the most votes, you ticked.

The proportional system is where you had to wait while they tabulated and you might not get a result until many weeks or days later. This is an area that's been brought up by other submeets and obviously this new, this last system has only got numbers. No names, no photos, no parties, just numbers and you're supposed to make sure you got the right number. Nobody that has submitted to us about the electoral system likes the current one. We have not had one person speak in favor of the current system.

Everybody wants it changed. My question to you is do you prefer the first past the post system or the more recent proportional one? Just to put things in context, as many people say, well, you know, we've got to go with the times. The UK, England, where we come from as a colony, to this day, 200, 300 years later, they still use first past the post. Canada, India, still first pastor post. Australia and New Zealand are the two countries, U.S. first pastor post. Australia and New Zealand are the two neighboring countries that brought in the proportional system and that's where I think we ultimately adopted it from. But UK, India, Canada, U.S., still use first past the post. If there's five of you standing or three of you standing, your name, your photo, your party, there, three boxes, whoever's got the most ticks wins and you only tick one, first past the post. I'd like any comments or thoughts about it or we'll put this to a vote.

Vatimi Drugu: My recommendation, is to go for the first past the post. The current system, no, you can have only 100 to vote for you and you end up in parliament and not a lot of people support you. So, when you go to the first one, you are there because a lot of people support you and they may know you and you can also speak confidently about the people that you represent in parliament. Thank you. That's clear. Does anyone else want to make a comment or shall I put it to a vote? All right. All in favor of first part, sorry, comment.

Ravuama Nagatalevu: I would probably feel because the current system we have is that there's no particular parliamentarian for, say, Lomaiviti what we used to have before. I think this brings up a point mentioned by Bupendra.

If we can go back to that, I think it was in the proportionate voting system, if I'm correct, where we had candidates from the province. The one that we have right now, every parliamentarian there is representing the 40 provinces of Fiji. If we can go back to that previous system, that would be better so that we have a channel of where we can take our grievances to.

Dr. Fatiaki: Okay, so that part of it is the constituency, no question about that. That's been, like I say, I have not heard one person submit to us that supports the current system, which is one constituency in Fiji. Everybody has asked for us to go back to constituencies that represent the electorate. That's a different issue from how to vote. So the actual day of voting, that's the question. How do you want your ballot paper? Do you want to just stick who you want or you

want to number them according to number one, maybe this fellow, number two, number three, number four? The proportional system, all right, I'll give you an example.

That was the argument that was used was that it would seem to be fairer. I'll give you an example. If four people stood and you got, say, 30% or 40% of the votes and the other fellow got 20%, the other fellow got 20%, the other guy got 10% and the other guy got 10%, the argument for you not winning is they'll say, well, you only got 40%. You didn't get most people. So if you got 51%, you won. But if you didn't, then they would take your number two, number three, number four and give it to maybe the one who got 20% in the first vote and make his 20 become like 50.

That's what they mean by proportional, which means that if you win on the second or the third round, then it means that most people in that area voted for you. The only problem with that is it becomes very complicated. You can't announce the winner on the day of the vote. You have to wait and then, you know, issues like the glitch. The glitch last time can happen where the numbers are going and the thing stopped and they said there's a glitch. Those are the counterarguments about it.

I just gave you examples of countries that you first past the post so that you don't think that it's somehow regressive because of the US, Canada, UK, India, still you first past the post, still to this day, then it can't be that regressive, although Australia and New Zealand use the proportional system.

Ravuama Nagatalevu: So, can I amend what I said? We have to first pass the post, but we bring in the constituents. Okay, thank you.

Dr. Fatiaki: Let me just put this to a straight vote. All in favor of first pass the post, please raise your hands.

Anyone in favor of the proportional? Thank you.

Thank you. There was another issue that has been brought up again by some submittees that is in the 2013 constitution but does not exist in the previous constitutions. In the previous constitution, you could be only citizen of one country.

If you were a Fiji citizen, you were not allowed to be a citizen of any other country. In the 2013 constitution, they brought in multiple citizenship where you can be citizen of Fiji, you can be citizen of Australia, you can be citizen of Canada or wherever.

This is an area that other people have brought in because it's something new in the 2013 constitution.

I'd like some comments or thoughts about whether you think that all people who are in Fiji as Fiji citizens should be allowed to have citizenship in other countries or they are only allowed to have citizenship in one country. I leave it to the floor.

Ravuama Nagatalevu: My personal opinion is that we should be allowed dual citizenship because, say, take for example the Fijians that are living overseas. If that comes into effect and they are no longer Fijians, they are where they currently reside. Dual citizen has to be in effect because they are wanting to be Fiji citizens as well. Just by a personal opinion.

Dr. Fatiaki: I think this is one of those issues and I'll let you people deliberate over it. It's nothing that – it's just that it has been brought up because it's a new thing in the 2013 constitution. We have had discussions among ourselves.

The question of should they vote, should they be allowed to vote if they're living in Australia or New Zealand and influence the selection of who is in Fiji, ruling in Fiji. These are issues that have been raised by other people because these issues are not new to us. Samoa had this, a lot of Samoans in New Zealand.

I know that my wife is Samoan. There used to be a time when they used to, on election day, they would fly in planes of Samoans from Auckland to Samoa to vote and then fly back. And that swung a couple of elections.

And because of that, somewhere along the line, they reached into the constitution and they banned it. They didn't ban citizenship but they banned voting, that you had to live in Fiji for two years before you could vote in an election, even though you may be a citizen. And again, these are constitutional issues that have to be defined by lawyers and other people like that. But I think your point is there. A lot of people support your citizenship for the reason that you've given and I think that's a valid one. We have a lot of people going overseas in the NEC program and who are offered citizenship and that's not necessarily a bad thing.

A lot of these people being sent money back to Fiji, remittances are an important thing. And obviously, many of them want to retain their citizenship as well as the citizenship of the new

country they're in. So I think I've used the word multiple. Is it dual or multiple? Oh, only dual. So you can only be a citizen of two countries, Fiji and another one, New Zealand or Australia. Only New Zealand and Australia or US? That allow it. Some other countries won't allow you to have dual citizenship and obviously, you could not be a citizen of this.

Dr. Gounder: Many people have argued that it allows them to come back and invest and have businesses here. The remittances argument with Commissioner is good. So, there are benefits in many ways. But we're happy to hear your views as well.

Dr. Fatiaki: Okay, one last contentious issue that again has been raised contention.

Dr. Gounder: Thank you. We have received submissions both for and against regarding the role of FICAC. At the moment, FICAC is doing both investigative related work and prosecutorial work as well. But we look at in the past, the prosecutorial work related to corruption was all done by the DPP. So we have received submissions that the prosecutorial role of FICAC should go to DPP and FICAC, in that sense, can remain an education and advocacy organization for anti-corruption. So we would also like to hear your views on this issue and whether FICAC should be shut down or should remain as it is now.

Dr. Fatiaki: If you have any questions to clarify, I gave him the mic because I had a bit of a sort of with the FICAC lady when they presented. So I thought best he'd talk about FICAC.

I think with FICAC, let me just say, before 2007, there was no FICAC. If you committed a crime, whether it was corruption or abuse of office or anything, it was the police would investigate you and if there was a case, they would give you to the prosecution section, which is DPP's office, and they would assess your file and if there was a case, then they would prosecute you. Because they were separate, it means that no one had absolute power to punish you. When FICAC came in, the idea was to address corruption, big-scale corruption and things like that, and to comply with other countries in the world who have introduced a special commission that only looks at corruption.

Unfortunately, since FICAC came in, I'm sure you all have seen on the news, you know, one commissioner comes, she says, okay, we're going to prosecute these people. One month later, a

new commissioner comes, she says, no, no, they're all free, they're all safe, they didn't commit any crime. Third commissioner comes, no, we prosecute them again.That kind of what we call weaponization of FICAC was something that I think the media has seen over the past few years, that when FICAC has both the power to investigate and the power to prosecute, then they can tailor make your case for you.

And because of that, people have, some people fought very strongly for, some people said throw it out, because we didn't have it before, nobody could influence, you know, the police would investigate, hand over the file to the DPP, the DPP would take an independent approach. Rather than both of them in one office, and that person might like you or not like you, or the politicians will, they answer too.

I think right now FICAC answers to the AG under the current constitution. They did not exist before 2007, and I have no doubt there was corruption and other crimes. They were kept into the 2013 constitution, and like I say, because it's become so public, things that have happened with FICAC over the last year, two years, a lot of people have raised it up, and I thought if you had any thoughts about it, now is a good time to speak about it or ask questions about it, and we will try and assist you.

The reason also is because the FICAC comes under the constitution, officers commission. It's appointed from, and its duties are inside this constitution. So, we have the power to amend it, we have the power to remove it, and it is something that the people of Fiji will have to tell us about how they feel about FICAC. Again, this is something that you can think about going forwards. If you have an opinion, you can always write it as a separate submission. You can email it. You can write a letter. Our contact secretariat will give you contacts should you feel strongly one way or the other.

Leighton: Ladies and gentlemen, if there are no further submissions from the floor, just on behalf of the commission, the Constitutional Review Commission, I'd like to thank you all for taking the time to attend today and participate in today's consultation.

Before you leave, just a reminder, those of you who haven't signed the register, you can sign the attendance register before you leave. Also, if you have written submissions that you wish to hand in, we'd be most grateful if you just hand it to one of the

secretariat staff. And there's also refreshments that will be served after this.

Before we go for the refreshments, I'd just request if we can all take a picture with the commissioners. Also, just to highlight what Commissioner Fatiaki said, there's a QR code on the banner. If you guys want to make written submissions, you can just scan the QR code or write an email to commissioners2026@gmail.com. You can email your submissions directly or just scan the QR code and just make your submissions on the submission portal. It's also on the pamphlets, I think, that were given out, the email address. With that, I now close today's session.

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

Submission(s) Received

Consultation – Lautoka 06/05/26
Lautoka Town Hall

(1st name in the Attendance) * Josese Rakuta

Speaker 1. Why are we revising when it is supposed to be thrown away

2/3 in Parliament –

" President to be elected by the Great Council of Chiefs.

– Revert back to PSC set up to oversee the appointment of civil servants.
Civil servants not to be politicised.

Spk 2 Sern Banuve – Oreata:

– Responsibility given to the Ministers.
– Revert to demarcate the responsibilities of civil servants & Ministers
Constitution
= = [illegible] to advise the ministries on the demarcation.
⇒ Constitution process to flow
66% + 3 readings in Parliament
*▷ Referendum 50+1 to all the voters of the referendum.

= 20B Constitution — Remove the immunity clause.

⇒ Military to be subservant to Govt of the day

⇒ transfer powers of RFMF to the President.

⇒ Write Drugs to have the death penalty.

— Bose Yaro — Parliament

— Bose Lawa — Cabinet.

Bhupendra Kumar.

Last two constitutions had some good facts
⇒ which can be kept
⇒ we didn't know who our representatives were and ~~constitut~~ constituencies.

⇒ shared experiences
// → work together for the best of everyone.
// ⇒ Human Natures.
// ⇒

Democratic deficit

Rapoama Nagataleva from Nasova

1. Appointment of the President to be reverted back to the GCC for impartiality.
2. How confident will have the Constitution changed.

- Issues with Schools.
- Corporal punishment issue

Vatini from Lovoni.

Contentious issues

- Personality
- he had liked it.

- secular state
- Fijian

Naiviteitei Village Hall

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Naviteitei Village Hall DATE: 07.05.26 TIME: 11 00Hrs - 13 1400Hrs

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.	AKATA L.	70	9493713	NAVITEI 2	BURETA	F		
2.	Salaneta Kilila	63	8326145	Naviteitei Village	Bureta	F	IT	
3	GERUPOPEL. L	48	—	NASAGA	BURETA	M	IT	
4	MANUELI N	65	—	NASAGA	BURETA	M	IT	
5	ALANIETA. C.	66	—	NAVITEITEI	BURETA	F		
6.	Karalaini. T	63	9655601	Naviteitei	Bureta	F	IT	
7.	Lisi George	64	2554431	Naviteitei	Bureta	F		

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Naviteitei V/Hall DATE: 7.5.26 TIME: 1100Hrs - 1300Hrs

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	Jone B.	52	9223283	NAVITEITEI	Buneta	T		
2	MARETINO VALAIBULU	46	9329357	✓	✓	T		
3	Simeci S	55	9424394	✓	✓	T		
4	Lukie Icalou	63	9792696	✓	✓	T		
5	PETERO B.	62	9741648	—	—	T		
6	EVENI SAKIRA	60		✓	✓	T		
7	SAMUELA S.	65	8307789	✓	✓	T		

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
	Meri celua.	27	2704091	Naiviteitei	Bureta	marama	I. Taukei	Meri.
	WAISALE BOSEKACIVI	66	2347443	NASAGA.	BURETA.	TURAGA	I.T	[illegible]
	JOSEVA TuiToga	21		Nasaga.	Bureta	Turaga	I.T	[illegible]

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

Transcript

Naiviteitei Village
Date:7-5-2026

Mr. Moce: Testing one, two. Ladies and Gentlemen seating here before us this morning Bureta vua na Gone Turaga na Ratu. Here in this village hall this morning. I welcome you all on behalf of the government His Excellency the President that we are here this morning with you together with the 2 commissioner's seating before you. We acknowledge your presence this morning and opening your shores for us to be with you this morning. I believe that a team has return from the village on the same to enlighten you on the same that we are here before you. Before I give the mic to the two commissioners, I would like to let you know that all submissions will be recorded, and it will be submitted as a report. Before you submit your submission may I request that you lift your hands and say your name before you submit your submission. You can speak in iTaukei and I will be translating it in English to you all. All submissions received this Morning either in Youth clubs or individuals we will receive it all.

Dr. Fatiaki: The Chief of Bureta, ladies and gentlemen, on behalf of the Constitution Review Commission It is my pleasant duty this morning to welcome you all to this Constitutional Review Commission consultations and thank you for accepting us into your village. My name is Dr. John Fatiaki. I'm a medical practitioner and I come from the village of Motusa in Rotuma. My colleague Dr. Neelesh Gounder comes from Nadroga and he is a university academic at USP.

Before I start with the consultation proper, I would like to extend our sincere apologies on behalf of the Commission for the absence of our Itoke Fijian Commissioner, Dr. Unaisi Nabobo, who was supposed to be here with us because of an emergency that arose just before we came here. She was unable to join us and for that we apologize. We are the second of two teams of the Constitutional Review Commission. The other team is doing Lau and Lomaviti. We have finished Beqa and Vatulele. We are now in Ovalau.

We have been appointed by His Excellency the President to review the 2013 Constitution, which is the supreme law of the land of Fiji. Most of us are aware that the 2013 Constitution did not follow the normal procedures by which a constitution is written. It was prepared by the last regime and promulgated or enacted by

decree and given to the people as their supreme law. Because of this, His Excellency the President has asked us to review the 2013 Constitution to go out to all of Fiji to seek wide consultations as to what you want to add, to keep, or to remove from the 2013 Constitution. Some of the terms of reference and the rulings and guidance of the Supreme Court determinations have given us guidelines about what we should address in reviewing this Constitution.

Three of these ten terms of reference from His Excellency the President pertain particularly to the indigenous iTaukei population and they involve the Boselevu Vakaturaga, they involve indigenous Fijian ownership of lands, seas, and the sky. And we have been asked to address these in the 2013 Constitution. We will travel from here to Kadavu, after Kadavu we will travel to Vanualevu for a month and then we will come to Vitilevu and do all of Vitilevu over a period of about six weeks.

Over the past month before we started going around Fiji we have met with many government ministries. We began with the Bose Levu Vakaturaga and then different church groups and different submittees over the past month in Suva. At the end of our travels throughout Vitilevu we will travel to Rotuma in the first week of July and then we will prepare a report over the next two months until the end of August when we will report to the President.

Our duty as the Constitutional Review Commission will end at that point. The report, if accepted by the President, would then need to go to Parliament. It would need to be enacted under a two-third majority and then taken to the people in a referendum for a 50 plus 1 vote.

Ladies and gentlemen, I thank you for your patience and I now leave the floor open for you to now make your submissions. Thank you very much. Thank you very much.

Ladies and gentlemen, while we are thinking about some of what we have talked about and you think about what you want to say, I might start the discussion by talking about some of the issues in the current Constitution that have been brought to us by other people in Suva. In the three previous Constitutions from 1970, 1990 and 1997, in the start of the Constitution, of all these three Constitutions, there is reference to God and Christianity in some of them. The 2013 Constitution put in a section that is called the

secular state and once they put that in, they have no reference to God in the Constitution.

I would like to think, I would like to hear what the people of Bureta think about this issue of having God in the Constitution.

Naibuka Seu: I would like to propose that we revert to the previous Constitution where it states for the reference of God. Thank you very much for that.

Mr. Moce: Please can you all show of hands if you agree that God be embedded into the constitution. Thank you.

Dr. Fatiaki: Let me just say that that is something that was brought to us quite strongly by many people, that the removal of God from this 2013 Constitution was not considered something good by most of the people who have made submissions in this respect. I thank you for your opinion. I'd like to raise another issue and this is the question of the use of the word Fijian.

Before the 2013 Constitution, the name Fijian was used for the iTaukei people. After the 2013 Constitution came in, it said that everybody who lived in Fiji must be called Fijian. That is now the law and because the Constitution is the supreme law, this is an area that I would like your opinion on. If someone would like to talk to it or give us some idea about how you feel, whether we should leave it the same or whether it should revert to the way it used to be. Thank you very much.

Salanieta Kilibau: My name is Salanieta Kilibau and I propose that we revert back to the old constitution that iTaukei to be known as Fijian as in the past constitution.

Mr. Moce: Please can you have a show of hands to support that only iTaukei be known as Fijian.

Dr. Fatiaki: I would like to thank you for the opportunity to speak to you. Thank you very much. I sense that many people don't want to necessarily say what you think. I would ask again; we are completely independent. The government has not asked us to come out with any findings. Our job is to come to you, listen to you, hear you, and in the case where you don't say much is to ask you these questions because these are the areas that have been raised by other people in the submissions that we want to be sure about that when we write the report for the review of the Constitution, we will take what it is that you, the people, want

because this Constitution will become the law of Fiji, the highest law of Fiji that no court can overturn.

That's why we are asking you to do these and asking you these questions because these are issues that we want to get right. When we write up the Constitution, we want to be sure that it reflects what the people of Fiji want. Thank you for your answers. Thank you very much.

Ladies and gentlemen, another issue which has been widely spoken about is the right of a child. This is something new with the 2013 constitution where the right of a child does not allow anyone to inflict and form of corporal punishment. This has had issues with people being taken to the police because a father smacked the child.

This has raised issues in the schools where they do not allow the teachers or the principal to chastise the child with maybe a cane. And these have been brought to us by other people who are concerned that the rights of the child have not been a good thing for Fiji and that there's a lot of problems in schools and in youth. I would like your opinion about the issue of corporal punishment and your thoughts about what you want us to do when we write up the constitution.

Samuela Seru: My Name is Samuela Seru. The issue of corporal punishment we finding that obedience of children is an issue without corporal punishment with lack of discipline so I'm proposing that corporal punishment be brought back but the application to follow a certain method as to how it is applied.

Dr. Fatiaki: Another that has been brought up is the issue on the appointment of the president of the country has previously been in the hands of the Bose Levu Vakaturaga. In this constitution, it was changed, and the president is appointed by parliament, usually by the nominee of the prime minister. This is an area that people have brought up to us and spoken to us about it. I would like to know how the people of Bureta feel about who should be appointing the president of Fiji. Thank you.

Naibuka Seru: My name is Naibuka Serutamana. I propose that the appointment of the president and to be reverted to the great Council of Chiefs.

Mr. Moce: Please a show of hands if you agree that the GCC to appoint the President. Thank you.

Dr. Fatiaki: Thank you very much. Ladies and gentlemen, another area that has changed is the way that people vote, the electoral system. Previously, we voted under what they call constituencies. All of Fiji was divided into different constituencies and people stood in those constituencies. When you elected somebody, you usually knew who the person was. The new system in the 2013 Constitution, they don't have constituencies. They only have all of Fiji as one constituency, not as constituency for Lomaviti, Rotuma, you know, Ba, Tailevu. Now they only have one constituency. So, a lot of the people in Parliament, many people complain that they don't know who their representative is. The old system was a constituency-based electoral roll. The new one does not have that. I'd like to know what you think about that and what you would prefer.

Salanieta Kilibau: My Name is Salanieta Kilibau and I propose that we revert to the constituencies-based representation in parliament so that we can be able to know those that represent us in Parliament.

Mr. Moce: If you support that we return back constituencies vote please lift a show of hands. Thank you.

Dr. Fatiaki: The second aspect of the voting system that a lot of people have come to know is that is the complexity of the actual voting day card. Before, when you voted, you had a photo, the person's name, and their party, and a box. All the people who wanted to stand for that constituency was listed that way. Their name, their photo, their party, and a box. You would then pick one of those people, and that was the person that you would select. That was called the first-past-the-post system. The current system is you have a card with lots of numbers, no name, no photo, and you have to write the right number. A lot of people find that confusing and difficult. I would like to know what you think about it, whether you prefer the previous system where we had a photo, a name, and a box, versus lots of numbers, no photos, no names.

Jone Baleinabuli: My name is Jone Baleinabuli I propose that we revert to the old system of election. First past the post then we elect those that represent us in Parliament.

Mr. Moce: If you support that we revert back to the old election system please raise a show of hands. Thank you.

Dr. Fatiaki: Ladies and Gentlemen in the previous parliament from independence until now, the parliament has been what we called

a bicameral parliament. There were two houses there was a lower house which is the elected one and the senate. A lot of the senate was appointed by the GCC the senate's job was to review everything all the law that comes to parliament through the house of representatives it went to senate the house of review. If they accepted the laws that came from the lower house it will then go back to the lower house and then it would be enacted after one or 'two readings. That was changed in this constitution. Now they are no more senate, they only have one house, it is what we call a unicameral parliament, one house of 50 members that have voted. I would like to know your opinion about whether you like the current one house or the previous two houses, house where people vote and another house of the senate which was the house of review.

Naibuka Seru: My name is Naibuka Serutamana. I propose that we revert to the previous structure of having two houses lower house and upper house.

Mr. Moce: If we can give a show of hands if you wish to have tow houses upper house and 'lower house. Thank you.

Dr. Fatiaki: Thank you very much, you are helping us enormously this are very important thing that people are bringing up to us in the last one month. And we want to be sure that we write up; this constitution and it will be a reflection of we the people. In the constitution we say we the people give ourselves this constitution to rule us. And when we saying I want to be absolutely sure that when we write this report, I know that's the people of Bureta thinks this way and that's why we are giving you these questions. Thank you.

Dr. Fatiaki: I would like to touch on a few things that really affects the ITaukei people. It does not affect us in the cities that much, but I know it's very dear to the Fijian people, the iTaukei people, and I want you to tell me your thoughts. One is the issue of who owns the minerals in the ground, the air above the land, the seas, the qoliqoli, and the rivers. I'd like you to just think about it and give us some thoughts from yourselves before I discuss what is currently in the constitution.

Naibuka Seu: My name is Naibuka Serutamana i propose that the rights of the landowners to be given to the iTaukei to be responsible for the land as well as the qoliqoli. Thank you very much.

Mr. Moce: If we can have a show of hands to give back to the iTaukei the rights of qoliqoli, mineral, and land.

Dr. Fatiaki: Thank you very much. The next issue relates to similar. This really affects the iTaukei Fijian people. And this is the removal of the GCC from the 2013 Constitution. Before the 2013 Constitution, the GCC was always an important part of the Constitution. In the 2013, it was taken out. We would like to know how the people of Bureta feel about the role of the GCC, and whether it should be back in the Constitution that we write for you, or whether you want to leave it out, like in the 2013 Constitution. Thank you very much.

Naibuka Seru: I propose that the GCC be included in the Constitution, as in the previous role that it was established under the previous Constitution.

Mr. Moce: If we can have a show of hands that we support the GCC to be return back. Thank you.

Dr. Fatiaki: Those are the main areas that people have brought up to us, and I thank you, people of Bureta. At least we know how the people of Bureta feel when we write up these parts of the Constitution in the review. All of the Constitution is open to amendment. I don't know how many of you would have read it. This is the blue book that I have in front of me. But we are open for any discussions that anyone would want to know. We can help you in explaining what is here. But the questions we have asked you are the main ones that we know people have been bringing up to us over and over, and I thank you for your answers today. It helps our work enormously. Thank you.

Samuela Seru: Thank you. The question I would like to ask is that you have stated that His Excellency the President has sent the commission to collect feedback from the public. What we want to know is when it is presented to the President, where else, or how it will be presented after it is presented to His Excellency the President.

Dr. Fatiaki: Thank you for the question. I would like to answer it by addressing the issue of the 2013 Constitution. It has been suggested to us by some submittees that the 2013 Constitution was forced upon us, was not something that came from us, and the only way that we can change that law, which is right now the Supreme Law according to the Supreme Court, is to do it legally or illegally.

Illegally would be the same way that the law came in. Legally is the way that the President has chosen for us to change this Constitution.

There is a chapter called Chapter 11, which allows us to change the Constitution. They took this to the Supreme Court, and the Supreme Court says, yes, you can change the Constitution, and to do that, obviously, we need to write a new Constitution if we're going to change it. We can't, sorry, we've got to write it, we've got to review the current Constitution and change what is currently the law. We can't just take an old one and say, this is it now, unless we do that illegally.

The President has chosen for us to do this legally. The courts have indicated to us that the process is for us to reach out to the people and find out exactly what you would like in the new reviewed Constitution. As I indicated earlier, our role would end with writing this report. It still has to go to the President, and the President has to present it to Parliament.

Parliament would then have to vote for it, and they would have to vote in favor of it by at least two-thirds, two of three, two of three have to vote for it, two-thirds. If it passes that, then by this amendment chapter for this Constitution, it will then go to everybody in Fiji to vote. The people who vote for it, as long as half vote for it, it is then the supreme law. Until that process is completed, this Constitution continues to be the supreme law. That is the process. Our role as commissioners is really to gather what people want.

I sense in the question some hesitancy. I ask everybody to have hope. I don't think the government would and the President would form a commission to do this over six months and see all of Fiji if they were not serious about taking this to its natural end.

Ultimately, when it comes to the referendum, that is something for the people of Fiji to decide, and that is the process by which this report will follow. Beyond this report, we, the commissioners, have no control. It then goes to the President and to the government, and from there to the Parliament and back to the people.

That is the current process, and that is the legal way that the supreme law can be changed as determined by the courts. then

the simple answer to your question is yes. Everything you have asked today will be changed in this constitution.

Jone Baleinabuli: All the proposal that are being raised today all will be established and confirmed into the new constitution until the end of time.

Dr. Fatiaki: Vinaka Jone. Let me say that we are at the beginning of this work. We have the rest of Fiji to go and talk to and ask their opinion. If I have to answer that question on the basis with what we've heard on the last one month until today then the simple answer to your question is Yes, everything that you have asked to day will be changed in the constitution.

Because that is the general consensus of most of what we have been receiving in the last one month until today. We have two more months to go to everyone else in Fiji and ask them these same questions. I don't know what they're going to tell us. If they continue to tell us things like you have told us today, then the answer is yes. But I can't, we can't preempt what other people are going to tell us because we would not be doing our job which is to listen to everybody. So, I thank you. If it's any consolation, I can tell you that what you have brought today, the answers you have told us today, it is reflected by most of the people who have spoken to us up until this point. And if that is the final outcome after another two months, then yes, everything that you have decided today will probably be incorporated into the new constitution. Okay, there we can now.

Salanieta Kilibau: Just a question on the method of elections that we've been discussing today, whether that will be incorporated into the next elections that we are currently looking forward to.

Dr. Fatiaki: Thank you, Salanieta. Personally, I hope so. Practically, I don't know, because only government can make it happen. We will do what we have to, we will give it to them, and we – only they can decide whether they will implement it. But personally, I would hope so.

Dr. Gounder: We will write the report and give it to the president. From there, it's up to the government what they do with the report and what is in the report. When we submit the report to the government or the president, our job ends. After that, the government and the – the president and the government will decide. We will do what we have to, we will give it to them, and we will do what we have to.

Dr. Fatiaki: For you, Salanieta, and everybody here, I can assure you that everything that was said in this meeting today has been recorded, voice, video, and by writing. So, nothing that goes from here will not be what you have told us. And we, commissioners, will ensure that what you have told us is reflected in our final report. We then, like everyone in Fiji, will get on our knees, go to church, and pray that the government does the right thing. Thank you.

Dr. Gounder: A lot of people are also talking about the role of the military in the constitution. In the 2013 constitution, the military can intervene or come in the work of the government if there is any threat to peace or stability or law and order. So, we want to hear from you, what do you think should be the role of the military?

In the 2013 constitution, the military can intervene or come in the work of the government if there is any threat to peace or stability or law and order. So we want to hear from you, what do you think should be the role of the military? In the 2013 constitution, we have this clause, which was not there in the 1997 constitution. It shall be the overall responsibility of the Republic of Fiji military forces to ensure at all times the security, defense, and the well-being of Fiji and all Fijians.

Some people have asked that that be removed, because that will allow the military forces to come and take the job of the government anytime.

Naibuka Seru: My name is Naibuka Seruitamana and I propose that the roles of the military remain as in the current constitution, so that the people and the nation are protected.

Mr. Moce: If we can have a show of hands to have the military role that is already in the 2013 constitution. Thank you.

Dr. Gounder: So, another question is changing the constitution in the future. So, this constitution, if we want to change it, we have to have two things. One, majority in parliament, number one. Number two, we take a referendum. Our country will vote whether they want change or not. In the 1997 constitution, only parliament can change it. So when we come with a new constitution, after all this is completed, new constitution, the review is completed, the new constitution, do you want only parliament to change it in future or parliament and national referendum? In 1997, only parliament can change it and senate, 97.

But this one, 2013, requires parliament and also referendum, which is everybody, all registered voters in the country vote to change the constitution. The majority vote to change the constitution, then it can change. So two things in this one, parliament and referendum. The old one, 97, parliament and senate. So, if you have any views, please feel free to tell us. Because when you have parliament plus referendum, then it makes it difficult to change, very difficult to change.

Salanieta Kilibau: I propose that it follows the previous method of passing the amendments in the constitution as in the past to go through Parliament and in to the senate.

Dr. Gounder: One last question FICAC. Anti- Corruption Unit, should; we continue with FICAC or we merged the work of DPP and FICAC like use to be in 1997 constitution. Some submissions have asked to merged both FICAC and DPP which means no FICAC or anti-corruption. If you have any views, we are happy to hear.

Petero Baleinabuli: My proposal is for FICAC to remain. Thank you.

Dr. Gounder: One last area, thank you, is the issue of citizenship. Before 2013 constitution, you could only be a citizen of Fiji and no other country at the same time. The 2013 constitution introduced what we call dual citizenship, which means that it allowed people who lived in other countries to also be citizens of Fiji at the same time. This is something new that came in 2013, so that you could be a citizen of Australia and a citizen of Fiji at the same time. That was not an available option before 2013. Some people have spoken about it, and I wonder if any of you have any thoughts about whether people should be allowed to be citizens of more than Fiji at any time, or they should only be a citizen of Fiji as per the previous constitutions. Thank you.

Salanieta Kilibau: Thank you very much. I propose that we revert to the previous citizenship. Where we belong to only a single nation, and be citizens of a single nation.

Mr. Moce: Can we have a show of hands if you all agree that we belong to only one citizen.

Dr. Fatiaki: Ladies and gentlemen, chiefs and people of Bureta, on behalf of the commissioners, we come to the end of our consultation session. I want to thank you all very, very much for your hospitality this morning. We ask for your prayers as we go about our work

through the rest of Fiji. We ask that God bless Bureta, Ovalau, and Fiji. Thank you very much.

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

Viro Village Hall

Attendance Sheet(s)

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1.	Meresaini Yalikanaca	64	2443020	Viro	Bureta	M	I Taukei	Yalikanaca.
2	Peni · Tatanimate	63	7389400 2970166	VIRO	Bureta	M	I Taukei	
3	Sera. Baleiwai	61	2738026	Viro	Bureta	M	I Taukei	Sbaleiwai
4	TAYACO VALE	76		VIRO	BUREJA	T.	TAUKEI	Vale
5	LUKE WAQA	50	9202XX	✓	✓	T	IT	
6	Vuli waqabaca	45	8324236	VIRO	Bureta	M.	Taukei	V.waqa
7	Ema volau	55	2970166	Viro	Bureta	M	Taukei	E:volau

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8	Nakamoce Laketa	45	2184154	VIRO VILLAGE		M	IT	
9	Tausasi Lakeba	72	9755927	VIRO Village		M		
10	ESETA LAKEBA	68	8755924	VIRO VILLAGE		M	IT	
11	Reape Senikau tele	21	2970166	✓		F	IT	
12	Arieta Naulumatua	53	2970166	✓		F	IT	
13.	Arieta Ravuwaiyuli	53	9058973	✓		F	IT	
14	Ema KARACAINI	53	2929660	VIRO VILLAGE		F	IT	

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15	Malakai Toka	62	9426613	VIRO VILLAGE		T		
16	Tokase Balabalavu	61	—	Viro Village		M		
17	ICOLINIO MATA	58	—	VIRO VILLAGE		T		
18	Cakacaka Volavi	31	2284066	Viro village		T		
19	TANIELA SIKOBOLA	64		VIRO VILLAGE		T		
20	Vueti Livai	32	8452677	✓		M		
21	MALAKAI. CIBA	62	2429660	✓		M.		

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22.	Meli Sivo	69.	-	Viro	Bureta	T	Itaukei	
23	ASAELI VIRIMAISOKA	72	2867933	VIRO	Bureta	TURAGA	Taukei	
24	Paolo Solsivaga	42	9377245	✓	✓	✓	✓	
25	Kinijoji Seru	52	9839386	✓	✓	✓	✓	
26	Vilimisi Lavu	61	8324236	✓	✓	✓	✓	
27	Tukana Rosiva	68	—	✓	✓	✓	Itaukei	
28	Filipe Ledua							

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29	Dulatshun Tehita	59	2909460	Viro	BURETA	T	I TAUKEI	[signature]
30	MARICA LEBA	41	9489888	VIRO	BURETA	M	I TAUKEI	[signature]
31	SERA VUNIVI	63	2117967	VIRO	BURETA	M	I TAUKEI	[signature]
32	Filipe Cauna	65	9728164	Viro	Bureta	M	Taukei	[signature]
33	Marica Cabe	45	9700416	Viro	Bureta	~~F~~ M	I-Taukei	[signature]
34	Lasani Toga	63	9088164	Viro	Bureta	M ~~M~~	I-Taukei	[signature]
35	Elina Ciri	55	2930417	VIRO	BURETA	M	I Taukei	[signature]

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CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Viro Community Hall DATE: 3/5/26 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
36	Josateki Palei	57	6869368	VIRO	BURETA	T	I/TAUKEI	J.Palei
37	Asinate Rokovaki	65	2429683	VIRO	Bureta	M	I Taukei	Rokovaki
38	FOKILAU VOLAU	39	2068772	VIRO	BURETA	M	I-Taukei	Fvolau.
39	Sikiti Wati	56		Viro		M	I/Taukei	Swati
40	Seniseа Litea	58	2979611	Viro	Bureta	M	I/Taukei	Litea
41	GADE TIKO	32	9371245	VIRO	Bureta	M	I/TAUKEI	Tiko.
42	SEKINATO KOTO	60	—	VIRO	BURETA	M	I.TAUKEI	Koto.
43	MEREANI BULI	45	2364856	VIRO	BURETA	M	I.TAUKEI	MBuli.

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

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44	Viliame Rawa	61		Viro	Buneta	Turaga		
45	Raseta Iuva	61		Viro	Buneta	turaga		
46	Jone Ledua	35		✓	✓	✓		

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

Transcript

Viro Village Session
Date: 07-05-26

Mr. Samu Moce: The Marama Bale, Turaga Bale Vanua Duruvesi Gone Turaga Tui Ono, Kubuna Wai, Turaga Tui Nairai. Every Chiefly Household that I never mentioned are present in this house. The State together with the Office of the President have thought that we amend our constitution. This is why we are here today with you. I will be relaying to you what we are doing here today. The commission is here that will listen to everyone's views and opinion. For those wishing to make a submission, we request that you raise your hands and a mic will be given to you. We then kindly request if you can introduce yourself, your name, where you're from, and also if you want you can state your village or Tikina.

The two commissioners' sitting here with you today they are not quite familiar with iTaukei speaking, so we apologies that they will presenting in English and I will be translating in iTaukei on their behalf. When you submit your submission, I request that you would speak slowly for easier translation to the commissioner's. And also, if you can also state if you're making a submission on behalf of a group or an organization. We request that you introduce yourself properly to enable us to capture the submission on the record accurately. Also, if you have written submissions with you, following your oral submission, we kindly request that after your oral submission that you provide your written submissions to us. Vinaka Vakalevu.

Dr. Fatiaki: The chief of Viro ladies and gentlemen, on behalf of the Constitution Review Commission It is my pleasant duty this morning to welcome you all to this Constitutional Review Commission consultations and thank you for accepting us into your village. My name is Dr. Vuniwai John Fatiaki. I'm a medical practitioner and I come from the village of Motusa in Rotuma. My colleague Dr. Neelesh Gounder comes from Nadroga and he is a university academic at USP.

Before I start with the consultation proper, I would like to extend our sincere apologies on behalf of the Commission for the absence of our iTaukei Fijian Commissioner, Dr. Unaisi Nabobo, who was supposed to be here with us because of an emergency that arose just before we came here. She was unable to join us and for that we apologize. We are the second of two teams of the Constitutional Review Commission .And because of that, today,

instead of having three commissioners with one iTaukei Fijian speaker, you have two commissioners, one Kai Rotuma and a Kaidia Vinaka.

We have been appointed by His Excellency, the President, to review the 2013 Constitution. As many of you are aware, the 2013 Constitution was not formed by the normal processes of wide consultation with the public, submissions, passage through parliament before it became law. The 2013 Constitution was promulgated under a military government and decreed into law. Because of this, we have been asked to review the 2013 Constitution, because His Excellency, the President, has recognized what he calls a democratic deficit, shortcomings in it that we need to address.

So, as you know, I am the President of the United Nations. We have been directed by His Excellency, the President, and guided by the Supreme Court of Fiji, to review the 2013 Constitution very specifically in respect of, number one, seeking wide and meaningful consultation with all the people of Fiji. We have been given the independence to take submissions from the public to decide what you want to add, what you want to keep, and what you want to remove from the 2013 Constitution.

Part of these instructions from His Excellency the President, in our terms of reference, include three out of the ten that are very important for the ITaukei Fijian people. These include, number one, the entrenchment of the Bose Levu Vakaturaga back into the constitution, number two, the entrenchment of provisions into the constitution for the protection of ITaukei and Rotuma lands, waters, minerals into the constitution. These are important issues that I raise because they are particularly relevant to you, but we are also tasked with looking at every single line and chapter in the constitution, and it is amenable to change.

The Supreme Court has, as a word of guidance, asked us to maybe not discuss too much chapter 10, which is the granting of immunity for the past coup perpetrators. However, we as an independent commission have decided amongst ourselves that although we will not discuss in detail from outside chapter 10 relating to the immunity provisions, we are open to you, the people, to talk about it if you wish to in these submissions.

I would like to re-emphasize that the constitution is the supreme law of the land. In the preamble, in the beginning of the

constitution-making process, it says, we, the people of Fiji, give to ourselves this constitution to rule us. I emphasize, it says, we, the people of Fiji, give to ourselves this constitution to rule us. Therefore, I want you to make this your constitution, to speak your mind freely, and whatever it is that you bring to us or you wish to bring to us, we will take on board and it will be part and parcel of a final report that we will be acting upon towards the end of August.

Over the past month in Suva, we have received submissions from invited entities and groups and individuals. Our first submission was from the GCC. After that, we received from many ministries, lots of ministries. I'm sure you would have read about it in the papers. Last few days, we were in Beqa, going to Vatulele. We are in Ovalau for two days, then we move on to Kadavu for four or five days next week. Then we all gather in Vanualevu for about three, four weeks in Vanualevu, and then we go on to Vitilevu and spend about six weeks throughout Vitilevu. We end with three days in Rotuma in the beginning of July, and then we return to Suva. We will then gather in Suva for the remaining six to eight weeks, where, with the assistance of experts and professional people, draw up a constitution that should reflect the submissions that we gather from you.

That report will be an amended constitution that will be submitted to His Excellency the President on the 31st of August this year. Our work as a Constitutional Review Commission ends there. Beyond that, it will be in the hands of the President and the Government, Parliament, and after that, I understand that they will have to then take it as a referendum to the people.

That is the process that has been given to us by the Supreme Court as the legal way to change this Constitution. I now thank you very much for listening to me. Thank you for the welcome ball of cover, and I now invite you, at your own time, to present to us your submissions, your questions, clarifications, anything you need.

Asaeli Jiridoka: I would like to ask you a question about the Constitution. On the issue of secular state-freedom of religion. The question what is the difficulty for the constitution to declare Fiji as a Christian state. I support and proposed that Fiji is to become a Christian state. This is with all due respect to all other religions and it would be up to them how they go about their practices and following various religions that they follow. It is seen that God is watching us and

when we stray out of God's guidance, a lot of difficulties and challenges are faced along the way.

Dr. Fatiaki: Vinaka Asaeli. I'd like to answer that question by the first question you asked, which was what is the difficulty in declaring Fiji a Christian state? No difficulty.

That's a simple answer, no difficulty. Let me just say that before this constitution, from the deed of session, the 1970 constitution, the 1990 constitution, and the 1997 constitution, all these constitutions spoke about God in the beginning of the constitution, in the preamble. The two previous constitutions and the deed of session spoke about Christ, Christian God.

The 1997 constitution did not name Christianity but spoke about God, that we, the people of Fiji, believe in God and we operate this constitution under his guidance. This constitution introduced the section 4, which is a secular state. For those who don't understand what a secular state means is there must be no talk about God. It means that you must not say God anywhere in the constitution because that would be against the secular state. So this is a very, how should I put it, important thing because this only came in 2013 and we have had many, many submissions who have pointed this out to us and we hear it. As to what ultimately will come out in the constitution report will be dependent on what we're hearing.

I can't say what we will decide now because we've only done a few places. But in the consultations we've had in Suva, all the one month there, in Beqa, now in Ovalau, up until this point in time, most people have asked us to have God in the constitution, back into the constitution. So the answer to your question, to declare Fiji a Christian state, there's no difficulty. The only question is do enough people in Fiji want that? And that's the issue.

As to having God in the constitution, the impression we're getting from all the submissions that have come to us is almost everyone that we've spoken to, nobody has said maybe two submissions want the secular state to stay. Everyone else has asked us they want God back in the constitution.

Mr. Samuela Moce: If you wish to have the God be embedded in the constitution. Please a show of hands.

Anyone disagrees.

Tomasi Lakeba: I propose that the issue of God in the constitution is a Godly matter, and not be decided by man.

I'm enquiring about the commission if it's a Fiji Constitution Forum then it should have the power and proposals that are being raised and I proposed that those are involved in the selling of illicit drugs to be penalized using the death penalty.

Dr. Fatiaki: Thank you, Tomasi. Let me say that this has also been brought up by quite a few other people. We know we have a major issue with drugs, and right now we're in the middle of a major campaign being mounted by the police and the army and government to address the issue of illicit drugs. When we have received submissions, this is a submission that has come to us. We have looked at the Constitution. Under the Bill of Rights is the part that says that every person has the right to life and the person must not be arbitrarily deprived of life.

I spoke to my lawyers and they tell me that arbitrarily deprived means that you can have your life taken away if the government makes a law and it does not conflict with the Constitution. So, every person has the right to life except they can't just do it arbitrarily, no, but it can be done by a written law. So, I think that part of it has come across very clearly.

Because it's such an important thing, I would like the show of hands to tell us that this is not one person speaking, but this is these many people from the village of Viro that think this way. Thank you very much

Mr. Samuela Moce: Request that we have a show of hands for Tomasi's proposal, this is for death penalty. Thank you.

Filipe Ledua: Filipe Ledua of Ono I Lau. I propose that the appointment of the president be put back to the GCC.

Dr. Fatiaki: Thank you for that, just little background Previous constitutions, the last one, the GCC appointed the President. This constitution changed it and allowed the Prime Minister and the Parliament to appoint the President. And I hear your request that we revert the appointment of the President to the GCC. On another matter unrelated to this, let me just say, I heard Filipe introduce himself from Ono lau. I am very happy because team one of our commission was supposed to go directly to Ono I Lau But on their way to Ono I Lau, they met the winds of Ono I Lau and the waves

of Ono I Lau. So they detracted to Matuku. They did not manage to go to Ono I Lau on this visit. And I would be able to tell them that the people of Ono I Lau are sitting here in the village of Viro telling me what they want. Thank you.

Filipe Ledua: Secondly is the issue of shipping that have served to islands of Ono I lau and Vatoa, currently Gounder's Shipping Services are serving the 2 island and their chargers are very high on the cargo that the public wish to transport to their island. For example, bag of Vau comparing to the bag of coconuts the bag of Vau would be more expensive even if when mats is taken they also charged more. Also submit if we can look at the chargers that are imposed by the shipping services to us .

Dr. Fatiaki: Thank you very much. As a Kai Rotuma I understands what you are facing right now here. Let me just say like this is probably not addressed directly in the Constitution, because the Constitution tends to be very general about the whole country, and not only for transport to the Maritime Islands. That will be addressed by the government in a law.

There are two areas in the Constitution I'm looking at right now. Under the Bill of Rights we are meant to have the right to reasonable access to transportation, and it says that the state must take reasonable measures within its available resources to achieve realization of the right of every person. It is already written in the Constitution.

The only difficult part is the government is not applying it in the law to Gounder and other shipping services. We will reinforce that. We hear your plea, and we know that the people of Fiji will be very sympathetic to you.

Dr. Gounder: We can take it up, and we can see how we can address it through the Fiji Commerce Commission. I'm not down on Gounder shipping. I'm not down on Gounder shipping.

Malakai Ciba: My Name is Malakai Ciba from Ono I Lau the question is on immunity Bill. That is currently be used by some who involved themselves in drugs and some criminal activities they have been granted immunity. The least penalty that penalty has to match the crime that they committed. So if seen that it does not match the effort that government is putting in to fight this illegal activities when those supposed to be implicated are then released under immunity.

Dr. Gounder: Do you mean the immunity section in the constitution? Okay.

Dr. Fatiaki: What I understand that immunity sector does not cover drug dealers and other crimes. They are not immune under this chapter, this chapter, I don't want to read it all. But it basically protects all the people that are involved, police army, judiciary any public officers who are involved in the coup in December 2006 and subsequent to that. But it does not cover any person who is dealing with drugs. This impunity bill only relates to the people who conducted the coup in 87 and 2006.

Meli Suka: My proposal is for the 2013 constitution to be removed as its concerning issues that used to be embedded I the previous constitution like the establishment of the GCC also the appointment of the President through the GCC and also the ownership of land and qoliqoli.

Dr. Fatiaki: Thank you Meli. Let me say that you are not the first person to have suggested that to us. You are not the first person. My answer to it is basically, because the 2013 Constitution is currently the supreme law, and because the Supreme Court has ruled that this is applicable now, the only way that we can remove it is by this process that we're going through now. The only other way is an illegal way. You can remove this Constitution legally by changing it, changing everything in it this way, or you can remove it illegally by another way. I don't want to get into the illegal way.

I can only talk about what the court has told us we can do to remove it legally. And that's why I said in the beginning, every part of this Constitution can be changed if you, the people, tell us that you want it changed. It's a long way to go through, but the court says it is legal. To do it another way would be illegal. That's the only way I can answer that question.

Mr. Samuela Moce: Maybe it's a stronger word to say remove so maybe soft approach to amend would be more appropriate.

Asaeli: Two suggestion – the first one is the issue on Filipes; proposal that is the issue on Gounder shipping hopefully it would be taken to proper authority in putting I proper fees and chargers according to the type of cargo. Secondly on disciplining on children, currently the Constitution restricts parents from applying corporal punishment to their children, and it is seen as that children are ill-disciplined, and it is proposed that disciplining of children through corporal punishment be brought back for teachers and parents,

but for a suitable application to be conducted for the application of corporal punishment to children.

Dr. Fatiaki: Vinaka Filipe. Let me say again, this is an issue that has been brought up a lot by the teachers association, by some religious people, it has been brought up, and it was brought up at the last village, where we spent a lot of time discussing it. The rights of the children under the Bill of Rights has a section D that says every child has a right to be protected from abuse, neglect, harmful cultural practice, and any form of violence.

That part is the part that the police are using, and the education department we're using, to prevent teachers and parents from disciplining their children with physical corporal punishment. This is something that we've heard brought up. It is so important that I want to make sure that when we go back, we understand what you want. So I'm going to ask a translator to translate, and at the same time, ask for a show of hands to show the support for us to reintroduce the equivalent of corporal punishment. Thank you very much.

Mr. Samuela Moce: I would request for everyone to show of hands if you support to bring back corporal punishment. Thank you.

Dr. Fatiaki: And for everybody, when we hear this, we always tell people that that does not mean you will be allowed to abuse your child. There are other laws that can apply from the police, for instance, if you badly assault your child. There are laws of assault that cover that, but to tie the teacher's hands and to tie the parents' hands that you can't even smack the child. That is a concern, and we hear the people of Viro in terms of your thoughts on corporal punishment.

The second question I alluded to earlier about the charges for shipping, counter shipping, and other shipping companies. Although it will not come under directly the Constitution, my fellow commissioner here is very close to the Fiji Commerce and Commission people, and he has vowed that he will take this personally to them.

I asked him also on behalf of Rotuma, because the charges that counter shipping, I know, the Commerce Commission list is here, they charge you four times that, and they've been doing it for years. And so he is going to go on behalf of all the people of Ono

I Lau and the people of Rotuma to make sure that this is addressed, and, you know, we hope and pray. Thank you.

Peni Tataunimate: Thank you very much, Mr. Chairman, Mr. Vice-Chairman, members of the committee, and members of the Senate, to be brought back to be the second house.

Dr. Fatiaki: Vinaka Peni Tataunimate. Thank you for bringing that up. This is an important one that has come up again, is parliamentary composition. Right now, Parliament of Fiji, one house, one constituency. Previously, two houses, House of Representatives, Senate. The Bose Levu Vakaturaga used to appoint ten senators. The Council of Rotuma appointed one senator.

This is unrelated, but I was the last senator from Rotuma in 2006. Six months, and then the coup happened. But in the six months that we were in Senate, we never looked at politics. Every time we had a Talanoa, whether it was the representative from the GCC, the Prime Minister's nominees, the leader of the opposition's nominees, the Council of Rotuma nominees, we discussed the issue. There was a Kai China fellow, there was one Kai Loma, myself, and I think five Kai idia, and ten Kai Viti. Every time we discussed a law that came from the lower house, we did not belong to any party. It was always civil, we never fought, we never called each other names. That was how Senate was, and I hear a lot of people ask for Senate to come back, and I thank you for your suggestion.

Luke Waqa: Luke Waqa I'm from Viro. First proposal is on the Bill of Rights freedom of speech Section 17 this is causing a lot of challenges, especially on social media. All the hate speech and all the other activities is causing a bit of a challenge to the people, if that could be addressed.

And also, on the second one is on the scholarship. If the Fijian Affairs Board and multi-ethnic scholarships could be brought back in terms of funding education. Number three is on the governance framework, on the role of the assistant ministers. If it could be removed, because at the moment it is conflicting with other roles in respective ministries, especially on the duties of the permanent secretaries and the directors.

Issue number four is the voting system, especially the polling stations. If it could be more flexible, since now the dynamics of voters are more mobile, and if voters can vote from any polling

station that are close to them where they are. And number five is the bringing back of constituencies, so that the public interest is heard by representation of respective constituencies.

And number six is on the military role. If it could be put under civilian authority and for the military to stay out of politics. And number seven is on the immunity clause of those perpetrators that were involved in the previous removals of government. If that component could be removed, and the perpetrators to be taken to task and also penalized.

Dr. Fatiaki: Thank you. Luke, thank you for your submission. I'll try and address these one by one. Freedom of expression in section 17 is very specific in that although you have the right to freedom of speech, expression, thought, opinion, and publication, you may not, and it may be limited by law. You have to be free from hate speech, whether directed against individuals or groups. So, what I'm saying is what you are asking for is already in the Constitution. The problem is in the implementation of the Constitution by the government. Obviously, there is a weakness there, and there is different laws that have been produced to try and address the new things like social media, such as the Online Safety Act.

I reiterate again, it is already in the Constitution, the protection against bullying and hate speech. The problem is in the actual enforcement of the law. And what we need to do is to reinforce that part of it at an executive level, not at the constitutional level, because that is already here in the Constitution.

So, if the people in the enforcement part did their job, then we would not have that problem with online bullying and the things that you are alluding to. The second issue in terms of scholarships, again, the Constitution has to be a wide-ranging document for all laws. It's hard for us to address specific ones.

This would come under the Ministry of Ethics and Affairs, or it would come under the Ministry of Education and the allocation of scholarships. That's a government decision. We can't include it in the Constitution other than the right to education. The allocation of scholarships does not come under this. We prefer people to make laws to govern that, but again, your concerns are appropriate, and we will relate it to the people who make laws so they are aware that these concerns have been raised at this forum.

Your other issues is to do with the Assistant Minister. Again, I reiterate it does not have to do with the constitution. Appointment of assistant ministers is something that actually comes from the party in power in parliament. But we will make a recommendation known. The voting system in terms of polling stations and parliamentary representation, something that's been brought up a lot. For those who don't know, right now in Fiji we have only one constituency, all of Fiji. Many people have asked us, they want to go back to the previous constitution where we had constituencies like Lomaiviti would have one or two members, and that way you would know your representative. That has come through very clear from many submissions that we go back to our constituency. Because it is important, I would like us to have a show of hands after our translator explains what I've just said.

Mr. Moce: Please have a show of hands to show your support if you want the constituencies to be return back?

Dr. Fatiaki: The last three issues that you have brought up, the military role, to have the military role removed from politics and to be specifically militarily, that again has been brought up by numerous submissions and we will take that on board. The electoral access to polling stations, again this comes under the Electoral Act which is not part of the constitution, but one of our commissioners is a member of the Electoral Commission and I promise you I will talk to him very specifically to bring that up when they discuss the polling stations and voting and other aspects of that. The immunity, as I said in the beginning, we were directed not to discuss it, but I hear you and I would like now to put it to a collective vote as to your feelings, the people of Viro, in respect of the immunity decree.

Mr. Moce: Please can we have a show of hands if you need immunity clause to be removed.

Dr. Fatiaki: I just want to share what the GCC respond to this question from our chairman Mr. Valenitabua. He ask the GCC, chairman, Tui Lau, the Vunivalu Rewa, Namosi Ratu Suliano and the 2 lawyers. And the chairman great counsel of chiefs when asked he said That the GCC has discuss that it be removed, he said you do the crime you do the time.

Filipe Cama: My name is Filipe Cama , Ono I Lau , Viro. This is regarding the power of prime minister. This is in also to do on the Prime Minister to appeal on the courts decision. And also, not following the

advice the appropriate advice of the commission not to appeal. The proposal is for the power of the PM to appeal courts decisions to be removed.

Dr. Fatiaki: Vinaka Filipe I will need some legal advice from our legal team. My understanding is that Prime Minister is appealing the court's decision in his capacity as a private citizen and not as the prime minister. That's my understanding, as the office of the prime minister. And the request is that he not have that ability to do it. Could we just clarify that, please?

Mr. Moce: Yes. Of course, the prime minister has appealed a court decision, so the issue is for that powers to be removed so that he cannot appeal something that has been advised upon him by the appropriate advices. But irrespective of that advice, he has appealed it.

Dr. Fatiaki: Thank you, Filipe. I understand what you're asking for. We would have to look in closer detail. We know that we have powers in respect of what they call the constitutional offices. So we have powers over the commission of police, because the constitution appoints it from the constitution. The commission of corrections, prisons, the command of the army, the commission of FICAC, the director of public prosecutions, these are all appointed from the constitution. There's a chapter on it. Likewise, there's a chapter on the public service. I don't think this constitution that we have a role in appointing the prime minister. That becomes a parliamentary issue, and what he does becomes a parliamentary issue by presumably his party. But again, I know what you're asking. I will go and have our lawyers look in great detail if there's any part in the constitution that we could direct the prime minister that he must only act on the advice of, for instance, his attorney general. Thank you.

Dr. Fatiaki: Are there any other questions, or shall we ask some questions? Someone else raised their hand there.

Filipe: Filipe, a proposal is on the minerals found under the ground, or sea, that goes to government. Whether that can have equal equity to be put to the landowners on all minerals that are found under the ground, or sea, ocean bed.

Dr. Fatiaki: Vinaka Filipe. I didn't read to you the terms of reference. I said there were three. One specifically asks us, the president has asked us, to make sure that we guarantee and entrench in the

constitution the Fijian, ITaukei, and Rotuman customary land rights to include the rivers, the minerals under the soil, and the sky. That's part of our terms of reference, that we need to ensure the protection of that. And I think that's already incorporated into our brief as to when we discuss this issue. Other people have brought it up. The Ministry of ITaukei Affairs have spoken to us. Individual submissions, Niko Nawaikula and his group have brought it back to us. The GCC has also brought the issue back to us. But again, I emphasize, our terms of reference from the president specifically directs that we entrench that into the constitution when we write it up. And so that answers that question.

Malakai: Malakai, and this may be a question outside of the constitution discussions. This is on the rising fuel prices. As Honorable PM had mentioned that there would be no rise in fuel prices. But eventually, after a month, the fuel prices rose and now diesel is almost costing $4 a litre. So, as a transport provider to school children, it is seen that the tickets provided to children and the distances that are covered are not matching. So, it is being proposed that this be considered so that it matches the distances covered so that it caters for the fuel provisions that are being used for transport.

Dr. Fatiaki: Vinaka Malakai, as you rightly point out, this matter is a matter that goes beyond under the constitution. But because the fuel prices are determined by the Fiji Commerce Commission, the same answer I gave about the transportation costs still apply. We will ask our Commissioner Gounder to speak to the FCCC to see whether they can make very specific reference to that part of it and maybe going forward.

Dr. Gounder: Thank you for the question. I think many transport providers are talking about it. The best is to talk to the government and see what kind of support they can give, especially in the upcoming budget. But we can also take the message to the Ministry of Education to see if they can increase the subsidy for the transport or the bus fare scheme for students. Thank you.

Asaeli: Thank you Asaeli again. This is concerning village bylaws. Some village bylaws seem to be weak because there are other laws which is superseding village bylaws. Sometimes when the village elders put down laws to be followed in the village, this is always superseded by rights that are given to the people, which is embedded in other laws. For example, they had decided for

villagers not to consume alcohol in the village, but they have been advised by police that alcohol can be consumed at home. So, it conflicts with the regulations that are being set up in villages and settlements, and if there can be a way which these village laws can be embedded in a law so that it does not dissolve by the strength of other laws.

Dr. Fatiaki: Thank you, Aseli. That question has been raised. I guess the best way to answer it is to say that it comes under the three areas of the terms of reference, and we hear that asked of us where the provincial governance structure and the bylaws that govern villages can be given strength so that it is entrenched in the constitution so that other laws cannot overthrow it. That's a consideration that has already been expressed to us, and also by the terms of reference in His Excellency the President, and I have no doubt that we will sit with lawyers to figure out how we can write that into the constitution so that when we come and talk about the protection of indigenous iTaukei region and Rotuman rights, that the laws of the village can apply inside the village and be recognized by government as being legal and not just something that they can override by the police or by the other parts of the administration. That's a tricky one to write into the constitution, but we have been asked to address that, and we will do that in due course.

Meli Suka: My name is Meli Suka. Proposing that the makeup of Parliament to include the representation from the church. This is to address some of the issues that are being raised on that have been discussed before so that can also ensure This is to ensure that the parliament is aligned and guided by church principles.

Dr. Fatiaki: Vinaka Meli. Let me say that this was brought to us from an Indian religious organization. The Sanatan brought us a submission. They wanted four representatives in parliament, one from the Methodist Church, one from the Catholic Church, one from the Muslims, and one from the Hindus. That was brought to us. We had a long discussion about it, because there was issues to do with the Bill of Rights, freedom from discrimination on your religion, so the SDA, Jehovah's Witness, all the other Christian denominations may ask why they don't have representation in parliament. We have not reached any determination. We will talk about the composition of parliament. We've decided to go to two houses that we've been hearing that's a submission, but we haven't actually decided how many members and how they will

vote other than the constituency system. We're hearing that it's coming through.

The allocation of seats for church representatives, all church representatives can be represented in parliament if they get elected. So if they stood for any province or any constituency, they could be elected that way. The allocation, again, would go against this constitution because of the secular state, which would not allow that.

The allocation of seats on religious grounds, it would go against some parts of the Bill of Rights, discrimination on religious grounds against the people who are not part of that. It is a difficult area. We will think about it. We will talk about it. But I can't promise you anything because obviously religion is a personal thing for everybody.

Dr. Fatiaki: Ladies and gentlemen, we are coming close to the end, and there are two important other issues that have been raised at various consultations that I would like a good reflection from the people of Viro as to how you feel about it, because these are very important things. And I think in this particular first one pertains particularly to the iTaukei Fijian people.

And that is the use of the name Fijian. In the 1990, 1970, and 1997 constitution, and even up to the deed of session, the name Fijian has always referred to the iTaukei. In the 2013 constitution, they wrote in a line that says everyone who is a Fijian citizen will be called Fijian. And that is something that has been brought up by a lot of people. And I want an idea from you as to how you feel about this, because for me as a Kai Rotuma, it really doesn't affect me that much. Because I was always called myself a Kai Rotuma. Even though the name Fijian says we are all Fijian citizens, must be called Fijian, I will still be a Kai Rotuma. But for the iTaukei, I know this is personal to you. And I want to hear it from you, how you feel about this.

Mr. Moce: We will have a show of hands should you wish to have the iTaukei be called Fijian. Thank you.

Dr. Fatiaki: The most ambitious issue that has come up is the way that people vote. It's so complicated that I don't want to get into it other than to very briefly summarize it. The current system called the Dihon system is a proportional representation. We've heard one constituency. But when you vote on the day, you have a card with

a lot of numbers. No photo, no name, no party. The old system that existed from 1970, 1990, 1997 constitution, you had a picture, the name, the party, and one box. You had a picture, the name, the party, and one box. And you were asked, if there were four people in that constituency, you were asked to tick one. And whoever got the most, they won. Immediately. You could tell that the same day of the voting.

There was another system brought in a few years after, that was called the Proportional. Then you had maybe four names again. Then you had maybe four names again. You had the same photo and that, But you had to number 1, 2, 3, 4, According to your preference. Those are the two systems that currently exist. I would like to know which system you want. first whether you want the current one in the 2013 Constitution with all the numbers, no name, no photo, no constituency, or you want a different one. And if you want a different one, I want you to know whether you want the one that is ticked, who you want, or number them 1, 2, 3, 4. Thank you.

Mr. Moce: We will have a show of hands on the election process. The one with Photos, Consistencies or the one like the 2013 constitution you have to tick the numbers.

Peni Tataunimate: My name is Peni Tataunimate issue on marriage proposing that law be put in constitution marriage between man and woman that will only allow.

Dr. Fatiaki: Thank you very much for that suggestion. We recognize what it is and we definitely will need to look at different parts in the Constitution that would allow anything outside of man and woman marriage. Obviously, there will be issues to do with sexual orientation, gender discrimination, but we know what you're asking for and we will definitely take that because that is something that other people have brought to us. Maybe not just in terms of marriage, but in terms of sexual orientation, gender discrimination, and we have to write that in a way that we understand. I would like to get some feedback from that, that the opinion of most of the people of Viro is that marriage be recognized as between a man and a woman only. I would like to thank you for this opportunity.

Mr. Moce: I would like a raise of hands that a marriage be recognize between a man and woman only.

Dr. Gounder: Last question. If you want to pass this constitution, you have to have majority pass in parliament first then go for referendum. Every registered voter will vote if you get 50+1 then you go for constitution. Two things one Parliamentary Voting's and National Referendum. So, in future when you come for new constitution Parliamentary majority and the Referendum or just Parliamentary majority to change the constitution. So, we want to hear from you, we want to keep it the way's its here or just like the 1997 constitution.

Mr. Moce: A show of hands if you want the constitution to vote in parliament.

A show of hands if you want people or the referendum be done for the constitution. Thank you.

Dr. Fatiaki: Chiefs and People of Viro. This has come to the end of our consultation would like to thank you for the opportunity to be here today opportunity to be here today and being so hospitable in accepting us this afternoon, serving us kava. We are truly grateful and appreciate the hospitality shown to us. We ask for your prayers as we go on with our work and we ask that God bless the village of Viro, Ovalau, and the country of Fiji.

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

Namuana Village Hall

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Namuana Village (11 villagers present). DATE: 11/05/2026 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
1	Lai Qalo	57	2568107	BAIDAMUDAMU	Tavuki	MRM	IT	Qalo.
2	Tarisi Vinaka	55	8462729	Waisomo.	Tavuki	marama	11	
3	MERELITA WAQA	57	9415610	WAISOMO	TAVUKI	.11	11	MWaqa
4	Lina Naserua	43	2490500	BAIDAMUDAMU	TAVUKI	Marama	11	
5	Buli TALEI MARA	46.	2565482	GALOA	TAVUKI	MARAMA	11	Mara.
6.	Makitalena Drugunaleva	32	9411050	Waisomo	Tavuki	Maramo	11	
7.	Laisani Bale	35	2093568	NUKUNUKU	Tavuki	Marama.	IT	Bale.

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Namuana.

DATE: 11/05/2026 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
8.	Sereima Vonotabua	44	2549971	Warsomo	Tavuki	Marama	IT	[signature]
9.	Titilia Adilesuma	40	9425252	Solodamu	Tavuki	marama	IT	[signature]
10	INOKE TURAGANIRALI	40	2453946	SOLODAMU	TAVUKI	TURAGA	IT	[signature]
11	Kiumaia Talovinaka	41	9322891	Naggredau	Tavuki	Turaga	IT.	[signature]
12	Isikeli Qalomaiwasa	30	7648533	Baidanudamu.	Tavuki	Turaga.	I.T.	[signature]
13	Josesa Sema	39	9247918	Namalata	Tavuki	Turaga	IT	[signature]
14	Jonani Madaraka	49	2013366	Solodamu	Tavuki	✓	IT	[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
15	MOSESE SAKUKA	68	2934512	GALOA	TAVUKI	TURAGA	IT	[signature]
16	JAMU BILO	64	7640888	NAMALATA	"	"	IT	[signature]
17	Ateca Nanovo	57	2922226	Tavuki	Tavuki	Marama	IT	[signature]
18	MEREONI. VUASE	52	8658305	NAMUANA	TAVUKI	MARAMA	IT	[signature]
19	VILAMO LAUGASAI	63	2976208	NAMALATA	TAVUKI	TURAGA	IT	[signature]
20	LAISENIA RATU	62	9418610	WAISOMO	TAVUKI	TURAGA	IT	[signature]
21	SEREMAIA Vuruya	50	2993025	GALOA	TAVUKI	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: 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
22	Kolinio Laveta	57	8466175	Matasa Santima Kadavu	Sanima	T		[signature]
23	Litemasi Nuku	66	8408542	Ty Galoa	Taruki	T		[signature]
24	Mosese Tuvoli	59	7036165	Sobodamu	Taruki	T		[signature]
25	Setareki Vadugu	32	8423072	Nukunuku	Taruki	T		[signature]
26	Taniela Masibalavu	40	9224891	Cevai	Taruki	T		[signature]
27	Inoke Turaganiqali	26	9514837	Nukunuku	Taruki	T		[signature]
28	Ledani Qalomaiwasa	68	2568107	Baidamu Damu	Taruki	T	I.T	[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
29	ULAMILA NAQARAVATU	62	2130543	NAMUANIA	TAVUKI	MARAMA		[illegible]
30	SALOME VAKADRA	60	8769224	✓	✓	✓		[illegible]
31	LAVENIA DOMO	64	8769224	✓	✓	✓		[illegible]
32	MIRIAMA DILO	65	8769224	✓	✓	✓		[illegible]
33	SERESEINA BUA	40	8030619	✓	✓	✓		[illegible]

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
34	JONI	81	790567	NAMUANA TAVUKI KADAVU	TAVUKI	TURAGA		J. D. Momo.
35	VILIAMA K.	59	2099050	NAMUANA TAVUKI KADAVU	TAVUKI	✓		[signature]
36	PAULA M	66	7567778	NAMUAN TAVUKI	TAVUKI	✓		[signature]
37	Koroi Qio	62	2962879	NAMUANA TAVUKI	TAVUKI	✓		[signature]
38	Ammiari Vuare	65	2054717	Namuana	Tavuki	✓		[signature]
39	Epeli Vuare	68	7166793	Namuana	Tavuki	✓		[signature]
	SULIVENUKI WAQI	70	8687825	NAGONEDAU	TAVUKI	✓		[signature]

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Namoana Village DATE: 11/05/26 TIME: 2-5pm

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
40	[illegible]	78	9847009	Tavuki	Tavuki	Turaga		[signature]
41	Nilame. N	42	2332052	Vunisea. Govt. St	Tavuki	T		[signature]

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

Transcript

Namuana Village, Kadavu
Date: 11-05-26

Dr. Fatiaki: My name is John Fatiaki. I'm a doctor in practice in Suva and I am from the village of Motusa on the island of Rotuma. On my right is Ami Kohli. He's a lawyer in Labasa and on my left is Dr. Neelesh Gounder. He is a university colleague he's from Nadroga. Before I continue, I would like to extend my sincere apologies on behalf of the Constitutional Review Commission. I apologize for the absence of the fourth Commissioner who should have been with us today, Professor Unaisi Nabobo, our Fijian iTaukei Commissioner. Unfortunately, at the 11th hour before we went to Ovalau, we received apologies that an emergency had arisen and she could not travel with us to Ovalau and to Kadavu and for this we sincerely apologize. We have been appointed by His Excellency the President to review the 2013 Constitution which is the supreme law of Fiji.

We are aware that the 2013 Constitution did not become law by the normal process in which a constitution is made. Because of this, His Excellency has given us terms and we have been guided by the deliberations of the Supreme Court to conduct wide and meaningful consultations throughout all of Fiji to review the 2013 Constitution. The purpose behind this exercise is for every part of this Constitution which belongs to you, the people, we want to know what you think should be added, should be kept, and should be removed from the 2013 Constitution.

We have been cautioned by the Supreme Court not to address Chapter 10 of the Constitution which is to do with the immunity for those people who have committed coups in the past. Having said that we as a Commission are completely independent of government, we have not been directed to take this review in a particular direction and as to Chapter 10 we have not, we have as a Commission decided that we will allow the people to tell us what they think of Chapter 10. We have had four weeks of consultations in Suva where we started off with the GCC as our first submittees and we have gone through lots of submissions over the last month.

While we have been covering Beqa, Ovalau, and now Kadavu, another team of ours are currently being through Lau and they are coming to Lomaiviti with consultations. We will then go on to Vanualevu as a group and we will do Vanualevu over a period of

about two weeks and then we will go to Vitilevu and do all of Vitilevu and Yasawa's over a six-week period before we return to Suva at the end of June. We will travel to the island of Rotuma in the first week of July from the 1st to the 3rd and then on our return we will then put together everything that we have collected from the people of Fiji to review this constitution.

When we complete that report at the end of July, at the end of August 31st and hand it to the President of the Republic of Fiji, our work as commissioners ends. Beyond that, it will be for government and parliament and the people of Fiji in the process of an amendment act and a referendum to decide whether our report is accepted as the reviewed amended constitution of Fiji. I thank you again very much for your patience and I now leave the floor open for anyone to put submissions or ask questions. Thank you.

Aminiasi: My name is Aminiasi Culaivuase. Thank you very much. The first proposal is that Fiji is to be a Christian state. Second is on the land rights and qoliqoli to revert to the land owners with 40 percent going to the landowners on all minerals found and usage of the qoliqoli. Next is on the land lease process. It is becoming cumbersome. It's a long process for landowners to follow the processes that have been established by TLTB. If that process could be made easier to landowners, it is seen that first preference is given to visitors and investors from outside Fiji, whereas for the locals, they follow a very long process. An example is the development in Kadavu that the village of Namuana is currently trying to undertake to lease land so that it can be leased by government as well as other businesses, and the process so far has been very long for them, and they propose that these processes to be made more easier for the landowners.

Issue number four is on drugs and narcotics, for laws to be formalized that are strong and penalize those that are involved in drugs and narcotics and not allow them to go on bail as compared to other petty crimes. It is seen that these petty crimes are penalized for stronger penalties and longer periods of time, whereas some that are being penalized by or that are convicted on drugs and narcotics activities are usually put out on bail. Next is prostitution that has to be restricted and not permitted, because it's involving a lot of the young girls that are exploited and manipulated.

So stronger laws need to be around those and to restrict activities in that regard, and also the use of weapons, stronger penalties for those found to be accessing arms and weapons, and that is only to be restricted to the RFMF. Next is on education, number seven, that all children are required to be educated and taken to school, and parents that do not take their children to school to be punished and also penalized. The issue of LGBT that is not to be allowed in the country.

Next is on the village bylaws, also to be involved, where the duties of supervision can be done by the Turaga ni Koro, who can also link the village to government. Number ten is on the immunity clause, that it is to be removed, and all those that are involved in the—under the—or covered under the immunity clause, they are to be convicted and to pay for their crimes, so that it is consistent with other crimes that are done and are punished in the country. So, members of the Commission, those are the proposals from the village of Namuana.

Dr. Fatiaki: Thank you. I'd like to address these in a number of different ways. I'll start with the issue of the preamble, that's the request for a Christian state. Just in the way of background, every Constitution from 1970, 1990, and 1997, in the preamble of the Constitution, there has been reference to God. In the 2013 Constitution, there was inserted a section called the secular state, which by definition means that you cannot refer to God, and that is in the 2013 Constitution. I hear what you're asking for, it has been brought up to our attention, and I can assure you that you are not alone in the request that God be reinserted into the Constitution.

Thank you. Three of the separate issues that have been brought up relate to iTaukei land, qoliqoli administration. I should point out that in our terms of reference from the President, three of our ten terms of reference is for us, the Constitution Commission, to entrench into the Constitution provisions specifically for what you have asked for. Involvement in the GCC, into the Constitution Bose Levu Vakaturaga, entrenchment of the protection and reverse of land, sea, mineral, rights, and even the sky into the Constitution. And the third one is to do with other issues that would be covered under different laws.

The Constitution is the supreme law. There are certain things we can put in it, and then there are certain things that come under other laws that are under the supreme law. Things like the land

lease process, that is something that will be dealt with under the TLTB Act and other acts under the iTaukei Affairs. It would not come into the Constitution as such, how much of the allocation of revenue, 40 percent or whatever.

Those details don't come into the Constitution proper. But the entrenchment of the ownership that you are asking for, that can be put into the Constitution. The issue to do with drugs and narcotics and the need for stronger penalties and measures is recognized, it's been brought to us by other people. Most of this will be covered under the Crimes Act, which the police will enforce. But because it goes against the Bill of Rights, the right to life, some people have asked for the death penalty, the death penalty for drug offenses. And we are going to look very closely at what part of the Constitution may need amendment so that something like that could be something that the government may consider.

The prostitution issue and the use of dangerous weapons like firearms are already covered in the constitution. They already in the law and because they already in the law we will reiterate it again. They will not come under the constitution they will come under the Crimes Act which police and judiciary would adjust. The issue of education that is definitely be in the constitution under the bill of rights the right to education and it will be definitely be incorporated in the constitution. The last two parts is the LGBT and the Immunity clause.

Can I get a show of hands about LGBT to be removed from constitution. Yes or No.

Can I get a show of hands about immunity clause to be removed from constitution.

Yes or No.

Dr. Fatiaki: Thank you chiefs and people of Namuana. Let me just say in respect of immunity clause. the GCC was asked this question when they made their submission. They answered the same that you have answered they want the immunity clause removed.

Mosese Tuvoli: Bula Vinaka everyone my name is Mosese Tuvoli from Solodamu Village, Tavuki. I'd like to thank the commission for allowing the voice of the commission to be heard today with the commission

visiting the various parts of Fiji. The first proposal today is the 2103 constitution, if the 2013 constitution can be thrown out to follow the way it came in because it did not follow any consultation or awareness people then were told that it was in used. Secondly is the land use and t eh qoliqoli if it could be reverted to proper landowner to get a fair share. Thirdly is the bringing back of the corporal punishment at home. The absence of corporal punishment has been a challenge because of the current rights that are in place. If the corporal punishment can be reinstated.

Fourthly is the rights for those that are convicted. If those rights could be revised as we could see that some illegal activities are conducted and then defended by the human rights commission. The principles of the 1997 constitution if it could be brought back in to the new constitution. Sixth similar to the previous submission that Fiji to be a Christian state. The use of the word Fijian to be used only for iTaukei the first custodian of the land and could be realigned to the iTaukei people. Hope that this proposal be martialized and we hope that this proposal are put up to the rightful authorities.

Dr. Fatiaki: Vinaka Mosese, I think some of the things that you have submitted have already been addressed and submitted that is to do with the land and the qoliqoli. A lot of submissions actually every village from the iTaukei Affairs from the Bose Levu Vakaturaga submissions they all reiterate this. We have to go to a lot of Fiji to get their views, that part of it is already in the terms of reference. The commissioners will incorporate into the constitution issues to deal with the land use the qoliqoii. And I can assure you that has an independent commission if that is the general view that we are getting then it will be written into sour report. We will not write anything that did not come from the people.

The issue of corporal punishment, thank you for bringing it up. Many people had brought it up with us, some ask to bring it back. We have look at the part of the constitution that many people have been using. To prevents corporal punishment by teachers, the education ministry, the parents is under the bill of rights which is the rights of the children. In that section of the right of the children 41[1] [d] is said to be protected from any form of violence inhumane treatment and punishment. And because of this section the police and the human rights group and the education department had prohibited corporal punishment.

For us as commissioners we can remove these paragraphs. From the impression that we are getting there are lot of a people who wanting this to be removed never some to bring it back. I will ask again for a collective vote again, so I'm sure that when we tell people that corporal punishments is to be removed and we removed those section then it is the reflection of what you the people want. The last issue that you have brought up was the word Fijian. Before 1990 ,1997 Fijian was iTaukei. In 2013 written in this constitution in one line that says Everyone sin Fiji can now be called Fijian. That line can be removed, we have the power to write a report to remove that line. That again we have people speak for it and speak against it. That in addition to the use of corporal punishment I would like to get a visual reflection that the people of Kadavu and the people of Namuana want this through a show of hands.

Mr. Moce: Can we have a show of hands as to who want the line of the corporal punishment to be remove. Thank you.

Secondly if you agree that only iTaukei be known as Fijian. Can we have a show of hands. Thank you.

The floor is open for your submissions.

Kolinio Laveta: I'm Kolinio Laveta I'm from Tikina Sanima. What I want to propose today is the qoliqoli especially on the land right. The usage of minerals and all that custodian and the right is what we are passionate about to be bring back to landowners. and also, secondly bringing back corporal punishment in schools' community and family this is something that has brought ill-discipline in the community diminishing of moral values and respect that use to be strong in the bust and can be address if we bring back corporal punishment. Thos e issue raised the Tikina Sanima fully supports this proposal.

Mereroni : My name is Mereoni Vuasei from Namuana Village. I'm speaking on issue of children rights. My question what age is to be included in the children's rights. Proposing for it to be removed.

Dr. Fatiaki: The age group of ha child is 16 years and under. I've been corrected its 18years and under. And the request again and the access of corporal punishment that is taken onboard. And will be certainly be discussed, the request that corporal punishment be

returned. Let me just say for everyone worried about their children there are lot of laws that will protect the children. And even though you may remove the right and allow corporal punishment it doesn't mean that if you assault the child for instance that the police could not charge you. And that would be a protection for children as well even without this bill of rights that prevents corporal punishment.

Epeli Botenakadavu: My name is Epeli Botenakadavu from Tavuki. Just a question on qoliqoli rights and the laws pertaining to qoliqoli on illegal fishing or poaching there has been a lot of people fishing illegally around Kadavu and then poaching in the fishing vicinity of Kadavu. They come from other places and they legally fish in Kadavu. Example those nine fisherman that went missing and come illegally to fish at Kadavu. The question is there a law to protect from qoliqoli on illegal poaching and fishing.

Dr. Fatiaki: Vinaka Epeli. There are two issues here there are already laws that protect the qoliqoli from poaching illegally. Those laws Administered by MSAF and fisheries they have laws that governs that. That is one aspects of this discussion that we having today. The second aspect is who owns the qoliqoli and what I have heard from the submission from the gentlemen from Namuana is that you want the qoliqoli to go back from government to the landowner. That is the different issue from the issue of the laws and that part of it because this constitution is that highest law if we can put that into this constitution than if the president and the government accept it then it becomes the law. Then the qoliqoli belongs to the vanua. And if that occurs then obviously the policing and laws pertaining to who cannot will not be in the hands of the government and it will be in the hands of the landowners. Because there are laws right now that do not permit people to come and fish in Kadavu without a license without lifejacket without safety gears boat master license and I suggest that all of these laws may have been broken by the people who are fishing. Tats one area to do with fishing and the law is the reverting back of the ownership of land and the minerals. And that part of it we will have to address if that is what the people of Fiji wants.

Mosese: The issue on Fishing rights, the issue raises for the license given by the government for the qoliqoli owners it is unlogical as owners of the qoliqoli they have to pay fishing license to use their own qoliqoli. If laws could be revised so that owners of qoliqoli can fish in their own fishing boundaries. As seen many fishermen come

and fish in their sea whereas the qoliqoli owners have to go through the process and also pay the necessary fees that allocated with it.

Mr. Kohli: I think that's a very valid question and a good issue you have raised. If you look at the land issue you have Native Land Commission demarcates which land belong to who clear demarcation. What yavusa it falls and mataqali everything. Now when it comes to sea and qoliqoli there is much definition, now at the moment as you say government looks after everything, I do not see why it cannot go back to the owners' landowners to determine who can fish here who cannot fish here just like the land same it applies to the sea as well. So, your point is taken and we will review it.

Dr. Fatiaki: If I may just add to that, I understand exactly how you feel because in Rotuma before fisheries we fish whenever we want. As far as the constitution is concerned, we can certainly write into it a provision that exempts the qoliqoli owners from any licenses any fees that can be written. I say this because countries like America state of Alaska all hunting and fishing licenses are not required the indigenous people The Aleut people are exempt from it. So, everyone else has to pay license to go and fish there or hunt there, except for the native indigenous Indian people who own the land. That kind of exemption is something that can be written into the Constitution. And if it's written into the Constitution, then the fisheries act and everything else does no longer apply.

Epeli: The issue on surfing decree. Whether that was still in place it is where tourist come and make use of their qoliqoli owners' coastal areas and use of the sea. In the past ship used to come and pay their anchorage to the qoliqoli owners but after the 2013 constitution when the surfing decree was imposed that was being stopped. Now tourist are using the ocean belonging to the village used to surf and we are proposing that surfing decree be removed and to include in the constitution clause that will protect the qoliqoli owners and also have them being paid their rightful dues.

Dr. Fatiaki: Okay, Vinaka Epeli. As far as the surfing decree is concerned, I think it is similar to the qoliqoli bill in general, whether it's to do with fishing or, you know, other rights that people have. Right now, the surfing decree and the use of marine areas is, in Parliament right now, being reviewed. We take into account your request that it be removed and we will look at what provisions we

have to incorporate that into the Constitution when we get to the point of writing the report. Vinaka. Vinaka.

Mosese: The criminal record bill proposing if it can be revised. This is something that the government had promised to look into, but so far there isn't any change. When our youths try to get employment overseas and venture into opportunities, their criminal record has been limiting them from getting these opportunities. Some have been convicted of very petty crimes, and yet these records have constrained their ability to get opportunities overseas through sports as well as employment.

Dr. Fatiaki: This, again, is an issue that really does not come under the Constitution, but I can say right now that Bill No. 41 of 2025 is attempting to reverse or revise the current criminal records bill, which is obviously interfering with the ability for a lot of young people because of the criminal records. That is currently in front of Parliament as we speak, Bill No.41, and that is the process in terms of the ordinary law. It's really outside the scope of what we're trying to do here, which is the supreme law, and we look for every department. I must apologies Mosese.

Mr. Kohli: I think what you are saying is very relevant. we deal with every day with fine small conviction there is recorded they apply for job they cannot get a job. very small offences you know some crimes are out of greed some are out of to steal something that so they put food on the table. There conviction is for a lifetime so you can't put food on the table. You got a valid point at the moment is after 10nyears. After 10years then you can be released. My question is when this bill came are you people consulted.

Mosese: They came for consultation.

Mr. Kohli: Oh, good. That's good. I think that's the right place to raise it. Thank you.

Mosese: What if we bring back the senate.

Mr. Kohli: Our chair can answer that. He was a senator. He can answer that.

Dr. Fatiaki: I will come to the Senate in a minute. But, Mosese, I won't say any more. I think you understood what my colleague said. You asked a question at the beginning of your presentation, and I forgot about it completely as I spoke about everything else. If I

remember your question was the 2013 constitution came in without consultation through the back door. And you suggested, why don't it go back through the back door? I will answer that question.

Because you're not the first person to say that to us. My answer to them is, we have two ways of changing this Constitution. One is to adopt the back door and throw it out. To do it that way would be illegal. We have now a legal path that the government has sought through the Supreme Court. They have given us a pathway to do it legally. I'm not going to argue which is the better way. Except to say that we've had so many illegal throwing outs of the Constitution, that maybe we should try the legal pathway first. And that's the process that we're involved in. I should also emphasize, although we have said 2013 Constitution review, we can go through every single line in this Constitution and amend it. That's part of the review process. And therefore, there is nothing in this Constitution, to my knowledge, that can be not changed. As long as the people tell us that's what they want. Thank you.

Laisani Bale: My name is Laisani Bale of Nukunuku.First issue, it's a question on the national budget, whether it needs to change every year, that's the first. Second is on the selling of healthy foods by supermarkets, if the Commission could see that all foods and products that are sold in supermarkets to be healthy and not cause sickness.

There's been widespread health issues that result from unhealthy eating habits. For example, supermarkets to sell foods that are healthy like Weet-Bix, etc. Third issue is on health services and equipment, whether that could be addressed and hospitals to be well equipped and the services be efficient so it can provide better services to the community.

Lastly, on mineral resources and land ownership, whether that could be strengthened to have the landowners have a good portion of the compensation for the usage of their land and for minerals that are found in their land.

Dr. Gounder: Currently, the budget is for, government budget is for 12 months, one year. The Financial Management Act allows government to have a budget only for 12 months, so that is the law at the moment. And most countries have a budget only for 12 months because it is very difficult to think about having a budget for two

years or three years. Many things can change. So that is the law at the moment.

Regarding the healthy foods, Ministry of Health has regulations. There is also Consumer Council who can enforce those regulations. But you can't stop supermarkets from selling the things they sell. There is no law which says you can't sell some of the, some of the things. So, we have Vuniwai with us. He can also tell us about the healthy foods.

But they have, we have laws and regulations which says you can't sell expired foods or products, bad quality products, et cetera. But we don't have laws that says this is healthy or that is unhealthy at the moment. But we'll take your points.

Dr. Fatiaki: Vinaka Ms. Bale. Sorry, are you a nurse or sister? Thank you very much. Because I hear you. And the simple answer to your question, and I'm a doctor, and I used to give a lot of advice to the previous, I mean other governments, and also, I used to teach at both medical schools. The answer is, we can definitely make laws that prohibit or extremely limit the sale of all the things that are killing people. We just don't have the political will by governments to do it. It can be done. They can do it by, for instance, taxing, increasing the tax. In some countries overseas, when they want to stop smoking, they increase the tax by like 500 percent, so that one packet of cigarettes might cost you $50.

They have found that where they have increased the tax, the amount of smoking reduces very significantly. I'm not saying that's what we should do in Fiji, but I'm saying that it can work. They have demonstrated that with sugar-sweetened beverages, like Coke, lemonade, Fanta, Sprite, which causes a lot of, contributes to a lot of diabetes, heart disease, obesity.

In countries where they tax it very heavily, so maybe a bottle of Coke costs $25 to buy, that the consumption of Coke and Fanta and that reduces significantly, and the health burden reduces. So, I hear what you're saying. It just requires government and the Ministry of Health to have the political will to fix the problem, and that is something that only government can do. The Constitution can't write it into the Constitution, but I hear you. Thank you. Thank you very much.

Mr. Moce: Is there a reason for your question that government services take longer.

Laisani: On the issue of social welfare. Also, there was an increase in the social welfare funds within the year. It did not come in the allocation, in the budget allocation. So, it was mid-budget that it was.

Roko: Social Welfare has announced 50% increase. They have received it saying on the radio is to cushion this increase in oil prices, just for three months, the increase is just for three months. That was what was announced on the radio. Thank you.

Dr. Fatiaki: I think the other issue was to do with mineral rights. It's been brought up a lot. I'll just read to you the part of the Constitution that talks about mineral rights. It says, this is the 2013 Constitution, registered customary owners shall be entitled to receive a fair share of royalties or money paid to the state in respect of the rights to extract minerals from that land or the seabed.

So, it's already written into the Constitution. The only problem right now is obviously that fair share is not being determined and defined in a way that is meaningful to you, the landowners, presumably that's a reason for the question. And we can look at that, we can look at that part of the Constitution and maybe write into it, maybe a percentage, I think somebody suggested 40% of whatever the value was.

Those are the kind of things that we can do into this Constitution in terms of addressing the mineral rights. And we can look at that in a way that is meaningful to you, the landowners, presumably that's a reason for the question. And we can look at that, we can look at that in a way that is meaningful to you, the landowners, presumably that's a reason for the question. And we can look at that in a way that is meaningful to you, the landowners, presumably that's a reason for the question. And we can look at that ...

While we wait for another question, there were three other issues that have been brought by other people that we think are very important that we have some feedback from you. One is the composition of Parliament. Part of the Constitution is it allows us to define how the Parliament should be set up. Previously all

constitutions had in the Parliament what they call a bicameral Parliament. There are two houses.

One was the House of Representatives, these are the people who were elected, and one was the House of the Senate. A large component of the Senate was appointed by the Bose Levu Vakaturaga, and that was the second house in Parliament. This Constitution removed that and made this one House Parliament. Only 50 seats, no more Senate, and this is an area that people have brought up to us. We would like some input from the people of Namuana about whether they are happy with the current setup of the 2013 Constitution in the composition of Parliament, or they want it changed in whatever way they wish.

Epeli: My Name is Epeli from Tavuki. First proposal is for the GCC to be reinstated into the constitution. Secondly, for Senate to be brought back, as in the past Parliament organization or make-up, so that they can filter the laws that are brought to Parliament. And thirdly, on the issue of children's rights, whether that can remain to protect children, since some parents will not be able to control the amount of punishment that they administer that can lead to children being injured and ultimately end up in death.

Dr. Fatiaki: Vinaka, the issue of the GCC is in our terms of reference. We have been asked by the President to reinstitute the GCC, to entrench it into the governance of the Constitution. That's already a given. The Parliamentary composition, this is an important one. I hear a request for the reintroduction of Senate, that's a bicameral one. I would like later, when we come to the end, to have a show of hands on that to indicate the support of that. The third issue of the children's rights, thank you for that. We will note this. It's a balance between the request for corporal punishment to be reintroduced and the protection of children. We were talking about amongst ourselves how we could do it, and in the rights of the child are lots of different sections.

And the only section that we could see that would not permit any form of corporal punishment was the right of a child not to have any form of physical violence. But every other part of it can be kept there under the rights of the children. And the aspect of the degree of physical punishment, I think we alluded to earlier, when we said the child will always be protected by the police by virtue of the laws of assault.

So, if you are punishing a child beyond the point which would be considered acceptable, then the police could charge you. Those are the areas that were brought up. I will keep the issue of the parliamentary composition to be put to a vote later, but I'd like to address another issue related to that. That is the method of voting.

Firstly, in terms of constituencies. Right now, in the current 2013 constitution, there is one constituency, all of Fiji. Previously, you voted for your member of parliament according to the constituency, usually by where he lives. So, you knew this is the member from Kadavu, or the two members from Kadavu. Right now, there is no member from Kadavu anywhere, just all of Fiji. That is what we call an open constituency, or multiple constituencies. I'd like you to give us an idea of how you want it. Like you previously had it, multiple constituencies, or the current 2013 one, which is one constituency. Would anyone like to talk to that, please?

Mr. Moce: Please a show of hands if you wish that the senate be return back into the constitution. Thank you.

Please a show of hands if you wish to have the election voting in constituencies. Thank you

Dr. Fatiaki: Thank you very much I have one final request. You will remember that in the 2013 constitution. You have this voting card where you got all this numbers, no name, no party, no photo, and no square. Just all these numbers, and you had to cross a number. That's called the dehont system.

The second system that was the one that used to exist before is what we call first past the post. That system, you had the name of the person, their photo, their party, and a square. All the people who wanted to stand would be put like that. You ticked one box. Whoever you ticked got the most votes. They were elected immediately.

The third system was what they call a proportional system, similar to the second system, where you had the name, the party, the photo, and you had a box. But maybe you had four boxes, and you had to number 1, 2, 3, 4. That system was a bit more complicated. You didn't necessarily have an answer after the vote. You had to then go and count the number 2s and number

3s and pass it on to different people. Those are the three voting types that have existed. I would like you to give us some feedback as to which one you prefer and indicate to us so that we can make recommendations in respect of that.

Mr. Moce: Please a show of hands if you wish to have the election process where there is a photo and number. This is the old ways of voting's. Thank you.

Please a show of hands if you wish to have the election process of first past the post Thank you.

Please a show of hands if you wish to have the election process of like we using it nowadays. Thank you.

Dr. Fatiaki: Chief and the people of Namuana Kadavu. On behalf of the commissioners may I Thank you all very, very much for your input this afternoon. I am unable to promise that everything that we submit as a report will be taken on board by the government or the president, but I can promise you that everything you've said to us today will, if it is the majority view, be incorporated into the report. I ask your prayers for us as we proceed with our work, and God bless Kadavu and God bless Fiji.

Mr. Kohli: Sorry just one thing we are here for consultation to listen to you. You probably have a point but you just can't explain it now, so we can a little bit Talanoa. You got one issue about children's rights; you got another issue about children's rights. All we are saying is that it doesn't stop here. When you go back, you people can discuss amongst yourselves. You can also make a submission in writing later. So, we are here to hear. Vinaka.

----------End of Session [11-05-2026] ----------

Submission(s) Received

Constitution Preamble

1. Preamble- Me vanua Lotu Vakarisito ko Viti (Christian State).

2. Lands

   Lawa e vauca na Qele ena vuku ni keli na iyau bula ko soli e 40% vua na itaukei ni Qele.
   veisau na lawa ena vuku ni taukeni ni Qoliqoli.

3. TLTB

   Dikevi na lawa ni kena vakayagataki tiko na Qele kovu ka qarava tiko na Tabacakacaka ni Qele maroroi na kena lisitaki na Qele iTaukei. E sa na dua dina na gaunisala balavu ka dredre ke dua na iTaukei ni Qele e via lisitaka na kena qele se me lisitaki. ena cakacaka ni veivakatorocaketaki DRUGS and

4. Drug Offence NARCOTICI me VAKAMATANITU TAKI

   Me ra deport taki na vulagi era kunei ke vakadinadinataki ni ra vakaitavi ena kena volitaki, veitosoyakataka tiko (transporting) na wai gaga ni veivakamatenitaki. E sa dodonu me vesu kece na veika era taukena ke vakadinadinataki ni ra vakaitavi tiko ena kena volitaki, veikauyaki ni wai gaga ni veivakamatenitaki, 20 years jail term.

5. Human Trafficking

   O koya e vakadinadinataki ni vakaitavi ena cakacaka oqo me totogitaki yabaki 20. Oti na kena serve taki na 20 na yabaki qai vakagalalataki se vakasukai lesu kina nona vanua kevaka e sega ni lewe ni Vanua tudei e Viti.

6. Firearms and Ammo Laws

   Arms smuggling kei na possession, o koya e vakadinadinataki ni vakaitavi tiko ena kena maroroi vakailawa na iyaragi, sa dodonu me ra totogitaki vakabibi (20 years minimum). Soli na galala kina Tabacakacaka ni Ovisa kei na Mataivalu me curuma ka dikevi na vanua e kilakasamitaki ni vuni se maroroi tiko kina na iyaragi.

7. Education Laws

   Vakaqaqacotaki na lawa me ra vuli kece na gone ena loma ni vuvale. Me ra totogitaki na itubutubu ke ra vakadinadinataki ni sega ni ra vuli tu na gone ena loma ni vuvale.

8 — LGBT. Vakawali vakatagone/VAKAWOWA;
9 — VILLAGE BY LAW me VAKATAUDETAKI

Keimami sa veitalanoataka na Lewe ni Yavusa ko Namuana, e na Tikina ko Tavuki, Yasana ko Kadavu ke rawa ni veisautaki na tikina oqo ena noda Yavu Ni Vakavulewa (2013 Constitution).

Turaga ni Mataqali Namuana

Naivakasese

Yerata

Liuliu ni Yavusa

11/05/2026.

~~(5) Kerea me vakalawataki me 30% share nai Taukei ni Yaubula e Vanua/Kei Wai Talega ke dua na Bisinisi e diri kina.~~

(6) Kerea me vakatabui na Sigatabu.

(7) Sa vakatura me sa toso na retirement Age kina 62 yrs, qai vakatau kina i vakalesilesi me cegu na 55 se toso kina 62.

(8) Kerea me biu ena Constitution ke dua e via mai lewe ni Vanua e Viti me mai tiko mada me 6 na yabaki me qai vakatarai me Lewe ni Vanua se Citizen, ka me sauma e $ 10,000.00.

(1) Kerea meu vakatutu taka na mararoi ni Kuila ni matanitu me vaka a vakayagataka na "Fiji First" Party.

• Me biu vakalawa me vakatabui ni vakayagataki ena politiki.

(2) Kerea talega me vakalailai taki nai wiliwili ni Political Parties kina 7 mae ra na veiqati ena veidigidigi.

(3) Kerea me vakasukai mai na Upper House/Senate.

(4) Kerea me vakadeitaki vakalawa na Bose Levu Vakaturaga.

(8) Vakagaqaro taki na lawa ni Tabacakacaka i Taukei ena veitikina ~~ego~~ me mavoya na kawa i Taukei:

(a) Lawa ni Koro;

(b) Cakacaka ni Turaga ni Koro;

(c) Eso na lewe ni Vanua ka na taki tu vakailawa ena dua na Koro sega ni Kilai na nodra tu.

(d) BOKOLI LAIVI NA AMNESTY CHANSE.

Lasaini Bale - Nukuruku

1. — National Budget whether it needs to change every year

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: 2. Funds to be sold to be healthy and not to cause sickness

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
	wheat Bix							
3.	Health Services & Equipment in Hospitals if that can be							
4.	Mineral Resources							
	⇒ Revised to revert ownership to landowners to have a picture							

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

Sea & Ooligoli
- Govt looks after everything
- No reason why it can't be given back to the fishing

= Fisheries came and fishing license.
Rawa ni bini na Constitution
me vagalalataki na tauka ni goligoli na na laiseni ise na lawarabe
eg. Alaska - everyone else license except natives

▷ Surfing decree
- tourist to use the ocean.
Tavo - yatah - berth - use the ocean.
- Cruise lines - pay for
▷ anchoring
South Seas ⇒ surfing

▷ Exploitation

Surfing decree
▷ similar to Ooligoli
Sa tiko e Palimedi/Bose Yaro
Na gai lawai na tikani

Moses
Quest: Criminal records Bill
⇒ If it can be revised.
Govt promised but still no change.
⇒ Trying to get to work overseas.
Petty crimes have limited the opportunity for youth to develop & get into sports opportunities.

→ Bill 41 2025 - reverse
the current Bill - currently in Parliament.
- Lava rabailevu.
1. 2 ways - illegally
2. 1 way - legal path

Vesaitaka

Daviqele Village Hall

Attendance Sheet(s)

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
1	PAULA. NAIOKO	60	2063968	DAVIQELE	NABUKELEVU	M.		
2	JALE TARAI	63		DAVIQELE	NABUKELEVU	M.		TARAI
3	SAILASA GONE	42	2075305	KABAKIKI	NABUKELEVU	M		
4	Joji RADUCAKE	75	2069185	DAVIQELE	✓	M		
5	FRANCES L GAKOWAIWASA	34	9847130	DAVIQELE	NABUKELEVU	TURAGA		
6	ASESELA RAM	53	8745347	DAVIQELE	NABUKELEVU	M		
7	Aminiasi Yabaki	45	2528797	NASAU	NABUKELEVU	M		Yabaki

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

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08	SUNIA ULUNITI	40	8675102	LOMATI	NABUKELEVU	M		[signature]
9	ILAI TOKORUA	46	2703944	MUSNINGKA	NABUKELEVU	M		[signature]
10	JOJI- RATULEVU	74	2424654	DAVIQELE	NAB-LEVU	M.		[signature]
11	Paula Vugaketa	61	8777514	DAVIQELE	NABUKELEVU	M		[signature]
12	Waisea Luvu	38		DAVIQELE	Nabukelevu	M		[signature]
13	Ratu Osea Bukavokovoto	38		NASEGAI	RAVITAKI	M.		[signature]
14	Emani Nawa	43	8769305	Levukai	Nabukelevu	M		[signature]

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

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15	Rt Isireli Vulandanga	37	8790561	Davigele	Nabukelevu	M		[signature]
16	RT. Filimoni Vakalolona	32	8050485.	Davigele.	Nabukelevu.	M		[signature]
17	SIMELI. NAYACAKALOU	39	8707208	✓	✓	M		[signature]
18	AKOSITA. Marama	41	9212605	Lenika.	✓	F		[signature]
19	CILIA Marama	36	8772781	Lenika	✓	F		[signature]
20	Meresiana. Ula	35	2933100	Muaniniku	✓	F		[signature]
21	EMA ANNA	37	9098776	Nasegai	Ravitalci	F		[signature]

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

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22	Rt Apakuki Nanovo	78	8761363	Davigele	Nabukelevu.	M		[signature]
23	Joni Roligatona	77	8470773	Qalira	✓	M		[signature]
24	Rev. Manueli Daunakama/Kama.	48	8615896	Bau	Bau Tailevu.	M.		[signature]
25	Rt J.T Vosailagi Cavalevu	65	2112342	NABUKELEVU-KRA	NABUKELEVU	M.		[signature]
26	[illegible] RATUDINA	64.	9403456	[illegible]	✓	✓		[signature]
27	Sairusi Waganiika	79		Davigele	✓	M		[signature]
28	AKARIVA NABATI	63		LOMATI.	✓	M.		[signature]

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

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29	ANA. ADI	42	2933327	TABUYA	NABUKELEVU	F		Adi
30	Maleli Jauvakadua	55	7389444	Dagai	Nabukelevu	M		Jauvakadua
31	Waisale Naga.	43	2157197	Nasau.	✓	M		Naga.
32	Lui Verekanta	65	9292477		NABUKELEVU KA	M		
33	JOSEVA. DIVA	65	8659404	TABUYA	✓	M		J. Diva
34	KALAVETI TUKITUKULAU	44	8485175	NABUKELEVU KA	✓	M		[illegible]
35	DANIELA. TUIRABE	56	2331152	DAMQELE.	✓	✓		[illegible]

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
36	Timoci Sauvoli	34	9212659	DAVIQELE	NABUKELEVU	TURAGA		[signature]
37	Josaia Vanuadua	36	9255078	NASAU	NABUKELEVU	[signature]		[signature]
38	Nacanilai Bola	51	2757095	DAVIQELE	✓	Turaga		[signature]
39	Bulou Sera Vakasanaga	24	2008484	Nasegai	Ravitaki	Marama		Vakasanaga
40	Siliva Ratumaimuri	48	9346539	TABUYA	NABUKELEVU	MARAMA		Ratumaimuri
41	KINI BERA	46	2113209	THALAULIA	NABUKELEVU	TURAGA		Bera.
42	OSEA ROKOSIRINAVOSA	29	8300900	QAURA	NABUKELEVU	TURAGA		Rokosirinavosa

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Daviqele Village

DATE: 12/05/26 TIME: 11am – 1pm.

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	SEVETI. VALALU	43	8343912	TABUYA.	NABUKELEVU	TURAGA		[signature]
44	ANARE NAWALA	43	7458848	DAGAI	NABUKELEVU	✓		[signature]
45	SANAILA BAINIVALU	44	2800233	TABUYA	NABUKELEVU	✓	IT	[signature]
46	Sei-Delaunanoba	62	5075[illegible]	Dagai	NABukelevu			[signature]
47	Wiliame N.	40	2332052	Vunisea Court St				[signature]

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

Transcript

Daviqele Village
Date:12-05-2026
Time: 11.00-13.00

Mr. Moce: The Vanua Valesasa. Ladies and Gentleman. On behalf of the members of the Constitution review commission. It is my honor to relay you the process of our meeting. On behalf of the chair who is not present today we here with you three members of the commission. Acknowledge the vanua for opening doors to us this morning. I wish to advise the process of our meeting this morning. The program for our discussion, we apologies that it will be held only in English. For those who wish to 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. We apologies that the three 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. The reason that it will be conducted in English because the report will be done in English and taken to His Excellency the President by the end of August this year. 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.

Dr. Fatiaki: The chief, man and woman of the vanua Valesasa village Daviqele, I would like to welcome you all. I welcome you all to this morning's consultation, and thank you most sincerely for your presence and allowing us to visit your village. My name is Dr. John Fatiaki. I'm a medical practitioner, and I'm from the village of Motusa on the island of Rotuma. On my right is Dr. Neelesh Gounder. He's from Nandroga, and he works at the University of the South Pacific. On my left is Mr. Ami Kohli. He's a lawyer in Lombasa. And these are your three commissioners present this morning. Before I continue, I would like to extend, on behalf of the commission, our sincere apologies for not having our Itoke Fijian Commissioner, Professor Unaisi Nabobo, present with us this morning, because an emergency arose before we came to Kadavu, and she was unable to join us.

We have been appointed by His Excellency the President to review the 2013 Constitution, which is the supreme law of Fiji. We

are aware that the making of the 2013 Constitution did not follow the normal processes where a constitution is made for the people of a country. Because of these deficiencies, we have been asked by His Excellency the President, and guided by the decision of the Supreme Court, to review the Constitution with terms of reference given to us.

The purpose behind this review is to seek wide consultations with all the people of Fiji, to decide what it is that you want to add, to keep, or to remove from the 2013 Constitution. We have commenced this work over the past month in Fiji, in Suva, and we started with the Bose Levu Vakaturaga in April, and other communities and invited consultations. We have been to Vatulele and Beqa, and then on to Ovalau, and we are now in Kadavu.

As we sit here, there is another team, three commissioners, who have done all of Lau, and are now going to Lomaviti. We will then go to Vanualevu for two weeks, and then from there to Vitulevu for about a month, to cover all of Fiji. Our final visit on the first week of July will be to the island of Rotuma for three days.

After we have gathered all the input and submissions from all over Fiji, we will gather again in Suva for two months, and write up all those submissions in the way of an amendment to the 2013 Constitution. That report, which will be in the form of an amendment to the 2013 Constitution, should reflect the feelings and the thoughts of all of you people, and the people of Fiji, because the Constitution is meant to be your Constitution that you give to yourselves to rule you.

Our deadline is the 31st of August. We hope to have prepared that report, and we will then submit that to His Excellency the President. Our work at that point ends, and any decisions about what happens subsequent to that, is in the hands of His Excellency the President, the government, and Parliament of Fiji. We will submit that report to His Excellency the President, the government, and Parliament of Fiji.

Let me just point out at this point that in submissions that have been given to us, and in our terms of reference, there are many aspects of it that I'm sure you will bring up that have already been touched upon. But for us this morning, the most important thing is that we hear very clearly what it is that the people of Daviqele

wish to be in the Constitution. I would now like to invite anyone from the floor to speak in respect of this review.

Apakuki Nanovo: My name is Ratu Apakuki Nanovo, I'm the leader High chief of the Vanua Nabukelevu. We thank the commissioner for coming here this morning. My Proposal on behalf of the vanua. We the people of Nabukelevu proposal that the 2013 constitution be eliminated. The proposal has been given to the GCC as I'm also part of the GCC.

Dr. Fatiaki: Thank you Ratu Nanovo. So, let me just say that this has been brought to us by the GCC. It's been brought to us by different individuals. It has been brought to us by communities as well. In our visits to the last five villages, three villages have brought this up with us. My answer has basically been, now that it's gone to the Supreme Court, there are two ways of removing this Constitution. One is illegally, the same way that the Constitution came into Fiji.

The second way is legally, which is the way that the Supreme Court has advised us as to how we can remove this Constitution or review this Constitution. Part of that process of the review is that every single line in this Constitution can be changed, can be removed, can be taken back. The only restriction that the Supreme Court has made to us is that Chapter 10, which grants immunity to the people who conducted the previous schools, cannot be changed.

But every other part of this Constitution, from the first page to the last, can be changed. That is the legal way that has been given to remove it. The alternative is the illegal way, which is the way that this Constitution came into force. That way is not something that I, as a Commissioner, can talk about. Thank you very much. Thank you very much.

Lui Verekauta: Thank you very much. My name is Lui Verekauta , Nabukelevu I Ra. My question is on the Section 10. What does it entail?

Dr. Fatiaki: Chapter 10 is basically the chapter that grants immunity for essentially all the people who have conducted coups in Fiji from 87 twice to 2006. This chapter allows them and all the people that they appointed, including the President, Prime Minister, all the soldiers in the military forces, the police force, corrections, all the judges, all the people in the public service, all civil servants. It

allows them to not be prosecuted or to be granted immunity from anything they might have done in the conduct of the coups up until 2013.

Dr. Fatiaki: Thank you. If I might add to that, although the Supreme Court has told us, the commissioners, that we should not change that or talk about it, we have actually taken it upon ourselves to leave you, the people, to tell us what you think about that chapter. In the way of discussion, when we had our first consultation in Suva with the Bose Levu Vakaturaga, the last question that was asked by our chairman was, what does the Bose Levu Vakaturaga think of Chapter 10? And the chairman, Ratu Seruvakaula, said, as far as they were concerned, they wanted this chapter out of the Constitution. That was the submission that came from the GCC and that we have taken on board and will be part of our discussions when we come to write the report. Thank you very much.

Lui Verekauta: The first proposal is for the GCC to be re-established into the Constitution. Number two, for Senate to be reinstated. And number three, for the reinstatement of the constituency to the voting system.

Dr. Fatiaki: Thank you very much, Verekauta. I mentioned that I had terms of reference from His Excellency the President.Maybe now would be a good time for me to point out what we have been instructed to do. Terms of reference [K] says that we, the Constitutional Commissioners, must recognize the role of the GCC in national affairs of the state under the Constitution. So, essentially, they're asking us to do what you have asked us to do, which is to put back the GCC into the Constitution that we write. That's number one. The Senate, thank you. I was going to preach this later because how we vote people into Parliament and how Parliament is constituted is part of the things that we are supposed to find out. And what you are asking for is what we used to call a bicameral Parliament. Two houses. A house of people voted and a Senate that was appointed.That always was the case from 1970, 1990, 1997. Constitutions, always two houses. The top house, the Senate, had a lot of members from the GCC.

I think the last Senate in 2006, I was a Senator from Rotuma. I think Sela Nanovo was a Senator from Kandavu at that time. And the job of the Senate was to review everything that came from the lower house. The 2013 Constitution removed the Senate. Right

now, there's only one house. So, we hear what you're asking for. Because it is so important,
I will ask that I have a show of hands to indicate that this is something that the people of Daviqele wish.

Mr. Moce: Can we have a show of hands if you support the return of the senate. Thank you
Anyone disagrees. Thank you

Can we have a show of hands if you support the return of the constituencies. Thank you
Anyone disagrees. Thank you

Dr. Fatiaki: If I may also just address the voting system. So constituency means you have a representative. Maybe a constituency from Kadavu, different areas, so you know who your representative is. The second thing that we have been asked to look at is the voting system. There are three basic options that are present. One is the one that exists right now, which is where you get that card, lots of numbers, no name, no photo, no party. And you've got to cross it. That's the one that exists in this Constitution right now.

The second one is the one that we used to call the first past the post. That's where you've got in the constituency number one, number two, number three, number four, the name, the photo, the party, and one square box. Whoever you wanted, you tick that one.

The third is what they call the proportional system. You have the same four names in the constituency, or five or three, and the boxes, and you have to number the box. One, two, three, four. Those are the three different kinds of voting systems that have existed in Fiji. The first one is the one that is currently now that you would have voted under in the last two elections. These are the other two, and I'd like to know which one you prefer. be reinstated. Thank you very much.

Mr. Moce: Can we have a show of hands if you support the return of first past the post voting system. Thank you
Anyone disagrees. Thank you

Emani Naivawalu: My names is Emani Naivawalu, Turaga ni Koro Levuka. Proposing that corporal punishment be reinstated.

Dr. Fatiaki: Thank you Emani. This is something that has been brought up by quite a few people at different places and it is something that is very dear to many people's hearts. It is a contentious issue because there are people also who don't want it brought back. As far as the Constitution is concerned, there is no provision that allows corporal punishment, but it has in the Bill of Rights the rights of the child and because in the rights of the child they say the child must not be subjected to any form of physical violence. That is what is used to prevent corporal punishment in schools and in the homes. So we can amend that part to remove it. I don't think we have an amendment where we can introduce corporal punishment into the Constitution as a requirement.

That's the first clarification, but because this is so important, again, I will ask that this be put to the vote so that I know that when I say that Daviqele thinks this way, that will be correct.

Mr. Moce: Can we have a show of hands if you support the return of Corporal Punishment. Thank you
Anyone disagrees. Thank you

Emani Naivawalu: My second proposal is to restrict same sex marriage.

Dr. Fatiaki: This has been brought up before. It is important that we have a clear direction in how people think about this, because in the cities often people tell us the exact opposite. There are parts in the constitution that allows that right now. If we are to review it and amend it, it will be for us to remove it. And to do that, I would want to be sure that this is a sentiment that's shared widely. And again, I ask that we please raise our hands if we support it. Thank you very much. Thank you.

Mr. Moce: Can we have a show of hands if you support the remove of gay marriage. Thank you
Anyone disagrees. Thank you

Emani Naivawalu: The last proposal is for Fiji to be declared a Christian state. Thank you.

Dr. Fatiaki: The current constitution does not permit us because of one section there called the secular state. That section says that we must not talk about God in the constitution. We can change that by removing that entire section. And if we remove the section, that will allow us then to declare Fiji a Christian state. It has been

called a Christian state in the 1970 and 1990 constitutions. In the 1997 constitution, they did not call it a Christian state, but they still said that we, the people of Fiji, believe in God and we'll give ourselves to this constitution under the guidance of God. Those are the three previous constitutions. Two called it a Christian state. One called it a state under God. This constitution removed God completely and made us a secular state. That is the current status. I hear your request. And again, this is important. I must know how the majority of people feel about this. Thank you.

Mr. Moce: Can we have a show of hands if you support that Fiji be a Christian state Thank you.
Anyone disagrees. Thank you.

Emani Naivawalu: And the last one. The last one is on the voting. If we can have only two parties be voted on instead of numerous parties that we have so that some of the votes are not wasted, that just goes to the two parties. And with a lot of political parties, the votes are usually separated and distributed amongst those parties. So two parties would be more effective and also allow for politicians to come in and tell us the truth and not always lie to us about making false promises.

Dr. Fatiaki: Thank you. This is a new one. Nobody has suggested this before. We've had people suggest that four seats be reserved, one for a Catholic, one for a Methodist, one for a Hindu, and one for a Muslim. We've had those. We've had some that referred, but this is the first one that's said for two parties. I thank you for your thoughts. I won't put this to the vote. I think what we will do is we will take it because we will, this constitution will decide how the voting will be conducted. And because this is part of the mandate of this constitution, review, we will take that into consideration. We will make sure that it is spoken about and the issues that you have raised. Let me just point out that everything that is said in here has been written down as we speak. It is also videoed as we speak so that nobody can say later that we said it ourselves. I speak for my fellow commissioners. We are in this job. We have not been told how to run it. We have not been told to come up with anything. We are completely independent. And that's how we will be. We will do this job to the best of our ability to reflect what you, the people of Daviqele and the rest of Fiji want. Vinaka.

Sanaila Bainivalu: My name is Sanaila Bainivalu of Tabuwai Village. My proposal on the amending of the 2013 constitution since its might be hard to

amend the challenges faced with amending the 2013 constitution whether it can allow the 2/3 majority that would allow the 1997 constitution come into place.

Dr. Fatiaki: Vinaka Mr. Bainivalu. Actually, the supreme Court Ruling has now reduced the majority requirements from 75% to 2/3 and that's already been approved by the Supreme Court, that when we review this constitution, we do not need to do 75%. As per this constitution, we can reduce it to two-thirds, or 65%, as per the 1997 constitution. Thank you very much.

Watu Tuwe: My name is Watu Tuwe. My proposal is on the bill of rights ownership of lands. Propose be revert back to the landowners on the ownership and the responsibility of the land and mineral below it. Right now, the minerals below the land belong to government, and if that could be amended, to have the landowners be responsible, and the authority of the land to mine, and so forth, to be given to the landowners. Thank you.

Dr. Fatiaki: Thank you Mr. Bainivalu: That is noted. It has been brought up by other people. I will point out again one aspect of our terms of reference from His Excellency the President. In it, it says specifically, I'll read this in English, but I'm sure most people understand it. It is to protect and guarantee under the Constitution the rights, interests, and concerns of Indigenous, Fijian, and Rotuman people, as well as ensuring that the rights of other communities are fully respected.

Protecting, guaranteeing, and securing under the Constitution land and fishing rights and the resources of Indigenous, Fijians, and Rotumans and assuring that registered owners of native land and customary fishing rights have an equitable share of the income derived from the exploitation of the resources beneath and above the surface of the land, the seabed, and the rivers. I hear your specific request, because it's been echoed before, that is to return ownership of all land under six feet. I think right now it's six feet and above. Six feet and below, that's the minerals, is what you're asking. That has been asked before, and I would like an idea from all of you as to the support that that idea has.

Mr. Moce: Can we have a show of hands if you support the return the right of ownership to landowners at 6ft and beyond. Thank you
Anyone disagrees. Thank you

Lui Verekauta: My name is Lui Verekauta of Nabukelevu I Ra. So, the proposal is for the law that are enacted .and it takes the police and RFMF to enforce the law, the proposal is a review team, to be established for every law that is established or every act that is enacted for a review team to review that law.

Mr. Kohli: I just want to ask you one question before I answer that. Were you consulted about 2013 constitution changes when it was made? Were you consulted on that?

Lui Verekauta: No.

Mr. Kohli: Number two, your suggestion is that whenever a law is made there should be a review committee, right? I think before the law is made they go around consulting on the bills that are there. Are you consulted on those bills that are supposed to go before the parliament?

Lui Verekauta: Yes, why I raised this issue is because in 2013 constitution there was no consultation and there was no review team. That is why I asked that question. Thank you very much.

Mr. Kohli: I agree with you there should be a consultation and there is a very reason why we have been appointed by the honourable president to come and consult widely with every one of you, as many people as possible. Thank you, sir.

Lui Verekauta: Next proposal is one the enforcement of the law. Sometimes the administration that enforces the law have; limited powers. So, I'm proposing that more powers to be given to those that enforce the law and in addition some of the laws are enacted are to be seen to defend and protect the security, protect the people of Fiji, as well as its natural resources. If there are laws that do not protect the people and its natural resources these laws should be removed and there should be powers given to institution to remove the law if seen that these laws do not protect security protect people of Fiji as well as natural resource.

Dr. Fatiaki: There is a lot in your question that I will try and address as simply as possible. The issue of the making of laws is the domain of the Parliament, and the Parliament is obviously what you, the people, elect. The issue of the actual carrying out of the laws and enforcement of the laws and the execution of the laws is in what we call the executive. That's the government. What you are

asking really does not involve the Constitution per say. Other than that, we can bring it up and bring to the notice of people in Parliament and people in the executive, in government, to ensure that they address the shortcomings that I hear you are concerned about in terms of enforcement of the laws, in terms of changing laws, withdrawing them. Again, these are all in the reams of Parliament. That's part of Parliament's work. By definition, it is the legislative arm of government, and its job is to keep making laws, make better laws, change the laws.

That's all part and parcel of Parliament. You have a say in Parliament by virtue of the fact that you elect the people to go into Parliament. We've heard the way that you want the elections to occur, which means that hopefully, if this gets implemented, then your elected representative will be someone you know, that you can make sure that they take to Parliament your requests directly to the lawmakers.

That's, in a very general way, my attempt to address some of the issues that you have brought. I don't think they come under the scope of what we can write into a Constitution, but we will certainly bring it to the notice of those in the legislative section, that's your parliamentarians. And you hold them to account when the elections come to make sure that whoever represents Kadavu and Daviqele will be doing the right thing by you in terms of representing you.

Mr. Kohli: Just for the peace of your mind, I must say that the present government is making changes in the legislation to give more rights to the people, like in the Resources Mining Act that is coming in, and this government is definitely addressing the issues.

Dr. Fatiaki: And I would like to bring up two other issues that are, I guess, important issues because people have brought it up over and over, and I want to know how the people of Daviqele feel. This is the name, the use of the name Fijian. Prior to this Constitution, every time you spoke of Fijian in the 1970 Constitution, 1990 Constitution, and the 1997 Constitution, a Fijian was an Itoke person. The 2013 Constitution changed that. It has one line that says that everybody who is a citizen of Fiji is to be called Fijian. This is something that I would like to know how the people of Daviqele feel about this particular issue, and we might like to put that to a vote to express your feeling.

Mr. Moce: Can we have a show of hands if you support to have iTaukei be called Fijian. voting system. Thank you
Anyone disagree. Thank you

Dr. Fatiaki: The last issue I would like to raise is question of the appointment of the President. Prior to this I think in the 97 constitution the appointment of the president is by the GCC. This constitution has changed that appointment be done in Parliament and the prime minister and then they will nominate the appointment then I would like to hear your views on to that through a show of hands and reflection.

Lui Verekauta: That's why we want to bring the GCC. Let the GCC appoint the president and the vice president too.

Mr. Moce: Can we have a show of hands if you support the appointment of President be done by GCC. Thank you
Anyone disagrees. Thank you

Dr. Fatiaki: Chiefs and people of Daviqele, I think that's about enough for us. Let me just say in advance that we didn't realize how long it takes to come to Daviqele from Vunisea, and our next meeting is supposed to be in one hour's time, two hour's time, in the other side of the island at the village of Dravuwalu, which I understand is going to take us about three hours to drive. Because of that, I apologize that we might ask to take our leave a little early. I want to thank you, the chiefs and the people of Daviqele, for your hospitality this afternoon, and for all your suggestions. I ask your prayers upon the commissioners and our work, and I ask God's blessings upon your village, the people of Kadavu, and Fiji. Thank you very much.

----------End of Session [12-5-2026] ----------

Dravuwalu Village Hall

Attendance Sheet(s)

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
	Kelevi	43		DRavuwalu	Naceva			[signature]
	Jonani K.	55		✓	✓	Tarabu		[signature]
	Yerasa. K	67		NACOMOTO	NACEVA	Kadavu		[signature]
	Kini Sulua	52		NACOMOTO	NACEVA	TURAGA		[signature]
	Maleli. Rara	56		DRavuwalu	✓	✓		[signature]
	Seveci Sova	45		Muanisolo	✓	✓		[signature]
	Eviame Caghaba	46		NACOMOTO	✓	✓		[signature]

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

Name	Age	Phone #	Address	Tikina	Gender	Enthnity	Sign
Nemaia	42	8417131	Windera	Naceva	–	–	[illegible]
JONI. MOCE	45	2759008	SOSO	NACEVA	MALE	FIJIAN	[illegible]
Pau Wakai	53	7396385	Dravuwala	Naceva	MALE	Fijian	[illegible]
Pemasi. Nantarum	55	8698190	Joma	NACEVA	MALE	FIJIAN	[illegible]
Pani Veresaki	41	2430685	Naconoto	✓	✓	✓	[illegible]
KOLINIO. L	57	8466175	MATASO	SAWIMA	✓	✓	[illegible]
SAIRUSI. G.	60	–	'	DRAVUS	✓	✓	[illegible]
SAKIUSA	60	9885855	MUANISOLO	NACEVA	✓	✓	[illegible]

Name	Village/Koro	Tikina	Marama/Turaga	Signiture
Sanita Sereka	Dravuwalu	Naceva	Marama	Nasereka
Susana Vinaka	✓	✓	✓	Vinaka
Makelesi Adisevu	✓	✓	✓	Adisevu
Unaisi Leiloro	Dravuwalu	✓	✓	Leiloro
SALESA LEBA	DRAVU8	NACEVA	✓	[illegible]
ANA BARAVILAUA	DRAVUWALU	NACEVA	Marama	[illegible]
KELERA VUKIVOU	DRAVUWALU	NACEVA	Marama	[illegible]
SITERI VIWA	DRAVUWALU	NACEVA	Marama.	Viwa
SITERI LAWEVUSO	✓	✓	✓	Lawevuso
Honina Bulouvetu	✓	✓	✓	[illegible]
ASENACA VOSAROGO	✓	✓	✓	Vosarogo
PAULIASI WAKAI	MUANI SOLO	NACEVA	TURAGA	Pwakai
VILIMONI VONOLAGI	Y VUKAVU	NACEVA	TURAGA	Wakai
ANYNIASI NAITAVUNI	JIOMA	✓	TURAGA	[illegible]
Akanisi Meli	Dravuwalu	✓	Marama	Ameli
Losena Davetawalu	✓	✓	✓	Davetawalu
Litiana Lewagele	Niudua	Naceva	Marama	Lewagele
Viriseta Senijale	Niudua	Naceva	✓	[illegible]

Name	Villagelkon	Tikina	Marama/ Turaga.	Signiture.
Toni. Takiwa	Soso	Naceva	Turaga	[signature]
Tosua heilovo	DRAVUWALU	Naceva	Turaga	[signature]
Kini. Qaravatu	Dravuwalu	Naceva	Turaga	[signature]
Dorosu. Boginisoko	Dravuwalu	Naceva	Turaga	[signature]
Simeli Nabalaku	✓ ✓	✓ ✓	✓ ✓	[signature]
JONA NABALAKUA	✓ ✓	✓ ✓	✓ ✓	[signature]
KINI LOANAKADAU	DRAVUWALU	Naceva	Turaga	[signature]

Transcript

Dravuwalu Village Kadavu
Date:12-5-2026

Mr. Moce: The Gone Turaga na Tikotiko I Koroisoso vua na gone Turaga na Tui Naceva, I Natawalevu Turaga Tui Dravuwalu and all members of the 2 Tikina present this afternoon we seek your approval to start with our meeting. On behalf of the members of the Constitution review commission. It is my honor to relay you the process of our meeting. I'm Samuela Moce, From Kadavu. On behalf of the chair who is not present today we hear with you two members of the commission. Acknowledge the vanua for opening doors to us this afternoon. We apologies this morning as we are supposed to arrive yesterday but due to the bad weather, we were not able to arrive this afternoon. I wish to advise the process of our meeting this morning. The program for our discussion, we apologies that it will be held only in English.

The two 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 wish to 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 by the end of August this year. 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.

Dr. Fatiaki: Chiefs and the village of Dravuwalu Kadavu. I don't know if you can hear me, but I would like to say a few words about what I am going to talk about today. Kadavu, on behalf of the Constitutional Review Commission, I would like to extend a word of thanks for accepting us into your village this afternoon. Before I begin with our consultations proper, I would like first to apologize to all of you for our delay in coming here.We didn't realize how long it would take us to drive from Daviqele to Dravuwalu and the roads were not too good and so we apologize for being one hour late. I would also like to accord a second apology that our 4th Commissioner, our iTaukei Fijian Commissioner Professor Unaisi Nabobo, who was supposed to be here with us today, was unable to come

because of an emergency that arose as we were coming from Ovalau to Kadavu. I would like to apologize to all of you for the delay.

My name is John Fatiaki, I'm a doctor by profession. On my right is Ami Kohli. He's a lawyer from Labasa, and on my left is Dr. Neelesh Gounder, who's an academic and from Nadroga. We have been appointed by His Excellency the President to review the 2013 Constitution. We understand that the 2013 Constitution was not set up the way that normal constitutions are written.

Because of the irregular manner in which the 2013 Constitution was imposed, we have been asked by His Excellency to go throughout all of Fiji to seek wide consultations, meaningful consultations with the people of Fiji, and decide what it is that you want to add, what you want to keep, or what you want to remove from all parts of the 2013 Constitution. After having done Beqa, Ovalau , down to Kadavu, we have another team that is doing Lau and Lomaiviti as we speak. The Constitution is the supreme law of the land.

It is higher than any other law that is made by Parliament, and because of that, it is important that you, the people of Fiji, decide what is in this Constitution. In the beginning of most constitutions, it often says, we, the people of Fiji, give to ourselves this Constitution to rule over us. And the reason we are here is to make sure that when this Constitution review is completed and we write our report, that it honestly reflects what the people of Dravuwalu and the people of Fiji want.

After our consultations throughout Vanualevu and Vitilevu, we go to Rotuma in the first week of July, and then we return to Suva to write up our report. We will complete our report by the end of August 2026, and we will then submit it to His Excellency, the President. At that point, our work as commissioners is complete. Anything beyond that will depend upon His Excellency, the President, the Government of Fiji, and the Parliament of Fiji to decide what they do with that review report. I would now like to open the floor and hand the mic over to you to start telling us what it is you would like to do about this Constitution. Thank you very much.

Tevita Yatevatu: My name is Tevita Yatevatu village headman of Dravuwalu Village. I have a few proposals I would like to raise. Firstly, the removal of the clause that Fiji is a secular state, and following

that, number two is that Fiji is to be declared a Christian state. Thirdly, the return to landowners, the rights to their lands, resources, their minerals, and ocean, qoliqoli, and so forth. And number four is that the president is to be appointed by the GCC or the Bose Levu Vakaturaga. And lastly, the return of the election's method with the use of constituencies.

Dr. Fatiaki: Vinaka Tevita. Let me just say that all the things that you have brought up have already been brought up with other people. So, I can assure you that it has already come to the Constitution Review Commission. The secular state removal, I pointed out that from 1970, 1990, 1997 constitutions, you always talked about God. Always spoke about God. The secular state means you can't talk about God. And only in the 2013 Constitution did they insert a clause that basically bans God. That's the secular state.

And I understand that your request is for us to remove that clause from the 2013 Constitution, and that is taken on board. The second issue that you have requested is now that if you remove the secular state, you can allude to God, is to make Fiji as a Christian state. That has been brought also to us, and we will certainly take that on board.

The third one is the return of the ownership of the land, the seas, the qoliqoli the mineral rights, from the government to the Vanua. Again, that has also been brought up by other people, including the GCC. And our terms of reference given to us by the President, there are three parts to that that refer specifically to these issues.

We have been directed by the President to entrench, to put into the Constitution, which is the supreme law, these things that you have asked for, the GCC, the ownership and guardianship and protection of your lands, the seas, the mineral resources. That is in our terms of reference from His Excellency the President. where you have maybe a constituency or two or three in Kadavu, and you will have an elected representative for each constituency.

Right now, this constitution has only one constituency, all of Fiji. And what I'm hearing is you're asking for us to revert to the previous one, where you can elect your representative from Kadavu, a person in Lau can elect a representative from Lau, a person in Rotuma can elect a representative from Rotuma. I hear that, and like I say, these are all there.

All of these discussions we are having now have been written down, have been recorded on live television. And at the same time, because it is recorded for our purposes, I want to be absolutely sure that when we take this to our discussions, that this reflects the majority of opinion of the people of Dravuwalu. Because of that, I'm going to ask our interpreter to ask for a show of hands on each of these individual things.

Mr. Moce: We would like a show of hands for the appointment of our president if support that GCC appoints the president. Thank you. Anyone Disagree. Thank you

Secondly, we would like a show of hands the return of the constituency's election voting. Thank you
Anyone Disagree. Thank you

Thirdly, would like a show of hands to remove secular state. Thank you. Anyone Wants the secular state remains. Thank you.

Fourthly, we would like a show of hands to have Fiji a Christian state. Thank you.
Anyone disagrees. Thank you.

Fifth, we would like a show of hands to have to have the ownership of lands and qoliqoli return to iTaukei. Thank you.
Anyone disagrees. Thank you.

Pauliasi Wakai: My name is Pauliasi W akai of Nasolo Village. My proposal is to bring back the corporal punishment.

Dr. Fatiaki: Thank you. We have been to six village, every single village, has asked us to bring back corporal punishment. The way the Constitution is written, we cannot bring and write into it that we should administer corporal punishment. But what we can do is we can remove the right of the child not to be physically subjected to physical violence. That is the grounds on which the education department have been telling teachers that they cannot administer corporal punishment.

Those are the grounds on which the police have been telling parents that they cannot administer corporal punishment because of the Bill of Rights of the child. We can change that to remove it so that physical violence is no longer inside the Bill of Rights for the Bill of Rights of the children. And we can do that if that is what

you wish. And for that, because there are people who also tell us they don't want corporal punishment, I need to know that the village of Dravuwalu wishes us to record that as their input into the Constitution.

Mr. Moce: We would request a raise of hands if you support to bring back the corporal punishment. Thank you.
Anyone Disagrees. Thank you.

Dr. Fatiaki: Before I take this question and comment, let me just say in respect of the issue of corporal punishment, I'm a father of eight children. And I want to assure you that even though we remove the rights, it does not mean that we can abuse our children. All it means is that there will be laws enacted, maybe that only, for instance, in school, only the principal will give it, that there is a certain level of corporal punishment that can be conducted. That may come under the village bylaws. But the children will still be protected, but not in the way that penalizes parents and teachers for administering what has been part and parcel of what you used to do.

Josaia Votonimoli: My name is Josaia Votonimoli of Vukavu Village and I propose that. gay marriages should be restricted and forbidden.

Dr. Fatiaki: Vinaka Josaia, again this is an issue that has been brought up by many people. The issue relates to the recognition of gay and transgender issues and I hear your request that there be no recognition of anything other than a man and woman in marriage and that no other sex or gender is recognized. If that is the case, again this is a contentious issue. I want to put it to the people of Dravuwalu to reconfirm that in a show of hands.

Mr. Moce: We would like a show of hands if you disagree with same gay marriage. Thankyou.
Anyone Disagree. Thank you

Isikeli Boila: My name is Isikeli Boila of Dravuwalu. Proposing that Sunday ban be reinstated and that no business should be done on Sunday just align to the statement of Christian state.

Dr. Fatiaki: This has not been brought up to us yet. This has not been brought up to us yet. I know it was put in place, I think, after the 1987 coup. I hear your request for a Sunday ban. I would like to want the people of Dravuwalu to show us that this is what you wanted.

Mr. Moce: We would like a show of hands if you support the Sunday Ban. Thank you.
Anyone Disagree. Thank you

Isimeli Nabalarua: My name Isimeli Nabalarua from Dravuwalu Village. Just raising the issues of 2013 constitution reflecting the challenges we facing at the moment. I propose that the 2013 constitution be removed and the constitution before 2013 be brought back.

Mr. Kohli: Even though the feeling is amongst the people the 2013 constitution should be taken away altogether. first and foremost, were you consulted about this constitution 2013?

Mr. Moce: They said no sir.

Mr. Kohli: Thank you, this is the very reason why Honorable President has appointed us to carry out a review of the 2018 constitution, which means that we can take many things away, we can replace some of it with 1997, the constituency you brought in, your rights of the indigenous people, all this can come in. So obviously when we are making, after consultation, listening to you, we will be making a lot of changes after hearing people's voices. And that could mean going back to some of the things that were in 1997 constitution.

Peniasi Naitavuni: My names is Peniasi Naitavuni ,Joma Village Naceva Kadavu. Also, the representative of the district of Naceva. My proposal is for the village bylaws to be reinstated and also to be implemented.

Dr. Gounder: We have received the submission from other villages too, so it's on the agenda for us to look at when we review the constitution.

Kini Sulua: My name is Kini Sulua, Naocomoto, Naceva, Kadavu. My first proposal is for the legalization of marijuana, for medicinal purposes to cure diseases. Proposal number 2 is the removal of the parole system that is in place, where it is seen that the penalties given to those that are convicted because of green drugs are more than those for those convicted of white drugs. So, if the penalties for conviction of green drugs, those that are arrested for possession of marijuana be reduced. Number three is the village bylaws. Just a concern that with the implementation of village bylaws will conflict with the customary governance and system of villages, where the Turaga ni Koro, who is a representative of government, is more emphasized than the

village chief. So, if that could be seen so as to see that the bylaws do not conflict with the customary laws.

Dr. Gounder: Vinaka, regarding the village bylaws, we will take your view as well. And when we consult the people, we will see what we can do. But we see two views, one from there and one from you. We have taken both the views. And then we go back and talk. But we'll also be consulting other people and see what they have to say.

Dr. Fatiaki: Vinaka Kini, I think the best way to approach this, Kini, is what you're asking for, which is the legalization of marijuana, would not come under the Constitution, which is the supreme law for the whole country. It would come under specific law, under the penal code or whatever government decides. And that would normally be passed by Parliament as part of the law-making process. So, a law can be passed. If government decides to legalize marijuana tomorrow, they can go through the process. But the process would normally be going to Parliament. They are the ones who make the laws. What we're doing here is we're writing the supreme law. And it will be a general law for, I guess, the whole country.

But under this are all the other laws. And under that would be the request for the legalization of marijuana. But as a doctor, I can tell you many countries use marijuana for medicinal purposes, particularly in management of pain, particularly people who have chronic conditions like cancer and that, where there is no more treatment. That is an option that many people have medicinally. And as a doctor, I would not have any problems with prescribing it if it was available. Vinaka.

Mr. Kohli: As far as the penalties are concerned, for possession of marijuana, there's two things. Either it's for possession or for cultivation. If it's for possession, and if you have between 0 and 100 grams for personal use, you only get fined. You don't go to prison. If it's more than that, that will depend, whether you're cultivating or just possession for use. So the penalty is not very high when it comes to possession for own use. And even second time, if you are convicted for possession of less than 100 grams, again, you don't normally go to prison. It's the third time. If it's there, then you might go for one month or something like that. As far as the cultivation is concerned, then if it's legalized, then you won't have a problem. But if it's not legalized, at the moment, they

look at the number of plants and the weight that you are in. If you're cultivating for commercial purposes, selling it to people, then they think it is affecting people, and then the penalty is high.

As for comparison with the white drugs you've seen, how it's affecting our people, it is killing our youth. I've got a doctor friend in St. Giles Hospital who tells me that 80% of the people who are there are related to the drugs. They are not what doctor would describe as normal, insane or not. So, this is a very worrying issue. And if you'd have seen the sentences for white drugs now, it's increasing. It is 20 years, 15 years, life in prison can go in. So as time passes, the white drugs sentence will increase, no doubt about it. Thank you.

Waisake Dulaki: My name is Waisake Dulakinaceva The proposal is for the reinstatement and reestablishment of the Bose Levu Vakaturaga.

Dr. Fatiaki: Thank you. I think right now, as we sit, The Bose Levu Vakaturaga has been reinstated by law already. What we have been asked to do is not only reinstate it by law under the TLTB laws, we've been asked to entrench it into the Constitution, which is the law that can't be changed by basically by anybody. And that is what we are taking on board, that's part of our terms of reference. And that is more powerful than just reinstating it by the TLTB. So, the TLTB have reinstated it, the Bose Levu Vakaturaga is there already. We have been asked to entrench it into the Constitution. So the GCC cannot be removed from any law. Thank you.

Dr. Fatiaki: Are there any other questions at this time, or? Or shall we discuss something? Vinaka, I'd like to just bring up two extra issues that I would like to know how the people of Dravuwalu feel, and this is in respect of the voting system, not only the constituency, but how you actually vote on the voting day. Essentially, there are three ways of voting. One is the one that has been happening the last few elections, that's the Dehont system. That's the one with a card, lots of numbers, no name, no photo, no party, and you cross one. That's that one.

Before, there were two other systems in place. One was what they call the first-past-the-post. You had a constituency, maybe one, two, three, or four people are in it. You had their name, their photo, their party, and a square, each one. And all you did was you choose the one you want and you ticked it. Whatever one you ticked, that was it. Whoever got the most ticks, they won the seat.

The third system was similar to the second system, but instead of ticking one, you had to number one, two, three, four, depending on your preference. I guess my question is, which of the three systems do you want the voting to be conducted under?

Mr. Moce: Please a show of hands if you support the return of the senate. Thankyou
Anyone disagrees. Thank you

Dr. Fatiaki: Ladies and Gentlemen, Chiefs of Dravuwalu and Kadavu, this brings us to an end. We will have to drive back to Vunisea, and we'd like to drive back during the day light. We thank you very much for your hospitality. We ask your prayers upon us as we continue to do our work throughout Fiji over the next two months. We ask God's blessings upon Dravuwalu, Kadavu, and Fiji. Thank you. Thank you very much.

----------End of Session [12-5-2026] ----------

Kavala Village Hall

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Kavala Village Hall DATE: 13/5/26 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	ISOA. COALALA	51	9404869	NAKAUGASELE	NAKASALEKA	TURAGA		[signature]
2	Rt SAIMONI. T	65	8008366	LAWAKI	✓	✓		[signature]
3	WALANITONI. R	65	8741768	NAKAUGASELE	✓	✓		[signature]
4	Rt NAICIBACIBA	73	286708	NAKORONAWA	✓	✓		[signature]
5	BL. SULUETI NAIKELEKELEVESI	63	2786020	LOMANIKORO	✓	MARAMA		[signature]
6	SEMISI MOLILEVA	41	839056	VABEA	ONP	TURAGA		[signature]
7	Walai Koroana	59	866[illegible]47	KAVALA	N/LEKA	✓		[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
8.	ONISI-NATOGAU	59	9603530	NAKAUGASELE	NAKASALEKA	TURAGA	IT	[signature]
9.	Alipate Nakasana	56	7298774	Tiliva	✓	Turaga	IT	[signature]
10	Jale Vitokai	55	9321461	Kalava	Nakasaleka	✓	IT	[signature]
11	Netani Cikaitoga	58	9872986	LAWAKI	✓	Turaga	✓	[signature]
12.	Meli Trinitah	57	2927679	KAVALA	NKASALEKA	✓	IT	[signature]
13	Rainima	30	9542822	Kavola	—	—	✓	[signature]
14	Setareki	47	—	✓	✓	✓	✓	Naivota

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

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15	Wili Bera	40	—	Lawaki	Nakasaleka	Turaga	IT	Bera.
16	AMINIJITAI VAIVO	50	2313518	NAKAUGASELE	NAKASALEKA	TURAGA		[illegible]
17	Josevata-Vula	52	9823526	Kavala	Nakasaleka	Turaga		[illegible]
18	ASESELA-VULA	48	2101451	KAVALA	NATIKOYADUA	TURAGA		[illegible]
19	Carei Sogeta	54	9038756	Nakavonawa	Nakasaleka	/		[illegible]
20	Vuasa Kolinoti	40	9345719	KAVALA	/	/		[illegible]
21	SeKA	20	—	~~KAVALA~~ Kavala	—	—		SeKA

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

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~~25~~	Melaia Masi	39	8785631	Tiliva	Nakasaleka	Marama	IT	Masi.
~~26~~	Vasera Daveta	51	2765916	~~Kavala~~	Nakasaleka	Marama		Daveta
27	Seinimili Vulakouvaki	27	9542822	Kavala	Nakasaleka	Marama		
28	Melibi. Yalayala	51	2002227	Kavala	Nakasaleka	Marama		
29	Miriama Vula	66	9102506	Kavala	Nakasaleka	Marama	IT	Vula.
30	Kalesi Gasau [redacted]	38	8068112	Kavala	Nakasaleka	Nama		

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

Transcript

Kavala Village Hall Kadavu
Date: 13-05-2016

Mr. Moce: The Chief of Nabala na Turaga Tui Nakasa, Na Vanua Koroivabea and It is an honor and a privilege to be here with you this morning in your chiefly village. We sincerely acknowledge and thank you for opening your doors and welcoming us into your community, allowing us to be present with you today. Seated before you are the members of the Constitution Review Commission, appointed on behalf of the President. They are here to listen to your views, concerns, and recommendations regarding the review and amendment of the 2013 Constitution. We look forward to hearing your submissions and engaging in meaningful discussions that will contribute to the development of a constitution that reflects the aspirations of the people of Fiji. Before I handover the mic to the commissioners, 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 type it for our record. Thank you.

Dr. Fatiaki: The Chiefs of Kavala, sorry, the chiefs of Nakaseleka, Ladies and gentlemen, on behalf of the Constitutional Review Commission, it is my pleasure this morning to welcome you to this consultation and to thank you most sincerely for accepting us into your village. Before I commence the consultation proper, I would like to extend my apologies to you for arriving late for the meeting this morning. And secondly, to apologize that our ITaukei Fijian lady commissioner, who was supposed to be here with us, Professor Unaisi Nabobo, had an emergency and had to pull out before she came to Kadavu. My name is John Fatiaki, I'm a Vuniwai from Suva and from the village of Motusa in Rotuma. On my right is Mr. Ami Kohli, he's a lawyer from Labasa. And on my left is Dr. Neelesh Gounder, he's from Nadroga and he's a lecturer at USP. We have been appointed by His Excellency the President to review the 2013 Constitution, which is the supreme law of Fiji. We are aware, as are most of you, that the 2013 Constitution was not given to us under normal due process. We are also aware that it

did not seek wide consultations with the people of Fiji before it was imposed under promulgation and in a decree. And because of that, His Excellency has asked us to review the 2013 Constitution to make up for these deficits that have been identified. Our task is to travel throughout all of Fiji and seek from the people exactly what it is you wish to add, to keep, or to remove from the 2013 Constitution. For this task, my team has been to Beqa, Vatulele, over to Ovalau, and now we're in Kadavu. There is another team under our chairman, Mr. Valenitabua, who has done all of Lau and are right now in Lomaiviti.

We have been guided in our task by our terms of reference from the President. I'm not going to read all of them, but out of the 11, four of them pertain specifically to indigenous ITaukei-Fijian issues. We have also been guided by the decision of the Supreme Court, which has given us guidance about the nature of what we can do. And we understand that other than for Chapter 10 of the Constitution, which has granted immunity to all the people involved in previous schools, we are permitted to review every single part of the 2013 Constitution. We will travel to Vanua Levu for two weeks next week, and then we will return to Viti Levu throughout the rest of June, and we will end in the first week of July in Rotuma. When we return to Suva in early July, we intend to consolidate everything that we have gathered from these consultations throughout Fiji. We will put it into our report, which will then be written and presented to His Excellency the President on the 31st of August this year. At that point, our job as commissioners will be complete. Beyond that, it will be up to the President, the government, and the Parliament of Fiji, and ultimately the people of Fiji, to decide what they do with that report and whether they make it as a new Constitution. I thank you again for your presence this morning, and I now open the floor for submissions to hear from you. Thank you very much. Thank you.

Ravuama Walai: My name is Ravuama Walai, I'm from Kavala village, I'm the representative of the district of Nakaseleka. I was with the PACE team, awareness team, last week that was going around doing awareness to the people of Nakaseleka, and also in the provincial meeting, I put up a motion that I did not support the 2013 Constitution, and also this was supported by – I also stated that it wasn't supported by the whole province of Kadavu. And I'm surprised that it has been – to see today that when given to the people to put in their proposals, when it was stated to us that the chiefs would decide on the proposals for Kadavu.

Personally, I do not support the 2013 Constitution, and I believe that all the district of Nakaseleka agree and do not support the 2018 Constitution. So that is the proposal I'm putting forward this morning.

Dr. Fatiaki: Thank you for your comments, and let me say that these comments have been made by many other submittees. This is not the first that we've heard. My response has been one essentially of, if we do not support the 2013 Constitution, then we must have an alternative. We can't just have no Constitution and no replacement. At different places, people have suggested to us 1997 to come back. That has to be through a process of law. I mention this because the only way we can get rid of the 2013 Constitution is, one, illegally, the same way it came in. In the back door and out the back door. That would be an illegal process at this point in time. The Supreme Court has given us a legal way to replace the 2013 Constitution. That legal way is what we're trying to do. I'm not going to argue the benefits of the legality or illegality of it, but our work is to attempt to do the legal process. The legal process involves a review of it. At the outset, I mentioned that everything in this Constitution, including its name, can be changed. We are going through that process because that was the complaint, the deficit about the 2013 Constitution is it did not go to the people. In all preambles of Constitution, it says, we, the people of Fiji, make this Constitution for ourselves to govern us. They say that in the 2013 Constitution, but we know that was not done. Because of that, again, I emphasize, if we don't agree with the 2013 Constitution, we have to have a replacement for it. I'd like to know what you would recommend would be the replacement, and how we would go through that process, and maybe we can discuss that further.

Ravuama Walai: The question is whether I can speak for the people of Nakaseleka. Thank you. We have met with the people of Nakaseleka last week, and we have collected all the proposals so that I can represent them in this meeting. So, we are proposing to reinstate the 1997 Constitution, and we are asking whether the 2013 Constitution can follow the same way it followed when it was established, so that it can be removed.

Dr. Fatiaki: Vinaka Ravuama. The answer is we will definitely take the submission, and it will be presented to the committee. Because the government has gone to the Supreme Court and asked an opinion of it, the Supreme Court has ruled, and I didn't want to go

through all the things they ruled, but one of the questions that was given to them was, is the 1997 Constitution still valid? And the Supreme Court said, no. That's one. They asked if the 2013 Constitution was still valid, was now valid, and they gave their reasons, but they said, to all intents and purposes, three elections have been held, lots of laws have been made, 2013 is valid.

Now, that's from the ruling of the Supreme Court. Because they have ruled like that, I suspect that if we were to try and replace the 2013 Constitution with a 1997 Constitution, the answer probably from the Supreme Court would be that's not possible, because they have already ruled on it. But what you are saying has been brought to us, and I will definitely take on board. I'm grateful that you committed yourself to deciding what we would replace it with, because we can remove it, but without a constitution, a country can't exist. And we have to have something, and I take it that the people of Nakaseleka in Kadavu have asked us to reinstate the 2013 Constitution. Sorry, the 1997 Constitution to replace the 2013.Thank you very much.

Mr. Kohli: Ravuama; just for information, hyou want 1997 constitution to come in. Just because we cant replace 2013 with 2017 as per court decision does not mean we can attain what was constitution. if there are matters there that people think it's irrelevant into the revision of the 2013 constitution.

Semisi Burelevu: My name is Semisi Burelevu from Ono Kadavu. So just for peace of your mind, then Chia will speak to you more about some of the areas that we need to cover. of Koro Vabea. They support the motion raised by the representative of the Ono of Nakasaleka to remove the 2013 Constitution.

This has been raised in the village meetings and Tikina meetings, and questioning why politicians, when they come with their manifesto and they still have not been able to remove the 2013 Constitution, when they know that it was brought in illegally, and why didn't they do it prior, now that it is close to elections, and they are trying to change the Constitution, something which they promised they would do at the beginning of their coming into government. And when they know that it was brought in by Mr. Bainimarama and Mr. Kayuim, and why haven't they changed?

Dr. Fatiaki: Vinaka Semisi from Ono. Let me say categorically, we, myself and the commissioners, have not been given any directions by

government. We don't work for government. We have been appointed by His Excellency the President into this commission and have the support of secretariat staff that's seconded to us by government. I personally, if I thought for one minute that I would be doing what government tells me to do, I would not be sitting on this commission. I say that because I can't answer your question as to why government and all the parties of the coalition who had in their manifestos that they will remove the 2013 Constitution did not do it. I can't answer that because they are the politicians. But I can say categorically that as a commissioner on this commission, I will take what you tell me and I will make absolutely sure that that is incorporated into the report.

Alipate Nakasau: My name is Alipate Nakasau from Tiliva village Tikina Nakasaleka , also I'm the Roko Veivuke, provincial office in Kadavu. First proposal is on the village by-laws, if it could be aligned and not conflict with the Bill of Rights in the Constitution, because it is seen that the vanua is trying its best to protect the village and its customs, and seeing that now with the generation that is in the village, now that the rules of the village and the chiefs are not heard, chiefs are becoming like toothless tigers, and we're proposing that the law is aligned in the Constitution to align with the customary laws and the village by-laws that are formulated to protect the itaukei people and protect the villages. That is the first proposal.

The second is on Chapter 10, on the immunity clause, proposing that this clause be removed, because it is not fair that one who is convicted of cultivation of drugs is convicted and penalized more than one who overthrows the government and protected under the Constitution. So, these are the two proposals that I'm proposing today.

Mr. Kohli: As far as the second question of yours is concerned about double standard of law, one, a common villager can be punished for committing a crime, and two, a military does something wrong, they get the immunity. It's a concern that has also been raised by the Great Council of Chiefs. It is very, very unfortunate that we are not empowered to deal with that chapter, and the reason being that, you know, initially if you wanted to change the Constitution, you required three-quarter majority in the Parliament and three-quarter in the referendum.

That was changed by the Supreme Court to two-thirds in the Parliament and a simple majority in the referendum. So, what has happened is now, by virtue of that ruling, we are required to amend, make changes, retain what we want to retain with the public consultation, but we are not allowed to touch Chapter 7, Chapter 10, sorry. So, our hands are tied in that, unfortunately. We are here because of what Supreme Court has said, otherwise we'll be also breaking the law by not following them.

Dr. Fatiaki: Vinaka, let me just address the two issues that were brought up, the issue of the village bylaws and customary law. This has been brought to us by the Ministry of ITaukei Affairs in their submission, has brought to us by the Bose Levu Vakaturaga, and we have the power in this review to entrench it in the Constitution.

You see, most laws that pertain to Fijian administration is enacted by the government of the day under the ITaukei Affairs or the Fijian laws, whether it's to do with land or whether it's to do with the actual governance. Because it is under the government of the day, I hear what people are asking because if we entrench it into the Constitution, then the government can't change it. How we put it into the Constitution is something that we have to work very closely with lawyers so they can word it in a way that makes it into the Constitution.

We've been asked to do, I told you in the beginning, four things from the President's office. To ingrain the GCC, I can read about them but I don't want to go into too much detail. Protect and guarantee under the Constitution the rights, interests, and concerns of indigenous Fijian and Rotuman people, as well as ensuring the rights of others. Protecting, guaranteeing, and securing under the Constitution. Let me repeat, protect, guarantee. Guarantee means guarantee.

Secure, that means tie it in there, into the Constitution, what we're doing now. Land and fishing rights and resources of indigenous Fijians and Rotuman's, and assuring, making sure, that's what assuring means, 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 sea beds, rivers, et cetera.

The third one says recognizing the role of the Great Council of Chiefs. These are three, four of the, and recognizing customary

group rights. All of these things have been told to us, we should be including into this review. And I hear what you are asking for, that we entrench. Right now, most constitutions talk about it generally, but the actual laws are entrenched into the laws of the Fijian Affairs or ITaukei Affairs. We are going to look very carefully at how we can put it into the Constitution, so that irrespective of the government, ITaukei Affairs Ministry, they cannot change it. That's what I read these provisions of the terms of reference to indicate. So, I think that part of it, it's well heard, it's been brought to us before, and we will be addressing it in July.

The second issue of the immunity, just to add on to my colleague, because we are working under the Supreme Court's advice, one of the questions that was asked was, can we amend the 2013 Chapter 10 on immunity? So, the answer is no from our lawyers. This group can't amend it. However, that does not mean we can't find out what you think. That's number one. So, we decided, our chairman and our group of commissioners, that even though we can't change it, we can ask you what you want to do with it.

I don't want to go beyond what my job is, but I can assure you that if we amend this constitution, and it was accepted by parliament and the government, and was passed as the replacement or renewed or amended constitution for Fiji, then the first government that comes into place can get rid of Chapter 10 by a parliamentary process. We can't do it as commissioners with the current brief. But if we change this, then the first government that gets elected in can remove Chapter 10.

The third thing I'd like to say is, what you are asking, the GCC answered. The last question we asked him, the chairman of the GCC, Vunivalu of Rewa, Tui Lau with the two lawyers sitting there, was, what do you, the GCC, want to do with Chapter 10? He was, no hesitation, remove it. And that's from the Bose Levu Vakaturaga. So that answers the question. We can't remove it, but if we change this constitution, and review it and amend it, the first parliament in, under this constitution, amended constitution, can remove it.

Alipate Nakasau: A question I want to ask with what we are discussing today. Can we change our constitution or not?

Dr. Fatiaki: Thank you. Thank you for the question. I'll answer this as best as I can. If you mean, can I change every letter in this constitution,

the answer is, we have been given a mandate to review it. And review means, revoke, repeal, amend, change. That's what review means. Repeal, that means take it back. Revoke means remove it completely. Amend, change it. Those are all the definitions of review. And so, the answer is, if we went through the process and when we come to write the report, I would hope that we will open every page and be making amendments to it. A lot of this constitution have to do with things that I don't think anybody is interested in. You know, how the PS operates. I mean, there's about 75% of it is what I would consider non-contentious. But 25% is contentious. Things like, I would just touch on it, I'm not going to bring it up here, because it's incorporated in your request to remove it and replace it with a 97. But things like secular state, the name Fijian, things like the Bill of Rights, the ban on corporal punishment, the GCC's removal. All of these things are changes to the 1997 constitution. And all of these things have been brought up to us, and these are the contentious issues that we can change. And we, from what I've been hearing, we've probably done only one-fifth of Fiji. We can't answer that question until we've done the other four-fifths of Fiji.

But if we continue to hear this, then the answer is we can change everything that is contentious about this constitution. So, the simple answer is we can change everything in this constitution, from page one to the last page, to suit what the people want, except this body can't change Chapter 10. It's a long process, but it can be done. I believe it can be done. Otherwise, I would not be doing this.

Alipate Nakasau: Hearing the explanations that have been put forward, I am raising the question that if it is so, as you have explained, then it would be difficult to change the constitution, or to remove the constitution, because there will be only a few issues that have been raised, will be put forward to amend the constitution. So, the constitution will be difficult to change.

Mr. Kohli: Sorry I didn't understand your questions.

Alipate Nakasau: Hearing your explanations on the amendments to the constitution, we understand that the constitution will be difficult to change or to remove, because we think from your explanations that it will only be amended, some issues will be amended in the current constitution, and not all will be able to change. Thank you.

Dr. Fatiaki: Let me first get a show of hands, right now, as to everybody in this room who supports the replacement of the 2013 constitution with the 1997 constitution, please. Thank you..

Mr. Moce: Can we get a show of hands if you support to change the 2013 constitution to be replace with 1997 constitution. Thank you. Anyone disagrees. Thank you

Dr. Fatiaki: Thank you for indulging me with that. The reason I did that is because what that says to me, is that for the people of Kavala, Nakasaleka, what you are asking me to do, or the commission, is to take this constitution, take the 1997 constitution, and see everything that is written in the 1997 constitution, page by page, and replace it into this one. We can do that, except for chapter 10. We can do that for every single page.

We can do that. Now, that is one part of it, and I promise you that after we have heard all the submissions, we will make a decision in terms of how we approach it, but if your request was the only submission from Fiji, that we replace the 2013 constitution with 1997, we would open the 1997 constitution, we would open the 2013 constitution, and we would cut and paste every part of this constitution. We can do that. I'm not promising that we will do that, because we have to listen to the rest of Fiji, but we can do that. The second question is, is this a hard thing, or an easy thing? The simple answer is it's not an easy thing to do. It is a hard process. It's a difficult one, and because it is difficult, we are embarking, we are determined to do it as honestly and correctly as we can, because again, I emphasize, the alternative to that, I don't even want to think about, and that will be a decision the people of Fiji will make. Vinaka.

Onisi: My name is Onisi Natoqau. My first proposal is bring back the corporal punishment parents and teachers to discipline our children. That's the first proposal. Second proposal is the forbidding of gay marriages.

Dr. Fatiaki: Both of those issues have been brought up by other people. In respect of corporal punishment, the constitution cannot specify that we will give corporal punishment, but what it does is that there are areas in the Constitution under the Bill of Rights, specifically the rights of the children, rights of the child, that prohibit any form of domestic violence. That is one small section of the rights of the child and it is that section that has been used by the Ministry of

Education to forbid the teachers from using corporal punishment. It is that section that forbids parents from using corporal punishment to discipline their kids.

So, what we as a Commission can do is remove that. We are hearing it in lots of places. I don't know what we will do in two months' time, but what we are hearing, if that continues to be the prevailing will of the people, then that is what we can do in terms of changing the Constitution So, that once we remove that, then you will not be prosecuted on that basis alone. There will still be protections for children. Obviously, you cannot beat a child senseless with a stick, you know. That is a protection that still exists under the law. The police can charge you, but it will not as strict as it is now under the rights of the child. The other issues as marriage between women to women, men to men those sorts of things. If I take it that we include in the 1997 constitution I know it wouldn't be included.

I don't know if you can hear me, but I am a young man.

Cavei Soqeta: My name is Cavei Soqeta, Nakoronawa village. On the land rights in qoliqoli, on the rights of the landowners to inquire about vessels that berth at village coastal areas. Right now, there are no rights to stop those vessels as they have licenses and permits with them to berth at the village shores. So, that is the first proposal for rights to be given to the landowners to see that all vessels that berth at their coastline permitted by them. Secondly is the return of the rights and powers of landowners on the exploitation of the land and minerals, oceans, qoliqoli, so that they can get fair share of the returns on things that are found, minerals and other things that are found on their land in qoliqoli. And thirdly is the voice of the people to be heard before major developments undertaken in their villages and in their land.

Dr. Fatiaki: Vinaka Soqeta. Before I address those, let me just say that this is also a useful part of this exercise. You see in the 1997 Constitution, all these things that have been asked for is not there. It's not there in the 1997 Constitution. So, if we were only to use the 1997 Constitution to replace the 2013 Constitution, you would not have these requests that are coming. And so, for that purpose, it's useful because you can add things that are not in the 1997 Constitution at this kind of consultation.

All the three things that have been raised here, again I emphasize all these things are actually somewhere in the law. The problem is they're in the law of the government, in the iTaukei Affairs bills and acts, and in Fijian affairs and Fijian land laws. They're not in the Constitution.

What I'm hearing is the request that we take these rights and we put it into the Constitution. There is, for instance, under customary law and rights that says that everything under six foot belongs to the government. It's in this Constitution. We can remove that. We have that power, but I think we need to entrench it. There is, for instance, in this Constitution, group rights. Group rights, you would have heard Mr. Nawaikula speak about this regularly. Anything that happens in the village should be done only in consultation with the village, what they call prior and informed consent. That's not in the 1997 Constitution.

It is in the iTaukei Affairs acts, and if we entrench it into the Constitution, only lawyers are going to tell me how we're going to write it, then it becomes the supreme law. Then the different governments that come into place cannot change it, and what we have been hearing regularly is that the ownership, the ownership of the land, the seas, the river, the qoliqoli, the minerals, and even the sky above it has come as a request that people ask us take it from government and give it back to us. That message we have heard, it will involve great changes.

Let me just say that we are going to write what the people want. Now whether government accepts it and is willing to take it to Parliament and pass it, it's not something we are in control of, but we will do the right thing by you people in terms of what you are telling us you are.

Cavei Soqeta: Thank you my proposal that the GCC to be established and legalized. Second proposal is for the president to be nominated by the GCC. Number three is for political parties to be only restricted to four, four political parties. And lastly, the Turanikoro's to be empowered and be given IDs so that they can supervise the qoliqoqli as well as the vessels that berth at the village coastlines.

Dr. Fatiaki: The first one, the GCC, I've read it already to you. It's in the terms of reference of the President. It will be put into the Constitution. The second one, the selection of the President, that has come as a request from many people. Again, that will be taken on board

and discussed at this point in time. The prevailing submissions that we have had is for the President to be selected by the GCC.

The third one that you have brought up is the issue of political parties. That's an interesting one, four. We have had people suggest two. I think we've had someone suggest one. But we'll take that on board because part of our mandate is to look at the composition of Parliament. And under the composition of Parliament, we are expected to look at the voting methods. And we will incorporate under the 1997 Constitution a lot of these issues. But the issue of the maximum four political parties, we have recorded that. We will discuss it further. That's the second or the third one that's been brought to, limited to. Others have suggested four. We will definitely be considering that.
The empowerment of the Turaganikoro's come under my discussion earlier on about strengthening village bylaws and customary laws. That we've heard regularly and we intend to look at it. And when we make our final submission, it will incorporate that if that is the majority view that we're getting from the villagers of Fiji.

Cavei Soqeta: Lastly on the elections methods to revert back to the previous method of elections.

Dr. Fatiaki: Thank you for that. The voting system, I want to get this right, because there have been different voting systems. And obviously, the one that currently exists is a very common that was introduced with the 2013 Constitution. We have not heard one person like it. That's the one where you have the card, no photo, no name, no party, just one number. And then you have to put a cross through it. That's the current system. I'll take it that that's out. What I want to know is the alternative. The alternative we used to use in 1970 and 1990 was what we call the first past the post. You have a constituency. There may be one, two, three people. You had the name, the photo, the party, and one box. Or three. And you tick which one you want. And whoever got the most ticks, they won. That was fast. That was immediate. You get the results the same time. That's called first past the post. That was used in 1970 and 1990.

In 1997, they introduced a new system. It's called the proportional representation system. Now you have the name, you have the photo, you have the party, and you have the box. Say one, two, three. But now you did not tick one. You had to number them.

Number one, number two, number three, or whatever. That's the proportional system. What I would like to know is what do the people of Kavala wish in terms of the voting system? First past the post, or the proportional representation system?

Mr. Moce: Can we have a show of hands which election methods you prefer, the 1990 methods- First Past the Post.
Anyone prefers the proportional election. Thank you.
Anyone prefers the system used nowadays. Thank you.

Cavei Soqeta: The question is, when will be the next elections?

Mr. Kohli: It's a very good question. The latest the election should be held is February 2027. The earliest they can have it is August. Municipal elections, council elections are coming in September this year. So that will take place first. So, before February 2027, the general election must be held. That's what the law is at the moment.

Dr. Fatiaki: The Chiefs and the people of Nakasaleka and Ono, on behalf of the Constitutional Review Commission, I'd like to thank you most sincerely for your hospitality and presence this afternoon. It's been a robust discussion, and I appreciate all your input. We ask your blessings and prayers upon us as we go on the rest of our work. We ask God's blessings upon Kadavu and Fiji.

----------End of Session [13-05-2026] ----------

Nakorotiki Village Hall

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Daria Village - Bua DATE: _____ 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
	SA							
1	SAIMONE TOMANI	62	3276069	NAKOROTIKI	WAINUNU	TURAGA	FIJIAN	[signature]
2.	VILIAME UQEUQE	69	2329217	DARIA	WAINUNU	TURAGA	FIJIAN	[signature]
3	SETAREKI MATAKICAKAU	67	8760089	DARIA	WAINUNU	TURAGA	F	[signature]
4	JEREMAIA SAVU	58	2058168	NAKOROTIKI	WAINUNU	TURAGA	F	[signature]
5.	JONE N.	35	2490243	DARIA.	WAINUNU	M.	F.	[signature]
9.	TAITO V	65	7680650	DARIA	"	M.	F	[signature]
6	Moreti tui	62	2375628	Nakorotiki ~~Nakorotiki~~	Wainunu	M	F	[signature]

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Korotiki Village Hall, Tikina: Daria Yasana: Bua DATE: _____ TIME: 12:30

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
7								
8	Peni Taubenan	73	9060194	Daria Wainunu Bua	Wainunu	Turaga	Fiziai	[signature]
9	Seveti Baivatu	63	9672997	Daria Wainunu Bua	Wainunu.	Turaga	Itaukei	[signature]
10	Semi Tobolevu	70	2111444	Cogea, Wainunu Bua	Wainunu	Turaga	Haukei	[signature]
11	Isoneti Lalanabavavi	34	8013392.	DARIA.	WAINUNU	TURAGA.	I-TAUKEI	[signature]
12	Loata Raumakita	61	876089	Cogea.	Wainunu -	Marama	Taukei	L. Raumakita.
13	KALIOVATI Korri.	75.	—	NAKAWAKAWA.	Wainunu	Turaga.	Taukei.	[signature]
14	Mavileko	63	2341531	Nakovatiki	✓✓✓	✓✓	✓✓	[signature]

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Korotiki Village Hall, Daria, Bua. DATE: _____ TIME: 11:30

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
15	Vilome	63		Nakorotiki	Wainunu	Turaga	F	[signature]
16	Akuila.S.	57		Nakorotiki	Wainunu	M	IT	[signature]
17	Emmoni R	38		Saolo	✓	Turaga		[signature]
18	Josaia Rabolorua	43		Nakorotiki	Wainunu	Turaga	–	[signature]
19	Leone Seru	35	2787054	Daria	Wainunu	Turaga	LT.	[signature]
20	Sami Soni Rakalokio	38		Cogea.	Wainunu	Turaga		[signature]
21	Lisala Cakicaki.	53		Daria	Wainunu	✓	F	[signature]

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Korotiki Village, Daria, Bua.

DATE: _____ TIME: 11:30

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
22	Lisala Ranamosa	52.	8726034	Nakanakana	Wainunu	Turaga	Fijian	[signature]
23	RAROKOWAQA	38	8459208	DARIA	WAINUNU	TURAGA	FIJIAN	[signature]
24	Luke Tabualovoni	47	2026696	Nakorotiki	Wainunu	Turaga	FIJIAN	[signature]
25	Joana Lewarara	27	8010940	Nakorofiki	Wainunu	Marama	✓	[signature]
26	Evoni Tabakua	59	2712485	Nakorotiki	Wainunu	Turaga	✓	[signature]
27	SERU VEICAWA	62	9560670	NAKANAKANA	"	"	FIJIAN	[signature]
28	[illegible]	71	9073731	Nakanakana	Wainunu	"	✓	[signature]

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

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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
29	Watikini Senatoga	55	2816015	Navakasali	Wainunu	T	Taukei	[signature]
30	Maritino Vosnoga	76		Boria	Wainunu	T	Taukei	[signature]
31	Luisa Tinaimere	55	7524871	Daria	Wainunu	M	Taukei	[signature]
32	SAVENACA KOROI	41	2747565	SAOLO	WAINUNU	T	IT TAUKEI	[signature]
33	Gerald Turner	60	7143938	Nakorotiki	Wainunu	M	Taukei	[signature]
34	Ivamere Ramoe	49		Nakorotiki	Wainunu	M	Taukei	[signature]
35	Mere Wagavuka	58		Nakorotiki	Wainunu	M	Taukei	[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: _____

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36	Meresiana Nacika	49	2970305	Nakorotiki	Wainunu	M	ITaukei	Nacika
37	Meli Tavodi	28	2496582	Nakorotiki	Wainunu	M	✓	[illegible]
38.	Senimili Dinaga	58	2375883	Nakorotiki	Wainunu	M	✓	Dinaga

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

Transcript

Daria, Bua
Date: 20-5-2026

Mr. Moce: I thank you all the vanua for opening doors this morning. We a 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.

Dr. Fatiaki: Chiefs and the people of Korotiki, Wainunu, Vanualevu. My Name is John Charles Fatiaki, I'm form Motusa in Rotuma on my left is Merewalesi Nailatikau from Kadavu. We apologies our third commissioner is not here this morning Mr. Ami Kholi.We welcome you on behalf of the CRC.I will talk about the importance of meditation and how to practice it. We are aware that the 2013 constitution do not follow the normal process of making constitution with consultation and passage through o parliament when it was promulgated and enacted. Hence the President of Fiji has given us terms of reference guided by the supreme court to seek wide and meaningful consultation for all the people of Fiji as to what to add, what to change and what to remove in 2013 constitution. We began the consultation for one month in Suva and the first group that consult with us was the bose Levu Vakaturaga. After consultation we were divided into 2 teams one led by our chair Sevuloni Valenitabua and the other team is led by myself.

We will spend one week and a half in Vanua Levu and then we will go on for one month in Vitilevu and we will end ion Rotuma in the 1st week of July. We will all met up together in July ion Suva to write up all the wishes of the people. This report will say that we the people of these constitution to govern us and therefore it important to hear from you the people of Nasotiki as to what exactly you want to add, change, remove of the 2013 constitution. I must emphasize that we, the Constitutional Review

Commission, are completely independent. We have not been given any directions by government or anybody other than the terms of reference by the President and the advice from the Supreme Court.Therefore, we want to hear each and every one of you tell us all that you wish to tell us about this Constitution.

Akuila Sovanibalawa: My name is Akuila Sovanibalawa, I'm a member of this village Nakorotiki. the 2013 constitution or maybe the, my motion is we need the remove of this 2013 and bring back the 1997 constitution. Because the 1997 constitution at that time everything was done legally. The supreme law of that time was the 1997 constitution, but due to the people who make the 2013, there was no consultation done. So we need 2013 constitution and bring back the 1997 and just do some amendments.

Dr. Fatiaki: First, let me say that this is not the first place that has asked us for that. We have been asked this at quite a few places, have asked us first to remove the 2013 Constitution and, like you, bring back the 1997 Constitution. I have to say that we can approach this one of two ways. One is legally, and that is the way that the Supreme Court, that government reached out to ask us how they could change the 2013 Constitution. They were asked a number of questions. One of them was, is the 1987 Constitution still valid? And the Supreme Court answer to them was, no, not anymore, because the 2013 Constitution had gone through three elections and it seemed like the people had accepted it. That's number one, as far as bringing back the 1997. But they gave us a way to change the 2013 Constitution. When I say change, I mean we can change every line in the Constitution. I have found in the law, even the name 2013 can be changed to. So you can write up essentially everything in the 1997 Constitution into the 2013 Constitution. You can do that. You can act.

But for us to remove the Constitution, that's the only way we can do it. By reviewing it, like we're doing now, collecting it all, writing it up as a Constitution, presenting it to the President, then takes it to the Parliament, and then the Parliament goes through the process that I'm sure you've read about, of putting it through a two-third majority vote, and then taking it back to the people. That's the legal process that has been given to the government and to His Excellency the President, and it is on that basis that we are currently operating.

Dr. Fatiaki: The people of Kavala in Kadavu spoke very strongly about the 1997 constitution. When we put in the 1997 constitution into this revised process you can also add extra thing into it that are not in the 1997 constitution. There are a lot of people who have asked us about the reversion of the ownership of the qoliqoli, the minerals, the rivers, and the sea beds, back to the Manor. That's not in the 1997 Constitution. That is not in the 1997 Constitution. But people have asked us, when we write this Constitution, to put that in to the Constitution, not into the TLTB or the TL Land, but put it in the Constitution, because that way the world can change it.

I point that out as an advantage in reviewing this Constitution, because you can add. If we only put back the 1997 Constitution, you will not have those kind of things in it. If we just took it, and we can do that. We can take all of the 1997 Constitution and just put it into this. But you will not have these extra things that people have managed to bring in and introduce as submissions.

This is something we've heard almost in every village. The need to entrench into the Constitution, the ownership. And that is something that we have been hearing, and that we know when we sit and talk about it, we may well be able to do.

Akuila Sovanibalawa: So, if we can add, like the mineral now, it's controlled by the state and the ownership customary owner. And the removal of immunity clause.

Dr. Fatiaki: The removal of the immunity clause has been a very common submission as well. I return from the Yatu Lau last week that was also the topic of conversation. One of the points in the Supreme Court's advisory opinion on the Constitution was that to keep things stable, that it would be best not to touch the immunity chapter, which is chapter 10 of the 2013 Constitution. However, what many people are bringing to the forefront of discussions is that from the new Constitution onwards, that there should be no, so there is the option that what has passed has passed. It's important to say our farewells to the past and move on into the future.

However, it is important that going forward, like many people are saying, that if you break the law, you must be treated as equal under the law. That's all of us, you, me, all of us in this room, in this country. And so I believe, Akwila, that that may address what

you are bringing forward to us, that going forward, immunity should no longer be applicable. I hope that is helpful.

Dr. Fatiaki: If I may just add to that. This question was put by our chair, the Bose Levu Vakaturaga chair, on the first consultation. What do you want us to do about the immunity clause? And to say to Ratu Seruvakaula, I said, remove it. We, the chiefs of the Boselevu Vakaturaga have talked about it and we agree it should be removed. The second aspect that I want to add to what Mere has said, is if this constitutional review process proceeds to a new constitution, and we don't touch the immunity clause, the first parliament that's elected after that constitution can immediately amend this constitution and remove the immunity clause legally.

We can't do it in this time because of the advice from the Supreme Court. But if this constitution is passed, the new government that comes under this constitution, the first thing they can do is go to parliament and amend it to remove the immunity clause, and if they agree and pass it, it will be removed. Thank you.

Akuila Sovanibalawa: Rather than this numbering system we need this consistency that was before.

Dr. Fatiaki: Vinaka. We have a list of issues here that if you do not bring it up from the floor, we are going to bring it up with you because it is something that is important that other people have brought up with us. The answer is yes. The voting system, the composition of parliament is all under review. As far as the voting system is concerned there's really two questions we tend to put to the people that has come out from this. The current voting system, the so called Dihon system, there's only one constituency, all of Fiji. The old voting system had multiple constituencies, Lau's, Lomaivitidifferent areas. And that way you have a constituency, you knew who your rep was, they were usually from the constituency.

So the first question we ask people is, do you want it to be like the old one, multiple constituency or the new one, single constituency? And I'm hearing that you're asking for the old one, multiple constituency, is that correct?

Can I just ask for a show of hands for everyone who supports that view, please?

Anyone against it? Thank you.

We need this affirmation so that when people ask us when we talk about changing it, we say that everyone in the Korotiki village supports this and I thank you for that.

The second area is the actual way that you vote. The current system, you've got a card, lots of numbers, no name, no photo, no party and you cross one. The old system had two. One was where you had a photo, a name, a party and a box. You may have one, two, three, four and you just tick one that you wanted. That's called the first past the post. You only tick one.

The third system, you had the same names, the party, the photo, but you had four boxes and you had to number it one, two, three or four. That's called the proportional system. I will ask our translator to please take a vote on that and explain it so that we can be completely sure what kind of voting system you want.

Mr. Moce: A show of hands for the three systems.
Thank you very much. Organised.

Ms. Nailatikau: In 2006 we used to have a Senate. We call it the upper house. So Parliament would make the laws, they would send it up to the upper house or the Senate. The Senate would look at the laws, do their best to understand the laws and approve or have a say in the finalising of the laws. Today we only have a Parliament. So, our question to you is also in addition to that, the Senate would have representatives from the Bose levu vakaturaga. Previously and my colleague can correct me, the Senate had 32 members. I believe it was 14 members from the Bose levu vakaturaga, one per province I believe, nine members selected by the Prime Minister, eight by the Leader of Opposition and one representing Rotuma. That was one of the previous models for a Senate. So, our question to you is what would you prefer in terms of the arrangement of Parliament? Are we satisfied with the current Parliament of 55 seats in Parliament or would we like Parliament to also be accompanied by a Senate to assist in the making of laws?

Mr. Moce: Now, let's have a show hands should you wish to have the Senate back.

Akuila Sovanibalawa: By bringing back the senate will it cost a lot?

Dr. Fatiaki: Thank you for that question. I'll answer it now that the vote has been cast. I was the last Senator for Rotuma in 2006 in Parliament, before the Court. I'm probably only one of the last remaining ones. But in answer to your question, we will also be writing up the composition of Parliament. So we can reduce the House of Representatives, we can reduce the numbers of the Senate, to keep it so that it's not that expensive. We can even introduce comments about the costing, for instance. We can determine that people don't pay themselves too much. We can do that.

So, I guess the answer to your question is we would not necessarily put 72 members again. We could reduce, sorry, 32. We could reduce that to maybe 24, for instance. And have maybe 8 from Bose Levu Vakaturaga, maybe only 5 from the Prime Minister, maybe 5 from the Leader of the Opposition. That is something that we can do as part of the review process. But I think your point is well taken. We don't want to waste too much money in Parliament. We want to spend the money on the people.

Akuila Sovanibalawa: Right now, it can be removed, the rights, the children's rights.

Dr. Fatiaki: Again, everybody else, this is a very common issue. Some people ask for corporal punishment, straight up. You have asked for the right to request. There is a clause that is called the bill of rights. And under the different rights of the child is one that says the child is to be free from any form of physical violence. And it's that section that is preventing teachers from maybe using corporal punishment on children. Parents being warned by the police about hitting children. It is that free from domestic, sorry, free from physical violence. And that part of it has been brought up to us. We will certainly take it into consideration. Only, by now we've probably only done 20% of Fiji. We have to listen to all of Fiji.

But the answer is I've been hearing this all the time. And we can certainly amend the constitution to remove that line. Not all children's rights, but that line so that it's not... The child will still be protected under those police laws. People go from physical abuse. That's already there in other laws. So it's not that they're not protected. But it means that the parents, if they were to smack a child, would not be prosecuted by the police on the grounds of the penal rights. I'm not going to go into too much detail.

Epeli Matawalu: Some of the things that I had prepared this morning had been alluded to by the presenters. What I'm going to raise today is the authority of the prime minister and the attorney general that is entrenched in the 2013 constitution if those powers could be share equal amongst cabinet members and not focus on the prime minister and the attorney general.

Dr. Fatiaki: Good afternoon Mr. Matawalu. Again this has been brought up to us before and it is one of the things that the president has indicated to us in these terms of reference. What he call the democratic deficit is the concentration of power in two people. the Prime Minister and the AG.

Ms. Nailatikau: Vinaka Mr. Matawalu. For example, in the 2013 Constitution, the Prime Minister's name is mentioned 60-something times, and the AG's name is mentioned more than 100 times. So it is an illustration, it shows how concentrated their decision making authority is. And we have heard, as Dr.Fatiaki has said, many people raising that as a concern.

So, I think that's something important to distribute the decision making, as you are saying, amongst the members of the Cabinet.

Dr. Fatiaki: I'd like to bring up another one that has been brought up a lot to us, and that is the issue of God. In every Constitution from 1970, 1990, 1997, there is always in the beginning of the Constitution what we call the preamble, and when they talk about we the people giving ourselves this Constitution, everybody mentions God.

That we give ourselves this Constitution under the guidance of God Almighty, that there is reference to God. In the 2013 Constitution, they introduced a chapter, a section, called Section 4, that declares Fiji a secular state. When they declare Fiji a secular state, it means we can't refer to God, because it will be discriminatory among people who don't believe in God. That is an issue that has been brought up to us by a lot of other people, and because it is so important, I would like to know what the people of Nakorotiri and Wainunu feel about the absence of God in this Constitution. I propose that Fiji declared the secular state to be removed and the preamble to declare Fiji as Christian state.

Mr. Moce: I would ask for a show of hands should agree that the secular state be removed and declare Fiji to be Christian state.

Ms. Nailatikau: We would like to seek your views and your feelings about the use of the name Fijian for all citizens of Fiji. In the preamble of the Constitution, on the very first page, it says, we, the people of Fiji, declare that we are all Fijians, united by common and equal citizenship. And under the section relating to citizenship, section 5, it states, under the 2013 Constitution, in section 5, it states that all citizens of Fiji will be known as Fijians. Section 5 of section 1. We would like to seek your views on the use of the name Fijian. Whether you believe it applies to all citizens of Fiji, or how you believe the name Fijian should be applied.

Akuila Sovanibalawa: So, all registered in VKB will be called iTaukei or Fijian, Indians will be called Indo-Fijian, and the rest is other, see. Just like the previous one, and the Rotuman's.

Mr. Moce: I would ask for a show of hands should agree that all Fijian be known as Fijian and others to be known as others.

Epeli Matawalu: I would like to propose for the ownership of the land, the qoliqoli, minerals, and the sky, to be reverted to the landowners and to the iTaukei, so that they are protected. And for that to be included and stated in the Constitution, that the ownership, the authority of lands, the qoliqoli, minerals, resources, and the sky to return to the iTaukei.

Ms. Nailatikau: There are sections 28, 29, and 30 in the Constitution that talk about the rights of the customary, of recognizing the iTaukei as customary owners of their land, and it also talks about mineral rights and ownership. I think what you are telling us is for land including biodiversity, including qoliqoli, as well as mineral rights, to belong to the customary owners of the land, and that includes mineral rights, which in section 30 mentions that mineral rights belong to the state. So, I think what you are asking for is for that to be taken, to be transferred from the state to the customary owners of the land.

Dr. Fatiaki: Thank you for that. That puts in formal resolution what I alluded to earlier. I must caution everyone. We can write it into the review if that is what the people of Fiji want. That review report will then go to His Excellency the President. And ultimately it will go to the government and parliament. They may choose to use it as we write it, or they may choose to take some parts of it out. I bring this up only insofar as we can only go to a certain point and do

what we have to do. But ultimately it will rely and rest upon the President of Fiji and the Parliament of Fiji. Ultimately the people. And because of that, we do not have any influence over them. But we promise you as commissioners that what you are telling us is what we are going to discuss, and if that is the majority view, that is what we are going to incorporate. Thank you.

Meli: My name is Meli, about the section 30 if it could be amended to state ownership of resources that if it could replace with the provisions that recognize iTaukei ownership of all mineral and resources like customary laws that allows environment protection inconsistence with international law.

Dr. Fatiaki: The issue is, does the minerals belong to the state or to the owners? And we hear you asking us to remove it from the state and give it to the customer owners. But I thank you for your suggestion. Obviously the state will want its fair share. And they can do that in taxation. Just in the way of discussion, everything here about the qoliqoli, about the land lease, about the mineral rights, in the current constitution it says that landowners should get a fair share. The problem is the fair share, and we have been hearing from different places, is really, really small. And many people say it's not a fair share, it's an unfair share. If we turn it around the other way, and the landowners own it, then the government has to come and carry their fair share.

In taxation or in compliance with international guidelines. We hear that and I just wanted to reaffirm that and discuss it further and maybe expand on the issue.

Dr. Fatiaki: Previously 1997 the Bose Levu Vakaturaga appointed the President of the country or head of state. In 2013 they took back and gave back to parliament and leader opposition to nominate. We want to know if the people of Korotiki would like to change and have it this way.

Mr. Moce: We would like to show of hands if you want the appointment of the president be done by Bose Levu Vakaturaga.

Dr. Fatiaki: Thank you for the submission, well written. For me this is the first-place people have prepared a submission. Everywhere else have spoken but thank you this will helps enormously. Thank you,

people, of Korotiki and Wainunu for being here with us this morning. We promise you with due diligence that we try our best to entrenched it in our constitution. Thankyou people of Nakorotiri Wainunu.

----------End of Session [20-5-2026]----------

Submission(s) Received

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga..20 05 26.....

Yaca/Yacamu..ERONI TABAKECE (FAMILY).....
(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

Keitou sa vakatututaka ga yani me sa boko na Yavu ni vakatulewa 2013 ka kerei me caka tale ei dua na Yavu ni vakatulewa vou ka me da na numi na i Taukei kei na veika e da taukena, kei na Lotu e vakarisito.

ERTabakece /25/05 2020/

Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga.....

Yaca/Yacamu...AKUILA SOGNIBALAWA.....
(Yacani soqosoqo, tikotiko se vuvale)
NAKOROTIKI VILLAGE, WAINUNU, BUA

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	
WASE 2 LAWA NI DODONU	• BOKO LAINI SE BIUTANI NA 2013 CONSITUATION (YAVU NI VAKAVULEWA) • YAU BULA ME LEWA NAITAUKEI NI QELE (NO STATE Control) • BOKO LAINI NA CHILDREN'S RIGHTS
WASE 3 NA PALIMEDI	

WASE 4 NA VEILIUTAKI VAKAMATANITU	
WASE 6 VEIQARAVI VAKAMATANITU	
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	
WASE 8 VEIQARAVI VAKADODONU	• VAICA LESUVI NA KENA DAU DIKEVI NAI YAU NI MATAVITU ICI VEIRATOU NA:- - AUDITOR GENERAL OFFICE
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	- STATE OF EMERGENCY - INTERIM GOVERNMENT

WASE 10 VEIVAGALALATAKI	- BOCO LAIVI NA IMUNNITY CLAUSE ENA VEI YAVU NI VAKAVULEWA
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	- ME ROKOCI NA DOMODRA NA LEWENIVANUA ENA KENA VEISAU NA YAVU NI VAKAVULEWA
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO

- VEISAU NA SYSTEM NI VEIDIGIDIGI (ELECTORAL SYSTEM)
- VAKALESUVI MAI NA CONSTITUENCY SYSTEM.
- VAKALESUVI MAI NA 1997 Constitution.

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Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 18/05/26

Yaca/Yacamu Jesera Vakavulewa
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	Me sada umani kecega. meda FIJIANS baleta ni ira na vasu era a sucu ga i ke ka meda sa "itaukei" ga na kai viti
WASE 2 LAWA NI DODONU	• Bring back corporal punishment • Me vamalumalumutaki na kaikauwa ni matanitu me baleta na igoligoli kei na gele • Get rid of Bill 17
WASE 3 NA PALIMEDI	• Koya ga e leva duadua nona vote me Pm. • Me ra lewena na Palimedi koya ga e leva duadua nona vote ka veitarataravi sobu mai

Top 57

WASE 4 NA VEILIUTAKI VAKAMATANITU	• Remove Asst Ministers Posts. Permanent Secretaries can do the job
WASE 6 VEIQARAVI VAKAMATANITU	• Bring back the 3 arms of Govt and keep it separate – Govt – Judiciary – Security Forces (Police/Army)
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	
WASE 8 VEIQARAVI VAKADODONU Auditor General	
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	

WASE 10 VEIVAGALALATAKI	• Biutani na Immunity Clause (Remove the IC)
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	• Slightly amend the 1997 Constitution and get rid of the 2013 Constitution. • Public consultation
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.....

Yaca/Yacamu.....
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	
WASE 2 LAWA NI DODONU	1) Reci me lesu fala kina lawa mi ira tuni gele na wau pula watai kina ~~[illegible]~~ vanua
WASE 3 NA PALIMEDI	

WASE 4 NA VEILIUTAKI VAKAMATANITU	Ko ira vakamatani, vola ka vaka koro; me rawa taura
WASE 6 VEIQARAVI VAKAMATANITU	
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	
WASE 8 VEIQARAVI VAKADODONU	Me rawa ni laurai ivaka na vakatulewa ni matanitu cici waka dodonu
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	

WASE 10 VEIVAGALALATAKI	Reca me ~~tani~~ tani vanu kol ke dua cakava na ku, sa vei ~~lewai~~ taki ka ~~ta~~ viu vale ni vei veisu
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	veisau na valewale ni vei digidigi
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO

① LESU TALE mai na bose vakatuga rawa na nanumi kina takei ni ~~gele~~ gele

② ubatui kina vanua mamaca sa vakadoni na lawa se boko ~~lavi~~ lavi na na nodratou lawa

2013 KAU LESU mau 1987

.....

Saini (tikini ni siga)

12.5 2026

SAOLO VILLAGE,
WAINUNU,
BUA.

E na vuku ni vanua ko Nakorolevu ena yavusa Nabukebuke na kenai Taukei na turaga Tui Nakorolevu kemami sa dnavata ena kena veisautaki na yavu ni Vakavulewa 2013.

Vinaka Saka.

Turaga ni Yavusa

SAOLO VILLAGE
TURAGA NI YAVUSA
BUA

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 20/05/26.

Yaca/Yacamu SAQO VILLAGE.
(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

Keimami sa duavata me sa Veisau na yavu ni Vakavulewa 2013.

..... TNK.

Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 20/05/26.

Yaca/Yacamu Nalawalawa Village.
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	- Me vakalesui mai na yaca nai tautui lakua ni da okati ena yaca na Fijian. - Me matanitu totu Vakarisito
WASE 2 LAWA NI DODONU	- Soli na galala vei ira na tubutubu me valavulica na gone. - Valalesui mai na Boselem Valsuturega - Na i Yaubula me lewa ga na i tautui ni Qele.
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	

OQORI NA YACADRA NA LEVENIKORO KA RA SA DUAVATA E NA VUKU NI VAKATUTU NI LANA NI NODA MATANITU/YAVU NI VAKAVULENA

YACAMU.	D.O.B.	SIGN
Samuela Sigotokacake		Sigotokacake
VILIAME DAMUNI		Damuni
KASANAQA L		Kasanaqa
PECELI N		Raoke
KOLIACI V		Kana
TOMASI N		Nasivikai
JEREMAIA L		Jesikoro
JOSEVA NARARA		Narara
AKUILA LAWAVERE		Lawavere
Rt KOYAVU R		Ravetukatakata
TAITO VARINAVA		Varinava
FERESI T		Feresi Tabu
JACK RYLAND		Ryland
ALIPATE MOROKICI		Morokici
Sitivei Moqe	6-7-79	[illegible]
Ripate Vuci	21.06.83	Vuci
Asenaca Lotita		A.L
Viniana Tunaua		Viniana
Kinesi Lobici		Kobici
Adi Paulini Rawasa		Rawasa
[illegible] Tamani		Kamani

WASE 10 VEIVAGALALATAKI	- Kerei me bin tani na Immunity Clause.
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	- Me muri nai walewale ni kena rogou na domodu e na vuku ni kena veisau na Yavu ni Vakavuleewa.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

- Me vakalesui mai na Yavu ni Vakavulee ni 1997
- Me vakalinei na noda i tovo vakavanua eni vuku ni dua na tiko yavavala e yaco e nakoro.

VEIKA TALE ESO

- Me vakayagataki na noda rosa nai Tankei e koronivali
- Lagati vakaviti na national Anthem.

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Saini (tikini ni siga)

Turaga ni Koro.

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 20/05/26.

Yaca/~~Yacamu~~ Ko Cogea
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	1. Lotu VAKARISITO
WASE 2 LAWA NI DODONU	1. Na dodonu ni vei toberi vei ira na luveda, me soli ga vei ira nai Tubu tubu kei ira na gase ni vuli. (Kuita) 2. me soli vei keda nai taukei na lewa ni noda gele:- Delana - Botoi vura vura. 3. soli na dodonu me da lewa na noda i goli goli 4. me kacivi ga enatijian o ira era volai ena V.K.B
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

1. Me veisautaki nai walewale ni veidigidigi :- Digalakaga na nomu mata vakaturi mai na nomu yasana- kua na digidigi tani.
2. Me lesu tale mai na base levu vakaturaga G.C.C...
3. Sa Gadrevi me sa bokoci tani yani sa yavu ni vakavulewa ni 2013.
4. Me sa vakasukai tale na Freehold land kei na Crown land vei ira na Kenai taukei dina.

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Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga...18/05/26.....

Yaca/Yacamu.....Semi Tobalevu.....
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	1. Lotu vakarisito
WASE 2 LAWA NI DODONU	1. Na dodonu ni veivakavulici vei ira na luveda me sa tara na kuita vei ira nai tubutubu kei na gase ni vuli mai koro ni vuli. 2. soli na dodonu veikeda nai taukei meda lewa na noda gele mai delana me yacova sara na boto i vuravura. 3. me soli na dodonu ni noda lewa na noda i goli goli. 4. me kacivi ga ena Fijan o ira era volai ena (V.K.B.)
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

1. Me veisau nei walewale ni veidigidigi. Digitakaga na nomu mata vakaturi mai na nomu yasana. Kua ni digidigi tani tale
2. Me lesu tale mai na bose levu vakaturaga (G.C.C.)
3. Au sa vakatura, Ka tokona kau sa lewa talega yani, me sa BOKOCI tani yani na Yavunivakavulewa ni 2013.
4. Me Sukai tale na Freehold land kei na Crown land vei ira na kenai taukei dina.

.....18/05/26.....

Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 19 : 5 : 26

Yaca/Yacamu JILIANE YQEYQE
(Yacani soqosoqo, tikotiko se vuvale)

DARIA, WAINUNU BUA

Lewena	Vakatutu
IKAU (Preamble)	SA KEREI ME VANUA LOTU VAKARISITO TIKOGA KO (VITI) 2) ME DA KACIVI GA NAI TAUKEI E NA FIJIAN-VAKA VO GA KOIRA NA VULAGI
WASE 1 NA MATANITU	E DODONU ME DAU VAKATOTOLO TAKI NA NODRA DAU MAI YALAYALA NA MATA ENA VANUA E TU KINA. SA DAU LEVU NA YALAYALA LASU
WASE 2 LAWA NI DODONU	ME SA SOLI NA DODONU NI TAUKEI NI VANUA (QELE) VEIRA NA KENA I TAUKEI - QOLIQOLI ENA KENA VAKAYATAKI KEI NA KENA LEWA. SA KEREI ME LEVU NA VEIVAKARARAMATAKI
WASE 3 NA PALIMEDI	ME RA DAU VEISIKO MAI E SO VEIRA NA LEWE NI PALIMEDI ENA NEI MANI VEIKOROKORO

WASE 4 NA VEILIUTAKI VAKAMATANITU	VINAKA TIKO NA VEILIUTAKI NI MATANITU E SO GA VEIRA NA MINISITA ERA BEITAKI TIKO E SO NA LEQA.
WASE 6 VEIQARAVI VAKAMATANITU	ME RA DAU VEISIKO VAKA LEVU NA VAKAISESILESI E NA VEIKOROKORO * VEIVAKARARAMA TAKI NA LEWA NI VANUA
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	ME DAU KACEI VAKAVINAKA NA I LAVO VEIRA NA TAUKEI NI QELE. ME RA DAU MAI VAKARARAMATA NAI TAUKEI NI YAU
WASE 8 VEIQARAVI VAKADODONU	E DODONU GA ME VEIQARAVI VAKAVINAKA NA VAKAISESILESI NI DA VAKANUINUI TIKO VEIRA KA ME KUA NI DAU TINI E VEILEWAI
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	SA DAU SOLI NA KAUKAUWA VEIRA ASA T/N/KORO E NA GAUNA NI TIKO LEQA

WASE 10 VEIVAGALALATAKI	E DODONU ME VAKAYACORI NA TIKINA OQO, KEVAKA E RA SA DAU TALAIDREDRE NA LEWENI KORO. SEGA NA MURI LEWA VAKAUNONA. ME RA BIUTA NA KORO, ME YACOVA NI RA SA VEISAU. MERA NA QAI LESU TALE MAI
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	1) NA YALA NA FIJIAN ME SA BALETI KEDA GA NA KAI VITI KARA SEGA NI WILI KINA NA VEIMATA TAMATA TALE ESO. 2) ME SA WILI ME VANUA LOTU VAKARISITO GA KO VITI
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO

SA KEREI ME DAU DIKEVI VAKAVINAKA NA KA ME BALETI KE DA NAI TAUKEI. SA LEVU NA GAUNA E DA SA VAKALOLOMATAKI TUGA. ME DAU LIU NA KA E BALETA NA TAUKEI. SA KUA NI RA VAKATULEWA TIKOGA NA NODA I LIULIU, KA DA GUILECAVI TU NA TU E RA

VINAKA

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Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga..... 18/05/26

Yaca/Yacamu..... Ravulolo Tukubulau .....

(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	
WASE 2 LAWA NI DODONU	Au vinakata me vakalesu na dodonu nodra na i tavkei ena todrau iyau bula (vanua kei na wasawasa)
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

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Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 19/05/2026

Yaca/Yacamu Mavileko Waqanivavalagi, Mere Waqaruka, Joana Lewara
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	
WASE 2 LAWA NI DODONU	* Ne bokoci na nodra dodonu na gone.
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

* Me boko na 2013 Constitution.

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Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga.....19/6/2026..

Yaca/Yacamu.....Marifino Vorey.....
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	LOTU VAKARISTO NA' MATANITU.KO VITI
WASE 2 LAWA NI DODONU	TUBU TUBU ME SOLI VUA NA VEI KANNKUTA TAK & IRA. NA QASE NI VULI
WASE 3 NA PALIMEDI	~~NA. NODRA~~ DIGI ~~TAILI~~ ~~VAKA~~ ~~NA~~ ~~Lewe~~ ~~NA~~ MERA MERA VEI QARAVI VINAK

WASE 4 NA VEILIUTAKI VAKAMATANITU	ME DIGI TAKU VAKA VINAKA KO IRA NAU VOI QARAVI
WASE 6 VEIQARAVI VAKAMATANITU	KE RAWA NI RA QA VEQAVI VINAKA
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	KE RAWA NI VAKA YATAKI VAVA DOKONU
WASE 8 VEIQARAVI VAKADODONU	ME DIGI TAKU NA TAMATA LOLU KA LAVA
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	MERA DAU DINATA NODRAU TAVI

WASE 10 VEIVAGALALATAKI	NA TIKO LEQA. VAKA BIBI SOTAVA TIKO NA LEQA NI MATAU VUVALE
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	VAKA YAGATAKI NA LAWA 1997
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	Be vakagalalataki na e dai dai ka losu tale ena vei vaka dawa taki ena lawa ni 1997.

VEIKA TALE ESO

Ke rawa u dau digitaki e so erawa ni vei garavi vaka vina- Mera dau lotu ka savaz na madra rai- Me kua na vei vaka dui dui taki- Ke rawa nira sido sobu. Vaka ena sivi ena vana era digitukiakira

Maritino Vonegu
Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 19 5 2,26

Yaca/Yacamu Nemani Drunikarawa
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	Ko viti me lotu vaka karisito
WASE 2 LAWA NI DODONU	E DODONU mera kana kuita na gone. Vakai vola Tabu mera kanakuita na gone
WASE 3 NA PALIMEDI	mera dikevi vinaka ko ira era dau curu kina palimedi

WASE 4 NA VEILIUTAKI VAKAMATANITU	Ko ira na veiliutaki vaka-matanitu, mera Tamata Dina Dau Vosa Vakadodonu veiliutaki vinaka
WASE 6 VEIQARAVI VAKAMATANITU	mera dau dinata na nodra dauveiqaravi
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	
WASE 8 VEIQARAVI VAKADODONU	me io ga na ia, ka sega na sega. Sa rauta na veilasutaki
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	

WASE 10 VEIVAGALALATAKI	
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Veisautaki na yavu ni vakavulewa ni noda Qele. Nai taukei ni Qele me vakavulewa taka na nona qele, mai na Dela ni qele icina boto ni qele
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO

me vakalesui tale mai na Bose Lewa Vakaturaga, vei Turaga Bale icei viti

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Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga.....20/05/2020.....

Yaca/Yacamu.....VARINAVA TAITO.....
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	MEGA VEISAUTAKI NA YAVU NI VAKAVULEWA NI 2013.
WASE 1 NA MATANITU	ME DEI TIKOGA NODA MATANITU NI TAUKEI ENA GMUNA OQO. MEDA TAOMAKI KEDAKEI NODA QELE
WASE 2 LAWA NI DODONU	① ME DIKEVI TALE NA DODONU NI NODA QELE NAI TAUKEI ② DODONU BALETI IRA NA LUVEDA.
WASE 3 NA PALIMEDI	MEDAU VAKADAVORI GA NA VEIKA DINA KA VINAKA QORI GA MEDAU DIKEVI SIAKA VAKADODONU.

WASE 4 NA VEILIUTAKI VAKAMATANITU	E VINAKA GA NA VEILIUTAKI ME DODONU KEI NA DINA
WASE 6 VEIQARAVI VAKAMATANITU	VEIQARAVI ME DAU NI VEIVAKACARAMATAKI NODRA VUKEI NA LEWENI VANUA KEI NA GAUNISALA NI VEIVAKATOROCAKETAKI.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	①. VEIVAKATOROCAKETAKI VUKEA NA BULA ②TARAI CAKE GAUNISARA
WASE 8 VEIQARAVI VAKADODONU	VEIQARAVI KECE VAKAMA-TANITU MERA TAMATA DODONU KARA TAMATA DAU LOTU.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	E VINAKA NA KAUKAUWA ERA DAU QARA GA NA KADINA.

WASE 10 VEIVAGALALATAKI	ME MURIGA NA GAUNISALA E DODONU KEI NA LAWA SA TOKONITU.
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	SA GADRELVI SARAGA ME SA VEISAUTAKI.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	O VEIKA ME BALETA NODA QELE NAI TAUKEI. NODA I VOTAVOTA

VEIKA TALE ESO

20/05/2026

Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga.....

Yaca/Yacamu NANITELU DAUNIMOALA.
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	Ke rawa me bokoci na yaca "FIJIAN" ka da vakatokai kece tiko kina na lewe i viti. (FIJI IS FOR FIJIAN) Na yaca ogo FIJIAN e noda ga na i taukei, ka me kua ni vakamamadataki na kena v/y/ta
WASE 2 LAWA NI DODONU	Kerei na matanitu me sa bokoci na lawa ogo, vuna:- (i) bo era vakayagataka cala tiko ka dau basika kina na dredre. (ii) ba ra navia levu na gone ni ra kila ni tiko na vanua era na rawi kina. (eg) Ovisa/vuniwai etc.
WASE 3 NA PALIMEDI	Me leşu tale ki na kena cicivaki na Palimedi, me sa kakua nu Assistant ministers - me veirauraus ki na i sau era taura tiko.

WASE 4 NA VEILIUTAKI VAKAMATANITU	Me liutaki tiko na matanitu mai nai lawalawa ka lewe na nona mata, ia me Prime Minister ga e dua na i taukei.
WASE 6 VEIQARAVI VAKAMATANITU	Me sa koto ga ena. yasana na ulu ni veiqaravi kei vakamatanitu ka kakua ni koto ena Divisional level ni sa rui dau berahera na kena vakalesui lesu mai na gagadre ni lewe ni varua. Kei na ka e gadrevi. E na kilai vakavinaka kina na toso ni veiqarav
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	Kerei na matanitu me sa ya 50% na matanitu kei nai taikei ni gele ena. ka e rawa mai na boto ni gele (vatutalei)
WASE 8 VEIQARAVI VAKADODONU	Me tiko e dua na tabana me garava vakatabaki dua na kena sagai me yaco tiko na veiqaravi vakadodonu e na lona ni veitabana kece. Ogo mera lewena na turaga se marau ka va sa matua ena vei tabana kece ni cakacaka. Ogo me sa dua sara ga na kena ministry
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	

WASE 10 VEIVAGALALATAKI	
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Me sa veisautaki na yavu ni vakavulewa ka ni tiko e so na ka e nona tiko na matanitu ka doelomu me noda ga na i taukei eg- Qoliqoli.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	me sa bokoci E sega ni maroroi kina na noda i taukei ni vanua. Me vakadewataki sara mai ki na veikorokoro ena loma ni yasana - me vakadeitaki keimami ki na veidigidigi ka roro tiko mai na kena gauna.

VEIKA TALE ESO

Keitou sa dreavata vakavuvale me sa bokoci na yavu ni vakavulewa ni 2013.

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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 Izreli Lalanabaravi
(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

Me vakadesui tale mai na 1997 constitution

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Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 19/05/26

Yaca/Yacamu Manaini Wati
(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 - Gagadre ga e tiko ke rawa ni sa veisautaki na veilawa eso ka tiko ena noda yavu ni vakavulewa, na kawa i tankei.

[signature] 19/5/26.

Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga..... 18/5/26.....

Yaca/Yacamu..... Aporosa Sukerekere, Daria Village, Wainunu Bua.
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	①Boko na yaruni Vakavulewa ena 2013. ②Lawa ni Gone. ③Lawa ni Qele, mera lewa qo ④Yau Buka-Taukei ni qele Mera lewa nodra yau Buka.
WASE 2 LAWA NI DODONU	
WASE 3 NA PALIMEDI	

WASE 4 NA VEILIUTAKI VAKAMATANITU	Digitaki vakamatau na Ministers kei na (P.S).
WASE 6 VEIQARAVI VAKAMATANITU	
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	Me vakabibitaki na Musu ni Taxe.
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 ① Vakadeitaki Tikoga na Bose Leru Vakaturaga.

② Me lewa ga na Bose Vakaturaga na lawa ni qele e Viti

③ Dikevi tale na lawa ni musu Kau, taki qereqere, kelikeli se mining.

④

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Saini (tikini ni siga)

② Lawa ni Gone, Lawa ni Qele. — Yau Bula — Tauleci ni Qelemera
Bose Vakaturaga. Lewa nodna Yau.
③ ⇒ Lawa ni musu kau Qere?.
④

⑦ Taxes — Vakabulaitaki na musu ni taxes.

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 19/05/2026

Yaca/Yacamu JOSE WAQABILIBILI.
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	AU VAKAVINAVINAKA KI NA MATANITU KEI NA NONA VEIQARAVI.
WASE 2 LAWA NI DODONU	TOTOKA NA VEILAWA E CICI TIKO KINA NA NODA MATANITU.
WASE 3 NA PALIMEDI	TOTOKA NA NODRA DAU. BOSE ME BAZETA NA CICIVAKI NA NODA MATANITU.

WASE 4 NA VEILIUTAKI VAKAMATANITU	E VINAKA TIKO NA NODRA VEILILITAKI ME BALETA NA KA VAKAMATANITU.
WASE 6 VEIQARAVI VAKAMATANITU	AU VAKAVINAVINAKA E NA VEIQARAVI VAKAMATANITU
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	ME RA DAU VAKAYAGATAKA NAI YAU E NA KENA VAKA DODONU ME VAKAYAGATAKI KINA
WASE 8 VEIQARAVI VAKADODONU	E DODONU NA VEIQARAVI KECE SA VAKADODONU.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	SA LEVU NA TIKO LEQA. SA DODONU NA NEIMAMI CAKACAKA VAKAKAUKAUWA.

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

VEIKA TALE ESO

Bagabilibili 19/05/26
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Saini (tikini ni siga)

Naulumatua House

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Naulumatua House

DATE: 21/05/26 TIME: 10 am

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
	Sāmisoni Rathuk	64	2120721	NASAVU	NADI	T/YAVUA	IT	[signature]
2.	Lewaruga Vitalina	36	2056411	BPC	Vuya	M	IT	[signature]
3.	MARICA NAKAMA	35	2721953	BPC	VUYA	M	IT	[signature]
4	VALETINO SERUITUKANA	50	2934567	Bua PC	VUYA	M	IT	[signature]
5	WATISENI BATIVOU	63	9615240	NASOLO	NADI	[illegible]	IT	[signature]
6.	Meredani Tanumi	45	8344030	Vuya VILLAGE	Vuya	M	IT	[signature]
7.	Kirisitiana Ratu	32	9660670	Vuya Village	Vuya	M	IT	[signature]

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Naulumatua House DATE: 21/05/06 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.	MERE CAMA	26	2069188	Vuya village	Vuya	M	IT	MCAMA
9	IFEREIMI BALE	52	2187530	NASOLO village	NADI	T	IT	[signature]
10	Ioane Kaleve	67	2176237	Vuya Village	Vuya	T	IT	[signature]
11	Jimione Wagalala	44	9408563.	Nabouwalu Village	Vuya	T	IT	[signature]
12	Simone Kusuwalu	43	9905720	Nabouwalu village	Vuya	T	IT	[signature]
13	Pranish Rama	38	8916406	Nabouwalu	Vuya	M	IT	[signature]
14	Jone Manueli	57	9907981	Nabouwalu.	✓	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: DATE: _____ TIME: _____

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
15	SISA. NABURE	52	2708109	NAWACA	DAWA	T	IT	[signature]
16	AKASEINI. CABE	52	2356948	NASALOANA	NADI	M	IT	[signature]
17	MELETI BALET	47	9841897	WAIRIKI	Vuya	M	IT	[signature]
18	ANITA DEU Singh	54	2440472	Namau	Vuya	~~Indo Fijian~~ ~~R~~ F	Indo Fijian	[signature]
19	PARBATR	80	–	Namau	Vuaya	~~I~~ F Fijian	Indo Fijian	[signature]
20	JONE TIMOCI	59	8703694	RAVIRAVI	Vuya	M	IT	[signature]

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

Transcript

Naulumatua House
Date: 21-05-2026

Mr. Moce: I thank you all the vanua for opening doors this morning. We a 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.

Dr. Fatiaki: Chiefs, the members of the Provincial Administration, ladies and gentlemen of Bua Province, on behalf of the Constitutional Review Commission, it is my pleasure to welcome you this morning to the consultation and to thank you most sincerely for your hospitality to us thus far. I am John Charles Fatiaki. I am a medical doctor in Suva, and I am from the village of Motusa on the island of Rotuma. On my right is my fellow commissioner, Merewalesi Nailatikau and she is from Yale in Kadavu, and she is a media specialist. On my left is Mr. Ami Kohli, who is a lawyer in Labasa, and we are your three commissioners present today. We have three other commissioners who are currently in Saqani, probably today in Rabi, and then they will be going through most of Cakaudrove.

We have been appointed by His Excellency the President to review the 2013 Constitution, which is the supreme law of Fiji. We are aware that the 2013 Constitution was not enacted in the normal manner in which constitutions are made. It lacked widespread consultation with the people and also did not go through the initial parliamentary process but was instead promulgated by decree.Because of this and other identified shortcomings or what the President refers to as democratic deficits, we have been asked to consult widely with all the peoples of Fiji to seek their views as to what they would like to add, remove, change, or keep within the 2013 Constitution. We have

been guided by terms of reference from His Excellency the President and also advice from the Supreme Court decision that was made so that we could do this process of reviewing and I guess putting forward a relatively new constitution after that process and to do that in a legal manner. Our teams have started consulting in Suva throughout April and our first consultation submitted was the Boselevu Vakaturaga.

We have seen many ministries, government departments and individuals make submissions in respect of the constitution. After the month of April, we divided ourselves into two teams. One of the teams did Lomaviti and Lau' and the other team has done Beqa, Ovalau, and Kadavu and we were in Savusavu and we were in the village of Nakoro Tiki in Wainunu yesterday.

The constitution, as I rightly point out, is the supreme law of the land and it says that we, the people of Fiji, give to ourselves this constitution to rule us. I think that encompasses the essence of what we want to do in this consultation is we want you, the people of Bua, to tell us, the constitutional review commissioners, what exactly you would want us to do with the 2013 constitution.

We will meet in Suva at the end of our visits throughout June, in July and August. We will put together all the submissions that have been made throughout Fiji and we will condense it into a report and that report will be then presented to His Excellency, the President. Should the government decide to proceed with that, they will make an amendment bill to amend the 2013 constitution. They will submit that through Parliament and they may seek a national referendum.

Our process, though, our responsibility is to collect and collate your submissions and prepare the report. From that point on, our responsibility ceases and we do not have any control over what the government, the President or the Parliament of Fiji decides. Those are my few words.

Again, thank you very much for accepting us into Naulumatua House to spend this morning discussing with you your submissions and at this point I will hand the mic over to the floor to listen to the submissions either of yourself individually or on behalf of your koro, your yavusa, your village or your province, Thank you very much.

Watisoni Bativou: My Name Waisoni Bativou, I'm from Nasolo Village, Tikina Nadi. Also acknowledging the presence of 2 chiefs Bulinavere and also the village headman, they have met as a district of Nadi. They have agreed that the 2018 Constitution needs to change. We know that the 2018 Constitution is an important and over arking law over other laws and he was surprised when the 2013 constitution was put into place and the 2013 constitution was just the result of the thoughts of one person and the district of 90, they had acknowledged and respected the 1997 constitution but the basic thought in the village that why are they now being sought for their ideas and thoughts upon a constitution that was written by one person so that's a statement that they want to voice this morning and they have agreed as the district of Nadi to change the 2013 constitution.

Dr. Fatiaki: Vinaka Watisoni. can I please ask that you translate this literally as I go through it.Thank you, thank you for your submission. I will try and address it in different parts of it as you have brought it. This constitutional review commission was appointed not by the previous government that brought in the 2013 constitution. It has been appointed by his Excellency the President to ask us to review it. All the members of this commission have nothing to do with the previous government. We have our personal views about the 2013 constitution but as commissioners we are keeping an open mind. So the process of our reviewing this constitution did not arise from the people who imposed it. It arised from another government that succeeded it in 2023. 2022, can you translate that please?

This government had the option of replacing the constitution as far as they're concerned legally. You can replace a constitution illegally as was done to the 1997 constitution. This government sought a legal means to replace the 2013 constitution and placed it in the hands of the Supreme Court. The Supreme Court has made a ruling and given us a path to change every line in this constitution for instance and replace it entirely with the 1997 constitution. That is an option. That is what the review is. We can do that. And that is the legal process by which we've been told by the Supreme Court we can do it. That is what we're here to do today. The alternative to that has been suggested, came in the back door, out the back door. We have to try and do this legally and that is what we are here for today.

We have also been asked by other people to throw out the 2013 constitution and after explaining this this way, my answer is always, then what do we replace it with? I hear your request that we replace it with the 1997 and as I indicated earlier, a review process means I can open every page, take it all out, except for Chapter 10. The Supreme Court has asked us not to address Chapter 10. That is the immunity chapter. But every other chapter can be replaced, for instance, by 1997. My only request is, and I will give you one example, there are some things that are not in the 2013 constitution that are also not in the 1997 constitution that many people throughout the Maritime Islands have asked us to do. I'll give you an example. The rights of the qoliqoli, the mineral resources, at this point in time in the 1997 constitution and the 2013 constitution belong to the state. Many people have asked us to write it into the constitution that they want all the ownership of the minerals and the qoliqoli and the riverbeds to be returned to the customary landowners.

Now, that is something that is not in the 1997 constitution and is not in the 2013 constitution. If that were to happen, we could write it into a new constitution. I just pointed that out as an example of what you might want to do in addition to putting the 1997 constitution back in.

Ms. Nailatikau: Bula Vinaka to the chiefs, ladies and gentlemen of Bua. My name is Merewalesi. I do apologies that I will be speaking in English and then it will be interpreted and just to continue what Doctor Fatiaki has alluded earlier. As Dr. Fatiaki was saying, there are things that are not in the 1997 Constitution, not in the 2013 Constitution, that we have the opportunity to hear your voices about.

Another example is the makeup of government. For example, the government used to have, or parliament used to have 71 members under the 1997 constitution. Under the 2013 constitution, parliament currently has 55 members. We have an opportunity here to hear your voices about what is the appropriate number to have in parliament, to represent us in parliament. We have also heard that under this constitution, for example, there is no longer a senate, that used to be there to oversee the way that laws are made.

So, what we are asking and putting forward to you is that we have the opportunity to hear from you. Fiji has changed, our population has changed, things in this beautiful province have also changed.

What do you think can we put in a parliament, or if you request it, a senate, to make sure that our concerns, our concerns, our interests are represented? That is just one more example that I would like to add to Dr. Fatiaki's explanation for why we hope to hear your voices for this review of the 2013 constitution.

Watisoni Bativou: I thank the commission for being here this morning. there's a lot of things that have been taken out from the rights of the ITaukei. Senate was taken out by the last government. These are some things that you are not aware of. It was just done suddenly with one person in authority. However, we are pleased that it can be addressed here today and we are made aware of these things. And we are relying on you, the commissioners and the civil servants to represent us so that these things are embedded in law and in the constitution. The question I would like to ask, if this method that we are following today does not achieve the purpose of what it is intended for, if it does not eventuate into more than half of parliament voting for it and agreeing to the change, what other legal ways are there for us to follow? If all else can't achieve what it is intended for, for example, like this process, if it does not achieve the results intended, what other legal ways and means are available to us to be followed?

Dr. Fatiaki: Vinaka, Watisoni? I pause because I want to be very clear in my answer. And I said at the outset that our responsibilities would stop when we wrote the report. I will speak to that first and then I will speak to the second part of your question after that. As far as I am concerned, personally, and I think I speak for the other commissioners, because we discussed this at the beginning, we have not been given any instructions from government or from anybody. I can tell you I would not be doing this work, I would be sitting in Rotuma right now, if I did not think that this work might achieve something. I chose to do it because I know that this thing is like a smoldering flame in a forest since 2013.

It is unsettling, it is not comfortable, and it is because of that that I think I personally am doing it and I have no doubt that my commissioners are doing it. So as to the first part of your question, everything that has been given to us, and I can tell you that the things that you have brought up, that you are worried about, disenfranchisement of the iTaukei, lots of things, actually most of the things in the 2013 Constitution that I see differently than 1997, and we have looked at 1997 and 1970 and 1990. In the 2013 Constitution, a lot of those changes mainly affect the iTaukei.

We have heard that detailed, one by one, by other people, from the Senate, for the Bose Levu Vakaturaga, for the appointment of President, for the removal of mineral rights into government, the qoliqoli, again, part of government, surfing decrees, lots of these we have heard from other people. And no doubt, your sentiments have been expressed by other people. So, I can assure you that insofar as we, the three plus the other three are going to write this new Constitution, if the people of Fiji tell us that this is what they want in the new Constitution, it is all of the 1997 Constitution, and even more, I promise you that I will not sign that Constitution report unless it reflects truly what is coming from you.

Every consultation we have had is recorded full, by camera, by audio, and by one of the ladies, so that there is nothing that is said in these consultations that is not going to be analyzed when we get to Suva. And if all we are hearing is this message, I promise you we will write it into the Constitution. Certainly, if it's not written into the Constitution, I will not be signing it. That I guarantee you.

Now the second part is the part what happens after we hand it to His Excellency the President. I wasn't going to talk about that because it doesn't really affect my work right now. I hope and pray that the government is serious about setting this up because we are serious about doing this work. And if they are serious about it, then they will enact the bill to amend the Constitution and they will go through the legal process to take it to Parliament. I do not want to predict what Parliament will decide except to say that I am sure that if government put it to us to do this process, they have already thought about what the likelihood of it passing Parliament is and they think they have a very good chance of doing that.

If they can do that, which I hope they can, and I pray that they will and can, then it goes to the referendum to the people. I am sure that in that referendum the 50 plus 1% support it and then it gets enacted and then it becomes the supreme law of Fiji. That process I have no control over. And I hope though that that will be the normal process. The alternative, as I said to you, you asked what else is there, the alternative is to vote out the government in the next elections and make sure this time when you vote in a government, they will do what you ask them to do, which is maybe throw out the Constitution. That is an alternative legal process that you can do.

Elections is going to be in February. This time maybe vote for a government or people that will promise you and your trust will do what they are asked to do. Failing that, the only other way is what I alluded to earlier. I don't want to think about that because I don't think Fiji needs another one.

Watisoni Bativou: Section 10, immunity. So that is meant for those that are implicated to avoid the law.

Dr. Fatiaki: If I may speak to that, I feel very personal about this. When the army came into senate in 2006, I was the senator from Rotuma. I served six month I think like Filimone and was from Bua at that time. I was probably her age at that time. So, I feel for the country personally and that's one of the reasons I come out of retirement to do this. I thought I should just share that with you because I feel very serious about doing this the right way and God willing, we will see it through.

Watisoni Bativou: Proposing for the senate to reinstated.

Dr. Fatiaki: I should also say that although we were told not to address the issue of chapter 10, we leave it to the people to tell us what they think of chapter 10. Our first consultation, our chairman asked, the chairman of Bose Levu Vakaturaga, what do you think of the immunity decree? He turned around, he said to all of us, they, the chiefs of the Bose Levu Vakaturaga had talked about it and they wanted it removed. That was the opinion of the chairman of the GCC Ratu Seruvakaula think the Tui Nayau was there. Ro Mataitini was there and your lawyers. And he spoke that that had been a unanimous decision to remove chapter 10.

Because we have been told legally, we should not address it this time, I normally reassure people that if they pass this constitution and implement it, then the first government after this constitution can get rid of chapter 10 legally.

I might take a different tack on this because we're not getting direct submissions and we're very clear about your request for us to reimpose the 1997 constitution with additional. There are some things that for us when it comes to making the decision about which way to go, are very important that we know how people feel, unanimously or otherwise.

So, I'm going to bring specific issues up and ask if you could either talk about it, or tell us how you feel, or maybe even take out a vote about it. And these are, number one, God. In the 1970, 1990, 1997 constitution, there is reference to God in every constitution in the beginning. Sometimes the Christian God in 1990 and 1970. God generally in 1997. 2003, they bring in a chapter called the secular state, and you can't talk about God and they remove it from the constitution. A lot of people ask us, they want God back in the constitution. And I need to know what the people of Bua feel.

We have agreed to bring God back into the constitution. We will put this to a vote, a raise of hands. To bring God back into the constitution, please raise your hand. Do I see anyone against?

Watisoni Bativou: We, the people of Fiji, declare that we are all Fijians united by common and equal citizenry.

Mr. Moce: We put this in a show of hands if you support to bring back God in the constitution. Thank you.
Anyone against. Thank you.

Ms. Nailatikau: I wish to raise on this issue on the word Fijian. In the preamble of the 2013 constitution, it says we the people of Fiji declare that we all common citizenry. In chapter 5 about citizenship all citizen of Fiji shall be known as Fijian. We would love to hear your submission about this topic.

Sitiveni Namua: My name is Sitiveni Namua of Bua. Two proposal that is only iTaukei to be called Fijian. Secondly the elections the type of election that we do to be also change and revert back to the former method that was used.

Ms. Nailatikau: Can we have a show of hand if you support that Fijian only to the ITaukei. Vinaka

Can we have a show of hand if you support the change of voting system to the 1997 voting. Vinaka
Anyone against. Vinaka

Ms. Nailatikau: Another issue that we would like to seek your views on is the appointment of the President to be done by the GCC OR Parliament.

Watisoni Bativou: I would like to support your motion I request if t eh GCC to appoint t the president.

Ms. Nailatikau: Can we have a show of hand if you support that GCC to appoint the President. Vinaka

Ms. Nailatikau: The voting system is the form of constituencies. Nowadays we only have only one constituency. We would like to ask, do we want one Constituency under the 2013 Constitution or do we want many Constituencies, multiple Constituencies like we used to have under the 1997 Constitution? We are documenting Mr. Bativou's request to return to the 1997 constitution's form of voting representation to multiple constituencies.

Watisoni Bativou: We support that we revert back to the old constituencies.

Ms. Nailatikau: Vinaka. We are also documenting Mr. Bativou's request to return to the 1997 constitution's form of voting documentation to multiple consistencies.

Watisoni Bativou: I have a question if citizens of Fiji or people residing overseas which one of them is eligible for election. I believe in section 56 which talks about candidates for election to parliament but I'll hand it over to you doctor to respond.

Dr. Fatiaki: Okay so if we reimpose the 1997 constitution under the electoral system and citizenship you could only be a citizen of Fiji and no other country. If the 1997 constitution which has been requested for us to replace into the 2013 constitution that's a non-issue because only people who are citizens of Fiji. In 2013 they introduced dual citizenship. You can be citizen of Australia, New Zealand and Fiji as well. That will be a situation where the electoral laws will determine it.

Okay for election I have been pointed out 56 section 56 1a sorry 2a says a person may be a candidate for election to parliament only if the person is a citizen of Fiji and does not hold citizenship of any other country. So, this already prohibits it and that answers the question.

Ms. Nailatikau: Forgive me and if I can add Mr. Bativou under section 56 [2] section 56 [2]to see it says a person may be a candidate for election to parliament only if the person is ordinarily resident in Fiji for at least two years immediately before being nominated. So

as it's explained here and our lawyers can correct me that a person must live in Fiji for two years before they can be they can be nominated to stand for elections. For people who have lived overseas they will still need to follow this requirement to come back and live in Fiji for two years before they can be nominated.

Mr. Kohili: I think amongst us we have a lawyer here Tevita Cagilaba. I request you to explain that section in language to the question that has been asked. Who qualifies who is eligible to be elected as a member of the parliament as against those who are eligible to vote?

Mr. Cagilaba: With respect to the eligibility for candidacy, it is indeed covered in the Constitution. So, there are requirements for anyone who wants to run for the elections but the main requirement is that one you must be citizen of Fiji and two you must indeed reside in Fiji physically for period of two years prior to you standing for the elections or at least registering to stand for the elections.

Now the laws that cover the eligibility for candidacy is not just in the Constitution but is also the electoral act and in that they already also outline additional requirements but mainly those are the two main priorities that require for someone to be eligible for run for the elections. In terms of the eligibility for those that can vote the main eligibility is one you must be citizen of Fiji and two you must be above the age of 18. So, if you're 18 and you're a citizen of Fiji you're automatically eligible to vote but you must first register.

So, you might note that currently right now because the elections are coming up there are those from the electoral office that are going around and also getting the registered voters to be registered. Once you have a card, if I may just get mine out, a card that looks like this. Once you've been registered as a voter you can automatically then say that you are someone that is eligible to vote because then they would have verified that you are one citizen of Fiji and two above the voting age.

Then they will assign to you an area or venue for which you can then cast your vote. I think the Commissions have also talked about the system of voting but perhaps if you have any further questions, you can then refer that to them again later. But generally, these are the two main requirements for one, someone who is eligible as a candidate to vote to run for the elections and

two for those that are eligible to actually cast a vote for an election.

And for those that are currently living overseas there is a system that is in place for them to be able to cast a vote while they are there. They can also register and then their vote is then cast while they are living overseas. But for that it requires for them to still be a citizen of Fiji and then they can follow their due process that the electoral office has already set up for them to register as someone voting while living overseas. I'll give it over now for the translation.

Watisoni Bativou: I have a question on scholarship. Before there used to be 2 types of scholarship p the iTaukei Affairs Scholarship and the multi ethnic scholarship, scholarship that were available for students. Now we only have TELS and Toppers, the question is whether that can be embedded into the constitution.

Dr. Fatiaki: Vinaka Watisoni. So, what you're asking would normally be under legislation that would be covered under the education system. It would come under the Constitution. It would be something that Parliament would pass. However, I understand what you're asking for and like in the case of corporal or punishment, there are some legislations that are in the constitution, or rights that are in the constitution, by which when people are making legislation after, they would be concerned that they must abide by the rights in the constitution. So, I suspect that the reason they did away with the ethnic allocations of scholarships for iTaukei, Fijians, versus others, is because in the constitution, under the Bill of Rights, there is one right that says equality and freedom from discrimination, and that could be used to say to the education bill that is being proposed that you cannot have separation because it would discriminate on the grounds of race. We, as in the commissioners, will look at that part of the Bill of Rights as part of the review of the constitution.

We will look at all parts of the constitution, including the Bill of Rights, and see whether what you are requesting can be addressed at that level, so that we remove any impediment to the Ministry of Education deciding to direct the tertiary scholarships and fellowships award to be able to allocate dedicated scholarships for particular ethnic groups, depending on what they consider appropriate. So, that part of it is something we can look at, at this point in time. The actual allocation of scholarships would

be done by the Education Ministry under the Education Legislation, which would be passed by Parliament. Vinaka.

Watisoni Bativou: I have a question on the rights of individual persons, whether that can be removed, especially the rights of children, and also some of the rights pertaining to women, because it is not benefiting the customary governance in the villages. It is seen that the respect is declining by our youths. Youths nowadays have no respect for the customary and village governance and laws. Because of that, the discipline and the following of the village laws is not observed by some of the youths. So, the question is whether this can be removed.

Dr. Fatiaki: Vinaka Watisoni. The simple answer to your question is anything can be removed from this constitution. The decision about what gets removed and what does not get removed is a decision we can only make after we speak to all of Fiji. Right now, we've probably done 20% of Fiji, but we have heard similar comments from many other places that we have been to. Oftentimes, I think it is a lack of understanding of some of the rights, and often it's a reaction to it, insofar as people say because they see that this is interfering with their way of life, they've asked us to remove the whole right, when in fact there may only be one small portion of the right that might be impeding, as I spoke about when I spoke about the allocation of scholarships.

So, for instance, under the rights of the child, there are about four subsections. Most people will not be upset about any of those subsections, except there is one subsection that says that the child must not be subject to any form of physical violence, and because of that particular line, they then say that the parents can't hit the child or the teacher can't hit the child. So, when people have brought to us and asked us for corporal punishment, our advice to them is we will look at that particular line to see if that is incompatible with corporal punishment, and maybe we can twink that to remove that line.

Not all children's rights, that one line that stops the parent from hitting the child or the teacher from chastising the child or the principal, whatever. So, I think when we talk about human rights, I appreciate that some of them conflict with the customary laws. We have been asked to entrench in the Constitution customary laws by some places and village bylaws by the provincial administrators to help stem the crime, drugs, disobedience,

whatever, and when we are looking at that part of it, we will also look at areas in the Bill of Rights that may conflict with it.

And we will discuss it amongst ourselves with advice from lawyers as to which way we go and according to the wishes of people of Fiji. There may be people in the city who don't think like this. We have to listen to them as well. But we could incorporate exceptions to customary laws so that in the village, those things may be permitted. And there are situations internationally where people have been permitted to do that. I give the example in Alaska, American law, the white bear, the polar bear is protected. Can't, can't hunt it, except for the iTaukei of Alaska. They don't need a license. They don't need the approval of the U.S. government. They can hunt it the way that their ancestors have hunted it from time immemorial. That's an exception that's given only to the iTaukei of Alaska, but it doesn't apply to the rest of America where you would not be allowed to hunt the polar bear. Those situations arise.

They recognize specific applications of the law, and I have no doubt that when we talk to, you know, professors and lawyers and people who are more, they may find how we can do this to accommodate what the people of Bua want. Vinaka.

Ms. Nailatikau: If I can add to what my colleagues have said, I think one of the things that we are hearing a lot from, I myself who went to Lomaiviti and Lau last week, my colleagues went to Beqa, Ovalau, and Kadavu, where I am from, we heard a lot from people about the many challenges of living in the village, of living in rural and maritime areas. Life is difficult, and families also feel the pressure. Many young people, parents, are living in Suva and Lautoka.

Grandparents are having to look after their children, and teachers, government officers in these places are finding it very difficult to, as you said, to govern and to lead in their villages. So, a lot of the concerns that you are expressing really show the great struggle that many people are enduring. So, one of the things, as Dr. Fatiaki has said, that we will discuss and that we will consider is how we can find a balance within this constitution to make life better for everyone. And I think we all know that in our society, everyone needs each other. We need each other, whatever our background, whatever our age. So, as we listen to more people, we want to assure you that we hear your concerns. These are

very real concerns and pressures, and for those of us, myself, as an iTaukei woman, as an indigenous person, I come from a place too. I come from a family as well. I feel and I witness these concerns. So, I just want to assure you that we want to make sure that this constitution finds the right balance to meet us where we are. That's all I wanted to add.

Vitalina: Sir Bula Vinaka, my name is Lewavuga Vitalina, and I'm serving at the Bua Provincial Council. So, here with me are some of the proposals regarding the review of the constitution from the Tikina Solevu. And it's here with me, already written. It's already written in Fijian. From the Koro of Makolei, Solevu Bua. The re-instatement statement of the previous election system. First, Pastor Post. The 2018 constitution to be removed.

Mr. Moce: Can we have a show of hand if you support First Past the Post voting's Vinaka.
Anyone wants the proportional voting's and the one used nowadays. Thank you.

Vitalina: Secondly to remove the 2013 constituency. Public safety emergency regulation, maybe you and I will have to be put into the constitution.

Ms. Nailatikau: Just to confirm, to bring back the public emergency, or is it the state of emergency from the 1997 constitution in the 2013 constitution? I believe this is chapter 9, which talks about emergency powers, state of emergency, to replace the current state of emergency with the 1997 state of emergency. Just wanted to confirm.

Mr. Moce: Just for the record, this is the submissions from the Tikina Solevu. I am a member of the Tikina Solevu.

Vitalina: Referred to the 1997 constitution.

Mr. Moce: Which laws belong to 1997 constitution?

Lewavuga: It is not shown. So, the leadership, to be sorted to leadership that is done with freedom and rights put into it. to revert the rights of lands and resources to the Bose Levu Vakaturaga. Sir, I think that's all from the Tikina of Solevu.

Dr. Fatiaki: Vinaka Vitalina Just for general information, I spoke about the terms of reference from His Excellency the President. I didn't go through in detail, but let me say that there are four of the ten terms of reference that ask us, the commissioners, to look specifically at protecting, guaranteeing, and securing under the constitution, land and fishing rights, resources of indigenous Fijians and Rotuman's, assuring that the registered owners of native lands and customary fishing rights, equitable short, recognizing the role of the GCC in national affairs of the state, protecting and guaranteeing under the constitution the rights, interests of indigenous Fijians and group rights. So, as part of our brief and mandate are the terms of reference, and I can assure you that many of the things that you have asked for have been mandated for us to follow when we are putting together the review report for the constitution. These are from His Excellency the President before we even started the review. Four of them pertain very specifically to some of the things that you have asked for, and I can assure you that we will work to the terms of reference and the opinion of the people as well as the guidance of the Supreme Court in that regard.

Jone Timoci: My name is Johnny Timoci. Turaga ni koro Bua. the village headman from Bua. I just want to state that our recommendations have been put to the forms that were given to us. It's with the PACE team. They've already filled in the forms given to the PACE team.

Dr. Fatiaki: Vinaka Jone. Yesterday at the village in Dari, we received quite a lot of forms that were handed to us as pre-filled submissions from people handing it back to the PACE team. So, we received those. They will all be read, they will be transcribed, and they will definitely be incorporated in the final analysis of people's opinions. Vinaka. Thank you.

Mr. Kohli: Forgive me, I'll be speaking in Hindi language for those people who are here.

Parvat: My name is Parvati I'm from Namau. Eversince, we have been living in Namau, the community has been living like brothers and sisters. We have never had any problem, never had any issues, and she is saying that we hope to continue living in that way. That's what she has said. Thank you very much.

Mr. Kohli: Do you want to say anything else. This is the opportunity for you to say we are here to hear you. The 2013 constitution consultation was not done so that is the reason we are here to hear your views. We don't have political parties. We don't have political views. We are independent and we are appointed by the president of Fiji.

Parvat: We only have block we don't have lease land.

Mr. Kohli: What kind of land do you have? It's a house block. It's a block? Yes. They have got a house block which is in their name.

Ms. Nailatikau: Vinaka Vakalevu. I want to thank our views form sharing your views today. The chief and the people of Bua, I take this time to acknowledge you this morning. Thank you for bringing in your submission and your ideas this morning. We asked and pray for your strength as we continue this work on the following week. I now would seek your approval for us to conclude our discussions this morning and thank you all members of Bua Province for your present this morning.

----------End of Session [21-5-2026] ----------

Submission(s) Received

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 20. 05. 26

Yaca/Yacamu Koro o Nawaido, Solevu, Bua
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	Me vakabau na veitikina e vauca e na Yavunivakavulewa 1997
WASE 1 NA MATANITU	Me suka tale ki na Yavunivakavulewa 1997.
WASE 2 LAWA NI DODONU	Me vakamalumalumataki sobu na nodra dodonu na gone me vakadonui na vakatauci ni kuita e na lolomai
WASE 3 NA PALIMEDI	Me tabatabakoci na STV (i walewale ni veidigidigi ka vakayagataki tale na FPPS me vakadeitaki na matataki ni veiyasani

WASE 4 NA VEILIUTAKI VAKAMATANITU	Me vakabau na kena i tuvatuva e na Yavunivakavulewa 1997
WASE 6 VEIQARAVI VAKAMATANITU	1997 Constitution to be reactivated
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	Me suka ki na Matabose Levu Vakaturaga kei na i-taukeli ni qele
WASE 8 VEIQARAVI VAKADODONU	Me vakamalumalumutaki na Yavunivakavulewa 2013 ka vakadodonutaki tale
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	Me vakabautaki na Public Safety Emergency Regulation e na Yavunivakavulewa 1997.

WASE 10 VEIVAGALALATAKI	Me vakatautauvatataki na vakatauci ni totogi ki na tamata kece era vakacalai vakalaiva
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Me dikevi lesu na tikina e vakalavataki kina e na Yavunivakavulewa 1997 ke ni sa rui qaseqase
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	Me dikevi lesu me rawa ni vakadeitaka vakaudine na yavu ni valutaki e na galala dina

VEIKA TALE ESO

[TNK NAWAIDO]

.....

Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 20.05.26.

Yaca/Yacamu KORO KO MAKOLEI SOLEVU BUA.
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	ME VAKABAU NA VEITIKINA E VAUCA NA YAVU NI VAVULEWA 1997.
WASE 1 NA MATANITU	ME SUKA TALE NA ~~VAVULEWA~~ KINA YAVU NI VAVULEWA 1997.
WASE 2 LAWA NI DODONU	ME VAKAMALUMUTAKI SUKA NA NODRA DODONU NA GONE, KA VAKATAUCI NI KUITA NA LOLOMA.
WASE 3 NA PALIMEDI	ME TABOKOCI NA S.T.V. DUA NAI WALEWALE NAI VEIDIGIDIGI, ME VAKAYAGATAKI TALE F.F.P.S, ME VAKADEITAKA NA MATATAKI NI VEIYASANA.

WASE 4 NA VEILIUTAKI VAKAMATANITU	ME VAKABAU NA KENA I TUVATUVA NA YAVU VAVULEWA 1997.
WASE 6 VEIQARAVI VAKAMATANITU	1997 CONSITUTION TO BE REACTIVATE
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	ME SUKA NA MATABOSE LEVU VAKATURAGA KEI NA TAUKEVI QELE.
WASE 8 VEIQARAVI VAKADODONU	ME VAKAMALUMALUTUTAKI NA YAVU NI VAVULEWA 2013, KA VAKADODONUTAKI
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	ME VAKABAUTAKI NA PUBLIC SAFETY EMERGENCY POPU REGULATION ENA YAVU NI VAVULEWA 1997.

WASE 10 VEIVAGALALATAKI	ME VAKATATAUVATATAKI NA VA~~KA~~TAUCI NI TOTOGI KEI NA ~~TAMATA~~ KECE ERA VAKACALA VAKALAWA. TAMATA
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	ME. DIKEVI LESU TALE NA ~~VAKAVULEWA~~ TIKINA E VAKALAWATAKI KINA NA YAVU VAVULEWA 1997 KANI SA RUI QASEQASE.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	~~KAN~~ ME DIKEVI LESU ME RAWA NI VAKADEITAKI VAKAIDINA NA YAU NI VEILIUTAKI ENA GALALA.

VEIKA TALE ESO

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Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 20/05/26

Yaca/Yacamu Koro ko Cavuga.
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	Me vakabauta na veitikina e vauca e na Yavunivakavulewa 1997
WASE 1 NA MATANITU	Me suka tale ki na Yavunivakavulewa 1997
WASE 2 LAWA NI DODONU	Me vakamalumalumu taki na nodra dodonu na gone me vakadonui na veivakutavulici e na dolonna.
WASE 3 NA PALIMEDI	Me tabakoci na STV(i walewale ni veidigidigi na FPPS me vakadeitaki na matataki ni veiyasana.

WASE 4 NA VEILIUTAKI VAKAMATANITU	Me vakaban na kena i turatura e na Yavunivakavulewa 1997
WASE 6 VEIQARAVI VAKAMATANITU	Reactivate 1997 Constitution.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	Me suka ki na Matabose Levu Vakaturaga kei na i tarikei ni gele
WASE 8 VEIQARAVI VAKADODONU	Me vakamalumalutaki na Yavunivakavulewa 2013 ka vakadodonutaki tale
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	Me vakabautaki na Public Safety Emergency Regulation ena Yavunivakavulewa 1997

Chapter 9

WASE 10 VEIVAGALALATAKI	Me vakutantanvatataki na vakatanci ni totogi kina tamata keu era vakacalai vakalawa.
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Me dikevi lesu na tikina e vakalawataki kina era yavunivakavulewa 1997 ka ni sa rui gasegase
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	Me dikevi lesu me rawa ni vakadeitaka vakaidina na yavu ni veiliutaki era galala dina.

VEIKA TALE ESO

Ieruwakesi
.....
Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 19/05/2026.

Yaca/Yacamu VAKATUTU ~~SE~~ MOSONI NI VANUA VAKATURAGA KO NADI
(Yacani soqosoqo, tikotiko se vuvale) ME SA VEISAU VAKADUA NA YAVU NI
TIKINA NADI VAKAVULEWA (2013) LESU TALE KINA 1997.
KORO – NASOLO.

Lewena	Vakatutu
IKAU (Preamble)	VAKALESU MAI, MO KILAI NI O IKO E DUA NA KAIVITI, MO KAI VITI. 2) LESU TALE MAI NA CHRISTIAN STATE.
WASE 1 NA MATANITU	SOLI NA GALALA VEI TUBUTUBU KANAKUTAKA NA LUVENA, ME VAKAVULICA. VAKAMALUMALUMITAKI NA LAWA NI GONE VAKAMALUMALUMITAKI NA LAWA NI MARAMA.
WASE 2 LAWA NI DODONU	1) VAKASUKAI TALE MAI NA BOSE VAKATURAGA NA LEWA ME BALETA NA QELE. 2) VAKASUKAI TALE MAI NA LEWA NI QELE, QOLIQOLI, KEREI ME COMPULSORY NA KA VAKAVITI ENA NODA PALIMEDI
WASE 3 NA PALIMEDI	

WASE 4 NA VEILIUTAKI VAKAMATANITU	MATANITU – PARAIMINISTA. VEILEWA – TURAGA NI LEWA. VIGA NA BALAVU. NI YABAKI NI NONA VEIQARAVI. – KAUKAUWA ME SOLI KINA BOSE VAKATURAGA NA KENA DIGITAKI NA PERESITEDI.
WASE 6 VEIQARAVI VAKAMATANITU	MINISTRY: DIGITAKI NA VEITUTU LECERE, SUB COMMITTE NI MATANITU → VAKADONU NA KA TAUCOKO ME RA SA CAKACAKA GA VAKASAVASAVA.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	(FIRCA) BUDGET NI MATANITU.
WASE 8 VEIQARAVI VAKADODONU	DUA NA TABANA TU VAKATABAKIDUA (AUDITOR GENERAL) WATCHDOG NI MATANITU. (MOSONI) CAKACAKA GA VAKADODONU NA MATANITU AUDIT VAKADODONA (AUDITOR GENERAL)
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	SOLIA VAKATABAKIDUA KI NA MATAIVALU NA KAUKAUWA STATE OF EMERGENCY.

WASE 10 VEIVAGALALATAKI	BOKO TANI NA LAWA GO. TAUGA VAKADUDONU NA LAWA, KOYA GA E CALA, VEILEWAITAKI. KOYA E KU - VEILEWA ME VESU.
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	VEISAUTAKI VAKADUA NA YAVU NI VAKATULEWA
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO ENA VUKU NI VEIDIGIDIGI VAKALEVU TALE MAI NA 1997 CONSTITUTION. BOKO TANI NA 2013.

..... (TURAGA BULI NAVERE)
Saini (tikini ni siga)
19/05/2026.

Bua Lomanikoro

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: BUA LOMANIKORO DATE: 22/5/26 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	Salaseni-L	61	–	Bua	Bua	M	IT	[signature]
2.	Mouika-K ~~Dulaute-Bola~~	66	–	Bua	Bua	M	IT	[signature]
3.	Titilia-T	37	2083749	Bua	Bua	M	IT	[signature]
4.	Luisa-Suka	46	2112772	Bua	Bua	M	IT	[signature]
5	MERE-R	29	2528550	BUA	BUA	M	IT	[signature]
6.	ALUMITA-D	66	–	BUA	BUA	M	IT	[signature]
7	SEREIMA-B	55		BUA	BUA	M	IT	[signature]

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Bua Lomanikoro DATE: 22/5/26 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
8	Senitiki Naoko	64	8432382	Nawaca Dama Bua	Dama	Turaga	Taukei	Snaoko
9	Veretareki Masi	51		Tacilevu Navunevu Bua	Bua	Turaga	Taukei	Vmasi.
10	Suliasi Nalotawa	54		Waitabu Bua	Bua	Turaga	Taukei	[illegible]
11	Saqayalo-Baya	62	9363427	Koroinasolo	Bua	Turaga	Taukei	[illegible]
12	Isimeli Naugalevu	42	7558342	Koroinasolo	Bua.	Turaga	Taukei	Simeli.
13	Semaema. Kube	61	9859527.	Bua.	Bua.	Marama.	Taukei	[illegible]
14	Ariete Tagivetawa	66	2004515	Bua	Bua	M	T	[illegible]

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
15	Salaniete T	69	—	Nantalon	Bua	I	T	S. Jacquinicke
16	Hrosa Sahara	64	9526905	Bua Lomani Koro	"	T		[signature]
17	ERONI - Radolodai	45		Tiliva Bua				Radolodai
18	JOVESA RAQAMU	43	9661288	DALOMO BUA	Bua	T		[signature]
19	Elenoa Ketedsono	43	9469100	Bua	Bua	M		[signature]
20	CAMARI VONOKULA	58		Bua	Bua	M		[signature]
21	Ilimo Lutu.	57.	8019696	Bua Lomani Koro	Bua	I.		[signature]

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Bua Lomaniko

DATE: 22/5/26 TIME: 11.01 am.

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
22	Ramakuth V. Nagaganka	55	9336735	Bua	Bua	Turaga	itaukei	[signature]
23	Kunjoji Ramasena	68	8440670	Bua	Bua	Turaga	itaukei	[signature]
24	Siliveni Wagasita	76	2081933	Bua	Bua	Turaga	itaukei	[signature]
25	Laisiasa Tuikova	52	2083889	Bua	Bua	Turaga	itaukei	[signature]
26	Jonilisi Ceva	69	9115289	Bua	Bua	Turaga	itaukei	[signature]
27	Josaia Tunadsara	62	9659806	Bua	Bua	Turaga	itaukei	[signature]
28	Aisea Rabitulali	60	2016445	Bua	Bua	-	-	[signature]

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: BUA LOMANIKORO DATE: 22/5/26 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
29	SIMELI LEVUIMATA	55	8884330 ~~7184~~	NAUAILEVU	BUA	TURAGA	FIJIAN	[signature]
30	Nitya Narayan	45	9036892	Bua District School	BUA	T		[signature]
31	Vili Jr. Tunasora	58	2021371	Tavulomo	Dama	T	✓	[signature]
32	Senimili Boginivalu	47	8410633	KOROINASOLO	Bua	M	✓	[signature]
33	Dilaite Koila	63	8484422	Bua	Bua	M	✓	[signature]
34	Epineri Ravatu	47	2815232	Tiliva	Bua	T	✓	[signature]
35	Sovaia Naira	69	8780942	Tiliva	Bua	M	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: DATE: _____ TIME: _____

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
36	LUKE BALENARE	69		NAWAILEVU	BUA	TURAGA	ITAUKEI	L. Balenare
37	TALOATINI CERETI	52		NAWAILEVU	BUA	TURAGA	ITAUKEI	T. Cereti
38	Aritema Vunisa	79	2550471	Koroinasolo	Bua	Turaga	I-Taukei	[illegible]
39	Sevuloni Mata	27	8410633	Koroinasolo	BUA	Turaga	Itaukei	[illegible]
40	Laisinsa Tamkawa	52	2083855	Waitabu	Bua	Turaga	I-Taukei	[illegible]
41	VERETA REKI NASI ~~Nemani Kovuta~~	51		TACILEVU	Bua	TURAGA	TAUKEI	[illegible]
42	SULIASI NALOTAWA	55		WAITABU	Bua	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: Bua Lomaniloro 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
43	ROSILOVATE LILICAKI	51	2969235	KOROINASOLO	BUA	MARAMA	TAUKEI	Rsilicaki
44	NEMANI KOROVATA	62	✓	NAVUNIEVU	BUA	TURAGA	TAUKEI	
45	JONE MATASERE	60	✓	KOROINASOLO	BUA	TURAGA	TAUKEI	
46	LORIMA RIBA	30		KOROINASOLO	BUA	TURAGA	TAUKEI	
47	VILIKESA KAIDAIDA	59	9837584	NAVAILEVU	BUA	TURAGA	ITAUKEI	
48	DIVISI TABAKEI	42	2376425	NAVAILEVU	BUA	MARAMA	ITAUKEI	
49	MAIKA NATERA	71		KOROINASOLO	BUA	TURAGA	TAUKEI	

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Bua Lomani Koro DATE: 22/5/26 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
50	Akosita. Mataitoga	30	2045391	Tiliva	Bua	marama	Itaukei	Mataitoga
51	Nounasa Tinaidaniva	70		Nawailevu	Bua	marama	Itaukei	Rinai
52	UNAISI SEREIMA	65		NAWAILEVU	BUA	MARAMA	✓	USereima
53	LAISIA TUNADUA	65		NAWAILEVU	BUA	MARAMA	✓	LAISIA
54	Macin Sakea	75	250 1912	Tiliva	Bua	Turaga	✓	MSakea
55	EKONI TABAKECE	70		BUA	BUA	Turagai	✓	[illegible]
56	JALE DREUNILAGAKAI	59		TILIVA	BUA	TURAGA	✓	[illegible]

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Bua Lomaivokono 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
57	Emori Logavatu	32	2529123	Bua	Bua	T	IT	

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

Transcript

Bua Lomanikoro
Date: 22/05/26

Mr. Moce: Na Turaga Bale na Tui Bua and the Masi ni vanua o Lomanikoro, I thank you all the vanua for opening doors this morning. We a 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 and your village before making 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.

Dr. Fatiaki: The Turaga Tui Bua, chiefs of Lomanikoro ladies and gentlemen. It gives me great pleasure to welcome you in this constitution review commission. Thank you very much for the opportunity to speak to you today. It is a great pleasure to first say thank you for accepting us into your village and to welcome you to this consultation of the Constitutional Review Commission. In the way of introduction, my name is John Charles Fatiaki. I am a doctor in Suva and I come from the village of Motusa on the island of Rotuma. On my left is Merewalesi Nailatikau. She is from Yale in Kadavu and she is a media specialist. On my right is Ami Kohli. He is a lawyer from Labasa. We have been appointed by his excellency to review the 2013 constitution. 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. 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 have been given the guidance of the Supreme Court to seek wide and meaningful consultations throughout Fiji with the people

of Fiji. To see what it is about the 2013 Constitution they would like to add, keep, remove or change.

Some of those terms of references are very specific to the iTaukei community and I may allude to them later in the piece. We started our consultations in April in Suva and our first submittees was the Bose Levu Vakaturaga. We had submissions from different community groups, churches, ministries and individuals. We then split ourselves in 2 teams. We have done Lomaiviti, Ovalau, Kadavu, Lau, Beqa. We were in Yaroi, Savusavu. We were in Korotiki and the Provincial office in Nabouwalu yesterday. We will be travelling throughout Vanualevu for the next week and a half and then we travel on to Vitilevu for the next six weeks. We will end in Rotuma on the 1st to the 3rd of July and then we will all come back to Suva.

Throughout this consultation that we do there is a recording that we do there is a recording by video by recordings by video by audio which is recorded. These will provide the basis on which we will meet in Suva throughout July and August and collate all the information we have received from the people of Fiji as to what they want to do with the 2013 Constitution. We will then put it in the form of a report which we will submit to His Excellency the President on the 31st of August this year.

Our responsibility as Constitutional Commissioners ends there. It will then be upon His Excellency the President, the Government of Fiji and the Parliament to decide what they do with that report. Before we commence the consultations, I would like to point out that the seven Commissioners are completely independent. We have not been given any guidelines by Government as to what to write in the report. What we want to write in this report is what you, the people of Fiji, want in your Constitution. Because as the Supreme Law ultimately says, we the people of Fiji give to ourselves this Constitution to live under. Once again, I thank you for accepting us into your village this morning and I now open the floor for any submissions or consultations, questions or discussions you may wish to bring forward.

Laisiasa Taukena: My name is Laisiasa Taukena from the village of Waitabu yasana Bua my submission to change the 2013 constitution. Secondly to bring back the ownership of lands and mineral resources to the landowners.

Dr. Fatiaki: The request is a common one. We have heard this in many submissions that have come to us. Beginning with the people at the different villages, this is not an uncommon request. We understand that what we have been asked to do is to entrench the ownership of the qoliqoli, the minerals, the resources, and the lands in the customary landowners and not as it is right now in government.

That is a request that has come up on a number of occasions. I should point out that in three of the terms of references that have been given to us at Turaga Peresitedi is very specifically that it asks us to protect and guarantee under the constitution, not under act, under the constitution, secure, protect, and guarantee land and fishing rights and resources of indigenous Fijians and Rotuman's and assuring the registered owners of native lands. So, I just want to point out that this has been a submission that has come to us on many occasions. We have, before we even started, a term of reference from His Excellency the President asking us to address this. And certainly, at the level of a constitutional review commission, we can, should that be the consensus of opinion, incorporate that and entrench it into the constitution, which means no other law can change it.

Sevuloni Mata: My name is Sevuloni Mata I'm from Rukuruku, Nasolo, Bua. Thank You, Your Excellency. I am calling upon the King I will speak on behalf of the people of Bua and proposing, firstly, Section 2 on the Bill of Rights, the rights of children. That is to be reviewed because they are saying that there is a lack of discipline in the villages because of the rights of children, if that could be reviewed and the children to be disempowered from the rights that they have been given under the Bill of Rights in the 2013 Constitution.

Number two is the return of the GCC to be re-established under the Constitution. Number three, the ownership of lands in qoliqoli to be rightfully returned to the customary owners. This has been distorted from since independence in 1970 when the lands in qoliqoli rights were returned not to the landowners.

Number four is for the scholarship, the Itaukei scholarship that used to be implemented in the past, Fijian Affairs scholarship, if that could be returned. Now that we have the TELS system, it is not very effective in developing Itaukei people, especially on the

opportunities of overseas training and education. So, in that sense, proposing that the scholarship for Itaukei be returned.

Next is on the makeup of Parliament. Sorry, on the election process. If the previous election process where we have constituencies and representatives from the provinces or constituencies represented in government, in Parliament, so that they can fairly represent the people that vote for them. Since, the current process does not give proper representation to the people in the provinces and a person of any province can select or elect a person of another province to represent them, it is not appropriate. And if the constituency boundaries could be returned so that people can represent, can elect their representatives to Parliament. Number six is the makeup of Parliament.

If 70% of Parliament could represent Itaukei, and 80% to represent interest groups or ethnic groups, one representative to represent the youth from its constituency, because it is seen that members of Parliament who represent youth are not themselves youths, they are older people who will not give true representation of what aspirations of the youth that are there. So that is why representatives of youths to be youths themselves and to have one representative from its constituency in Parliament. And also, one representative for women. That is to create a balance in the representation that we have in Parliament. Number seven is the laws pertaining to civil servants that could be strengthened. And also, section 10 on immunity to be removed so that everybody is equal under the law.

Number nine, the lease distribution to be reviewed and returned to the former method of distribution so that the elders in the village are respected in the portions of lease distribution that they get. Right now everybody is shared equally, which does not justify the governance and the respect that is required to be reflected in the customary organization in the villages. And lastly, Fiji to be returned as a Christian state and that the secular state stated in the preamble of the current constitution to be removed.

Ms. Nailatikau: Vinaka Vakalevu Sevuloni. For your submission today, I wanted to respond to two parts that we have been hearing from many communities. One of those parts is about representation. People want to know that they can approach someone from their province, from their place, who understands their challenges and who can assist them. So we have heard this from the Yatulau,

Lomaiviti, Beqa, Ovalau and Kadavu where we have been visiting for the past two weeks. This is a very common concern, that we are all caring as Fijians.

Another concern is also about the many generations that need to represent us. So, making sure that we involve youth, young people, we all need each other to be able to live together. Another point, the second point that I would like to speak about before I ask a question is about the removal of chapter 10, the immunity chapter. I believe Sevuloni that you are referring to.

In the advisory opinion that the Supreme Court gave, their advice or their guidance was to not disturb chapter 10 in the interest of stability, but not to prohibit any one of you as sovereign citizens from voicing your concerns and your opinions about chapter 10. Many people have shared with us the importance that we are all equal under the law, as you were saying. The law applies to all of us. And so we have been hearing that from people, saying that if immunity for the previous years cannot be moved, then perhaps from this constitution onwards, that there should be no more immunity. And that is something that is coming out very clearly and very loudly in the different communities that we have been visiting.

I also want to pose a question about Parliament and the making of laws. Under the 1997 Constitution, Fiji used to have a Senate, with 32 members. 14 from the Bose Levu Vakaturaga, 9 from the Prime Minister, 8 from the Leader of Opposition, and 1 from Rotuma. The gentleman sitting next to me here was a Senator for Rotuma at one time. And so under this 2013 Constitution, there is no Senate. We only have a Parliament. So, something I would like to put to you, ladies and gentlemen, is what do you think how laws can be made in this country.

Previously, the Parliament would make laws, the Senate would oversee them to make sure that they were well prepared before the law was finalized. Now we only have Parliament to make laws for us. So we would like to ask you what you think about that arrangement. What arrangement would you like to see? In a Parliament on its own, or a Parliament with a Senate? Vinaka. Go ahead, Turaga Tui Bua.

Tui Bua: I am a member of the Senate. I am from the Bose Levu Vakaturaga.I am a member of the Senate. I also to assist my

fellow commissioners, Dr. Fatiaki and Mr. Kohli, Turaga Tui Bua has responded to the question about whether or not to include a Senate, and the gentleman has confirmed that he requests that the Senate be returned. This is because the Senate provides an opening for the Bose Levu Vakaturaga, or the Great Council of Chiefs, to have a say in legislation concerning the concerns of Itaukei, particularly in regards to land, was an example that he used, and he has expressed his support for the return of the Senate to Fiji's legislative process.

Dr. Fatiaki: Vinaka. Vinaka Sevuloni and Vinaka Turaga NA Tui Bua for that clear indication. I will just try and address some of the other issues that may not have been touched on by my fellow commissioner. The issue of the children's rights, this always relates to the issue of corporal punishment, and it's been brought up by literally every village that we have gone to, is this issue of the lack of discipline and the need to allow corporal punishment not to be criminalized like it is at present. We see that there are areas in the children's rights legislation in the constitution that at this point in time, if not amended, is the reason that police, for instance, are able to criminalize it and prosecute parents.

It's the reason why the teachers can't hit the children or the headmaster or whoever it is that used to administer. We will definitely look at that aspect of the children's rights under the Bill of Rights because it is something that we hear from every, literally every village has asked us, and we will look at that area to see which are the areas in the constitution that we can change. It doesn't encourage corporal punishment, but it allows it to be done in a manner that used to be done in the customary way before.

As to the issue of the GCC, I will just read you one of the terms of reference from His Excellency the President. It states specifically, part K, we must recognize the role of the Great Council of the Chief in the national affairs of the state under the constitution. So basically, they are asking us to entrench it, the GCC, into the constitution. That's one of your questions. The question of the qoliqoli that has been brought up by the previous submittees, we hear you. We can certainly look at how we can change it so that the qoliqoli and the mineral rights and all the other areas relating to the ownership is relooked at again from returning it back to the customary owners. That can be done at the level of the constitution. We will need to consult with that amongst ourselves and listen to the people of Fiji. But the message that you have

given us is very clear. It's been repeated in different Itaukei villages, and we respect that.

The issue of the tells allocation and the organization of the public service, those two areas do not come under the constitution. The constitution is the overriding one. These laws that govern scholarship allocation will come under either the Itaukei Affairs Board, I mean, sorry, laws, or the Department of Education, education laws. They are the ones that actually determine those. And those will be determined, obviously, by your government. So, they are the product of your elections. They are the ones who are not part of the constitution.

The youth candidates, the candidates, the women candidates, I think that's been noted already, and the issue of the Christian state, has that been brought up? Okay. Yeah. Those have been brought up. Again, the least distribution methods, those will come under ITaukei, Ministry of ITaukei Affairs. It would not come under the actual constitution. But the ownership, the ownership can come under the constitution, and that's the most important aspect of it, really.

The constitution does specify in some sections what they call a fair and equitable share of the proceeds. Unfortunately, because the state owns it, they can decide what that fair is, and we have heard from many people that it is unfair. If, however, the people own it, then the state can ask for their share from the people. That part of it we understand, and we will certainly be taking it further. I think that addresses most of the issues that were brought up. If there's anything that I missed, please bring it up.

The issue of the Christian state, I've alluded to this at various times in our consultations, and the removal of the secular state. Again, that's something that's been brought up with us. It is very obvious when we have read the 1970, 1990, and the 1997 constitutions, the acknowledgement of God, and in two of the constitutions, the Declaration of Fiji as operating as a Christian state. That was removed completely from 2013, and they inserted the clause on the secular state, which by extension implies you do not talk about God.

That part of it, we have had requests for that to be removed, and we acknowledge that. We may, in some of the more contentious issues, ask for a show of hands so that we are completely clear

that this is something that is coming almost at a unanimous level from this submission.

Could I ask for a show of hands for all who support the removal of the secular state, please? Is there anyone against it? If not, go ahead.

Suliasi Nalotawa: My name is Suliasi Nalotawa I'm from Waitabu Bua. Firstly, I want to thank the CRC for hearing our voice this morning. The constitution to be written in ITaukei language, first before interpreted into English. It is seen that when the constitution is written in English and interpreted into ITaukei, there are some misunderstandings of the interpretations that are given in the ITaukei version. So, we are proposing that the constitution be written in ITaukei and interpreted into English, just for better understanding of the terms that are used in the constitution.

Number two, for the elections, proposing that we have only two parties to contest the elections. Similar to that conducted in the US, where millions of people vote for only two political parties. It is seen that many parties distribute the votes and support, and two parties would rightfully represent the people.

Number three, again on the constituency, if we could have representatives to parliament to represent their constituencies into parliament. So, we are proposing that the constituency boundaries be brought back into the election system. Next is the return of the rights of the qoliqoli, the lands and the minerals to the rightful customary landowners.

Number five is for the ITaukei language to be taught in schools and also to be spoken in schools. It is seen that currently without the teaching of the ITaukei language, it is currently not being used appropriately by our children, and it may come a time when the language will die out because it is not put into importance in schools to be taught and spoken. Number six is the Bill of Rights, the rights of children, as alluded to earlier, whether that can be also reviewed on the rights of children and also of women, just to reinforce discipline and the customary governance in villages.

It is seen that some of the rights are impacting on the discipline of children and the way the people are trying to organize themselves in the villages. It is seen that the parliamentarians, when they are sworn into parliament, they are using the Bible, but

the rights that are given under the Constitution do not coincide with the rights that are stated in the Bible in which they are swearing out from.

Number seven is on the gay marriages and that to be restricted. It is morally wrong, it goes against God, and ideas on gay marriages to be removed and restricted. And number eight, the use of the word Fijian to refer to all, if that could only be used to refer to the itaukei people. Because God has created different people to be named or called appropriately with their respective names that they were created, so rightfully the word Fijian should be used only for the Itaukei.

And number nine, the great council of chiefs to be legalized and reinstated to protect the people and the land.

Ms. Nailatikau: As Dr. John has shared, I think that I want to assure and apologize on our behalf at the translation that we are doing in English. I myself acknowledge the importance of remembering our language and of making sure that our children learn our language, so I take this as instructional as well.

I assure you that the translations that have been captured in English are being translated into Itaukei as well as into Hindi, and we are working very closely with senior translators, people who are legal practitioners, to make sure that the deep meaning of what we are sharing in our language is captured in the English translation. But I think there is no rebutting or no denying the importance of what you are raising. It is very important for us to speak our language and speak our dialect, and to make sure that our children remember to speak it as well. So I just want to thank you for sharing that very important concern, and it's something that we are definitely placing much importance on in our review.

Dr. Fatiaki: Vinaka. Suliasi, I think most of those have been addressed. I think the other areas to do with banning gay marriage, recognizing man and woman, having an understanding that there are biblical principles that people swear upon that they should maintain in terms of the Constitution, I think those areas have been brought up to us before, and they will certainly be considered when we are looking at them. The Bill of Rights for the Children, we've talked about that before. Again, that will be definitely looked at. We are hearing what people are saying, and that will be incorporated in our considerations. The GCC has already been

reinstated. I read to you the terms of reference from the President. We will endeavor to entrench it into the Constitution so that it can't be altered or taken out again by a subsequent government. The last issue is an issue that has been raised on numerous occasions. It's the issue of who Fijians should refer to. And because it is a contentious issue, I would like a show of hands to give us an idea of, and I'd ask someone to maybe translate that for us, because we've done this at other villages, to be sure that that is actually what the people of Lomanikoro indicating to us. Thank you.

Mr. Moce: Can you have a show of hands would with that iTaukei be known as Fijian
Thank you very much.

Viliame Ratudradra: My name is Viliame Ratudradra from Yavusa of Bua. First proposal in support of the senate to bring back the senate so that it filters what parliament has discussed. So, when Parliamentarian debate on a law they know there is a upper house that will; decide that law before being passed. So, that is I would like to support the return of the senate. Number 2 is the Parliament adequate the way parliamentarian conduct themselves in parliaments. Most specifically the language they used. It would could be stated that parliamentarian could use their own language with their ideas and it seen that the coat of arms has the iTaukei terms which says fear God and respect the king and because of that Parliamentarians to speak their own language and be translated by translators. On the issue of Christian state, it is my view whether Fiji is a Christian state or a secular state it will make no make any change. Secular state means you can serve God at your own way does not God away in the constitution but it's open to everybody to serve God at their known way.

Senitiki Naoko: My Name is Senitiki from Dama from the Tikina Dama. We support all the proposals that have been put forward by the people today. Our proposals have been written and in the forms that are currently on your table.

Mr. Kohli: Senitiki, you raised a few questions, one was regarding the Senate, Senate like, at the moment you have only one parliament and they are elected and the people with majority can make any laws and pass it through, whereas if you have a Senate, people are appointed, you will have people from GCC, people from Rotuma like our friend was there before, and other communities,

so basically if any law is made which is affecting either land or mineral or anything like that, the Senate can take care of it and say no, we don't agree to that, so bringing the Senate idea, we'll take into consideration, I think that is one way of protecting legislation that are passed.

So thank you very much, the other one is the etiquette in the parliament, well, parliament is supposed to be our supreme law maker, should be setting an example, and some of the way people speak, maybe it's because of not speaking in their own language, it can be misinterpreted, so what you are saying is like before, allow them to speak in their own language and then translate it in English rather than the other way around, because sometimes you lose the interpretation, it can be misinterpreted, so that is taken into account, the last one you're talking about secular state, yes, it says secular state, you are right, it does not bar you from practicing any religion, but in the previous constitution there was always, we all recognize the importance of God, no matter what form, what you refer to, there is without almighty God, you know, I think nobody will exist, so in the previous constitution there was reference to God, so that is I think what, I think my good friend here is, will tell you on that matter.

Dr. Fatiaki: Vinaka Viliame and Senitiki, this is very useful, we will take it that these are written submissions from you and that you support the other things that we've talked about. Viliame, the only comment I have to make about the secular state, I think we have taken a vote on that already, it appeared to be unanimous, we understand that, and that is taken on board. The bicameral parliament that my colleague has spoken about, I can attest to it, as a previous senator from Rotuma, and that every time that we discussed laws, all the members of the Boselevu Vakaturaga, myself, there was a Kai China, I think five Kaidia, and a Kailoma, all in the Senate.

Nobody talked about party, nobody divided ourselves into races, we only looked at things, we never spoke badly about each other, we never screamed at each other, we were very respectful, we were all good friends, everybody, and when I watch parliament now, I don't want my children to watch it because it is not good watching. And so the idea of a bicameral parliament, that's two houses, the House of Representatives and then the House of Senate, to oversee it. We've spoken to it, Turaga Tui Bua has indicated his support for it, and we have it that the people are

asking us for that, and we will certainly be looking at that seriously.

Nacanieli: My Name is Nacanieli Namataga from Tiliva Village, Bua. First proposal is based on Fiji becoming Christian state as been agreed to today. If Fiji used to be a Christian state then it will be based on the teaching of the bible and the senate the parliament to be guided by the GCC so all the laws that are mandatory to discussed in parliament to be approved by the GCC. On the Bill of Rights proposing that three human rights, children right and women's right to be removed as referring back to the bible that individual have no right but all decisions come from above from the leaders that is reflecting customary governance where all decisions come from the leaders. With these rights the iTaukei mostly do not have responsibility for the usage of this right most of this rights are abused and that decline the moral value that are quiet to be guiding the people in their respective villages. This is what we strongly feel that it should be based on the bible and that all these rights should be removed. Next is makeup of parliament we are proposing that parliament to be represented only by the iTaukei people.

Dr. Fatiaki: Vinaka Nacanieli. The issue of human rights, children's rights, women's rights, and other rights, I should just point out that Fiji is a signatory to some of the international conventions, and because of that, some of these rights have been brought in. Most people who ask us to review the rights usually ask us to look at part of the right. For instance, the rights of the children, there are about three or four different rights, but one of them says that you cannot inflict physical violence, and it's that right that is affecting the issue of corporal punishment.

So, most people ask us to remove maybe part of the rights of children, not all of it. As to how we have to comply with certain international conventions to which Fiji belongs, we will have to get our lawyers to look at that, because obviously if we are signatories to it, then we have some obligations to it. But I think that some of the issues that you have brought up can be addressed in the terms of what other people have asked us, which is to enshrine and entrench customary governance.

I have used examples where there are laws that are only allowed in, for instance, in the villages and for the ITaukei, and they don't apply to the rest of the people in the country. Those have existed.

I used the example yesterday of laws governing in the United States the taking of bears. All people in the United States are banned from killing a polar bear, but the Inuit people who are the ITaukei of Alaska are allowed to, because that is part of their customary food and their customary laws.

In Fiji right now we don't recognize or entrench in the Constitution customary rights, I mean customary governance. Some people have asked us to bring in provincial governance to be part of the Constitution, so that the provinces and the villages can make laws that apply to their people in their governance. That is a way that you may be able to get exceptions to the overall Bill of Rights which applies to everybody in Fiji. That's the best I can in terms of trying to explain to you how we could assist and the areas that we might have some difficulty by virtue of our international commitments. Could you translate some?

Nacanieli: Thank you the next proposal following the proposal alluded to earlier. The next one is on voting's. Proposing that only iTaukei to vote because they own most part of the resources and the lands here in Fiji and includes to part in the election is the iTaukei. Number two, issue of Fiji being a Christian state. If that is the case, then the Sunday ban to return, where people are restricted from movement and walking, and Sundays to be observed only as the Sabbath. A day of worship and rest. Lastly, in the court. If the representations conducted by lawyers to be, and all court cases to be decided by the judges themselves, and no lawyers to be involved.

Dr. Fatiaki: Vinaka. Vinaka Nacanieli. We've heard that request that only the Itaukei are to vote, the Sunday ban to be reinstituted, and courts to be adjudicated by the judge only, and not to have lawyers. These are the first time that we've heard these particular submissions, but we promise that they are on record. They will be discussed, and their merits will be taken into consideration. Vinaka.

Mr. Kohli: Just out of curiosity, were you consulted, like we are consulting now, were you consulted about 2013 constitution?

Answer: No.

Dr. Fatiaki: Thank you very much. There are only two other issues that I would like to bring, because it has not come from the floor of the

House, and because it has been brought up by other areas, and I want to be sure that it is reflected, your opinion is reflected. One is the appointment of the President. Turaga Presitedi used to be appointed by the GCC in the 1997 constitution. In the 2013 constitution, the appointment is by the Prime Minister, and the Leader of the Opposition in Parliament. I would like to know what you think about that, and we may put it to a vote as to how you want the President to be appointed. Thank you very much. I would like the Prime Minister to be appointed by the GCC. Thank you very much.

Mr. Moce: Ladies and Gentleman if we could have a show of hands if you want the appointment of the President be done by the GCC.

Dr. Fatiaki: Last issue I would like to talk about is the issue of voting methods. We talked about the constituencies, and we've taken that on board. We want multiple constituencies with people representing their own provinces. We recognize that, which is different to the current system where there's only one constituency.

The second thing is the issue of the voting method. Essentially, there are three types that you have been experiencing. One is the current one in the 2013 constitution, where you have a card, lots of numbers, no name, no photo, no party, and you are meant to tick one, cross one.

The old system had two types. One was where you had the name, the photo, the party, and the square box. And if you had one, two, three, four, whoever you want, you tick one box only, whichever one. That's called first-past-the-post. The other system that we have used in the past is similar to this. You have the name, the person's photo, the party, and a box, and you have it, say, for four people who are competing, but you have to number. Number one, number two, and like that, according to your preference. And the one who wins would be on the basis of preferences. I would like to know how you want the voting system to be.

Mr. Moce: Can I have a show of hands as to which voting system you would want.

Tui Bua: We are so happy that you are here with us today, the yasana Bua acknowledges your presence this morning. This is now the first time that the government has come down to the people and has given opportunity that is now brought to the people to raise their

concerns and their suggestions and proposals and recommendations to amend the 2013 Constitution, as in the past this has not been something that the people have been given to express their proposals on the amendments to the 2013 Constitution. My first proposal is on the Bill of Rights and the Village By-laws. This was something that was raised to the Ministry of iTaukei Affairs, but so far nothing has been a result of the Village By-laws being implemented in the villages.

And the villages right now are facing a lot of challenges with the way villages are being governed, because the Bill of Rights is contradicting the customary laws and customary values that used to dictate and used to guide the behavior and governance in the villages. So moral values have declined as well as general values that is supposed to be instilled in the villages because of the Bill of Rights have given rights to the people to follow whatever they feel in our villages. So, the leaders of the villages and the tribes and the clans are now facing challenges in terms of leadership in governing the iTaukei village.

And these challenges need to be addressed by the implementation of the Village By-laws. It is envisaged that with these by-laws it will assist government in enforcing the law of the nation without Village By-laws and with the Bill of Rights in place. The challenges of things that are done not according to the law will be a challenge that will be faced by government because at the village level this has not been addressed.

Number two is the preamble to the constitution which I propose to include the history of the deed of cession and the history of Fiji being ceded to Great Britain. As you are aware of how the chiefs of Fiji ceded Fiji to Great Britain and the long process that it took about two to three months. They were deliberating on the decision and they went as far as to meet and decide which shows the difficulty faced by the chiefs at the time to cede Fiji with its land and its minerals to Great Britain.

So, it was a difficult decision, not an easy decision for them to make considering the amount of time they took to deliberate and decide to cede Fiji to Great Britain. And because of their goodwill, because of their aspirations in protecting the people of Fiji and in good faith they decided to cede the country, not only the country but its resources and its people and its minerals to the nation of Great Britain. And I propose that this story be stated clearly in the

constitution so that people who read the constitution and make laws on the people, on the nation to reflect on the story and reflect on the principles and aspirations that were with the chiefs of Fiji at the time in ceding this land to Great Britain.

Number three is on the land and Qoliqoli. This is something that has been discussed on the rights of the land and qoliqoli e that was ceded to Great Britain and upon its return in 1970 this land was returned to government. And if I take the analogy of something that is owned, that you own, that belongs to me or to the people, so it's something that I rightfully have the rights to do with it what I please. For example, if a mobile phone belongs to me, I can do with it whatever I like and if it is damaged or destroyed then only, I will feel the importance of that mobile phone.

The same is with the land. So, if the land belongs to the Taukei people and if it is lost then the Taukei will feel the importance of that land. And what we regard as our own will also be impacted as we have seen that the rights to what we regard as own, that we own, is actually with the government and not with us. So, I propose that these rights come back or return to the people and the customary owners of these resources.

Government is so far economically stable from its development since 1970 and I believe it is time that the office of government now can be developed through taxes that will come from the land and resources owned by the landowners instead of the other way around. Where the landowners now surviving on the goodwill and the royalties of the land that belongs to government. With the 78% poverty rate of the iTaukei as alluded to in the Bureau of Statistics data that was presented a few years ago, this shows that the iTaukei has not fully flourished from the ownership of their land and resources.

The laws that are in place restrict the iTaukei from getting fair share in equity of their land and their resources. So, it is my proposal that these rights of the land, the minerals, the sky, the waters and the ocean to return to the iTaukei. Lastly, on the constitution, because as we have seen the 2013 constitution how it was put into law, it did not give the opportunity for the people to give their ideas and views and proposals on how the constitution should be established. And I am proposing that part of the constitution state that it should be reviewed through the process

that we are following here today. So as part of the constitution to state that it should be reviewed and given to the people for the opportunity for them to review our constitution.

Dr. Fatiaki: Turaga Tui Bua. Thank you very, very much for the submissions. I think many of these have been touched upon by other submittees. I hear very clearly the request that the ownership of the qoliqoli, the mineral resources, the sea floors, the sea beds, the skies, the land be returned from government and state currently held under trust by the Itaukei Land Trust to return that to the customary land owners. I have heard this come through at many other places and I can assure you that that will be very seriously considered because when we write it up we can actually entrench it in.

We have had a request and guidance from the terms of reference from his excellency, the president specifically asking us to do that to see how we can entrench it into the constitution. Because if it's entrenched there than any subsequent legislation afterwards would have to adhere to the fact that the Itaukei own I guess what is rightfully theirs. That aspect of it is there, the introduction and entrenchment in the constitution of customary law, bylaws, customary law inside the village and provincial governance.

Again, it's an area that has been brought up again. The request that people have the ability to govern themselves in a way and manner that best suits them and where it conflicts with issues like the Bill of Rights and other areas there. These are areas that we have to obviously look at very carefully to see how we can incorporate it. But the point of the request is recognized and I can promise you that that will certainly be incorporated into our discussions.

The area of the preamble to the deed of session, the preamble sorry, the inclusion of the deed of session. Let me just say in summary that other places have asked us to throw out the 2013 constitution, something that we can't legally do. But as part of this process, they have suggested that we replace it with the 1997 constitution. I bring that up only because your request for inclusion of the history of the deed of session signing down to 1970, the independence, that is all in the preamble of the 1997 constitution. And not only is it there but in the next part which is what they call the compact and understanding that this is what the ITaukei did, this is what the regions did in the deed of session,

and that they gave their land, etc., etc., this is all there including the history of the deed of session. And because it's been asked for us to use that, there is a very real possibility that when we consider rewriting those relevant chapters, that requests such as yours to include that history will be able to be done. Thank you. I think the recognition again of the issues of poverty, your need for self-determination in terms of being able to utilize your land and mineral resources, again, these are requests that have come up from the Vanua and it will not be lost on your commissioners. Those are my general comments. I also very finally want to thank you, sir, for raising the matter of the amenability of the 2013 constitution. You raised, sir, a concern that many have been raising, that there is a lawful way and an unlawful way.

Ms. Nailatikau: Thank you. If I may add to my colleagues remarks I would to most important thing to raise about recognizing deed of session in the preamble. It was hundreds of years ago, but in 1874 it was a very heavy decision that they had to make our four bears to give a our country to great Britain. But what we hearing that many people recognizing our history. And making sure that as we moving forward so, I just want to thank you for raising that. I also would like to thank you for raising the issue on amenability in the constitution you raise a question that many people have been raising. There is lawful way and there is an unlawful way. And many people have lived through the unlawful way and are deciding to seek the lawful way. And if there are opportunities to make sure that a constitution in the course of time, in 20 or 30 years, as you said, sir, can be amended to fit the times, our people are changing, evolving and growing, this beautiful province is also evolving, that there be ways to do so lawfully. I just wanted to reiterate that we hear and accept and appreciate that, and it's reflected as well in many of the submissions that we have been receiving. Thank you.

Nitya Narayan: Thank you very much. I would like to take this time to thank you all, especially the team and the government of the day as well, for giving us the opportunity to join in this session. There are a few things which I have in my mind and which I would like it to be constituted. My name is Nitya Narayan, Head of the School Board District. Number one is the legal custodian of the children. I am bringing this up because there is one major issue which is affecting the education throughout Fiji. It's the legal custodian of children. As soon as there is a divorce case or a separation case, the kids are left with the grandparents. So, what actually happens

in those cases is that parents don't take the full responsibility of the child if they are separated. So the government should give the kids that opportunity that they should either be with the parent, or either with the mother or the father, not with the grandparents. Because what further happens upon that is reflected in school classrooms. `I don't say that grandparents may not be able to commit that much towards the children, but with their love they will not be able to train them in the way which is needed or best suited for them.

The next one is our constitution should also speak on the rights of all workers, never mind a small business or a big business, whether it is a construction company or civil service. Every worker should get an entitlement of insurance, health insurance, medical insurance, or in case if the worker is hurt or injured at the workplace, he should and must until his retirement receives at least 75% of his salary or wages, so that he can continue his normal life even though on the wheelchair.

Next one which I have in my mind is our constitution should also look into the compliance of issuing license to, starting from a canteen to retail shops or supermarkets, those who intend to run business must be able to provide a receipt at all times, irrespective if it is a canteen or a hypermarket or supermarket. Actually, I don't know what is the law behind at the moment, but people are being looped at the ground now. If anybody starts from Seaqaqa, all the shops nearby road will never issue a receipt.

If a child goes to buy at a particular shop, will never know how much has he paid for that particular item. The item which consumer council comes and checks which is listed on the shop is not always considered as the price. And the last one is as far as drugs is concerned in Fiji, there should be some very tight action to be taken against who are dealing and taking drugs, because at the moment, maybe many people are not taking this very seriously, but we can finish, maybe in another 20 to 30 years, what we will see is that there may be one Mataqali is missing, entire Mataqali, or maybe one village is missing another 60 years' time.

By the way, the drugs are taken by people, brought up and used. And with this, the constitution should also clearly state that there should not be any restriction by any team set up by the government to take instant drug test at work, in towns or

wherever. And anybody found using drugs, taking drugs, must be dealt severely, so that we can have a very brighter and safer future for Fiji, for all Fijians. And we can also attract others from other nations to visit us, safely, feeling safe, free. Thank you very much. Ladies and gentlemen, I only had few things. I actually do not know what but those are the four things which I wanted to highlight. Number one, the legal custodian of the children, that is really affecting the education of the children. Child must be either with the mother or the father upon separation, not with the grandparents. And that should be looked by the entire team, social welfare or whosoever is responsible, all workers insurance, business compliance plus drugs.

Mr. Kohli: Thank you Mr. Narayan. You must understand that constitution cannot provide for everything in writing, otherwise you will have all the laws of Fiji in one constitution. Children's right, you are quite right, it is in the constitution, provides for the children's right. As far as who looks after the child upon separation by the parents, is determined by court in consultation with the welfare office's report. Basically, they look at the interest of the child as paramount. They don't look at the interest of the mother, father, brother, sister or grandfather. If it is in the interest of the child that it should be looked after by a stranger or welfare officer, the court has a right to give it to the welfare officer or to a stranger. What I'm trying to say is the interest of the child is paramount. That's the first and foremost consideration. As far as the, we're talking about health insurance, we cannot cover that in the constitution. As far as compliance are concerned, these licenses, there are laws in place.

The, I think, comes under the rural local authority, the health authority, who issue a license, and enforcement is upon them. Finally, when you're talking about drugs, I think this government has taken it very, very seriously about the enforcement. You can be rest assured, you must have been reading the newspapers, the military, the police force, they're combining together because they take this very seriously. And I think there is an expert in this area who deals with the bills. I think narcotics bills is in place and Mr. Cagilaba is here from AG's office, he may be able to explain. Is the narcotics bill in? The discussion about narcotics bill coming in? It is in the parliament, yes. So, it is being taken seriously. It's being addressed not through the constitution, but there is a bill that's coming up. So, thank you very much indeed.

Dr. Fatiaki: Turaga na Tui Bua, Chief of Lomanikoro. We have come to the end of our consultation this afternoon. We would like, on behalf of the Constitutional Review Commissioners present, to thank you most sincerely for our ability to consult with you extensively, to hear your views, and we undertake that they will be taken on board and addressed when we come to collate our report to His Excellency the President. We ask your prayers upon us as we continue with our work. We ask God's blessings upon the people of Bua and Fiji. Vinaka.

Ms. Nailatikau: Vinaka na Turaga Tui Bua and the people of Lomanikoro. We acknowledge your presence this morning. There has been so many views and ideas that we receive this morning from you all and we acknowledge that. We take note and analyses it together with other submissions received from all over Fiji. Vinaka saka Vakalevu.

Tui Bua: I would like to thank you for your services to the people of Bua and Fiji. Thank you for your efforts. Thank you for your support of the Constitution. Thank you for your efforts to the people of Bua and Fiji.

----------End of Session [22-5-2026] ----------

Submission(s) Received

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 22/05/2026

Yaca/Yacamu [illegible]
(Yacani soqosoqo, tikotiko se vuvale)
Bua loma ni koro

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	Na veilintaki vakamatanitu me yavutaki ena veilintaki vakaitakei savasava nona Rai ka me kua ni Dau Rai vaka ~~[illegible]~~ Kina nona ~~yasana~~, veilintaki vakadodonu
WASE 2 LAWA NI DODONU	Me Bokoci na lawa ni Dodonu ni Tamata ya Dua - Dolavi na veikakanakuitaki koronivu - veiku Baleti IRa na nuorana me vakamalumutaki
WASE 3 NA PALIMEDI	Vakalailaitaki na i Soqor vakapolitiki Ka mera veilomani vakalevu e na kena cicivaki na matanitu

WASE 4 NA VEILIUTAKI VAKAMATANITU	Na veiliutaki ni vu Tanitu - Turaga - Lotu Dina - Savasava Nona Rai * Dau veinanumi + " Vakavorogo x Rabailavu Nona Rai
WASE 6 VEIQARAVI VAKAMATANITU	Me vakavmakataki Nodra veiqaravi Kece Sore mai na Veitabana
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	x Vakayagataki Vakamatan nai Yau Bula - Kece Sore ni Noda Vanua * Qoli Qoli Kautaukoni . Me vakalesui Kina Veitiraga . Bale na Vanua
WASE 8 VEIQARAVI VAKADODONU	Kerei Ke rawa ni vakavmakataki Na Kena Dau Dikevi nai Lavo ni matanitu - ena Veivakatoroakataki Kina Veitabana Dnidni
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	Dei Tiko Ga Na Matanitu ena Veiqaravi ena Gauna ni Tiko Leqa.

WASE 10 VEIVAGALALATAKI	
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Ke rawa ni veisautaki eso ka namuni me sa veisau me vinaku kina noda vanua lomani
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO

Au namuni ni na yaca ena kena rawa ni qarari vinaku na veilutaki ni noda matanitu kei kena lutaki vakadodonu ka vakadrukai kina na bula vakapolitia.

Hlorosa Shaka
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Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga.....

Yaca/Yacamu...Orisi Turuki, Narunievu, Bua...
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	- Me lotu vakarisito ga - Me vakatabui na qito ena sigatabu.
WASE 2 LAWA NI DODONU	- Me bokoci na children's right - Vakasukai lesu mai na boseleru vakaturaga - Vakasukai mai na qele, kei nai qoliqoli.
WASE 3 NA PALIMEDI	- Me sa rua ga na party

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 bokoci na lawa tu wase 10
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 25/09/26

Yaca/Yacamu Seruloni Mata
(Yacani soqosoqo, tikotiko se vuvale) KORO: Koroinasolo.

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	
WASE 2 LAWA NI DODONU	* Me vakamalumalumutaki na noda lawa ni dodonu me baleti ira na gone ka vakalesu tale mai. * Valesu ni Bose levu taucoko * Vakasukai na lewa me bta na lawa ni gele na kena lewa kei na goliqoli me lewa ga nai taukei ni gele. * Vakasukai ni scholarship ni itaukei.
WASE 3 NA PALIMEDI	* Ke rawa ni vakasukai nai na vakevale ni veidigidigi.

WASE 4 NA VEILIUTAKI VAKAMATANITU	Ke rawa ni ni 70% mera lewena nai taukei kei na 30% me gai nodra na vasu mere ra lewena na vale ni Bose lawa.
WASE 6 VEIQARAVI VAKAMATANITU	* Me vakavinaka taki na veiqaravi ni matanitu. * Dikevi na veiqaravi me baleta eso na kena lawa tu.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	
WASE 8 VEIQARAVI VAKADODONU	
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	

WASE 10 VEIVAGALALATAKI	Kerei me Boko na wase 10 me da tautauvata kece ena rukuni lawa ni matanitu ko Viti.
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO

* Ke rawa ni dua na mata ni tabagone ena loma ni Palimedi
* Ke rawa ni laveti na royalty lau soli vei ira na taukeinikau.
* Ke rawa ni vakasukai mai nai Votavota ena lewe ni mataqali ka bokoci na kena soli vakatautauvata
* Viti me Christian State.

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Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 20/05/2026

Yaca/Yacamu Aisea Rabitukoli Bua Loma ni Koro
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	Kerei ke rawa nida vakadeitakiga na kai viti Taukei ~~[illegible]~~ kame ka kena nida Fidian
WASE 2 LAWA NI DODONU	*Kerei ke rawa ni Bokoci laivi na lawa ni Dodonu ni Tatmata yadua *Mera kana kuita taki tale na gone ena vuku ni sa nitevu ena nodra talai dredre. *Bose Levu vakaturaga me vaka sukai tale mai. *Na lewa nii gele goligoli yaubula me suka lesu mai vei keda nai taukei na kena lewa.
WASE 3 NA PALIMEDI	*Me 2 ga na pati ena gauna ni veidigidigi Me digitaki ga vaka yasana na nodamata kina palimedi

WASE 4 NA VEILIUTAKI VAKAMATANITU	Kerei ke rawa ni 70% nai tankei 30% vei mata tamata mera lewe ni Bose Lawa.
WASE 6 VEIQARAVI VAKAMATANITU	Kerei me vakavinakataki na veiqaravi ni Matanitu
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	Me vakayagataki vaka matau na yau ni Matanitu. Me laurai tale na Tax
WASE 8 VEIQARAVI VAKADODONU	Kerei me vakankauwataki na kena dau dikevi nai Lavo ni Matanitu. e dau vagolei kina vei vakatorocake taki
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	Dei tikoga na Matai vatu ena kena dau qaravi na gauna ni Tikolega.

WASE 10 VEIVAGALALATAKI	Ke dua e vuaviri taka na Matanitu mesa vauci koya na lawa mera kakua nira vosoti
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Kerei mesa veisautaki vaka dua na yavu ni vakavulewa. Me vaka bibi taki na veika baleti keda nai Taukei
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	Kerei ke rawa ni wali ga e na koro eso na lega ka dau yaco e nakoro

VEIKA TALE ESO

Nai yavu ni vakavulewa me vakadewataki ga ena vosa vakaviti

Vaka vinavinaka kina Matanitu ena kena bau kaumai me keimami bau rogoci na neimami vakatutu. ena yavu ni vakavulewa.

Kerei ke rawa ni kau leso tale mai na seneti

Rabitakoli 20/05/2026.

Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 23/05/26

Yaca/Yacamu JOSAIA TUNAOSARA VONOKULA; BUA
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	-ME TOLU GA NA PARTY ENA GAUNA NI VEIDIGIDIGI *ME YAKASUKARI KINA I TAUKEI NA VEIKA BALETI IRA TAUCOKO.
WASE 2 LAWA NI DODONU	-NA CAVA E SEGA KINA NA FATHER'S RIGHT -ME DIKEVI TALE NA CHILDREN'S RIGHT; BALETA ESO E COQATA KA BOLEI KINA NA YAVU NI BULA VAKA I TAUKEI KEI NA YAKABAUTA VAKA LOTU.
WASE 3 NA PALIMEDI	-

WASE 4 NA VEILIUTAKI VAKAMATANITU	-ME VAKASUKARI TALE MAI NAI WALE- WALE NI VEIDIGIDIGI E LIU. +COMMUNAL+
WASE 6 VEIQARAVI VAKAMATANITU	
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI - FIRCA	
WASE 8 VEIQARAVI VAKADODONU A.G.	
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA S.I.O.E	

WASE 10 VEIVAGALALATAKI EMMUNITY	- Me Sa BOKOCI Mai na YAVU ni VAKAVULEWA. - NI DUA GA SA CAKAVA NA CALA; ME VEILEWAITAKI - ME KUA NI SUSUGI E VITI NA CAKACAKA BUTOBUTO
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO

- ME SE VAKADODONUTAKI MADA NA KENA VAKASUKARI TALE NA VANUA KO VITI KI VEI IRA ERA A SOLIA ME DAU KI PERETANIA.
- ME VOLAI GA ENA VOSA VAKA VITI NA YAVU NI VAKAVULEWA; ME QAI LAVETAKI KINA VEI VOSA TALE ESO.
- ME DUA VEI IRA NA DIKEVA NA YAVU NI VAKAVULEWA NA BOSE LEVU VAKATURAGA.
- NA VEIVAKARARAMATAKI OQO; ME A TABAKI ME RAWA NI KEIMAMI WILIKA QAI VAKALEWENI NA VEI WASEWASE.
- E DUIDUI NA BULA NI TU VAKACAKACAKA KEI NA TIKO E NAKORO.

ENA RAIRAI SAU LEVU BEKA; ERA DAU TUKUNA NA QASE, NA KA VINAKA DAU DREDRE.

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Saini (tikini ni siga)

23/05/26.

Tavulomo

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 20/05/26

Yaca/Yacamu Vilive Vunnasova.
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	- LESU TALE KI NA - LEWE NI KAWA I TAUKEI
WASE 2 LAWA NI DODONU	- VEISAU NA DODONU SUKA lesu na i yau ni vanua kei Qoli - LESU kina Bose levu vaka turaga.
WASE 3 NA PALIMEDI	- lesu tale mai na vidigidigi sa ofi - mera kawa i taukei kece mera lewa ni Palimedi

WASE 4 NA VEILIUTAKI VAKAMATANITU	
WASE 6 VEIQARAVI VAKAMATANITU	
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	
WASE 8 VEIQARAVI VAKADODONU	Taskowa me tiko
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	Dei Tiko ga

WASE 10 VEIVAGALALATAKI	Me Boco lavi
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Me toso Sobu na pasede mai na palimedi Bau lavi na yavu ni vakavulewa mai na 2013
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO

Vulici ni vosa vaka itaukei yavu ni vakavulewa ni 2013 me Bokoci

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Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 20.5.2026

Yaca/Yacamu Nagadoa Village, Dama, Bua
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	- Vakalesui tale mai na Fijian - Vakadeitaki na Lotu Vakarisito
WASE 2 LAWA NI DODONU	- Vakamalumalumutaki na nodra dodonu na gone - Soga ni vakadonui na vakawati - Yalewa - Yalewa.
WASE 3 NA PALIMEDI	- Veicurumaki na lewe ni Palimedi - Vakasukai tale mai nai walewale ni veidigidigi makawa.

WASE 4 NA VEILIUTAKI VAKAMATANITU	
WASE 6 VEIQARAVI VAKAMATANITU	Bokoci na FICAC
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	Kua ni saumi vaka- cavacava na Dauteite
WASE 8 VEIQARAVI VAKADODONU	Dodonu me tiko na kena yadravi na vakadodonu ni tuvaluva.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	Duavata na kena yadravi na nodu vanua vei ira na Mataivalu.

WASE 10 VEIVAGALALATAKI	Me boko laivi na wase 10
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO

Me vakatabakidua na vakavulici ni vosa Vakaviti vei ira na gone

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Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 20/5/2026

Yaca/Yacamu Namwal-Koro
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	Na yaca na Fijian mera ~~Cau~~ ra cavuti ga vei ira na Tauke Dimai Me Christian ~~ga~~ State ga ~~of~~ Viti
WASE 2 LAWA NI DODONU	Me kauteni na Lawa ni Dodonu - Human Rights' Sega ni Duavata na vakawati vakatagane Na Tauke ni Yaubula me suka kina kena i Tauke Qoleke Qoligoli
WASE 3 NA PALIMEDI	① Me lesu mai nai valewale ni veili ② neda vakayagataki Veidigidigi

WASE 4 NA VEILIUTAKI VAKAMATANITU	
WASE 6 VEIQARAVI VAKAMATANITU	me veisantaki nai valaurau ni veidigitaki.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	me kena ni sauma valaucavacava na dau Teiter
WASE 8 VEIQARAVI VAKADODONU	me vakavinakataki na Tabana ni veiqaravi 90.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	me vakaukaucataki na kena veiqaravi.

WASE 10 VEIVAGALALATAKI	me vakatautauvaki kece ga kina lewe ni Vanua na Lawa.
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	me tosoi sobu na %tage ni wilwili ene kena Jawa ni veisautaki na Yavu ni Vakavulewa ~~me boko~~
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO

1. me boko laivi na ~~Constitu~~ Yavu ni Vakavulewa ni 2013
2. me vakavulici mai Tovo kei na Voga vakaviti ena ver Koro ni Vuli kece e Viti
3. me suka lesu tale na Qele kei mai Qoliqoli ki vei keda mai Tankei
4. me vakasukai lesu na veivuke ni Matamtu (50%) kaisa boko ena 2013 Yavu ni Vakavulevu me vakasukai lesu tale kina i Tankem.

[signature] 20/5/26

Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 20/5/26.

Yaca/Yacamu DAMA, KORO.
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	- me vakalesni tale mai na noda dodonu na kawa itaukei - me vakalesni mai me kilai ni keimami kaiviti.
WASE 2 LAWA NI DODONU	- me vakamalumalumataki na lawa ni nodra dodonu na gone - me boko laivi na dodonu ni vakowati vata yalewa/yalewa. tagane/tagane - - me vakalesni na dodonu balet ira taukei nigele.
WASE 3 NA PALIMEDI	vakalesni tale mai yalewa ni veidigidigi efia (mata),

WASE 4 NA VEILIUTAKI VAKAMATANITU	
WASE 6 VEIQARAVI VAKAMATANITU	
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	- me sa kua ni sahmi vakacavacava nai tankei
WASE 8 VEIQARAVI VAKADODONU	
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	- to me vakaleshi tele na tawa ogo.

WASE 10 VEIVAGALALATAKI	- me boko laisi na lawa ni veivakagalalataki
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	- me tosoi sobu na pasede ni kena sagai me veisautaki na yavu ni vakavulewa.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO

20/5/2026
.....
Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga... 20/05/26

Yaca/Yacamu... DRITI VILLAGE
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	1) ME CHRISTIAN STATE 2) VEILIUTAKI ME I TAUKEI 3) SUKA MAI NA BOSE VAKATURAGA MEDIKEVA IVA LAWA VAKAITUTU TAKI 4) ME VUNILAU NA I TAUKEI
WASE 2 LAWA NI DODONU	1) VAKAMALUMALUMU TAKI NA DODONU NI GONE, MATAMA 2) KUA NA VAKAWATI VAKATAGANE→TAGANE 3) BOKO NA DODONU NI KACIVI NI TAMATA KECE E VITI ME FIJIAN 4)
WASE 3 NA PALIMEDI	1) VEILIUTAKI E NA PALIMEDI ME I TAUKEI 2) 50% NA LEWE NI PALIMEDI ME I TAUKEI 3)

WASE 4 NA VEILIUTAKI VAKAMATANITU	1) ME LIULIU NI MATANITU ME I TAUKEI 2) ME LESU MAI NA VEILIUTAKI NI MATANITU KINA DEKEGATEDI
WASE 6 VEIQARAVI VAKAMATANITU	
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	1) YAU BULA ME SUKA KINA I TAUKE. • VAKATULEWA • MAROROI
WASE 8 VEIQARAVI VAKADODONU	1) ME DAUCI VAKALAUTA O IRA E RA SEGA NI SOLIA NODRA RIPOTE NI CAVA NA YAKAKI NI CAKACAKA.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	1) DODONU ME VAKAYACORI NA VEIQARAVI OQO 2) SOLI VAKATAUCOKO KINA MATANITU.

WASE 10 VEIVAGALALATAKI	1) ME BOKO E NA LAVA NA VEIVAGALALATAKI KOYA E CALA ME TOTOGI.
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	1) ME VAKALAILAITAKI NA PASEDE NI VEISAUTAKI NI YAVU NI VAKAVULEWA.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO

1) VAKADEWATAKI VAKAVITI NA VEIKA KECE ME VAKA:
   - VULI
   - CAKACAKA
   - BOSE
2) ME SUKA NA VAKATULEWA NI VANUA, MATANITU KINA BOSE VAKATURAGA.
3) ME BOKO NA YAVU NI VAVULEWA E NA 2013 KA BULI LAVA VOU.

*.....Dakū.....
Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 20/05/2026

Yaca/Yacamu Nawaca Koro
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	* Valcalesui tale mai na noda dodonu na kawa i taukei * Valcalesui tale mai na Bose levu vakaturaga.
WASE 2 LAWA NI DODONU	* Sega ni valcadonuya me rau vakamautaki na tagane kina tagane, Yalewa kei na Yalewa. * Valcamalumalumutaki na nodra dodonu na gone * Valcalesui mai na nodrai Yau na kawa i taukei
WASE 3 NA PALIMEDI	* Valcalesui tale mai nai walewale ni veidigidigi malcawa (1970) * Mera sa lewena kecega na palimedi na kawa i taukei

WASE 4 NA VEILIUTAKI VAKAMATANITU	
WASE 6 VEIQARAVI VAKAMATANITU	* Boko na FICAC
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	* Kua ni saumi vakaicavacava ~~ira~~ o ira na dau teitei
WASE 8 VEIQARAVI VAKADODONU	
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	

WASE 10 VEIVAGALALATAKI	* Boko na lewa ni kena tauri valcatawa dodonu na matanitu
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO

* Boko laivi na yavu ni vakavulewa 2013
- Valcaulcauwataki na kena vulici na noda vosa na kawa i taukei ena veikoroni vuli / veikoro koro i taukei me baleta na noda i yaubula.

.....
Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga FRI 22 MAY.

Yaca/Yacamu TILIVA VILLAGE, BUA.
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	ME TALANOATAKI NA KENA SOLI KO VITI KI VUA NA RANADI.
WASE 1 NA MATANITU	NA MATANITU ME VAKARORO-TO ENA LEWA NI BOSE LEVU VAKATURAGA. KAU LESU MAI NA LEWE NI SENATE.
WASE 2 LAWA NI DODONU	KA KITANI NA DODONU NI TAMATA VADUA, DODONU NI MARAMA KEI NA DODONU NODRA NA GONE.
WASE 3 NA PALIMEDI	MERA LEWE NI PALIMEDI GA NAI TAUKEI.

WASE 4 NA VEILIUTAKI VAKAMATANITU	MERA VEILIUTAKI GA NAI TAUKEI
WASE 6 VEIQARAVI VAKAMATANITU	ME SOLI TALEGA NA GAGALA VEIIRA NA VEI-TABANA VAKAMATANITU VEI-IRA NA VEIQARAVI ENA TABANA E RA NA VAKATULEWA NI NODRA DUI TABANA.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	NA YAU BULA KECE ME SOLI NA KENA VAKAYAGATAKI ME RA LEWA GA NAI TAUKEI.
WASE 8 VEIQARAVI VAKADODONU	ME KAU LAIVI ENA MATAVEILEWI NA KAUKAUWA NI NODRA VAKAITAVI NA DAU NI LAWA ENA KENA VALATAKI ~~E~~ GO NA NODRA CALA NA BEITAKI,
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	

WASE 10 VEIVAGALALATAKI	
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	MEDA BOKOCI NA YAVU NI VAKAVULEWA 2013
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO

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Saini (tikini ni siga)

Nasarawaqa Village Hall

Attendance Sheet(s)

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
1	SEMI YAURAKI	59	8419888	NASAROWAQA ~~BULA~~	LEKUTU	TURAGA		[signature]
2	[illegible]	[illegible]		NASAROWAQA	LEKUTU	TURAGA		[signature]
3	JEKOPE NAWAVU	66	8405073	NASAROWAQA	LEKUTU	TURAGA		[signature]
4	SAKIUSA RAMAVO	74	2102842	NASAROWAQA	LEKUTU	TURAGA		[signature]
5	OVINI BALEINAMAMA	63	9222186	VOTUA	LEKUTU	M		[signature]
6	TENI M. RAIOVA	62	8370708 ~~870~~	VOTUA.	LEKUTU	M.		[signature]
7	LUKE. ROKOKESI	75		VOTUA.	LEKUTU	M		[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
8	ORISI SAWADALI	56	8602875	VOTUA VILLAGE	LEKUTU	TURAGA	IT	[signature]
9	SAKEO MATAI	65	2083872	VOTUA LEKUTU	LEKUTU	TURAGA	IT	[signature]
10	SIMIONE ICOLI	63	2791562	VOTUA, Lekutu	LEKUTU	Turaga	IT	[signature]
11	VILISI. TURAGANIKELI	44	9528251	NASARONAQA, VILL.	✓	MARAMA	IT.	[signature]
12	KALISI TUVUKI.	53	2553458	NASARONAQA VILL.	✓	MARAMA	IT.	[signature]
13	GELITA LEBA	69	2106164	NASARONAQA VILL	✓	MARAMA	IT.	[signature]
14	ADRIM BULISOLEVU	55	9086990	✓ /	/	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: 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
15	PAULA TAKAMAI	37	9539914	NASAROWAGA Vill	LEKUTU	TURAGA	IT	[signature]
16.	Sainimili. Vatukinikini	35	9526314	//	//	Marama	//	[signature]
17	Losavati Dikoula	34	9657020	//	//	Marama	//	[signature]
18	Thise Karana	48	9598255	//	//	Marama.	//	[signature]
19.	Sepesa. Ratabakar	48	9288736	//	//	Turaga	//	[signature]
20	RT ELENAVA	47	297246	✓	✓	✓		[signature]
	SAYASI	40						[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 /MARAM A)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
22	MAIKELI NAKAGA	47	9092581	NASAROWAGA	LEKUTU	F	IT	[signature]
23	APISALOME TUVUDI	53	9189572	NASAROWAGA	✓	F		[signature]
24	Jim Vola	76	8657784	Votua	✓	M	IT	[signature]
25	[illegible] VUSONIEMU	56			—			[signature]
26	INIA - VIVINI	63	294 63	VOTUA	✓			[signature]
27	Ovini Bafon	67	9546456	Nasarowaga	✓	M	IT	[signature]
28.	SITERI BATILADI	50	9516944	Nasarowaga	Lekutu	F		SBatiladi

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nasarawaqa Bua

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
29.	Emoni NATEQE	40	8737036	NASAROWAQA	LEKUTU	[illegible]		[illegible]
	Marica Luba	49	2107493	✓	✓	F		[illegible]
	Lanieta Tunisoru	49	2191765	Nasarowaqa	Lekutu	F		Lanieta
	Selita Leba	70		✓	Lekutu	F		Selita
	Teyita Raiova	63	12/4/62	Nasarowaqa	Lekutu			[illegible]

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

Transcript

Nasarawaqa Village
Date:22-5-2026

Mr. Moce: The Turaga na Burenitu, the Gone Turaga na Tui Lekutu, ladies and gentlemen. It is an honor to be with you all this morning. We sincerely thank you for opening your doors and welcoming us so that we may be here today to hear your submissions and your views on the 2013 Constitution. Before we proceed, I would like to inform every one of the procedures for this morning's session. If you wish to make a submission, please raise your hand, state your name, and indicate where you are from before sharing your views. There is a recording machine here that will capture everything that is said during this session to ensure that all submissions are accurately documented. That is all I wish to say regarding the housekeeping arrangements for this morning. Thank you.

Dr. Fatiaki: Good morning, the chiefs of Nasarawaqa village in Bua. Gentlemen, on behalf of the Constitutional Review Commission, I would like to extend our sincere thanks for your acceptance of us in your village this afternoon. I would also like to welcome you all to this consultation of the Constitutional Review Commission.My name is John Charles Fatiaki. I'm a doctor in Suva, and I come from the village of Motusa in Rotuma. On my left is Merewalesi Nailatikau. She's from Yale in Kadavu and a media specialist. And on my right is Mr. Ami Kohli. He's from Labasa and a lawyer.

We have been appointed by His Excellency the President to review the 2013 Constitution, which is the supreme law of the land. We are aware that the 2013 Constitution did not follow the normal processes by which a constitution is made. This is why we are here today. Because it was not taken to the people to seek their consultation, it did not go through the parliamentary process, His Excellency has requested that we, the Constitutional Review Commission, go to all parts of Fiji to seek from the people their opinion about what to do in terms of what they can add, what they can keep, what they can remove, or what they can change in the 2013 Constitution. The President has requested that we, the Constitutional Review Commission, go to all parts of Fiji to seek from the people their opinion about what to do in terms of what they can add, what they can keep, what they can remove. and the terms of reference given to us by the Turaga President.

We started our consultations throughout the month of April. There are six commissioners in total. And our first submission came from the Bose Levu Vakaturaga. We also received many submissions from government ministries, from other bodies, church groups, and individuals throughout all of April. We then split up into two teams to go out to the Maritime Islands. We've done all of Lomaiviti, all of Lau, Beqa, Ovalau, Kadavu. We were in Yaroi, in Savusavu three days ago. We've done Daria Village and the Nabouwalu Provincial Office yesterday. We've also been to the Maritime Islands.

We have come from the village of Lomanikoro, where we were with the Tui Bua, and we will continue in Vanua Levu for the next week and a half. We have come from the village of Lungikoro, where we were with the Tui Mbua, and we will continue in Vanou Levu for the next week and a half. We will then travel to Vitilevu, we will go for about 5 weeks throughout the whole country and then we will end up in Rotuma on the 1st to the 3rd of July.

We will then gather in July, August in Suva to put together all the submissions that we have received from the people of Fiji and change, keep, remove, or add to the 2013 constitution as per the submissions that we receive. We will then prepare a report for His Excellency the President and we will hand it over on the 31st of August this year. Our job as commissioners will end there, it will then be upon the government of Fiji His Excellency the President and the Parliament of Fiji to decide whether they will implement a new constitution and if so they will bring it to the people to vote upon.

Before I start the consultation proper, I'd like to just point out that the six commissioners are completely independent of government. We have not been given any instructions about what to write into this constitution. The constitution says we, the people of Fiji, give to ourselves this constitution to govern us and for us to be ruled under and therefore it is so important for us to spread out to all of Fiji and get from you your widespread consultations, your opinions, your suggestions as to what we do with the 2013 constitution.

Tevita Raiova: My Name is Tevita Raiova. As the chairman of the resource owner in Vanualevu, what I'm saying is that if we change the constitution or if we amend the constitution, if we never amend

the act, nothing will benefit from all the landowners in Fiji. Thank you.

So the most important of my submission today, that if we change the constitution to align with the act, to amend the act to align with the constitution. We have got almost four constitution rights today, but the act which has been drawn from 1965, 40s, up to 70s, they never amend the act. Until today we see that resource owner, resource rich, cash poor, until today, over 50 years from independent, we still, the province of Bua , still under poverty.

So, my submission, if we want to change the constitution, together we amend with the act. So if we never change, if we never amend the act, this constitution or the review of the constitution will never benefit the landowner. Thank you very much.

Dr. Fatiaki: Vinaka Tevita. Tevita, the process by which we have been given by the Supreme Court is for us to prepare a report. This report, if government chooses to make it the law, says that it will be a bill for the amendment of this constitution, 2013. I haven't written anything further than that because we haven't written it, but that's how it will start. It will be a bill for a law to amend the constitution, the 2013 constitution. It may say many things. It may say, for instance, that we will call it now the 2026 constitution. I don't know. But it is a bill to amend the act. I sense you allude in respect of the act to aspects of the governance of land and mineral resources and qoliqoli and other aspects. That will come in the constitution. I will address it now because you've brought it early in the piece.

Many places have asked us about this. And because the constitution is the supreme law of the land, what we are hearing is people are asking us to entrench into the constitution, to write it into the constitution, the ownership of the qoliqoli, the lands, the minerals, the river beds, to all be returned to the customary owners. Right now it belongs to the state. At session, after it came independence, it was given to the state and the government. People have asked us to return that. And that's what I hear you mentioning. But the bill to amend the act will be specifically a bill for the amendment of this 2013 constitution to be whatever they're going to call it after that. So that is what our report will say. And if that is taken and passed in parliament, then it will become the supreme law.

Ovini Baleinamau: My name is Ovini Baleinamau, Burenitu, Bua. Our proposal is to remove the 2013 constitution. This had come in the meeting of the vanua Burenitu and they agreed for the removal of the 2013 constitution. This is from the 8 villages in the Tikiana Lekutu.

I have another is whether if the new constitution is being drafted, whether it will come back to the people for their voices to be heard about the new constitution before it is made permanent.

Mr. Kohli: Thank you for your question. You must have realized that 2013 constitution, if I may ask you, were you consulted on that?

Ovini Baleinamau: No.

Mr. Kohli: No. That is the very reason why the Honorable President has appointed us, to hear you out. Not only before making it, there will be people coming after as well.vLet me explain the process. After we have heard you, heard all over Fiji, with the chair and fellow commissioners and other commissioners who are there, Mr. Valenitabua, who is the chair, we will then sit down and deliberate and say what we have heard, what is the request of the people, how it has come across. After that, we will hand it to the government. The government will then have a bill to amend the constitution. When they do that, there will be another consultation from another team. They will come and discuss about those bills, what you want to say, whether you agree with that, you want to change that, so you have two chances. So to answer to your question, yes, you will be consulted.

Jimi Vola: My name is Jimi Vola I'm from Lekutu Bua.Thank you, the CRC, for coming in today. One of the questions that we would like to ask is on the status of the 1997 constitution.So what is the status of the 1997 constitution? Whether it is still being applied or whether the 2018 constitution is the one that we have been following? So the question is on the 1997 constitution as to the status.

Mr. Kohli: Thank you for your question. You will see when they try to amend the 2013 constitution in the parliament, they failed by one vote. So they went down to the Supreme Court and asked for their advice. How can we change the 2013 constitution? How can we amend it? So when it went to the Supreme Court, the Supreme Court, one of the questions that was asked was whether the 1997 constitution was still effective. And the court said, no, it is not,

because if it is, then all the people appointed, including the judges under 2013, cannot function.So they said, no, the 2017 constitution is not. 2013 is still effective. Then they said, people were not happy with the way it was brought in, so they sent us across to go and take consultation how we can change it. So now, when we try to add ultra-correct to amend the constitution, that does not mean to say we cannot go back and take things from 1997 constitution. That is open to us. We can take some things, we can take everything from the 1997 constitution. I hope this answers your question.

Jekope Nawavu: My name is Jekope Nawavu, I'm from Nasarawaqa. We thank the government for coming down to us and consult about the constitution. In the past, we were not given the opportunity to do so. So we thank the Commission, as well as His Excellency the President, for this opportunity.

Dr. Fatiaki: Ladies and gentlemen, thank you, Simi, for bringing up the issue of the 1997 constitution as indicated by our fellow Commissioner. This has been brought up to us before. Some people have asked us, you threw out the 2013 constitution. What do you have? What's our constitution? And 1997 has been proposed by you. What I would like to do is to get an idea from the people of the village of Nasarawaqa and by a show of hands, as to who would like to support that. Because that would make our work a lot easier, if we know that if we were to take the 1997 constitution and we could apply most of it into the amended constitution.

Mr. Moce: Can we have a show of hands if you support to remove the 2013 constitution and bring back the 1997 constitution.
Anyone disagrees. Thank you.

Ovini Baleinamau: My question is whether this exercise will be completed in the next general election an if the elections result in change in government, what will happen to this exercise.

Dr. Fatiaki: Vinaka Ovini. I think the simple answer is the government has indicated that they want this report by the 31st of August. That gives them almost six months in which to go through the process of parliament. I don't want to preempt what they're going to do, because I don't know. But if they were wanting to do it, they have standing orders that they can apply that allows them to fast track it. First reading, second reading, third reading, within one week. And then they would need to take it, as my commission has

indicated, back to the people for a referendum. That requires one vote only. Yes, no.

If the answer is yes, then the next elections will be held under the new constitution. If it is not passed, then the next year's elections will be handled under the 2013 constitution. And if that is the case, then it will be upon the next government to decide what they will do with the amendment that we bring out.

Ovini Baleinamau: When the government change in 202,Mr, Rabuka says that the first thig he will do remove constitution. Now we are close to the end of the term of government, then we are having these consultations being placed, so questioning as to the reasons why we are having it now. But the district of Lekutu and the Yavusa Burenitu have met and have agreed to support the removal of the 2018 constitution. Vinaka, thank you.

Dr. Fatiaki: I think that is very clear and because I took a vote of hands, it means that when we remove, obviously we have to replace. So the answer is the people of Dekutu are asking us to remove the 2013 constitution and replace with the 1997 constitution. I must point out one aspect of it that maybe I should address, and that is when the Supreme Court allowed us to amend every part of the 2013 constitution, they asked us not to amend or touch chapter 10, which was the immunity decree.

They asked us not to touch it in the interest of stability. Other than that, everything else can be put in, and that is the thing we are taking away from this meeting. I only have one other question to address, and that is the issue of the voting style. Because 1970 and 1990 had one particular style of voting, and 1997 had a different one, a bit more complicated. And what we wanted to hear is what type do you want, because a lot of people have wanted to change the voting system too. So the 1997 constitution already has constituency, two-house parliament, all of these things are there. The Boselevu Vakaturaga appoints the president. All of these things are already in there. But the voting system is the one that other people have asked us to change, and I will ask my colleague to just talk about that briefly.

Ms. Nailatikau: The vote counting system. Those of us who voted under the 1997 constitution had above-the-line and below-the-line voting. I don't know if any of us remember that style of voting. Yes? So above-the-line. Above-the-line voting had a picture of the candidate,

Their party, their name, and a box. So they list the candidates. Then we will know who we tick the one that we select. That's called first-past-the-post voting. So that is one style of voting. When they count the votes, if there are ten votes, whichever gets five, six, that person wins. So first-past-the-post. The second type of voting is preferential voting. I don't know if the women and the ladies and the gentlemen here remember preferential voting as well. It has the list of the candidates, the names, the parties, and an empty box. There might be four or five of them. And then we would number them based on our preference. Dua, Rua, Toluva, based on who we want to represent us. That counting is a bit more complicated. You have to take into account agreements between the parties. Maybe they have some agreements on having representatives together. What we would like to ask you, ladies and gentlemen of Nasarawaqa if we can have a show of hands to show what kind of voting system we prefer.

If we would like first-past-the-post, which is the picture, the name, the party, and the box, and you just tick one. I can draw it here, sir. Vinaka.

Mr. Moce: Can we have a show of hands if you support to have first past the post-election. Thank you.
Anyone disagrees. Thank you.

Can we have a show of hands if you support to have the first one we use nowadays. Thank you.

Ms. Nailatikau: For the benefit of my fellow commissioners, the gentleman, Mr. Mbalinamao, has clarified that they accept the first-past-the-post, the first choice, based on there being multiple constituencies as was under the 1997 constitution. At present under the 2013 constitution, there is only one national constituency. Thank you.

Dr. Fatiaki: Thank you for that because that makes will work a lot easier. If we just take 1997 and put it into 2013, most of it, or all of it, then we don't have to go to every individual one. I did point out that there are some things that are not in the 1997 Constitution that other people have brought to us. . That's not in the 1997 Constitution. The government still owns the qoliqoli, the mineral resources, and that in the 97.

Tevita Raiova: The reason why I'm saying to amend the act because my mataqali we gave the our land to the land bank. The problem we face

because the mining act overwrites the tltb acts .so we have to claim the compensation of the soil because the mineral found i=s found on top of the six feet.

Dr. Fatiaki: That's correct. The difference is, if it is put into the Constitution, which is the supreme law, then the Mineral Resources Act, and the Lands Act, and every act underneath that, the Surfing Decree Act, the qoliqoli acts, they all have to obey the Constitution. So if the Constitution says that qoliqoli belongs to the customary landowners, then the Itokei Bank can't take the land and put it in the land bank, unless they change the Constitution. And that's what we're hearing. People are not happy that it's in the Minerals Act and in this act, because these ones here can be changed by different governments. The Constitution, hopefully, does not get changed and stays there as long as, I won't say perpetuity, but as long as possible. Vinaka.

Ovini Balavu: My name is Ovini Balavu from Nasarawaqa. I'm requesting if you can just explain again on the mineral and our rights to the mineral and qoliqoli.

Ms. Nailatikau: Mr. Kohli the gentleman just asked about the rights to the his mineral acts. He wants to understand the rights that are in the acts, the related acts, and the rights that are contained in the Constitution. He would just like to know how all those rights and responsibilities are related.

Mr. Kohli: Thank you for your question. I was looking for Mr. Cagilaba, who is an expert in this field, from Attorney General's Office, but he's... As far as Qoliqolii, you see, in 2006, if I remember correctly, when Qarase government was there, they tried to bring in Qoliqolii Act, but it didn't go through. You see, all the lands in Fiji is, the law is under the State Land Act and the Itauke Land Trust Act. They govern the lands. Freehold, of course, you don't have to worry.

But the Qoliqolii, there is no such act at the moment. There's nothing there to suggest that, just like it says in the land, this lease belongs to Mataali this, this lease belongs to so-and-so. It's written, and if you want to deal with it, if it's Mataqali land, if it's Itauke land, you go to ITLT, we get their consent, they consult with the Mataqali members, used to do that. But for Qoliqolii, there's no such thing as that. But people enter into an arrangement. Some people enter into an arrangement that, somebody even in Yaroi said they are leasing it from somebody.

But I can't see how, there's no act that talks about leasing of Qoliqolii. Question about this?

As far as the mineral is concerned, there is another question that has been raised, and in fact, all the minerals so far, which is below six feet of the land, irrespective of state land or Itauke land, belongs to the government. Anything underneath it. So for example, if somebody wants to, comes to Udu Point and starts looking for gold, and they find the gold in one of the Itauke leases, then the government deals with them for the gold that is below six feet. So that is what is at the moment. So I think a lot of people are coming and saying that it's not fair.

A lot of people are saying it's not fair. And one of the things in our reference is, what happens is that, one of the things that happens is that these people come in and they make a lot of money, and the return to the Itauke people is not enough. Very less.

So one of the things that's written here is that, it says here, it says equitable. What it says here is that, protecting, guaranteeing, and securing under the constitution, land and fishing rights, and resources of indigenous Fijians and Rotomans. So first of all, it's protecting, guaranteeing, and securing under the constitution. If it becomes constitution, this guarantees you, protects you people. And assuring that registered owners of native land and customary fishing rights have an equitable share of the income derived.

So this is something they have taken it further. Because in the past, what used to happen is that, they give a 30 year lease to somebody and you get only about 500 a year. They may think, and from that land, they build a hotel or whatever, whatever. You don't get equitable share. So they are saying that you must have an equitable share of the income derived from the expropriation of the resources beneath and above the surface of the land. So that is another thing that's gonna be in favor of the people. If this goes in the constitution, how they work out the formula, I don't know. But it's talking about equitable share, protection of your rights of the land, fisheries, mineral resources, as well as equitable share of the income that you derive. You can explain it to him. It's in the Minerals Act, the Mining Act.

Ovini Balavu: thank you I just want to thank you this morning for sharing this part as this the part that I was looking forward to hearing a, what the gentlemen has explained. Thank you.

Tevita Raiova: Ladies and gentlemen, an issue is a landowner. We gave a part of our land to the land bank. So they requested a piece of land about 30 hectares to 25.0 hectares. They said that a good quality, what's it? Bauxite is there. So we gave them the land and they leased the land. So now they left the land. Without any program, they moved to Dreketi. Since than, they used to take out of how many, millions, about a million tons of soil, they charter it to China. I'm requesting to put a stop on it.
You don't have to take the soil to China. Maybe the Chinese people, they went there, they accept the, what's that? They take out the bauxite and the leftover, they can sell it, the soil.

My concern now is about the land bank and the ITLTB. Land bank and the, what's it? Yeah, ITLTB, , yeah. What the land bank are doing, they give the premium from too many hundreds of thousands of dollars to the land owners, yeah? And they, without any deduction to the government or any other ministry, yeah? All of the sum of money will go to the land owners. Okay, I mean, some of the land bank, because ITLTB is for, it's okay.

Our concern for the last government, I have seen, it was stated that we can't take land bank to court. I have seen it by myself. It was signed by former Attorney General. This is our concern as a land owner. But they came to Fiji, they seem for cooperation. They came here to cut for the bauxite. But now, they are buying freehold land. They are buying, what's it called, eucalyptus trees. They have, now, if you go down to Dreketii, you'll see that they will build one big factory there. I heard that they want to make a pretty as a, they want to make metal or cement factory or what. I mean, it's our concern as a land owner, it's okay to, about what the land bank is doing to us. They give you a bauxite, investors. They give so much money to the land owners without any deduction, going to ITLTB. And the rent, they give a good rent. That was the idea they are doing. So, my concern is as a land owner, they left our land there, the Lekutu, without any help, the program they did. And also, now, they moved to Dreketi. What's it, the bauxite there is low-grade. They want to cut, they want it from there. But they, this is, they want to be a land owner. But my concern is as a land owner, please, have to check about the gazetted.

It was gazetted that we land owners, we can't take land bank to court. If we write a letter, it will be known to rubbish team. Or any complaint, any meeting, they will not accept it.Maybe they'll come down to sit down, but they won't take it down. That's what is gazetted. That's our concern as a land owner. 'I request to remove land bank away. Thank you.

Mr. Kohli: Thank you, thank you very much, indeed. One of the reasons why this constitution is being reviewed is because of certain legislation that is there, which is not in favor of the people.This is the first time somebody's bringing this up. We can assure you this is something which is coming for the first time. And not only first time regarding land bank. Years ago, they passed a legislation where nobody could take FRA to court. If there was any potholes, damages, or anything like that, we can't sue FRA. So we'll definitely have a look at it, Chair.

Dr. Fatiaki: Vinaka, the simple answer to your question is there's lots of problems with the land bank laws. One of them is what you described. There's lots of problems with the Taukei Land Trust Board. I'm hearing from the people, because there are so many problems there, they don't want it there anymore. They want their land entrenched into the constitution that says now the land is yours. Not the state's, not TLTB, not the land bank.

And if that is put into the constitution, then every other act has to come to follow that. And therefore, if government wants to use your land, they have to come and negotiate with you. And maybe they can tax you, get some money from you, but it is you, the landowner, that will determine what happens to your land.

Right now, you own the land in theory, but you can't use it because the land bank or the TLTB uses it for you in trust. I hear people telling us, no, give it back to us. Give us the qoliqoli, give us the minerals, so we own it. Now government can come and tell it all with us. And then we can give them permission, and we can get, but because this is the supreme law, they cannot make any other laws underneath it to grant court relief or to grant anything. That is the thing that I'm hearing from people, not only from yourselves, from other people, because they are frustrated.

The question about what is related to the qoliqoli and mineral rights in the Constitution says nicely, it belongs to the state, but the state will give the landowners a fair and equitable share.

Everywhere we've been to, people have said, they never give us fair share, they give us unfair share. And because of that, people are asking us, no, please, put it into the Constitution.

As alluded to by my fellow commissioner, it is written here, we're not only meant to protect, guarantee, and secure under the Constitution these things. And so we have been given a mandate by His Excellency, the President, to write this Constitution and write that into it. We will have to discuss it more as we progress, but that is what I'm hearing. And once that happens, land bank, all these things don't come into it anymore. They want to tell on all about your land, they come to you. VInaka.

Ms. Nailatikau: We wanted to acknowledge you all for coming this morning. For sharing your submission and your ideas this morning. My colleagues and I have two hours to drive to Labasa. I'm a member of the 2013 Constitution. We thank you for your time, for your attention. We thank you for your time, for your attention and we seek your prayers . And may God bless Nasarawaqa

Tevita Raiova: Thank you. On behalf of the Vanua of Burenitu, we sincerely thank you for coming down to meet with us and for reaching out to us this morning. Too often, communities such as ours are left behind or overlooked in many government discussions, and therefore we are truly grateful and happy to see you come to us at the grassroots level to hear our views.
To you, Vuniwai John, Mr. Kohli, and Ms. Nailatikau, we acknowledge that ours is not the only village you have visited and that the demands of travel can be tiring. We appreciate the sacrifices you have made in carrying out this important work.

As the Vanua of Burenitu, we release you in good faith and with our blessings. We trust that you have received and heard the submissions from the people of Lekutu. We hope that you will continue to carry out your responsibilities diligently and faithfully for the betterment of the people of Lekutu and for all the people of Fiji. May God guide and strengthen you in the work that lies ahead.

Mr. Jone: On behalf of the President and the Chair of the Constitution Review Commission, we would like to extend our sincere appreciation to the Vanua of Burenitu and the people of Lekutu, Bua. We thank you for the valuable ideas, views, and discussions shared with us this morning. Your submissions and contributions

are important, and we will ensure that they are carefully considered and reflected in our work as we review the Constitution, for the betterment of the people of Bua and the whole of Fiji. We also wish to express our heartfelt gratitude for your warm hospitality and for the delicious food so thoughtfully prepared by the women of Bua. Your kindness and generosity have been deeply appreciated by all of us. Vinaka vakalevu, and may God bless the Vanua of Burenitu, the people of Lekutu, and our beloved Fiji.

----------End of Session [22-5-2026] ----------

Visoqo Village Hall

Attendance Sheet(s)

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
1/	Asenaca Ligani	32	2828566	Nabubu	Namuka	M	IT	[signature]
2/	Mereoni · Sera	46	9632687	Lakeba	Namuka	M.	IT	[signature]
3/	Dirusila Vakacokonau	30	2792552	Nabubu	Namuka	M	IT	[signature]
4/	Filomena Tuiruna	30	2129765	Nabubu	Namuka	M	IT	[signature]
5/	ANASA - T	38	2042855	VISOQO	NAMUKA	~~M~~ T		[signature]
6/	IAOTI · TAVULAKI	72		LAKEBA	NAMUKA	T		J.T
7/	Panapasa Ciri	50	9670778	Matainadai	Namuka	T	IT	[signature]

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

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8	ROPATE ROBANAKADAVU	39	9793824	NAMUKA DIST SCH COMP	NAMUKA	TURAGA	IT	[signature]
9	EMORI LOGOVATU	65	2077068	VISOQO	NAMUKA	TURAGA	IT	[signature]
10	KATALAU RABA	74	2313506	NANA	NAMUKA	TURAGA	IT	[signature]
11	OSEA BERALOVO	64	9609897	QELEWARA	NAMUKA	TURAGA	IT	[signature]
12	KAMOLI TIKO	64	2127570	VISOQO	NAMUKA	TURAGA	IT	[signature]
13	AISEA TUNOB	66		VISOQO	NAMUKA	TURAGA	IT	[signature]
14	APENISA KOLIVUSO	27	9697854	LAKEBA	NAMUKA	TURAGA	IT	[signature]

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

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15	NAVITALAI BALE	67	9264085	LAKEBA	NAMUKA	TURAGA	IT	[signature]
16	JONE COLATA	63		NABUBU	NAMUKA	TURAGA	IT	[signature]
17	NIIRO Gaunavou	59	8725980	QELEWARA	NAMUKA	"	IT	[signature]
18	TANIELA SABERA		496024	QELEWARA	NAMUKA	Turaga	IT	[signature]
19	Kelepi ULUINALAKA	38	2086454	QELEWARA	NAMUKA	Turaga		[signature]
20	VILIVE TATAU	51	8764262	QELEWARA	NAMUKA	Turaga		[signature]
21	SAIMONE MASNERATA	51	9665877	RAVUKA	NAMUKA	"	IT	[signature]

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

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22	Inoke Kuboutawa	43	2958367	Ravuka	Namuka	M		[signature]
23	Amasa Vuna	56	9632687	LAKEBA	NAMUKA	M		[signature]
24	Paula Raveava	42	8397364	LAKEBA	Namuka	M		[signature]
25	Peni Ravualase	38	8759305	Cawaro	UDU	M		[signature]
26	Iosefo Bale	36	9529908	NABUBU	NAMUKA	M		[signature]
27	Isimeli Bukaudi	42	2459690	NABUBU	NAMUKA			[signature]
28	Emosi Logarte	65	2551546	NANUA	NAMUKA	M		[signature]

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

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29	Vinaisi Gibai	32	8491863	Ravuka, Namuka	Namuka	M F	IT	[signature]
30	Melania Vulaono	28	-	Visoqo	Namuka	M F	T	[signature]
31	Alanieta Raviseli	29	2394134	Visoqo	Namuka.	F	T	[signature]
32	Esiteri Dilailai	33	8011636	Visoqo	Namuka	M	T	[signature]
33	Emali M. Volitikoro	48	8766012	Visoqo	Namuka	M F	T	[signature]
34	Elenoa B. Caniogo	63	8312642	Visoqo	Namuka	M F		[signature]
35	Alsanisa Logano	61	9695912	Visoqo	Namuka	F	T.	[signature]

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36	PENINA TIXALAVAXI	32	2411578	VISOQO	NAMUKA	F	T	[signature]
37	ESETA Bulu	53		VISOQO	✓	✓	✓	[signature]
38	Elina Saumailakeba	15		GEVO	✓	✓	✓	[signature]
39	Masilina Loganimoce	53	8779007	GEVO	✓	F	✓	[signature]

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

Transcript

Visoqo Village
Date-25-5-2026

Mr. Moce: The Chief and the vanua o Namuka, ladies and Gentlemen's present here this morning. It is my honor to say a few words of thanks on behalf of the members of the Constitution Review Commission seated here today. Before we proceed this morning, 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 and your village before you make your submission. I also wish to inform you that the Commissioners will be speaking in English, as they may need to elaborate further on the issues and discussions before us. In addition, the microphone system being used today is only able to record the English version of the submissions. Therefore, we kindly request that submissions be presented in English to ensure that they are accurately captured and recorded as part of the Commission's proceedings. 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. We seek your understanding and cooperation in this regard and thank you for your support. Thank you.

Dr. Fatiaki: The the Chief in the village of Visoqo Tikina Namuka. On behalf of the constitution review commission, I would like to thank you for welcoming into your village and to welcome you on the occasion of consultation Government has obtained through the Supreme Court a legal means to change the 2013 Constitution. We have been given terms of reference by His Excellency the President, and we have been asked to go through all of Fiji to seek wide-ranging, meaningful discussions with the people as to what we see added, kept, removed, or changed in the 2013 Constitution. To this end, we began with one month of consultations in Suva, and we began with the Bose Levu Vakaturaga.

My name is John Charles Fatiaki, I'm a doctor by profession, from Motusa in Rotuma. On my right is Merewalesi Nailatikau, she is from Yale Kadavu and she is media specialist and on my left is Ami Kohli he is a lawyer from Labasa. And we have another group of commissioners who are in Taveuni as we speak. We have been

appointed by his excellency to review the 2013 constitution. We are aware that the 2013 Constitution did not follow the normal process when it was formed. It did not seek widespread consultation with the people of Fiji. It was promulgated and decreed as an act and did not go through the normal process of Parliament. 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 had been asked to seek wide and meaningful consultation to all the people of Fiji as to what you want to add, keep, remove or change from the 2013 constitution. To this end, we began our consultations in Suva in April, throughout the month of April. We began with our first submission from Bose Levu Vakaturaga. Theirs was the first submission. We have then split ourselves into two teams, and we have travelled through Lomaviti, Laos, Beqa, Kadavu, Ovalau. We've been to Savusavu, through Yaroi. We've come down to Bua. We've done three villages in Bua. We are now in Labasa, where we have had consultations in Labasa Civic Centre, Bulileka. And today, we are with you, the people of Visoqo. We will spent the rest of this week in Vanualevu and then we will travel to Vitilevu where we will cover the whole of Vitilevu for a period of 5 weeks. And then we will end up in the island of Rotuma.

I must point out at the beginning that none of us work for the government. We are six independent commissioners appointed by His Excellency the President. We have not been given any directions as to how these consultations should go and the nature of the report we will write. At the end of the consultations throughout Fiji and Rotuma, we will gather in Suva for two months to write up everything that the people of Fiji in these consultations indicate to us that they want changed, added to, removed from the 2013 Constitution. We will then prepare a report for His Excellency the President on the 31st of August this year.

At that point, our work as commissioners will be complete. It will then be upon government, the Parliament of Fiji, and ultimately the people of Fiji to decide whether this new kind of Constitution that will come out of these consultations will be adopted as the supreme law of the land. I want to emphasize, because the

Constitution is the supreme law of the land, it is extremely important that we know that when we prepare this report, it reflects what you, the people of Fiji, want. And we will endeavor, in good faith, to reflect those needs and desires of the people of Fiji in this most important document. I want to, again, thank you, the people of Visoqo and the people of Fiji, and the people of Namuka for having us today, and I open the floor at this point in time to listen to what you have to say. Thank you.

Kali Vereti: My name is Kali Vareti.I would like to thank the Commission for coming to Namuka, for the voices of the people to be heard. My name is Kalli Vereti, representing the District of Namuka, and the first recommendation from the District of Namuka is to remove the 2013 Constitution and also to reinstate the 1997 Constitution.

Dr. Fatiaki: Thank you very much, Kali Vereti. We get told this often, and I thank you. That we understand. It's very clear that the 2013 Constitution, from yourself, the submission is that it be removed, and we reinstate the 1997. I should point out that the Supreme Court has been asked by the government, in their submission, as to what the status of the 1997 Constitution is at present. And their response was that it is, to all intents and purposes, no longer effective because three elections have been held under the 2013 Constitution, which would seem to suggest that people have been accepting of the 2013 Constitution. That was the Supreme Court opinion that was given to us. Having said that, and I've said this to other places that we've been to, inherent in that, you notice I said that we could change, amend, add, or keep parts of the 2013 Constitution. So just as we can do that, we can go through every single line and take what is written in the 1997 Constitution and put it in, and change everything that is written in the 2013 Constitution, except for one chapter.

The Supreme Court also ruled that we should, for the time being, in the interest of stability, maybe not change anything in Chapter 10, which is to do with the immunity of the people who have conducted the coup. We were not told to not discuss it. So, we want to hear what the people think about Chapter 10. But for this Commission, our direction from the Supreme Court is that's the one thing that we should not touch at this stage. But every other single line and paragraph in the 2013 Constitution can be replaced by what's written in the 1997 Constitution.

I should also point out, where I have pointed out to other areas, that there are areas in the 1997 Constitution that don't cover things that people have come and asked us for. And I mention that because this is an opportunity now to add to the 1997 Constitution areas that is important to the people that may be not adequately covered or addressed in the 1997 Constitution. It's an opportunity to add on to the 1997 Constitution as well.

Waqavesi: My name is Waqavesi Buli Mualevu, Mata ni Tikina Namuka. Just to support the Proposals that were raised previously By my colleague for the 2013 constitution to be removed and replaced with the 1997 constitution This is something that we support widely in the district of Namuka. In addition to that Like to recommend and propose that the customary leadership in our villages and rural communities to be strengthened and stabilized and made to be enshrined in the Constitution so that it can bring back Stability in the villages especially with the Establishment of village bylaws that govern village living and communal the communal way of life.

Second, is on the rural development policy That Development that are done in the rural areas in the villages That the Bose vanua or the Vanua decision-making be part of the rural development policy. Right now, those decisions made on development In the rural areas in the villages Only done or made in the provincial office and also by the rural and maritime Ministry and it does not directly involve the vanua the decisions of the vanua. So, this is the second proposal That the decision of the bose vanua be part of rural development policy.

Number three is on the major infrastructures that are Done in the Rural areas like bridges and roads. This is to be made compulsory to be done by government. So, Government as part of its duty to develop the rural areas to be mandated to do major developments and infrastructures That are done in the villages and rural areas.

Number four is on the qoliqoli the minerals and the resources to be returned to the land owners that includes all the resources. The minerals underneath the ground the sea ocean waterways and everything that belongs to the land owners to be return back to the land owners.

Number five Is on resource profiling. So, If this could be something that is done to all the Land that are owned by Villages

and clans Mataqali if Resource profiling could be done on their land so that the members know what resources currently they possess. Right now they don't know what their land in terms of resources contains, If that is done then it could assist the landowners to identify key resources that they own.

Number six is on the environmental impact assessment Which is something that is normally That dealt with by the developer and the consultant and at times the consultants are paid to do the impact assessment and these dealings exclude the Landowners and if they could be part of the Agreement in terms of the Conducting mental impact assessment.

Number seven is on the rural development and which requires 60% of Mataqali concurring to having their land being developed in these times delays development because members of the Mataqali are living In various places over Fiji and to get their consent is sometimes a long exercise. Some live in various parts of Fiji so this delays the process of development if this is something that can be looked at.

Number eight is on the landowner's contribution to development that takes place in their Land if their land could contribute as part of the one third. To be valued at market value and to be taken as one third contribution to the Requirements that are required for the assistance to be provided by government. So, if that could constitute as one third of their contribution. The next is on the land buyback scheme They are recommending that Land be bought back at the same value it was taken It was purchased. At the time some lands were purchased through various means and if that same value of Land that was taken be used to be the value or the cost of the land when it is bought back by the landowners. Number 10 is the Voting system if the 1997 election methods be bought back which includes the voting system

Number 11 is for parties to be limited political parties to be limited to two or three Instead of the many political parties that we have Just to represent the major ethnic groups in Fiji. It is seen that Many parties bring this unity It does not do well with their own people's relations so it can be limited to two to three political parties to represent major ethnic groups.

Number 12, That is the last for Education if secondary schools could be established in rural areas so that It can mitigate some of

the challenges that are currently faced now through lack of education in the rural areas. Major challenges that being faced right now through abuse of drugs, domestic violence and other challenges Could be mitigated through the establishment of Secondary schools in the various districts.

Ms. Nailatikau: Vinaka gentlemen as you've heard Mr. Moce translate a very important and very prominent Submission we've been hearing is about the land qoliqoqli and mineral rights. Under the 2013 Constitution you will see in sections 28 to 30 that Mineral and Qoliqoli rights are pretty belong to the state and that Customary owners only have usage for example of these rights. Of course, our legal advisors can clarify And in 1997 it is this it is the same It is generally understood that qoliqoli and mineral rights belong to the state. Some of you may have heard that six feet below for example, whatever is found or discovered below six feet belongs to the state. And many people have been asking for these rights to return back to the customary owners of the land from the top of your land all the way to the bottom Up to the sky. So, people have been asking for these rights to be returned. So, this is informing some of the recommendations that we can possibly make about people asking for their customary ownership rights.

Secondly relating to the matter of 60% consent this has also been raised in some of the outer islands in the maritime islands Many of our people are living overseas living in the city and it really delays some of the developments that we might want to make for our schools or to lease land to Develop it.. So, we believe that this is something Essential to to be addressing. I think people really Feel very close very protective over their customary land and ownership rights.

On the matter of the election methods and the buyback schemes, for example, or the environmental impact assessments. I think these are related to some of the National laws that are under the Constitution, like the ITaukei Land Trust Act or the other lands-lands related legislations So I will leave this to my colleagues to to be able to reflect on some of the some of the submissions we've been hearing and maybe some potential recommendations we are thinking about.

Mr. Kohli: I would like to talk about two things that is brought up One is profiling resources within Mataqali. I think it's very important because as far as the land is concerned, we all know who owns

what land Same thing we cannot know about qoliqoli You know who owns where? At the moment you can lease out the land Through ITLTB. When it comes to qoliqoli it's just an arrangement. There is no leasing arrangement so I think it's very important to profile which resources belong to which Mataqali That is important that will be taken into account.

The other one I agree with you is EIA Actually, you're quite right if you see all over Fiji there is a dispute as to when development is carrying on because the consultant and the developer, they get together. Then they prepare a report they leave their owners, resource owners outside. I think there should be something that should be there that it must be consulted and the word must is there. Without their consultation, the EIA report should not be accepted. Something along that line So I accept that as well. Thank you very much.

Dr. Fatiaki: I would like to make it clear, there are two important area that I would like to reaffirm and they are absolutely clear about the support of this. The first is about the replace of the 2013 constitution with the 1997 constitution. So could I ask for a show of hands please.

Mr. Moce: Can we have a show of hands if you support that the 2013 constitution be removed and replace with the 1997 constitution. Anyone disagrees. Thank you.

Dr. Fatiaki: The second issue that is of importance is to do with the voting system. Now the 1997 Constitution has a voting system that we call a proportional system. The 1970 and the 1990 Constitution has a very simple voting system that we call the first past the post. Different people have been asking us for different systems and so I will ask someone to explain the two types of systems to see whether you want the one that used to be in the 1970 and the 1990 or you want the one in the 1997.

Very briefly for those who understand English, the 1970 and 1990 system was if you had four people standing for a position in a constituency, number one, two, three, four, you had their photo, their name, their party, and a square box. One, two, three, four. Whoever you wanted of the four you ticked and whoever got the most ticks, first time round, won. That's first past the post.

The second system which is in the 1997 Constitution is a bit more complicated. You have the four names, the photo, the name, the party, and the square. But instead of ticking one, you have to number. Number one, number two, number three, number four. And if a person did not win outright 50% of the votes plus one in the first count, they would then take the second vote and move it to other people. That's the proportional system, a bit more complicated. With the proportional system, maybe you don't get the results the same day that the voting is done. You have to wait a few days, maybe weeks, while they put together the proportions. That's the 1997 system.

Mr. Moce: Can we have a show of hands if you support that the election voting in the 1990 constitution to be used the first past the post. Anyone disagrees. Thank you.

Can we have a show of hands if you support that the election voting in the 1997 constitution to be used the proportional voting's.
Anyone disagrees. Thank you.

Dr. Fatiaki: I would like to issue more comment about the issue of the qoliqoli minerals and all that and I think my colleague's commissioner has already ask that and I must emphasize what you hear you asking us is the land qoliqoqli the seabed's, the minerals, the resources, all to return to the customary owners and entrench it into the constitution. Once it's entrenched here, then everybody else will then have to come to the customary owner if they want to utilize the land, which means from the TLTB, they have to come to the customary owner if it is entrenched in the constitution because you will then own the land. You will not be holding it in trust in the TLTB for them to decide what they do with the land. I just want to be clear that that's understood because I'm hearing that coming, echoing.

How we actually write it into the constitution to entrench it, if that is the desire of the majority in this particular case of the iTaukeii people, that is something that our constitutional experts will have to help us with. But what I hear is that the people want the land to go back to the owners and not to government so that any decisions on the land can be for the owners to make. Then the government can come and carry some tax from it, not the other way around.

Right now, as the law is written, it says the government owns it and they will give a fair and proportional amount compensation to the landowners. Most of the landowners who have talked to us tell us that that is very unfair. What they get out of their land and their qoliqoqli and their mineral resources rates is very unfair.

So now they want the land and the qoliqoqli and the mineral rights to return to them so the government can come and request their share.

Any other submissions please? I have two submissions here. Number one, I think it has already been mentioned.

Ropate : My name is Ropate Robanakadavu, I'm teaching here at Napuka Secondary originally from Vaturova.I would like to give my full support to that regards to the restoration of the land and the qoliqoqli rights. As we know, the indigenous landowners in Fiji have always a deep spiritual, cultural, and ancestral connection to the land and qoliqoqli. These are not merely economic assets, but sacred inheritance passed through generations. I have three proposals, three constitutional changes that I have to mention here. Number one is the return of the full sovereignty of the indigenous land. What I mean by full sovereignty means full authority of our resources. And secondly, still on that regard, without unnecessary state control or limitation. The second point here is the removal of the six feet under provision. Six feet under provision. All these legal provisions need to be removed under the six feet law. Or whatever translation the legal people has to see. Landowners should have the full right over the natural resources to fair national laws and environmental protection. And thirdly, and lastly, the recognition of these maritime boundaries. What I think of today, for maritime boundaries, 200 meters seaward from the reef breakers. But if we are talking about qoliqoli, if we are talking about 200 meters seaward from the reef breakers, we are talking about 200 meters seaward from the reef breakers.

So, ladies and gentlemen, that's my proposal for these qoliqoli and land rights. Just to add on to that, because we are resource owners, we are landowners. And sometimes, as you already mentioned, it's there in this constitution that we can say verbally we own the land, verbally we own the resource. We don't have any full ownership to that. That's why we are requesting for full authority and full ownership. Of this resource and our land.

Secondly, I have my second proposal here. This is regard to clause 26. The sexual orientation clause. This talks about the gender identity and gender expression. This needs to be reviewed and amended. My submission here is based on the belief that Fiji is a nation founded upon Christian values, traditional family structures, and indigenous family identity. So, I believe the constitution should reflect and protect these foundations. I propose, I have four proposals here.

Number one, the constitution should recognize only two biological sexes. The male and female. No other than that. Number two, reference to gender identity and gender expression be removed from constitutional protection. Number three, protection of individual dignity and equality before the law remains for all citizens while preserving Fiji's cultural, religious, and traditional values. And lastly, national policies should strengthen family culture, family structures, and encourage the long-term well-being of the community. Especially the indigenous community and all the families of Fiji.

So, ladies and gentlemen, I make this submission with respect and recognizing the importance of democratic discussion and constitutional reform through public consultation.

Dr. Fatiaki: Just one clarification. The request for the recognition of maritime boundaries was 200 meters from the edge of the reef. 200 meters, eh? Thank you.

My only comments in respect of that is, again, you have reiterated the issue of ownership. We understand that. I've spoken to it on a number of occasions. And we will certainly be taking that on board when we go forward. It has been reflected in other people's submissions with very strong and passionate feelings about it. And we will certainly make a note of that and it will be discussed further as we go throughout Fiji. The second issue to do with the marine boundaries, that is educational for me. I didn't know that there were marine boundaries 200 meters beyond. I was confused a little when you said it because I was thinking of the exclusive economic zone boundaries of the country, which is 200 nautical miles from land. But the qoliqoqli part of it, the 200 meters, thank you for explaining that.

The other issues that you have brought in respect of Section 26, the alluding to different genders, different types of sexual orientation, are certainly areas in the Bill of Rights that has, again, been raised by other people.

And it will be one of the things that we will be considering seriously when we come to reviewing and writing the report. The only other areas is the area of how to strengthen the promotion of the family. I think in the preamble there are comments talking about the way that society should be structured. And I think there is a potential for us to state that the family is the foundation of life in community. And the promotion of it should be something that we will try and capture should that be one of the things that we decide to incorporate into the rewriting of the Constitution. Thank you.

Katalau Rabuka: My name is Katalau Rabuka I'm from Naua. and I support all the proposals that have been submitted so far with regards to the amendment of our Constitution. However, I fully recommend that the rights of individuals as outlined in our Constitution to be reviewed. We are seeing that the children of today lack respect and customary conduct in the villages, something that is declining because of the rights that are given in the Constitution.

It is observed widely, the impacts of these rights have been observed in the village as well as the church. And even government representatives conduct themselves in their own way, irrespective of the customary behavior's, set of behaviors and values that are in place. This is because the rights give them the freedom to this conduct.

So, I propose that this is something that can be reviewed in the current Constitution to protect ITaukei customs and customary governance in the villages, as the impact of these rights will cause a generation that lacks respect and moral values.

Ms. Nailatikau: On behalf of my colleagues, I want to express our appreciation for your concern. This is a very serious and a very deep concern coming from our various communities, ITaukei communities across Fiji. The home life, the community life, life in schools is under some serious difficulty, and many families are finding it challenging to assert order and to have respect between generations. We hear, sir, your concerns, and we believe it is something that is important to consider when we look at the Bill of Rights or Chapter 2 in the Constitution. I think it's a very serious

matter when young people might not feel heard, but also our elders do not feel respected.

And I think it's an important part of our life as ITaukei people and indigenous people to make sure that we live in harmony with our generations, we remember our culture and our rituals. I appreciate your submission. And please forgive me, I wish I could respond to you in Fijian, in my own dialect, but for the sake of my colleagues, I just want to make sure they can understand our response to you, sir.

If there are no more submissions, On behalf of my fellow Commissioners, I wish to say a few words of appreciation this morning.

To the Chief and the people of Namuka, we are deeply honoured to be here with you today. We sincerely thank you for sharing your time, your ideas, and your submissions with us. Your willingness to participate in this consultation and to express your views on matters concerning our nation's Constitution is greatly appreciated. Our role as a Commission is to listen to the people of Fiji, receive your submissions, and review the provisions of the 2013 Constitution in light of the views and aspirations expressed by our citizens. We also wish to apologies if our presentation or any of our responses this morning did not meet your expectations or if anything we may have said has caused offence. Please accept our sincere apologies, as it was never our intention to do so.

On behalf of my colleagues, I now respectfully conclude our meeting this morning. We thank the Vanua and the people of Namuka for your warm hospitality, kindness, and the honor you have shown us by welcoming us into your community. May God bless you all, and Vinaka vakalevu.

Mr. Kohli: Thank you. I just have one question. One of the reasons we are going around consulting everybody because the Honorable President said wide consultation so you have a chance. Just a question, were you consulted about the 2013 constitution? Was the consultation done about 2013?

Katalau Rabuka No?

Mr. Kohli: Thank you. And the other thing is that this is not the end. Like when you finish up from here we go away, you can discuss amongst yourself. If there's other things you want to bring it to our attention, you are more than welcome. This official website is there, internet is there, and you are more than welcome to make further submissions to us right up to end of June. Thank you.

----------End of Session [25-05-26]----------

Nadogo College

Attendance Sheet(s)

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
1.	KIDA .T. RICA	69	8724002	NAVUKEBULI	NADOGO	T	IT	
2.	Tomasi Bova	42	9216470	NAVUKEBULI	NADOGO	T	IT	
3.	ASENA · YAMYAH	60	9889907	NAVUKEBULI	NADOGO	M	IT	
4.	RANADINICEVA RALUVA	63	9653065	VUNIMITI	NADOGO	M	IT	RRaluva
5.	RUPENI BAIYA	47	2195501	NAQILI/BULI	NADOGO	M	IT	
6.	Rafa Lisaniti		8320717	Sogobau	Nadogo	M	IT	
7.	T. Rova		8981482	MPC		M	IT	
8	SAIASI ROKOVESA	32	9858400	SOGOBIAU	NADOGO	T	IT	Rokovesa.

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nadogo Sec. Sch. DATE: 25/05/26 . 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
9.	MARASILINO. TABAKANACA.	47	8751330	NASAGA	NADOGO	T	IT	[signature]
10	Deepak Prasad	47	8318735	Nadogo College	✓	M	FID.	[signature]
11	Elik Tuvil		9269777			M	IT	[signature]
12.	AIUSI VINAKA	67	9213234	Lagalaga	Nadogo	F	IT.	[signature]
13	THOMAS BLAKELOCK	28	9578549	LAGALAGA	NADOGO	M	IT	[signature] BLAKELOCKTOLO
14	Reapi Dibanta	33	8753410	Nakawakawa (NCC Compound)	Wainunu	M	IT	[signature]
15.	Anasa Malanicagi	34	9143776	Taunovo (NCC Compound)	Vatulele	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: Nadogo Sec Sch DATE: 25/05/26 TIME: 15.00HRS.

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	Avinesh Deo	46	9792150	Wainikoro	Nadogo	M	FID	
17	Vishwar Jeet Kumar	53	8777 094	Wainikoro	Nadogo	M	FID	
18								

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

Transcript

Nadogo College
Date: 25-5-2026

Dr. Fatiaki: Na Turaga Tui Nadogo, Ladies and gentlemen, on behalf of the Constitutional Review Commission, I'd like to take this opportunity to thank you for coming this afternoon and welcome you to our consultation to review the 2013 Constitution. My name is John Charles Fatiaki. I'm a medical doctor in Suva, in private practice, and I come from the village of Motusa. My colleague on the right is Mr. Ami Kohli. He's a Labasa lawyer. And on my left is Merewalesi Nailatikau. She's from Yale in Kadavu, and she's a media specialist. We have been appointed by His Excellency the President to review the 2013 Constitution, which is the supreme law of the land. I think we are aware that the 2013 Constitution did not follow the normal process by which constitutions are made. It did not seek wide consultation with the public of Fiji. It did not go through a parliamentary process. It was enacted by promulgation and made by decree by the previous government.

As a consequence of this, His Excellency has asked us, through the advice of the Supreme Court and the guidelines of the Supreme Court, to review the 2013 Constitution in a legal manner. That will allow us to seek wide, meaningful consultations with all the people of Fiji to decide whether they want to add, keep, remove, or retain aspects of the 2013 Constitution. To this end, we have started meeting in Suva throughout the month of April. Our first submission came from the GCC, the Bose Levu Vakaturaga. We had submissions from various government ministries, church groups, individuals, throughout all of April. We have taken those submissions on board, and then we split ourselves.

There are six commissioners. We split ourselves into two teams and went out to all the maritime provinces. We have been through Lomaiviti, Lau's, Beqa, Kadavu, Ovalau, and in the past week, we have been in Savusavu at Yaroi. We've gone down to Bua and done three villages throughout Bua, and now we're in Macuata after a session at Labasa Civic Centre on Saturday. We will spend another week in Vanualevu seeking consultation with the people, and we then travel to Vitilevu where over a period of a month to five weeks, we will travel extensively throughout Vitilevu consulting with people to find out exactly what it is they want us to do with the 2013 Constitution. We end our consultations in Rotuma on the 1st to the 3rd of July, and then we will combine

again in Suva throughout the month of July and August where we will take all the consultations and the submissions and the discussions that we have had throughout Fiji to try and then amend the 2013 Constitution to suit the desires of the people of Fiji.

Let me say from the outset, the six commissioners do not work for government. We have not been given any instructions on how to run this exercise, and our conclusions are not predetermined. They will really depend on what you, the people of Fiji, want.

We have been given some terms of reference by His Excellency the President addressing specific parts of our task, which he has indicated he would like for us to look at. I don't want to go through all of them because it's available in the public already, but if it gets raised, we can address that as we go forward. At the end of all these consultations, we will write a report, which essentially is an amended Constitution. That report, His Excellency has asked us to complete by the 30th of August, 31st. And after that, our work as commissioners ends. It will then be upon His Excellency the President, the government of the day, the Parliament of Fiji, and ultimately the people through a referendum to decide whether they will give themselves this new amended Constitution to live under.

Let me reiterate, the Constitution is the supreme law of the land. Everything else, law, has to come under it, and if there are laws that are not compatible with the amended Constitution, they will have to change to adapt themselves so they comply with the Constitution. The Constitution says, we, the people of Fiji, give to ourselves this Constitution to live under. That's often in the preamble of most Constitutions. I can't emphasize that enough. That is why we want to make up for what was not done with the 2013 Constitution, which is to reach out throughout all of Fiji to find out exactly what it is the people want. Those are my introductory comments. I would like now to hand the mic over to you, the audience. Your thoughts, please share them with us. We will try and address them as we go along in as best a way we can. Everything that is said here is recorded on video. Everything that is said here is recorded on audio, and it's also recorded on paper.

So that nothing will be left to chance in terms of deciding and listening and considering what it is that the people of Nadogo want for their Constitution. Good luck.

Mr. Moce: The Turaga Tui Nadogo. We have started with our discussions this morning. Before 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. So please know that this session will be in English but you are free to speak in ITaukeii 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.

Tui Nadogo: On behalf of the Vanua of Nadogo, I want to take this time to acknowledge and thank the young men of the nation that you can give time to come down and visit the Vanua of Nadogo Thank you very much for your good hearts. Thank you very much. I know it's very far away, you come in a bumpy road around, and we are very proud, the Vanua of Nadogo, today that you are here, come and hear the voice of Nadogo Especially it's my capacity as the Tui Nadogo, before we move on, I just want to raise the issue of the Vanua of Nadogo.

Nadogo is about ten villages, registered, and the settlement is nearly ten villages. We got 22 Yavusa, I've been visiting all the Yavusa just go around, just because of this purpose. I visit them and all the chiefs in Nadogo, and I know today some of us, as you can see, less of us are here today, but we already have a meeting, and the voice of the Vanua of Nadogo, up to yesterday that, we are a *'kerekere'* to the government to change the constitution 2013, that's the main purpose of the Vanua of Nadogo If there's any details why, I give the chance to the people of Nadogo here, they can explain and raise their voice, what they really want to explain. But for the Vanua, all the 22 Yavusa and all the chiefs in Nadogo, they agree to change the constitution of Nadogo And

now I give the time to the people of Nadogo, if they can raise their voice, so that we can talk today. Thank you.

Asenai Yauyau: Respected commissioners, it is a privilege and honor for us to be able to present our thoughts, our voices, and our petition to you this afternoon. And we are most grateful of your presence and attendance with us this afternoon. Our petition, or our thoughts, is actually scripted in Fijian, I'm so sorry, I'm supposed to introduce myself at first.

My name is Asenai Yauyau, my village is Navukebuli in the Tikina of Nadogo Today, I am just a spokesperson on behalf of my Tikina. We all met as members of the Tikina, with approval and allowance of our Twin Ndongo and the other two Tuis, and we acknowledge them, the Tui Nubu and the Tui Sawana. We met as representatives of the different Tikina's in Yavusa to be able to compile our thoughts and our petition today. The first one, which we thought was very important for us, is on Chapter 2, on Item 28, and this is regarding the rights to the ownership of the land, or land ownership. And even though it doesn't describe in the Constitution 2013 that the right is given to the land owners, but in the latter part of that item, it continues, except in Fijian, *Vakavo, Vakayagataka na matanitu,* meaning, even though the Constitution does acknowledge the land owners as their God-given belonging, their God-given right to live on that land, it is something that God gave to them as inheritance from their ancestors and passed down to us, we're living today.

Even though that Constitution does say, yes, it's yours, the land owners, but straight after that, it takes it away, it says, but if I want to use my land, I can come there at any time to use it for any purpose, any public purpose, or whatever I think is good, which means we do not have total right and ownership to our land. It's ironic, it's a hoodwink, we don't have total rights to the land at all. So, this is the grave concern and the strongest concern we have over this Constitution that we are being hoodwinked, we are not being, our right is taken away from us, and even though it tries to please us in terms of words that it is ours straight away, we don't have any right to it.

So, it is our petition, it is our request that the latter part of the portion where it's giving a leeway to outsiders, to stakeholders, to be able to come to use our land without our approval, without the approval of our Liuliu ni Yavusa, of our Turaga Ni Yavusa, of our

Tui ni veivanua in the various Tikina's, and I'm sure I'm speaking on behalf of the other land owners, we think this must be taken away. And we must have exclusive right, 100% say to how the land is used.

The next one we have is still on chapter 2, shall I continue? On item 41, it regards the rights of children, it is just our thoughts and our concern as we observe the growing decay and behavior's, breakdown in moral behavior's in our children, we feel we don't have any tact, any hold any more on how parents are able to discipline and have a say on our children, it is the thought and the view of our Tikina that the constitution must allow us to apply, the constitution must allow us to inflict punishment of our children, and they must be given the right to corporal punishment. Not to an extent maybe that they hurt themselves, or that they cause trauma on their children, but it is a way of disciplining them and allowing us to control the moral decay in our society. So, if this allowance can be given to the teachers to be able to handle students in this way, and the parents in our various homes and households, this is what the Tikina members are requesting this afternoon.

Our third item is on chapter 4, in the English title it says executive, in the Fijian version it says, *Na veiliutaki Vakamatanitu*, we are asking that the leadership of the Boselevu Vakaturaga be constituted in the current constitution, as currently it is not there, we feel that this is very important for us, the leadership of our customary roles, in the leadership of our Tikina's, our Yavusa's, and going down the line.

It is very important for advisory, and also as they look at the new laws enacted by cabinet, if this institution is re-established within the constitution, I'm sure there will be able to be a referral whenever there are laws that regard our customs, our traditions, things pertaining to the land, which is of importance, which is sensitive to our lives, is it okay, our leaders, our traditional leaders, are the rightful people to be giving the advice on such issues, and especially the new laws that will be enacted.

Along that note, we also petition that we feel that the Senate is also an important structural establishment on the leadership of our nation, in terms of advisory, and also where new laws are enacted, they will be able to sort of refine that process and be able to give their wisdom and advice on matters of national

interest, and which will be of benefit to us as a Tikina and as a nation.

Our last petition is on Chapter 7, and my apologies if it doesn't really go with one of those items, but we want to express our feelings and thoughts as a Tikina. It regards the na yaubula , the minerals and resources that are within our land ownership unit, but which are not on the surface, but which are beneath. These are the resources for mining, and also underneath the ocean floor, which are possible resources for mining and rigging as well. We are of the view that if this falls within our ITaukei land owning unit, any resources which are deep within our defined areas or our boundary, but which is beneath the earth and also beneath the seabed of our fishing area, we believe we must have rights to this. And whatever benefits that is received from any prospect of exploration, of mining, of using these resources, we believe we must have the say in those developments, and the benefits must come to us as the land-owning unit. These are the five items that we have for this afternoon, and we present it to you, and we thank you for listening to us this afternoon. Vinaka.

Ms. Nailatikau: Vinaka Vakalevu to the Na Turaga Na Tui Nadogo and to Ms. Yauyau for your contributions this afternoon. I want to express our appreciation to the people of Ndongo for your organization and for being united in bringing your submissions together. It shows that you have a deep appreciation and recognition of the importance of numbers, of the importance of making sure that communities are united in bringing these concerns forward, and we appreciate that.

Firstly, with relating to your concerns on Chapter 2, this is very much a deep concern that we are continually hearing around in the outer islands as well as the communities that we have visited. People want full recognition of their ownership rights, and potentially not as partial as many people have been raising. It's the 21st century, people are aware of the various rights that they have as landowners and as indigenous people, and that is certainly something that we hear loud and clear. People feel that they are being told one thing and another thing is being given to them. So, your submission on being able to have 100% exclusive rights is certainly echoing what many people are telling us as a commission.

Secondly, relating to Chapter 2, ma'am, we are certainly hearing about the deep rift and concern within communities, families and schools in the country. And people are asking for the ability to be better resourced in disciplining and raising their children, whether as teachers or as parents. And this is something that we continue, we hardly have experienced one submission where this issue is not raised.

Finally, in recognition of your third submission, in a letter of appointment that was written to us by His Excellency the President, we have been given a list of priorities to ensure that we cover in our work. And one of those priorities, as His Presidency has asked of us, is to ensure that the Great Council of Chiefs is given its due recognition and acknowledgement. For all the reasons, ma'am, that you have put forward. In addition, many communities as well are talking about the importance of the Senate and how through the Senate, Chiefs would have an ability to refine and to represent our concerns as indigenous people as part of their participation in the Senate.

And finally, with regards to resources, I think this is something that my two fellow commissioners can also elaborate on. It's part of your first submission for full ownership and full resources. As you can see, I believe it's Section 30 under the Constitution, it talks about these resources belonging to the state. And so many people are making submissions questioning why those ownership or decision-making rights cannot also be theirs. I'll give this time to my fellow commissioners as well to make comments on your submission. And thank you very much again.

Mr. Kohli: Yes, I think as far as the ownership of resources are concerned, at the moment the state has powers to take anything which is below 6 feet, which means if gold is discovered in your land or oil is discovered in your land, they can take it away. One of the reasons why we've been appointed to look into matters is equitable distribution of the wealth, the income. So, it's not only a question of the state taking away, but if they do take away the rights, they must compensate you, meaning fair share, market share, whatever it is, not just a token share. And then they reap all the profit. I think that's one of the reasons they say equitable share. But I take on board what you are saying. It should go back to you altogether so you are able to decide whether you want to give it to government or not to give it, or give it to private

enterprise. That decision should rest upon you as far as I hear. We hear you loud.

Dr. Fatiaki: Thank you. Vinaka Sena, I think most of the comments that have been given by the commissioners explains essentially most of the things that you have brought up. They have been raised. I'd say every single item that you have brought up has been raised repeatedly by different submittees in different areas. And it will certainly be echoing that. And we thank you again for bringing it as a representative submission from the people of Nadogo.

I just have one small question of the Tui Nadogo submission. He asked that we change the 2013 Constitution. That we are definitely here to do. The process of the review may result in a new written constitution which will then be left to government to decide whether they act upon it. My question was really if we change the 2013 Constitution, what do we change it to? What do we change it to? Some people have suggested we change it the last village that we went to, Visogo, asked us to change it, which means remove it and bring back the 1997 Constitution. That was their submission.

And I guess my question is, if we remove it, we change it, we've heard the items that you've mentioned, but obviously they only relate to a certain part of the Constitution. If we change the entire 2013 Constitution, which I presume is to remove it, what do we change it to? Vinaka.

Eliki Tuvilo: My name is Eliki Tuvilo. I'm from Nadogo village. Just on that question that you mentioned, I think so just to remove the 2013 Constitution. Then we just do some, look for another one or someone, one constitution that can match with life on this time.

Dr. Fatiaki: Vinaka. I guess the question I asked didn't need an answer specific, because the submissions that have been made is to ask us to change those areas, and they are definitely taken on board. Obviously, the Constitution is a much larger document, and there are areas in it that if we got rid of it all, then the question is what we replace it with. But I think the point is taken. All these submissions that have been made by Asena, it covered different parts of the Constitution. We thank you for bringing it directly to our notice. And I emphasize they will certainly be taken very strongly into consideration once we've heard all the people of Fiji in terms of their requests.

Ms. Nailatikau: We're welcoming any other submissions or thoughts or questions anyone might have. I'm also happy to receive those. Yes, sir. Thank you.

Viswajit Kumar: Hello. My name is Vishwajit Kumar. I'm a secondary school teacher at Nadogo Central College. I very much appreciate that the committee has come right here to take our submission. I believe I can give a verbal submission or written.

Ms. Nailatikau: Yes, you may, sir. You may give a verbal submission, and we are here to accept that.

Viswajit Kumar: First is my concern as my community, Indian community. Sooner or later, the Indian community will become a minority in Fiji. So how the change in Constitution going to safeguard the rights of the minority as in other Western countries, minorities have a special right. Even something extra added to their right. So, what the leaders of today, who are in charge of this big document coming up, the change in Constitution, safeguard the right of the Indian community. This is my submission. As you can see, the Indian community, especially I'm a Hindu, is a fragile community. There is a lot of verbal and physical attack on our culture and religion. So, taking note of all this, I'm really concerned as a citizen of Fiji about my safety, about my family's safety, about my community's safety in Fiji Island. Thank you very much. Thank you.

Ms. Nailatikau: I think this is something that I and my fellow commissioners can also contribute to. Mr. Kumar, thank you very much for making your submission today. As you've mentioned, that countries have Constitutions, and the general, one of the many principles of Constitutions is for everyone to be safe and protected under a constitution. From the most vulnerable to those who might be the most privileged, for example. Each and every one of us should feel like this Constitution gives us protection. We have responsibilities as well, but we also have protections under this Constitution. So, I hear you, sir, when you speak about Fiji's changing population, the numbers of various groups within Fiji, the iTaukei or indigenous community, as well as you mentioned the Indian community.

And that certainly reflects how, for example, many Fijians are living in other countries, and we are minorities there, for example.

And of course, we would also want to have protections under those countries' Constitutions. And likewise for Fiji. Your question about how the Constitution can guarantee the rights of minority groups is very well received. As I mentioned in the President's letter of appointment to us, it was very clear in that letter about the recognition of, for example, the Boselevu Vakaturaga, which I mentioned to Ms. Yauyau, the rights of indigenous peoples, as well as one particular point mentioned, ensuring that the rights of marginalized communities are also recognized. So, by way of that, sir, I certainly want to let you know that we appreciate the importance of minority communities in these considerations, and that's something that we will be thinking about when we review the recommendations that will be made.

Dr. Fatiaki: Thank you, Mr. Kumar. I may just add to that, insofar as, I think the first part is the issue of the 2013 Constitution. If the composition of Parliament is any reflection of the complete absence of minorities in government, then that speaks to the 2013 Constitution. And that would be, I guess, one of the democratic deficits we have been asked to address. You know, why isn't the Chinese represented? Why isn't the Rotuman represented? And, obviously, why is the number of Indian Indo-Fijians very, very small? So, obviously, the 2013 Constitution is not addressing the issue of minorities. So, the review of it is the means by which we can address it. And I can just give you two examples. One is, we can entrench it in the voting system. So, part of this review is to look at the voting system. We can make it so, I don't know what we will arrive at ultimately, we want to hear what people have to say. But there may be, like, you know, in Senate, if we follow a bicameral Parliament, there may be four reserved seats for the minorities, okay, that they must be appointed, that you must have them in Senate.

In the electoral system, we may have it so that there are actually constituencies that represent certain minorities. These are mechanisms that we can put into place under the voting system that will ensure that we entrench it into the Constitution, so that has to happen. The second area is the issue of the Bill of Rights.

I think there are areas in the Bill of Rights that are very specific as to, you know, make sure that there's no discrimination on religious, ethnic, whatever grounds. And the third area is the area of governance. And that part I don't want to go into in too much detail, but part of the Constitution also addresses, you know,

government departments, public service, disciplinary forces, and I think the message I'm hearing from you is the need for us to entrench safeguards and provisions inside the Constitution that do in fact allay the fears and provide protection for minorities that may feel threatened. These are just some general ways that I think I would address this issue.

I don't think that the 2013 Constitution at this point in time addresses it sufficiently, and that's why we're asking for a review. This review process is not completed. We've only done probably 20% of Fiji. We're going to go through this process, and at the end of it we hope to collate something. And your concerns about how we safeguard that, whether it's in terms of your personal safety, community safety, whether it's in terms of your representation in Parliament, those areas can be addressed in this review process. And so those are my comments in respect of your question, additional to my colleagues. I might hand over to Commissioner Kohli as to some thoughts.

Mr. Kohli: Yes, I share the sentiments of my fellow commissioners. Basically, you've raised a very good question. A very good question in the sense that in 1997, the composition of India was 52%. Now it's 32%. And you may be thinking in time to come, it might even reduce, they'll become a minority. But any Constitution that does not recognize the rights of minorities is not worth it. Definitely when we have a look at this review of the Constitution, we will make sure. Like my friend, he was a senator from Rotuma, he was represented before. He's no longer represented. You know, Rotuma is a big island, nobody's represented from there. What about the Chinese who have contributed, sizable? They're not represented. So, it's not only the Indian community, we're going to look at other people as well. And all of those people should be protected. You can take our word; we'll do our best.

Dr. Fatiaki: Thank you, Mr. Kumar. I hope that addresses some of your concerns. Let me say that nothing anybody says will not be observed. We have recordings of everything that is said. We will have transcripts of this for all of us to read. Usually by the evening, we've all got transcripts of everything. And, you know, this is a very valid point. And I thank you for bringing it up. And I hope we can address it when we sit down to rewrite this Constitution. Thank you. Thank you.

Dr. Fatiaki: We will acknowledge that and we will receive it. It will be translated by our Hansard reporters into English. And it will be recorded as part of the submissions that come from.

For the purpose of the record, this is from Matabose ni Tikina Nadogo. And the specific items that have been submitted are recorded. I think I've got Illivani Rova, Matani ni Tikina, Asena Yauyau, Vunivola ni Bose. And this is cited and recorded. And this will be entered into the official submissions that we receive. Vinaka.

Akisi Vinaka: My name is Akisi Vinaka. And I'm one of the Marama ni of Yavusa ni Tikina o Nadogo. And I fully support from the motion that Tui Nadogo allowed that 2013 should be removed and go back to 1997. Vinaka.

Dr. Fatiaki: Vinaka Marama ni Yavusa Nadogo. I thank you for that clarification. Let me just add on. I alluded to the advice we were given from the Supreme Court. Every line in the 2013 Constitution can be changed. And we can take the whole 1997 Constitution and put it in there. I mean, that is officially something we can do. But we have been asked not to touch Chapter 10, which deals with the immunity of the people involved in the coup. That was the advice given to us by the Supreme Court. That is to the commissioners, for the purposes of stability, we should not touch it at this stage. However, we as a commission have decided that that does not apply to you, the people. So, if you want to talk about that area of the Constitution, then please feel free to do so. Having said that, every other line and every other clause and every other paragraph in the 2013 Constitution is open to amendment. Vinaka.

Ms. Nailatikau: If there are currently no questions or submissions, please feel free at any stage to raise them. I will certainly touch on a point for consideration that was raised in some of the earlier submissions. So, for example, when it comes to representation, whether it's of minority groups or whether it's of indigenous interests, like the Senate, in Section 53 of the current 2013 Constitution, it talks about Fiji having a single constituency, for example.

So, for instance, when it comes to, if I can read the section, it says the election of members of Parliament is by a multi-member open list system of proportional representation under which each voter has one vote, with each vote being of equal value in a single

national electoral role comprising all the registered voters. Many of us here may remember, in previous voting systems, we had constituencies. We had representations from provinces. And, for example, now, in more recent elections, we only have one single national constituency. We would like to know from the people of Ndongo what kind of representation system for elections suits you most, whether it's multiple constituency or single constituency.

Akisi Vinaka — We should go back to the older system that might be an election for that.

Ms. Nailatikau: — Thank you very much Marama ni Yavusa, confirming that the request is for a return to multiple constituencies. And, sorry, just to confirm for the record, multiple constituencies per the previous Constitution.

Would we like to vote with a show of hands, for example, how many of us support the multiple constituencies versus the single constituency? So, may we see a show of hands if you would like the multiple constituency representation model? Can you raise your hands if you support multiple constituency? Okay, thank you very much. Is anyone for a single constituency instead of multiple? No? Okay. So, I think we see unanimous support for a multiple constituency. Thank you.

Dr. Fatiaki: — Are there any other questions?

Asenai Yauyau — Thank you. Since the Commission is here, we will be pleased if you could just kindly inform us like from where, you know, what happens next and what do we expect from the work of the Commission and in our deeper urge and desire that we see this Constitution changed.

Dr. Fatiaki: — Thank you, Asena. You will notice that at the beginning I mentioned that we would compile a report which is basically an amended Constitution. And once we've done that, we would submit it to His Excellency, the President. Our mandate as Commissioners to do anything further stops there. We would hope that whatever document we prepare will represent what you, the people, have brought to us. The intent of government when they mooted the issue of reviewing the Constitution, legally, and why they took it to the Supreme Court, I presume was for us to prepare this, go through this process. We received the guidance.

We're going through the process now. After we submit the report to the President, my understanding is, following the directives of the Supreme Court, if His Excellency, the President, gives it to government to take further, again, the report is to His Excellency, the President, because we were appointed by him. If he then gives it to government, which I would presume would be the intent behind this exercise, then governments then prepare a bill to amend this Constitution. It will be called a bill to amend the 2013 Constitution, maybe here and after known as the 2026 Constitution. That bill will incorporate everything, I presume, that we've written here. They may take things out of it. They may put some extra things into it. We don't control that process. But I hope that in the spirit of the appointment of us as Commissioners to seek the opinion of the people, that they would leave it the way it is.

But again, I emphasize, we don't have any role at that point. They will then take that bill, and according to the Supreme Court, they will take it to Parliament. They will need to get a two-third majority in three separate readings of that bill. If they do that, and they succeed in passing it through Parliament as a bill, and then it becomes ready to become an act, they will then have to take it to the people. That's all of us. Everybody again. And ask for a simple vote. Yes or no on this amendment bill. And if the majority of the people of Fiji, 50 plus 1 of the people who vote, not the registered voters who don't come and vote, 50 plus 1 of the people that vote.

So, if only 2,000 people came to vote, and 1,001 supported it, it would become the law. It would become the Constitution of Fiji. That is my understanding of the guidance given by the Supreme Court to government, and by extension to us, as to the process that would occur. Thank you. We have a lawyer here. I will ask him if he agrees with that.

Mr. Kohli: I fully endorse what the team leader has said. I couldn't say anything better. I'm sorry.

Tui Nadogo: I will go back to mother tongue. I will speak in Fijian. I hope that you will translate.

Some of the aspirations of the people of Nadogo. We know that the constitution is a legal document and binding, and much of what is in our constitution is only known to those that deal with the law and those that are more educated. Here in the village setting,

understanding is based on the education levels of the people, and we hope that all those things that have been presented today will be considered and put into the constitution so that it is binding in the constitution and permanent.

We see that laws that are entrenched in the constitution are very difficult to change, and that is why we are leading with the commission to ensure that what we have proposed to be considered in the constitution. A lot of issues that impact on the ITaukei people that has been alluded to in the presentations with the Tikina of Nadogo. We hope that it will be something that will be considered, since we have observed that most of the things about the iTaukei people are not very well addressed in the constitution.

One is the consent of the landowners on the laws that impact on their lives and the resources that they have. So there are some laws that were created without having given the consent of the landowners, and we are proposing that everything that is critical and important to the iTaukei people to be preserved and protected under the constitution, and if everything is realigned, and the custodian of the lands and the resources of the iTaukei people are returned to their rightful owners, and also for the people to be respected, then it is our belief that everything will fall back into place and that God's blessings will be upon the land. It is observed that most of the challenges that are happening in Fiji today, even though there are a lot of laws that are being implemented to try to address these issues, yet these issues still arise, because the realignment of the custodians of the land to its people is something that is not protected, because we believe that this land was given to our forefathers, was to be rightful custodians.

If everything is put back into its original status, then Fiji will be a better place, because the iTaukei have a unique characteristic in accepting all people. If the land is not protected, then all the customary inheritance is put into its rightful place. So, it is our aspirations of the people of Nadogo on this to be considered by the commission and ensure that the interests of the iTaukei are considered in the new constitution.

Dr. Fatiaki: Vinaka Tui Nadogo. I will just make a comment about that, only insofar as commissioners, certainly I speak for myself, I probably speak for the other two commissioners if they want to add to this.

I can assure you that everything that is said here will be taken into consideration, and I would hope that that report that we write will be a genuine and true reflection of the aspirations of the people as we hear it. That part of it, for myself I can promise you, I will certainly conduct my part of that task diligently and honestly to the best of my ability.

Ms. Nailatikau: Sir, I will need to speak on my own behalf to say that we hear you, your words are received very deeply in our minds and hearts, and I think that what you are saying is something that is reflective of a deep, deep sentiment that is held throughout our country, and I thank you.

I think we could, is there an additional submission? I hear someone tapping the mic. If there is not, then I take this time to thank you all.

I believe we could not have ended on a more significant note than the note that Turaga na Tui Nadogo has made in a closing reminder to all of us. I thank each and every one of you for your presence here today, for your efforts in uniting the voices of the people of Nadogo to make your submissions. We have a road ahead of us to head back to Labasa, and I sincerely ask for your patience and for your forgiveness if anything that we have said may have landed in an offensive way, please forgive us.

But on behalf of my commissioners and myself, my fellow commissioners and myself, we extend our sincere thanks for sharing your aspirations. As Dr. Fatiaki and Commissioner Kohli have both said, we commit ourselves to ensuring that your voices are reflected in the work that we do. So, thank you for sharing them with us today. We seek your prayers in the continuation of our work, and we also ask for God's guidance and blessings on the people of Nadogo. With that, thank you and Vinaka Vakalevu

Viswajit Kumar: Thank you, Madam. Thank you, Sir. I would like to take the opportunity to thank the Fiji Constitution Review Commission for coming all the way to Nadogo Central College and the nearby villages to take our viewpoints. So, on behalf of the community, on behalf of our school, and on behalf of all the great personalities who are sitting here, I would like to sincerely thank you for the wonderful visit you have made and taken our views very seriously. As you have said, Madam, very clearly, we respect your sentiment, and I feel it that our views have been accepted very

sincerely. So as usual, we give a round of applause to our fellow colleagues. Thank you.

----------End of Session [25-5-2026] ----------

Submission(s) Received

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 25/5/26

Yaca/Yacamu Matabose ni Tikina o Nadogo
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	
WASE 2 (28) LAWA NI DODONU	Na lewa ni qele vakaitaukei me tikoga vakadua vei ira nai taukei ni qele. 100% Kua tale ni soli na lewa i tuba wili Kina na matanitu.
WASE 12. 41. NA PALIMEDI	Me soli na dodonu ni veivakakana-kuitataki vei ira na Qasenivuli Kei ira nai tubutubu me Veiganiti Kei na veivakavulici e gadrevi me vakayacori.

WASE 4 NA VEILIUTAKI VAKAMATANITU	1. Me okati ena veiliutaki vakamatanitu na Bose Levu Vakaturaga, me ra Daunivakasala ka dau taurulona na lawa vakaturi vou 2. Me okati ena veiliutaki vakamatanitu ni Matabose ni Seneti, me ra dau taurulona na lawa vakaturi vou, mai na Bose Yaco
WASE 6 VEIQARAVI VAKAMATANITU	
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	Me sa nona i yau nai taukei ni qele, na vei yau bula ena ruku ni qele kei na boto ni Sauloa.
WASE 8 VEIQARAVI VAKADODONU	
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	

WASE 10 VEIVAGALALATAKI	
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Me vaka ni dredre ni rawati na 75%, sa neitou vakatutu me vakalutumi sobu, me rawati kina na veisau ni yavu ni vakavulewa.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO

.....

Saini (tikini ni siga)

Mibani Rova
Matani Tikina

Asena Yanyau.
Vunivola ni Boso.

Naravuka Village Hall

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Naravuka Village, Seaqaqa DATE: 26/5/ TIME: 11.00

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
1	ULAIASI DRUMA	76	2120128	NARAVUKA SEAQAQA MACUATA	SEAQAQA	T		[signature]
2	JEREMAIA MATAKA	76		NARAVUKA SEAQAQA MACUATA	SEAQAQA	T		[signature]
3	INIA VARAVURU	76		Loma Leona	Seaqaqa	T		[signature]
4	Osea Raula	47.	8408101	Naravuka. Seaqaqa.	Seaqaqa	Turaga.	I Taukei	[signature]
5.	VILIAME BULILEVU	73	2174185	BATIRI, SEAQAQA	SEAQAQA	Turaga	I.T.	[signature]
6.	ELIKI VASU	40	80603080	NARAVUKA, SEAQAQA.	SEAQAQA.	Turaga	I.T.	[signature]
7	SILIKA DRESA	59		SAIVOU SEAQ	SEAQAQA	M	IT	[signature]

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Naravuka Village, Seaqaqa DATE: 26/8/26 TIME: 11.00

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	Meresiana Tidridri	66	9042987	Lomaloma SQQ	SEAQAQA	Marama	Itaukei	[signature]
9	Karalo Bonaseva	48	2165746	Loma Loma Se	SEAQAQA	Turaga	Itaukei	[signature]
10	MARIA RACOQE	65	2949156	Loma Loma SEAQAQA	SEAQAQA	MARAMA	ITAUKEI	[signature]
11	HELEN MARIA	51	2339663	Saivou SEAQAQA	SEAQAQA	MARAMA	T-TAUKEI	[signature]
12	Sunia Biaba	66	9091136	Nacaryaga Seaqaqa	Seaqaqa	Turaga	T-Taukei	[signature]
13	Paulo Tavala	51	9567994	Lomaloma	✓	✓	✓	[signature]
14	VILIAME K	53	9410235	VESIDRUA	SEAQAQA	TURAGA	I-TAUKEI	[signature]
15	SIMIONE LOTANIMOCE	52	9876714	LOMALOMA	/	/	/	[signature]

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: NARAVUKA COMMUNITY HALL (SEAQAQA) DATE: 26/05/26 TIME: 11:00AM

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
16	JOSUA TUVOU.	45	2307209	NARAVUKA	SEAQAQA.	T	TAUKEI	[signature]
17	NOA MAINAQUMU JUNIOR	46	9604798	NARAVUKA VILL.	SEAQAQA	TURAGA	ITAUKEI	[signature]
18	SEVANDIA. TUNAYAU	60	9343917	NANENIVUSA.VILL	SEAQAQA.	TURAGA	ITAUKEI	[signature]
19	Joresa Turagasau	37	2104562	NARAVUKA.VILL	SEAQAQA	T	ITAUKEI	[signature]
20	JOVESA TURAGASAU	49	9206603	NAVESIDRUA	SEAQAQA	T	✓	[signature]
21	VILIPE	45		NARAVUKA	SEAQAQA	T	✓	[signature]
22	SAMUELA. Jordan	54	9584113	NARAVUKA.	SEAQAQA.	M.	TAUKEI	[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
23	PENIBICI. V	45	9538283	Naravuka	Seagaga	T	IT	[signature]
24	MITTELI V.	53	2147728	NARAVUKA	SEAQAQA	T	IT	[signature]
25	INOKE V	57	9518827	NAGEREYAGA	SEAQAQA	T	IT	[signature]
26	KAVAIA V.	47	9698807	NARAVUKA	SEAKAKA	T		[signature]
27	EREMASI CAMA	70	2957549	NARAVUKA	SEAQAQA	T.		[signature]
28	VILIAME Kulaji	42		NARAVUKA	SEAQAQA	T		[signature]
29	Laisenia Rokona.	43	8089454	Naravuka	Seagaga	T		[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 /MARAM A)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
30	Emoni T	54	9874485	Naravuka	Seagaga	T		[signature]
31	Inoke Vakatabai	53	8061013	BATIRI	WAILEVU WEST	T		[signature]
32	EPELI TABUARUA	55	8676550	MPC – ITAR		T		[signature]
33	LUSE SOGOVONU	37	9664457	NARAVUKA	SEAQAQA	F		Sogovonu
34	MERELEA S.	32	2120677	NARAVUKA	SEAQAQA	F		[signature]
35.	MEREAMO M.	40	9505704	NARAVUKA	SEAQAQA	F		[signature]
36.	Bavesi N.	70.	2468104	NARAVUKA	SEAQAQA	F		[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
37.	Salaseini T.	46	9872105	NAIRAVUKOA	SEAQAQA	F	9872105	
38.	Emi D.	70		NAIRAVUKOA	SEAQAQA	F	—	
39.	Raditoga K	66.	8747462	NAIRAVUKOA	SEAQAQA	F	8747462	
40	Orita T	65	2053037	NAIRAVUKOA	SEAQAQA	F	2153037	
41	Elenoa B.	61	—	NAIRAVUKOA	SEAQAQA	F	—	
42.	Avotonia L.	58	9662732	NAIRAVUKOA	SEAQAQA	F	9662732	
43.	Salonia Cisi	40.	9538283	NAIRAVUKOA	SEAQAQA	F	9538283	

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44	Naomi V.	40	2867180	NARAVUKA	SEAQAQA	F		
45	Salaseini ✓	48	9494617	NARAVUKA	SEAQAQA	F		
46	Amele D.	40	8942707	NARAVUKA	SEAQAQA	F		
47	Vasemaca. M	45	9698807	NARAVUKA	SEAQAQA	F		
48	Elenoa B.	34	8744979	NARAVUKA	SEAQAQA	F		
49	NEMANI. B	34	9698807	NARAVUKA	SEAQAQA	M		
50	Rusiate. N.	36	2928944	NARAVUKA	SEAQAQA	M		

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

Transcript

Naravuka Village
Date:26-5-2026

Mr. Moce: The Chief and the Masi ni Vanua of Seaqaqa, the Chief and the women of Naravuka, I wish to convey our sincere appreciation to you all this morning. On behalf of the Constitution Review Commission, we thank the Vanua for opening your doors to us and for welcoming us as we gather your submissions and hear your views and thoughts on the proposed amendments to the 2013 Constitution. Your willingness to share your experiences, concerns, and aspirations for the future of our nation is deeply appreciated. The contributions made by the people of this Vanua will assist the Commission in its work as we strive to ensure that the Constitution reflects the hopes and interests of all the people of Fiji. Vinaka vakalevu for your hospitality and for the respect and support you have shown us this morning.

Before we proceed this morning, 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. Thank you.

Dr. Fatiaki: To the chiefs and the people of Naravuka Village in Seaqaqa, on behalf of the Constitutional Review Commission, I would like to first sincerely apologize for our delay this morning, to thank you for accepting us into your village, and to welcome you all to this consultation of the Constitutional Review Commission. My name is John Charles Fatiaki. I'm a doctor in Suva, and I'm from the village of Motusa on the island of Rotuma. On my right is Merewalesi Nailatikau. She is from Yale in Kadavu, and she's a media specialist. And on my left is Mr. Ami Kohli, who is a lawyer from Labasa.

We have been appointed by His excellency THE President to review the 2013 constitution which you 'all know is the supreme law of the land. We are aware that the 2013 constitution did not follow the normal porocess by which we make a constitution. It

did not seek a widespread consultation. It was instead decreed and enacted by promulgation. Government has sought opinion of the supreme court ion giving us legal way to amend this constitution and on the basis of the that and terms of reference provided by His Excellency the President, we have been asked to reach out to all of Fiji to seek widespread and meaningful consultations, to determine from the people of Fiji what they wish to add, to remove, to keep, or to change in the future. There are six of us commissioners appointed, and towards this end we began our consultations in Suva throughout April.

Our first submission came from the Bose levu Vakaturaga. We received submissions from church groups, individuals, over the period of April. We have now been to Lau and Lomaiviti. We've divided ourselves into two groups, there's three of us here. We've done Lau and Lomaiviti, we've done Beqa, Ovalau, Kadavu. We started in Yaroi village in Savusavu at the beginning of last week, at the end of last week, and we've worked our way throughout Bua, from Lomanikoro, and then yesterday we were at Visoqo and Nadogo. We will spend the rest of this week in Vanualevu, and then we will then move on to Vitilevu where we will spend the month of June. We will end in Rotuma on the 1st to the 3rd of July.

We will then spend the month of July and all of August back in Suva where we will compile all the submissions and the opinions that we have heard from the people of Fiji. We will then prepare a report which will be in the form of an amendment to the 2013 constitution. I should point out that we have been given the opportunity to review every line in the constitution except for Chapter 10, which is the immunity chapter. We have been guided by the advice of the Supreme Court not to review it, but we as a commission leave it open to the people of Fiji to tell us what they think about Chapter 10. Before I end I should point out , the six of us do not work for government .

We have not been given any direction to what to write or what should be in the report. We will prepare in our report for what the people of Fiji wants in this report. Let me just say that most constitutions say at the beginning that we, the people, give to ourselves this constitution to rule us and for us to live under. Therefore, the purpose of this exercise is for us to hear from you everything that you wish to say about this constitution and what you wish to change, keep, add, or delete. Everything that we say

in this forum will be recorded on video, it will be recorded on audio, and also our ladies who are writing it down. That way there can never be a dispute about what has been the opinion of the people of Fiji. When that report is done our work as a commissioner ends there too, I thank you again for your patience and I now open the floor to hear from you, Vinaka.

Leilani Rokovono: My name is Leilani Rokovono originally from the Cakaudrove, Wailevu West. And the first issue on the land custody, if that could be reviewed. It is observed that government controls a lot of the processes and there is no consultation done with the landowners for the access to the benefits of land use. So, all those that are to receive the land benefits, they have to wait for long processes to be done, to be completed. And the premiums are not decided or consented to the landowners but mostly agreed between TLTB and the tenants. So, the premiums are not controlled by the landowners. And most of the time landowners are excluded from the agreements and the consent that is made, made by mostly government departments like TLTB and the tenants. So, this is something that we are raising, proposing, if that could be reviewed and changed so that it does not go through all those stringent and restrictive processes on the benefits to be materialized to the landowners.

Dr. Fatiaki: Let me just say that every village that we have been to so far, in one form or another, has asked us for that. Return the Vanua, return the mineral resources, return the qoliqoli, the riverbed, the seabed, return it from government to the Vanua. I should point out that in the terms of reference we have been given by His Excellency the President, there is one that says protect, guarantee, and secure under the Constitution, which means put it into the Constitution, which is the supreme law, the land and fishing rights and resources of indigenous Fijians and Rotuman's. I think that is the issue that's been addressed here and I've heard it at every village, the request that all the difficulties they face when their land, their qoliqoli, their mineral resources is under a different act. So, the people wanted to go into the Constitution because the Constitution can't be changed by different governments. And that is what we're hearing. I have read to you the terms of reference, one of the terms of reference, to protect, guarantee, and secure under this Constitution, those things. And I can assure you that this is something that's echoing and resonating for this Commission and we will certainly not be ignoring it when we are writing that report.

Maria Racoqe: My name IS Maria Racoqe, originally from Savusavu married to Lomaloma village in Savusavu. My first recommendation and proposal is for the 2013 Constitution to be totally removed.

It has been observed that there are less benefits, and it is causing a lot of restrictions and challenges, especially to village life and the way it contradicts customary laws and behavior. With the rise in the rights of children and women, it is seen that a lot of challenges are being faced by women and parents raising children in the village and also teaching children correct behavior and discipline, which is something that those women like me that went through the customary system were able to raise our children more effectively compared to the situation today, where most of the women, totally because of their rights as women, do not obey customary laws and do not conduct themselves in the proper manner in the villages. This is why we are raising that the 2013 Constitution needs to be removed, because it does not hear the voice of the people. It is bringing a lot of challenges to families, a lot of domestic issues in marriages, and because of the rights that children and women are now protected under in the current Constitution.

Dr. Fatiaki: Maria, thank you. Thank you for your thoughts, Maria. The issue of removing the 2013 Constitution completely has been mooted to us, has been given to us by lots of people. My usual response is, you can remove it illegally, the same kind of way it came in, or you can remove it legally. The government has sought an opinion, and the Supreme Court has shown us a legal way.

We are part of that process, and I think that for our country is probably the way we want to go. As far as the 2013 Constitution is concerned, I emphasize again, if we remove it, we must replace it with something. We can't have no Constitution because it is the supreme law of the land. Again, that is our role over here. Some people have suggested we bring back the 1997 Constitution to replace the 2013 Constitution, and we can do that. The people have asked us for that. We can take everything in the 1997 Constitution, wipe out almost everything in the 2013 Constitution, and just put them chapter by chapter. We can do that, except for Chapter 10. The other aspect of it, though, is I tell people, there are some things that are not in the 1997 Constitution, like what Leilani brought up.

The qoliqoli and the mineral rights in the 1997 Constitution, it still belongs to the state. It's not in the 1997 Constitution, and it's not in the 2013 Constitution. This is your chance to bring it into this Constitution. Therefore, removing, yes, that can be done not by physically removing it, but by amending it and changing it. How we do it and what you replace it with, I'm listening to you. I point out that there are benefits to changing it legally because you can now put in things that were not in the 1997 Constitution, which many people feel very strongly about.

Ms. Nailatikau: Sirs and ladies of Seaqaqa, I want to respond to the very important submissions made by Leilani. And as well as Maria this morning, Ms. Drodrolagi and Ms. Racoqe. Ma'am, Ms. Drodrolagi, your concern about land, as my colleagues have said, is something that is a very common submission that has been coming.

I was part of a team that went to the Lau Islands and Lomaviti Islands, and this is a deep concern that people are raising. However, ma'am, I think you raised a new dimension that I have not necessarily considered before, and something that I think is worthy of our attention, when you spoke about the impact that it has on your children. And I believe that when we talk about our rights to our land, we don't just talk about our own rights, we talk about our children's rights, our children's children, and the many others who will come after us.

So, I thank you for raising that added dimension about the importance of inheritance, and how that is affected by what you are seeing as interference from different government departments or institutions. So, thank you, ma'am, for bringing that to us. Ms. Drodrolagi, your concern is also very, very common. We are seeing a great disconnection in generations in our communities. Teachers are finding it difficult to teach or instruct their students. Parents and elders, as we know, we have multi-generational families. We have grandparents, we have aunts and uncles, and there is great difficulty. So, I hear that young people feel unheard, but elders also feel disrespected. And we hear you, we hear this deep concern, and it is something we will think deeply about. So, thank you very much.

Mr. Kohli: Just to add on to that, I think you both have brought up very important issues about consultation. One of the reasons why I have been appointed is because the 2013 constitution that came

in was not widely consulted upon. People were left in the dark. They did not know what was happening until it was printed and brought to their attention. And a lot of things came out from there. And one of the reasons we are here, as the Honorable President said, is to go and do widespread consultation to the people. And also, I think, Madam Drodrolagi, you brought up this issue about tenants and landlords and all those people. I think this is the problem when government, with respect to ITLTB, deals with these things without consulting the people of Mataqali. It is very, very important they are consulted. It used to happen before. Then, over a period of time, there was no consultation. So, I think this is one of the grievances of the people. And we will take that into consideration when we make our report.

Mitieli Batisaresare: My Name is Mitieli Batisaresare, Nanivuda village, Seaqaqa with maternal links to Somosomo. Firstly, on the lease of Mataqali land, those that are part of the Mataqali or part of the village, when they lease Mataqali land, they have to give the 2,500. But that amount is different when those with maternal links to the land, they have to give more, 18 to 19,000. I'm proposing that the amount be the same if you lease Mataqali land as a landowner or as part of the Mataqali or with maternal links to the land. Secondly, is on the ownership of land beyond six feet. We understand that beyond six feet belongs to government. And I'm proposing that all that land beyond the six feet limit to be returned to the landowners and to belong to the landowners.

Ms. Nailatikau: I will explain on behalf of my colleagues and they will advise me if I miss anything out. So, what you are explaining relates to the terms and conditions of leasing land. And I think many people have spoken about their need to correct or to find better alignment in the ITaukei Lands Trust Act or the ITaukei Lands Act. Many people are finding lots of difficulty. And as you were saying, people who have maternal links to the Mataqali should be able to pay a reasonable amount and not the 18 or 20,000 you are talking about, sir.

So, that is something that we want to emphasize that when a constitution is changed, all the laws underneath it must also change. And so, there is an opportunity here, sir, to make sure that whatever amendments are made to the constitution, it will have a positive effect on the laws underneath it. So, we thank you for that reflection.

On the matter of the six feet mineral rights, sir, I refer us to section 30 of the current constitution. And it says in section 30 subsection 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 these fishing rights. Forgive me, that is very long, but I think you are speaking about minerals and mineral rights. This is also something that has come up very commonly. People want the rights to their land from the surface to the deepest. From right up to the sky above. So, I think we are hearing about full ownership of land rights, as you were stating, and that includes mineral rights. I'll ask my colleague, Commissioner Kohli, to also add any legislative considerations to be made there and its potential impacts on any recommendations for the constitution.

Mr. Kohli: Thank you, Commissioner Mere. There are a few things there. First of all, at the moment, anything under six feet is owned by the state. They can take it away. The biggest complaint is this. If you find gold or oil under six feet, the income and all that, you don't get anything out of it. This is the grievance of the people, and rightly so. This is one of the reasons why the Honorable President has asked us to go and find out, protecting, guaranteeing and securing under the constitution, land and fishing rights and resources of indigenous Fijians and Rotuman's, and assuring that registered owners of native lands and customary fishing rights have an equitable share of the income derived from the exploitation of the land.

Basically, what it means is that if under six feet they find minerals, gold or whatever, then you should have an equitable share of the income that is got. If you say, for example, they make millions of dollars in gold, then you should have a share of that. I think the biggest problem is not getting an equitable share. I don't think the people are saying the government can't take the land. They take, but give us a fair share. I don't think people are saying, don't lease out the land. They are saying, if you want to lease out the land, give us the fair share, market share of the land. Not just $500 a year and then for 30 years or 90 years. I think that is what we are hearing and reading between the lines. So, one of the things that we are required to do is that when the land is taken by state or

whatever, or leased out, you must get your equitable share of the return, something that has to be worked out. So, that's my understanding. So that we are, when we compile our report, we will put that in the report. And the other thing that is there is like, at the moment, people who come to surfing around the hotels, etc., we get nothing out of it.

Qoliqoli, if you look at it, it's not legislated like the land. The land, iTaukei land comes from the iTaukei Land Trust Board, and you have documented who owns what. As far as Qoliqoli is concerned, you just enter into an arrangement. There is no way you can give your qoliqoli out to people and have it leased out like you do it for the land. There is something that has to also be looked at. So, thank you. We will take that into consideration. Thank you. Thank you very much.

Viliame Bulilevu: My Name is Viliame Bulilevu, Turaga ni koro Batiri of Seaqaqa. In support of the changes to be implemented in the constitution. I have observed the development of the country since 1874 to 1970 in the change of government to colony and to independent then in seeing that sin the preamble in the previous constitution mentioned God, acknowledges the presence of God. But today in the current constitution. God is absent with the constitution stating that Fiji is a secular state, so I'm proposing that God to be reinstated to be part of the constitution as we observe that without God a lot of challenges come and are faced by the people. So as an example, in the US when I was there a lady had announced that everyone to prevent the mention of God, so since then the US has faced a lot of challenges without God guiding the government, so the same could happen to our country with the absence of God and I propose that God be reinstated and mentioned in the new constitution.

Dr. Fatiaki: Vinaka Viliame. Again, as you've heard this is an issue that has come up very often very regularly just in the way of history 1990-1970 constitution, 1990 constitution, 1997 constitution all acknowledge God in the preamble. 2013 constitution they remove God completely no mention of God and they put in the secular state which you have rightly described may prevent you even saying prayers in public like in the US. We hear that very clearly your request is for us to reinstate God in whom we trust and remove the secular state passage. That is a submission that just reiterates what other people have asked us and I can assure you

that will definitely be very high on our consideration when we write our report.

Mr. Kohli: Since you mentioned about preamble there's one more thing that people have requested us is to recognize the deed of session what will take place to be in the preamble as well the conclusion of the deed of session and all that.

Osea Raula: My name is Osea Raula I'm from Naravuka, Seaqaqa. I concur with Viliame Fiji be declared as Christian State. Number 2 is on the rights of individual, incorporated in the Bill of Rights for i proposed that genders to be restricted to two, male and female, and no allowance for other genders like transgender to be not to be included and to be restricted to two genders, male and female. Number three is on corporal punishment, if that could be returned, as we have seen the effects in our children today on their behaviour and discipline, and the difficulties and challenges faced by parents and teachers in correcting behaviour and disciplining their children. So, proposing that corporal punishment be reinstated.

Number four is on the appointment of the Attorney General. If this can be limited to only those that win a seat in Parliament and are not open to any lawyer to be appointed, as in the current practice under this Constitution, where those outside and that did not receive represent people in Parliament appointed as Attorney General, and if that could only be limited and restricted to those that are members of Parliament and are voted into Parliament.

And number five is just to have the new Constitution to be the Bible to provide guidance to the people, as in the practice of following the Christian Bible. Our new Constitution will also be a Bible to guide the people and the nation.

Dr. Fatiaki: I would like to change the format of this because some of the things that have been brought up here today is very important, and I need to know completely and have it on record how the people of Seaqaqa feel about certain issues.

One is the issue of bringing God back into the preamble of the Constitution. Can I have a show of hands for everybody who wants to bring God back into the Constitution? Thank you.

Anyone against it? Thank you.

The second question is the removal of the secular state. This is, we have heard, is the thing that may prohibit you from being able to say prayers in public. That's happened in the United States, and I would like everyone to indicate if those who are in favor of removing the secular state, please raise your hand. Thank you.

Does anyone want the secular state to stay in the Constitution?

The third one is the issue of corporal punishment. This has been brought up. There are ways in which we can adjust the Bill of Rights that grants the rights to children to maybe allow corporal punishment to be reintroduced. Because it is something that is contentious, I need to know exactly what the people of Seaqaqa feel.

So, all in favor of reintroducing the means for which corporal punishment can be incorporated into the Constitution, please raise your hand. Okay, thank you. Anyone who opposes any form of corporal punishment being introduced, please raise your hand. Thank you.

As to the appointment of the AG, I appreciate that there is provision in the Constitution to have an AG appointed from outside. My only clarification is if there is no lawyer, if there is no lawyer in the parliamentarians, who becomes AG if you don't have that option to appoint from outside? Because I think by definition, the AG is the lawyer for the government. And I think this is not a decision, this is just more a reflection. If we don't have an AG, I mean a lawyer in parliament, then who do we appoint AG if we can't appoint it from outside parliament? It's just something that I would like Raula to just reflect on, because that would be, I think, the reason why they may have introduced it as a law to allow a lawyer from outside to be introduced.

Mr. Kohli: Just to add to that, what Raula said regarding AG, only appoint an AG from outside if there is none available within the government. And secondly, under the Constitution, if you have an AG from outside, he does not have the right to vote in the cabinet. So, it's limited only to the people who have the right to vote. Thank you.

Sunia Baba: My name is Sunia Baba, I'm from Vacalea, Seaqaqa. I'm proposing that the 2013 constitution be totally removed since you saying that this constitution does not follow its preferable process,

then its preferable that this constitution be removed totally because it did not follow the legal means. Secondly 1997 constitution to replace the 2013 constitution with addition on the land and qoliqoli rights and ownership also if through mining that fair share and equity be given to landowners. Number 3 is on human rights if that could also be removed the women's and children right. because currently its discriminatory against men, there are no rights for men. Men are being implicated against most domestic cases and there are no rights for them under the constitution so with that human rights under the constitution should be removed. On the fair share and equity of the usage of land and qoliqoli, if proper ration could be calculated so that apart could also go to land owner and for land owner to get full ownership. Lastly, I'm just enquiring whether all this proposal will go to parliament or whether the decision be decided by the commission.

Leilani Rokovono: On the freehold land ownership, if that could also be amended and revised, and the freehold land be returned to the customary owners, it is observed that a lot of resources in freehold lands which landowners cannot access because the rights and ownership have transferred to the owners that obtained the land through various means in the past, bought from our ancestors, some for as little as an axe or other material, and this could be returned to the customary landowners.

Dr. Fatiaki: Vinaka Sunia and Leilani. I think all the things you have asked for have been addressed already in terms of removing the 2013 constitution and replacing it with the 1997 constitution, with the addition of the other issues that we raised that could be introduced. I just want to talk about the issue of the report. When we write this report, which would be the amendment to this constitution, which is essentially a new constitution, except for chapter 10, we will expect that what the people of Fiji are telling us is what is reflected in that document.

As an individual, I promise you, I will ensure that that is the fact. Now, once that is written into a report and given to His Excellency the President, we have no powers to see it through the process of making it the law of Fiji. That process has to go to government, to cabinet. Cabinet's AG must put together a bill. It says a bill to amend this constitution, to change it completely. And that bill must then be put to Parliament. I think you might have heard that it will have to go through three separate readings. And if it's approved

with a 66% majority, it will then come to all of us again. All we need is 50% plus one. So, if 1,000 people vote, 501 vote for it, it is then the supreme law of the land.

But our responsibility as commissioners stops. We have no control over what government or the President does with this. I think that the fact that government has asked us to do this, and His Excellency the President has asked us to do this, indicates their commitment to seeing that this process reaches out. I can't give you any conclusions about what may be in the report. We have done about one-fifth of Fiji, about 20%. We will go through the other 80% of Fiji. As I indicated earlier, everything is recorded. It will all be collated and summarized. And that is then what we're going to base our report on. But I assure you that that process, certainly as far as I'm concerned, will go to its natural conclusion. Beyond that, whether government uses it, takes it to Parliament, I have no control over. We have no control over.

But I ask for your prayers, as will my prayers go, hoping that this thing that we're going through now will ultimately reach Parliament and the people of Fiji.

Jone Turagasau: My name is Jone Turagasau I'm from Matainadoi, Seaqaqa maternal links to Navesidrua Seaqaqa Macuata. My First proposal is on the appointment of the TLTB board for majority of the board members to come from the landowners. As current makeup of the board is mostly from government. So that is the first proposal, is for the board members to be selected from the landowners. Number two is on the tax on land that goes to government, if that could be used to develop land owned by the landowners. And thirdly is a question on Section 10, if that could be detailed to us as to what constitutes Section 10 of the 2013 Constitution.

Ms. Nailatikau: I will speak on just the issue of the ITaukei Land Trust Board and the board membership. I think we are hearing loud and clear the desire for landowners' interests to be represented in matters of ITaukei land. This is a matter covered by the ITaukei Land Trust Act that gives the TLTB its mandate and its powers and its authority. This act is sheltered by the Constitution and all legislation have to agree with the Constitution. What you are sharing with us is an issue for the Land Trust Act. This is something to be considered in the sense that if there are changes, they can be made at the level of the Trust Act. Thank you for

sharing that with us today. Hopefully it will give us some thought about how this Constitution will impact all the acts that are under it. And we hear loudly your desire for landowners' interests to be heard within the TLTB.

On the matter of land, please correct me if I am incorrect. You are mentioning that tax can be collected from the resources within the land. Is that what you are saying? You are saying that the government can develop the land and that the revenue earned from the land can be taken as tax instead of taxing or placing a heavy tax burden on the landowners. Is that correct, sir? Chapter 10 my colleagues Mr. Kohli will explain on that.

Mr. Kohli: Yes, your question regarding on chapter 10 of the constitution. Chapter 10 deals with the immunity. It says whether the immunity that was granted in the 1990 constitution will continue. In addition to that immunity granted to the ;the President;
(b) the Prime Minister and Cabinet Ministers;
(c) Republic of Fiji Military Forces;
(d) Fiji Police Force;
(e) Fiji Corrections Service;
(f) Judiciary;
(g) public service; and
(h) any public office
That means that anybody or any of these people who participated in the appointment or involvement in the government from 6th December 2006 until the seating of the first Parliament will be immune. They can't go to court and nothing can be done to them. Total Immunity. The man behind wants to say something.

Sunia Baba: I think it's totally unfair. The citizens of Fiji want more answers. I do not support those on immunity, it is not fair as we are living on legal democracy and to have some to be immune from the law is unfair, as some that have already been implicated and sentenced and penalized have served their sentences. So how about the rest that were involved in those activities? And it is unfair on those people that some are immune under Section 10.

Mr. Kohli: I totally understand where you are coming from, but as far as Chapter 10 is concerned, our hands are tied. To be very honest with you, to give you an honest answer. Because of Supreme Court ruling that we can add or change or remove anything from 2013 Constitution while we are amending it without touching Chapter 10. I sympathize with what you are saying. You are not

the only person who has raised this. Unfortunately, I can't comment on that.

Dr. Fatiaki: I, on the other hand, will make an additional comment. We as commissioners in this consultation cannot address the issue of the Chapter 10. So, we can't discuss that. Just in the way of an observation, if this Constitution is amended and reviewed and changed, including Chapter 11, which is how to amend constitutions, the first parliament that is elected under the new Constitution can remove Chapter 10.

If they wish to use the new Constitution that is written as a review of the 2013 Constitution, when they have an election and that government comes into place, if they choose to remove, they can go through that process that will be outlined in this Constitution. But these commissioners, we have the terms of reference that have been given to us and the direction of the Supreme Court. And the Supreme Court has asked, in the interest of stability, that we do not 'talanoa' about it.

Maria Racoke: My name is Maria Racoke, proposing to remove that section that we are talking about, Chapter 10, from the Constitution.

Ms. Nailatikau: We acknowledge and note your submission.

Mitieli Batiseresere: Firstly, my propose our elected representative to represent us from Cikobia to Dreketi in Parliament as we have noticed the statistics of the population of iTaukei and indo Fijian ethnic group in our area. If we can elect a representative to represent constituency Cikobia up to Dreketi. Number 2 is for the positions of the President, Prime Minister, and the Attorney General to all be told okay, and not from any other ethnic group. Number 3, for Mr. Frank Bainimarama to be arrested.

Mr. Kohli: I don't know whether I can answer or not. No? Am I safe to answer? On a serious note, I think what you say is about representation, no? A lot of people have said that we want constituency. People represent from our area. Which is, we share that view. Everywhere we've been hearing people say, when you have only one role, people come from Suva and a pajero, they go by, they forget us. And if we have our own representative here, we can knock on his door and 'talanoa' we have this issue, that issue. So, as far as that is concerned, I think our chair here will probably bring it back, because for your information, he was a

senator. He's a minority group. He was a senator from Rotuma. And maybe, you know, some of the things that you are saying, perhaps I have a rep from Macuata in the Senate, so that you have your say as well, eh? So, I'll leave that at that. Sorry I couldn't answer fully, but you will understand.

Dr. Fatiaki: Vinaka Ami. My only comment is, I served for six months as a senator in 2006, and I forgive everybody for everything that happened in 2006. I want to move forwards. Vinaka.

Eliki Vasu: My name Eliki Vasu I'm from Naravuka. Firstly, I support, the return of the previous election system that used to be practiced in the past, where we have constituencies as well as representatives to parliament. And secondly, for the Great Council of Chiefs to be re-established as under the 1997 Constitution, we are responsible for electing the position of the president. In addition, for the return of the Senate to be the second House of Parliament. And lastly, just a question or inquiry on to what are the thoughts of the Constitutional Review Commission on the 2013 Constitution.

Mr. Kohli: I'll start with the last question. When the Honorable President appointed us, they told us one of the reasons we are appointing is to go and hear the people, consult with them. Your views, you leave it in your home. So, 2013, what I think of, Vasu, I've left it in my home when I came here. I'm here to listen to you. So, I do not know about other commissioners, but I would like to hear what you think of it. Thank you.

Ms. Nailatikau: Thank as to what Commissioner Kohli have alluded to about the 2013 constitution, we are here to listen to you people on the views of the 2013 constitution.

Dr. Fatiaki: My thoughts are essentially what has been said. My only other comment is, in the beginning, I said that this Constitution, 2013, was not formed in the normal manner. And His Excellency the President and the Supreme Court called that a democratic deficit, which means it was deficient. That's not my feeling. That's what the Supreme Court has called it. And our job is to address that deficiency by doing the things that that deficiency demonstrated was not done.

Number one, no people were consulted widely throughout Fiji like we are doing now. Number two, it did not go to the Parliament,

and the Parliament did not debate it and didn't take it to the people to have more input. Those things are already there, and I share those things. My view of the 2013 Constitution is it is definitely not perfect. It definitely has democratic deficits, and therefore we need to hear from the people what they want to do going forwards.

My personal views on different parts of the Constitution, I have the same approaches there. I left that at home. I do not allow it to influence the way I think. I want to write this report as a reflection of what most of the people of Fiji want, not what Dr. Fatiaki wants. I'll just add to that, Vasu.

Mr. Kohli: If I thought 2013 Constitution was perfect, I would not be sitting here. That's all I can say. Thank you very much, Vasu.

Osea: Just to add on to Mr. Vasu comment ti bring back the previous election system and also increase the age of those eligible to vote to 21 years, to replace the current 18 years. 18 years of age, children are still in school, and most are not responsible for a lot of duties, so proposing that voting age to increase to 21 years, to replace the current 18 years.

And also on the same note, the driving license eligibility to also increase to 21 years, so that drivers are more responsible. It is observed that most those in that age category are also involved in a lot of accidents, so that is why proposing that the driving license eligibility to increase to 21 years.

Dr. Fatiaki: The issue of the previous election systems, we've heard it, the request for multiple constituencies to represent the people, it's been brought up regularly, and that's the general thought that is going back into this. Nobody that we have been to has indicated that they'd like the current voting system. Everybody, nobody has said they like it, so we hear that resounding.

The issue of the voting age, that is something new that was brought in 2013, it was not there in 1997 and 1990. It is a contentious issue. Because it is a contentious issue, I would like to ask Amu, if you could just translate this, and get a vote or an indication from people as to who supports the voting age to be at 18 or 21.

I would like to say that I support the voting age to be at 18 or 21. Can I have a show of hands to support the issuing of driving license to be 21.
Anyone supports to be on 18years old? Thank you.

Thank you. As far as the driving age is concerned, that would not be part of the Constitution. The voting age is definitely part of the Constitution. We will have to make a determination. The driving age is under the LTA Act, and it is something that is under the Constitution, and we will not be making deliberations about things like that in the review of the Constitution. But the voting age is definitely there, and I have a reasonable reflection of what the people of Seaqaqa wish to have as the minimum voting age, and that is noted. Thank you.

Maria Racoqe: My name is Maria Racoqe, and I am from Lomaloma. Firstly on TLTB the role of the TLTB to be reviewed as to their role in the past to protect the custodians of the land on behalf of the landowners and to protect the rights of the landowners, but now it is seen that the TLTB has deviated from the role and now they are also employing other ethnic groups in the TLTB to administer the land for the landowners. That could be looked at as to the realignment of the role of the TLTB.

Number two is the presence of Sri Lankans and other races in Fiji. We are observing that there is a flood of immigrants coming into the country and if they could be seen to have proper documentation, since when we leave to go to other countries, we need proper documentation and permits, since it is being observed that there is an increase in Sri Lankans and other races from other countries coming into the country, if that could be looked at.

Ms. Nailatikau: Vinaka, I believe Leilani would like to make a submission as well. We can consider your submission alongside Ms. Racoge. Vinaka,

Leilani: On Leilani Proposal The correction unit is a program in the Yellow Ribbon. My proposals about the Corrections Unit and the Yellow Ribbon Program, if that could be re-looked at, being encouraged and promoted in our correction facilities. This is something which is not benefiting the public because those that go through the program sometimes re-offend, and relative to the increase in crime and drugs issues that are faced by the country, it is reflecting on these programs that are being implemented in our

corrections facilities, which is encouraging those offenders not to come in as mortal citizens, but because they are being seen as promoted under the Yellow Ribbon Program, at times they re-offend when they come to interact with the public.

Ms. Nailatikau: On behalf of my colleagues, I want to acknowledge your submissions about the importance of recognizing the value of institutions that defend our interests as iTaukei. We have also heard from the Yatulau, for example, in the Maritime Islands, concerns about immigration and tourism, for example, making sure that there is the safety of the people that is included in the immigration in Fiji. Ms. Drodrolagi, I think your issue on rehabilitation and the Yellow Ribbon Program is heard. I believe you are talking about the increase in crime and how such rehabilitative programs may not be having an impact in the community. We hear you, we hear your concerns, and it's something that we will consider when we look at the various sections of the Constitution. Before we give this time for another submission, for example, I want to beg your leave, ladies and gentlemen of Seaqaqa. We have another two hours to travel by road to go to Naduri, and we would like to welcome your submissions as well as seek your leave to be able to go to our next destination. I now give the time for additional remarks from the gentleman.

Inia Vakaruru: My name is Inia Vakaruru of Seaqaqa. Head of the Yavusa of Lomaloma. This is on the role of the NLC. If they can establish the head of customary unit in the villages this is something that needs to be established appropriately so that the governance in the villages are carried out correctly and rightfully. And also, for the customary identity to be properly established and conveyed to those that required that information so that people can establish their customary identity through ancestors' total identity that they identify in the village and within the Yavusa. So, this has posed a challenge for the government representatives in the provincial office to assist, because of the information that is available to the villages is limited, and they request the assistance of the NLC to correctly give them this information, so that they can correctly establish their customary identity. We note your consent.

Mr. Kohli: We note your concern thank you.

Inia Vakaruru: It's me again, as we can see there is a rise in the cost of living. The cost of fuel keeps on rising and we don't have enough cash

to pay for this cost of diesel and fuel. I have a suggestion if the government can work together with Ministry of Education and identify students to go overseas and study particular courses relating to engineering, mechanics and etc. and then come back to Fiji ti assist the iTaukei.

Mr. Moce: Ladies and Gentleman this is a request from the commission, we only here to listen to your views and submissions on the constitution, we also not here to heart your grievances. Thank you.

Mitieli: I'm Mitieli from Seaqaqa. Id like to start the current constitution 2013, I would like to support that it be scraped altogether. I think up to a point in time that it is a godly event that happens that we can come to a point in time, we need to come to realization, we need to change the whole thing. In saying so we can build up the constitution that suited to Fiji that suited to situation this point intime that will carry us forward. Based on the earlier founding of governing system in Fiji where we had .The Lotu, Vanua and the Government are the 3 pillars that held up this country of Fiji. i think this the thing that us slacking and we continue to refer to because it was yeh strength of the vanua of Fiji in previous years. So we can do away with the imposed constitution and also the coalition constitution that we used to and build a new one that lead to the vanua lotu matanitu. Having said that we need to have a good foundation with regard to the foundation that we going to build on. I would like to suggest to bring back Fiji into a Christian state. It is a foundation that will govern guide and the way forward inbuilding up Fiji. We need to be guided on the different level of representatives of our vanua that is the senate which will be guided by the three pillars the Vanua, Lotu and the Matanitu so that we continue to hold accountable of the leadership in Fiji. I believe this something that we are lacking in Fiji and the disparity that we have in Fiji. So, we can look back again in building a constitution that looks strongly on the land, vanua the church and the State.

Dr. Fatiaki: Mitieli Thank you. I think your comments are a bit of words of advice for us, and it's taken on board. At various places, people have pointed this out to us. Our coat of arms incorporates that idea of God, the government, in that time the king, and the Vanua with the warriors that were holding the clubs. The Senate setup has GCC members as the dominant group. That's the Vanua. The Senate setup used to have appointments by the prime minister

and the leader of the opposition. That's the Matanitu. The only thing that was missing in that one was the Lotu. People have suggested that to us.

In our time, in Senate, there were two pastors who were part of the appointments from the GCC. I forget their names, but I know that they were in Senate. I think the guiding principles that you give us echo many of the comments about incorporating God back, the blessings of the Vanua in terms of considerations of their land and that.

When they combine well with good government, then there's hope for the country. I think your guiding principles are taken well on board, and we will certainly remember that when we deliberate about this as we arrive in July and August to prepare this report. Thank you very much.

Ms. Nailatikau: Okay, we will take one final submission before we deliver our formal farewell to you. Please, this is not the last time you can make a submission. If you look at the QR code on this banner, you can find an online portal to make your submissions. We also have a Facebook page, 2026 Constitutional Review Commission on Facebook, and you can email us at commissioners2026 at gmail.com. From between now to June, next month, you can submit your submissions then. Today is not the last time, and we welcome your continued submissions. Vinaka Leilani.

Leilani: Thank you very much. Lastly, last proposal. If the powers and the benefits of things that are in the nation be given first preference to the natives, and then second preference to other races in the decision-making and ownership of things that are decided in government to first be prioritized on the indigenous people, and then secondly to other races.

Dr. Fatiaki: Thank you. Thank you, Leilani. I emphasize again, everything that comes to us will be definitely taken on board. It's on record, it's been transcribed, and it will certainly be taken on board. As my colleagues have indicated, we have a long road ahead of us. We ask your prayers upon us as we carry on our work, and we ask our blessings upon the people of Seaqaqa and the people of Fiji. Vinaka.

----------End of Session[26-5-2026]----------

Submission(s) Received

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 26/05/26

Yaca/Yacamu Leilani Rokovono Drodrolagi.
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	Na lewa: - Authority/ Rule / Control. - Na vakatulewa, veiliutaki, lawa me vakatau kina lewe ni vanua, boards digitaki. - Neda kaukauwa me soli vei keda.
WASE 1 NA MATANITU	- Me dikeva na yellow ribbon program. - The impact on the community. Increase in Crime. (me dikevi) - Amendments on the Correction Unit.
WASE 2 LAWA NI DODONU	- me amendtaki ni constitution. - remove Human Rights. - remove Custodarian of land. - Age group to vote - 21 yrs. - Dikeva a license ni draiva.
WASE 3 NA PALIMEDI	- Kau lesu mai na lawa ni veidigidigi sa oti. - Me ra veiliutaki na i taukei eg. President, PM,

WASE 4 NA VEILIUTAKI VAKAMATANITU	- Me vakalinca na Kalou. - Me rogoca ka vakalinca na veiliutaki ni Turaga dina. - Bokoca laivi eso na lawa e vauci keda tu na i taukei ka vakamalu[2x] mutaka na noda authority / kaukauwa. - Me ra tamata dina. - ;
WASE 6 VEIQARAVI VAKAMATANITU	- Laurai na kena qaravi na lewe ni vanua. - Me rogoci ka dau caka taumada na consultation ni bera ni yaso e dua na ~~lewa~~ lewa na vuku ni veiqaravi.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	① Soli na kaukauwa vua na i taukei ni yau bula. 2). Remove the ~~Cus~~ custodiary of the land. 3). Me vakatau vua na i taukei ni yau bula. ~~Do not support~~
WASE 8 VEIQARAVI VAKADODONU	1). Distribution of equal ~~rights~~ shares to the landowners. 2). Rogoci, vakalevu na domodra ~~Tenants, have a percentage of money to donate ni terms of~~ the na i taukei dina ni yau bula. 3). Rawa
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	1). Lewa. - me vakayagataki na lewa kei na vakasama ni lewenivanua. - Laurai vinaka na ministry koya dodonu me qarava vinaka na lewenivanua ka me cakava na veiqaravi cecere.

WASE 10 VEIVAGALALATAKI	- Soli na galala vua na tamata yadua, remove the Human Rights. - Me vakapasedetaki na noda kaukauwa kei na kaukauwa ni vulagi.
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	- rawa ni veisautaki vakadua ~~ni~~ na ~~lawa~~ lawa ni qele. - Lewa: - me tuvatulewa na ~~tuvaga~~ tamata. - me ~~k~~ vakatulewa na matabose ni ~~t~~ vakaturaga.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	- Itaukei Land Act. - me boko laivi na Custodial ni Qele. - Even though its a multiracial country, - Ke rawa ni soli e dua na kaukauwa ki na Natives, indegeneous (power) ~~ka~~ ka me qai tarava na veimata-tamata tale eso.

VEIKA TALE ESO

- Me dikevi mai vakavinaka na neimami "FREEHOLD".
- We can payback since we have our own resources within those land in order to pay those debts.

Saini (tikini ni siga)

Contact - 2861199

Sasa School

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: KORONIVULI (SASA) MACUATA DATE: 26/5/26 TIME: 3:00pm

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	Paula Yanita	59	2865116	Nabouono	Macuata	M	ITaukei	
2	MAKELESI DIKAU	47	2723609	Koronuli	Macuata	F	ITaukei	
3	NOMAI DITUI	69	786 9917	~	SASA	~	~	
4	LOKI BASANO	42	7206[illegible]	Koronuli	SASA	MK	I Taukei	
5	JOVESA MAISIRI	46	7161439	✓	SASA	M	ITAUKEI	
6	VILIAME BANA	49	9354778	NASEVASEITI KORONULI	SASA	M	I TAUKEI	
7	JOJI TUIMAVANA	42	7143771	KORONULI	SASA	M	ITAUKEI	

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Koronivuli Village (Sasa.) DATE: 26/5/26 TIME: 3.00pm.

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	Ratu Isoa Wagawei	51	9429804	Naduri	Macuata	M	I Taukei	[signature]
9	Akanisi Daunivalu	39	2114717	Namama	Macuata	F	/	[signature]
10	Losalini Rama	52	9576963	Namama	Macuata	F	/	[signature]
11	Josua Tusoa	77	—	Koronivuli	Sasa ~~Macuata~~	T	/	[signature]
12	Maciu Navikilevu	50	8006697	/	Sasa	M	/	[signature]
13	Usaia Cadui	50	976225	Korovuli	SaSa	M	—	[signature]
14	Ilimo Salele	52	8067116	Korovuli	SaSa	M	—	[signature]

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: KORONIVULI (SACEA) DATE: 26/5/26 TIME: 3:00pm

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
15	Seremaia Sakiasi	56	9426577	Koronivuli	Sasa	Marama		
16	Selaima Ramoni	65	9386042	✓	—	—		
17	Asenaca Vakabuliti	63	7436157	✓	—	—		
18.	Fulori Ravula	58	7853940	✓	✓	✓		
19	Joseta Monoka	60	9664100	✓	✓	✓		
20	Rosemaca Valalau	73	9080583	Naduri	Macuata	Marama		
21.	Lanieta Vakavosaga	62	9805350	Naduri	Macuata	✓✓		

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 /MARAM A)	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
22	EPELI. TABUARUA	<<	8676554	MPC – ITAB		[illegible]		[illegible]
23	Samanunu K.	69.	9347256.	NADURI	MACUATA.	Y.		[illegible]

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

Transcript

Sasa Village
Date:26-5-2026
Time:3.00pm-5.00pm

Mr. Moce: The Turaga Bale and Marama Bale Caumatalevu Tikotiko na Taukei Bolatagane Turaga na Tui Macuata, Masi ni Vanua Taukei Sasa and members of the vanua here this afternoon. We thank you for opening doors this afternoon that we are present here this afternoon with you all. 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.

Dr. Fatiaki: The chiefs and people of Sasa Naduri Macuata, on behalf of the constitution review commission, I would like to extend to you all our sincere thanks for welcoming us into your homes top your village and I welcome you all in this consultation. My name is John Charles Fatiaki, I'm a doctor by profession, from Motusa in Rotuma. On my left is Merewalesi Nailatikau, she is from Yale Kadavu and she is media specialist and on my right is Ami Kohli he is a lawyer from Labasa. We have been appointed by his excellency to review the 2013 constitution. We are aware that the 2013 Constitution did not follow the normal process when it was formed. It did not seek widespread consultation with the people of Fiji. It was promulgated and decreed as an act and did not go through the normal process of Parliament. 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 had been asked to seek wide and meaningful consultation to all the people of Fiji as to what you want to add, keep, remove or change from the 2013 constitution.

We began our work in April, in Suva, for one month. Our first submission was from the Boselevu Vakaturaga. We received submissions from church groups, from ministries, from individuals, as to what they wanted amended in the Constitution. There was a team of six of us, and we have divided ourselves after that into two teams. There's three of us here, and the other three are currently travelling in Cakaudrove. We have travelled through the maritime islands of Lomaiviti and Lau, Beqa, Ovalau, Kadavu. Last week we were in Yaroi village in Savusavu. we were at Visogo and Nadogo villages yesterday. Our other team will be in Cakaudrove, we have been to Saqani, Rabi. They have flow n across to Taveuni and are supposed to go to Qamea and have consultations.

We will spend the rest of this week in Vanualevu, and then we will travel to Vitilevu, where we will spend four weeks travelling throughout Vitilevu, seeking consultations. At the end of that, we will travel to Rotuma from the 1st to the 3rd of July, and then we will return to Suva. We are in Vanualevu, and on the 3rd, we will travel to Vitilevu.

You will notice that we have recorded on video, we will record in audio, and we will record in writing everything that is said at every consultation that we have so that when we get back in Suva we are able to put all of these thoughts and ideas and submissions together and come up with a report that is a reflection of what you, the people, want to be in this Constitution. I would just like to point out that we, the six commissioners, are not employed by government. We do not have any instructions about how to write this report.

This report at the end of our two months in July and August should reflect what we, the people of Fiji, want to be in the Constitution. Many constitutions begin with a preamble that says we, the people, give ourselves this Constitution to live under and therefore we want you to give us your ideas so that we know that

when we do put this report together it's a true reflection of what you, the people of Fiji, want.

After we present our report to the President on the 31st of August 2026 our work as commissioners ceases. What the President does and what the government does and what the Parliament does after that is beyond what our mandate is. Once again, I thank you for having us in your village. I thank you for coming today and then I open the floor to hear from you, the people of Sasa and Naduri, about what they wish us to do with the Constitution.

Maciu Navitilevu: My Name is Maciu Navitilevu Koronivuli village, Matani Tikina Sasa. The first proposal is on this CUMA bill that is currently being consulted upon, where development for tourism on the Qoliqoli, proposing that the royalties from these developments of the Qoliqoli to be directed towards the Qoliqoli owners or the Mataqali that owns the Qoliqoli.

Dr. Fatiaki: Vinaka Maciu. Maciu, in my introduction I pointed out that the supreme law of the land is the Constitution. Because it is the supreme law of the land, all other laws that are made come underneath this. In this exercise we are here to rewrite, review, amend, revoke, repeal the 2013 Constitution. The issue of the CUMA bill and the TLTB fisheries bills, they come underneath the Constitution. They are not part of this consultation, but anything that is decided in the Constitution is higher than any other bill in CUMA or TLTB or fisheries. And they must become compliant with the Constitution. We are here to address issues in the Constitution. I do not want to lead you as to how we could do this, but a lot of people have asked us to take the Qoliqoli and give it back to the landowners. Not leave it with the state. Not leave it with fisheries. Not leave it with TLTB. Take it back to the people who own it. Then they can negotiate directly with the tourism owners and other people. That is something we can do and other people have asked us to do that. Because if we put it in the Constitution, then all the CUMA bills and other bills have to be in accordance with that.

Mr. Kohli: Just to add on to that the forest right, fisheries right they were preserved for the indigenous people.2006 they try to bring in qoliqoli bill justifying that it will otherwise, Mr. Qarase tried to get the qoliqoli bills where the landowners would get the land and get the compensation for with but that didn't go through. So, the

CUMA Bill now is trying to get it back. So, the Qoliqoli rights, these rights go back to the Iroquois people. So that is what the CUMA Bill is doing. So, it's before the parliament at the moment. And if it's implemented, then you get your rights. And they can use all those with your permission, and you'll be compensated.

Samanunu: Bula Vinaka I'm Samanunu. I'm here representing the women of my province. First of all, I want to welcome you home. Soqosoqo Vakamarama province of Macuata, constitutional review submissions. Soqosoqo Vakamarama province in Macuata respectfully submits the following recommendations to contribute towards a constitution that strengthens women's participation, protects the Vanua, safeguards land and marine resources and promotes the well-being of present and future generations of Fiji. Our submission, our first submission, strengthen women's representation and participation in decision-making. Issue, women continue to play critical roles within families, villages, churches, communities and Vanua structures, however, their representations in national decision-making, local governance and advisory bodies remains limited.

Rational, women are often the first responders during family crisis, natural disasters, education challenges and community welfare matters. Within the Vanua system, women contribute significantly to preserving culture, strengthening social cohesion and maintaining traditional knowledge and values. Despite these contributions, women's voices are not always adequately represented in leadership and policy discussions that directly affect communities.

Our recommendation, we recommend that the constitution strengthen provisions promoting equitable participation of women in parliament, local government structures, national advisory bodies, constitutional and independent commissions, community development and Vanua structures. Expected outcome, greater participation of women will contribute to more inclusive, balanced and community-centered decision-making of Fiji.

Our second submission, strengthen ITaukei education and cultural development. Our issue, there is a need to strengthen the promotion, coordination and protection of ITaukei education, culture, language and traditional leadership knowledge. Rational education relating to ITaukei culture, customs, leadership, language and traditional governance is important in preserving

identity and cultural continuity for future generation. Currently, many traditional leadership and chiefly related programs are largely accessed by men.

Women should always have equal opportunity to participate in and benefit from these programs, particularly in areas relating to Vanua leadership, cultural preservations, community governance and traditional knowledge systems. Recommendations, we recommend the establishment of a dedicated unit within the Ministry of ITaukei Affairs, focused especially on the welfare and advancement of ITaukei education. Greater support for programs promoting ITaukei language, culture and traditional knowledge.

Equal access of women to leadership, chiefly and cultural education programs. Expected outcome, stronger preservation of ITaukei identity, increased participation of women in cultural leadership and improved transmission of traditional knowledge to future generations. Submission three, strengthen family protection and community well-being.

The issue, strong families create strong communities. However, communities continue to face challenges such as domestic violence, substance abuse, youth disengagement and increased social pressures. Rationally, women are often at the center of maintaining family well-being, nurturing children, supporting youth and preserving community stability.

Constitution values should reinforce respect, safety, responsibility and care within families and communities. A recommendation, we recommend that the constitution strengthen principles promoting family well-being, protection from violence, children welfare and protection, community responsibility, social harmony and respect. Stronger families, safer communities and healthier social environments for future generations.

Our submission four, greater constitutional protection for land and marine resources. Issue, land and marine resources are central to the livelihood, identity and sustainability of communities. Increasing pressures from development, environmental degradation and climate change continue to threaten these resources. Rational, for the Vanua, land provides food and identity. Rivers sustain villages and agriculture. Fishing grounds support livelihoods and food security.

Forests and coastal ecosystems protect future generations. Women of Macuata play important roles in fisheries, subsistence farming, food gathering, environmental stewardship and household food security. Recommendation, we recommend strengthening constitution provisions protecting customary fishing rights, coastal ecosystems, mangroves, rivers and watersheds, indigenous and land resources, sustainable use of natural resources, community participation in resource decision making.

Communities and land owners should be meaningfully consulted before major developments affecting land, rivers, forests and marine resources are approved. Expected outcome, improved protection of natural resources, stronger environment, stewardship and sustainable livelihoods for future generations.

And our last submission, protection of rural women and equitable development. Issue, many women in rural communities continue to face challenges in accessing health care services, transportation, digital connectivity, market access, education and training opportunities, economic development support. Rational, women contribute significantly to agriculture, family welfare, informal economic activities and community development. However, opportunities and access to services are often uneven between urban and rural areas.

Recommendation, we recommend strengthening constitutional principles that promote equitable development and fair access to services for rural and maritime communities. Development policies should ensure that no community is left behind. Rural women have equal opportunities for education and economic participation. Digital inclusion and essential services reach out to remote communities. Expected outcome, greater social and economic inclusion, improved livelihoods and more balanced national development.

Conclusion, statement. The Soqosoqo Vakamarama Macuata respectfully submits these recommendations in the spirit of unity, inclusiveness, national development. We believe the constitution should continue to protect the dignity of all people, strengthen the Vanua, safeguard Qele and Qoliqoli, empower women and ensure a secure sustainable future for generations to come. Our Vanua, our land, our waters and our future generations must be protected and safeguarded.

Ms. Nailatikau: Ma'am, thank you very much for the submission that you have made on behalf of the women of Macuata, on the Soqosoqo Vakamarama Macuata. I believe you ended on a very deeply meaningful statement about our Vanua, our Qele, our waters and our generations to be protected today and for the generations to come. I just wanted to ensure that we emphasize the five important submissions that you made about women's representation in all aspects of decision making, from cultural and traditional roles to government decision making as well.

And thank you also for not just describing what you are asking for but why and the outcome that we are all dreaming for as people who live here in this beautiful land. I also hear the importance of strengthening ITaukei education, culture, leadership and language. This is personally very meaningful to me and I think it's something that we heard many times in communities about how the next generation must be strengthened and supported to undertake their roles well.

About family protection, ma'am, your third submission, we have heard very loudly and clearly that many families are facing harsh, harsh social pressures, domestic violence within the home, young people being disengaged and difficult to discipline, and parents and elders and teachers are at great odds to try to manage this situation. So, we happily accept and welcome your submission on promoting family well-being. When all members of the family are looked after, there is a greater chance, as you say, of well-being, social harmony and respect.

Finally, relating to the greater constitutional protection for land and mineral resources, we are hearing a lot of submissions about Sections 28 to 30 of this 2013 Constitution, which relates to customary ownership and rights of land, minerals as well, and the natural resources of ITaukei people. I will invite my fellow commissioners to add any other contributions that they may like to make. Vinaka.

Mr. Kohli: Thank you, Madam, for your presentation. One of the things that you have put in your submission is what we have been asked to address specifically in our terms of reference. It says here; in undertaking its review of the Constitution, the Commission shall ensure meaningful engagement to ensure the following objectives are addressed.

One of the objectives is protection, guarantee, and security under the Constitution for land and fishing rights and resources of indigenous, Fijians, and Rotuman people, and the assurance that registered owners of native land and customary fishing rights have an equitable share of the income derived from the exploitation of the resources beneath and above the surface of the land and seabed. So, what you have asked here specifically is our mandate, so it was good to hear that from you. Thank you.

Paula Evita: My name is Paula Evita. I am from the village of Nabobuno, Macuata. Issue and recommendation on the village bylaws, if that can be formalized and implemented. It has been discussed but not yet formalized or implemented. We request that this can be formalized so that it can mitigate some of the social issues that are being faced by the villages.

Mr. Kohli: Thank you. This is another aspect that has been raised very loudly in the consultations that we have been carrying out. This is again one of the things that we can take into consideration because it says here very clearly that whilst reviewing, we should address protection and guarantees under the constitution of the rights, interests, and concerns of the indigenous Fijian-Rotuman people. This is one of your concerns. If in the constitution it is somewhere placed that empowers you to make Fijian laws for the Fijian village and all that, then that will be entrenched and pursuant to that you can make under the Ethical Interests Board of the Fijian Affairs Board to have village laws. We hear you and we will put the submission when we write our submission.

Josefa Momoka: My name is Josefa. my proposal is for the 2013 n constitution if it could be removed because it is restricting the development of iTaukei. It is regarding benefits to land and other thing tat are owned by mataqali, the land used to have 65% from the mataqali but in this constitution it is currently government the usage and development of land no longer have the consent of mataqali but it has been reduced only through consultation which could means 2-3 members of mataqali saying yes could represents hundreds of the members of the mataqali. So some of the law that are currently in place with regards to the land and development of its resources. So, recommending that the 2013 constitution be removed.

Dr. Fatiaki: Vinaka Josefa. The issue of the 2013 Constitution being removed is obviously a legal one. And the guidance that we have received

from the Supreme Court is that we can review it and we can amend it, which means we can change almost all of it. The only restriction we were given was that we should not change or review Chapter 10. That has to do with immunity. But every other part of this Constitution can be changed and replaced by something else. I say that because when we remove the 2013 Constitution, we need something to replace it. Because if you don't, then you have no Constitution. And the supreme law of the land is the Constitution. So, if you ask to remove it, we must also do something to replace it. In some places, people have asked us to put back the 1997 Constitution. And we can do that if that is what the people of Sasa and Naduri wish. I am open to hearing how you would suggest we replace the 2013 Constitution. The second consideration is that the Supreme Court has indicated in its ruling that to all intents and purposes, they recognize the 2013 Constitution as being, I think the word was legally effective, because they've had three subsequent elections under it, with the implication that people have accepted it. I take your point. Your request is to review it, and better still, to replace it. And I have indicated to you that we are able to do that, except for Chapter 10. Thank you.

Neomai Ditui: My name is Neomai Ditui from Koronivuli Village. My recommendation is the right of children that is to be removed so that parents can discipline their children accordingly and effectively. It is seen and observed that behaviour of children is changing and moral value is declining and parents are reluctant to use corporal punishment to discipline their children and conduct. This is all rights of children that is enshrined in the current constitution. So, to remove this would help mitigate the challenge the parents in declining their children. So, proposing these rights be removed.

Ms. Nailatikau: Thank you. It's a great concern for elders and for teachers about disciplining their children. And it's because they don't want their children to be partaking in behavior that is not good, that might lead them down unlawful paths. We also hear concerns from people about the well-being of the family and about the importance for children to be supported, to be safe, and also for everyone in the family to be respected. I want to emphasize that we hear your concern. It's a very real concern that many families face. And it's important for us to think very deeply about how these matters might be reflected in this review of the Constitution.

I have a question on secular state. I think we will all be able to see in Section 4 of the 2013 Constitution that Fiji is defined under this section as a secular state. We have also been hearing from many submissions about the importance of the preamble in the Constitution. And all of Fiji's previous constitutions, 1970, 1990, 1997, have had the acknowledgment of God in the preamble. There's an acknowledgment of God in the preamble, except for this 2013 Constitution. We would like to know your views, as the people of Naduri, about your beliefs or your views about Fiji as a secular state. We'd like to give this opportunity to hear from you. First of all, I would like to thank the people of Naduri for their support.

Mr. Moce: Can we have a show of hands should with that secular state be removed from the 2013 constitution. Thankyou
Anyone disagrees. Thankyou.

Can we have a show of hands should with that God be state in the 2013 constitution. Thankyou
Anyone disagrees. Thankyou.

Josefa Momoka: Please can you explain the contents of chapter 10n to him if they can make their views about it.

Mr. Kohli: Chapter 10 basically talks about the immunity to the people who came in 2006 from the government, right up to the time when the first parliament was sworn in, right up to the time when the first parliament was sworn in, under the proper election. So basically, any participation of RFMF soldiers, the president, the prime minister, everybody else, the correction services, police force, all those people, under Chapter 10, cannot be prosecuted. They cannot be charged. That's the protection that has been given to them. And one of our difficulties in discussing that is that the Supreme Court has ruled we cannot touch Chapter 10. So basically, we can't even replace the Constitution.

If we change the Constitution, Chapter 10 has to be there. As per Supreme Court ruling, that has to remain intact. So that is the advantage for those people. As against that, people have been speaking to us, it's not fair. They are saying that people who do wrong, who are charged for drugs or whatever crime, they don't do the time, right? They do the time and these people get the immunity. So, they say, is it fair? I can't answer that because we

have said, we have been told not to talk about Chapter 10. It will remain there. So that's my answer.

Dr. Fatiaki: I might just add on to that. Chapter 10 basically allows everyone from 1987 and every subsequent coup to be immune from all prosecution. And that includes, as rightly pointed out, the President, the Prime Minister, all of the military, all of the police, the corrections, judiciary, public service, and any public official. It grants them immunity. And we have been directed by the Supreme Court. We can't amend that. So that we are clear though, we can amend every other part of the 2013 Constitution.

Josefa Momoka: Again, raising the concern about the protection of those that took part in the coup of government under protected under Chapter 10. And in my view, I was also part of the CRW unit that took part in the 2000 upheaval, and I was convicted and sentenced and served my time under the law, so if I could be bounded by the law and convicted under the law for something that I've done, why haven't those others that also participated in the coup in the past be also convicted so that everybody is equal under the law?

Dr. Fatiaki: Thank you, Josefa. I'll answer you again because I know you asked earlier on what was the pros and what was the cons of Chapter 10. The pros is it's only beneficial to the people who have been granted immunity. The cons is what you're talking about now. The unfairness of it. I don't want to address this any further because as indicated, we have been asked for the purposes of stability to not address this at this stage. All I can say, though, is there is hope because if this Constitution is amended and Chapter 10 is left in there as per the directions of the Supreme Court, and if the people of Fiji accept it, then after this Constitution is in place, a new election under that Constitution, a new government can come into play, and that government can remove Chapter 10 should they wish to do so under the guidance of the amendment of the Constitution, guidelines that will be written into this new Constitution.

So, justice can ultimately be served should that occur and should a government decide to do that. Our job as commissioners is not to adjudicate that. Our job is to explain and engage with you and discuss with you all the things we're discussing. That kind of decision will have to be made by a government in power. Currently, under this Constitution, they cannot do that. But any subsequent government under another Constitution can do that.

Therefore, it is in everybody's interest to have input into what they want this amended Constitution to look like. I thank you for your input. I thank you for your service, Josefa. I feel for your sense of injustice in your particular case. Thank you.

Maciu: Thank you, again, on the issue of drugs. This is just an observation that those that are convicted on drug-related offenses given very little sentences relative to the involvement of them and of them being involved in drugs. So, the penalties are far less compared to before when these penalties were found to meet the offense that they have committed. But now we've seen that those that are involved in drugs, the penalties do not meet the offense, the level of offense that they commit, and the sentences are far more or less. If that could be something that could be looked into by the Commission so that the sentences or the penalties meet the level of offense.

Mr. Kohli: Drug is a big issue in Fiji now, particularly ice. Before there used to be only marijuana. They never had this meth, or what we commonly call ice. The penalties are there. For example, importation of drug or exportation of drug, maximum penalty is $1 million in life imprisonment. Penalties are there. When it comes to sentencing, court has to look at everything. That's why the sentencing sometimes is lenient, sometimes is 20 years, sometimes 15 years. Just for example, if one person is caught with less than 100 grams of marijuana for his personal use, court will not send him to prison. They might get fined. If he does it again, he might get suspended sentence. Third time, he will go in for one month or two months. Whereas if it's more than 100 grams, you're looking at starting with imprisonment. If it's cultivation on a large scale to supply, the penalty can go from 4 to 7 years imprisonment.

So, the penalties vary, and if you have noticed recently dealing with ice and people bringing in using Fiji to take a cross to Australia and New Zealand, you must have seen Mr. John Rabuku prosecuting and getting very high sentences. 20 years, 26 years. So, sentences are now, countries are recognizing this is a big issue, and you will see that sentences are increasing, not decreasing anymore. If you just go through it, I've been going through it regularly, the sentences are increasing. Thank you for your concern.

Ms. Nailatikau: As you would see under the 2013 constitution, Fiji votes under one constituency, and our current voting system. Under the 1997 constitution, Fiji had multiple constituencies. You could vote for somebody from your own province. We would like to hear from the people of Naduri about whether you would like the single constituency that we are voting under now to continue, or the previous multiple constituencies that the 1997 constitution had. Thank you.

Mr. Moce: Can we have a show of hands should you wish that we have constituency voting's. Thankyou
Anyone disagrees. Thankyou.

Ms. Nailatikau: We thank you very much for your present here this morning. We request that you forgive us for sitting here on top of you this morning. On behalf of the two commissioners, I now conclude our presentation this morning. Vinaka.

----------End of Session [26-05-2026]----------

Submission(s) Received

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 26/05/26.

Yaca/Yacamu kovo Somaloma/Yavusa Dakunivale, tikina Seaqaqa Macuata.
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	Me vakalinci na kalou ena noda vanua.
WASE 1 NA MATANITU	*Me kauta lesu mai na matanitu na FAB (Fijian Affairs board) baleta eso. noda gone era vuli vinaka ka sega ni rawa ka vakailavo mera laki kuria nodra vuli i vanua tani.
WASE 2 LAWA NI DODONU	*Boko na lawa ni marama (women's rights kei na children's rights) * veivakakanakuntataki me vakalesui mai ena veikoronivuli. *Me kua ni dua na vulagi me veiluntaki tiko ena vale ni vola2 ni gele marevoi. *Na yaca na Fijian me okati vei ira na vulagi. Na yaca ogo eda kilai tani kina vakatawa. tanyata kivuravura tayeoko; na nodaitavo na ka eda vakabauta ka vakamaregela
WASE 3 NA PALIMEDI	

WASE 4 NA VEILIUTAKI VAKAMATANITU	* Na veiliutaki ni matanitu (Prime Minister/ President) me noda madaga na itaukei: kua ni vakatarai na rulagi.
WASE 6 VEIQARAVI VAKAMATANITU	* Me vakatautauvatataki na waseini veivakatorocaketaki ni matanitu * O ira na caka² vakamatanitu (minister) meya olau reisiko vakawasoma vei ira na leweniivanua.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	* O ira na saravanua meya mai sausaumi ga i viti me rawa ni laveta noda bula vakailavo.... Nai lavo ....Na ilavo me invest taki ga e viti, vakabibi o ira na kabani lelevu. * Me vakasukai mai na freehold land ka veli wale tuga ena n tavaya whiskey et
WASE 8 VEIQARAVI VAKADODONU	
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	

WASE 10 VEIVAGALALATAKI	* Me vakabibitaki na kedrai totogi ~~se~~ era dau vakaitavitaki ira ena wainimate gaga; vakabibi o ira na dau teiraka. Me kua ni vakatarai na bail out vei ira vakaitavi ena veicala ogo: - laba, kucu, wainimate gaga.
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	* Me boko na 2013 yavu ni vakavulewa; tauri na vakavulewa ni 1997.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO

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Saini (tikini ni siga)

Soqosoqo Vakamarama – Province of Macuata

Constitutional Review Submissions

The Soqosoqo Vakamarama ni Macuata respectfully submits the following recommendations to contribute towards a Constitution that strengthens women's participation, protects the Vanua, safeguards land and marine resources, and promotes the wellbeing of present and future generations of Fiji.

Submission 1: Strengthening Women's Representation and Participation in Decision-Making

Issue

Women continue to play critical roles within families, villages, churches, communities, and Vanua structures. However, their representation in national decision-making, local governance, and advisory bodies remains limited.

Rationale

Women are often the first responders during family crises, natural disasters, education challenges, and community welfare matters. Within the Vanua system, women contribute significantly to preserving culture, strengthening social cohesion, and maintaining traditional knowledge and values.

Despite these contributions, women's voices are not always adequately represented in leadership and policy discussions that directly affect communities.

Recommendation

We recommend that the Constitution strengthen provisions promoting equitable participation of women in:

- Parliament
- Local government structures
- National advisory bodies

- Constitutional and independent commissions
- Community development and Vanua structures

Expected Outcome

Greater participation of women will contribute to more inclusive, balanced, and community-centered decision-making for Fiji.

Submission 2: Strengthening iTaukei Education and Cultural Development

Issue

There is a need to strengthen the promotion, coordination, and protection of iTaukei education, culture, language, and traditional leadership knowledge.

Rationale

Education relating to iTaukei culture, customs, leadership, language, and traditional governance is important in preserving identity and cultural continuity for future generations.

Currently, many traditional leadership and chiefly-related programmes are largely accessed by men. Women should also have equal opportunity to participate in and benefit from these programmes, particularly in areas relating to Vanua leadership, cultural preservation, community governance, and traditional knowledge systems.

Recommendation

We recommend:

- The establishment of a dedicated unit within the Ministry of iTaukei Affairs focused specifically on the welfare and advancement of iTaukei education;
- Greater support for programmes promoting iTaukei language, culture, and traditional knowledge;
- Equal access for women to leadership, chiefly, and cultural education programmes.

Expected Outcome

Stronger preservation of iTaukei identity, increased participation of women in cultural leadership, and improved transmission of traditional knowledge to future generations.

Submission 3: Strengthening Family Protection and Community Wellbeing

Issue

Strong families create strong communities. However, communities continue to face challenges such as domestic violence, substance abuse, youth disengagement, and increasing social pressures.

Rationale

Women are often at the centre of maintaining family wellbeing, nurturing children, supporting youth, and preserving community stability. Constitutional values should reinforce respect, safety, responsibility, and care within families and communities.

Recommendation

We recommend that the Constitution strengthen principles promoting:

- Family wellbeing
- Protection from violence
- Child welfare and protection
- Community responsibility
- Social harmony and respect

Expected Outcome

Stronger families, safer communities, and healthier social environments for future generations.

Submission 4: Greater Constitutional Protection of Land and Marine Resources

Issue

Land and marine resources are central to the livelihood, identity, and sustainability of communities. Increasing pressures from development, environmental degradation, and climate change continue to threaten these resources.

Rationale

For the Vanua:

- Land provides food and identity;
- Rivers sustain villages and agriculture;
- Fishing grounds support livelihoods and food security;
- Forests and coastal ecosystems protect future generations.

Women of Macuata play important roles in fisheries, subsistence farming, food gathering, environmental stewardship, and household food security.

Recommendation

We recommend strengthening constitutional provisions protecting:

- Customary fishing rights (qoliqoli)
- Coastal ecosystems and mangroves
- Rivers and watersheds
- Indigenous land resources
- Sustainable use of natural resources
- Community participation in resource decision-making

Communities and landowners should be meaningfully consulted before major developments affecting land, rivers, forests, and marine resources are approved.

Expected Outcome

Improved protection of natural resources, stronger environmental stewardship, and sustainable livelihoods for future generations.

Submission 5: Protection of Rural Women and Equitable Development

Issue

Many women in rural communities continue to face challenges in accessing:

- Healthcare services
- Transportation
- Digital connectivity
- Market access
- Education and training opportunities
- Economic development support

Rationale

Women contribute significantly to agriculture, family welfare, informal economic activities, and community development. However, opportunities and access to services are often uneven between urban and rural areas.

Recommendation

We recommend strengthening constitutional principles that promote equitable development and fair access to services for rural and maritime communities.

Development policies should ensure that:

- No community is left behind;

- Rural women have equal opportunities for education and economic participation;
- Digital inclusion and essential services reach outer and remote communities.

Expected Outcome

Greater social and economic inclusion, improved livelihoods, and more balanced national development.

Concluding Statement

The Soqosoqo Vakamarama ni Macuata respectfully submits these recommendations in the spirit of unity, inclusiveness, and national development. We believe the Constitution should continue to protect the dignity of all people, strengthen the Vanua, safeguard our qele and qoliqoli, empower women, and ensure a secure and sustainable future for generations to come.

"Na noda Vanua, noda qele, noda wai kei noda kawa mai muri me maroroi ka vakataqomaki vinaka."
(Our Vanua, our land, our waters, and our future generations must be protected and safeguarded.)

.....Katonivere.....

President – Soqosoqo Vakamarama ni Yasana oMacuata.

Soqosoqo Vakamarama – Yasana o Macuata

Veivakacokotaki ni Vakasama me Baleta na Veisau ni Yavu ni Vakavulewa

Na Soqosoqo Vakamarama ni Macuata e vakatura e vica na veivakasama oqo me tokona kina e dua na Yavu ni vakavulewa ni Matanitu ka vaqaqacotaka na nodra vakaitavi na marama, maroroya na Vanua, taqomaka na qele kei na qoliqoli, ka vakatorocaketaka na bula vinaka ni noda kawa ena gauna oqo kei na gauna se bera mai.

Vakasama 1: Vakaukauwataki ni nodra Vakaitavi na Marama ena Veiliutaki kei na Veivakadonui ni Vakatulewa

Leqa e Basika

Era se qarava tiko ga na marama e levu na itavi bibi ena vuvale, ena koro, lotu, veivanua kei na bula raraba. Ia, e se lailai tiko nodra vakaitavi ena veiliutaki ni matanitu, bose ni veiliutaki vakamatanitu kei na veisoqosoqo ni vakasala.

Vuna

E dau liutaka na marama na qaravi ni vuvale ena gauna ni leqa, cagilaba, bolebole ni vuli kei na bula raraba ni veitikotiko. Ena Vanua, era maroroya tiko na itovo vakavanua, vakaukauwataka na veimaliwai vinaka, ka taqomaka na kila vakavanua kei na ivakarau ni bula.

Ia, e sega ni dau rogoci vinaka ~~nodra~~ na domodra ena veitalanoa ni veiliutaki kei na lawa e tara sara vakadodonu na nodra bula na lewe ni vanua.

Vakatutu

Me vaqaqacotaki ena Yavu ni Vakavulewa na lawa ena nodra vakaitavi vakatautauvata na marama ena:

- Palimedi
- Veiliutaki ni veikoro lelevu (local govt)
- Veisoqosoqo ni vakasala vakamatanitu

- Matabose Tu Vakai Koya (Indepenedent Commission)
- Veiliutaki ni Vanua kei na bula ni tikotiko

Kena iTinitini e Nuitaki

Na nodra vakaitavi vakalevu na marama ena vakavuna na veiliutaki e vakatautauvata, e maroroya na bula ni lewe ni vanua, ka vakayavutaki ena nodra gagadre na itikotiko.

Vakasama 2: Vaqaqacotaki ni Vuli vaka iTaukei kei na Veivakatorocaketaki Vakavanua

Leqa e Basika

E gadrevi me vaqaqacotaki na kena vakatorocaketaki, vakamuri kei na maroroi ni vuli vaka iTaukei, itovo vakavanua, vosa vakaViti kei na kila ni veiliutaki vakaturaga.

Vuna

Na vuli me baleta na itovo vaka iTaukei, ivakarau ni bula vakavanua, vosa kei na veiliutaki vakaturaga e bibi me maroroi kina noda kilaka vakavanua kei na noda itukutuku vakaitaukei me baleta na kawa mai muri.

E vuqa na porokaramu me baleta na veiliutaki vakaturaga e dau nodra ga na turaga. E dodonu me vakarautaki talega vei ira na marama na madigi me ra vulica ka vakaitavi kina, vakabibi ena veika e baleta na veiliutaki vakavanua, maroroi ni itovo kei na kila vakavanua.

Vakatutu

Keitou vakatututaka:

- Me tauyavutaki e dua na tabana digitaki ena Minisitiri ni iTaukei Affairs me ilova vakatabakidua na vuli vaka iTaukei;
- Me levu tale na veitokoni ena porokaramu ni vosa vakaViti, itovo vakavanua kei na kila vakavanua;

- Me vakatautauvata nodra curu na marama ena porokaramu ni veiliutaki vakaturaga kei na vuli vakavanua.

Kena iTinitini e Nuitaki

Na maroroi vinaka ni noda kilaka vaka iTaukei, vakalevutaki ni nodra vakaitavi na marama ena veiliutaki vakavanua, kei na kena vakadewataki na kila vakavanua vei ira na kawa mai muri.

Vakasama 3: Vakaukauwataki ni Maroroi ni Vuvale kei na Bula Vinaka ni Veitikotiko

Leqa e Basika

Na vuvale dei e vakavuna e dua nai tikotiko dei. Ia, era se sotava tiko ga na lewe ni vanua na leqa me vaka na veivakamavoataki ena vuvale, vakayagataki ni waigaga ~~gaga~~, biligi nai tabagone, kei na leqa ni bula raraba.

Vuna

Era tiko na marama ena uto ni maroroi ni vuvale, nodra tuberi na gone, tokoni ni cauravou kei na goneyalewa, kei na vakataudeitaki ni bula vakaitikotiko. E dodonu me vakaukauwataki ena Yavu ni Vakavulewa na veika me vaka na veidokai, taqomaki, itavi kei na veilomani ena vuvale kei na bula vakaitikotiko.

Vakatutu

Me vakaukauwataki ena Yavu ni Vakavulewa na ivakavuvuli e tokona:

- Bula vinaka ni vuvale
- Taqomaki mai na veivakamavoataki
- Taqomaki ni gone
- iTavi ni lewe ni vanua
- Veiyaloni kei na veidokai

Kena iTinitini e Nuitaki

Vuvale kaukauwa, tikotiko taqomaki vinaka, kei na bula vakavanua vinaka cake me baleta na noda kawa mai muri.

Vakasama 4: Vakaukauwataki ni Taqomaki ni Qele kei na Qoliqoli

Leqa e Basika

Na qele kei na qoliqoli e yavu ni bula, kilaka kei na bula tudei ni lewe ni vanua. Ia, na vakatorocaketaki, vakacacani ni itikotiko bula kei na veisau ni draki sa veivakaleqai

Vuna

Ena Vanua:

- Na qele e vakarautaka na keda keina ka eda kilai kina (identity)
- Na uciwai e vurevure na bula ni koro kei na teitei;
- Na qoliqoli e tokona na bula (livelihoods) kei na kana (food security).
- Na veikau kei na baravi e taqomaka na noda kawa mai muri.

Era qarava tiko na marama e Macuata na qoliqoli, teitei, vakasaqa kakana kei na maroroi ni itikotiko bula.

Vakatutu

Me vaqaqacotaki ena Yavu ni Vakavulewa me taqomaki kina:

- Dodonu vakavanua ni qoliqoli
- Veibaravi kei na kena veikau(mangroves)
- Uciwai kei na veikoro wai
- Qele vakavanua
- Vakayagataki tudei ni iyau bula
- Vakaitavi ni lewe ni vanua ena vakatulewa ni iyau bula

Me dau veitalanoataki vinaka taumada na lewe ni vanua kei ira na taukei ni qele ni bera ni vakadonui e dua na cakacaka levu ni veivakatoroicaketaki (e tara na qele, veikau, uciwai se qoliqoli).

Kena iTinitini e Nuitaki

Taqomaki vinaka ni iyau bula, maroroi ni itikotiko bula, kei na bula tudei me baleta na noda kawa mai muri.

Vakasama 5: Taqomaki ni Marama e Veiyasana kei na Veivakatorocaketaki Vakatautauvata

Leqa e Basika

E levu na marama ena veiyasana era se dredre tiko nodra rawata:

- Veiqaravi vakavuniwai
- Gaunisala ni veilakoyaki
- Veitaratara vakalivaliva
- Soko ni volivoli
- Vuli kei na veituberi
- Veitokoni vakailavo kei na bisinisi

Vuna

Era vakaitavi vakalevu na marama ena teitei, qaravi ni vuvale, cakacaka lalai kei na vakatorocaketaki ni tikotiko. Ia, e sega ni tautauvata na nodra rawata na veiqaravi kei na veivuke ena veiyasana kei na tauni.

Vakatutu

Me vakaukauwataki ena Yavu ni Vakavulewa na ivakavuvuli e tokona na veivakatorocaketaki vakatautauvata kei na nodra rawata vakavinaka na veiqaravi na lewe ni veiyasana kei na yanuyanu.

Me vakadeitaki ena lawatu ni vakatorocaketaki ni:

- Sega ni dua nai tikotiko ena vakuwai
- Rawata na marama ni veiyasana na madigi tautauvata ena vuli kei na cakacaka;
- Yaco yani na veiqaravi vakalivaliva kei na veiqaravi bibi ki na vanua yawa.

Kena iTinitini e Nuitaki

Vakalevutaki ni nodra vakaitavi na lewe ni vanua ena bula vakailavo kei na bula raraba, bula vinaka cake, kei na vakatorocaketaki vakatautauvata e Viti.

iTinitini

Na Soqosoqo Vakamarama ni Macuata e vakatututaka na veivakasama oqo ena yalo ni duavata, veilomani kei na vakatorocaketaki ni matanitu. Keimami vakabauta ni Yavu ni Vakavulewa e dodonu me maroroya tiko na nodra dokai na tamata kecega, vaqaqacotaka na Vanua, taqomaka na noda qele kei na noda qoliqoli, vakaukauwataki ka tuberi irana marama, ka vakadeitaka e dua na gauna vinaka ka tudei me baleti ira na noda kawa mai muri.

"Na noda Vanua, noda qele, noda wai kei noda kawa mai muri me maroroi ka vakataqomaki vinaka."

.....

Peresitedi – Soqosoqo Vakamarama – Yasana o Macuata.

Nakanacagi Village Hall

Attendance Sheet(s)

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
1/	Kevin Naqetevuta	64		Vunisea - Dreketi	Dreketi	M	I-T	[signature]
2/	Josese Rabesa	60	9840062	Vuinagalutu	Dreketi	M	IT	[signature]
3/	Marika Naege	64	9817170	Nakanacagi	Dreketi	M	I.T.	[signature]
4/	Joti Racei	52	8968564	Nakanacagi	Dreketi	M	I.T	[signature]
5/	Sami Veleko	38	2484808	Nabavatu	Dreketi	M	I.T	[signature]
6	Aniano V	50	2931758	Nabiti	Dreketi	M	IT	[signature]
7	Lewis A	56	2016882	Vunisea	Dreketi	M	IT	[signature]
8	Sunia Balala	56	2363247	Vunisea	Dreketi	M	IT	[signature]

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: NAKANACAGI SEAQAQA DATE: 29/5/26 TIME: 11:00 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
9	Nemia S	42	8850216	NABITI	DREKETI	T	IT	
10	MOSITI. WAQALIKOA	53	9488185	NABAVATU	DREKETI	T	IT	
11	LUOSI. MASIVAKA	63	2180517	NASISAIGA	DREKETI	T	IT	
12	JOSEFA [illegible]	66	[illegible]	NAKACAGI	DREKETI	T	IT	
13	Salaciela T	19	9652157	Nakanacagi	Dreketi	T	IT	
14	Alaiasi Navuaka	25	8088046	Nakanacagi	Dreketi	T	IT	
15	Sanaila Taoaka	34	9310200	Nakanacagi	Dreketi	T	-	

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: NAKANACAGI SEA BASA DATE: 27/5/26 TIME: 11:00 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
16	INOSA - QATIVI	58	8729978	NAKANACAGI	DREKETI	TURAGA	IT	
17.	LAVINIA NAIVOTO	33.	8652782	NAKANACAGI	DREKETI	MARAMA	I.T	
18.	SEPESA TUIBUA	71	—	NAKANACAGI	DREKETI	TURAGA	I.T.	
19	NIKOLA MATABELEDRA	30	2118536	NAUA	DREKETI	IA		
20	JOVESA SAKURAKURAGA	24	—	LOTUKINA	✓	TURAGA		
21								

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

Transcript

Nakanacagi Village
Date: 27-05-2026

Mr. Moce: The Masi ni vanua o Nakanacagi. It is my honor to say a few words of thanks on behalf of the members of the Constitution Review Commission seated here today. Before we proceed this morning, 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 and your village before you make your submission. I also wish to inform you that the Commissioners will be speaking in English, as they may need to elaborate further on the issues and discussions before us. In addition, the microphone system being used today is only able to record the English version of the submissions. Therefore, we kindly request that submissions be presented in English to ensure that they are accurately captured and recorded as part of the Commission's proceedings. 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. We seek your understanding and cooperation in this regard and thank you for your support. Thank you.

Dr. Fatiaki: The chief of Nakanacagi. On behalf of the Constitution Review Commission. I would like to extend our sincere thanks for having us in your village this morning and to also welcome you to this consultation for the review of the 2013 Constitution. My name is John Charles Fatiaki. I'm a doctor in Suva and I come from the village of Motusa on the island of Rotuma. On my right is Merewalesi Nailatikau. She is from Yale in Kadavu and she is a media specialist. And on my left is a known celebrity from Labasa, Mr. Ami Kohli, who is a lawyer from Vanualevu.

We have been appointed by His Excellency the President to review the 2013 constitution. We are aware that when the 2013 constitution was enacted, it did not follow the normal process by which constitutions are made. It did not go to widespread consultations with the people. It did not follow a parliamentary process. And because of this and other democratic deficits that the President has touched upon, we have been asked to review this constitution with all the people of Fiji.

We have been given terms of references from His Excellency the President as to how to conduct this process. We have been asked to go throughout all of Fiji to seek wide and meaningful consultation with you, the people of Fiji, to give us your thoughts about what to add, what to keep, what to remove, or what to change in the 2013 constitution. Thank you very much.

To this end, we began our consultations in Suva in April, throughout the month of April. We began with our first submission from Bose Levu Vakaturaga, and we were followed by submissions from the different ministries, different non-governmental organizations, individuals, and church religious denominations. We split ourselves into two teams in the beginning of May, and we have covered Lomaiviti, Lau, Ovalau, Beqa, Kadavu. We've been to Savusavu. A team has gone off Cakaudrove, have been to Rabi, Saqani, have traveled across and are in Taveuni as we speak. Our team has been down to Bua. We've been through three villages in Bua, and then we have come up to Macuata, and we have been to Visoqo, Nadogo. We came down yesterday, and we are now meeting in the district of and Dreketi to end up our consultations on Vanu Levu. At the end of these consultations, we will then travel to Viti Levu, where we will collect submissions throughout the island for a period of about four weeks, and then we travel to Rotuma from the 1st to the 3rd of July. Vinaka.

All these submissions that we receive in consultations is recorded on video, is recorded in audio, and it's been recorded in writing. That is to ensure that everything that you say in this meeting and throughout Fiji is on record so that when we get ourselves together to discuss and collate all the submissions from all parts of Fiji, it will be a true and genuine reflection of what the people of Fiji want for this Constitution. Thank you.

We will then prepare a report which should reflect what the people of Fiji has indicated to us in these submissions that they want in that Constitution, and that report will then be presented to His Excellency the President on the 31st of August this year. Our duties as commissioners ends there. I want to point out from the outset that the six commissioners are not working for government.

We have not been given any direct instructions from government about what they want to see written in this Constitution. We are guided by the terms of reference, which are very general terms

given to us by His Excellency the President, and the guidance of the Supreme Court ruling. But other than that, I emphasize again, the Constitution is the supreme law of the land. It says that you, we, the people of Fiji, give to ourselves this Constitution to rule over us and to live under. And that is why it is so important that we obtain from you a very clear picture of what it is that you wish to be done with this Constitution in the way of this review, to keep, change, remove, or add. Those are my general thoughts. I ask for you to submit your submissions after this. Thank you.

Marika Votamosi: My name is Marika Votamosi, I'm coming in today to hear the voice of the people, and also the one of the vanua Dreketi, attending today on behalf of the Vunivalu Tui Dreketi, I would like to propose the submission today, and that is to remove the 2013 Constitution.

Mr. Moce: The Commissioners would like to ask whether, in your submission, you are proposing the complete removal of the 2013 Constitution. If so, do you have an alternative Constitution or framework in mind to replace it?

Marika Votamosi: The government to decide and the Boselevu Vakaturaga.

Dr. Fatiaki: Marika Thank you for the submission let me just say we have receive it a lot. And I usually ask people, what should we replace it with? And we hear that you have asked for us to write a constitution with the government and the Bose Levu Vakaturaga. I guess what we are here is representing that wish. We are here to listen and write, essentially, a new Constitution. That is adding, changing, and replacing the 2013 Constitution. We are in the process of taking all of those submissions. The first submission was from the Bose Levu Vakaturaga.

They have already told us what they want to write into the 2013 Constitution. That was done in April, in the beginning of April. And so we are part of that process. We are here, by default representing government, to seek the views of you, the people, as to what to put into the Constitution. I've said this before, I'll say it again. Every part of this Constitution can be changed. We have been given advice from the Supreme Court that we, the Commissioners and Commission, must not change Chapter 10 of the 2013 Constitution. That is the one that pertains to immunity for the people who conducted the course. We have been told by the Supreme Court that we should not change that. But every

other part of the 2013 Constitution can be rewritten. And we have listened to the Bose Levu Vakaturaga as the first submission to tell us what they think they want to write in the new Constitution.

Semi Luvuiwai: I'm Semi Luvuiwai, Mata ni Tikina Dreketi. My proposal is to remove the use of Fijian to all citizen of Fiji and restricted to the iTaukei People. Number two, Fiji to be declared a Christian state. Number three is the rights of children, and the return of corporal punishment, the to be reinstated. For the seats in Parliament, representative of voters in Parliament, 70 percent to be reserved for the Taukei, 25 for the Indo Fijian, and 5 percent to others. On the leadership appointments of the Prime Minister and His Excellency the President, both appointments to be only for the Taukei. Oaths of service by parliamentarians when they elected into Parliament, they have to be seen to follow the oaths that they have taken to serve the people, so that they can implement what they promise to the people. Number seven is on the protection of lands in qoliqoqli, and the ownership to revert to the landowners of all lands above and below six feet on the minerals, resources, ocean, and seabed. And lastly, the awareness of the functions of the civil service to be strengthened to the people, so that they are fully aware of the roles of government and those that work for government. Let me go through the proposals again.

Number one is the use of the Fijian as the common identity, that to be restricted to the Taukei. Number two, Christian state, Fiji to be declared Christian state. Number three, on the rights of children, for that to be restricted and limited, and for the return of corporal punishment. Number four is on the distribution of parliamentary seats, 70 percent for the Taukei, 25 for Indo-Fijian, and five for others. Number five, on the appointments of the Prime Minister and the President to be restricted to the Taukei only. Number six is the code of conduct and the implementation of promises that politicians promise the people. I believe it relates to when they are elected to serve in Parliament and they are sworn in, they take their oaths to serve. But it has to be ensured that they implement or act on the promises that they have sworn to serve to the people. Number seven is the ownership of the land in qoliqoli to be reverted to the Taukei on all lands, minerals, resources in qoliqoli. And lastly is on the awareness of government roles and responsibilities, people to be made aware of the roles of government and government offices so that they know what responsibilities government needs to undertake.

Ms. Nailatikau: Thank you. For the constitution to be removed, for the 2013 constitution to be replaced with a new constitution and for the government to decide on a new constitution in consultation with the Great Council of Chiefs. One, should the government decide first and for the Great Council of Chiefs develop a constitution together.

We would like to know from the gentlemen and ladies sitting in this room, how many of us would appreciate the name for Fijian to be reserved for Taukei only or the name of Fijian for all citizens of Fiji. I will ask Mr. Moce's assistance with seeking a raising of hands so that we can understand how people feel about the use of the word Fijian as it was raised by the gentleman who spoke today, Mr. Luvaiwai.

Can we have a show of hands if you support that Fijian be for iTaukei only? Thank you.

Dr. Fatiaki: It's unanimous. Thank you. Some of the issues that have been brought up because there are often times that people say only one person brought it up. We will want to put it to you to show us by a show of hands that that sentiment is not one person, that it comes from a lot of people. And so, for some of the contentious issues, this has been brought before. We want that clear message to be either yes or no.

And so I ask again for the second one, Christian state. I need to know from the people of Dreketi how they feel of Fiji to be a Christian state, and I want all in favor, please to raise your hands.

Can we have a show of hands if you support that Fijian be a Christian state? Thank you.
Anyone disapprove? Thank you

The third contentious issue that has been brought up this morning is the issue of the changing or modifying of the children's rights in the Bill of Rights to allow corporal punishment to be used as a tool of discipline in the villages and in the schools. Those who are in favor of corporal punishment to be reintroduced and the children's rights to be amended to accommodate that, please indicate by raising of your hands.

Can we have a show of hands if you support that corporal punishment be returned back only? Thank you.

If you against it? Thank you.

The other issues that have been brought up here, parliamentary composition, the appointment of the Prime Minister and the President, those are issues that are part and parcel of this review, the composition of Parliament, and those issues and your opinions will definitely be taken in. I take it that you have put yourself, Marika, as a representative, sorry, Luvuiwai, that I'd like to ascertain whether those opinions are your own or whether they are representative of Dreketi in total. Thank you.

Semi Luvuiwai: It's from the Tikina.

Dr. Fatiaki: Vinaka Semi. The other aspects, customary ownership rights, land and ownership, it's been brought to us by other people. The request, I can't see of one person or one village that we have been through all of Fiji so far. I must say we've only been through 20% of Fiji. We have to go through the other 80% before we can make any determinations, but as far as the qoliqoli ownership, minerals, land, sea bed, river bed, all of these areas, there's been one unanimous opinion, which is that you want us to entrench into the Constitution the ownership, the ownership, to take it back from the state and put it into the Vanua and the customary owners. That is what we're hearing, and because of that, I'm not going to put it to a vote because that's the only thing we've heard. We've not heard any other suggestion other than that from the Vanua's, all the villages we have been to so far. So I'll take it that that is there. The issue of the civil service roles and responsibilities, we do cover aspects of it in the Constitution.

We will look at that in it. Having said that, most of the roles and responsibilities of the civil service workers is determined by the government of the day, the government that you will vote for under the rules of the Constitution. So that's probably the right place to address those issues, is with the government of the day, because the civil service and all of that are part of the executive that work under the government that you elect. And I won't address that at the level of the Constitutional Commission, because that is more executive, operational matter. Vinaka.

Josese Rabesa: My Name Josese Rabesa I'm from Vuinaqalutu, Dreketi. Firstly, on the rights of children and the rights of woman but there are no rights for men.

This can be established under the constitution. Secondly, as we have agreed and supported that Fiji is to be declared a Christian state, we have to see that it is not just a brand name, but something that needs to be respected. And the voice of the church is to be heard also as part of the consultation for the change in the amendment of our constitution. This, that Fiji has to be declared a Christian state, there has to be some follow-through with the return of the Sunday ban where Sunday is a day to be respected and where essential services can continue but for other businesses to be closed. As we have experienced from 1987, Sunday ban was implemented and everything was running smoothly and normally. So, in that regard, just relating to the agreement for Fiji to become a Christian state, we also have to see that Sunday is a day to be respected.

Next is on the section 10 that has been alluded to. For that, we have accepted that government or the court has instructed for section 10 not to be discussed, but moving forward we propose that laws are established to penalize those that in future take part in the overthrow of government so that we don't have to come to a situation like where we are now, where they are given immunity. So laws have to be made for those that overthrow government in future to be convicted.

Lastly, on the appointment of the president, as has been discussed earlier, we propose that the president be appointed by the Bose Levu Vakaturaga or the GCC as in the past, because now the appointment of the president is done by parliament and anyone in that regard can be appointed. Since it is a position that needs to be respected, we propose that the position of the president be appointed only by the Great Council of Teachers.

Dr. Fatiaki: Vinaka Josese, and we appreciate all the submissions you have made. The issue in respect of the Christian state has already been adjudicated in terms of the opinion. The issue of how you police it in terms of like the Sunday ban, again, I think these are things that may be better done by government in terms of enacting a law rather than putting it into the constitution, because obviously there is going to be a lot of kickback. But when we sit down and discuss it amongst ourselves, I think the first part about declaring Fiji a Christian state, I have sought an opinion and I think that is quite clear to us. The issue of the imposition of a Sunday ban, I think again, I think that may be the issue that would be better handled by legislation under the constitution, not as part

of the constitution. We don't want to make all the laws for people to live under. We want to make the important ones at the very top under which all other laws then adjust to.

Section 10, your thoughts are taken. Let me say that you are not the only one who has brought it up to us. We, the commissioners, can't change it. But you, the people, can tell us what you want to do with it. I want to be clear about that. The Supreme Court ruling was for us when we are reviewing the constitution, that we, in the interest of stability, would not change that this time. You, the people, though, we want to hear what you say. And I appreciate your comments. I think it has been said by other people that as long as we have things like immunity clauses, people say that it encourages more coups. And there needs to be an understanding that if you conduct a coup in the older laws, it was treason, you were hanged. We have a situation now where it is still, I think, a treason. What is the punishment for treason? No more death penalty. Life imprisonment under the current laws.

But immunity provides immunity from everything else. And I think the point you are trying to make has been brought up to us by lots of other people, but they are very unhappy with it. And there is no doubt that although we can't do anything about it, we encourage you to talk about it so that those echoes are heard by governments and subsequent governments that may come into power.

The President to be appointed by the GCC, that was in 1997 Constitution. That's not something new. It was there. It was taken away in 2013. And I hear that you are asking us to bring it back. And that part of it, we are very clear about.

I would just for the case of formality, can I have a raising of your hands to indicate that we want the precedent to be appointed by the GCC. Thank you very much. That's completely clear. Is there anything else I didn't address? That's it. Okay.

Sami Veleko: My name is Sami Veleko. In 2011, I was the member of this new Constitution. Sorry. It was a charter, change of peace and progress. So, we was going around village to village and we get that, just like you're doing right now. Consultation and then formulation of the Constitution aligned to the SDG and the NDP and all the National Five Years Program. And I was part of the Poverty Monitoring Unit. We always monitor all the projects that

formulate from this Constitution. And from my point of view, after all this monitoring, I have seen that the gap is widened.

The Itaukei is left behind and the others, they are moving ahead. Probably due to I'm sorry sir for this. This is a good platform for doing this because this is relevant because for what we have, you know, we always it's a fact because from the previous government that we aligned to the, we have seen that the Itaukei is left behind from the Constitution that was made from 2013.Because we always monitor all the government projects. Probably 90% of the projects is always given to the Indo-Fijian. And I have a suggestion. If there can be a community capacity to be given to the iTaukei so that they can come back. Come back to the system and compete with others.

Secondly is the itaukei scholarship. could be suggested that the previous scholarship that used to be given, like 50% given to the Itoki and others given to others, like 25% was in the Fijian, like the Fijian scholarship, the multi-ethnic scholarship, could that be included again? Because 16 years if you monitor all the government projects, looking at the infrastructure, the economic sector, the admin sector, we have seen that in the Indo- Fijian, they have gone far ahead with the Itoki. Thank you very much. Yes.

Dr. Fatiaki: Sami, thank you. This is just a reflection. You have spoken very passionately and you come from a place where you have seen because you were partaking as part of a monitoring unit and you have seen the discrepancies. We want to hear this kind of thing. I don't want this to be a sanitized conversation. I want this conversation to be open, forthright, from the heart to the mouth.

I thank you for your comments. I just want to address the first part where you because this has been said by one of the gentlemen who helped write this constitution and promulgated it, was that this constitution was based on a lot of widespread consultation and he alluded to the 2011, 2012 constitutional building national charter for building a better future.

Sami Veleko: That was the first step before they formulated the 2013 constitution.

Dr. Fatiaki: But you do appreciate that the purpose behind the national charter was to have Yash Ghai and a commission write a

constitution from that consultation. We all know what happened to Yash Ghai's constitution which was a distillation of what came out of that charter. It was burnt.

So, everything that you people put into it I think for you then for someone to then say that the 2013 constitution is based on that for me is utter fallacy because if it was based on that, they would have accepted Yash Ghai's constitution which was the genuine constitution commission that was made to write the constitution on the basis of your work in the charter. They did not accept Yash Ghai's constitution they burnt it. Then they wrote this one and so I just want to be clear that we don't rationalize this by saying that there was widespread consultation.

His excellency's terms of reference and the supreme court's judgment is that there was a significant democratic deficit in that the people were not consulted for this constitution the 2013 and I just want that to be very clear in our deliberations this morning since you brought it up. The second issue of the monitoring of projects I hear you. I don't want to ask you if you have data because I think that is a difficult one but I think that the message that you're bringing across in that and in the scholarship allocations are areas that we need to discuss amongst ourselves to try and see whether in fact these sort of things that you point out exist and if they exist then how we could best amend the constitution to address these issues which you obviously feel very passionate about.

Ms. Nailatikau: Vinaka Sami. I just wanted to add to Dr. Fatiaki's response and to thank you for bringing in some very important historical knowledge. Please be assured we are here to listen and it is your sovereign right as a citizen to tell us how you feel and how you think changes should be made so thank you.

Marika Votamosi: I would like to thank the commission for the opportunity to give our views on the constitution. I would like to to talk on the government services, especially on those that are appointed to important roles in government, as it is seen that some people or offices who have been appointed to government do not have the necessary experience to serve the people. So, we are proposing that only those with relevant experience and those that are wise through the gaining of experience in their work to be appointed to important roles, especially in government services that serve the people. So, for those new officers to be appointed, the roles that

they be given more time to gain the much-needed experience, and especially the wisdom to be able to interact effectively with the people.

Ms. Nailatikau: Thank you Mr. Votomosi. This is a deep concern that many people have been hearing, and people in all areas of Fiji deserve excellent services, good services from the people in government, and we hear that it's important for people to be qualified and capable. I think this is something important for us to consider, as Dr. Fatiaki said, to be placed in laws or national laws or policies for the government of the day, to ensure that whoever is serving the people serves the people well. We hear your concern, and I think it's important for us to think deeply about this as we make recommendations for the Constitution.

Josese Rabesa: I would like to support the sentiment send by Mr. Votomosi on the importance of those that have experience be appointed to position especially those position as front liners and interact with the people. it is seen there are government officers with merit qualification but they lack that experience to allow them assist people effectively. Example he met and officer who used to be principal agriculture officer here in Macuata who is very experience. Although comparing him with the other officers who don't have the capacity. Mr Cox his name he effectively interacts and serve the people to the experience that he has. This si just to support sentiment said by Mr. Votamosi.

Mr. Kohli: Thank you. Actually, what you are saying is happening in all department. We have people coming out with degrees. Doctor Fatiaki probably will tell you they say people are not experience. That is something we can look at even though its snot in the constitution but we will relay the message.

Dr. Fatiaki: Vinaka Josese. There was one other matter that you brought up when I address and that was the bill of rights for men. I think you started your comments No rights for men. I just wanted to start the Talanoa in the context of Bill of Rights. My understanding is that the original Bill of Rights came from the feeling that each of us human beings have inbuilt and given by God certain, what they used to call, inalienable rights. These are things that God gave to each of us, not something that man gives to us or government gives to us, and that those inalienable rights were the right to freedom, liberty, life. That was where the original concept of a Bill of Rights came from. From God to man, and nobody could take

that away. Unfortunately, man has now decided to write the Bill of Rights. As man has written the Bill of Rights, it has gotten bigger and bigger.

My personal reflection on this is the Bill of Rights is an important component when we keep it to what it was intended to be, that these are inalienable rights of all human beings, not man, woman, child, all people, no, all human beings given to us by God. Unfortunately, people have added on, man, and they have made the Bill of Rights bigger and bigger and bigger to the point that maybe the initial design of the Bill of Rights has been lost by what man has done. For example, Bill of Rights, I think in the first one, unfortunately I don't have it exactly, maybe you can correct me, 1970, 1990, I think it was less than 20.

1997 Constitution, the Bill of Rights went to I think 27. 2013 Constitution, the Bill of Rights I think is 40 something, 42. If it was something given to God, to each human being, then we would not be continually increasing it. The fact that it has increased like that means that the Bill of Rights is made by man. Just as the Bill of Rights has increased, we are hearing that many of the issues related to how people live their lives is being impacted by man's interpretation and imposition of this Bill of Rights.

Mr. Ami is a lawyer. When we review the Constitution, we give this chapter to him. He's the one who's going to look at every Bill of Rights and give us advice about what you are bringing up to us. I just thought I would reflect on that so we have an understanding. The Bill of Rights is a good thing. It was, like I say, bred out of the idea that God gives each individual human being rights that no other human being should take away. The right to life, the right to liberty, the right to freedom. We've taken it to the right to worship, the right to religion, the right to free speech. Those here all come from that basic right. I think we hear you. We will certainly address it. Mr. Koli will be addressing it mostly because it is in his section when he will be discussing it with us when we come to look at the Bill of Rights.

Morotikei Vuniwaqa: My name is Morotikei Vuniwaqa I'm from Nabavatu.My first submission is on the rights as alluded to earlier. We have the right that need to be limited and restricted under the 2013 constitution. As observe that government always quick to accept some of the changes when consultation has to be done with the rightful stakeholder as to the impact of this rights. Because some of these

rights -rights of women like the rights of children they come with the responsibilities and restrictions. since some of the rights now under the constitution oppose the rights given by God. So, the result of this contradictions is the social challenges now faced in the villages and as well as the nation. So, the church as the important stakeholder's needs to be consulted on their opinion their thoughts on the rights of children and rights of woman so that it can clearly establish rights that comes with appropriate responsibilities. So with these we are proposing that these rights be reviewed under the 2013 constitution. Secondly on lands and resources ownership to be returned to the customary landowners.

Ms. Nailatikau: Thank you for your reflection on the bill of rights. It's an important consideration to make for this constitution because this constitution is to shelter all people in Fiji. So, we hear that your concern that bill of rights should be in alignment with people's aspiration, peoples values and people's concerns. We hear you speaking about the culture the faith and the basis fundamental of basis of how Fijian operates. We will happily take that into closer deliberations. I'm happy to pass the mic as well to our fellow Commissioner, Commissioner Kohli, if he would like to say anything additional about the Bill of Rights. But I thank you for your submission. Thank you.

Mr. Kohli: As far as the human rights are concerned, we have to be careful that we are signatories to some of the conventions. And those rights must align with those conventions. For us to be internationally recognized as a developing country goes on, because we then start to get fundings from them as well. If you remove it altogether, we may fall foul of getting all those benefits. But there's certainly something that we can look into it since you have told us. We cannot ignore. We will take that into consideration. As far as the mineral rights and things like that is concerned, I think people have said they're not getting their fair share of value. This is the sentiments of the people. And again, that is something that has got to be looked at. Thank you.

Sami Veleko: Can I say about the suggestion? Can we modify in a sustainable way so that, you know, children in our context can be kept not to, you know, like in a sustainable way. But I know I was with the Ministry of Women, Social Welfare, I know we get the funding from there. But can the constitution modify a way so that it can suitable children living in a remote area can be sued to what the constitution can mean? Thank you.

Dr. Fatiaki: Vinaka, is it Sami? Sami, Vinaka Sami. Yes, I think we've alluded to that earlier on. Part of what we can do, keeping in mind what Mr. Kohli has said, we don't need to remove, for instance, all children's rights. The rights of children where they are using it to prevent corporal punishment is a right to, and it says different ones, I don't want to read it all, but there is one line that says no child shall be subject to any form of physical violence. That is the line that is written there. That is the line that we can remove, should that be the wishes of the people of Fiji, keeping in mind our commitments to the international conventions. So, the answer is, it wasn't there in 1997, and it wasn't there in 1990, and it wasn't there in 1970. It's only come about in 2013, and we existed fine before then.

So, I think the simple answer to your question is yes, we can modify the rights, that's part of the process that we will be doing when we go back and after we've heard what everyone has asked for, but we can modify it. If we remove that line that says no form of physical violence, we can keep the other children's rights, and that will not allow the police to then necessarily, if you abuse a child you can still be prosecuted under the police for assault or other penal offences, but if you put it in the constitution as a right, then the teachers will be told you can't, the headmaster can't, the mother, the father, they can't. The other way that we could approach it is to have situations where we call claw back clauses, where those clauses may not apply in a village or iTaukei setting, iTaukei village setting.

That is another option, again we're going to have to look at how we can accommodate your desires and requests in the context of the constitution, but that's another way to do it. I know examples from overseas where there are certain things that are in the national law, but they have exceptions for the iTaukei people, and that's another way that we can adjust it to maybe make it so that the desire of yourselves to impose corporal punishment or reintroduce it can be accommodated.

Ms. Nailatikau: I wanted to add to what my colleague Dr. Fatiaki said, you used the word sustainable, and when you were part of the National Charter for Building a Better Fiji, I believe you were informed by the Sustainable Development Goals at the time.

Those Sustainable Development Goals in the lead up to the year 2000, they were the Millennium Development Goals, they used to be the MDGs and they became the SDGs. And as my colleague says, those goals were not around in 1970, they were not around in 1990, they became developed later. And a country changes, its people change, the population increases or decreases, development in rural areas changes.

We have heard from different villages and communities that we are in, some very wise guidance from leaders, from elders, from chiefs, saying that a constitution must change with its people. As its people change, a constitution must change as well. And it must evolve, it must grow alongside its people.

So, I hear what you are saying in terms of being able to adapt a constitution in a sustainable way, and I believe as my colleague said, that's something we have to think about in terms of making sure that our lives are reflected in the constitution as well. Thank you, Sami.

Josese Rabesa: Turaga tau. I wanted to speak in regards to what Mr. Koya said. The government is worried about the recognition of the international body in regards to paisa. But today we are facing the consequence of what the government has implemented.

Mr. Kohli: Thank you for pointing that out. I think I stand corrected. It's not only involving the money. It's being recognized like the United Nations, human rights, all those things, children's rights. For example, if you think about it, you go back to years ago, people were being bitten, wives were being bitten, children were being bitten, and there was no law like domestic violence restraining order. That came in, you hardly hear about people being bitten up, wives being bitten up, and things like that. That law, nobody is complaining about that law so far. But I'm just saying that things change with time, and we have to be mindful of that too. So, like my colleague has said, society is evolving, times are changing.

I know when I was in school, I was reprimanded, but times are changing now. So, we have to move with change with time, taking into consideration the traditional values, the village laws, etc., etc., that has to be kept intact, and how it's to be dealt with, maybe something that has to be balanced. You're talking about land resource, are you? No, no, he's talking about international.

Josese Rabesa: This is on the law of marriage, that government now recognizes defector relationships, if that could be reviewed, because it's mostly circumstantial and situational, according to the situation that couples go through, and they resort to have these relationships to mitigate some of the challenges that they're going through. So, I'm proposing for this law to be reviewed.

Ms. Nailatikau: Vinaka, I believe, sir, the matter of defector recognition is under the Family Law Act, potentially, and I believe our lawyer in our group today, Mr. Koli, can relate to that. But I hear your concern about preserving family relationships and making sure that people are dealt with fairly within their families. I'll pass it on to Mr. Koli, who might want to respond to concerns from the gentleman about national legislation and issues of family law, potentially. Vinaka.

Mr. Kohli: Thank you for that question. My personal view is this. Like, sometimes the law changes too quickly with modernization, and it has some serious consequences. I totally agree with you. For example, before, the family law was that you have to be separated for five years before you can get a divorce. Now, it's only one year. So, many a time, people don't even try to make marriage work out, because, you know, after one year, they can move on. That's what the law says. And people are taking advantage of that.

Your second question of defector relationship, people living in it, that is allowed, and there is a lot of complaint from people that people come in, live in a defector relationship. After two years, they can claim matrimonial property to be shared, the share of that. That is also a concern of a lot of people.

As far as the constitution is there, we have something that can be taken to the parliament, debated, and whether the law should be changed or not changed. This is something we cannot change in the constitution. But we can make a recommendation. It has come from you. Thank you.

Joji Ravei: My name is Joji Ravei, I'm from Nakanacagi. Just ana enquiry all the submission that were given by the people. I heard that you were guided by the Supreme Court opinion. So, the question is whether after collecting and collating all the recommendations, whether it will go back to court, since the Supreme Court is giving guidance to this process, or will it depend on a new government that has been elected in the general elections to replace the constitution?

Dr. Fatiaki: Thank you, Mr. Ravei. Thank you for your question. When I spoke in the beginning, I ended it when I said our responsibility ends when we write the report. Because for us, the commissioners, that's the extent of what we can do. Your question goes beyond what we can do. But I will, in the interest of this discussion, I will address that part of it.

Firstly, I think government is serious about doing something about the 2013 constitution. All three parties that make up the government, in their manifestos before the last election, all wrote that they will change the 2013 constitution. Why is it happening three years later? Only government can answer that. But I think government wants to change the 2013 constitution. Otherwise, they would not have taken it to the Supreme Court to ask them how they can do it legally.

They have been shown the way. We are part of that process. After we present the report to His Excellency the President, if the President accepts it and acts on the advice of government, which normally in law, that's how he normally will be expected to act, he will then give it to government. As I indicated earlier, I think government would not be putting us all through the process, going to the Supreme Court, if they did not want to follow it through.

The process that they would have to follow is to enact a bill, which is to put it as a law. The bill would say, this is a bill to amend the 2013 constitution. You can call it whatever you want after that. It would have to be put like that as a bill to Parliament. It would have to undergo three readings in Parliament, and at each time it would need to be voted on, and it would need to receive two-thirds or 66% support. If it got that process, then it would then be taken to the people of Fiji.

All of the people of Fiji would be given the opportunity to vote in what they call a referendum. That referendum, the court has ruled, only needs to require 50% of the people who vote, not all registered voters. So, if only 1,000 people in Fiji voted for it, and 501 supported it, it would be passed. Then it would become the law. If it became the law, then everything after that would have to adhere to it, including the elections and that. People ask, will they have enough time to do it before the elections? I don't know. I can't answer that. Only government can answer that. I would hope that if the intention is to change the constitution, then they have

taken that into account in terms of how they could pass it before the next election. I hope that answers your question.

Lesia Mavere: My name is Lesia Mavere village of Vunisea, and our proposal as a village and district is to support the removal of the 2013 constitution. Thank you.

Aminio Vakaloloma: My name is Aminio Vakaloloma from the village of Batiri. Thank you. I would like to thank the commission and government for the opportunity given to the people to raise their concerns and their proposals and recommendations with regards to the removal of the 2013 constitution. We are grateful for the opportunity that we have come here today to be able to support the proposals of the people and the Vanua.

Dr. Fatiaki: Vinaka Aminio. I guess my only comment is, and I've said this before, we note that you request that we remove the 2013 constitution. We are currently in the process of going through reviewing and writing up, I guess, the equivalent of a reviewed or amended new constitution. Do you wish to replace the 2013 constitution with something else or with what we are doing at present? Thank you.

Aminio Vakaloloma: So, the new constitution to be made up from the proposals that have been recommended by the people in this exercise.

Sami Veleko: Just inquiring whether some of the decrees on the Mahogany are linked to the 2013 constitution. Some of the Mahogany decrees that were mandated that the landowners had given land for that decree on the Mahogany plantations. So, they have given their land due to that decree. Whether that relates to the constitution and whether the changes in the constitution will be able to change those decrees as well.

Dr. Fatiaki: I'm not a lawyer but Mr. Ami has asked me to respond. I think the earlier submission which was repeated by a number of people, which is for the return of the ownership of the qoliqoli, the land, the mineral resources, basically everything back to the customary ownership, that can be written into the constitution. If it's written into the constitution, then everything else that comes under that, that includes Mahogany decree, the land use, every other act that comes under it, will have to comply with the statement in the constitution pertaining to the ownership. And if the ownership is given and this constitution is accepted, then obviously the

Mahogany decree as written currently would no longer apply if it was not compliant with the statement of a reviewed constitution.

So, I guess that would answer that part of it. It can be incorporated in the constitution and if it's incorporated in the constitution, then all the other decrees under it will come subservient, meaning it will have to obey that overriding decree. In very simple terms, if the owners of the customary ownership of the land decided they don't want to give their land to Mahogany, that's it. If it is in the constitution.

Mr. Kohli: From what I hear, people want the right to the land, the saying and all the surfing, that to go back to the traditional landowners, rather than government taking it away. So, if that is entrenched in the constitution, your right to land, qoliqoli etc., then obviously whatever is grown on the land is yours. So, if Mahogany is grown, then of course you have control of Mahogany, if it's planted by you. If it was planted well before you acquired the land, maybe a different story.

Sami Veleko: The proposal that have been praised earlier that have been raised earlier is the synergy of the Vanua, the Lotu, and the Matanitu. It is observed, generally observed, that the three pillars of our nation that was highlighted and emphasized by the late Ratu Sukuna, where we need to have the government, the Vanua, and the Lotu, the religion, to combine well and synergize so that they can work together.

And that is something that is lacking, and we are proposing that a religious group, independent group similar to the Great Council of Chiefs, to be established to filter law and policies similar to the role of the GCC in looking at laws to reflect the interest of the Vanua, to have a group made up of religious leaders to look into the interest of faith and religion and its impact on social issues. So, it is generally seen that without this synergy of the Matanitu, the Vanua, and the Lotu, challenges usually arise. As an example of a lay preacher who punished his child, was taken and arrested, and this is something that can mitigate these issues from arising.

Ms. Nailatikau: I will not add to the translation because what you have shared is very clear to us this afternoon. On behalf of the other two Commissioners, we acknowledge and sincerely thank you for your presence in this hall today to share your ideas, views, and submissions with the Constitution Review Commission. We are

grateful for the requests, recommendations, and contributions that you have made during our discussions this morning. Your participation and willingness to express your thoughts will greatly assist the Commission in carrying out its important work. We also wish to apologies if anything that we may have said during our deliberations has caused offence or may have unintentionally wronged anyone. Please accept our sincere apologies, as it was never our intention to do so. At this time, we respectfully seek your leave and permission to conclude our discussions this morning. We extend our heartfelt appreciation to the Vanua for your acceptance, hospitality, and the warm welcome that you have shown us. As we make our journey back to Labasa, we humbly seek your prayers for our safe travel and continued guidance in the work entrusted to us. Vinaka vakalevu, and may God bless you all.

Josese Rabesa: The Vanua o Dreketi takes this opportunity to acknowledge and thank the Constitution Review Commission for coming to our village this morning. It is indeed an honor and a privilege that the Government has been able to come down to us here in Dreketi, as it is not often that we have the opportunity to receive visits from government officials. Therefore, your presence among us today is deeply appreciated and highly valued by our people. On behalf of the people of Dreketi, we thank you for taking the time to listen to our views and submissions. We acknowledge the important work that you are undertaking for the people of Fiji and appreciate your willingness to hear directly from communities such as ours. As you prepare to depart, we release you in the name of Jesus Christ and pray that God will continue to guide, protect, and strengthen you as you carry out the good work entrusted to you. May He grant you wisdom in your deliberations and safe travels as you continue your consultations throughout the country. Vinaka vakalevu, and may God bless each one of you.

----------End of Session[27-5-26]----------

Submission(s) Received

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga.....

Yaca/Yacamu Merenaisi Makandrani
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	Ke Rawa ni Dau Caka Vakadodonu na Ka me Balete na Matanitu.
WASE 2 LAWA NI DODONU RIGHTS –	* Ke rawa ni tauri nona dodonu na Turaga me Liutaka na nona vuvale. * Me vakalesu mai na Kuita vei ira na lalai
WASE 3 NA PALIMEDI	Ke rawa ni Vakalaelai Sobu na i wilwili ni veeliutaki * Me dodonu na veeturage Balega kei na Marame Bale e ra Jiko e na palimedi

Legal MARRIED/Fiancei

WASE 4 NA VEILIUTAKI VAKAMATANITU	mera veeliutaki na Tamate Vuli vakavinaka. * Meraka ira na veikoroi cecere.
WASE 6 VEIQARAVI VAKAMATANITU CODE OF CONDUCT	me muri ga vakadodonu na kena lawa ni Veiqaravi mera qaravi vakatautavrate na leave ni vanua
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI RESOURCES LAND & FISHING GROUND	Sara tu ga na iyau keda Vakayaga take na i Taukei me kua ni mai Korei wale tu. FULL OWNERSHIP. – REVERTED TO ITAUKEI
WASE 8 VEIQARAVI VAKADODONU	Ke rawa ni Dodonu ga na Ka tavoko. mera dau dinata na i tavi ka ulivaki vakadodonu.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	Ke rawa ni dua na i Drodro e na lome ni Koro gauna ni Cagilaba

WASE 10 VEIVAGALALATAKI	Tamata vei iu taki kesa cala kevei mega vagalalataki
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Ke sa rawa ni bulumi na yavu ni vakavulewa 2013.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	I Tekiteki me vakadodonu. I vakamacala me Dua kei na i Dewadewa me savasava ka cala e na Gaunisala DoDonu.

VEIKA TALE ESO

Mvenaisi
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Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

2,500

Tikini ni siga 23/5/26.

* NAI WILIWILI NI TIKINA

Yaca/Yacamu (TIKINA) DREKETI (YASANA) – MACUTA.
(Yacani soqosoqo, tikotiko se vuvale) 7 NA KENA KORO

Lewena	Vakatutu
IKAU (Preamble)	ME SA BOKOCI NA LAWA NI KENA LAVUTI KELE VEI KEDA NA FIJIAN ME SA LAVUTI GA VEI KEDA NA I TAUKEI VOLA NI KAWA BULA NAI TAUKEI
WASE 1 NA MATANITU	NA MATANITU KO VITI ME MATANITU LOTU VAKARISITO ① NI SA LOTU VAKARISITO, ME LAURAI NA YAVU NI LOTU VAKARISITO
WASE 2 LAWA NI DODONU	ME VAKALAILAITAKI NA LAWA ME BALETI IRA NA GONE, NAI NA LAWA VOU – LESU TALE KINA VEI NOKU.
WASE 3 NA PALIMEDI	ME SA VAKALAILAITAKI NAI WILIWILI TABE E NA PALIMEDI ME SA 75% NA I TAUKEI, 25% NA NA IDIA, 5% NA VEI MATATANO

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 DIKEVI VAKAVINAKA NA YAVU NI KENA VAKAJACORI NA VEIVAKAGALALATAKI KA ME DAU MURI NA LAUNA? VEU NI 2026. KA ME RA MAKOROI NA VEILIUTAKI VAKAMUTANITU MAI NA NODRA CALA, DIKEVI VAKAMUTAU/VEILIUTI
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	ME LAURAI VAKAVINAKA NA YAVU NI VAKAVULEWA EDA VAKAJACORI OTI NA KENA VEITALANOA, SE VEIVOSAKITAKI ME DAU MATATA MAI NA VUNA NA KENA VAKARAU VEISAU NA YAVU NI VAKAVULEWA,
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	BOKOCI NA I TEKITEKIVU SE I VAKAMACALA 2013 YAVUTAKI VEU MAI NA 2026;

VEIKA TALE ESO

- MAI VEI IRA NA MINITER KECE ERA SA DIGITAKI KA RA SA TIKO ENA MATANITU NI KEVAKA E VAKAJACORI E DUA NA VEISAU, ENA MATANITU MERA LESU TALE MAI KINA VEI KORO, MERA MAI TUKUNA SE VAKADEMATAKA NA LAUNA NA I TUKUTUKU KA TARA TIKO NA NODA MATANITU.

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Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 18/May/2026

Yaca/~~Yacamu~~ Vunisea/Dreketi/macuata. (60) (KORO)
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	*Na nodra nanumi na nodra kauwai taki na lewe ni vanua mai vei ira na matanitu, ira era veiqaravi na tabana ni lawa kei na kawa ni vanua o viti ena veiqauna ni mataka
WASE 1 NA MATANITU	*Totoka na veiqaravi ni matanitu *Mera yadravi na lewe ni vanua vena matanitu.
WASE 2 LAWA NI DODONU	*me valesuvi mai na lawa ni nodra dau laumoku na gone.
WASE 3 NA PALIMEDI	*me caka vakadodonu na cakacaka ena loma ni palimedi *Kau laivi ira era sega ni dodonu mera tiko ena loma ni Palimedi

WASE 4 NA VEILIUTAKI VAKAMATANITU	* Mera qaravi vakatautauvata na lewe ni vanua mai vei ira na veiliutaki vakamatanitu.
WASE 6 VEIQARAVI VAKAMATANITU	* Mera vuki taleri mai na vei korokoro vaka viti vei ira na veiqaravi vaka matanitu.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	* ~~Me~~ vakayagataki vaka vinaka na nemani yau na sausauvou kei viti. *
WASE 8 VEIQARAVI VAKADODONU	* E dodonu mera qaravi vaka dodonu na lewe ni vanua. ~~lomani~~
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	* Mera yadravi na lewe ni vanua ena gauna ni tikoleqa. * Drodro ena gauna ni leqa * Nai vakaro ena gauna ni Tikoleqa.

WASE 10 VEIVAGALALATAKI	*Na veivakagalalataki ena vakatau mai vei ira na ~~leve~~ ~~ni~~ i liuliu ni vanua se liuliu ni koro
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	*Na veisau ni vakavulewa e dodonu me veiraurau kei ira na leve ni vanua
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	*Me caka vinaka na neimami gaunisala *Me caka vakadodonu na cakacaka ena neimami koro, taubula, na qele, ena so na gauna e dau caka na cakacaka keimami, dau dau sega ni kila kerekere mena dau caka na cakacaka me keimami kila. vinaka

VEIKA TALE ESO

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Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 14/08/26

~~Yaca~~/Yacamu RUSIATE ROKOSIGA VUNISEA
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	
WASE 2 LAWA NI DODONU	GONE – SA KEKEI WE SA SOLI NA GALALA VEI IRA NA ITUBUTUBU ENA NODRA VUNI NA GONE (KI-NA KUITA MARAMA – ME RA VAKAROROGO
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	WAI GAGA NI VEIVARAMATEKI-TAKI MEKA VAKAGALATAKI ELA VEI KOROKORO SE NA VANUA
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	LAWA NI KELIKELI-ME WASEI VAKATAUTAUWATA NA MATANITU KEINA I TAUKEI NI QELE
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	M

VEIKA TALE ESO - KE SA SEGA NI YAGO RAWA MAI NA BASI KI VUMSEA, DREKETI SA KEREI ~~KE~~ RAWA NI SOLA, E DUA NA KORI NA MATANITU ME UUKEI IRA NA GONE VULI KEI IRA NA QALE SARA.

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Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 18-6-2066

~~Yaca~~/Yacamu KAVAIA NAQEDEVATA
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	MERA NANUMI NA KAWA I TALIKAI ENA VANUA KARA SA MAI BULA VULI KINA. NA VULAGI ME BALETA NA KAWA VITI NI MATAKA
WASE 1 NA MATANITU	E VINAKA NA VEIGARAVI MERA MARUROI VAKA VINAKA NA VANUA KO VITI.
WASE 2 LAWA NI DODONU	ME VAKALAILAI TAKI NA DODONU. NI GONE KEI NA MARAMA
WASE 3 NA PALIMEDI	ME VAKA LAILAI TAKI NA KEDRA WILIWILI

WASE 4 NA VEILIUTAKI VAKAMATANITU	MERA VEILIUTAKI KO IRA ERA VOLAI ENA I VOLA NI KAUKAUWA BULA
WASE 6 VEIQARAVI VAKAMATANITU	VAKA LEVU TAKI NA NODRA VEISIKO E TAUBAKU NI KORO LEVU
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	ME DUKOVI KO IRA NAI TAUKEI SE VOLA ENA VOLA KAUKAUWA BULA
WASE 8 VEIQARAVI VAKADODONU	
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	

WASE 10 VEIVAGALALATAKI	ME TAU SA VEI IRA KARA BECA NA LEQUA NI VAKUMA CIKORO)
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	ME SA BOKOCI NA YAVU NI VAKA VULEVA 2013
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	SECA NIA VAKA — RAREMA TIKI NA LEWE NI VAKUMA SE ROKOVI KO IRA NAI TAUKEI KA NODRA NAI TAU

VEIKA TALE ESO

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Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 18/05/2026

~~Yaca~~/Yacamu Rusiate Butcadogo Amevere
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	Ke rawa ni dikevi walega Vakavinaka e so na i Kau me meroroi Keda ne i Kawa i Taukei
WASE 1 NA MATANITU	Mera dau nanumi walega ne Kawa i taukei
WASE 2 LAWA NI DODONU	Ke rawa walega ni Vakalailai taki na lawa baleti ira na Gone. Me Vakalesui tesu mei ne Kineta me rawa mira Vakavulici Kina.
WASE 3 NA PALIMEDI	Ke rawa ni Vakalailai taki tale.

WASE 4 NA VEILIUTAKI VAKAMATANITU	Ke nawa ni Vakalaelaetaki na Veeliutaki
WASE 6 VEIQARAVI VAKAMATANITU	Ke nawa ni dau qaravi vakaleru na vuli ni Veiyaka raramataki
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	Me soli na kaukauwa veiira nuctaukei na iyau era tu wavoliti keda.
WASE 8 VEIQARAVI VAKADODONU	Mera dau dinata waloga na nodra dau veiqaravi veiira na lewe ni Vanua.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	Me dau nanuma waloga na matanite me dikuva na nodra i drodro na lewe ni Koro ena gauna ni Cagi

WASE 10 VEIVAGALALATAKI	Sara cala ga, bruti ira lairi, kena ni vakaletavi taki ira nira sa cala.
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Me bokoci na yavu ni vakavulewa na 2013.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	Me bokoci ga ku vakavavi na kena e gamte na i tosotoso vou.

VEIKA TALE ESO

Ke rawa ni vakadeutaki tikoga na veiliutaki e ligada na i Taukei.

Rusiate Bua

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Saini (tikini ni siga)

Rusi

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 18/5/26

~~Yaca~~/Yacamu Nemas - N. Nokelala
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	Ke rawa ni dikevi vaka vinaka na kena maro.roi na kawa i tauki
WASE 1 NA MATANITU	Mera nanumi na kawa i tauki
WASE 2 LAWA NI DODONU	Ke rawa ni vakalesui tale mai na lawa ni nodra moku na gone
WASE 3 NA PALIMEDI	Caka vaka dodonu na cakacaka na loma ni Palimedi

WASE 4 NA VEILIUTAKI VAKAMATANITU	Mera qaravi vaka tautauvata na lewe ni vanua
WASE 6 VEIQARAVI VAKAMATANITU	Mera dau talevi mai. na vei koro vaka viti mai vei ira na vei qaravi vaka matanitu
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	vaka yagatataki vaka vinaka na i tau
WASE 8 VEIQARAVI VAKADODONU	Me qaravi vaka vinaka na lewe ni vanua.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	Mera qaravi na lewe ni vanua eng tikoleqa.

WASE 10 VEIVAGALALATAKI	Nei vaka ~~gaga~~ galala taki ~~ga o tiq~~ me vaka tani vei rau na turaga ni vanua
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Sa kerei me vaka lesitale mai na yavu ni vaka vulewa ni 1997
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	Me cata vaka vinaka na gamisala i na koro, veikau (bush road)

VEIKA TALE ESO

18/05/26

Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 18/05/2016

Yaca/Yacamu Maria Josephine Amerere.
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	mera dau nanumi walega na kawa i Taukei mai vei ira na Tabana ni matanitu.
WASE 1 NA MATANITU	Ke rawa mera yadravi na lewe ni vanua.
WASE 2 LAWA NI DODONU	Ke rawa ni bole laivi na lawa me baleti ira na gone. Vala lesu tale mai mera kuite.
WASE 3 NA PALIMEDI	Me vala lailai taki na lewe ni palimedi ka mera dau cakalaka vakadodonu.

WASE 4 NA VEILIUTAKI VAKAMATANITU	Me rawa walega mera dau dina na veiliutaki ka mera veiliutaki vaka dodonu.
WASE 6 VEIQARAVI VAKAMATANITU	Ke rawa mira talevi vakawasoma na veikoro vakavitu.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	Ke rawa mira dau nanumi nai taukei ena gauna e vakayagataki kina nai yau bula ni noda vanua.
WASE 8 VEIQARAVI VAKADODONU	Kerawa walega mera dau qaravi vakadodonu na lewe ni vanua.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	E dodonu mera dau yadravi na lewe ni vanua e na gauna ni noda tiko leqa. Eg. Drodro ni Cagi

WASE 10 VEIVAGALALATAKI	Ke rawa ni dau vakamatautu taki na lawa e tau mei vei ira nai Iulio ni Karo tg. Turaga ni Yavusa.
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Mesa veisau na Yavu ni vakavulewa na 2013
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	Me vakavoui walega me~~ra~~ veiraurau kina gauna vou da lako curume tikoga.

VEIKA TALE ESO

Me maroroi na noda vanua lomani ko viti ka me vakadeitaki tikoga na noda veiliutaki na i tauka

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Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 18/05/2026

Yaca/Yacamu Lesie Amavere No/1
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	mera dau kauwai vakaleru mai na tabana ni matanitu vei ira na leweni vanua e na veitabana kelega.
WASE 1 NA MATANITU	mera dau nanumi na kena qaravi na leweni vanua e na tabana vakamatanitu.
WASE 2 LAWA NI DODONU	Kerei kerawa ni vakalesui tale mai na nodra kucte taki na gone e na nodra vakavulici.
WASE 3 NA PALIMEDI	Ke rawa ni dau vakayacori vakadodonu na veitalanoa e na palimedi. Sa rui sivia na duidui le

WASE 4 NA VEILIUTAKI VAKAMATANITU	x mera dau nanumi ka vakatautauvata. taki na nodra garavi. na lewe ni vanua mei vei na veiliutaki vaka matanitu.
WASE 6 VEIQARAVI VAKAMATANITU	+ E vinakati mera dau taferi vakawasome na lewe ni vanua e na veikoro vakaviti.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	me sedi tavcoko na kaukauwa ni yau vena kena vanua dodonu.
WASE 8 VEIQARAVI VAKADODONU	me dau veisoferi kece na gagadre ni veigaravi ni lewe ni vanua e na sala ~~ni~~ dodonu.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	me raici vakamatau na dua na i drodro ni lewe ni vanua e na gauna ni cagi

WASE 10 VEIVAGALALATAKI	
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	me su boko laivi. Saraga na Yavu ni vakavulewa e na 2013.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	me bokoci ga ka vakavoui na kena i dewadewa.

VEIKA TALE ESO

me vakadeitaki tikoga na veiliutaki e na ligada na i tavkei.

① me rawa ni maroroi kina node vanua

② Kei na i Qoliqoli.

Lesie 18/05

Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 18/05/26

Yaca/Yacamu Sera Lalacima.
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	E rawa ni dikevi eso tale na Ikau e rawa ni vukea na noda maroroi na i Taukei.
WASE 1 NA MATANITU	Me ra nanumi keda na kawa i Taukei era veika kece e baleti keda.
WASE 2 LAWA NI DODONU	Me vakalailaitaki na dodonu ni gone kei na marama.
WASE 3 NA PALIMEDI	Me vakalailaitaki na keda i wiliwili.

WASE 4 NA VEILIUTAKI VAKAMATANITU	Me va liutaki (veiliutaki) ico ira era volai era vola ni kawa bula.
WASE 6 VEIQARAVI VAKAMATANITU	Me vakalevutaki na nodra veisiko era taudaku ni vei koro lelevu.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	Me vakoui ico ira na I-taukei sa vola era vola kawa bula.
WASE 8 VEIQARAVI VAKADODONU	Vakasavasavataki na veiqaravi me da sotavi kece kina na leve ni vanua.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	Vakaikuitaka na matanitu era veika me va sotavi kina na veileqa duidui.

WASE 10 VEIVAGALALATAKI	Me vakataudi vei ira era beca na lawa ni vanua (koro).
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Me sa bokoci na yavu ni vaka vulewa.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	Sega na vei vakavaramataki era lawa ni vanua se me na rokovi na I-Taukei ka nodra nai yau.

VEIKA TALE ESO

Me dikoga era ligada na I-Taukei na veiliutaki me baleta na veika me baleta na noda vanua kei na i yau.

Saini

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Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 18/05/26

~~Yaca~~/Yacamu Manoa Ratumaisiwa
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	Mera nanumi na lewe ni vanua se kawa itaukei mai vei wa na ~~ta~~bana ni matanitu me baleta na kawa itaukei ena gauna mai muri
WASE 1 NA MATANITU	* ~~Totoka Na Vagavi~~ * Mera yadravi na lewe ni vanua.
WASE 2 LAWA NI DODONU	* Me Vakalesui tale mai na kena laumoku na gone.
WASE 3 NA PALIMEDI	* Me caka Vakadodonu na cakacaka ena lomani Palimedi me baleta na nodra gavavi na lewe ni vanua.

WASE 4 NA VEILIUTAKI VAKAMATANITU	*E dodonu ~~ka~~ me caka vakadodonu na veiliutaki ena noda vanua ko viti *~~E dodonu na nodra itavi~~ *~~Mera Vakatiuci Vakavinaka ka~~
WASE 6 VEIQARAVI VAKAMATANITU	*Mera taleri Vakawasoma na vei korokoro vakaviti. *Me yadravi ~~ka~~ na ~~kena~~ nona gagade na lewe ni vanua.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	*E dodonu mera nanumi na itaukei ena kena vakayagataki na iyau bula ni vanua. *
WASE 8 VEIQARAVI VAKADODONU	*E va dodonu mera qaravi vakadodonu na lewe ni vanua.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	*E dodonu me va yadravi na lewe ni vanua ena gauna ni tiko lega - Vakavautaki na vanua ni drodro. - soli na ivakaro vei iva na lewe ni vanua sebera ni yaco edua na lega.

WASE 10 VEIVAGALALATAKI	* Na veivakagalalataki ena vakatau mai vei ira na ~~[illegible]~~ liuliu ni vanua se liuliu ni koro.
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	* Na veisau ni vakavulewa ~~[illegible]~~ e dodonu me ~~[illegible]~~ me vei raurau kei ira na lewe ni vanua.
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 18/05/26

Yaca/Yacamu Lavenia kamaciqa.
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	Me na dau kauwai vakalevu mai na tabana ni matanitu vei ira na lewe ni vanua ena veitabana kecega.
WASE 1 NA MATANITU	Me na yadrari na lewe ni vanua.
WASE 2 LAWA NI DODONU	Vakalesui tale mai na nodra vakavulici na gone ena veika dodonu vakabibi e koronivuli.
WASE 3 NA PALIMEDI	Qarari vakasavasava ka dodonu na cakacaka ena loma ni boselawa me baleta na qarari ni lewe ni vanua.

WASE 4 NA VEILIUTAKI VAKAMATANITU	Me na dau ni veiliutaki vinaka ena kena qaravi vakasavasava na noda vanua.
WASE 6 VEIQARAVI VAKAMATANITU	Ke nawa ni na veisiko ka veitalevi mai ena vei tikotiko kei na vei koro vakaviti na vei tabana keega ni matanitu.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	Nanumi na I-Taukei ena kena vakayagataki na iyau ni noda vanua kei na kena i tovo.
WASE 8 VEIQARAVI VAKADODONU	Dodonu na veiqaravi vei ira na leve ni vanua.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	veivakarotaki vei ira na leve ni vanua ni se bera ni yaco na leqa.

WASE 10 VEIVAGALALATAKI	Na veivaka lalagataki ena vakatau mai vei iva na veiliutaki ena loma ni vanua (koro).
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Me sa vakaqeyautaki na yavu ni vakavulewa.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	veivakararamataki ena laura ni vanua se me na rokova na ~~[illegible]~~ lewe ni vanua na nodra i yau.

VEIKA TALE ESO

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Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 18/05/2026

Yaca/Yacamu LESIA AMAVERE No/2.
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	KE RAWA NI DIKEVI ESO TALE NA IKAU E RAWA NI VUKEA NA NODA MAROROI NAI TAUKEI
WASE 1 NA MATANITU	ME NANUMI KEDA NA KAWA I TAUKEI ENA VEIKA KECE ME BALETI KEDA.
WASE 2 LAWA NI DODONU - GOWE - MARAMA KEI NA SO TALE	ME VAKALAILAITAKI NA DODONU ENA VEIJASAWA KECEGU ERA VAKATAGATAKI KAWA
WASE 3 NA PALIMEDI	VAKALAILAITAKI NAI COLIWILI NI LEWE NI PALIMEDI

WASE 4 NA VEILIUTAKI VAKAMATANITU	ME VAKALAILAI
WASE 6 VEIQARAVI VAKAMATANITU	ME VAKALEVUTAKI NA VULI NI VEIVAKARARATAKI MEDA RAWA NI KILA NA VEIKA E YACO TIKO ENA NODA VITI.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	ME SOLI TAUCOKO NA KAUKAWA NI YAU ERA TU VAKAVOLIVOLITI KEDA
WASE 8 VEIQARAVI VAKADODONU	ME VAKASAVASAVATAKI NA VEIQARAVI MEDA SOTAVI KELE KINA NA LEWE NI NANUA.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	ME VAKARAUTAKA NA MATANITU NA VEIKA MERA SOTAVI KINA NA VEILEQA DUIDUI DROBBO ENA GAUNA NI OAGI

WASE 10 VEIVAGALALATAKI	
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	ME BOKOCI NA YAVU NI VAKAVULEWA ME MAROROI KEDA NAI TAUKEI ENA 2013 KA ME VAKAYAGATAKI NA 1997
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	BOKOCI KA VAKAVOUI NA KENA I DEWADEWA.

VEIKA TALE ESO

ME TIKOGA NA VEILIUTAKI ENA LIGADA NAI TAUKEI ME RAWA NI MAROROI KINA NA VEIKA E BALETA NA NODA VANUA KEI NA NODA I QOLIQOLI

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Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga.....

Yaca/Yacamu Ana Katty Amavere.
(Yacani soqosoqo, tikotiko se vuvale)

Vunisea Koro.

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	Keres walega ke rawa nora dau lauras na veikoro vakaviti mas na vei tabana lalas ni matanitu. Mera dau vaici vakatautaurate
WASE 2 LAWA NI DODONU	Rawa ni dikeri tale made nodra lawa na Gone kei na Marama. * Me vakalesui tale mai na lawa ni kuita na Gone. + Ke rawa ni lailai sobu me tautaurate na Marama x Turage.
WASE 3 NA PALIMEDI	Me rawa ni musuki sobu na i wilewili ni lewe ni palimedi.

WASE 4 NA VEILIUTAKI VAKAMATANITU	* Me dau vakaturi na tamate dina e na nona i tavi ni veiliutaki. * Ke Jiko e dua na nona cala keres me vakagalala taki mas na nona i tutu
WASE 6 VEIQARAVI VAKAMATANITU	* Me dau dikevi na nodra Qaravi na lewe ni vanua. * Vuqa na Gauna talevi ga e liu ko ira era vakaitutu kara sega ni kauwas na kana vo.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	* Ke nawa ni dau nanumi na i taukes ni vanua e na nodra i yau. * Me vaka na i QoliQoli
WASE 8 VEIQARAVI VAKADODONU	* Mera dau Qaravi vakadodonu na lewe ni vanua. * O ira na liutaka na veitabana me dau yadrava na veiqaravi e na nona tabana.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	* Keres me lauras walega na i Drodro ni Gauna ni cagi. Vanua vakavitu kara na kana

WASE 10 VEIVAGALALATAKI	*Sa sega ga ni Dodonu na i valavala ni veigaravi me biu tani * me vaka tavtavrata tako na veigaravi
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Me sa veisau ka biu laivi na Yavu ni vakavulewa 2013
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	Ni sa biu e dua na Lawa, me dau muri sara vaka vinaka. * Kua ni Dua na lawa me buli vou

VEIKA TALE ESO

Ke rawa walega ni cili vakadodoni na noda Matanitu

Ana Kitty Amarere.

Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 26/05/2006

Yaca/Yacamu MARIKA VOTOMOSI NAEQE
(Yacani soqosoqo, tikotiko se vuvale) NAWANACAGI, DREKETI, MACUATA.

Lewena	Vakatutu
IKAU (Preamble)	NOQU KALOU NA NOQU VANUA NOQU VANUA NA NOQU KALOU.
WASE 1 NA MATANITU	I NA VEILIUTAKI NI NODA MATANITU MEI TAUKEI VOLA KAWABULA ENA TABACAKACAKA I TAUKEI. II NA MATANITU ME VAKAROROGO ENA BOSE LEVU VAKATURAGA (G.C.C)
WASE 2 LAWA NI DODONU	I KAU LAIVI NA DODONU NI TAMATA YADUA KA TAURIVAKI NA LAWA I TAUKEI II VAKAMALUMALUMUTAKI NA DODONU LAWA BALETI IRA NA GONE III VAKAMALUMALUMUTAKI NA DODONU SE LAWA NI MARAMA.
WASE 3 NA PALIMEDI	I 75% KAWAI TAUKEI VOLAKAWABULA II 20% IDIA. III 5% VEIMATATAMATA TALE ESO KEI IRA NA VAKABAUTA VAKAMUSALAMANI

WASE 4 NA VEILIUTAKI VAKAMATANITU	I NA VEILIUTAKI NI MATANITU ME KAWA TURAGA VOLA KAWA BULA KA LEWE NI VUVALE VAK VEILIUTAKI ENA YASANA KA VOLA KAWA BULA KINA. IA KO IRA NA VEILIUTAKI ENA YASANA MEDA TOKA NADA GA YASA.
WASE 6 VEIQARAVI VAKAMATANITU	I KO IRA ERA QASETA NA VEIQARAVI KARA YALOMATUA. KA VUKU. II KE DUA E VAKAMATANI VOLA KORO ME CAKACAKA ENA LOMA NI LIMA NA YABAKI KA QAI TURA NA TUTU ~~VAKAVEILIUTAKI~~
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	I MANINITAKA NAI YAU KEI VITI ME VAKA NA QECE KEI NAI QOLIQOLI KEI NA YAUBULA. II KA NE KUA NI VOLITAKI III ME LISITAKI ENA (50) LIMA SAGAVU GA NA YABAKI KA VAKAVOLITAKI
WASE 8 VEIQARAVI VAKADODONU	NO KUA NI LOTU ENA KOMU SOQOSOQO LOTU IA NO LOTU VEI JIOVA NA NODRA KALOU NA NODA QASE
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	I G.C.C. BOSE LEVU VAKATURAGA. KEI NA MATAIVALU NI NODA VANUA. IA ME VAKARORO GO NA MATAIVALU VUA NA G.C.C.

WASE 10 VEIVAGALALATAKI	MENA VAGAGALATAKI EDUA KEVAKA NI LAURAI NI SEGA NI ROKOVA NA VEILUTAKI SE QARAVA VINAKA NA NONA I TANI ENA TABANA E VEIQARAVI KIN
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	NA VEISAUTAKI NI YAVU NI VAKAVULEWA MENA VAKATAUTAKI NAI ENA BOSE LEVU VAKATURAGA (G.C.C.)
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	MERA ROKOVI KA SIROVAKI, VAKAROGOTAKI NA LEWE NI VANUA ENA VEIVEISAU ESO

VEIKA TALE ESO :- KO VITI ME VANUA E QARAVI TABAKI- DUA KINA NA LOTU VAKARISITO.

:- VAKASUKAI LESU NA QELE FREE HOLD GRANT VEI IRA NAI TAUKEI DINA NI VANUA, KA MERA LISI NA TOKA ENA QELE. QOORI

:- VAKASUKAI LESU NAI QOLIQOLI VUA NA TAUKEI NI QOLIQOLI DINA. KA TAUKENI ME YACOVA NA UTO KEI VURAVURA E RA KA YACO E MALIWA LALA E CAKE.

:- ME BOKOCI NA YAVUNIVAKAVULEWA 2018 - VINAKA VAKALEVU. -

.....

Saini (tikini ni siga)

TURAGA NI MATAQALI KOROKALOU
TURAGA NI YAVUSA, NAUA
DREKETI, MACUATA
DATE: 26/05/26
SIGN: .....
KARIKA - VOTOMOSI

Nakavika Village Hall

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nakavika Village DATE: 1/6/26 TIME: 12.00

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
1.	Leo. Naitasau	46	2821022	Nakavika Naimkoroilua Namosi	Naimkoroilua	Turaga		[signature]
2	Leone Tuvitokoro	62		✓	✓	✓		[signature]
3	Leone. J. Ruenadua	67		Nakavika	Naimkoroilua	Turaga		[signature]
	[illegible]	[illegible]		[illegible]	[illegible]	Turaga		[signature]
5	Ilisoni Ranatiku	45.	–	Nakavika	Naimkoroilua	✓		[signature]
6.	Marica L	58	–	✓	✓	M		[signature]
7	Leata R	45	–	✓	✓	M		[signature]

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

CamScanner

Namataku District School

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Namataku, Navosa DATE: 2/6/26 TIME: 10

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.	Wamila Naivivi	44	2165395	Nasaucoko	Mataku	F	IT	[signature]
2	Paulina Tekuru	83	2153859	"	"	F	IT	[signature]
3	Laisa Meli	43	297-9452	"	"	F	IT	[signature]
4	Vika Iloilo	43	9349690	Wauosi	Namataku	F	IT	[signature]
5.	Netani Tiko	39	9349690	"	"	M	IT	[signature]
6.	Amaniasi Navunimasol	42	9557544	NASAUCOKO	Namataku	M	IT	[signature]
7.	Semi Kunatani	60	8410818	Wauosi.	/	/	/	[signature]

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Namataku Navosa DATE: 2/6/26 TIME: 10

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	Penaasi Kurubuto	57	9731124	Wainosi	Namataku	M	IT	
9.	Semu Nabare	63	2099256	Savene	"	M	IT	
10	Aporosa Nacewa	80	8785580	Nasaucolco	"	M	IT	
11	[illegible]	51	2766099	NASAUCOLO	"	[illegible]	IT	
12	Epeli [illegible]	51	8783808	Nausori Highland	"	"	[illegible] IT	
13	Luke Matavaki	59	8779450	Nasauloka	"	"	IT	
14	Mereia Vaqa	55	2066025	Nawaiyabe	Nasikawa	F		

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Namataku Navosa DATE: 2/6/26 TIME: 10

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	WATISONI VATU.	60	9849881	NALEBALEBA NAVOSA.	BEMANA			[signature]
16	KINI NAUVASI	54	9750469	NALEBALEBA NAVOSA	BEMANA			K Nauvasi
17	NAIBUKA VAUDE	74	2064529	NASAUCOKO	✓			N Vaude.
18	Rt Kamunueli Momoraga	63	9620977	Nawairabe	Nasikawa			[signature]
19	VERETEREKI.T	36	2415640	VATUMALI	NAMATAKU			[signature]
20	Luke: B	21	2379981 ~~2799981~~	Nasaucoko	✓			[signature]
21	Waisale: T	35	9571721	Matokana	Nasikawa			[signature]

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Namataku District School DATE: 02/06/26 TIME: 10

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	Roti Eroni K.	42.	9341240	KOROLEVU.	NOIKORO,	M.		[signature]
23	VASITI NAQUMU	60	8661849	NAVEYAGO	NAQALIMARE	F		[signature]
24	Vika Iloilo	43	9349690	Wavosi	Namataku	F	IT	[signature]
25	Sikeli Gudru	58	2069976	Naveyago	Naqalimare	M		[signature]
26	Atunaisa Maule	61	2504039	Nasautaku	Naqalimare	M	"	[signature]
27	Asenaca Botala	32	2830541	Keitasi	Namataku	F	.	[signature]
28	Sakeno Saburu	63	8051966	Wavosi	Namataku	M		[signature]

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Namataku District School - Narosa DATE: 2/6/26 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
29	Pio Batiroa	05/05/00 25		Namoli	Noikoro	male (Turaga)		[signature]
30	Nemia Maseka	05/11/89		Keiyasi	Namataku	✓		[signature]
31	Tira Kasanu	40		[illegible]				[signature]
32	Savenaca Salili	03/06/2005 18		Nubuyanitu	Noikoro	✓		[signature]
33	Teuita Naisigan	63		Keiyasi	Namataku	✓		[signature]
34	Tevita Kolikoli	29		Tonuve	Bemana	✓		[signature]
35	Waisake Naere	35	9571724	Matokana	Nasigawa	✓		[signature]

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Namataku District School - Navosa DATE: 2/6/26 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
36	RT LEONE TANIURU	70	2978071	TONUVE	BEMANA	TURAGA		[signature]
37	KANYNELI MOMORASIGA	60	—	NAWAIRABE	NASIKAWA	✓		[signature]
38	JONE MATATINI	47	2567322	SAWENE	NAMATAKU	✓		[signature]
39	MEREIA VAERE	55 ~~63~~	2066025	Nawairabe	Nasikawa	F		[signature]
40	JONE GAUNAVOU	63	2066025	Nawairabe	Nasikawa	M		[signature]
41	ULAMILA NEIVIVI	44	2165345	Nasaucoko	Namataku	F		[signature]
42	Resina Tukana	42	2558704	Noikoro	Namoli	F		[signature]

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Namataku District School - Narosa DATE: 2/6/26 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	Keleni Devo	44	9555545	Korocevu	Noikoro	F	IT	[signature]
44	Vaulina Tekuru	83	2153859	Nasaucoko	Namataku	F	IT	[signature]
45	Laisa Meli	43	297-9452	"	"	F	IT	[signature]
46	Meli Kumatawa	55	8467315	Nasaucoko	Namataku	M	IT	[signature]
47	Selati Tunakau	51	2044330	Tonuve	Bemana	M	IT	[signature]
48	Ratu Mosese	56	9837807	Tonuve	Bemana	M	IT	[signature]
49	Sokonaia	56	8371359	Volinagerua	Bemana	F	IT	[signature]

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Namataku District School - Narosa DATE: 2/6/26 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
50	Apumeleki Lawa	43	9782023	Keinasi	Namataku	Turaga		[signature]
51	Epeli	55	9092377	Kalebaleba ~~Bemana~~	Bemana	Turaga		[signature]
52	Isoa Ucauca	50	9638476	MATOKANA	NASIKAWA	TURAGA		Ucauca

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Namataku District School - Navosa DATE: 2/6/26 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
53	NEMIA NAWAVE	38	9352128	KOROVOU	NASIKAWA	TURAGA		
54	Savenaca Raicama	33	9442402	Nawairabe	Nasikawa	Turaga		
55	ISOA Ucauca	50	9638476	MATOKANA	NASIKAWA	TURAGA		
56	PENI QIO	55	966/673	MATOKANA	NASIKAWA	TURAGA		
57	Josaia Lavilavi	40	2188415	Nawairabe	Nasikawa	TURAGA		
6 58	Peni Nakeba	32	8456164	Nawairabe	NasiKawa	TURAGA		
7 59	Rusiate Nacola	47	8765762	matokana	NASIKAWA	TURAGA		

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Namataku District School DATE: 2/6/26 TIME: 10

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 ~~15~~	Saiasi N	39	2164318	VUNAQORU	NAQALIMARE	Turaga		[signature]
2 ~~16~~ 70	ALIPAT S	50	2440020	SAUTABU	NAQALIMARE	TRH		[signature]
~~8~~ 71	Rt Vula Senibua	39	2440138	SAUTABU	NAQALIMARE	Turaga		[signature]
72 ~~72~~	Kesa Taiovoli	35	2944652	Vatumali	Namataku	Marama		[signature]
~~19~~ 73	Resina Tukana	42	2558704	Namoli	Noikoro	M.		[signature]
~~20~~ 74	Keleni Nadurutabe	44	9555545	KOROLEVU	NOIKORO	M		[signature]
~~21~~ 75	Joseva Matatoga	30		KOROLEVU	NOIKORO	M		[signature]

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Namataku District School - Narosa DATE: 2/6/26 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
76	Eapi Tasikia	48	2151793	Nawairabe	Nasikawe	Turaga		[signature]
77	Apeni Turuka	51	8681961	Vatumali	Namaleru	Turaga		[signature]
78	Jone Aravoro	50	9453446	Vatumali	Namataku	Turaga		[signature]
79	Isimeli Turage	46	8931688	Vatumali	Namataku	Turaga		[signature]
80	Peniona Sulale	37	8028961	/	/	Turaga		[signature]
81	Simione Matanavua	57	9143992	/	/	/		[signature]
82.	Sikeli Ratudradra	45	2526615	Draiba	Nanafoke	Turaga		[signature]

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

Transcript

Namataku Primary School- Keyasi
Date:2-6-2026

Mr. Fatiaki: And people of Keasi Navosa on behalf of the Constitutional Review Commission, I would like to first extend to you all our sincere thank you for accepting us into your community and to welcome you to this consultation of the CRC. My name is John Charles Fatiaki. I'm a Doctor in Suva, and I come from the village of Motusa on the island of Rotuma.On my right is the Merewalesi Nailatikau. She's a media specialist, and she's from Yale in Kadavu. On my left is Mr. Ami Kohli.He's a prominent lawyer from Labasa. We have been appointed by His Excellency the President to review the 2013 Constitution, which is the supreme law of the land. I think we know that the 2013 Constitution was not formed in the way that a normal constitution would be enacted.

It did not consult widely with the people of Fiji. It was promulgated. It did not go through a parliamentary process so that the people could have a say in it.And because of these deficiencies, the government sought an opinion from the Supreme Court as to how we could change the 2013 Constitution. That opinion from the Supreme Court gave us a legal way, and we are part of that process. We began our work in April in Suva. Throughout the month of April, our first submission came from the Boselevu vaka Turaga and it was followed by submissions from church groups, various political parties, non-governmental organizations and individuals. We then split ourselves into two teams. The leader of team one is Sir Sevuloni Valenitabua, who is our chair, I'm the leader of team two, and we have seen so far, we spread ourselves from Lau, Lomaiviti, I've been to Beqa, Kadavu and Ovalau, and we have just spent two weeks in Vanua Levu. My team looked after Macuata and Bua, and the other team looked after Cakaudrove province, they've been to Rabi and have been up to Taveuni and Qamea.

We've been to Beqa.We will spend the next four weeks going through Viti Levu and we will end up in Suva and on the first week of July we will travel to Rotuma where we will be there for two days from the 1st to the 3rd of July. We will then meet in Suva for two months with expert constitutional professors and drafters.We will put together everything that has come through these consultations and then we will rewrite a report to His Excellency the President which we will hand to him at the end of August the

31st. Our work as commissioners will end there. Before I start the consultation proper, I want to point out two things.Firstly, the six commissioners do not work for government. None of us are civil servants. We have not been given instructions as to what to write in the report and I think we are committed to reflect what the people of Fiji want when that report is written.You will notice that there are videos recording everything that happens at every consultation. We have it recorded on audio. It is also recorded on paper by our hands-on reporters.Everything that is said at the consultation so that when we meet in Suva and when the report is written out, there should be no doubt in your mind that everything that is said has been recorded and we would like to think that that report will be a reflection of it.

People of Navosa as we have travelled the country we know many people are skeptical about the process, they have said in their submission I want you to know that we will do our part. You must understand that the constitution is the Supreme Law of the Land. Every other law is made must come under the constitution and must follow the spirit and the intent wording of the constitution. So I ask you the people of Navosa please speak your voice Let us hear it. If there are areas to be clarified and discussed we will answer as best as we can. I want you to know that this is the legal processes that has been showed to us by the government of the day and we as commissioners are going to reflect that. I just want to re assure you that contradicted places many people are very skeptical about this exercise because of the nature of how the last constitution came in.I emphasize again that we have been given a legal way to do it and this is part of the process I may ask for your assistance in taking us through and making it a better Fiji. Today is giving the opportunity for the Board of Nagosa to provide the documentations and proposals to be included in the UN Constitution.

Mr Moce: The floor is now open for submissions. We ask you to raise your hand if you wish to speak, you will be given the mic then you will give your name.

Epeli Vakamosi: My name is Epeli Vakamosi.I'm the district rep of the district of Namataku, representing the five districts of Navosa, and voicing the proposals of the chiefs, the elders, and the people of Navosa who have all agreed and support that I speak on their behalf. Based on the way in which the current Constitution was brought to us, it did not follow the proper manner as alluded to by Dr.

Fatiaki, the reason most of us did not take part in the last elections, and also with that we are basing our proposals here this morning. The first submission from us the people of Navosa, the five districts for the betterment of Fiji's government is the removal of the 2013 Constitution.That is emphasized to be removed, not to be repealed or reviewed. And number two is for the possible to run the GCCto appoint the president of the Republic of Fiji. Number three, that the GCC be established under the new Constitution.And number four, for the Senate to be reinstated. To continue the overseeing of the plans and resources, including the money holding, to be directed to customary lenders from Government and Government to only take the role as advisers.

Number six is to turn Fiji to be declared as a Christian state rather than a secular state.Number seven, on the elections, that constituencies be reinstated, voting through constituencies and having reps representing these constituencies. Number eight is for the establishment and formalization of village by-laws and strengthening of customary governance in the villages.Number Nine is to remove the Immunity clause from the amended constitution. Number 10 I submit the amending of Children's right. Eleventh regarding lease of land. People have raised their concerns towards it current law, where the land owners are not being updated of their leased land, and not being acknowledged as rightful owners of leased land.To get the appropriate respect and consent of the landowners before the renewal. Number 12 is the identity of Fijian to only refer to the Tauke and not the other citizens. This does not take away the respect for other identities that we live with, but it only keeps and preserves the identity of the Tauke to be called Fijians. And lastly, it's for corporal punishment to be reinstated. Thank you.

Mr.Fatiaki: Thank you Vakamosi you as a spokesman, we acknowledge and affirm receipt of a collective submission from the five Tikina in Navosa.and we will place that on record. I will address just a few of these, and then I will hand it over to my fellow commissioners to talk about a few of the other ones.The first one is the issue of the removal of the 2013 constitution. Let me just say that you are not the first place. Many other places start with that first request. My answer is twofold. One is... I said my answer to that question is twofold. One is, you can remove it illegally, the same way that it came in.I don't want to talk about that because I have no mandate to talk about it. And personally, I don't think it's a good thing for the country.

The second way is to remove it legally.And that is what this process is. I want to assure you that we have been given no instructions as to how to write this. Somebody asked us, what does review mean? I take it from the constitution that exists now.It means we can repeal. Repeal means take it back. We can replace. Replace in simple English means completely replace. We can amend. We can change.And that's why I went to explain to great detail that we can do all of these things but... I have to say but because I didn't bring it earlier. Because the Supreme Court has told us, the commissioners, that we cannot, when we write out the new constitution, we cannot touch Chapter 10.

They have not told us that you can't tell us that.And we decided early on that we will listen to what you want. And we will write it down. But when we come to writing the new constitution up, we cannot touch Chapter 10. They try to indicate to us the reasons. They say that they were worried about the stability of the country. Whether the army might not accept it.They give us different reasons. And I relate to you the reasons that the Supreme Court put forward. But we as commissioners cannot touch Chapter 10.I take this a step further. Every other thing of this constitution, every line, can be changed completely. Completely replaced.Except Chapter 10 for us. That's the first thing I want to say about that. I might just add two more comments regarding Chapter 10 because a lot of people has bought it up to us.

One as part of the constitutional process we can change the amended provisions in the amended Chapter and include the change that, and parliament approved it and the people in the referendum approved it. And the first government that comes under the new constitution, that government using the amendment procedure of what we write not the 2013 but the 2026 if the government that comes after that can if they so choose change the new constitution to remove chapter 10 that is one possibility for those who have asked to remove it. This commission we cannot, but the next government under the new constitution written for you people they can chose to do that. I'll talk about a new constitution, the Bosnia-Herzegovina constitution.

The issue of the Boselevu vaka Turaga and its role has been included in the terms of reference given to us by His Excellency the President. So I think you can take it, but it will be written into

the constitution when we write the review. Because we have been given a term of reference that tells us or asks us to make sure that the Bosnia-Herzegovina is re-put or replaced back to where it was. My only other question is if we throw out the 2013 constitution, I tell people, you must also tell me what you want to replace it with. Because we can't have no constitution after we throw out the 2013 constitution. When I have put this forward, some people say, bring back the 1997. We can do that. We can take every word in the 1997 constitution, remove, repeal every other word in this constitution, and put the 1997 directly into it. But there are some things that are not in the 1997 constitution that you might want to put in. And I heard it today. And I'm going to bring it up now.

The issue of the qoliqoli, the mineral rights, the seabed rights, the rivers and streams, floor rights, all of these things are not in the 1997 constitution and are not in the 2013 constitution in terms of its ownership. All these things in both constitutions belong to the state. And everywhere we have been to, have asked us, give it back to the people who own it, the customary landowners.I have not been to one village in the last 20 that I have been to that has not told us that. They don't want it anymore left in the state. They want it back to you.And that is, I guess, inherent in what we're trying to do, is to hear it, to hear it, to re-hear it, and to keep hearing it until finally it becomes part of the constitution. Because once it becomes part of the constitution, TLTP, Mining Act, leases, they all have to come back to you if you own it. And it's in the constitution.I might hand over to my colleagues to answer a few others after Samu translates.

Mr.Kohli: Thank you I just want to talk about a few things GCC and the Senate. First of all the GCC was established in the Itaukei affairs Act 1944 recognizing the Act and represented the Senate. They were respected by all the in the Vanua. They were respected by everybody in 2012 the GCC was taken aback for reasons we do not know but then 2022 they bought it back but that is under the Itaukei affairs Act.

So basically, when the new government come in by simple majority that we bring back, so we recognize the importance of GCC the mandate given to us that we must establish in the constitution so that government cannot just come and change the GCC statement so it can be there. So that the first I would like to share the secondly the senate we have the presentation of the

GCC members be in the Senate. It was well said that because we have two houses the parliament and the Senate. And the law of the party in the parliament is it to go to the Senate for stamping, approval. So any legislation that affected indigenous rights, Itaukei the qoliqoli, land etc. cannot be passed in the parliament can be stopped in the Senate it is protected. I have with me Chair he was a Senator during the time. Of the Senate. He had been around the country and people has asked for Senate to be bought back. And we will listen to that these are the two things I wanted to share.

Ms. Nailatikau: Ladies and Gentlemen of Navosa regarding the term Fijian being use for all Fijian Citizens. It has been frequently bought up by previous submissions, that the term Fijian should be for only those written in the Vola ni Kawabula or Itaukei. Secondly Secular state for Fiji to become Christian State. Thirdly the review of children rights. My apologies I will be conversing mainly in English, there are many problems between generations, people need support to have respectful and valuable parents and families as well in schools. That is why we are here to here and review your submissions. One of the main topic which we will have to really look into is corporal punishment as it is important to most of the places we have been to. That is about my explanation.

Mr. Fatiaki: I think there are only two other things that currently have not been raised, please correct me if I'm wrong.one is the issue of communal governance, village by laws, and customary governance, and what you are asking is for us to entrance it in to the constitution. One of the term of reference from his excellency the president is to review the governance structure of the country and how appropriate it is to govern people and I hear the request that customary governance and village bylaws be incorporated into the constitution so that it recognizes a legitimate legal way in which governance can occur ant that I recognize and I have no doubt that will be taken in to account because that is the voice if the Itaukei people. In some places they have actually said to us give it to us only for the villager so that in the village we can govern it the way we want I can I hear the same thing echoed over and over and I think what you are asking for is for us to put it into the supreme law of this land that that is recognized as a legitimate form of government parallel to the normal governance of a country and I think we will have professors of constitutional law who will tell us how we can write it in. We will tell him what the people want and we will ask him how can we write this in so it is accepted

parallel with the laws of Fiji in a normal sort of setting. The second area is the area of lease renewals to be reverted to the landowners for consent.

The English thing we say is it's a no-brainer. It's written already that every time leases are renewed it's meant to be with prior and informed consent. That is written in the TLTB Act and in many other things but I think what I'm hearing is that's not enough because it's not happening whereas if we put it into the Constitution then it will be above the TLTB Act. I think having said that we've talked about the reversion of native land, seabeds, mining rights, qoliqoli, back to the landowners. If we put that into the Constitution then that means to find the lease renewal is covered because if we take the ownership back to the owners and say in the Constitution that that is it government can come and negotiate with them then all the lease renewal they can't do anything. TLTB cannot lease any land unless they come to the landowners. If you are actually the owners of your land and qoliqoli and so that request which we've talked about before if it happens it means we don't need to worry about lease renewal consultation because if it's in the Constitution you own the land.

The government cannot lease the land until it comes and asks the landowners for permission to lease the land and how much rent and all of that. So I'm not going to address that because it's in there.Again the issue of communal governance we've talked about that. I think those are the only three things that remain. I know that Mr. Epeli Vakamosi said that he spoke on behalf of the Tikinas and the people of Navosa.I want to ask and I've done this at other villages particularly with issues that are contentious and I want you people to raise your hands to show that not only Epeli said this but the people of Navosa said it. I think enough people understand what I'm saying in English so I won't wait for the translation. I'm going to ask everyone who wants corporal punishment to be reintroduced into the country of Fiji.Please raise your hand. Thank you. Anyone who does not want us to bring corporal punishment? Thank you

.That's the opinion of Navosa. The name Fijian to be reserved for the Itaukei community which it was under 1970, 1990, 1997 Constitution. Fijian was always an Itaukei. Only in the 2013 was it changed. All who want Fijian to revert to the Itaukei please raise your hand. The name Fijian to be used only for the Itaukei Okay anyone against that please raise your hand. Thank you. The last

contentious issue is the Christian state.I must again put it to you as a vote. All in favor of Fiji in the Constitution to be declared a Christian state please raise your hand. Anyone who does not agree to that please raise your hand.Thank you. Thank you for for doing that. These are contentious issues.I don't know in the city maybe they put their hand the other way but I want to be able to say when we meet the people of Navosa 100%. There is another important one I know people have asked for the multiple constituency which means you elect your representative from your constituency verses the current on where there is one constituency for the whole of Fiji. I have heard that and that's been repeated. The Second question is how to vote the actual voting style. I will summarize it this way; I now talk about the current system. I'm not going to talk about the current system which is the card one name no party no photo just a number and you put a cross that's the current one.

Nobody wants it, that other places we have been to. Two voting system from previous 1970, 1990, 1997 and that is what we call the First pass the post or proportional voting system. Let me explain. The first Pass the post if you got a constituency you have people trying to-be the representative you have their photo their name their party and one box. Number 2 number 3 number 4 first pass the post is you decide which of the four you want and just tick that one however has the most tick's wins its straight forward it is immediate same day they give you the result that is First pass the post.

The second one is the proportional one. They bought in the last 97 constitution. It is the same thing the name, the photo, the political party and the box.1,2,3,4 but now instead of ticking who you want you have to put number 1 for who you want the most, number two for who you want second number three for who you want third and number four for who you want number four. That is what we call the proportional voting system. That one is a bit more complicated because after the first count if no one reaches 50% they will then take the second count and add it to number one. And then they go to the third count that is a bit complicated you can't get the result the same day. You have to wait a few days while the put all this numbers in place. So my question is which system you want. The first past the post which is the simple one, one tick you decide who you want TICK. The most tick wins. The other one numbering where you rate them and then you have to wait for a few days for the electorate office to decide who

won.

Mr.Moce: Now can we have a show of hands for those who are for the First Pass the Post where more ticks wins? Thank you any one for the second voting system. Thank you.

Nemai Maseka: Nemai Maseka I am from Keasi Village and I wish to make my submission before your commission today on behalf of our NGO IWARA Fiji. Indigenous Water and resource Alliance Fiji. We are the voice of native indigenous Fijians. It has been operation in the past 25 years, and I was part of the team last year till today and I wish to speak on behalf in regards to some of the point which I would like to raise which we find that is that is not built on or not included in our current 2013 constitution. Most of all it is the imposing of the 10 commandments to be the Supreme Law of the Land and most of us may say how we going to write a 10 commandments to become a constitution of our country when we draft a legislative act which I would like to read you if you permit me to. Drafting a legislative act that explicitly adopts the Ten Commandments from the bible and mergers the power of governance with indigenous people of small islands presenting complex challenge the Legislation would be to respect religious and cultural diversity of the population. While recognizing the traditional authority and governance structure of the indigenous people. Below is a draft of such a legislative Act. The title

The Ethnical Governance and Indigenous Sovereignty Act. Preamble; whereas the Ten Commandments represents a set of ethical principles that have been foundational in the development of moral and legal codes whereas the indigenous people small islands possess a unique and cultural heritage with the governance system deeply rooted in their traditions and ways of life. Whereas it is in the interest of justice, equity and preservation of cultural identity to recognize the integral this governance system with the broader frame of the state be it enacted by the legislator as follows:

Section 1 is the adoption of the Ten commandment as ethical guidelines the recognition of ethical principal, the Ten commandment as recorded in the bible I hereby recognize as af foundational ethical framework for the governance of the State these principles shall inform the developments and enforcements of law particularly in the areas of morality, social justice and public order. I will not elaborate more since I will be submitting the copy

to the commission. Who will look through it on how the legislative Act is adopted from the Ten Commandments which is taken from the Bible.The second point is the integration of governance structure. Integration of governance structure, first of all, the recognition of indigenous sovereignty.The indigenous peoples of small islands are recognized as sovereign entities with the right to self-governance according to their traditional customs. The state shall respect and protect the traditional governance system, leadership structure and cultural practices of indigenous communities. Merging of governance powers.The state shall work in partnership with indigenous leaders to integrate the governance system with the national legal framework, ensuring that indigenous law and customs are respected and upheld. With those three points, I believe that most of the other points will be, you will be looking into it as you look into the submission that I'm going to be submitting to your commission today. And the third one is Sabbath observance. Sabbath observance, this is one of the issues that is not well understood. But we should also, we should understand that nature needs to rest.

We are facing climate change today because of our arrogance and ignorance not letting nature rest.So in order for us to say that we want to become a Christian state, first of all, we have to choose a day for us to come together and rest, whether it is Sunday or Saturday. We have to choose, we have to make a decision which day we are going to rest. For us to rest and also for what's around us, our environment.Because if we can see that from Monday to Monday we are driving, our cars, our factories are working, and all of these emissions destroys the ocean layer and causes the greenhouse effect, as you all understand. So we need a day of observance for us to rest. And then thirdly is an agricultural framework.

We've added into our submission an agricultural framework in preparation for the challenges that are ahead of us, for us to be ready to feed the world. We don't know what other challenges will arise and we need to be secure in terms of food security. And number five, foundation principle, self-determination and sovereignty.And the other point is the recognition and reconciliation. Recognition and reconciliation, this refers to the past incidents that has caused wounds in the country, especially what the colonial system brought into our land. I will try and touch on a few points in regards to reconciliation.Key aspects of recognition and reconciliation. The acknowledgement of past

injustice. Government and state needs to formally recognize the historical wrongs committed against indigenous communities.

This includes acknowledging specific incidents, instance of state-led cleansing, forced assimilation and dispossession of land. This is one of the problems that the Itaukei are facing today, the dispossession of land. So this is one of the issues that we need to look at.Second of all is the cultural preservation. Efforts should be made to preserve and recognize the cultures, languages and traditions of indigenous people. This could involve legal protection of cultural heritage, support for language preservation and the promotion of indigenous cultural practices.Restitution and reparation. Providing restitution for lost land and resources and offering reparation for the damages caused by historical injustice are crucial steps. This could involve land returns, financial compensation or development projects that directly benefit indigenous communities.And lastly, I would like to talk a little bit on Section 28 and Section 30 of the current constitution. Section 28 states, as you all understand, that the land belongs to the customary land and cannot be alienated. And Section 30 states that the minerals belong to the state.

From my belief, according to the definition of land foretold by my ancestors, the land consists of airspace and the land that we are standing on right now and also the core of the earth. So when Section 28 says that the land belongs to the customary owner and Section 30 says the minerals belong to the state, they are contradicting each other on these two acts, on these two laws. So we also would like to bring that up and if the commission would look into that.For only those few words, I believe that's all I would like to say. That is all I have today to share with the commission on our views as our NGOs. As I mentioned the name, the Indigenous Waters and Land Resource Alliance Fiji, we are the voice of the native indigenous people. It's all about merging two governance powers and getting them to understand each other on how they work in order to protect the rights of the indigenous people. Thank you very much.

Mr. Fatiaki: I would like to acknowledge received the formal submission on behalf of the NGO collision I will not try to name it at this point in time but it is written in here. We acknowledge receive of it.as a submission from the NGO.I would just touch on two of the issues.The inclusion of the Ten Commandments into the Constitution and adoption. I understand that you have, I guess,

inside your submission an example of how it can be drafted into it and we appreciate that. We will certainly study it. Let me just say that if you look at the 1997 Constitution, there is in the preamble, they've also got a thing called the compact. And the preamble does look at not only the history of Fiji, it recognizes the importance of Christianity in Fiji.

It acknowledges the Christian God and faith. And I guess as part of that process, as part of the submission to recognize Fiji as a Christian state to be formally stated, it would incorporate the Ten Commandments. Because if you say that Fiji is a Christian state as an entrenchment in the Constitution, then parts of the Christian state are the Ten Commandments. But I think your point is very well made. And we will look at how they did it in this particular instance. But the entrenchment of that into the Constitution, I have no doubt that we will be discussing. I'm sure all the things that are in the Ten Commandments are values that are recognized in the Koran and in the Indian.And I'm sure that there are similar values. And to incorporate that into the preamble, I think, is something that will be certainly looked at closely for the preamble, particularly when you start talking about the Constitution. The second part relates to the issue of the compact.

Now, there's no compact in the 2013 Constitution. But a compact is like an agreement. Like we, the people, say they want these things.And so we write it into the Constitution that because the people say we want these things, let's all of us shake hands, write it down, and base our laws after that on these agreements. And I can see that there's areas in the preamble and in the compact that we could incorporate these general principles. How you actually enact that in law, lower down, such as a Sunday or Sabbath, a day of rest.I think the principle of a day of rest is probably not something that anybody would dispute. The only question is how do you write it into a law? I think most people understand that when societies don't have any rest at all, it's a problem. And I think this is the first one I've heard that somebody actually suggested that.We've heard of a Sunday ban at one village.

But this is the first time that somebody has said, let's look at a day of rest. I think your comment was a day of rest to be incorporated.I think that's a valid point. How we do it, which day, I'm not going to tell you which one. But I can say categorically that I think the idea that everybody downstools.Spend time with your

family, go to church, worship, but just stop working. Shut down the TV, maybe close the shop, the phone, the service station, just shut down. I think that concept is something, the first time I've heard it here, that can be looked at really meaningfully, closely, and be incorporated somewhere, probably in the preamble or in the compact, that says, look, we all agree.Let's define ourselves as this nation will have one day we will reserve to rest. I thank you for that. That is a new one.I've never seen it put this way. I've seen people demand that they keep, you know, the Sabbath holy.

We've had that.But this is the first one that's approached it this way, and I thank you for it. And the other parts of it to do with self-determination. This constitution already says, Fiji is a sovereign democratic state.Sovereign means that. I think people need to, we've talked about this amongst ourselves, be educated civically. Sovereign means we, you, the people.You are the ones that own these things. Not influenced by foreign input or external things. Everything that is written in this constitution has to be sovereign to you. And that includes land ownership and things like that. I think we've talked about the qoliqolireturn, the acknowledgement of that, and the return of ownership. 28 and 30, that you alluded to, is self-explanatory.If you look at the rights that you've talked about, it says that the rights to land will not be infringed. And after they say that, they add on what they call a clawback. Except if the state says.So they say you own the land, and then they add, except. And as soon as they write except, it means you don't own the land.

So what I hear you telling me, you say, you own the land, rub that one out.No exceptions. Because every part in that section 28, A, B, C, D, E, is all except. And then it says that.And obviously if you say that, then you are clawing it back. My friend Ami is the lawyer, and he had seen all these rights. They say the right, then they make all the exceptions.And that clawback is one of the things there. In section 30, you rightly point out, they just say the state owns the minerals. I've crossed it out in this book. Because I hear everybody telling me the state don't own the minerals. But the Vanua owns the minerals. We hear it, I can assure you it's recorded.And when we go back, it will reflect. God willing, this thing will be reflecting what you are telling us. Vinaka.

Samu: My name is Samu. My village is Saweni Why is that Chapter 10 cannot be touched. Because it can cause another coup. There might be a new government and there be another coup. Reason

being this clause is in the constitution. The question I want to ask is if this clause remains is there a possibility that there will be another coup?

Mr. Fatiaki: I guess the only way I can answer that is, for us the commissioners, we can't remove it. Because we are operating under the guidance of the Supreme Court's guidance. And their ruling was, we can change every part of the constitution, under the amendment act that's in this constitution.But we cannot change chapter 10. You are not the only one who can ask us this. My answer is, I have to follow the legal process.For the commissioners. I know that does not sit necessarily very well, but that is the simple answer I have for it. I explained how it could be removed subsequently, by a successive government.And if a government were to remove chapter 10, say in the next constitution, written, they would have to change the constitution. It's not a simple thing, we go to parliament, they just vote in favor of it, and they change it. No, they have to take it and change the constitution.It may require them to get two thirds of the members of parliament to vote. But when they do that, it becomes entrenched. No more.

No more chapter 10. Just take it, if they took it out. And in which case that immunity would never exist.I can't address it any better than that. Because the only way that I can do it, or we could do it, would be illegal. And I have to, for the purposes of the commission, advise and follow what has been given to us as the legal basis.Look, this is just a shared reflection. In one of the villages in Macuata, there was a member of the CRW. Who had just served 15 years in jail.And he asked us that question. Why did I serve 15 years in jail, and I'm back now in my village? And there are people in the government, and in the state, and in the army, that are not getting covered under the immunity.

Why was I, a soldier, working in the government, not covered? I could not answer.All I could say was thank you for his work. But I could not answer that, and that's something for the country to answer. One of the issues that we brought up was the issue of reconciliation.I think there is a commission that has been going around Fiji, trying to get that reconciliation process. This is something that only the people of Fiji, in their hearts, can fix, with the grace of God and prayer. I don't have an answer that the law can fix.

Epeli Vakamosi: Staying on that topic Chapter 10 as for us seating this corner we are thinking and we want to submitting We are appreciate the Governments decision to allow the presence to the commission being here today. What is this Chapter 10 that my elder has previously asked If this seating is to review the constitution then why the exception of one? I believe the freedom to be given to the 14 Yasana a law that will allow us to hear our proposal on the change, repeal or what of the Chapter 10. One thing I want to highlight Navosa is not political minded so we might not have much knowledge on the topic especially the constitution. So if the constitution is to be review for us is to be corrected, if some laws that are causing issues it has to be appealed removed because the constitution should allow us to move freely forward.

Dr. Fatiaki: Let me just say that when we complete our work and write the report we will write to reflect what you are saying. Government can be silent to ignore us or listen to us and in addition to that they can do things on their role I am not a Lawyer but I think Government could say we are gonna remove Chapter 10 we have submitted to

Parliament. and the Government can do that they can take Chapter 10 out we the Commissioners can't do that because the Supreme Court told us we cant. Bu the Government can do that, they can change our report and remove Chapter 10 in order to do that they would need to obviously the support from parliament to pass it. But they do have that power and if they so choose to do they could. It could mean that everyone who is involved in the coups from 1987 I pause so we can think about those people right until 2006 and right until 2014 where the first election those are all part it once they remove chapter 10 people can sue them can take them to court and charge everyone from 1987 right through to 2014 . We will see what the government will do I don't know but they can do and I think by telling the government what you think and recording it in Hansard and in video they would hear the people saying that maybe they will have it in their heart to say that we will remove it and if we will see what will happens after that is the best I can answer you.

Mr. Kohli: Thank you just for clarification, this question was raised in a lot of places. They said it's not fair.Because people commit crime, they go in, they sit. And those who have committed crime are free. So a lot of people have said this is very unfair.Our hands are tied in the sense that Supreme Court says we cannot touch that. But just

for clarification, it doesn't apply to future. Somebody asks that question, if you want somebody comes here and tells the government, why are you keeping your chapter 10? It will not apply to them.It only applies to the past events, not the future events. That's for sure, just for clarification. But somebody does that, tries to do that, where is the full point of the law? Just for clarification.

Epeli Vakamosi: Still with Chapter 10 who is the Supreme Court? It is the people of Fiji, so it's not the Supreme Court. It's the people of Fiji We are the future. So why are you confused? The differentiator is still. That's why I'm talking about politics the law that we make. We want to talk straight. So that's why we said, we don't know anything about politics, we are innocent. We don't know anything about farming and whatever we do, we don't know anything about the government. After all, let me know, later on, the next sentence is rubbish then. So, that's our land and everything, and our degrees, we don't know anything about it.That's rubbish, that's rubbish. So, why? Chapter 10, still, why is it coming? I think it's in Chapter 10. The Supreme Court who is the Supreme Court? From its Fiji it's the people.

Mr. Fatiaki: It's all good, it's all good. Thank you, thank you for your impassioned speech. We have our own personal thoughts about that.We can't say at a forum like this. I try and make it as clear as I can. I know that the Supreme Court, when they wrote their judgement, they wrote, when they talked about 2013 being recognised, they added on that it is recognised to the point that it is legally effective.I will let you tell the law with others to decide what legally effective means. I presume they're saying that because it was put in, as I pointed out, in a way that was not legal, but then they went to Parliament and they made it legal after 2014, and then they appointed all the judges in the Supreme Court under that, and gave them authority to rule and give opinions, and now they have ruled. And one of the arguments they used was that three elections were held under the 2013 Constitution, which was supposed to somehow suggest that it was legally effective because the people accepted it, or somehow because they didn't, not oppose the elections and they went and took part in it, but somehow that made it legally effective.I have my own personal thoughts. I'm sure each of the commissioners have their own personal thoughts. But I say that only insofar as what you are raising.These are things for you to tell the law

around the village, and for things for us to tell the law. But I hear, I think the important thing to take away is, we hear what you're saying. How we can do it, how we can write it, how we can say to the government, this is what the Vanua wants.You asked us to go and speak to all of Fiji, so we spoke to all of Fiji, here. They all put their hand this way. Now you can't do the right thing by the people of Fiji.People ask me, do you have any control? I say all I can do is pray after this. But when I give them a report, they will do the right thing by the people of Fiji. I will do the right thing by you.

Apenisa: Bula Chair My name is Apenisa I am the Mata ni Tikina of Bemana. I want to thank the team foe the awareness you have bought today to hear our submissions towards the review of the constitution. I have one question; regarding this review. I would like to ask a question on the elections. Since the elections are near, whether the elections will be held under the new constitution, or the current constitution?

Mr. Kohli: That is a very good question. Even I ask that question myself at times. Because the reason is that we were appointed to carry out this exercise, because people were not happy with the constitution 2013, when it was brought in. And your question is whether the elections will be held under 2013, or the new constitution.Now, when we write our report, we give it to the government by 31st of August this year. It is then for the government to do the amendments, based on our recommendation.

They might follow it, they might not follow it. But what we promise you is that we will follow what you have been telling us all over the country. That we will follow. That will be written down. Whether somebody doesn't want to listen to them, but we will write it down as per the recommendation. Again, going back to your question, whether we can do it under the 2013 constitution, will depend on the amendments we make. If we go back to the constituency, the changes in boundaries, etc., etc., it may not happen.But the government is trying its utmost best to have it under the new constitution, or the amended constitution. So that is all we can say. Unfortunately, we are in the grey area.I don't think any of the commissioners can tell you for certain which number will be moved at this moment.

Ms. Nailatikau: Apenisa if I can add one more thing to my colleague Mr. Koli, is that when this report goes to the president, the president takes it

to the government, and the government makes its decision in parliament. A pathway that the Supreme Court has laid out is for it to come back to the people of Fiji, to the citizens of Fiji, for what they call a referendum.For us to be asked a question, yes or no. Do you support a new constitution, or whatever amended changes are to be made, or not? That is laid out to come to the rest of the citizens. Each citizen will be registered to vote in that referendum.So that is another pathway that the people of Fiji can also raise their voices. But, as my colleagues have said, that will come after our job ends on the 31st of August.

Mr. Fatiaki: I won't add to that, except to say what I've said before. I will pray. Very hard. I will pray.We come to the end of the session, people of Navosa. We have, I apologize, we have another consultation in Tuva, after this, this afternoon. And we want to thank you on behalf of the Constitutional Review Commission for your patience, and for your passionate discussions and indications to us about what you want in what we write for the Constitution of Fiji.We ask your prayers for us, for the rest of our work, and we ask blessings upon Navosa and the country. With those words, again, I thank you on behalf of my fellow commissioners. And, you know, God bless Navosa, God bless Fiji.

----------End of Session [2-6-2026]----------

Tuva Primary School

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Tuva Primary Sch DATE: 2/6/26 TIME: 5-00pm

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.	Vilimaine Nai	33	8310199	Vusama VILL.	Malomalo	[illegible]	IT	
2.	Mere Raka	69	8310199	Vusama VILL.	Malomalo	Marama	IT	
3.	Vika Likutagaga	42	8652646	Vusama VILL.	Malomalo	Marama	IT	
4	Mereani Roro	48	2821939	Vusama VILL.	Malomalo	Marama	IT	
5.	Taraivini Nosarau	39	8723637	Vusama VILL.	Malomalo	Marama	IT.	
6.	Manueli Vinaqe	22	9486312	Vusama VILL	Malomalo	Marama	IT.	
7.	Karalaini Teni	46	2152307	Vusama VILL.	Malomalo	Marama	IT	

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Tura Primary School DATE: 02/06/26 TIME: 5.00pm

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.	Eseta Kurulra	50	2307460	Vusama Vill.	Malomalo	Marama	IT	
9.	Talica Raitala	21	9519586	Vusama Vill	Malomalo	Marama	IT	
10.	Seavu Eceli	54	9486312	Vusama Vill	Malomalo	Marama	IT	
11.	Laisani Wagavanua	53	9755134	Vusama Vill	Malomalo	Marama	IT.	
12.	Laisani Hisau	54	9864654	Vusama Vill.	Malomalo	Marama	IT	
13.	Kelera Sevo	42	2943148	Vusama Vill	Malomalo	Marama	IT	
14.	Seiniili Leba	38	2408138	Vusama Vill	Malomalo	Marama	IT	

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Tura Primary School

DATE: 2/6/26 TIME: 5.00pm

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
15.	Watisoni Bete	47	8723637	Vusama Vill	Malomalo	Turaga	IT	[signature]
16.	Sanaila Vivara	59	2821939	Vusama Vill	Malomalo	Turaga	IT	[signature]
17	Osea Talanoa	53	—	Lioka	Tura	M	IT	AISEA
18	Alipate Sanileru	69	233824	Sanasana	Malomalo			[signature]
19	Epeli Ganilau	55	9314629	Sanasana	Malomalo	M		[signature]
20	Pita Nacagi	61	9826531	Batiri	Malomalo	Turaga		[signature]
21	Ro Peniame Uluinavucu	39	2557637	Batiri	Malomalo	Turaga		[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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22	ETUATE NAKALEM	48	8346864	BAVU, NAI NADROGA	WAI	TURAGA	ITAUKEI	[signature]
23	Karalaini Teni	46	2152307	Vusama, Malomalo Nadroga	MALOMALO	MARAMA	I Taukei	[signature]
24	Emoni Rokamoce	48	8055620	MAVISA BASABA VILLAGE	MALOMALO	TURAGA	I TAUKEI	[signature]
25	NIKO SULALA	57	2144299	MATANI TIKINA WAI	WAI	TURAGA	ITAUKEI	[signature]
26	Jeremaia Vunivai	64	2902440	T/K Nakorokula	Wai	Turaga	I-Taukei	[signature]
27	VELAYDAM PILLAI	66	2388996	MALOMALO	Malomalo	Male	Indian ~~I-Taukei~~	[signature]
28	Mhommed Moeen	41	8680919	Malomalo	"	Male	~~Indo Fijian~~ ET Indian	[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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29								
30	Savenaca Senicau	53	9353147 94	Voua Village	Tuva	Turaga		[signature]
31	Josua Kasanaca	42	8028393	Voua Village	Tuva	✓		[signature]
32	Krishna Dutt	57	2331132	Naoli				[signature]
33	Paula B	38	9707657	Sigatoka	Malomalo	✓		[signature]
34	Emosi. K.	57	2160623	Nabau Village.	Tuva.	✓		[signature]
35	Samisoni Dua	63	9488507	Batiri	Malomalo	✓		[signature]
36	Sailasa	32	2739657	Visama	Malomalo	✓		[signature]

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Tura Primary School DATE: 2/6/26 TIME: 5:00pm

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
37	ASORH KUMAR	60	9869146	MARO STRA	TUVA	MALE	Indo Fijian	[signature]
38	Eneri Tawalo	67	9939945	Batiri, Malomalo, Nadroga	Malomalo	Turaga		[signature]
39	Tamansi Mufu	38	2813571	Yusama village	Malomalo	Marama		[signature]
40	Ilisova	32		Yusama village	Malomalo	Marama		[signature]
42	Sera Kolinisau	49	2461853	Yusama village	Malomalo ~~[illegible]~~	Marama ~~[illegible]~~	ITaukei	[signature]
43								
44								

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

Transcript

Tuva Primary School
Date: 2-6-2026

Mr. Moce: The Vanua Nakuruvakarua Ladies and Gentleman. On behalf of the members of the Constitution review commission. It is my honor to relay you the process of our meeting. Acknowledge the vanua for opening doors to us this afternoon. I wish to advise the process of our meeting this morning. The program for our discussion, we apologies that it will be held only in English. For those who wish to 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. We apologies that the three 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. The reason that it will be conducted in English because the report will be done in English and taken to His Excellency the President by the end of August this year. 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

Dr. Fatiaki: The people of Tuva, Semo Nadroga, I would like to welcome you all this evening. My name is Dr. John Fatiaki a doctor by profession. I come from the village of Motusa on the island of Rotuma. On my right is Ami Kohli he is a lawyer from Labasa. Unfortunately, our Fijian Lady Merewalesi Nailatikau from Yale in Kadavu that was with us she had to leave something urgent. We the constitution review commission has been appointed by His Excellency the President to review the 2013 constitution which is the supreme law of the land.

We are aware that the 2013 Constitution was not set up the way that normal constitutions are set up. It was what we called a democratic deficit because I t did not go to the people and consult with the people widely before it was made. And because of these and other concerns, the President has rightly asked for a review of the 2013 Constitution and guided by the guidelines given to us in the Supreme Court ruling in respect of what we could do to amend the 2013 Constitution. And his Excellency has appointed six commissioners to conduct that work. The first part is to reach

out to all the people of Fiji to seek from them what they want us to do in terms of the constitution in term s of adding it, keeping it, removing it or changing it. These are the things that we are to do with the constitution and these are things that we are going to embark on. The New Commission began our work in April, and we initiated consultations in Suva, and we initiated consultations in Suva, our first submission came from the Bose Levu Vakaturaga, it was followed by submissions from church groups, from political parties, from government ministries, and individuals. We then split ourselves into two groups, I am the leader of one group, you heard who my fellow commissioners are, the other group is led by Sevuloni Valenitabua, who is our chairman for the Constitution Review Commission, and he and another two commissioners, is the other team. We have traveled throughout Fiji, in the past three or four weeks.

We have been to Ovalau, Lau, Lomaiviti, Beqa, Kadavu. We have just finished two weeks in Vanualevu. My team looked after Mbua and Macuata, about ten villages there, and the other team went to Cakaudrovee, did Rabi, they went across to Qamea and Taveuni before we all came back to Suva and started again in Namosi yesterday and in Keyasi in Navosa today. We will spend the rest of this month travelling around Vitilevu until we arrive in Suva at the end of the month. We will then travel to Rotuma from the 1st to the 3rd of July before gathering back in Suva.

We will then spend all of July and August writing up a report. This report is meant to be what you, the people of Fiji, want to be in the Constitution. This report is meant to be what you, the people of Fiji, want to be in the Constitution. At the end of August, we would have written this report. We will expect that the report will reflect what it is that you, the people, tell us. At all our consultations, everything is recorded on video. Everything I say is recorded on audio. And it's also recorded by our women who are writing down everything that they say. So that there is no question about what the people of Fiji want in their Constitution. I should point out that the six of us are not civil servants. We don't work for government. We have not been given any instructions about what to write into the report. We will write what you, the people, tell us you want us to write.

The Constitution says we, the people, meaning you, the people of Fiji, prepare this Constitution, which is the supreme law of the land, to live under every other law, whether it's the Mining Act or

the TLTB Act, where everything comes under the Constitution. So, what you put into the Constitution will be the most important law for the country. I can't emphasize how important it is. This Constitution did not go through that. It was written and enacted by decree. What we are trying to do is to make up for that. And the only way we can make up for that is to hear from you, the people. I thank you again on behalf of the commissioners for coming this evening. I apologize for those who came early, the slight delay that we had. We were hoping to wait for as many people to come. But I thank you all for taking the time to come this evening. And I will leave the floor now open for your submissions, consultations, and questions.

I will answer you this way. All three political parties that formed the coalition, in their portfolio and manifesto, I know two said that they will change it in the first hundred days, the first three months. All three political parties said they will change the 2013 constitution.

Sanaila Vitau: Sanaila Vetau District Representatives of Tuva District. They have been asking when are we going to change the constitution. They were promised by the coalition government that they were going to change the constitution and now it is almost election and yet the constitution still not change. They have met three times in Sigatoka's, Semo and again today, we want the constitution to change, we have resources in the mineral and a land ready to be used. That can only happen if the constitution change. What we are asking if it can be changed?

Dr. Fatiaki: Sanaila Daveta, I will answer you this way. All three political party that form the coalition in their portfolio that has the coalition ni know two that have said that they will change in the first 100 days. All three political parties said they will change the 2013 constitution. The fact that they did not is a question I can't answer. This year, last year, they took it to the Supreme Court. To ask the Supreme Court how they can change it legally. Because just as the constitution was brought in not legally, the only way that the constitution can be changed is either legally or illegally. I don't want to talk about the illegal changing of a constitution. I have my personal feelings about that. And I'm not sure that an illegal change, again, would be a good thing for this country.

The Supreme Court has ruled that we can do it legally. It's not an easy process, but it can be done. It is not done in the first year,

it's done in the third or fourth year, but it can still be done legally. We are part of that process. I can't speak for why it is happening in the third or fourth year. I have my personal feelings about that. I was sitting on the island of Rotuma when they asked me to serve on this commission. If I did not think it was important for this country, I would not be sitting here. I have to trust that the government wants to do this. Maybe late, but I have to trust that they want to do this. Because if they don't do this, then I worry for this country.

So I've taken it upon myself to accept it, to come and travel for about six months, to listen and write down everything here. And I promise you, for what it's worth, whatever you people tell me is what's going to be in the report. Now whether the government honors that and changes the constitution through the parliamentary legal process, again, I can't answer that. But I will do the right thing by what the people of Fiji tell me. I will write it honestly, I will not pull any punches, and that report will reflect what you tell me tonight and what the people in KRC, not only you, lots of people sound like you. I've been listening to it now for about three months.

I hear it. And I promise you, I will ensure that as part of my duty, and I'm sure I speak for the other commissioners, we'll make sure that government knows this is what the people of Fiji want. And I will give it to them. Unfortunately, my power stops once I hand this report, we hand that report to the president. After that, it's with the president and the government to make their decisions. I don't know that that answers your question, Sani, but that is the honest answer that I can give you.

I might also touch on the issue of mineral resources in the land, because every single consultation at every village that I have been to in the last three months has brought the same question. And that is the ownership of the land, the minerals, the ngoli-ngoli, the seabed, the foreshore. Every village has asked us to write it into the constitution that the customary landowners get the land back and all the other things back for ownership. Right now, all of these things are either held in trust or is owned by the government.

And what we have heard repeatedly from the people is that they want their land, their mineral resources, their forests, their qoliqoli , to go away from government and back to the landowners. That

has been given to us at every single village, because if we write it into this constitution, then the government will have to come and ask you before they can do anything with it. Right now, it is held in trust by TLTB. It is held under Mining Act, other acts. And although you own it, it is for the government to decide what they want to do with it. I won't refer to the relevant provisions in the constitution, unless you want me to, but it is the way it is exercised at present, and people are very, very unhappy with that. I would like to say a few words. I have to add on to this again, and I would like to say a few words four of our terms of reference is to deal specifically issues to do with the Itaukei Fijian people. I haven't got it directly in front of me, but it tells us, the commission, when we do the consultation and at the end of it, when we start writing the report, that we will entrench into that constitution. We will secure, we will guarantee, we will protect. And that is a directive from His Excellency the President, as part of the terms of reference. All the things I've mentioned, your land, your forestry, your mineral resources, your goling goli, to entrench it in the constitution, your ownership of it. That I mention because it's already a guideline that's been given to us. So, when we sit down, not only do we listen to what the people have to say, but we have to listen to what the president has asked us to do. And that is one of the things they've asked us to do, what you have mentioned earlier on.

Emonni Rokomoce: My name is Emoni Rokomoce, Mata ni Tikina Malomalo. This is the 4th time we have been called to change the constitution. The way the 2013 constitution was conducted is illegal, there was no consultation, and the first recommendation is to remove the declaration of Fiji as a secular state, as the chiefs have given the land to God to protect. And now it is open for people to practice their religion, and this has to be removed. Secondly, on the rights, especially on the rights of children, as we have seen the challenges that are being observed in the villages where individuals, because they are following their rights, are not respecting customary laws and village laws that are laid out, and gatherings and village commitments, I have seen that some are not participating or committing to the village functions and commitments, that is a challenge because of the rights of these individuals that they follow. They are not able to respect the village and customary laws. Even parents are now reluctant to discipline their children because of the consequences under these rights.

And also, to reinstate disciplining of children to corporal punishment. And thirdly, to return land and resources to the landowners, as this is something that has been supported by the three districts of Tuva, Wai, and Malomalo, which the representatives are present here this afternoon. These are some of the challenges that are appearing because of the way in which the 2013 Constitution was imposed on the people, and we support the change of the 2013 Constitution and give preferences to the Tuva, to be respected, to get the benefits that they deserve.

Next is on drugs. If the Drugs Act could be revised, because this is something which is impacting on the behaviour of the people, and it is bringing new challenges which governments are not able to mitigate. Even the Prime Minister won't be able to change some of these things that are arising, even through the court system, as we are observing that people that are alleged to have carried out these activities are then freed, and this is something that needs to be revised. And lastly is again supporting the change to the 2013 Constitution, which is something that has suppressed the itaukei people.

Dr. Fatiaki: Mr. Rokomoce, thank you. I will try and address each of these individual things. From the outset, let me say this is not the first time I hear this. And it's good that you bring it up because the more I hear it, the more it is recorded on this video, the more I write it down into my notes, and the more that the girls write it down, the louder the voice is. I don't want to sit in Suva in one month's time and somebody say, oh, only one person said it, or four people said it.

I want them to know that the Tikina that you have represented today are saying it very loud and clear in support of what the people in Keiyasi Navosa just told us, 80 of them. It was so important, the issue of secular state, that I asked them to put their hands up so I can count everybody. And everybody put their hands up.

So, as far as the secular state is concerned, you are right. Every constitution from 1970, 1990, and 1997 always acknowledged God, made God an important part of the preamble, that we would live under the blessings of God, the values, and the direction of God. We don't see that in the 2013 constitution.

There is nothing that says anything about God, and it has this clause, which is a secular state. That part of it, I have heard, and like I say, the more i hear, the better it is, because it is starting to become very loud. And I think we need to be very loud, because the newspapers and the radio and the TV sometimes writes things disproportionately loud for the number of people who think that way.

This process is important for us, and I thank you for bringing that up. The Bill of Rights, again, is another area that has come from, most of it from abroad. There are certain rights that we consider that God gives to us. Those we understand. The American Bill of Rights has 10, after 200 years. The Fiji Bill of Rights in 1997 was 26. In 2013, they made it 48, or 45. They are just adding rights. And unfortunately, some of these rights are impacting the way that people live in their villages and in their homes.

You brought up the rights of the child. All of us want to protect children, but there is one line in the Bill of Rights that says that the child must not be subject to any form of physical violence. And that is the line that people use to tell teachers; you can't smack the child. And the police tell the parents they can't smack the child. We can change that. We hear you, and we can address that in a way that allows us to protect the children, but at the same time, allow our cultural norms and practices to continue.

I hear you asking, and again, I emphasize I want to hear more of it, so it's very loud and clear what you people want, so people don't say no, some people say yes, some people say no. Can I have a vote of indication? All of you who are in favor of removing the secular state, please raise your hands. Is anyone against that? Thank you, that's unanimous.

The issue of the Bill of Rights, we will have to look at that carefully, but I can tell you that that particular request, and that brings in the issue of reinstating corporal punishment as a customary way of disciplining children, that has been entered here, and again, we will consider that very carefully when we come to that. The ownership of the qoliqoli I talked about, that has been continually reported to us. That we are clear about, we have in the terms of reference, the directive from the President to protect, guarantee, and secure in the Constitution, not in the TLTB, not in the other laws, in the main law, the Constitution. We will honor that request when we sit and discuss it.

The Drugs Act does not come under the Constitution directly into the Constitution. My only comment is that we as commissioners will bring that up with the police and the relevant authorities, the judiciary, the concerns about people in our consultation about aspects of the drugs problem. We know that there is a joint task force in place. We know that there are many issues as mentioned in the judiciary, in the police, that we see about and hear about every day. Again, I emphasize, this would not come into the Constitution.

This would come under the laws of Fiji, under the penal code, under various acts, the Police Act, the Crimes Act, that would be the area that would address this sort of issue. But I think we will make your feelings, your strong feelings about it, clear. And the issue of changing the 2013 Constitution, because a lot of it impacts the Itoki Fijian people, that is a given, that is part of what we are expected to do, is to listen to you and to make sure that what you are telling us is reflected in anything that is written as the supreme law of the land.

Etuate Nakalevu: My name is Etuate Nakalevu from Vavu Tikina Wai. We support the change to the 2018 Constitution based on the issues that have been raised earlier on land ownership and other things that impact on the iTaukei people. And we also, in addition, we recommend that all laws that will uplift and raise the living standards and the benefits to the iTaukei to be included in the Constitution. And lastly, as alluded to earlier as well, on the return of the ownership of land, resources, minerals, qoliqoli, to be returned back to the landowners, the customary landowners.

Mr. Kohli: Thank you, Mr. Nakalevu Thank you. I think what you have said today is what we have been hearing all over the consultation so far. You are not the only one who is saying that. We can promise you that we will put it in our report as part of our recommendation. Thank you very much.

Niko Sulala: My name is Niko Sulala, Mata ni Tikina Wai and we support the other recommendations that have been alluded to by our fellow kinsmen in the other two districts.

Mr. Kohli: Yes, thank you very much indeed, there is a very reason why we are sitting here to listen to you, how to bring about the changes in the constitution, so that's taken note of

Josua kasawaqa: My name is Josua Kasawaqa village of UA. Asking the same question whether the constitution can be change.

Dr. Fatiaki: Joshua, the simple answer is yes. Legally, it can be changed, definitely. I did say earlier on that it won't be easy and the reason has been brought up before. Why are we doing it in the last six months or seven months or eight months when we could have done this in 2023? And I said I can't answer that. But the simple answer to your question is yes, it can be changed.

The court has shown us how to do it. We are now doing what was not done when it was created because we have been to places where people have told us just throw it out. And I always follow that question by saying if I throw it out, what do I replace it with? Because you have to have a constitution as your supreme law. And if you throw it out, you have to have something to replace it. In some places, they tell us take 1997 and put it back in. We can do that.

We can take all of 1997, rub out all of 2013, and I'm going to preface that with one thing which I'm going to talk about shortly, and write the whole 1997 constitution and call it the 2026 constitution. We can do that. I must point out that the Supreme Court also asked the commissioners not to take out Chapter 10. That is the one that gives immunity to the people who have conducted coups from 1987 until 2006, until the first election in 2014. The Supreme Court has told us that we, the commissioners, can't take it out. But it did not tell us that you can't tell us what you want to do with it.

Chapter 10 and everything else. So again, I emphasize the constitution can be changed. It would have been easier to do if you did it in 2023 or 2024 or 2025.I don't know why it wasn't done. But it can be done. We prepare a report and give it to the president in August 31st. We will make sure that that is done. Beyond that we have no powers anymore. People in Keiyasi ask me what can we do. I say you do what I will do. I will go back to Rotuma and I will pray. I will pray. I will pray that the government, His Excellency, will do what the people of Fiji say they want. And what the people of Fiji say they want will be reflected in what we write as our report. So, the simple answer is yes it can be done.

I can't do it. I can write the report. And I promise you the report we will write, you've heard it from my fellow commissioner, is not going to be different to what you are telling us and what the people of Fiji are telling us. But beyond that only the government has the power to take it and change it. I can only pray that they do.

Josua Kasawaqa: On that note, to Fiji to be declared a Christian state, just following the recommendation of the removal of the secular state declaration.

Dr. Fatiaki: Samu, can you put it to a vote please?

Mr. Moce: Can we have a show of hands if you support Fiji to be Christian State. Thank you.

Anyone disagrees. Thank you.

Dr. Fatiaki: Any other questions or clarifications or submissions? It's been a long day. People of Tuva, of the villages of Malomalo, Nisali, Semo, the district of Nadroga. Thank you. Thank you for speaking your words. I know that you have heard these things said so many times that it is getting, I sense, very frustrating.

I believe that this can happen. I have to believe that it can happen. And we promise you that we will do the right thing in terms of reflecting what you, the people, have indicated to us this evening.

We are going to have to continue around Fiji. We ask your prayers, please, for the rest of the work that we will do. We ask God's blessings upon you people and the people of Fiji. Thank you.

----------End of Session [2-6-2026]----------

Bukua Village Hall

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Bukuya, Bq DATE: 4.0626 TIME: 1500HRS.

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	MERELITA SAVOU	60yrs	8738630	BUKUYA BA	MAGODRO	MARAMA	IT	MSavou
2	LANIANA RAUCA	62yrs	2138196	BUKUYA BA	MAGODRO	MARAMA	IT	LRatuba
3	Melesi Mole	39	9644984	Navaga Ba	Magodro	Marama	IT	Umole.
4	Vasiti Koto	48	2167099	Nadevo Ba	Magodro	Marama	IT	Vkoto.
5	JONE NEIOKO	40	8605445	Bukuya, Bq	Magodro	Marama		JNeiokoro
6	Jone. Davacia	52	9502200	Navaga Ba.	Magodro	Turaga	IT	Davacia.
7	EPELI MAQA	55	2331573	BUKUYA	MAGODRO	TUR.	IT	Emaqa

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Bukuya, Ba

DATE: 04.06.26 TIME: 1500HRS

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	MOSESE MAMALU	501	2142561	NAVAGA	MAGODRO	TURAGA	IT	M. Mamalu
9	EPINERI GOVEYA	42	9622089	TABUQUTO	MAGODRO	Marama	IT	[illegible]
10	ALIPACE Qero	53	800257	Bukuya	MAGODRO	Turaga	IT	[illegible]
11	LEVANI Tamvatum	64		Nasivikoso	" "	Turaga	IT	[illegible]
12	Llikimi Qeraq	57	9396008	Bukuya	✓	Santayaga	IT	[illegible]
13	[illegible]	[illegible]	9232098	✓	✓	Bati	IT	[illegible]
14	Iliesa Taukei	47	9055505	Bukuya	✓	Matanuvanua 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: Bukuya, Ba

DATE: 05/06/26 TIME: 1500Hrs

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
15	Ratukini Nabalala	69	—	Bukuya	Magodro	Turaga	IT	[illegible]
16	Laitogavou	68	—	Bukuya	Magodro	Turaga	IT	[illegible]
17	Tomasi Qio	55	2791922	Bukuya	Magodro	Turaga	IT	[illegible]
18	Watisoni Votu	66	2010807	Bukuya	Magodro	Turaga	IT	Watisoni
19	Kavekini T	73	—	Bukuya	Magodro	Turaga	IT	KAV
20	Marika Wale	69	—	Bukuya	Magodro	Turaga	IT	[illegible]
21	Jone Navarowale	64	—	Bukuya	Magodro	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: Bukuya, BG DATE: 5/6/26 TIME: 1500Hrs

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	Sailosi NAYABE	57	9649199	TABUQITO	MAGODRO	TURAGA	IT	
23	Epeli	72	Nil	Bukuya	Magodro	Male	IT	
24	EPELI KATONIVERE	66 72	8062931	Bukuya	MAGODRO	MALE	IT	
25	ARROSA MUNAMIRA	68	9525258	TABUQITO	MAGODRO	MALE	IT	
26	Semisolati Cobu	76	2009313	Bukuya	Magodro	Male	IT	
27	VILIAME SAUDRADRA	80	—	BUKUYA	MAGODRO	MALE	IT	
28	Ameresa Yuniwi	46	2071985	Bukuya	Magodro	Turaga	IT	

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Bukuya, Da

DATE: 4/6/26 TIME: 1500hrs.

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	Emosi Narabe	46	9857761	Bukuya	Magodro	Turaga	IT	[signature]
30	ILAI-Totovosau	50	2568835	Bukuya	Magodro	Turaga	IT	[signature]
31	EDELI NAVATOGA	46	8701172	NASIVIKOSO	MAGODRO	Turaga	IT	[signature]
32	Marka Totoua	56	9657353	Bukuya	Magodro	R.T.B	—	[signature]
33	ALIVERET [illegible]			BUKUYA	MAGOR			
34	Ropate Naliva		9620756	BUKUYA	MAGODRO	SAUTURGA		[signature]
35	Keni Vure		9505809	Bukuya	MAGODRO	SAUTURGA		[signature]

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Bukuya, Ba DATE: 4/6/26 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
35	Simione Gusuna	83	8780820	Bukuya	Magodro	Turaga	IT.	
37	Vatiseva Liku	32	9893703	Nadevo	Magodro	Marama	IT	
38	Saimanere R	58		Bukuya	magodro	marama	IT	
39	MEREANI N	52		BUKUYA	magodro	MARAMA	IT	
40	Vanola Nai	42	2071985	Bukuya	magodro	✓	IT	
41	Senimilika R.	46	2194528	Bukuya	Magodro	Marama	IT	
42	TALIOA GANIVIRA	44	9833706	BUKUYA	MAGODRO	MARAMA	IT	

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Bukuya, Ba DATE: 4/6/26 TIME: 1520hrs.

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	Kolinia Bucalevu	36	2042917	Navaga	Nagodro	Turaga	IT	
44	Epeli Nalobe	45	9569313	Bukuya	Nagodro	Turaga	IT	
45	Moceqa Sigadroka	45	6320150	Sivikoso	Nagodro	Turaga	IT	
46	Jone Waqanivalu	46	2980038	Bukuya	Nagodro	Turaga		
47	Edwardi Katonivere	65	8437299	Bukuya	"	"	IT	
48	Kesaia Nayaga	36.	2187719	Bukuya.	Nagodro.	Marama.		
49	Aseri Nevou	33.	9398493	Bukuya	Nagodro.	Marama.	IT.	

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Bukuya, Ba DATE: 4/6/26 TIME: 1500hrs.

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	Mihana Kauwai	43	8548191	Bukuya	Magodro	Marama		Mkauwai
51	Elesi Rokowaqa	42	8037101	Bukuya	magodro	Marama		
52	SERENIA RATU	39	2037075	BUKUYA	MAGODRO	MARAMA		SRatu
53	Kiriama Nayara	49	80354118	Bukuya	Magodro	Marama		Nayara.
54	AMELINI VUALIKU	50	9681314	BUKUYA	MAGODRO	MARAMA		Vualiku
55	DAIANA VALUATA	46	2725403	Bukuya	MAGODRO	Marama		Dvaluata
56	Serwaia Vasu	46	9868126	Bukuya	Magodro	MARAMA		Vasu.

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Bukuya, Ba DATE: 4/6/26 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
57	Vani Kuruiqele.	43	9422501	Bukuya	Magodro	Marama.		
58	Vasemaca Qova.	68	9422501	Bukuya	Magodro	Marama		
59	Salote. Nanovo	44	2858551	Bukuya	Magodro	Marama		
60	MATELITA VUNGA	46	9695286	BUKUYA	MAGODRO	MARAMA		
61	Atelini Tavata	63	—	Bukuya.	Magodro	Marama.		
62	Meraia L	47.	9360673	Bukuya	Magodro	Marama.		
63	Liti Tomono	25	—	Bukuya	Magodro	Marama		

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Bukuya, Ba DATE: 4/6/26 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
64	Kolona Rawalu	42	9508490	Bukuya	Magodro	Marama		
65	Miriama Nayava	40	8420484	Bukuya	Magodro	Marama		
66	Iliseva Valumaka	62	2333492	Bukuya	Magodro	Marama		
67	Varanisese Boro	54	8003571	Bukuya	Magodro	Marama		
68	Veniana Kutalele	74	8002571	Bukuya	Magodro	Marama		
69	Alitia Saravu	52	8438212	Bukuya	Magodro	Marama		
70	Meresaini Naola	50	9652680	Bukuya	Magodro	Marama		

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Bukuya, Ba DATE: 4/6/26 TIME: 1508hrs.

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
71	VINIANA · NAVALE	27	2912124	BUKUYA.	MAGODRO	F.		Vamani.
72	ANA. WAQANILOTU	42.	2981038	BUKUYA.	MAGODRO	F		Waqa.
73	LVAMERE · BAVUI	33.	2029968	BUKUYA.	MAGODRO.	F.		Bavui
74	ELENA · LALUVAI	30.	8434176.	BUKUYA.	MAGODRO.	F.		A.L.
75	Siteri Qaqa	47	2032432	Bukuya	Magodro	F		Qaqa.
76	Alumeci Lewavavu	47	8793487	Bukuya	magodro	F		Alumeci

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

Transcript

Bukuya Village
Date: 4-6-2026

Mr. Moce: The respected Chief, The Turaga Tui Magodro. The respected elders and the people of the vanua Bukuya and the Vanua Magodro. We sincerely thank you for opening your doors and welcoming us so that we may be here today to hear your submissions and your views on the 2013 Constitution. We also thank you that we have receive a few written submissions this afternoon. Before we proceed, I would like to inform every one of the procedures for this morning's session. If you wish to make a submission, please raise your hand, state your name, and indicate where you are from before sharing your views. There is a recording machine here that will capture everything that is said during this session to ensure that all submissions are accurately documented. That is all I wish to say regarding the housekeeping arrangements for this morning. Thank you.

Dr. Fatiaki: To the Chief and the Tui Magodro. On behalf of the Constitutional Review Commission, I would like to extend our sincere thanks for your acceptance of us in your village this afternoon. I would also like to welcome you all to this consultation of the Constitutional Review Commission. My name is John Charles Fatiaki. I'm a doctor in Suva, and I come from the village of Motusa in Rotuma. On my left is Merewalesi Nailatikau. She's from Yale in Kadavu and a media specialist. And on my right is Mr. Ami Kohli. He's a lawyer from Labasa. 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.

Government sought from the Supreme Court last year a way to legally change the 2013 Constitution, and the Supreme Court has shown us a way that we can change the 2013 Constitution. With terms of reference given to us by His Excellency the President, we have been asked to go throughout all of Fiji and to reach as many people as we can to find out from the people of Fiji what it is that they wish to add, to keep, to remove, or to change in the 2013 Constitution. There were six commissioners appointed. We began our consultations in April in Suva. There were six commissioners appointed. We began our consultations in April

in Suva. Our first submission came from the Bose Levu Vakaturaga.

We have received submissions from government ministries, church groups, individuals, political parties, NGOs. We have collated these submissions, and now we go on to the second part of our process, which is to reach out to the rest of Fiji.

We divided ourselves into two teams. One team is led by our chairman, a lawyer, Mr. Sevuloni Valenitabua. The second team is led by myself, and you see my fellow commissioners. We have been throughout Lomaviti and Lau. We have done Beqa, Kadavu, Ovalau. Last week, last two weeks, we were in Vanualevu. My team did Macuata, four villages, and Bua, four villages. The other team went to Cakaudrove Rabi, Taveuni, and Qamea. We have now commenced in Vitilevu from Monday. We've been into Namosi. We were at Keyasi the last few days, and we are now proceeding through Vitilevu. We will go through Naitasiri. We will end up in Rewa, and we will end up in Suva before my team travels to Rotuma from the 1st to the 3rd of July. We will then all meet the two teams in Suva through the months of July and August to put together everything that we have received from the people.

Let me point out that everything that is said in every meeting is recorded on video, it's recorded in audio, and it's also recorded on paper by our hands-on reporters, so that nothing that you say here will not be recorded and considered when we meet in Suva to put together this constitution. We are now proceeding through Vitilevu. We are now proceeding through Vitilevu.

I would also like to point out that none of the six commissioners are civil servants. We don't work for government. Government has not told us what to write in the constitution. The purpose of these exercises, the constitution says that we, the people of Fiji, give ourselves this constitution to live under and to be governed by. And because of that, it is so important that we hear what the people of Bukuya, Magodro and Ba Province think about the constitution.

Our job is to hear you, record you, try and explain, try and clarify any questions you have, and make sure that the voice of the people of Ba is reflected when we write the report. That report will be completed by the 31st of August, and we will then hand

that report to His Excellency the President. Our responsibilities as commissioners ends there. Thank you very much. I would like to now ask the people of Bukuya, Magodro, and Baa Province to make a statement and hand the mic over to you, the people of Baa, to tell us your thoughts, and we will try as best as we can to explain, answer your questions, clarify anything that you might wish. There are no limitations on what you can talk about. You can talk about anything you want to talk about and say whatever you want to say. That is the nature of public consultations, and I welcome it.

Mr. Moce: On behalf of the people of Naroyasi district of Magodro, and the province of Ba, I hand over the submission to the commission.

Dr. Fatiaki: This is to formally acknowledge receipt of the submission of the Tikina Magodro, the Yasana Ba, to the Constitutional Review Committee. It will be taken on board. It will be addressed word for word, and it will also be transcribed and recorded for the purposes of our records. I now leave the floor open to anyone who would wish to say anything, either about this submission or about any other matter that you would like to raise.

Seruvi Cawi: The submission of the vanua Naroyasi, Tikina Magodro province of Ba. All together there are 12 submissions. As a form of background. The district of Magodro consist of six villages under the leadership of Turaga na Tui Magodro. The chiefly village is where we are sitting in today in Bukuya. Bukuya has 2 primary school, a health centre, "Talatala Wasewase Magodro" and also three denominations. Briefly on the history of Magodro which was written in the early stage the vanua Magodro took part in the historical wars knowns as the 'colo' wars in Fiji. It stated in the history of Fiji where the government of Cakobau and the Europeans between 1871 and 1873. They came up to the highlands of Vitilevu-Magodro to wage war against the Magodro people.

And also, there was war because of the spreading of Christianity between 1875 and 1876. They observed that there have been four constitutions starting from 1970, 1990, 1997, and 2013. Those other constitutions were brought to the people for consultations, with the exception of the 2013 constitution.

The people of Narayasi and Magodro proposed that if there is to be a constitution to govern the people, then it should be brought

to the people to decide and also provide recommendations. In the preamble of the constitution, it says we the people of Fiji. This is something which is misleading to the people of Magodro, as alluded to earlier, because of the way in which the 2013 constitution did not constitute the ideas and the ideals of the people.

It wasn't brought to the people through consultations. That's why that statement is misleading in the constitution, thinking that it represents the people of Fiji. So, the question asking what was wrong with the 1997 constitution that made it, that it was removed.

What was wrong with the 1997 constitution? So ideally, the Supreme Court, which have stated that they have made the decision for the 2013 constitution to be changed. First of all, they think that Fijians shouldn't be included as a single ethnic group or nationality, since the Taukei is different from the other ethnic groups. So, whether that can be accepted, the diversity of our differences, and with that, they are proposing that this to be reviewed, because it conflicts with what they believe through the customary governance.

So, another recommendation that they have brought up is for Fiji to be declared a Christian state. The next recommendation, this is in view of the supremacy of the constitution, section 11 to be amended, and also on section 3 on the principle of interpretation, and section 4 on the secular state, if this could also be amended. This goes in line with the beliefs that Fiji was established under Christian foundations, thus Fiji to be declared a Christian state, to be reinstated.

In terms of citizenship, they are also against the notion that all the citizens to be regarded as Fijian, and this is something also that is misleading, as there are differences in the ethnic groups that are in Fiji, and those differences need to be respected. And they are recommending that Fiji Islander be used to refer to those that are Fiji citizens. On the Bill of Rights, they are recommending that this also be reviewed, as it was observed that there are some penalties that are being decided by the courts, do not meet the activities that the people have been convicted against on drugs, and they recommend that this be also reviewed, so that these convictions or the penalties that are

given to those that deal with drugs to match things that they have done.

In terms of indigenous rights, if all the things that about the ownership of the lands in qoliqoli be returned to the landowners, to the indigenous people, because it is clear in the deed of session that the rights of the indigenous people enshrined in the ceding of Fiji to Great Britain in 1874, which the chiefs had ceded the lands in qoliqoqli, all its resources and minerals, for that to be returned to the people in terms of ownership. On the freedom of religion, this is something also that concerns the district, and the question is why this has been brought about, because there has not been any forceful implementation of different religions in Fiji, and why have they established this section on freedom of religion, when no religion of Fiji has been forced upon the people. Next is on section 27, freedom from compulsive arbitrary acquisition of property, and also section 28, on the protection of the rights and ownership of the lands in qoliqoli of the people of Fiji, and Rabi, and Rotuman, and this aligns to the return of ownership of the Itoki land to the landowners.

Next is on, I think this also ties in with section 29, and section 30, of the 2013 constitution, so we recommend that all these sections be removed and replaced to give the people, the rightful owners of the land and resources, to the Itoki people. On the right to health, so this is also something that is concerning to the people, and asking about the services that are given by the hospital in Ba, now that it has gone to the responsibilities of the hospital, the hospital has been transferred to ASPEN, so why hasn't this been given to the consent of the people, why isn't the consent of the people was taken in terms of this arrangement. On the rights of children, this is another issue, and also that they are concerned about, on the rights of children, if this could be reviewed, because it is conflicting against the customary, disciplinary conduct that they undertake in the villages.

On Parliament, also recommending that the Senate be returned as the upper house, and also for the single constituency to be removed and replaced with provincial constituency from the 14 provinces. On the office of the president, to be appointed by the great council of chiefs, the constitutional offices commission recommending that this be changed, it is not politicized, the members of this office not to be affiliated to any political affiliation, if not to be given to the public service commission.

Next is on the amendment of the constitution, they are recommending that it follows the referendum to decide on the amendment of the constitution for three quarters of the people of Fiji to agree to amend the constitution.

On the Bose Levu Vakaturaga, the great council of chiefs, recommending if that could also be re-established, to give to the GCC to decide appointment of the president and the vice president. And lastly, the Vanua thanks the government and the commission for undertaking this consultation and bringing the opportunity to the Vanua of Magodro to provide their recommendations.

Dr. Fatiaki: Seru Vinaka. Thank you very much for the written submission because it is very clear and you've read it out for us and we will have it formally translated. Let me just say that everything that you have brought here has been brought up before, by many other villages, many other Tikina's has been brought up, most of these have been brought up in the GCC submission as well. So, it is very consistent, I don't think I need to go into great detail, I think it is very clear. I might just address a number of questions that you raised in the beginning.

The issue of the 1997 constitution, was there anything wrong in it? The simple answer is no. No, there was nothing wrong with the 1997 constitution. It was illegally removed and many people have asked us to remove the 2013 constitution and re-insert the 1997 constitution.

And we have it within us, the ability to do that, except for one clause that the Supreme Court has asked us not to touch and that is the clause on immunity, chapter 10. But every other part of the constitution, we could replace it with the 1997 constitution. So, there was nothing wrong with the 1997 constitution.

Everything else, the secular state out, Fiji declared as a Christian state, the term Fijian to be used only for the Itaukei and Fiji Islander for all other Fiji citizens, review of the Bill of Rights, the return of the qoliqoli, the mineral rights, the seabed, the sea, the land, back to the Itaukei landowners, the customary landowners, not to government, not to TLTB. That is what we are hearing and I hear that that's what you are asking for. The rightful ownership 29 and 30 of mineral resources, you see in 30 it says it belongs

to the state. Everybody has asked us, no, it belongs to the people who own the land. That is recorded, that is noted. The issue of the medical services, Aspen, I don't know why you people weren't consulted.

It would be the normal process that when you bring in something like that, that you will consult the people. And in the constitution, it says a lot about consulting the people, but it's not done. And we hear you, we will have to discuss that in the context of the Bill of Rights and we will talk about that further.

The rights of children, again, this has been brought up by every village we have been to. People want the ability to have customary disciplinary procedures in place, even if it's only in the Itaukei villages. People have actually asked for that.

Under the Bill of Rights, that is right now, illegal. And therefore, we will be looking at this very closely and reviewing it to make sure that what you the people of Magodro want is stated and reflected in whatever we do in terms of reviewing the constitution.

Parliamentary seats, every place we have been to has asked us to have multiple constituencies so people know who they elect. They come from that particular area, province or demographic. And the reintroduction of the Senate, everybody has asked. You all know that the Bose Levu Vakaturaga appoints, I think, 14 of the senators in the previous parliament. And because of that, they have the added protection of the second house so that the government of the day cannot just make laws and fast track it. So that is taken into place.

The appointment of the GCC, reestablishment. It is already reestablished. We have been asked in the terms of reference by His Excellency the President to do three things related to the Itaukei. Put into the constitution, not into the laws, into the constitution. The GCC, the ownership of land and mineral resources to secure it, protect it. And that will be taken that we will follow those terms of reference. I think I have covered most of the things you have brought up.

And like I say, Vinaka Vakalevu for the written submission, we will translate and take it from there.

Joseva Sitaba: My name is Josefa from Bukuya Village asking about section, chapter 10. Why did the Supreme Court constrain or limit the amendment to the constitution not to touch the chapter 10 when people have been convicted, those that have taken part in those coups like George Speight, and why others are not implicated?

Mr. Kohli: Thank you for your question. In fact, your question that you are asking has also been asked by a lot of people. A lot of people are asking that if somebody does wrong in the village, they go to prison. But these people here, if they don't do wrong, they say they don't go to prison. It's very unfair. They keep on telling us. The problem we have is that, you see, when they tried to change the constitution, the legal way in the parliament, they could not do it because they could not achieve 75 percent. They were short of one vote. So, they went to the Supreme Court. When they went to the Supreme Court, the Supreme Court lowered that to two-thirds. In referendum, two-thirds, not three-quarters. Referendum, two, simple majority. So, 1,000 people vote. If they are voting in referendum, 501 say we shall, they can change it. Simple majority.

Going back to your question again, we are here because of Supreme Court. If Supreme Court had not given the ruling, we would not be here. And because Supreme Court is the highest court in Fiji, we have to abide by that till somebody else changes it. There are five judges. They have decided for the moment that we cannot change. So, we have to follow the law. Sorry about that, but we have to follow the law. That's what the Supreme Court said.

Mr. Moce: Can I have a show of hands if you support that our election be done in the first past the post. Thank you.
Anyone disagrees. Thank you.

Josua: Josua from Bukuya. To bring back the constituencies. Now that we are following the constitution does not put an appropriate representation of Bukuya in Parliament. So that they can ensure there is someone who will rightfully represent them in the Parliament of Fiji. Secondly because of the hospital in Ba, the transfer of the Ba hospital to a company known as Aspen. Most of the services they are user pay. To be seen they are pa]ying for medicine a s well, so the user pay brought to them is causing a

lot of problem to the people of Magodro. Thirdly is the police , there have been a lot of issues with the police we can see through social media police are being charged and a rise in involvement of police in illegal activities. This is something to be reviewed and strengthen. so that they enforce the law.

Dr. Fatiaki: The constituency now, I think we pretty much agree, is going to be back to the old system. We are going to recommend multiple constituencies representative from a particular area. That is every place that we have been to has asked us that. Not one person wants the one Fiji constituency. The issue of transfer of ownership and management of Ba Hospital from the government to Aspen unfortunately would not come under the constitution because it is something that the government makes under the health acts that they produce. We will look at the Bill of Rights that asks us that everyone has the right to health and see whether we can put it so that hospitals come under the government so they can provide the services like they used to before from the health centers and other hospitals. And we will certainly look at that in the constitutional setting.

The third one with the Fiji police issues, I think all of us see that in Fiji we have issues with the police. Unfortunately, it would not come under the constitution. The constitution is really the overriding law. They have different acts that govern the penal code. Our lawyers indicated that there are different laws that exist. And I think right now Fiji is going through this crisis and we will have to get on top of it. There is a joint task force right now. We as constitutional commissioners have looked at the constitution and there is no real area that we can be involved in addressing the police issues. So, I apologize for that. But the other two issues we will certainly incorporate into our report. Thank you.

Ms. Nailatikau: We wanted to acknowledge you all for coming this afternoon for sharing your submission and your ideas this as we will make our way back to Lautoka. We thank you for your time, for your attention. We thank you for your time, for your attention and we seek your prayers. And may God bless you all.

----------End of Sessions [4-6-2026]----------

Yaro Village Hall

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Yaro village DATE: 5/6/26 TIME: 11·00am

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	NAKIKA TUMAU	46	9794136	YARO	MALOLO	TURAGA		
2	KITIONE VUATI	43	8688337	YARO	MALOLO	TURAGA		
3	APISAI BASAGA	58	9474678	YARO	MALOLO	TURAGA		
4	Josevata Leti'k	63	8008458	yaro	Malolo	Turaga		
5	NAOMI TABUA	51	9293101	YARO	MALOLO	MARAMA		TABUA
6	Adi Kuila Naiteri	53	2986682	YARO	MALOLO	MARAMA		
7	DOMINIKO TAVOU	30	7828207	WAISOMO, ONO, KADAVU.	ONO	M		

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Yaro Village - Malolo DATE: 5/6/26 TIME: 11-00am

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
8	J.Liesa	47	9552388	YARO		T		[signature]
9	PENAIA SOQETA	41	9085004	YARO	MALOLO	T		[signature]
10	Tevita Nasau Turaga	32	7858585	Solevu	Malolo	T		[signature]

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

Transcript

Yaro Village Hall
15-6-2026

Dr Fatiaki: Welcome to Ladies and gentlemen of the village, on behalf of the Ladies and gentlemen of the village, on behalf of the Ladies and gentlemen of the village, on behalf of the Constitutional Review Commission, it is my pleasure to thank you all for pleasure to thank you all for joining us in your village and to welcome you for this joining us in your village and to welcome you for this joining us in your village and to welcome you for this consultation. As you have heard, consultation. As you have heard, consultation.

As you have heard, the consultations will be the consultations will be the consultations will be conducted in English for the conducted in English for the conducted in English for the purposes of our hands-on purposes of our hands-on recording, but it will be recording, but it will be translated into Itaukei Fijian, translated into Itaukei Fijian, and you may ask your questions and you may ask your questions in Itaukei Fijian, it will be in Itaukei Fijian, it will be I'm a doctor in Suva, and I come from the village of Motusa in Rotuma. On my right is Commissioner Merewalesi Nelatikau. She is from Yale, Kadavu, and she is a media specialist.And on my left is Mr. Ami Kohli, he's a prominent lawyer from Labasa. We have been awaited by His Excellency the President, with three other commissioners. Our chair is Mr. Sevuloni Valenitabua, a prominent lawyer.And we have been tasked to review the 2013 Constitution.

We are aware that the supreme law of the land is the Constitution, before all other laws. And we know that the 2013 Constitution was not formed in the way that a normal Constitution is formed, where we go to the people and we ask them what they want in the supreme law of the land. That did not occur in the 2013 Constitution. Because of that, the government had sought a Supreme Court opinion as to how we can change this 2013 Constitution.The Supreme Court has given us a legal way to change this Constitution, and we are part of that process. To go out to all the people of Fiji, to listen to them, to hear from them what they want us to do with this Constitution, what they want us to add to it, what they want us to take out of it, what they want us to change, or what they want us to keep.

This is all the things that we are expected to go out and engage the people in meaningful discussions about what you want to do

with this Constitution.For this with the guidance with the terms of reference given to us by the president and the guidance given by the Supreme court as to how to do this process. We meet in Suva for the whole of April taking consultations first from the GCC, different church groups, from public parties from NGO's, from Government Ministries and department and individuals.Throughout all of April, most of these were invited to come and present to us. That was done. I think you might have seen it in the papers and on TV throughout all of April. We then split ourselves into two groups. The first group is chaired and led by our chairman, Sevuloni Valenitabua, and the team leader for the second group. And we have covered all of Lau for my people.Beqa, Ovalau, Kadavu. We spent two weeks in Vanualevu. My team looked after Bua, Macuata.

We did about 10 villages. The other team did Cakaudrove, Rabi. They went across to Qamea and Taveuni. We then all got back together in Suva. We had been to Namosi and into Navosa, Nadroga, Keasi and Bukuya yesterday. And we were again meeting Nadi to meet the people of Nadi, or the town people of Nadi, tomorrow. We will travel to Yasawa next week for three days and the rest of Viti Levu right through Ba, Ra, Naitasiri, Rewa and the we will come back to Suva and then we will end the consultation on the first to third July in Rotuma. At the end of this period of consultation throughout the month of July to August our teams will meet together in Suva. We'll put together everything that we have heard from the people of Fiji and collect it in the form of a report. You will notice that we are recording everything on video, on audio, . And we have girls writing it into our hand signs.

All these recordings are so that when we meet together in Suva, everything that is said by the people throughout Fiji is what is going to be written into that report. I want to assure you that the six commissioners, we are all independent. We don't work for government. We have not been told by government or by anybody what to write in the report. It is our hope that the Constitution which says that we the people of Fiji make this Constitution to rule over us and to be governors and therefore the most important part of that process is for the voice of the people to be heard. Something that was done for the 2013 Constitution. That is part of the process that we've been given. Those are the guidelines and when we write the report on the 31st of August 2026, we will give it to the President and our work as commissioners will cease there.Again, on behalf of my fellow commissioners, thank you

again very much for accepting us into your village today. We regret that we were unable to accommodate the request for us to have this meeting at night. We understand that a lot of your men had work in the resorts during the day and are not able to be here tonight. After this, before I open it to the floor, we give you time to come and talanoa amongst yourselves, put together your thoughts, but we know that you will give us a reflection of what the other people who are unable to be here today wish to be in this Constitution. With those words, I thank you again on behalf of my commissioners.

Mr.Moce: This time is now given for discussion amongst you for any submissions 10-20 minutes is given for this time.

Mr Fatiaki: The Solevu women's club a written submission with a 110 members and this is their collective submission.

Tevita Nasauturaga: Bula everyone I am Tevita Nasauturaga is the assistant Turaga ni koro, of the village of Solevu. Three recommendations raised today. Recommendations are from the women's group of the Solevu village and also one from the village. Firstly, on the secular state in the Constitution for that to be removed and Fiji to be declared a Christian state to be re-enstated. Number two is on the ownership of qoliqoli and land. If that could be returned to the rightfully customary owners, especially those that are now administered by government. If that could return to the land owners, customary land owners and qoliqoli owners.

That in consideration of the CUMA(26:46), the law pertaining to the use of qoliqoli. If that ownership and authority to be given to the customary owners and the royalties to go to whoever wishes to utilize the land and qoliqoli. This is raised from the question about the land when it was given to Great Britain or ceded to Great Britain. It was when the ancestors gave the land to qoliqoli. It wasn't returned to them, but returned to government. And number three is on the provincialrepresentation. Before it used to be appointed by the province, but now it is appointed by government. That could be reinstated and the province to choose and appoint their reps. This I believe is in the provincial council. Rep for the province. So those are the three recommendations.

Mr.Fatiaki: Thank you Tevita from from the village of Solevu. I acknowledge your verbal submission. I think the first thing I can say is that a lot of these things that you have raised here have been given to us

by His Excellency, the President, under our terms of reference. So it actually tells us. To protect, secure, and guarantee qoliqoli of the land and that into the constitution. Like put it into the constitution about all things. About the TLTB, Lands Act, Mining Act, CUMA. That's one of the terms of reference we have from the President. So we will certainly be taking that. And I think that alludes to the qoliqoli and the land. A lot of people have asked us. Actually, I think every single village that I have been to in Fiji, the people now say, give us back our ownership. We will then negotiate with government or the TLTB or the people who are to use it. We the people. That's what they're asking us to do. And we have heard that over and over again. And that is certainly I can assure you that the terms of reference from His Excellency, the President, thus the constant echoing from the people of what they want. That is something that's going to be very high on our list of priorities in terms of addressing it and write the constitution.

The second issue, the secular state. Again, this is something that is close to many people's hearts. They have requested the same sort of thing. And we will take that certainly into consideration when we come to draft out the review report. The return of the people talk about customary governance, the bylaws, village bylaws, the appointment of provincial reps. Laws that are applicable inside the law. These are areas that people are now asking. They want these things to be formalized in the constitution so that the government can touch it. We are hearing that again. I think there are aspects of the terms of reference from His Excellency, the President, that also encompasses those things. When they ask us to guarantee and secure and protect. Guarantee and secure means if we put it in the constitution, it's guaranteed.

Because any government that comes cannot tinker with the constitution easily and change it easily. So those are things that we have been given guidelines, and we will certainly be looking at those too. The other issue of the secular state, I think, again, that will be brought to us by many people. We are recording people's submissions, their thoughts. And it has been encompassed in what people are telling us, written form, as well as the verbal submissions. And we promise you that we will undertake to ensure that your voice is reflected in whatever it is that we write. Thank you.

Penaia Soqeta: My name is Penaia Soqeta I am from Yaro. I am the chairman of the village. Today I am representing the Vanua. In terms of the recommendations to be raised to the commission. As you are aware there are five Yavusa; Navanua Lawa Malolo is a tourist destination and tourism oriented. So most of the income that are received by the filters come from the tourist-based activities around the island. And from the past before the 2013 constitution, a lot of benefits given to the people out of this utilization of their resources under the previous constitutions. And when the 2013 constitution was established, most of these benefits were taken away. And they recommend, they support the village of Solevu's recommendation to us raised earlier. And they further recommend that the ownership, the authority of the utilization of the resources to be returned to the people, and also the benefits to be returned to the people.

Mr. Kohli: Thank you. Soqeta.What you've been saying from other places too, people have been saying the same thing. Like in 2006, when the Qarase government was there the qoliqoli bill, they wanted to introduce, and you know what happened after that. In 2013, since then, we are losing out big way. People are complaining. Now, being, I can understand you being a tourist-oriented place, you should be able to have some say, not only who you give it to, but on what terms and conditions you give it to. A lot of times we hear that people are saying that these people come in, companies come in, big companies make a lot of money. We don't get a fair share.

For your information, we can tell you, one of the things we have been asked to do is to look into equitable share, fair share of what we should get. And this will depend on you people, how to negotiate. We should be part and parcel of negotiation about setting, ocean, qoliqoli,all those things. But obviously, we have many places, and this will be, we promise you it's going to be our recommendation. Thank you.

Iliesa: So, first, the issues on expired leases. I'am from Taveuni. If the leases will expire, when expired, for those lands to return to the landowners and not to government. Number two is on children's rights. The return of corporal punishment to discipline the children. As we've seen that the behavior of children have changed a lot since when corporal punishment was removed. So, we are recommending that corporal punishment be returned as a

form of discipline of our children, by us the parents and teachers.Thank you.

Ms Nailatikau: Thank you Iliesa.This too is a very, very common issue raised in all the villages we have been to. Virtually every single village has been talking about this. And I think it reflects the concern from elders, teachers, grandparents, parents, about how to ensure that children are brought up well. This is something we've been talking about a lot, and we will be considering this under the Bill of Rights in the Constitution, Section 41, on children's rights. And thank you. Thank you for raising the corporal punishment issue.

Mr.Kohli: I think you also raised the issue of expiry of lease. In fact, when the lease expires, it doesn't naturally go to the government. For example, you are leasing out to somebody, that lease, after expiry, ITLTB should come and consult. It must, it used to happen. But over the years, I think it has sort of fizzled out. They are not consulted. It used to happen. Without their consent, you cannot renew. Before, this was the procedure. ITLTB could not renew, and they would have to go to the people and say, 60% of the people over the age of 18, they have to consent to that. And then they say, okay, we agree to that. So that is something else I think we hear you, and we would recommend that people are asking, they should be consulted on this. I just have one question, and that's from Ms Nailatikau, who has raised. There was an education bill that came out. Were you consulted on that education bill? No, no. They didn't come here for consultation? No, no. The reason I ask is because of corporal punishment. That was one of the discussions going on around the country, no? Thank you for coming.

Mr. Fatiaki: If I may just add, I've said it at the beginning. You understand that the constitution is the supreme law of the land. So anything that we write into the constitution, all these other bills have to come and obey it. So the issue of corporal punishment right now, I think the part of the constitution that was introduced in 2013, that did not exist before, is under the children's rights. They say that the child must not be subjected to any form of physical violence.

As soon as they write that into the constitution, now the police will say, you can't smack the child. Tell the teacher, the education department will tell the teachers, you can't smack the child. And that's where the problem is. So we don't actually write into the constitution, give corporal punishment. But what we can do is

align it with like the previous constitution, where that section that says no form of domestic violence, we could remove that. And if we remove that, then you will no longer be prosecuted for that particular area. Having said that, for all the mothers who worry about children, I can assure you that there are protections for children under other areas. So it does not mean because you can smack the child, that you can beat the child senseless or unconscious or inflict major medical, because that would be covered under other areas.

But we hear the request from the Vanua for the means to which they can use customary upbringing, customary laws that they have used for generations to address a lot of the issues that are coming up amongst young people. And we thank you and recognize that. I thought I should just mention that. In respect of things like corporal punishment. The issue of the leases, again, we can negotiate, they should be consulting. That's been in the many constitutions. But what we're hearing from the people is they're not happy anymore with that status quo. They want the land and the qoliqoli, everything to come back so that they can do the consulting. Not TLTB, not government, not lands department, not other people. What I'm, the message I'm getting is you want it into the constitution in a form that makes it the law. That way, all other laws have to come under it. I think that's what I hear and we will reflect on it as well. And we will remain. I'd like to acknowledge the receipt of another formal written submission from Tevita Nasauturaga the assistant Turaga ni koro of Solevu village in respect of qoliqolii bill and the use of marine areas. Thank you

Marika Tuvasu: My name is Marika Tuvasu I'm from Lakeba, Saqani, Cakaudrove. I work for the church, I am the pastor for the Malolo Circuit. My only submission is how the president of Fiji voted. We can see that before the GCC elects the president however but now is by whomever the current Parliament chooses. I submit that it be returned back to the old ways whereby the GCC appointing the President of Fiji, to maintain the respect of our chiefs.

Ms. Nailatikau: Thank you Circuit Pastor. The President has asked us exactly that to recognize the Boselevu vaka Turaga in the constitution. Also at almost every single village, people have been asking us for the Boselevu vaka Turaga to select the president. And also, the return of the Senate it being consistinf of Boselevu vaka Turaga

members. As before, in the 1997 constitution, there were 32 senators. One of them is sitting here beside me Dr. Fatiaki, he was the senator for Rotuma.And there were 32 senators, 14 from Boselevu vaka Turaga, 9, selected by the prime minister, eight leader of opposition, and one from Rotuma. And so we would like to put to you, ladies and gentlemen of Yaro and of the surrounding districts, what do you think about the return of the senate? Thank you.

I would suggest the show of hands for those in support for the Senate to be returned. Thank you so that is a 100 percent unanimous another topic Mr Fatiaki would like us to talk about is the voting system. As you would know previously, we had 14 different constituencies, one constituency for one province. We had two or three representatives from each constituency. So we'd like to put to you again, ladies and gentlemen of Yaro, what do you think? Should we have multiple constituencies or single constituencies like we have now? Okay. So anyway, that's a unanimous support for multiple constituency. Now is the method of voting. I will ask Mr. Moce to please explain the two methods of voting for us to then raise our hand. Thank you.

Mr. Moce: So this is regarding the current method of election which is constitutionalized; where digits are assigned to a particular candidates then when voting we are to choose this digits. However two previous methods where we tick beside the photos in 2017 we put numbers 1, 2, 3 beside the 3 candidates from districts where number 1 being the most potential candidate. This method was also confusing at times for voters to follow. So for those that want the previous only tick voting system to come back, can we have a show of hands for those a for it.

Mr. Fatiaki: We have raised a number of those contentious issues because we want a very clear understanding of what people want. And that's been raised by my colleagues. At this stage, part of this consultation process is for us to answer any questions you might have.Because there may be areas that you want us to clarify, processes, and you have questions at this stage. We will try as best as we can to answer those questions if you want any clarifications. In our team, we have lawyers, two young ones at the back, here beside me. We have communications people.

So if there's anything that someone wants clarification on in respect of what happens, where we go from here, what options

there are, please, the purpose behind this consultation is it's open and wide, no restrictions, okay? I'll bring one up because I wasn't going to bring it up because when we were asked to review the constitution, the Supreme Court guidance was we can review everything in the constitution and change everything except Chapter 10. That's the one of immunity. That one, we were told that we, the commissioners, must not change anything. However, you, the people, can tell us what you think or what you want in respect of that particular topic. So we have left it open, but if people want to talk about that, tell us about it, give your opinion, please feel free to do so.

We, as commissioners, have been told by the Supreme Court we must not touch that. They have their reasons for it, but we can't change that this time. But if the people want to talk about it or ask about it, I bring it up only because it's been something that's been talked about by a lot of people. And because they feel very strongly, I invite any comments from the floor or about any other topic in respect of this constitution. Please do not be fearful to speak. This kind of consultation comes from the Inquiry Act. We are all protected under it. We can talk about anything and everything, and we want that from you to speak about anything and everything. And we will try as best as we can to have a dialogue about it.

Ms Nailatikau: We were joking about The gentleman in front must be very fast, must have been a flanker in rugby. He moved very fast to avoid the Yaqona.

.Mr.Fatiaki: OK, I didn't bring it up because, as I bsaid to you earlier, our work, our authority ends once we write the report. The normal process is it would go to His Excellency the President. The President would then give it to the government cabinet. They, if they liked the report and accepted the report, they would then make what we call an amendment bill, and they would then take that to Parliament.

They would need to read it three times in Parliament, and it would need to be at least two thirds of the members of Parliament to support it for it to be considered a bill. They would then take that to the people and in a referendum ask one simple question. Do you want to change the constitution to this one that we're making to keep the order that referendum will come to the people? As long as 50% of the people vote, 50 plus one, so as long as one

person more than the 50% vote for it, the new constitution, then it will become the constitution of Fiji. And everything we put into it, whether it's the ownership of the qoliqoli or land, mineral resources, resident to appoint at the GCC, all of these things, removal of the secular state, all of these things will then become the law of Fiji. Including the voting.

I might as well address the issue. People ask us, is there enough time? I have always said it would have been better if it was done two years ago. But it's done now. Is it enough time? It will be tight, but the answer is yes. I think government knows what they're doing. And people tell me, what do you think if they, what can you do? And I tell them what I've told everyone else. I'll go back to Rotomu and I will pray. And I think that's a good thing. We pray and ask for God's guidance to our government and people in terms of what they decide.

Marika Tavusa: Thank you. If we were remove the 2013 constitution, what will it be replaced with?

Mr.Fatiaki: Thank you for asking Circuit Pastor because many people start the conversation by telling us, throw it out. It came in through the back door, throw it out the back door. And I always have two comments. One is that would be illegal. And we have been shown a legal way. And that's what we are part of the process. So the simple answer. And then the second question I ask him is, what do you really want?

What do you want to replace it with? Because if you don't have the 2013 constitution, then what is the supreme law of Fiji? Some people say bring the 1997 one back. So what we replace it with is what you're telling us. What you're telling us today is what we're going to write as a report. Some people tell us just put the 1997 back in. If that's what we do, then we can do that. Except we can't change, take out Chapter 10. But we can put everything in 1997 back in. Literally, almost word for word, we could do that. So what we put in to replace it is dependent upon what you tell us, not what we want. And that's why we're recording everything so no one can say, people say this, but you put this, No, what you want. And we are part of the process. We're hearing the good thing about this process is there are some things that are not in the 1997 constitution that you brought up today.The return of qoliqoli, the return of the mineral resources, the return of the land to the people. In the 1997 constitution, the land and all that belongs to

you, but is held in trust by TLTB and so today what you're brought in is not in the 1997 constitution. We can put it into the, I don't want to call it the 2026 constitution, but that, again, is something we will talk about when we are writing our final report.

Mr Kohli: Just to add up from where my friend, has ended, you've asked a very good question, Talatala, which you're going to replace it with. I'm going to ask a question. Were you consulted about the 2013 constitution? Was there consultation done here? No.That is one of the very reasons why the Honorable President has appointed us to go and do wide consultations, wide consultations and take your views. What do you want to be? Like I said, this is a primary consideration. What do the people of Fiji want when they say this is our constitution? We listen to you and whatever you're saying, we promise to put it in the report.

Tevita: Just two questions to raise with the Commission. The first one is on the use of qoliqoli. Before, they used to gain the consent of the qoliqoli owners. Before, an agreement was signed for the use of qoliqoli, but now, qoliqoli is not given consent by the Vanua, but anybody can just come into the coastal areas and conduct fishing without theVanua's knowledge, whether that can be addressed as well. The next is on the land. TLTB is no longer protecting the rights of the landowners, as you've seen in the recent developments that they are encouraging or promoting, that they decide for themselves without getting the consent of the people or the customers and owners on developments that take place in the Vanua.So instead of the landowners giving the agreement, TLTB works on its own and decides for Vanua

Mr. Fatiaki: Let me just say it again, Tevita, the Constitution is the supreme law of the land. It comes before the TLTB Act. If we put into this Constitution that the qoliqoli and the land ownership is with you, the Vanua, then nobody can do anything with it without consulting you, because nobody can touch the Constitution. With the land, when they say Native Land Trust Board or Itaukei Land Trust Board, it means you have given your land to the Itaukei Trust Board in trust to manage it for you, which means they can sign the lease without you. They should.It's written in the Constitution, they should consult, but they can't by law do that.

They can issue the lease. If it is in the Constitution, though, then they cannot do anything without your consent. That's what we're hearing. People are asking us, don't leave it anymore in the TLTB

or the Marine C.U.M.A or the Marine or Lands Department, give it back to the Vanua, and then we will decide. And so that would answer the two questions that you have as far as the use of the qoliqoli and the land. If this were to become part of the Constitution, we have been asked by His Excellency the President to secure, secure means put it in the Constitution, because secure means that once it's in the Constitution, nobody in government can do with it without the land ownership. And that's, to me, my reading of what the term of reference from His Excellency the President, when he says guarantee, secure and guarantee, secure and protect. Itaukei and Rotuma land andrights.To me, that's what it says.

If I take you to Section 13 in this Constitution, it says straight up, minerals are owned by the state. Which means everything under your feet, even though you own the land, this Constitution says it's owned by the state. If we were to change it, we'd throw that out. We would have to remove that. And that's what we're hearing. And that's what we are echoing. You've heard from my colleagues. And that would answer the two questions We would not need to ask them to consult you. If it's written that this is yours now, then that's it. It's yours. Anyone want to do anything with it? Come and consult then Vanua.

Adi Koila Emele: My name is Adi Koila Emele. I'm from this village Yaro. My question is with regards to restrictions of the qoliqoli, the customary laws and government laws where do they meet and reconcile; where the qoliqoli is restricted by the Vanua. As for Yaro it has laid a restriction band within its qoliqoli for 3 yrs made by my brother the Tui Yaro. Since the Vanuas customary law is broken it should be dealt the customary way or should the government law support this qoliqoli restriction band? Because few young people have been reported under government law and are in custody.

Firstly the issues seen was the way people reported breaking customary law, the channel of report followed, the lack of evidence and wrong information that led to the person sleeping in the cell under the government law My personal view as a mother I say that if customary law is broken it be dealt with the cultural way and the young man should not have slept in the cell. If is a customary law being complained through from the Turaga ni Koro one should not end up sleeping in a cell. My question is breaking the customary law leads a person to sleep in cell being convicted

by the government law? If a customary law is broken should anyone report it the government law or should the Turaga ni Koro if the customary law runs with the government law? So that is the question before the commission today.

Mr, Kohli: I thank you for your question, you see this is one area of difficulty, like I said in 2006 they wanted to bring in qoliqoli bill, that will legislate, meaning that who owns the qoliqoli who can come and push them, whose consent is required, who wants to agree to, but it did not happen. After that, there is no law by someone who says, this is qoliqoli, that is qoliqoli, you can't go there, you can't go there, I know your frustration, you run to police, police will not do anything, and a lot of problem arises, misunderstandings arise. So there's got to be a clear law, and the law that, whichever law is made, is aligned with your wishes, so what they should do is like, for land, it's very simple, in land you've got a lease, you know there is a boundary, there is an area, even though it's administered through ITLTB, but you know for sure, somebody comes in, you can go out, report to police, it's trespassing. Qoliqoli can't do that.

There needs to be a legislation which protects people, just like protected by the land. So what we need to do is like, in we hear, it's very very clear, you want that, because just now, they said to us, this is the fish, the food we are talking about, we have to take it away from you, and I think we agree.So what we need to do is have a legislation, if we put it in the constitution, we recommend it to the people, that this is what they want, and you've got to have a legislation, a body that does that, like you have native lands commissions, you know, you've got a land where your, those land which is known as ITLTB, they can still tell, this is not a land, this is, this is, this is, this is the location there. So it's a very good question, that is something we will take into account, we strongly suggest we can promise you, strongly suggest that there should be a legislation, so it is guaranteed in the constitution, then they can pass other laws to come into line with what you want.

Mr. Fatiaki: If I might add to that and answer your question very specifically, your question was, do the governance laws and customary laws of the village have any legal, any basis, and any strength? The simple answer is under this constitution, no.There's only one law for Fiji, and that is for everybody, and if you, the villagers, made a law, a customary law or a bylaw, it is not recognized at this point in time in this constitution. People have asked us to put it into the

constitution, so that when you have a law that the villagers and the chiefs decide to tambu that point to that point, you have legal standing to enforce it with a native warden or police system that will be in place, that will allow you or the Turaga ni koro, whoever are the people who tambu that, to enforce it by law. That is one of the requests that people are asking us, to put that into the constitution. Not only the ownership part of it, but that there is some form of provincial customary law that is recognized by the government as being a parallel law that is applicable and enforceable in a village setting. I think that's what you're asking, and that's what I'm clear about. We will be taking that that way and seriously looking at it.Let me just say that we have professionals, like professors of constitution law. We'll tell them what you want, and we'll ask these drafters and that to write it in a way that it is compliant with other areas of the constitution so that they can encompass it, should that be our decision.

So I think what she's asking is, what she's asking is, they take the step with the village and they've done the taboo. If any of the villages break the taboo, police can come in to take them, like you said, even to sleep in the chair room, but it's not in the law that police. So it is the village that will deal with it.

Mr.Fatiaki: Because the bylaws and the customary laws are not legislated, because they're not there right now, they can disobey the chief. So we can tell the police that it's not in his sphere. That's correct. How you enforce it, they have in certain places, I've seen things where they have a native constabulary recognized, enacted, and they are given the authority, like fish waters. I think Ministry of Fisheries can deputize a fish water to go and ask for a fish license. I think that's done right now under regulation.So the same can happen for the enforcement, but right now it's not in this constitution. And if you want us to consider putting it into the next one, then that is what we are going to try and do. And I think that has a heavy impact on families, you know, mothers, grandmothers, their parents will be upset.

Ms. Nailatikau: I think Marama Tau said was that someone was taken to prison. I think that has a heavy impact on families especially mothers, grandparents, their parents might be upset Maybe they might have a police record. And we don't want that. So I think what the lady is saying is that the government and the Vanua processes are overlapping and it's resulting in young people or people being placed in jail.And I believe what the lady said was that if there are

Vanua infringements, there should be Vanua solutions. Did I hear you correctly, ma'am? Okay.

Mr. Fatiaki: We, you know, because obviously some people in some thinking think there only should be one law for the whole country.And so we put it to our professor who came from Australia to ask him. And he did indicate that he would be writing what we call an opinion. He would be looking at this to see how we can parallel this sort of thing.But we hear what you're asking. It's been brought up earlier. And I think the issue in this particular instance was maybe the government was heavy-handed.They could have let the village resolve it in their own way. Again, this not only overlaps with fishing, but it overlaps a lot of other things. You know, it's a... Yeah.Whether Matanigasau is acceptable. In a village setting, it would be acceptable. But by the strict law, it may not be acceptable, you know.And so these are areas that he will give us advice as to how we can maybe put it into a constitution so that some people, for instance, have asked us to make it acceptable for corporal punishment in the village. They don't want to impose it to everyone who lives in Zuba, for instance. And they've asked that kind of request. And so again, these are things that we need constitutional expert advice on. But we hear what you're asking. And in this instance, it did not work out well for anybody.The family, the boy, the police probably, who became very unpopular. But thank you for those suggestions. Thank you.

This issue of like a customary law equivalent, I was using an example in Alaska. In America, there's a law that says you can't, for instance, hunt the white bear. You know, the polar bear.Nobody in America is allowed to, except the people who live there, the Itaukeii. There is a law that says that if they hunted for their, you know, Itaukei youths, village youths, they can do it legally as an exception for them. Because they have always hunted it. They own the land. I guess they own the bear too. And they have always looked after it.So the U.S. government, which is very strict with laws, have allowed them that provision. We know that.

Mr. Kohli: On the same token, if you look at our neighbors, New Zealand, they've got Maori customary laws recognized. It's recognized there, like burial rights, where to bury. If a white man is married to a Maori, yeah, where it is. Who's got the right.So courts take into consideration all these things, customary rights. So it can be put in the constitution.

No Name: I have a question on one Chapter that you've been told not to touch on Mutiny. The question is if you can give an explanation on Chapter 10, just for our understanding as to what entails Chapter 10.

Ms. Nailatikau: I will try to explain it. It is on Immunity on the protection of those that took part in the coup 1989 onwards. Advisory opinion from the Supreme Court on this chapter is that the committee do not touched for if it is disturbed in may cause more conflict here in Fiji.But their advice is only advice for us to follow. It does not restrict you as citizens to say whatever you would like to say. So we have been hearing from different communities about Chapter 10.Some people have very strong opinions. Some people don't. So it's open to you, sir, and ladies, if there are opinions or views that you would like to share.But what we have been hearing from some submissions is that if we cannot change immunity from, I believe it was the first sitting of Parliament in 2013, 2014, forgive me, to the years before, from 87 to 2014, then at least there should be no more immunity from that time on. So for future, there should be no more immunity applied to anyone who breaks the law, because people are saying that we should all be equal under the law. I can give this time to Mr. Kohli to explain further, or I can also convey.So, sir, this Chapter 10 only applies up from the first sitting of Parliament in 2014, 12 years ago, backwards. It does not apply to the future. Could you repeat the question, Samu?

Mr. Samu: Chapter 10 want is an awareness to what is written under Chapter 10.

Mr. Fatiaki: Okay, so I'm not a lawyer, so I'll speak English. Simple English. It means everyone who committed the first coup, everyone who committed every other coup after that in 2006, and everyone who made laws and did things between 2006 and the first election of Parliament in 2014.Everything wrong they did this chapter makes them not responsible. So the courts can't judge them, and they list all the people. They list the President, the Prime Minister, the Parliamentarian, right down to public servants.Because, for instance, somebody asked, well, why was George Sphinx convicted? Because he's not a public servant. He's a private citizen. So that's why he did not get immunity under this.But it is for everyone who committed what we would consider illegal acts from 1987, 1990, 2000, 2006, who are listed over here. The President, the Prime Minister, all army officers, all police officers,

all prisons officers, the judiciary, all the judges who took part in giving advice, the public service, all civil servants, and any public officer. So it covers them all against crimes or things they may have done up until then.Thank you.

Ms. Nailatikau: Ok if there are no questions we will end our session this afternoon. We are grateful for your submission and questions. We ask for your prayers and we pray for Gods blessings on us all.

----------End of Session [15-6-2026]----------

Submission(s) Received

Constitution Review
WRITTEN SUBMISSION FORM

Date: 01/06/2026	
District: Malolo	
Name [Optional] Solevu women's club	(35-40 members)
What Issues you would like to Submit: Submissions from the area's that affects the community.	**Explanation**
Example 1: Children's Rights (identify the section)	**Explain your proposals**
1) village by law - strengthen	→ No respect seen,
2) corporal punishment	→ change in behaviour has led to major offences.
3) Election candidate - Coun region es) - yasana.	→ Be our voice to the parliment.
4) Encourage women empowerment	→ Women are seen to be weak in communities.
5) Diminish Circular state power	→ parlientery hearing has no power to christianity rule. (eg. start with a devotion, in parliment).
6) Encarage Govt bodies to adhere to proposals made by villages/rural areas	→ The issue of water tanks especialy to our area as this is a major issue.

Constitution Review WRITTEN SUBMISSION FORM	
Date: 02/06/26	
District: Malolo	
Name [Optional] Tevita Nasau Turage	Assistance Turagani Koro Solevu Village
What Issues you would like to Submit: Qoliqoli Bill :	**Explanation**
Example 1: Children's Rights (identify the section) *CUMA: Customary use of Marine Areas.	**Explain your proposals** *Na lawa cava e okati keimami ~~lewa se~~ kina neimami lewa se vakasukai lesu mai na vakatulewa taki ni vei dinadinati I vakaicavacava ni kena vakayagataki neimami i qoliqoli. *Kena ~~suka~~ soli lesu mai viti e a soli lesu mai na vanna ea nodra ga na tukai keimami. Cava esa laki nona kina na matanitu, E rawa ni ~~su~~ vakasukai mai vei keimami.

Nacula Village Hall

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE:

DATE: 8/6/26 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.	VINIANA. WALU	30	2066673	Nacula Koro	Nacula	M	IT	
2.	PERISEMAMI-RATU	53	9395663	NACULA	NACULA	T	IT	
3.	Paula Sivoiwaqa	34	8948537	BUKAMA	YASAWA	T	IT	
4	SAKELI RATU	60	9701194	TEC	Y	T		
5	AISEA NAVIA	68	7406454	NABUKERA	YASAWA	M	IT	
6	Simione Vunalata	58	2964728	Tamusua	YASAWA	T		
7	Ratani Chandra	63	9874524	Nacula	Nacula	T		

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
9	PENIAMI TORA	53	9425527	NACULA	NACULA	TURAGA	IT	
10	ASELA RAKANAI	65	2480505	NACULA	NACULA	MARAMA	IT	
11	KARALAINI TINAI.	74	—	NACULA.	NACULA.	MARAMA	IT.	
12	WATISONI WAQA	30	8320032	TELI	YASAWA	TURAGA	—	
13	MAIKELI DAGATU	42	9685775	YASAWA-I-RARA	YASAWA	T	II.	
14	ETUWATE SAKA	54	876/227	VUAKI	NACULA	T	IT	
15	RUPENI MOMO	32	2881250	TAMUSUA.	YASAWA	T	IT	

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE:

DATE: _____ TIME: _____

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16	LUKE LIMANATINI	53	8475783	TAMUSUA	YASAWA	TURAGA	IT	[signature]
17	MAIKA LOTO	64		NACULA	YASAWA	✓		[signature]
18.	Jolami Vuvuni	59	9598301	Nacula	YASAWA	✓		[signature]
19.	WASEROMA-Momo	59	8087145	MALAKATI	YASAWA.	✓		[signature]
20.	Josateki Vakatuvu	48	9407787	Nacula	✓	✓	✓	[signature]
21.	Atunaise Tamoli	50	8314976	Nacula Police post.	✓	✓	✓	[signature]
22	MOSESE QALUBAU	50	9753760	NACULA	NACULA	✓	✓	[signature]

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

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23	Sera Bogileka	36.	9488355	Malakati	Nacula	M	IT.	
24	Varanisese Nailu	45	8047487	Malakati	Nacula	M	IT	Nailu.
25	Rusiate Livitalo	46	—	Nacula	Nacula	~~Turaga~~	~~IT~~	Livitalo
26	Poate Nakena	27	7448012	Nacula, Police Post	Nacula	Turaga	IT	
27	Laveria Naiyalu	43	9731918	Nacula Village	Nacula	Marama	II	
28	Viliame Segetia	47	8047487	Malakati	Nacula	TRG	IT	Segetia
29	Anare Rapiju	45	8457079	Dalomo	YASAWA	TRG	IT	Rapiju

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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
30	Amena Nalaimakala	69	8642766	Nacula	Nacula	T		[signature]
31	Levita Vatukarasa	65	9365028	Nacula	Nacula	T		[signature]
32	WATISONI WAQI	30	8320032	[signature]	TECI	T		[signature]
33	REMESIO WALU	36	2066673	NACULA	NACULA	T		[signature]
34								
35								
36								

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

Transcript

Nacula Village
Date:8-6-2026

Mr. Moce: The respected of the Vanua Nacula na Tikotiko na Tui Drola. The respected elders of the vanua Nacula. We sincerely thank you for opening your doors and welcoming us so that we may be here today to hear your submissions and your views on the 2013 Constitution. We also thank you that we have receive a few written submissions this afternoon. Before we proceed, I would like to inform every one of the procedures for this morning's session. If you wish to make a submission, please raise your hand, state your name, and indicate where you are from before sharing your views. There is a recording machine here that will capture everything that is said during this session to ensure that all submissions are accurately documented. That is all I wish to say regarding the housekeeping arrangements for this morning. Thank you.

Dr. Fatiaki: The Chief in the Vanua of Nacula. On behalf of the Constitutional Review Commission, I would like to extend our sincere thanks for your acceptance of us in your village this morning. I would also like to welcome you all to this consultation of the Constitutional Review Commission. My name is John Charles Fatiaki. I'm a doctor in Suva, and I come from the village of Motusa in Rotuma. On my left is Merewalesi Nailatikau. She's from Yale in Kadavu and a media specialist. And on my right is Mr. Conway Beg. He's from Suva a prominent architect. We have been asked by His Excellency the President to review the 2013 constitution. We are aware that the 2013 Constitution did not follow the normal processes by which a constitution is made. This is why we are here today. Because it was not taken to the people to seek their consultation, it did not go through the parliamentary process. The Supreme Court has given an opinion as to how we can change the 2013 constitution legally, and we are part of that process. His Excellency the President, on appointing us, gave us some terms of reference.

Guided by the terms of reference and the opinion of the Supreme Court, we have been asked to go throughout all of Fiji, and I mean all of Fiji, to engage in meaningful consultation with what the people of Fiji want. They can add, they can take out, they can keep, or they can remove or change the entire 2013 constitution. And so we have come out to the people to consult meaningfully

with Talanoa and find out exactly what it is that the people of Nacula want to do with the 2013 constitution.

We started our consultations throughout the month of April. There are six commissioners in total. And our first submission came from the Bose Levu Vakaturaga. We also received many submissions from government ministries, from other bodies, church groups, and individuals throughout all of April.

Our first submittee was the Bose Levu Vakaturaga. We have received submissions of political parties, government ministries, non-governmental organisations, religions, religious bodies, and individuals throughout the month of April.Over the past two weeks our two teams have traveled to Lomaiviti, Lau, Beqa, Ovalau, Kadavu. We spent the last two weeks from Vanua levu. My team did Bua and Macuata. The Chairman's team did Cakaudrove, Rabi, Taveuni, and Qamea. We will continue throughout Vitilevu. We did Namosi, Keiyasi, Tuva, Sigatoka. We were in Nadi. And my team is now in Yasawa's. But the other team is working through the area between Nadi and Lautoka. We will meet in Lautoka on Wednesday. We will meet in the city. And then we will carry on to Ba, right through Ra, across to Naitasiri, and Rewa. And we will finish in the last week of June, throughout the Suva Nausori corridor. In the first week of July, my team will travel to Rotuma for three days. And then we will all gather back in Suva Nausori throughout July and August.

Let me just emphasize two things before we accept your submission. All six commissioners do not work for government. We have been appointed by His Excellency the President. We are independent. We have not been told by government what to write in the report. And we have, amongst ourselves, decided that we will arrive at our own conclusions based on what the people of Fiji tell us they want.

We have been given guidelines from the Supreme Court and His Excellency the President under his terms of reference as to the direction we should write this report. They're the only ones who have given us some general guidance, not the government. But as far as the nature of an inquiry like this is concerned, we don't have any restrictions on what you can talk about, what you can raise, what you can submit, what you can ask. We will do our best to answer, explain, and listen, and have a talanoa about anything

you want to bring up from the floor. We have no restrictions. You can ask anything and everything. We know that you have prepared a submission. And after this, I will ask you to formally bring it here so that we can formally accept it and table it as received and we look forward to listening to what the people of Nacula and the Yasawa would like us to include. Thank you.

Kolinio: The consultation committee to review the constitution they were coming around last year, the years before last year. One ELCTROL Committee and they asked us to submit changes. They wanted to review make changes like mining Act. All this comes under constitution, its okay if we raise issues again regarding Electrol act. For example, this concern presidential instability, we have raised in our submission. They asked us if they come for consultation or they send by email regarding some issues for review Electrol act. What I wanted to ask is it okay if we raise again in the submission to your commission.

Dr. Fatiaki: The simple answer to that is Yes. I should emphasize this commission is the most important commission that has come around. Part of this commission's terms of reference is for us to review the voting system that currently exists in this. We are asked to look at the composition of Parliament. We are looking at essentially anything, because this review, and we have advice from professors that are specialists in constitutional law, this review will write you a new constitution. We have one limitation given to us by the Supreme Court. Whatever constitution we write must include Chapter 10 of the Old One.

Chapter 10 is the one that grants immunity to all the people who have conducted coups from 1987 until 2006, and carried over until the first sitting of Parliament in 2014. That's the one chapter that the Supreme Court has asked the commissioners not to change. But every other chapter, every other word, every other line, including the electoral provisions, including the ownership of qoliqoli, including the ownership of mineral rights, can be changed in the constitution, can be put into the constitution.

Some of the terms of references, three in particular, are specifically to Itaukei lands, mineral resources, qoliqoli, seabed, mining, and we've been asked by His Excellency the President to ensure that we include it in the constitution, to protect it, to

secure it, and to guarantee it. Now, after we've put it into the constitution, every other act, or mining, or Cuma, we'll have to adjust if it is not the same as what we write into the constitution. I want to be clear about that. So the answer is, if you want to bring it up again, absolutely. The Electoral Commission has presented their findings to us, but we are here to hear the people of Fiji, all the people of Fiji.

Kolinio: Regarding our submission this morning. And your explanation maybe wrong explanation What I'm asking is it okay that if we raise the issue.

Dr. Fatiaki: The answer is we will do it any way you want. If you want to raise the issues as a heading, we will record that. If you want to tell a lie about it, we will record that. And if you want to ask us to talk about it, we will also do that. But we will be directed by you. Let me emphasize, we don't have a set plan. We don't have specific strict guidelines. If we are still talanoa at 8 o'clock today, then we might cut it short. But otherwise, please, you direct us as to how you want this process to go. Thank you very much.

Kolinio: The first issue is the amendment of the Electrol act. We do understand that this is for 2years then you can stand for election. For constructive people and they can have the opportunity to stand for election but cannot stand. What we are raising it can come down to 18 months, 16 months for good people to stand for election. We asked to review this legislature for residency legislate. At the moment we have 2 years what we are raising is to cut that short to qualify for them to stand for election.

Dr. Fatiaki: Thank you Kolinio. What you are requesting, we look at the Electrol Act and their requirement is that you have to be in Fiji for 18 months or more Before you can stand in the elections at this point in time, you're asking for us to reduce it to maybe four to six months residency before. That is absolutely doable. Again, I would have to listen to a lot more people tell me how they feel about that kind of opinion when we discuss it. That is noted, and it will definitely be something that we will consider when we start writing the electoral provisions of this new constitutional law

Kolinio: Still on Electrol act, the current openness of the personal representation system should be reviewed to determine whether it provides the representation, credibility to voters, and effective constituency needs between levels of funding in the community.

Dr. Fatiaki: Thank you, Kolonilo. Let me just say straight off that this has been brought up by many people. Our issue is not to review in the sense that what we are asking you, you tell us what you want.

Essentially, right now, most people maybe understand this, but if you don't, there's only one constituency in the current electoral system, all of Fiji, which means that you have elected people there who may not represent the people of their Yasawa. So, every place that we have gone to has asked us to revert to the old 1997, 1999, 1990, 1997, 1970 constitutions, where you were voted according to your constituency, multiple constituencies. So that is something that's been asked by every place we've been to, multiple constituencies. So, you have a representative of that particular constituency, whether it's ODSR or whatever. And that is something that we've heard, and that's what I acknowledge you are submitting to us. And it will certainly be very likely included in the new electoral provision.

Ms. Nailatikau: Thank you. Just to add to your first submission relating to candidacy for election, this is outlined in the constitution under section 56.2c, which states a person may be a candidate for election to parliament only if the person is ordinarily resident in Fiji for at least two years before being nominated. And I believe, sir, your submission was to reduce this to four to six months. Just to confirm, sir. Vinaka. You may carry on.

Kolinio: I have an estimate, something you mentioned already. A review of my data. There are a lot of early explanations put out by the private sector. And ensure, they will receive better financial benefits from the extraction of their resources on their land. Just to clarify all the explanations you have made so far.

Dr. Fatiaki: I'll take it a step further, Kolinio. Right now, section 30 of the constitution says that all mineral resources, six feet and under, belong to the state. We have heard many submissions ask us to change that so that it says all mineral resources six feet and under belong to the customary landowners. That's what people

are asking for. The reason is, in that section, it says that the government should give a fair and equitable share. I think most people who have spoken about this don't think that the government is giving a fair and equitable share. So because of that, they don't want the mining act to determine who owns it. They want the mineral resources to come back to the customary landowners and that's what they've asked us to do. These are other places. I hear what you are asking, but again, I emphasize section 30 right now already says what you are asking for . If you are happy with that, then it will stay that way. If you are not happy with that, then you may consider what other landowners have asked for, which is to give them back the ownership of the mineral resources. Their government can tax and take their share, but the ownership is back to the landowners. Just something to think about when you submit your written submission.

Mr. Beg: Just on that, because the royalty shares come under the Mineral Act 2018, and the problem with that is it's at 5%. If you work out all the maths to that, the customary landowners don't get much. It's written in the constitution, but it's also in the tuna Act. It's been brought up before in one of our meetings. We have the act that governs the royalties. To hear what you are saying is you want it stronger in the constitution. To make it stronger. Because it's in the act already. We need to look at that and balance it. Carry on. Let me give you a rough explanation. We don't want to change what the Southeast Asian countries are doing yet. Roughly? Yes. We have a bit of an explanation here.

Kolinio: Number three. I wish to submit that Fiji be a drug free Nation. There should be have penalties given to those caught having drugs and have increase in jail time. Number four. Review of Judiciary systems. Each Judiciary system has recently come under the spotlight for us. Concerns about fiduciary systems have been mainly related to public policy. judiciary systems are independent. Many people believe political influence, especially following past political and constitutional changes, has affected trust in the policy. Other concerns include delays in court cases, lack of transparency, perception of an unequal treatment under the law, and difficulties for rural communities in accessing legal advice. We need a fiduciary system that is transparent, and where we inform law-makers about it. Individual commission reviews should assess whether a fiduciary system is truly

independent from political influence, and whether the courts are accessible, impartial, and trusted by the people.

Ms. Nailatikau: Thank you. Just to affirm your submission, which is your third submission, declaring Fiji a drug-free nation. This has been a very common submission, starting from the islands of Laus, right through to Lomaiviti and here. We believe that your submission is quite unique in the sense that it seeks quite definite sentences for trafficking, as well as increasing jail time for offenders. This is also quite a common concern that has been raised. I will allow you to complete your submission before we continue.

Kolinio: The fifth one is law enforcement operation law enforcement ooperation especially the military and the Fiji Police Force. Lastly review of 2013 constitution. We have one long explanation for this here.I think that is here we just want a review of the 2013 constitution. As the chairman of the Bose Levu Vakaturaga says we need to review the 2013n constitution. That is all my submission today from the Nacula.

Dr. Fatiaki: I would like to get one of our secretaries to bring forward the formal submission. And we will table it. I think we will take it that this is representative of the people of the village. I formally place on record the receipt of the submission from the village of Namatalekvu, Nacula, Yaqeta province of Ba, and Sanfu, after Turaga nikoro, and Yavusa. And we acknowledge that this is representative of the people of the villages and the tikina that we have talked about. Thank you very much.

Turaganikoro Lauwaki: The first submission is on the qoliqoli to be the ownership and the rights of the qoliqoli to be returned to the landowners and the qoliqoli owners, customary owners. That also includes the second submission the land also in terms of ownership to be returned to the customary landowners. The third recommendation is for corporal punishment to be turned as a form of discipline in the villages and schools. And lastly, the attendance to the Vanua meetings, village meetings to be compulsory. That would maybe touch on the village by laws. Thank you.

Ms. Nailatikau: This is also a very heavy concern from many of the villages. In schools and in villages to ensure that children are protected and are able to be disciplined. This is something that we will think

very carefully about and we thank you for raising these concerns. People are also seeking, as Dr. Fatiaki has mentioned the full ownership and full authority of their rights of their land and qoliqoli. We will be thinking about this. In your fourth submission this is I believe related to the Itaukei Affairs Act which I believe was enacted in the 1940s and needs to be reinforced or strengthened. This comes under the laws so we will have to think about how customary law can be connected to the constitution. That is something that we are thinking very carefully about.

Rupeni Momo: My name is Rupeni Momo from Tamusua Yasawa. We have 10 submissions today. Firstly, protecting our traditional fishing grounds. What we want is partnership and fair share of money. What we want is a temporary extension of what we have been doing for a long time to ensure that our rights are protected. Extend in Parliament and fix the constitution first. What we want temporality extension for 18 months and I concur with our friend from Nacula. Thirdly to set up a commission. we want to set up a commission to listen to every citizen. This is something that we have been working on for a long time. We want to set up a commission to listen to every citizen, not just the election unit. We want to ensure that our customary law is clear. What we want is a law that is not to be sold. We want to stop the affairs of waste. We want to stop the waste of waste. We want to prevent the waste of waste. What we want is a law that is clear and that would protect the law. Recognize our spiritual foundation, declare a Christian state, guarantee freedom of religion. Recommit to submission of disciples of Jesus, popular Christianity. Allow for the correction, setting clear legal boundaries. Recover healing legal power by law. Recognizing village government, making barrows legal with violence. Police support Guarantee civics of mental health. For mental health rights. Guarantee peace of mind. Try accountability. Thank you.

Dr. Fatiaki: Thank you Rupeni. I'm not going to touch on all points, I will share this with my colleagues. I mentioned at the beginning that we have been given some specific guidelines from His Excellency the President, to ensure that we write these things into the Constitution. And one of them relates, I think it's recognizing the great, the role of the GCC, was the Vakturane, National Affairs of the State, under the Constitution. So that one that you have asked for is part of our Terms of Reference, which means we have to put it in there. And that one is addressed there. Some of

the things that you have brought up are already being asked by others. The issue of the Christian state, a fair share of royalties, a fair share of maritime and land rental, strengthening and supporting village governance, bylaws, I think that was brought up by the last one, that has been addressed. The other aspects, maybe I'll get my colleagues to just talk very briefly about the issue of the setting up a commission. I worked with some clarification on that. I might ask Mere, Commissioner Mere, to ask.

Ms. Nailatikau: About fixing the Constitution first. Please confirm if we understood you correctly. You are suggesting a temporary extension of 18 months for the Constitution to be aligned before any elections are held, just to confirm. And for a commission to undertake everyone's concerns, to hear everyone's voices. All of the citizens of Fiji. Would you suggest that, what form of elections would you suggest after that 18 month? As Dr. Fatiaki mentioned, we currently hold elections under just one constituency. It used to be under multiple constituencies. Is this something that you discussed? And we would just like to hear your views.

Dr. Fatiaki: Based on record, I received of a written submission from Tamusua village. As per the oral presentation. It is accompanied by the signatures of 47. Members Of the village. We acknowledge that. And it is received. Thank you very much.

We again acknowledge receipt from Lauwaki village. Written submission in the vernacular. That will be translated. With an accompanying Signatures of members of the. I won't tell you exactly how many, but I understand that it's almost the same. As the previous submission. It's probably 40 something. That's acknowledged and received. to every citizen.

Jovesa Raiseu: My name is Jovesa Raiseu, Turaga ni Koro Nacula. Protecting Our Traditional Fishing Grounds (Qoliqoli). What we want included. Permanent Ownership. No Changes Without Consent. Fair Share of Money. Extending Parliament to Fix the Constitution First What We Want Included. Temporary Extension. Listen to Every Citizen. No Elections Until It is Done. 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. Thirdly Securing Our Customary Land Forever. What We Want Included. Never to be Sold Stop Unfair Conversions. Land Restitution Tribunal. 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. Fourth, we are supporting Tamusua Bringing Back the Great Council of Chief Traditional Guardian council of Chiefs (Bose Levu Vakaturaga). What We Want Included. Traditional Guardian Official Advisory Role: Power to Protect. 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. Fifth, Fair Share of Resource Wealth.

What We Want Included, Right to Profits, Wealth and Development Fund Direct Help for the People. 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. Sixth. Declaring Fiji a Christian State While Welcoming All Faiths. What We Want Included. Recognize Our Spiritual Foundation. Declare a Christian State. Guarantee.
Freedom of Religion. 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.

Dr. Fatiaki: Thank you Jovesa. I acknowledge the submissions made. I might just touch on the issue of the Christian state and thank you for your consideration of other religions that may be protected in whatever is written into the constitution. Let me just say that this is a request that has come from every single consultation we have had up until now, is the inclusion and recognition of God, religion in our preamble. If you look back to the 1970, 1990, and 1997 constitutions, in the beginning of what we call the preamble, there is an acknowledgement of God and religion, the

role of Christianity in the development of Fiji, the recognition of other faiths.

The 2013 constitution does away with that and inserted what they call a secular state section. The secular state section, unfortunately, is the section that I suspect is the reason why there hasn't been much alluding to God and religion in the preamble. We recognize that.

We will certainly consider this strongly because it is a very common submission from very many other people. It's the need that the country of Fiji recognizes the role of the creator in terms of looking after the land, governing the land, and having it incorporated into the supreme law of the land. I'll get my other commissioners to give you some reflections, and then we'll go on from there.

Mr. Beg: Yes, thank you. I like the point. This is the first I've heard from all the consultations about the extension to really thoroughly review the constitution. Don't rush into it before the elections. I think it's a very, very valid point, and I thank you for bringing that up. I appreciate that. And then the other points that I mentioned earlier, thank you so much. I take on board the part about maritime transportation. This has been brought up by all the different parties. Thank you very much.

Ms. Nailatikau: Sir, just reaffirming your note on Gambosile Wakaturanga. Under the 1997 constitution, for example, Bose Levu Vakaturaga was represented in the senate. There were 14 representatives there. And so, to your point, we hear what you are saying about the Bose levu Vakaturaga serving as the guardians of Indigenous and iTaukei interests. We also take your point about the importance of consent from customary owners before any decisions are made.

This has also been raised by many individuals who made submissions. Fiji is in discussion and has affirmed support for the United Nations Declaration on the Rights of Indigenous People, or UN DRIP. And consent from Indigenous owners is very vital to this declaration.

Ms. Nailatikau: Yes, sir, did you want to mention something?

Kolinio: The plan is UN DRIP, but it is ratified by UN DRIP. So, if it is ratified by UN DRIP, and there are other parliaments around the world, will the federal government comply with what is in the UN DRIP? Because it is ratified by UN DRIP.

Dr. Fatiaki: That's correct. The practical answer is it's not been observed by the previous government, even though it's ratified, and it's under group rights. This constitution that we are now reviewing and writing, we've been asked specifically to look at the protection and guarantee of fundamental rights and freedoms, and recognizing group rights in line with the international rules and conventions like UN DRIP. So, we are going to be looking at incorporating that into the constitution, not into the government to make a decision. If it's incorporated into the constitution, then irrespective of what government comes, they can't change the constitution without great difficulty.

So, in terms of reference, I would suggest that we make sure that we incorporate those universal group rights, indigenous rights, into a document in the constitution. How we do it, that's obviously part of the process of getting constitutional experts, constitutional drafters, to write it in a way so that that becomes the supreme law of the land, and that parliaments can't, they can't, they have to obey, and they have to make all their laws secondary to that, and in alignment with that.

I wanted to point that out because I think sometimes people are not clear about the role of the constitution as a supreme law, and the role of the other laws under the different ministries. I emphasize again, the supreme law is the most important one. If your law does not follow that one, a parliamentary law, you have to change it after this is written.You have to change it, otherwise it will be considered unconstitutional and no longer appropriate. Thank you.

Mr. Beg: There's also, just to add to that, there was another submission in the UNRIP, which is the higher law, section 169, which is also based on it.

I think you all know this about us from the UN, so that was also brought up. Thank you. I want to place on record the receipt of written submissions with accompanying signatories from Teci village, from Bukama village. These are written submissions

accompanied by signatories from Nabukeru village, my apologies on that, that's Nabukeru village,.Those are signed to have been received and acknowledged. Thank you.

Kolinio: Commissioner, this is a question raised to the floor on the support of our Indo-Fijian brothers and sisters, whether they are supporting the 2018 constitution. Could you repeat the question please? It's a question on the support of our Indo-Fijian brothers and sisters. Whether they support the 2013 constitution.

Dr. Fatiaki: I think the simple answer to that is, I will just tell you what has occurred in our consultations, and I'll leave you to draw your own conclusion. We have tried to go to representative areas, so we've been to the villages right throughout the country, but at the same time we have been to, when we came to Sigatoka, we did Sigatoka town in the middle of the town. We did Tuva settlement, which is right in the middle of an Indian Indo-Fijian school. We also did Nadi. The turnout in these areas, which are predominantly Indo-Fijian, was very poor from the Indo-Fijian community.

In Bulileka in Labasa, we had zero.In Labasa, center of Lombasa town, we had about three out of 20 people. In Tuva, we had three out of about 30 people. And in Singatoka, it was 50-50. And in Nadi, about 50-50. But the turnout generally for the Indo-Fijian community is poor. Now, or not. I can't deduct that. But I will leave you to arrive at your own conclusions on the basis of their attendance so far. We are going to be going to many more as we go through Lautoka and Tuva And I hope that we see this kind of turnout for that. Yeah, Vinaka, if I can add to Dr. Fatiaki's response. In every asana, maybe 10 of them will be villages and two will be settlements or towns.

So we can understand as well that some of our Indo-Fijian brothers and sisters would not want to be disrespectful and infringe on villages. But those who have come, those who have attended, have also acknowledged that the 2013 constitution could have more voices of people from Fiji. They acknowledge that people deserve to have their voices in the constitution.

And they think we can do a better job going forward. As far as the surfing decree is concerned, the answer is if the act is still valid, then it is currently the law of Fiji. If we rewrite the

constitution, for instance, that makes it that the ownership of the surfing areas, the seas belongs to the customary landowners, then the surfing decree will no longer be valid until they come and align it with the constitution.

Ms. Nailatikau: So, you also mentioned the sunset clause. Can you please clarify which sunset clause this might be? I believe we would need to seek some legal advice on that matter. I just wanted to make sure we understand your question about the sunset clause. We had a question from the PACE team that came before us. And the PACE team advised that we await the commission to advise on the sunset clause. Thank you. So, did the sunset clause relate to the constitution? Is that what you were advised? I think I will just state this as a matter of thinking out loud, and perhaps we can have some legal advice to clarify. But some submissions that have been made to us have involved putting in place a review process in the constitution. For example, we were in Bua Lomanikoro, and the Tui Bua suggested that in a constitution, you may have a process to review it every 10, 20, or 30 years, so that the constitution can adapt with the life of its people.

Another few people have also suggested something similar, that a constitution should not be changed unlawfully, but we can have regular times to change it in a lawful, peaceful way. We also are aware that the 1990 constitution had a section in it that allowed for it to be reviewed in seven years' time. This may be loosely termed as a sunset clause. And I believe under this arrangement, it was reviewed through the Reeve Commission in 1995, and then a new constitution was put in place in 1997. Based on that limited knowledge, sir, I believe that might have been what they were talking about with the sunset clause, that gives the constitution flexibility to change lawfully in a set period of time.

Dr. Fatiaki: I would like to acknowledge and place on record receipt of formal written submission from the village of Yasawa I rara, and an accompanying signed petition into the record. And likewise, I'd like to acknowledge receipt from Nacula Village, and attach the signatures of 26 members, and on behalf of the Turang Nikoro of Nacula.Vinaka.

Jovesa, I will allude, because this consultation is meant to be open and candid. I have heard the term sunset clause used. I have

not heard it in a very constitutional sense. I've heard it as part of a thesis that was written by someone in respect of the country. I have no comments about that. I am not sure whether that might have been what you were alluding to. All I can say is that, from the point of view of the commissioners, we have no opinion or comment on that. As you understand, we are independent, we have to listen. But if that was in fact what you had brought up, then we acknowledge that we are not unfamiliar with that term being used in that context. And we acknowledge your raising it. Thank you, very much.

Ilaitia: Submission from Malakati Villagers representing 68 villages. The 2013 constitution to be removed completely and should not be used. Secondly the return of the qoliqoqli to the owners of the qoliqoqli. Thirdly, the return of the land-to-land owners' ownership from the seabed to the seashore and should not be six feet only. Fourthly, to remove the right of children and should not be entrenched. Fifth, to remove the rights of a women and Fiji will thrive. In addition, number five, the rights of women to also be removed under the Constitution. Number six, Fiji to be declared a Christian state. Number seven, appointment of the President, Prime Minister and Ministers to the key leadership positions to be reserved for the iTaukei and the Chiefs of Fiji. And lastly, on the lease of land for proper and appropriate compensation to be given to the landowners for the use of the land. In addition to drop compensation and should be directed to agriculture and TLTB. Thank you, Commissioners.

Mr. Beg: Thank you very much, Chair. Your points are certainly more and more accurate, because they were the points we've spoken elsewhere and it's strengthened again by you saying it again, so it's continuing to be a Christian state, in relation to the 2013 Constitution. The land is six feet under, below the ground, come back, and they follow a normal path.

Ilaitia: Basically, the commission is regarding compensation for land that is being used for development. So if that land has been used by the donors, it may have some crops on the land. So they are supposed to be compensated, rightfully, for what they have on the land before it is given for development. And the TLTB, at times, would work directly with investors without involving the landowners on their consent. And the method of compensation which they are using is one, according to one forum, that it's not

being formalized, but just within the TLTB policies, the method of compensation that they are using to compensate for what they have on the land that is being used for development.

Ms. Nailatikau: About the removal of the 2013 Constitution, this is a very common submission that we have been hearing from Keiyasi, from Bukuya, from many, many places that we have visited. And people have very strong reasons for asking why they don't feel that they are reflected in the Constitution. And we hear that concern. We accept that every country needs a law to govern us so we can live together peacefully. Relating to the rights of children and women, children will also inherit this Constitution. They will grow up and one day have to follow, have to make sure that they pass on to the next generation. Our mothers, our sisters will also have to teach their children how to live according to the law. And we respect and appreciate that whatever we decide together as people of Fiji, we will have to live on that together. And so we thank you for that submission from Malakati, from Malakati Village. Vinaka Vakalevu.

Dr. Fatiaki: I want to place on record and acknowledge the receipt of a written submission in the vernacular by Mr. Ilaitia from Malakati Village in Walola District of our province, and an attached petition signed by 68 villagers of Malakati. I will now also place on record my receipt of a written submission in the vernacular of Navatua Village, and an attached petition signed by 22 of the villagers of Navatua Village. Thank you. I also acknowledge, Ilaitia, all the submissions that you have made. Some of them have all been covered. I just want to touch on the issue of the request that my fellow Commissioner has pointed out, the removal of the 2013 Constitution. I always tell people when I get told that, two things. One is you can remove it legally, and you can remove it illegally.

What we are doing today is the legal way to remove the 2013 Constitution. Because whatever we write can be a completely new Constitution, it will be called something else even. It will be a bill or an act, and you know, it can say this is the 2026 Constitution. So that is the removal. The only part we can't remove is Chapter 10. But every other part of this Constitution, we've been shown the legal way to do it, and that's this process that we're on. The ownership of lands, minerals, all of that we've talked about before.

The Declaration of Fiji as a Christian State, we've talked about that. The lease of land, again, that comes under the DLTP, and I think my colleagues have spoken about that. Again, I acknowledge it, and we will certainly be considering this strongly when we come to the point of actually writing a Constitution. I reemphasize, everything that is said here is on record, what you've said, what we've said to you, and that will be a record to demonstrate that there's nothing hidden, and that our report hopefully will reflect what you're bringing to us, what you, the people of Fiji, are bringing to us. Thank you. Thank you.

Malakai: People believe that if all the land and its resources, minerals, are returned to the landowners, then the minerals that are rightfully under those lands, owned by the customary landowners, will automatically come up and help the government economically. So, if it is put in the right place, given back to the rightful landowners, then all this will be fine. Thank you, Joseph.

Dr. Fatiaki: I can assure you that there are different mechanisms that governments can use to benefit the country. The request we hear is for returning to the owners. But then, I presume, you know, if government wants to mine it with an investor from China or wherever, they would negotiate with the landowners, the sharing percentages, the royalties, the rent. I presume they can tax the company a certain amount for the profits for the operation, whether it's gold or copper. And all of these things will then be shared and benefit the state. So, the mechanism is there. I think most of us understand that for Fiji, from the 40s, the colonial times, your land and your mineral rights belong to the state, either directly to the state, as stated for minerals, in Section 30 of this 2013 Constitution, or in trust, which means it's given to the state to do it in trust for you. And I think that's the current situation. And what we keep hearing is people say, no, give it back to us. And we, the people, will then negotiate with the government or the tenants or the investors directly. And that's what we're hearing, how we put it into a Constitution. Again, I think you have the backing of His Excellency, the President, in trying to effect such a change. And we will certainly be addressing it in our discussions when we come to that.

I place on record a receipt of a submission from Matadawenewu Village, and also a written submission, and also a tax petition

signed by members of the particular village. Not numbered, but we will acknowledge it as a receipt and place it on the record.

Malakai: The 2013 constitution we were not informed on anything and there was no public consultation.

Dr. Fatiaki: Thank you. The simple answer is that's why we have not committed ourselves to making any comments publicly about it, because we can only speculate about what people are saying and what they mean in terms of whether there is evidence. I'm not familiar with it and I do not know that it is there. And I think, again I say, as Commissioners, we don't want to be involved in hearsay. We give you advice about what we know in front of us, which is the 2013 Constitution, and the guidance of the Supreme Court and the terms of reference from His Excellency the President. The talanoa about the Sunset Clause, I don't have any evidence. I don't think we want to be dwelling on it unless there is concrete evidence of it. I acknowledge that. Thank you very much.

Malakai: The services of the Electrol registration commission, they came here they did not register them.

Dr. Fatiaki: Let me just reiterate. Right until now, we have received lots of submissions about the electoral system. And as I indicated earlier, we will be writing a Constitution that will tell us, or tell the country how the electoral system should be.

Once that is passed by the respective Parliament and referendum, if it becomes the law of Beijing then all the other electoral issues becomes moot. They have to follow that, which means they will then need to go through the process of the Electoral Act, registration of voters, education of voters, and I think it's been acknowledged, the request that we I think two submissions have requested that there be asked for government an extension of the election timeline so that the Constitution can be written properly compiled, and submitted to the process so that it is changed before the next election is conducted. We've heard that as a submission, and so the simple answer to your question is the electoral registration will have to be done, again, under whatever system of elections and voting that will be incorporated into the new Constitution.

I can assure you it will be changed, because that's what nobody wants the old one. We have not heard I can't think of one person who has told us keep the old system of elections. So, if it's going to be changed, and we change it, then they would have to then, like I say, do the registration according to different constituencies, they would have to educate people about how to vote under the new constituencies and all of those provisions, which includes what you brought up that process will have to be redone this is why it's so important that we hear from you now about this.

Suliasi Waqalevu: My name is Suliasi Waqalevu I'm from Nacula In regards to the role of police and rfmfs . RFMF to be involved in the fight against drugs.

Mr. Beg: It is a good idea and it is in the constitution role of the RFMF and the Police. It is some area that we have to look at in the constitution'strengthen the role of RFMF and Police in order to tackle drugs usage in the country.

Dr. Fatiaki: Suliasi thank you, I think we have heard about the concern about drugs, in this instance you are talking about the role of police and the rfmf. In other areas we heard recommendation for severe sentencing for drug users. In other places we heard death penalties, this is one of points that we know that the people of Fiji are very much concern of the usage of drugs in Fiji and the impact it is having on all our people particularly younger generation. How much of that we will need to put in the constitution to mandate such advice certain areas in the various areas that I mentioned, police, army, social services help to try and address the problem of drugs. But we hear that message loud and clear, and it will be given strong and due consideration when we sit down to write this report. Thank you.

Kalivati: Kalivati from Tamusua village, just echoing the appreciation of the talanoa, allowing the commission to come and enable them to have the opportunity to voice their recommendations to the commission. And it is something that has been a long time coming, something that's been needed by the people for a very long time, and they have been crying out for a long time about the changes that affect the Tokai people. And the government and the commission to provide the opportunity here today is very much appreciated, and they hope that all the recommendations that have been raised here today will reach the hands of the

Excellency, the President, and that all the recommendations are considered by the commission. Thank you very much.

Ms. Nailatikau: Thank you, I can see that it is about sunset and it is about time that we end our discussion this morning. We wanted to acknowledge you all for coming this morning. For sharing your submission and your ideas this morning. We thank you for your time, for your attention. We thank you for your time, for your attention and we seek your prayers. And may God bless you all.

Dr. Fatiaki: Ladies and gentlemen, for the record, I place on record the receipt of a submission from the Turaga ni Koro for Naisisili village, and that is acknowledged. Madhula, it is a written submission, and it's acknowledged. Thank you.

----------End of Session [8-6-2026] ----------

Submission(s) Received

MATACAWALEVU VILLAGE

NA NEIMAMI VATUTU NA KORO-MATACAWALEVU
ME SA BOKO.

1. QOLIQOLI BILL
2. LESU NI QECE NI TAUKEI
3. VEIMOKU E KORO-NI-VULI
4. WOMEN RIGHT ME DIKEVI TALE
5. DODONU NI TAMATA YADUA (ME DIKEVI TALE MADA VUKU NI TIKO VANUA

TURAGA NI KORO MATACAWALEVU
SIGN: 9202689

Hilroy

	DOB	
Tarusila L.	25/2/74	Rainima
Lui Lobko	18/8/81	Lui L.
Unaisi Nadagala	06/02/80	[illegible]
TOSHTEKI	29/01/88	[illegible]
JOGEVATA RATU	19/03/90	[illegible]
TEVITA NAVOLAGA	12/08/69	[illegible]
Eliki Lote	25/10/85	[illegible]
Sainivalati Sovui Rainima	27/07/81	[illegible]
JONE RABAKELVA	30/05/63	[illegible]
ARAMI KIMAGAU	9/5/90	[illegible]
MERE KURUVOLI	04/08/72	[illegible]
Camari-Dara	4/07/78	Dara.
ESAVA NAKULANISA	13/01/07	[illegible]
Josua Sakete	20/02/84	[illegible]
Ana Meli	16/10/86	Sakete
SAKARAIA MOGE	10/11/78	Moge
LIVIA LEWATU	28/08/53	[illegible]
Veniana Nagata	14/05/1991	[illegible]
ILISEVA NASAU	10/04/1986	Nasau
Merelesita Kenoro	18/04/1994	[illegible]
Jiveleti Ranadi	5/9/66	[illegible]
Wanise Kurulo	10/04/04 ~~10/04/04~~	Kurulo.
DEREANA BARI	2/2/77	Bari.
Netani Vuda.	16/10/87	[illegible]
EPI SOGA	15/02/52	ESoga.
Inoke Gasaunivavalagi	31/01/08	[illegible]

Hilroy

TURAGA NI KORO MATACAWALEVU
SIGN: 9202689

Senimili Nakuta	14/11/1979	[signature]
Fitomena Namua	20/05/1966	[signature]
Siteri Adidamudamu	03/09/1984	[signature]
Mere Tinai Murildo	17/04/1991	[signature]
Moapi Namasi	10/01/1982	[signature]
Siteri Nasau	11/06/1986	[signature]
VIRISILA SAMO	15/07/1961	[signature]
SEMI VATUOROORO	8/04/1983	[signature]
EREMASI Tokalimelomo	18/04/82	[signature]
LASARO GAUGAU	30/05/1985	[signature]
Waisile Waganivalu	1/1/80	[signature]

TURAGA NI KORO MATACAWALEVU
SIGN: 9202689

Hilroy

MATACAWALEVU VILLAGE

Constitution Review WRITTEN SUBMISSION FORM	
Date:	
District:	
Name [Optional]	
What Issues you would like to Submit:	Explanation
Example 1: Children's Rights (identify the section)	Explain your proposals

Acknowledged 8/06/2020
& received
Team 2 CRC.

FROM: NACULA VILLAGE

TURAGA NI KORO
NACULA

SUBMISSION FOR CONSTITUTIONAL REFORM

From: Nacula Village

To: The Constitutional Review Commission

We, the people, 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.

8/06/2026
Received
RC Team 2

TURAGA NI KORO
NACULA

- **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:

TURAGA NI KORO
NACULA

- **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.
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- **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.

VINAKA.

Joresa: Raisela

TURAGA NI KORO
NACULA

RATU MANASA NAIKASOWALU
TUI DROLA

VAKATUTU RE BALETA NA YAVU NI VAKAVULEU
(CONSTITUTION 2013) NAISISILI VILLAG
NACULA TIKINI

(1) ~~[illegible]~~

(2)

(TAUKEI AFFAIRS)

(1) REINFORCE THE VILLAGE BY LAWS.
ABOUT THE ATTENDANCE OF BOSE VAKORO.
DECLARE —

(2) FIJI AS A CRISTIAN STATE.
(RIGHTEOUS EXALTS A NATION)

(3) SURFING DEGREES
SUN SET CLAUSE
] REVIEW PROCESS to A CONSTITUTION 2013.

(4) THE RIGHT OF CHILDREN TO BE REMOVE FROM THE CONSTITUTION 2013

(5) THE RIGHT OF WOMEN TO BE REMOVE FROM THE CONSTITUTION 2013

(6)

Recieved
8/06/2026
CRC (2)

MAVICEKO. RATULEVU
TURAGA NI KORO
NAISISILI

NAVOTUA VILLAGE

Constitution Review
WRITTEN SUBMISSION FORM

Date: 01-06-2026	
District: NACULA ~~NAVOTUA VILLAGE~~	
Name [Optional] ~~KERE~~ NAVOTUA VILLAGE	
What Issues you would like to Submit: (1) * NAI YAU E TIKO NA LOMA NI QELE MESA SUKA GA VEI NA TAUKEI NI QELE. * NA QELE KUITI ME SA SUKA VEI TAUKEI NI QELE.	**Explanation** * SA NEIMAMI VAKATUTU NA I QOLIQOLI ME SA SUKA GA VEI KEIMAMI NA TAUKEI NI QOLIQOLI KEI NA KENA I YAU BULA. * ME SA KUA NI NA MATANITU NA NEIMAMI QOLIQOLI ME SA SUKA GA VEI KEIMAMI NA TAUKEI NI QOLIQOLI.
Example 1: Children's Rights (identify the section) * ~~KEIMAMI SA VAKATUTU NAE~~ * SA KEIMAMI VAKATUTUTAKA ME SA ~~Dolavi~~ VAKATARAI TALE MADA NA VEI KANA KUITA TAKI VEI IRA NA LUVEI KEIMAMI NA GAUNA ERA CALA KINA. * KEIMAMI SA DUAVATA ME SA BOKOCI NA DODONU VEI IRA NA MARAMA ME VAKA NA WOMANS-RIGHT. * ME SA BOKOCI NA VAKALVATI TAGANE TAGANE VATAKEI NA YALEWA, YALEWA. * SA NEIMAMI VAKATUTU ME SA SOGOTI NA KENA SOLI NA WAINI-MATE NI TATAROVI. (CULA) SE NI YALANI NI VAKALUVENI. * KEIMAMI SA KEREA ME SA DIKENI NA KENA DAU SOGOTI NA SASALU KA SA NEIMAMI VUREVURE NI LAVO NA TIKO I YANUYANU.	**Explain your proposals** * KEMAMI SA VAKATUTUTAKA ME SA BOKO LAIVI NA YAVU NI VAVULEWA NI 2013. * ME SA BOKOCI NA DODONU NI TAMATA YADUA. * SA NEIMAMI VAKATUTU OIRA NA DAU VA DRAU NI KAU ME SA VAUCI IRA TALEGA NA LAWA. (CAKA I SAUSAU). * KEIMAMI SA VAKATURA ME SA VAKAYAGATAKI NA VAKATAKILAKILA NI DUA NA PARTY ME SA KUA NA NABA. * ME SA BOKOCI NA FIJIAN ME SA TAURI VAKI GA VEI KEDA NA I TAUKEI.

8/06/2026
Received & acknowledged
CRC Team 2

NAVOTUA VILLAGE

01-06-26 LEWE NI BOSE E TIKO RAWA

KORO: NAVOTUA VILLAGE

NO: YACAMU

1) SETOKI ADRIU TNK (TURAGA NI KORO) SAINI
2) Suluasi Waqalevu Adriu.
3) Avorosa Nasusu Waqalevu.
4) NUNIA SALABOGI Nasusu
5) KINISIMERE MELE Anna
6) Mario Takorua Mele.
7) Kemueli Nabilavou Mario
8) Sione Sodrugu Nabilavou.
9) Usaiio Vakatauvata Sodrugu
10) MATAI ROGOVINAKA Vakatauvata.
11) Sione Tuikoro Rogovinaka
12) Jovesa Ratu Sione
13) Losena Gova Ratu
14) Teresia Neivoce Gova
15) Makereta Maki Teresia
16) Perina Cucu Maki
17) Melaia Qalobula. Cucu.
18) SITERI NABULAGI Qalobula.
19) Tumaira Nadore Nabulagi
20) Maya Silomea Nadore.
21) ANARE LAGAMU Silomea
22) Amena Nafi Vakadal Lagamu
23) Nafamu.
24)
25)
26)
27)
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29)
30)
31)

BUKAMA VILLAGE.

SUBMISSION FOR CONSTITUTIONAL REFORM

From: Bukama Village

To: The Constitutional Review Commission

We, the people, 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.

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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:

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8/06/2026
Received
CRC Team 2

- **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.
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Why This Matters:

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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.

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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:

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We ask for a constitutional system that makes landowners active business partners in the national economy, not just bystanders.

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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.

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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.

VINAKA.

BUKAMA VILLAGE

SIGNITURES TO SUPPORT OUR SUBMISSION

NO	NAME	DATE OF BIRTH	SIGN
1	ISEI RALULU	25/02/74	Isei
2	VARINAVA NAULUWAI	27/05/78	Naulunai
3	WATISONI – TUNA	08-07-79.	[illegible]
4.	SAINIVALATI TUNOTUA	18-04-86	[illegible]
5	PAULA RAVULO	29/08/80	[illegible]
6.	SIONETANI TUNA	27/7/86	[illegible]
7	Kamenieli : [illegible]	3/4/80	[illegible]
8	Samisoni Naivalu	15/05/91	Naivalu
9.	LUKE LINDNATINI	19/05/81.	[illegible]
10	VARAYANE BAUTOLU	01/11/93	Bautolu.
11	MANASA RODIDI	29/7/2000	Rodidi
12.	ROPATE-BAUZ	22/4/80	Bautolu
13	MAKELESI . RATU	11/07/77	[illegible]
14.	Unaisi Ranga	28/12/53.	Ranga
15	Varanisese Tabu	18/3/82	V. Tabu
16	Laite Naivalu	28/2/76	Naivalu
17	Mere TubeTube	28/7/78	Mubetube

18	Marica. Aditagane	06/06/86	Aditagane.
19	Melina Banuve	12/06/68	Banuve.
20	Sorovaia Nai	11/08/93	Nai
21	MERE NALEVU RALULU	07/09/99	
22	Aralai Donu	29/09/89	
23	SALANIETA DULAKI VEITAU	14/08/86	Veitau
24	ILAISA CAKAU	17/01/92.	
25.	ANTIKO RALULU.	02/07/66	Ralulu
26	SAILASA JALE	16/05/83	Sale.
27	TOMASI RATUCOCOCOCO	24/2/56	Ratucococo
28	URAIA TUNAKULA	01/01/81	Tunakula.
29	JOSEFA Tuitoga	~~01/01~~/1987.	
30	OLIVE NASEGESEGA	07/02/85	Olivegesega
31	Atilaite Nawa	16/09/93	Nawa.
32.	Makereta Bari	22/10/91	
33	KETIELI TOWAI	22/01/73	RTowai
34	KINISIMERE BOWAI	06/11/2004	KBowai
35	ESIRA NACEMALUA#1	28/02/1959	Nacemalua

36.	JOSEVA TAWASENIYABAKI. V	31/12/1971	[signature]
37	TANIELA TAUKARE	27/8/1954	[signature]
38	Peniasi Nasici	03/9/90	[signature]
39	MESULAME RATULEVU	22.01.68	[signature]
40	SOLOMONE - MUARUA	25/08/84	[signature]
41	Rupate Bauleti	08/07/92.	[signature]
42	Manasa Tiko	24/8/74	[signature]
43	Karalaini Navuni	11/07/93	[signature]
44.	Luse Leba	20/03/92	[signature]
45	Salome Taukanebe	5/09/67	[signature]
46	Siowana Kerona	17/8/65	[signature]
47	Tulia Liku	7/01/88	[signature]
48	Watisoni Nasau	9/07/09	[signature]
49	Aporosa Vurisa	16/06/87	[signature]
50	Sainivalati · Tuvotua	26/10/209	[signature]
51	Torika Momo	03/02/06	[signature]
52	Tarusila Naibu	22/09/06	[signature]

DALOMO VILLAGE

SUBMISSION FOR CONSTITUTIONAL REFORM

From: [redacted] DALOMO

To: The Constitutional Review Commission

We, the people, 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.
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8/06/2026

Received

CRC Team 2

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- **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.

VINAKA.

SIGNITURES TO SUPPORT OUR SUBMISSION

NO	NAME	DATE OF BIRTH	SIGN
1	Marika Soqa	27-10-61	
2	FILIVE MIRAMIRA	21-8-66	
3	Vani Rafu	1-7-74	
4	ANARE Rasija	20-8:80	
5	ATeca Lewaqalu	18-2-84	
6	TAIONE MOMO	22.7.62	
7	APENisa YaBai	20-4-1970	
8	Marika Soqa	18-2-1940	
9	Lavinia Riu	28-10-1964	
10	Satelci · Saukitoga	17 2 1984	
11	Nacameli Wara	6 · 5 1980	
12	Lavinia Tigi	29 · 9 · 1982	
13	Inia Ratoa	18 · 4 - 1980	
14	Mereoni Qali	5 3 1981	
15	Poasa Nduvea	29 7 1977	
16	Luciana Adi	3-2-1952	
17	Maika Nakuta	20-3-2000	

18	Atosita Rokomadu	3 - 4 - 1959	Rokomadu
19	Moreami Naitala	25 11 1964	Naitala
20	Semisi Vunibola	12 - 1 - 1955	Vunibola
21	Nemani Valeciana	31 8 1987	Valeciana
22	Luke Bolerova	22 - 8 - 1984	
24	Elina Naisenimoko	18 1 - 1978	Naisenimoko
25	Virisila Tikoisuva	28 : 7 - 1985	Tikoisuva
26	Apenisa Sobui	29 - 5 - 1985	Sobui

MALAKATI VILLAGE
NACULA DISTRICT
BA PROVINCE

8/06/2026

> Acknowledge Receipt
CRC Team (2)

... NI YAVU NI VAKAVULEWA NI MATANITU:

1. ME SA BOKOCI NA YAVU NI VAKAVULEWA NI 2013, KAME KAKUA NI KAU CAKE TALE E DUA NA TIKINA.

2. NA VAKASUKAI LESU TALE NI LEWA NI QOLIQOLI VUA NA KENAI TAUKEI.

3. NA VAKASUKAI NI LEWA NI QELE VUA NA KENAI TAUKEI, NAI DELANI QELE KI NA I YALAYALA NI WAITUI ERA, KA ME KAKUA NI ONO NA FITI.

4. ME SA BOKOCI VAKADUA NA NODRA DODONU NA GONE, ME KA SUSU ENAI VAKAMUMU KA VINAKATA NA KALOU ME VAKA NIA KUITA, NI NA BULA KINA KO VITI.

5. ME SA BOKOCI VAKABULA NIA NODRA DODONU NIA MAKAMIA, ENIA BULA KINA KO VITI.

6. CROP COMPANSATION ME SA BILI GA VEI AGRICULTURE KA ME SEGA KINA NA PODONU NEI TLTB.
ME SA WILI TAUCOKO NIA KAU E BULA E DELANI QELE, KOYA ERA YAGA.

7. ME SA LOTU VAKARISITO GA NA VANUA KO VITI, KA ME KAKUA KINA NA KALOU TANI, NI NA BULA KINA KO VITI.

8. ME KAKUA NI DUA TALE NIA KAIDIA ME DABECA NAI DABEDABE NI VEILUTAKI E NA TABANA VAKAMATANITU.
ME TEKIVU MAI NA PERESITEDI, P.M, MINISITA.

	YACA	TIKI NI SIGA NI SUCU	SAINI
1	RATU SERUVI WALU	05/05/1978	[illegible]
2	NIKO RATUDELE	04/01/1973	[illegible]
3	Marica Qaugau	09/09/1980	Qaugau
4	Lasaro Boleinaivalu.	27/12/1985	[illegible]
5	KASEROMA MORAMORAMA	6/12/1965	[illegible]
6	RENIVANI NENE	5/11/1955	Renivani
7	Josaferi Gusuwalu	18/8/1952.	[illegible]
8	VILIAME SEGETIA	16/07/1978	Segetia
9	VETAIA BARI	05/08/95	Bari
10	WATISONI TAUREI	13/02/94	[illegible]
11	PENIJAMINI VUNISA	16/08/89.	[illegible]
12	LUKE VIDIRI	17/09/81	[illegible]
13	LUISA SURUNAMASI	13/03/86	[illegible]
14	VILIAME RABALOTU	21/05/91	[illegible]
15	NOA ROAROACA	27/09/76	[illegible]
16	PAULINI NAISAUSAU	27/02/81	[illegible]
17	MASILINA NAGALE	16/04/97	Nagale
18	TAIONE BOGISA	03/05/82	[illegible]
19	Ratu Jone VAKALOLO	19/06/88	[illegible]
20	LASAROSI Nagev	15/03/04	[illegible]
21	Waisake Sadole	10/03/00.	Sadole
22	Mikaela Seru	30/08/90	[illegible]
23	EMA LEWAVETALI	17/06/92	[illegible]
24	AVISAKI BANIA	19/6/82	Bania
25	Unaisi Lewaio	22/06/93	Lewaio
26	Vetaia Bari	31/07/82	Bari
27	Meciusela Mele	23/02/66.	[illegible]
28	KELEVI RALULU	24/01/95	Ralulu
29	LUISA Naulolo	8/11/85	Naulolo
30	TAIONE BOGISA	4/06/79	Bogisa.
31	Eka Sucuvou	8/07/1987	Sucuvou.
32	Meri Nasere	21/01/2002.	Nasere
33	Ateca Bucobuco	29/09/1940	ATECA
34	Sikeli Lolorua	02/10/1973	Sikeli
35	Ana Lolorua	07/12/1974	Lolorua.
36	Sonita Vunisa	23/3./1950	[illegible]
37	Marica Bai	15/5/02	Bai
38	Ana Kuruicava	29/12/1998	Kuruicava.

	YACA	TIKI NI SIGA NI SUCU	SAINI
39	MECIUSELA NAULIVOU	06.06.1996	Naulivou
40	Miriama Moceiwai	17.05.2001	Mwaiwai
41	Numi Batilada	18.05.1991	Bati
42	Alcariva Navue	05/11/1984	Navue
43	Litia Cakemaiwasa	06/06/1985	Cakemaiwasa
44	Marica Nakeli	27/01/1990	Nakeli
45	KIMONE Mollo	12/6/66	Kimone
46	MALELILI BARI	4/10/65	[illegible]
47	AMELE DAME	8/09/1992	Dame
48	LAISIASA REVAIWAI	30/08/1987	Revaiwai
49	Sera BOGILEKA	23/06/1990	[illegible]
50	Varapame Nadriva	19/12/1995	Nadriva
51	Makoneta Senibua	18/1/1999	Senibua
52	Renivani Nene	13/9/95	Nene
53	SAMUELA NABOUTINI	10/12/57	Nabouti
54	VETHA BARI	22/12/55	Bari
55	VILIAME SEGETIA	10/4/1960	Segetia
56	VARANISESE NAVILU	27/07/1980	Navilu
57	Meri Mainarewa	29/06/1982	[illegible]
58	Joeli Bose	03/04/1960	Bose
59	Mereoni Cagonibua	20/12/1953	Menoni
60	ADINOMAI WATI	11/05/1985	[illegible]
61	Siteri Likuvani	08/03/87	[illegible]
62	SAINIYIKI Vh	10/05/78	[illegible]
63	Miliakere Tauwa	14/10/77	Tauwa
64	Wavisai Nasau	6/9/72	Nasau
65	Sera Kurulo	22/7/93	Kurulo
66	MEREWAIRITA NUMIA	16/09/80	Numia
67	Varanisese Sekono	12/7/70	[illegible]
68	Camari Turua	25/08/94	[illegible]

TURAGA NI KORO
SIGN Segetia
DATE 08/06/26
MALAKATI YASAWA

CONSTITUTION SUBMISSION.

To:- The Constitution Review Committee, Constitution Office.

From:-

Village:- Namatayalevu in Yaqeta,

District:- Nacula,

Province :- Ba.

1. Ammendment of the Electoral Act.

Ammendment of the Electoral Act to allow all prospective Fijians residing abroad to contest the upcoming Elections as the 18 months Residency Eligibility does not allow them an opportunity. Secondly, the current open-list proportional representation system should be reviewed to determine whether it provides fair representation, accountability to voters, and effective constituency links between MPs and communities.

2.Review of Mining Act

Review of Fiji's Mining Act to primarily update its colonial-era framework, better align with modern environmental standards, and ensure landowners receive fairer financial benefits from the extraction of resources on their land.

3. Declaring Fiji a Drug Free Nation

Ensuring that Fiji is a Drug Free Nation. Fiji must implement a multifaceted strategy that addresses both the illicit supply chain and the socioeconomic root causes of drug use. By executing targeted law enforcement operations, expanding public health rehabilitation programs, and empowering communities, Fiji can actively reduce drug dependency and trafficking. Increasing jail time for offenders is an ideal detergent.

4. Review of Fiji's Judicial System

Fiji' Judicial System has recently come under the spotlight. Concerns about the judicial system in Fiji mainly relate to public confidence, judicial independence, and access to justice. Many people believe political influence, especially following past coups and constitutional changes, has affected trust in the courts. Other concerns include delays in court cases, lack of transparency, perceptions of unequal treatment under the law, and difficulties for rural communities in accessing legal services. We need a Judicial System that is transparent and

fair to all no matter our status. A Judicial Commission Review should assess whether the judiciary is truly independent from political influence and whether the courts are accessible, impartial, and trusted by the people. Concerns about judicial independence and rule of law have been raised by legal scholars and human rights organizations.

5. Review of 2013 Constitution

Many critics argue that the 2013 Constitution concentrates too much authority in the offices of the Prime Minister and Attorney-General. The review should examine checks and balances between the Executive, Parliament, Judiciary, and independent institutions. The Constitution should be reviewed to strengthen protections for freedom of speech, assembly, media freedom, religious liberty, and political participation, while ensuring compliance with international human rights standards. Many citizens and commentators believe the 2013 Constitution lacked broad public consultation during its drafting. Any review process should involve nationwide consultations, civil society, faith groups, youth, traditional leaders, and ordinary citizens. The review should maintain protection of iTaukei land ownership and cultural identity while ensuring equality and inclusion for all ethnic groups in Fiji.

Vinaka .

TURAGA NI KORO
NAMATAYALEVU, YAQETA, YASAWA

RATU ... YAQETA
JIOSEVA VUETI

Received
8/06/2026
Team 2 CRC

NABUKERU VILLAGE.

SUBMISSION FOR CONSTITUTIONAL REFORM

From: Nabukeru Village

To: The Constitutional Review Commission

We, the people, 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.

8/06/2026

Received

CRC Team 2.

- **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 (*Olesi ni Koro*)

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. Guaranteeing Shipping Services for Maritime Islands

We ask for reliable boat transportation to be written into the Constitution as a basic human right for all remote island communities.

What We Want Included:

- **A Fundamental Right:** The State must recognize that reliable transportation is a basic right that is vital for the survival, health, and business of maritime and remote island communities.
- **Two Guaranteed Trips per Month:** The Government must be legally forced to fund and heavily subsidize a minimum of **two guaranteed franchise shipping trips every month** to every designated outer, remote, and maritime island group in Fiji.
- **Strict Accountability:** This service can only be stopped during certified bad weather or national emergencies. Any long-term failure by the government to provide these trips will be a direct breach of its constitutional duty to the people.

Why This Matters:

For maritime provinces (like Lau, Lomaiviti, Kadavu, and the Yasawa Group), shipping lines are literally our lifelines. Unreliable boats destroy local economies, stop farmers from selling crops, and put lives at risk during medical emergencies. Putting a minimum number of trips (2 per month) directly into the Constitution forces the government to prioritize the maritime budget and treats island citizens with the same dignity as those living on the main island.

10. 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.

SIGNITURES TO SUPPORT OUR SUBMISSION

NO	NAME	DATE OF BIRTH	SIGN
1	TIMOCI SAMISONI	5/10/1957	
2	MANUELI TITOKO	2/4/1963	
3	SALARAIA RAIKO	26/10/55	
4	ESETA NACUU	26/09/66	
5	Peniasi Rasuwaki	16/7/1987	
6	Elenora. Tuca	03/06/1986	
7	Siona Sadrugu	14/08/1969	
8	Liesari Ravakadula	24/09/1957	Ravakadula.
9	Nerewalesi Likusoni	23/06/1966	
10	Sakaraia Gaunavinaka	16/12/2007	
11	Kirisimene Tauvulo	19/06/1995	
12	Liesari Takayawa Raiva	02/08/2004	Takayawa.
13	Sovaia. Nocelmacuata	02/02/2003	
14	Jiokapeci. Samisoni	08/12/1964	
15	PENINA MANAMANA.	10/08/1987	Peninamanamana.
16	SAMISONI. VU.	13/11/1986.	

17	EPARAMA RATU	16:04:1992	[signature]
18	Torika Lewaca Bruce	15:12:1998	Bruce
19	Jovesa Bruce	06:04:2005	Bruce
20	Donu Bruce	26:05:1975	Bruce
21	Sione Sadrugu	24:06:1998	Bruce.
22	LITEA TAWAI	13-7-1952	Tawai
23	AISEA NAVIU	7/12/1958	[signature]
24	MEREAMA KATOA.	12/2/1962	MKatoa.
25.	Salaseini valcamino	14/05/1979	[signature]
26.	Waisile Siganimate	17/05/2000	WSiganimate.
27	SWISIELI SOKIDRAU	05/07/1968	[signature]

SUBMISSION FOR CONSTITUTIONAL REFORM

From: Tamusua Village, Yasawa.

To: The Constitutional Review Commission

We, the people, 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.

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Team 2 CRC
8/06/2026

- **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 (*Olesi ni Koro*)

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. Guaranteeing Shipping Services for Maritime Islands

We ask for reliable boat transportation to be written into the Constitution as a basic human right for all remote island communities.

What We Want Included:

- **A Fundamental Right:** The State must recognize that reliable transportation is a basic right that is vital for the survival, health, and business of maritime and remote island communities.
- **Two Guaranteed Trips per Month:** The Government must be legally forced to fund and heavily subsidize a minimum of **two guaranteed franchise shipping trips every month** to every designated outer, remote, and maritime island group in Fiji.
- **Strict Accountability:** This service can only be stopped during certified bad weather or national emergencies. Any long-term failure by the government to provide these trips will be a direct breach of its constitutional duty to the people.

Why This Matters:

For maritime provinces (like Lau, Lomaiviti, Kadavu, and the Yasawa Group), shipping lines are literally our lifelines. Unreliable boats destroy local economies, stop farmers from selling crops, and put lives at risk during medical emergencies. Putting a minimum number of trips (2 per month) directly into the Constitution forces the government to prioritize the maritime budget and treats island citizens with the same dignity as those living on the main island.

10. 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.

YACHA	DOB	Saini.
(1) Epeli Momo	1/6/84	Emomo
(2) Sitela Vakalolo		
(3) Kalevati Toe	8/2/67	Toe
(4) Remivani Saluvou	02/02/66	RSaluvou
(5) Kalevati Toe Jnr	19/10/2003.	Toe
(6) Jovesa Sadrata	29-6-66.	Sadrata -
(7) Makirina Buliyaseva	12-3-1974	MBuliyaseva.
(8) Waisile Liolevu		
(9) Vaseva Turua		
(10) Iveri Ratu	6/7/84	
(11) Joana Rabisilica	21/03/86	
(12) Simione Vunabaka	10 11 64	Vunabaka.
(13) Venaia Soga	30-05-03	Soga.
(14) Rupeni Momo	18-03-94	
(15) Aralai Tokalaulala	25/09/1997	Tokalaulala.
(16) Antonio Naroqo	17:06:1992	
(17) Masilina Naqiri	21:05:1990	Naqiri
(18) Siona Rakulevu	29:05:61	
(19) Tairusita Kalou	15:06:59	Kalou.
(20) Salanieta Naova	18-1-66	SVaova.
(21) Luke koroitaiti	11-4-67	Koroitaiti
(22) Miriama Kurucake	12.2.74	MKuru
(23) Ana Vudolo	13/6/62	Vudolo
(24) Sakiasi Mocepawa	30:04:64.	
(25) Adi Iikuivesi Salusalu	24:07:07	Salusalu.
(26) Salote Mala	5-10-62	SMala.
(27) Lusiana Cokavata	2-4-67	LCokovata
(28) Vilisi Ba	25-10-82	VBa
(29) Eparama Nakarawa	3-10-65	V.Nakarawa
(30) Vilive Saga		
(31) Maragi Mila Ateca	24-01-82	Maragi
(32) Vimoto Mocelcese	6.04.82	Mocelcese
(33) Luke Limanatini	22/07/1973	
(34) Venina Ratu	22/06/1980	
(35) Mereliconi Sivo	08/01/1997	
(36) Paula Seru	10/12/1998	Seru
(37) Mere Tirau	21/07/1986	
(38) Malelili Bati		

	Yaca	DoB	Saini.
40.	Vilimaina Tuidraki	02/06/70	Tuidraki
40.	Aseneca Sigabalavu	23/01/90	Sigabalavu
41.	Asaeli Sivo		
42.	Isoa Waqavoai	23/8/94	Waqavoai
43.	Manami Kurulo	18/3/94	Kurulo.
44.	Ropati Rasuaki		
45.	Epeli Dakunivosa		
46.	Anise Dakunivosa		
47.	Setariki Nasogasoga	01/11/03	

SUBMISSION FOR CONSTITUTIONAL REFORM

From: ~~Yasawairara Village, Yasawa~~. TECI VILLAGE.

To: The Constitutional Review Commission

We, the people, 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.

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- **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.
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VINAKA.

TEC villages

SIGNITURES TO SUPPORT OUR SUBMISSION

NO	NAME	DATE OF BIRTH	SIGN
1	SIRELI RATH (Turaga ni Koro)	12/3/1966	

VUAKI VILLAGE

P.O BOX 1680
LAUTOKA

Turaga ni Yavusa : Tomasi Kurulo
Ph Contact: 2187464

Turaga ni Koro: Etuwate Saukuru
Ph Contact: 8761227

8 ni Jiune 2026

VAKATUTU

1. Me na vakasukai lesu mai vei keda na i taukei ni qele na lewa ni keda qele.

2. Me na vakasukai lesu mai vei keda na i taukei ni qele na lewa me baleta na noda i Qoliqoli.

3. Kevaka e kunei na i yau bula me vaka na koula ena keda qele, me na wasei vakaveimama na ka e rawati – veimama ki na Matanitu se kabani e mai cakacakataka ka veimama vei keda na i taukei ni qele.

4. Na veivakanakuitataki ni veivakavulici me na vakalesui tale ki koronivuli vei ira na qasenivuli ka vaka tale ga e vale vei ira na i tubutubu tama.

5. Na veitarogi vanua ka a vakayacori mai Nawaka, Nadi e da a wasei vakaitokatoka. Na kena ka a vakayacori mai Kese, Naviti, Yasawa eda sa wasei kina vakamataqali. E neitou vakatutu me da sa na wasei ga vakaitokatoka me rawa ni matata tiko vei keda na keda i kanakana.

6. O ira na vulagi saravanua ka ra taukena se lako mai ena yota (Yacht) ka ra dau mai kele tu ena noda veibaravi, vakabibi ena Yatu Yasawa me ra na sauma vei ira na i taukei ni qoliqoli na nodra mai kele tu.

7. Me na vakatulewa ga na Bose Levu Vakaturaga (Great Council of Chiefs) ena noda vanua ka me kakua ni ra vakatulewa o ira na vulagi.

8. Me na dikevi lesu tale na i tutu vakavanua ena noda veikorokoro se ena noda veivanua.

9. O ira na i tabagone ka ra wavoki tu se ra sa moce tu ena veitaoni me na vakarautaki e dua na vanua se yanuyanu me ra na laki vuli teitei se cakacaka kina. Oti e vica na yabaki me ra na vakalesui yani ki na nodra veikorokoro se ra vakacurumi ena vanua ni cakacaka ka donumaki ira.

Na vakatutu ka koto oqori e cake sa neimami vakatutu tiko na lewe ni Koro o Vuaki ena Yatu Yasawa, ka sa toqai koto oqori e ra na neimami veivakadonui me baleta na neimami vakatutu e ciwa (9) oqo.

8/06/2026

Received
Team 2 CRC

VUAKI KORO 27/8/26

KORO KO		VUAKI
Emosi Ravato	–	Ravato
Veremaisi Toga	–	Toga
Ana Nake	–	A.N.
ETONIA : TAVA	–	Tava
LAITE NASAU	–	I Nasau
Vueti Ratu	–	Ratu
RAFAELE Cokol	–	[illegible]
BAGILISA SEREANA	–	Sereana
SIMELI KURULAKE	–	[illegible]
SETEVANO BOGILEKA	–	Bogileka
GABIRIELI N VAKALAGILAGI	–	[illegible]
MARIA QORETI	–	M Qoreti
Ilisapeci Sesenabaravi	–	Ilisapeci
Farasiko Peceli	–	Peceli
Dorothy Tuibua	–	Tuibua
Seini Nais	–	Seini
Viliame Naerecoko	–	W
Tevita Rasolo	–	Rasolo
Daniele Kinikini	–	Daniele
TEVITA Bonaveikau	–	Bonaveikau
JOSEVA LUBI	–	J. Lubi
SEREMAIA TUKISOSO	–	Tukisoso
TOMASI KURULO	–	Kurulo
SEMISI PAULO	–	Paulo
ASINATE NAISUKA	–	Naisuka
MAKERETA TABE Tavodi	–	Tavodi
TOMASI KURULO	–	Kurulo
Sela : N	–	Kekau
EMOSI RAVATO Noli		Ravato
SEKOVE ECAWA		Ecawa
SEKOVE [illegible]		[illegible]
Mereani Nai		Nai
Iveri Ratu		Ratu
Maretino Tuibua		Tuibua

KORO KO VUAKI
~~AI~~ TOKATOKA KO NAITABALE

Aloisio Vodo	ARVodo.
Alevina Momo	AMomoyakeva
Avoloma Vakawale	AVawale.
Unaisi Korovusere	UKorovusere.
Merewalesi	Merikali
Maretino	[illegible]
Esita	Ekelle.
IOGEFO. RABAKEWA.	J. [illegible]
ASILIKA NAINE	Naine
[illegible]	[illegible]
Iosefo. Rabakewa	[illegible]
Virisila Tubu	[illegible]
Basiho Ratukela	[illegible]
Melanie Moala.	MMoala

TURAGA NI KORO VUAKI
8/6/2020

Vakatutu ni Tokatoka ni Davekadra.

1. Keitou sa kerea me suka tale mai nai qoliqoli.

2. Qele me suka mai ena vei Tokatoka

3. Vei moku me caka tale e vale vei ira na gone me kua e koronivuli.

4. Nodra vakararawataki na marama me tomani tiko ga na kena lawa.

5. Vakarusai na wai gaga ni vei vaka matenitaki

6. Kua na yaqona ni vavalagi ena loma ni koro.

7. Na kena dau biu eso na leqa ni vuvale ena social media me sa kerei me da walia ga e vale.

Name	Sign.
Setefano Rauga	Rauga.
Viliame Navunisinu	Navunisinu
Vilikesa Nacaucauceva [2]	NacauCauceva.
Tobia Tuilekaleka	T. Tuilekaleka
Mosese Nakacia	Rauga
Laite Naleko	Naleko
Reveka Vavua	Ruiloua.
Karalaini Nacaucauceva	Nacaucau
Camari Nasau	Nasau
Asilika Nacaucauceva	NacauCauceva.
Filomena Navunisinu	Navunisinu.
Karalaini Tuilekaleka	Nilise
Nanise Nailevu.	Nanise Nailevu

TURAGA NI KORO INDIA 8/6/2023

YASAWA-I-RARA VILLAGE

SUBMISSION FOR CONSTITUTIONAL REFORM

From: Yasawairara Village, Yasawa.

To: The Constitutional Review Commission

We, the people, 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*).
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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.

8/06/2026
Received
CRC Team 2

- **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 (*Olesi ni Koro*)

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. Guaranteeing Shipping Services for Maritime Islands

We ask for reliable boat transportation to be written into the Constitution as a basic human right for all remote island communities.

What We Want Included:

- **A Fundamental Right:** The State must recognize that reliable transportation is a basic right that is vital for the survival, health, and business of maritime and remote island communities.
- **Two Guaranteed Trips per Month:** The Government must be legally forced to fund and heavily subsidize a minimum of **two guaranteed franchise shipping trips every month** to every designated outer, remote, and maritime island group in Fiji.

YASAWA-I-RARA VILLAGE

SIGNITURES TO SUPPORT OUR SUBMISSION

NO	NAME	DATE OF BIRTH	SIGN
1	MAIKELI DAGATU	26/9/~~19~~93	MDagatu. (TURAGA NI KOLO)

Soso Village Hall

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Soso Village, Yasawa DATE: 9/6/26 TIME: 11am

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
1	RATU KITIONE VUKUNA	83	9766178	SOSO	NAVITI	MALE	FIJIAN	[signature]
2	ISIKELI MULASE	75	9126733	SOSO	✓	✓	✓	[signature]
3	Meciusela Vuli	59	7266442	MARAU	NAVITI	✓	✓	[signature]
4	Sakiusa Matau	61	9842693	Soso	Naviti	/	/	[signature]
5	SEKOVENASI	56	9085017	SomoSomo	NAVITI	Male		[signature]
6.	Meli Tauvoli	46	9889986	Nasogo	Naviti	Male		SNAKU
7	ONESIMO Yabaki	55	9680914	SOSO	NAVITI	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
8	Ratu Meli Tatoka	59	9310237	SOSO, NAVITI, YASAWA	T/K/Naviti	TURAGA	FIJIAN	[signature]
9	ENONI ABA	52	2311394	SOSO, NAVITI, YASAWA	NAVITI	✓	✓	[signature]
10	TUWAWA RATU	43	2981855	MAROU NAVITI YASAWA	NAVITI	TURAGA	✓	Ratu
11	Rusiate Buli	48	9376869	KESE, NAVITI	NAVITI	TURAGA	✓	[signature]
	Jere Reko	62	2549588	Guru	Naviti	✓	✓	R.
	ASERI. Namua	63	8635724	Guru Naviti	Naviti	TURAGA	✓	Namua
	Tumeli Vaka	63	9849611	SOSO. NAVITI	NAVITI	TURAGA	✓	[signature]

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

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	PECELI LEWARAVU	33	9343283	SOSO, NAVITI, YASAWA	NAVITI	TURAGA	IT	[signature]
	LAKENIA NAGU	48	2820145	SOSO NAVITI	NAVITI			[signature]
	TIMOCI TUKUTUKU	65	8039659	SOSO, NAVITI	NAVITI	TURAGA		[signature]
	VILIAME. B. NAURU	70	8453428	SOSO NAVITI	NAVITI	TURAGA		[signature]
	RATU MEUNI. KUCUVE	60	8701376	SOSO NAVITI	NAVITI	TURAGA		[signature]
	ERONI SALIKIKORO	71	8654048	SOSO NAVITI	NAVITI	TURAGA		[signature]
	Malelili. Bulete	75	2047201	Soso Naviti	Naviti	TURAGA		[signature]

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

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	MOSESE NAULIVOLA	43	8722291	SOSO NAVITI YASAWA	NAVITI	TURAGA	FIJIAN	
	Solomoni Nasau	39	2123570	Soso, Naviti Yasawa	Naviti	Turaga	Fijian	
	Samuela Bokini	62	9880053	Soso Naviti Yasawa	Naviti	Turaga	Fijian	
	Rusiate Macqa	63	8094330	Muaira Koro	Naviti	Turaga	Fijian	
	Sainalati Tavakaca	55	2758261	Muaira, Naviti	Naviti	Turaga	Fijian	
	Melaia Ali	60	2906186	✓ ✓	✓	Marama	✓	
	Jone R	67	9888665	Soso, Naviti	✓	Turaga	✓	

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	Noa Bauukei	69	.	SOSO	NAVITI	TURAGA	FIJIAN	[signature]
	EMOSI ROKOVU	66	9443049	SOSO	NAVITI	TURAGA	FIJIAN	[signature]
	Ouisimo Nayato	61	2397791	SOSO	NAVITI	TURAGA	FIJIAN	[signature]
	ERONI SADRUGU	45	2398436	SOSO	NAVITI	TURAGA	FIJIAN	[signature]
	MELI-TAUVOLI	43	8455444	MAVOU	✓	TURAGA	FIJIAN	[signature]
	JONE KOLI	48	9661065	SOSO	NAVITI	TURAGA	FIJIAN	[signature]
	ENESI RATUROGO	35	9360180	SOSO	NAVITI	TURAGA	FIJIAN	[signature]

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	Ananiasa Ranga	48		Soso	Naviti	Turaga	Fijian	
	Miriama Mulase	67	9126733	Soso	Naviti	Marama	Fijian	
	Asenaca Ratudra	69	9566045	Soso	Navifi	Marama	Fijian	
	Samisoni Baibai	42	2018426	Soso	Naviti	Turaga	Fijion	
	Lowaia Naibiri	73	9292504	Soso	Naviti	Marama	Fijian	
	Silovate Nai	33	9345575	Soso	Naviti	Marama	I-Taukei	
	Vaiti Naum	34	2151614	Soso	Naviti	Marama	I Taukei	
	Manasa	44	2733686	Soso	Naviti	Turaga	I Taukei	

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	Tarainini Salmoo	36	8323355	Soso	Naviti	Marama	Fijian	[signature]
	Loata Leisuru	53	8750103	Soso	Naviti	Marama	Fijian	[signature]

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

Transcript

Soso Village
Date: 9-06-2026

Mr. Moce: The respected of the Vanua Soso vua na Tui Soso. The respected elders of the vanua Waya. We sincerely thank you for opening your doors and welcoming us so that we may be here today to hear your submissions and your views on the 2013 Constitution. We also thank you that we have receive a few written submissions this afternoon. Before we proceed, I would like to inform every one of the procedures for this morning's session. If you wish to make a submission, please raise your hand, state your name, and indicate where you are from before sharing your views. There is a recording machine here that will capture everything that is said during this session to ensure that all submissions are accurately documented. That is all I wish to say regarding the housekeeping arrangements for this morning. Thank you.

Dr. Fatiaki: Turaga na Tui Naviti in the Vanua of Soso. On behalf of the Constitutional Review Commission, I would like to extend our sincere thanks for your acceptance of us in your village this morning. I would also like to welcome you all to this consultation of the Constitutional Review Commission. My name is John Charles Fatiaki. I'm a doctor in Suva, and I come from the village of Motusa in Rotuma. On my left is Merewalesi Nailatikau. She's from Yale in Kadavu and a media specialist. And on my right is Mr. Conway Beg. He's from Suva a prominent architect. We have been asked by His Excellency the President to review the 2013 constitution.

We are aware that the 2013 Constitution did not follow the normal processes by which a constitution is made. This is why we are here today. Because it was not taken to the people to seek their consultation, it did not go through the parliamentary process. The Supreme Court has given an opinion as to how we can change the 2013 constitution legally, and we are part of that process.

His Excellency the President, on appointing us, gave us some terms of reference. It gives us an idea about what things His Excellency would like us to include into the Constitution, the new Constitution that we are presently working on. And that is why it is so important for us to hear from all the people of Fiji what it is you want to add, what you want to keep, what you want to

change, or what you want to remove of the 2013 Constitution. I would like to thank His Excellency the President of the United Nations, We had submissions from different political parties, different ministries of government, NGOs, and private citizens.

We started our consultations throughout the month of April. There are six commissioners in total. And our first submission came from the Bose Levu Vakaturaga. We also received many submissions from government ministries, from other bodies, church groups, and individuals throughout all of April. After the first month in April, we split ourselves into two groups. Our Chairman, Mr. Sevuloni Valenitabua, took one group, went to Lau and Lomaviti. My second group here in front of you, we did Beqa, Ovalau, Kadavu. We met in Vanualevu.

My group looked after Macuata and Bua, six villages in Macuata and four in Bua. My Chairman and his group did Cakaudrove, went up to Rabi, went across to Taveuni, Qamea. We then met up in Suva a week before. We've gone through Navua, Namosi. Our group did Bukuya in Ba and Keasi in Navosa. We have worked our way through the towns of Savusavu, sorry, of Sigatoka, Navua, up into Nadi. And then we are now in Yasawa. Yesterday we were in Nacula village, and today we are in the beautiful island of Naviti in Soso village.

I am a politician, but I am also a farmer, and I have a lot of work to do. at the beginning of July. Throughout the month of July and August, we will put together a report which at the end of August, on the 31st of August, we will present to His Excellency the President.

Over the next two weeks, we will travel to Lautoka, Ba Ra, Naitasiri, Rewa and we will end up in Suva. The first of July my team we will go up to Rotuma from the 1st to 3rd. We will then gather again in Suva, all six commissioners. And then we will put together everything that we have heard. I should point out that everything at every consultation we go to is videoed. It's recorded audio. And it's also transcribed by Hansard reporters on the paper. We want to be completely clear that everything that's said in these consultations is recorded so that when we write the report, it will reflect what you, the people of Fiji, want.

Before we begin our consultation proper, I want to point out, everything that we say in all our consultations is recorded on

video, it's recorded on audio, and we have hands-on reporters to transcribe it in writing. That is done so that when we meet in Suva, there's no doubt about what the people of Fiji have told us. They want to be into a constitution.

That's an important thing and I can't emphasize more importantly. You see, a constitution says, we, the people of Fiji, give to ourselves this constitution to rule over us and to live under. It is the most important law of this country. Every other law, the TLTB, the mineral bills, the CU, KUMA, and the other ancillary legislations come under the constitution. They have to follow what we write in the constitution. It is extremely important that you, the people of Fiji, make very clear to us, we are not civil servants.

All six of us do not work for government. I assure you that the government has not told us what to write into the constitution. I can tell you I would not be here if I thought that was going to be the case. And so what we prepare is going to be a reflection of what you tell us you want in the constitution. When we compile that report and we give it to His Excellency the President on the 31st of August, our responsibilities end. We don't have any more control over what happens beyond that point. I thank you for inviting me to this meeting.

We have been given guidelines from the Supreme Court and His Excellency the President under his terms of reference as to the direction we should write this report. They're the only ones who have given us some general guidance, not the government. But as far as the nature of an inquiry like this is concerned, we don't have any restrictions on what you can talk about, what you can raise, what you can submit, what you can ask. We will do our best to answer, explain, and listen, and have a talanoa about anything you want to bring up from the floor. We have no restrictions. You can ask anything and everything. We know that you have prepared a submission. And after this, I will ask you to formally bring it here so that we can formally accept it and table it as received. Thank you for inviting me to this meeting. Thank you for your hospitality. I now open the floor for submissions. Thank you for your hospitality.

Rusiate Buli: We will just read out our submission and then question will be asked later. We will start from Soso and then we will continue down.

Dr. Fatiaki: That is completely acceptable. You do it the way that you want to do it. We will follow. I'm ensure our Supreme Lord truly reflects our voice, protects our future, and secures our identity.

Rusiate Buli: From Kese village to the Constitution Review Commission.We request the following amendments, including in the Constitution. Number one, protecting our traditional fishing ground, the qoliqoqli. We ask for full, permanent ownership of our traditional fishing grounds and marine resources to be externally written into the Constitution. What we want to include? 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, to protect them. This ownership cannot be taken away. Secondly, no change without consent. No law or government decision to change the boundaries or take prior our fishing rights unless a traditional owner gives their free, prior, informed consent. This must be done properly through our traditional structure. Number three, fair share of money. At least 50% of all government monies, royalties, or license fees must be made from commercial setups, deep sea mining, or tourism in any qoliqoqli go directly back to the traditional owners. This money will be used for community development and protecting nature.

Why this matter? While the current 2013 Constitution talks about land and resources, it does not give strong and clear protection to qoliqoli. As our blue economy grows, we must ensure that commercial development does not push us aside, but instead directly benefits the grassroots indigenous communities.

Fourthly, extending parliament to fix constitution first. We ask for temporary extension for 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 while, 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, nonpartisan, national constitutional review commission. Listen to every citizen, the CRC must travel to all 14 provinces or to my neighboring center to educate the public and collect submissions. So every citizen has a voice. No election until it is done. Parliament must not be dissolved, and no election

should be called until the CRC submits its final report and people approve the changes to the referendum of parliamentary agreement.

Why this matter? Rushing to election, such as constitutions that the people desperately want to reform, just keeps a cycle of frustration going, taking a short, stable window of time. Ensure our supreme law is built from the ground up to the people, therefore, before political fight for votes.

Securing our customary land forever. Number two, we ask for unbreakable constitutional protection for itaukei land and way to look into the land and was unfairly taken in the past. What we included, never to be sold. Only iTaukei land must stay permanently in the hands of the traditional landowning units, Mataqali, Yavusa, Tokatoka. It can never be permanently sold, given away, or transferred to the state or private buyers. Stop unfair conversion. Any past or future changing of iTaukei land into Crown land or freehold land is now land boy.

If land is ever taken for public infrastructure, like roads or hospital, it must immediately return to the traditional owners once it is no longer used for the public service. Land restitution tribunal. Permanent must set up a customary land restitution tribunal to investigate historical injustice, where our land was taken through unfair leases or old colonial decrees.

This tribunal must provide fair compensation or return the land. Why this matter? Even though the 2013 constitution stop permanent land sales, our people must worry, 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. Bringing back the General Council of Chiefs. We ask for the General Council of Chiefs to be formally recognized in the constitution was essential to check the balance in government. Traditional guardian. The constitution must recognize the BLV as a supreme traditional protector of Itaukei people, culture, custom, and language. Official advisory role.

The Boselevu Vakaturaga must serve as a formal embassy body to parliament and the president of everything touching Itaukei land, gold and gold heritage and welfare. Power to protect. No law passed by parliament that changes or weakens the Italki

land trust act. The fisheries act or the Itaukei affairs act can become law without two deaths, majority approval by the Bose Levu Vakaturaga first. Why this matter? Putting the Bose Levu Vakaturaga back into the constitution serves indigenous rights from changing political moods in parliament and ensure our traditional leader have a direct say in how our essential assets are handled. 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 include rights to profit. Landowning units must have a constitutional right to a fair and transparent share of profits and royalties from resources taken from their land on gold and gold, including mining, logging, commercial water bottle, or green energy.

Wealth and development fund. Parliament must set up a Itaukei wealth development fund, pay for a mandatory 80% livery on large resource accession and tourism taxes. Direct help for the people. This fund must manage indirectly and use safely to pay for community planning, business grants for youth, shipping links for maritime miners, and moving villages threatened by climate change. Why this matter? True independence means economic independence. For too long, landowners got tiny rental payments while big companies made millions from our soil and water. I wish to advise you all when this hotel investors invest in the hotels. They do it bey the owners of the hotels and not involving the landowners. We proposing that landowners must know this kind of buying. We submit that every investment done and buying 20% to go to the landowners. In Naviti we don't have enough land but we have huge amount of qoliqoli where all the hotels are being built. We submit that landowners and qoliqoli owners here in the Naviti requests that we be included in any dealing between the hotel's investors.

On the sixth, we ask for the formal recognition of Fiji Citizen Foundation while fully protecting the freedom of religion of every citizen. Recognize our spiritual foundation. The state must firmly recognize that the Itaukei faith is the spiritual foundation of our nation, embraced by the Itaukei people, and give Fiji a moral value. 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 force to practice a religion, and no one can be disciplined against because of their faith. Every religion, religious group, has a right to worship freely, run their own school, and manage their own affairs.

Why this matter? For the vast majority of Itauke, identity relies on three pillars, the law two, the one law, and the matter two. The current secular framework feels like it creates a spiritual void. We want to bring the law back to its rightful historic place in our laws without hurting the rights and freedoms of our non-Christian neighbors. Seventh submission on the discipline of children. Corporal punishment. We ask for an amendment that protects children from abuse while restoring the traditional parental rights to use reasonable loving discipline. Why one included? What we want included? Allow marital correction while every child must be fully protected for real abuse, neglect, and cruelty, nothing that constitutes to stop the parent, legal guardian, or otherwise school authority from using reasonable loving and moderate physical correction for discipline. This must align with the traditional Itaukei upbringing, 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 people, of families, and communities to discipline their children. Why this matter? Many grassroots and religious leaders feel that a 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 safe and middle ground. It still forbids children abuse, but gives parents back the legal right to use moderate discipline to build good character in our children. Number one, giving legal power to village bylaws. We ask for our traditional village bylaws, to be officially recognized and backed by the law of the land. Recognized village governance, that the leadership of indigenous village Koro, run by the village council, Bosevakoro, and led by the village adjutant, TuraganiKoro, must formally recognize as a foundation for the national part of our country's government. Making bylaws illegally binding.

Once village bylaws are written down by the village council, approved by the provincial council, Bose ni Yasana, and officially

published gazette, they must have full power inside the village customary land. Police support. State law enforcement, including the Fiji police force, must have the constitutional duty to help traditional village leaders enforce bylaws to keep peace, order, culture, and drug-free zone in rural community.

Why this matter? Right now, village bylaws lack real teeth, because they are placed below national laws. This village has been without a legal authority to enforce basic discipline, curfews, or community duties. Giving village bylaws constitutional recognition empowers our chief and village council to manage their own communities to stop social problems at the grassroots level before they get out of hand.

Guarantee shipping service for maritime islands. We ask for reliable boat transportation to retain legalization as a basic right for all remote island communities. What we want included is a fundamental right that state must recognize that reliable transportation in basic right is a vital for survival, health, business of maritime and remote island communities. To guarantee trips per month, the government must be legally enforced to fund and heavily subsidize a minimum of two guaranteed franchise shipping trips every month to every designed outer, remote, and maritime islands group in Fiji. Strict accountability. This service can only be stopped during certified bad weathers or national emergency. Any long-term failure by the government to provide these trips will be a direct breach of its constitutional duty to the people. Why this matter? For maritime province like Lau, Lomaiviti, Kadavu, and Yasawa group, shipping lines are literally our lifeline. Unreliable boats destroy local economies, stop farmers from selling crops, and put lives at risk during medical emergencies. Putting a minimum number of two trips per month directly to the constitution force the government to prioritize the maritime budget and choose island citizens with the same dignity as those living on the mainland.

Repealing or changing the 2013 land use degree. We asked to repeal or simply downgrade the land use degree 2010 to make sure our land cannot bypass the iTaukei Trust Board. What we want to include, protecting TLTB oversight, the land use degree 2010, which created by the land bank under Prime Minister's office must be repealed and downgraded so it can never bypass

the protection of TLTB 60% landowner approval of customary land currently in the land bank must be reviewed. In the future, iTaukei land can be leased under state-managed frameworks without a lease at least of 60% approval work for the adjacent members of the land unit, Mataqali Yavusa. Five years reviews and legal recourse.

Any lease under this framework must have a standard review every five years. Adjacent landowners must keep the average right, take the matter to court to challenge lease terms to end the lease early if rules are broken. Why this matter? The current land use decree allows the government to lease a Taukei land directly 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 over. Changing or throwing out this decree is a substitute of power and legal rights back to the adjacent landowners ensure our special assets are never looped away by the government. The constitution Review Commission hereby submit the Village of Kese submission to The Review commission.

My apologies I want to ask about to the Turaga ni Koro. Id like to ask if the submission from Kese that is enough for the whole Tikina Naviti or you prefer that we do individually.

Sir, they had already agreed that is all our submission for the Tikina Naviti.

Dr. Fatiaki: All right, I'd like to place on record a receipt of a former written submission from the village of Kese, which also represents the views of the island of Naviti. And it has been accompanied by a petition signed by many of the individuals, candidates for the position of the governor of Naviti. I can't tell you the number, but our folks will be recording it, our secretariat. I want to acknowledge this, that it has been received this morning.

Thank you, Captain, for the subsequent comments. I will try and speak very generally about some things that were raised in this submission. And then I will let my fellow commissioners address others. Let me say from the outset, I would say that 95% of everything that you have said this morning has been said to us and has been re-said to us and has been repeated over and over again everywhere in Fiji that we have been to ITaukei villages.

So I will touch on a few things, specifically the issue of the GCC. I mentioned that the president had given us a term of reference. The terms of reference basically tells us, the commissioners, when you review the commission, constitution, make sure you include into the constitution these things. One is to recognize the role of the GCC, the Muslim Vakturang in national affairs of the state under the constitution. So that request to put the GCC into the constitution, how we do it, we'll explain very generally in a minute, but that's already been told to us by His Excellency the President.

There are another two terms of reference that allude to the Ngole Ngole, to the land, to the mineral resources, to the seabed, to the riverbeds that have been alluded to by His Excellency the President. They are G and H, and they tell us to make sure that we protect, guarantee, and safeguard under the constitution the rights, interests, and concerns of indigenous Fijian and Rotuman people. They protect, guarantee, and secure under the constitution the land and fishing rights, that's qoliqoli and the land, resources of indigenous Fijian and Rotuman. That's already been given to us, customary fishing rights and equitable share of income from the exploitations of resources beneath and above the surface of the land, the seabed, the rivers. So these are already given to us before we started this work by His Excellency the President, and I noticed that a number of the things that were brought up today relate to that. I can assure you, even before you brought it up, that we would have followed the direction of His Excellency the President.

How we actually do it will be the time when we meet in July and August. We will have the assistance of two constitutional professors, drafters, expert drafters, to tell us how we write it into the constitution in a way that captures what you are telling us in your submission. For example, to ensure that nothing is allowed to be propagated or promulgated by law without the consent of the vanua used to be protected in the 1997 constitution by the composition of Parliament.

Most of you will remember that Parliament used to have two houses, House of Representatives, those were the political parties that were elected, and the House of the Senate. The Senate used to have 14 Boselevu Vakaturaga members. There were some from the leader of the opposition, some from the Prime Minister, and one from Rotuma.

For general information, I was the last senator for Rotuma in 2006, six months. But I can tell you that no law attaching ITaukei land, qoliqoli, could ever pass into any form of law because the Senate was there. The 14 members of the Boselevu Vakaturaga, the Council of Rotuma, 15 out of the 30-something were there to protect. And so if we reintroduce, because part of our mandate is to look at the composition of Parliament, right now you have one Parliament with one House of Representatives, 50 seats. If we reintroduce a system similar to that, we then put the Bose levu Vakaturaga back into the government at the point of the Senate. That is one way we can do it. We have received the request to entrench the ownership. Section 30 of this constitution says, for instance, that the minerals, all minerals in Fiji under six feet belong to the state. It's stated here.

Ms. Nailatikau: Section 30. Section 30, subsection one, reads all minerals in or under any land or water are owned by the state.

Dr. Fatiaki: What we hear, you ask us, is that passage disappears and we state that passage that all minerals will now be owned by the customary landowners. Those are things that we can do into this constitution as we write it. I will only touch briefly on one other thing, which is the issue of deferring, extending the term of Parliament. Let me just say that what we're doing now is what you are asking for, except that we are doing it fast-tracked in a very short period of time. The power to extend Parliamentary terms and deferment of elections is outside our power. There are ways that the government can do it. I don't want to get too involved in that, except to say if an emergency state was declared, then that would be a different way of operation that the government could then defer the elections.

If this constitution were to be passed before the elections, then this constitution would have the electoral system written into it and it would be different to the previous one, and therefore, the term of Parliament that ends and the elections to be held on the mid-February would no longer apply. If this review process we're doing now were to produce a report, the report goes to his president, the president goes to the Parliament, the Parliament passes it with the people of Fiji in a referendum. If that passes before February, then February no longer needs to be the election because the election will then be held under the new constitution, and that is it.

To defer it beyond February, again, that would be something that Parliament would have to do. We do not have powers to do that. I want to be clear about that. When you ask us to extend the term of Parliament, don't dissolve it and put the election back. We don't have that power, and even, I don't think even Parliament has that power under this constitution. It would have to be an extraordinary event such as I have described to you. One, we change the constitution before elections and implement the new one, then everything can be pushed back. Or two, some other situation occurs such as a state of emergency gets declared. That is another situation that I've been led to believe by lawyers that can cause the declaration and deferment of the elections legally.

But for us as commissioners to have any power to defer or extend parliamentary term, unfortunately, we could not do that legally under the current guidelines from the Supreme Court in terms of reference. I just thought I'd touch on those few things. There are issues to do with village bylaws, traditional and provincial governance, corporal punishment, Christian state, fair sharing of resources, income, ownership of land, historical injustice, guaranteed shipping services. Vinaka for that request for us the people in Rotuma, please. That's a big carry-request from us too. We know what it is like for you in Yasawas. You can imagine for us on the island, it is a big linga for us. So thank you for asking for that. I will leave these other topics to my two colleagues to have a talanoa about it. And if you have other questions to ask, please go ahead and ask it after. Thank you. Thank you.

Ms. Nailatikau: I would like to thank you for inviting me to speak to you today. And we understand, as the gentleman has shared, that it represents Naviti generally and your views as a people. I just wanted to thank you for prioritizing love in the disciplining of children. We know that it is a very heavy concern that has been raised in many communities and many villages. And I think we are hearing that people want the same thing, for generations to live in harmony together, for there to be respect and love in our homes, and we are thinking very carefully and very seriously about this issue. Shipping services, as my colleague Dr. Fatiaki mentioned, this is mentioned in the Constitution, you are correct.There is section 34 that speaks about the right to reasonable access to transportation. And this has been echoed

right from the very first consultation we had in Fulanga in Laos. They are asking for the same thing, for reliable franchise services. For the reasons you've stated, for health, for business, to make sure that people can have good, decent lives. So I just wanted to thank you for raising these important issues. We will consider it very carefully. Vinaka.

Mr. Beg: Thank you very much, Mere. Very compelling submission, and thank you very much. We've heard you, and again, I echo the same sentiments as our Chairman and Mayor. These repetitive feedback from the people, one of them, thank you for the commentary around Christian state and acknowledging all other faiths, and that's a real common one that's come through. The other one was, what struck me was the Turaginikoro from Kese, about the fair shares and royalties and land leases with developments. This is a common thing that we've seen throughout the process, where we hear the process, and whether the strength of that needs to be written in the constitution to clarify all these things. So that's a valid point that we're seeing. Certainly in my field, I experience that quite a bit as an architect, and it's something that I see it a lot, and I thank you for bringing that up.

Village By laws, very important thing that's coming through from all the different consultations we've heard, the strengthening of the by laws and giving back the power back to the village and structure, so that's a common thing that's been spoken of quite a lot in our consultations. And I thank you, and I also would like to say I'm very privileged to be in your village, and thank you for welcoming us. Thank you.

Dr. Fatiaki: Rusiate, I think there are a few other small issues that may have not been covered, and I will touch on them very briefly, just in the way of a Talanoa session. One is the issue of prior and informed consent. I just want to point out that I keep referring to the terms of reference, because the terms of reference tell us that we must put it into the constitution.

Whatever we write, we must put these things. So one of them tells us specifically that we need to incorporate, uphold the protection and guarantees of fundamental rights and freedoms, and recognizing group rights. So the issue of group rights definitely covers the conventions on UNDRIP and native owners and that.Those rights, and that always says anything you're

going to do in the Banua context must receive informed and prior consent. Not land bank make the decision, because that's another issue, same thing. The land bank makes the decision and leases the land without free informed and prior consent with the land owners.
We are asked to put that into the constitution. And if we put it into the constitution, then the TLTB and the land bank have to follow it. They can't just do what they want to do. They can't give 99-year leases without you agreeing to it. And so I wanted to mention that that is part of our terms of reference. Group rights, and group rights will incorporate those issues that you have brought.

The issue of the Christian state, I will dwell on this very briefly. I thank you for your reassurance, as Commissioner Conway has said, and recognition of the importance that there is no discrimination of other religions. Somebody asked the question, but there wasn't a problem before. There wasn't a problem with religion before. So why did we put into this constitution a thing called the secular state? Because when they put the secular state in, that paragraph that says that Fiji is a secular state, it immediately means you can't call it a Christian state. It becomes impossible to call it that once you say secular state. It means you can't call it anything.

And that is the problem with this constitution, is it has this chapter, this section, that declares us as a secular state. Let me just say, 1990, 1970, when we had independence, 1990 constitution, 1997 constitution, Lotu is in the preamble of the constitution. And in two of them, Christianity is recognized and spoken about.

In 2013, Sega. As soon as you make a declaration of a secular state, you cannot start talking about Christianity in the constitution. You have to be completely neutral. And that's an area that we hear, and it's an area that we will sit and discuss. But I thank you for the reassurance to the other religions, that they don't need to worry. It's like someone had asked that question, what was wrong with 1997? We did not have religious problem. Why you make us a secular state in 2013? It's different if we were having religious issues, religious strife. We weren't. Somebody asked that at one village consultation. I didn't have an answer to him. All I could say was, he obviously saw that there

was something that was written into this constitution that went beyond acknowledging the role of Christianity.

I think your comment about the three-legged stool, that has been brought up at least in my consultations, at least four separate villages, have taken us historically to the fact that in Fiji, the Matanitu, the Lotu, and the Vanua have to exist. Once you say secular state, you cannot talk about one religion, not because you can't talk about religion, but because you can't make one more important than the other. Most legal interpretations would be, don't talk about Lotu.

I emphasize that because in the preamble of the 1997 constitution, they talk about Lotu, they talk about God, they talk about the fact that we acknowledge God's presence in guiding and protecting our islands. As soon as the secular state came into the 2013 constitution, all reference to that had to be removed. We hear what you're asking.

I cannot promise you what we will come up with, but I think that we are hearing from all of Fiji that they want God back in the constitution. In some form or other, an acknowledgement, a recognition of the role that Christianity has played in the development of this country, and I think those requests will not be lost on us. There are other issues, the issue of fair compensation to be paid after the percentages. Thank you for giving us 50%. Because sometimes we need that. You see, they say now, there should be a fair and just compensation and share.

Somebody pointed out to me that the share was 80% of the 5%. So 80% of 5% is like 2.5%, 3% of unimproved capital value. Compared to market value. So that's not fair. And I'm pleased that the village of Kese has specifically asked for 50%. Because when we write 50%, it becomes a benchmark that the discussion can maybe start at.

And then the landowners can then decide what is a fair share. I say these things just generally, in terms of the things that have been brought up. They are very comprehensive. We've heard them before. And it's good that we keep hearing it, because the more we hear it, the more it is likely that we will be taking it in very, very serious consideration, in terms of writing these things. Because that's a message that is coming loud and clear. Those are just some general comments from me and the

commissioners in respect of this. I hand this back to you now. If there are other things you want to talk about, if you want some more clarification on the submission made, which I take it overlaps with a lot of other submissions. And this reflects the submission from the people of Naviti. Vinaka. Thank you very much.

Buli: I would like to make a few submissions. Firstly, I wish to make a submission regarding drug offences and penalties. I believe that the charges laid against drug offenders are not strong enough, and the sentences imposed are too lenient. I submit that the laws and penalties relating to drug offences should be reviewed and strengthened to deter criminal activity and better protect our communities. Secondly, I submit that in Parliament, 50% of the seats should be allocated to iTaukei representatives so that they can rightfully and effectively represent the interests and concerns of the iTaukei people.

Ms. Nailatikau: Thank you Mr. Buli we take into consideration your submission.

Rusiate: I have heard reports on the radio about incidents of rape occurring in our country, including cases involving very young victims. For example, I heard of a case involving a 14-year-old victim and another case involving an elderly offender. I submit that the penalties for rape offences should be strengthened. In particular, I propose that those convicted of rape should face life imprisonment, as a stronger deterrent measure to help prevent such crimes and to better protect women, children, and vulnerable members of our society.

Dr. Fatiaki: Th request is acknowledged. Let me say we have been to other villagers and they have requested that to implement death penalties. We strongly feel about the harm that drugs is doing and the need to stop it. And so we hear that, and as indicated by Commissioner Mere, we will definitely be looking at how we can write into this Constitution, maybe not death, but that it's mandatory, mandatory sentencing. And we have a role to play in making comments about the judiciary, and drugs is becoming a big issue that people are bringing to us and their concerns.

And we will certainly be looking at that. I have included over here four other issues that maybe have not been brought up here, but that have been brought up at other places, what I call contentious issues, and so I would like you to give me an idea of

how you feel about these things. The first is called the issue of the electoral system. Let me say in terms of constituencies. Before we had constituencies divided, maybe all the provinces, and so you had a representative for each constituency. Rituma was one constituency, Ritumans vote for the representative. Maybe Yasawa is another constituency. This 2013 Constitution does not have constituencies. It's got one constituency all of Fiji.

Many people have indicated that they want to know who is their representative, their constituency. So the question we ask people is, do you want the old system, multiple constituencies, one for Sambah, one for Basiti, one for Lotoka, one for Yesawa, like that, and you vote for the person who stands? Or do you want just like now, all of Fiji, one constituency? That's my first question. The second one relates to the voting method. To explain that best, I think I asked Samu, our esteemed interpreter, to explain it. But essentially, the current system nobody likes. Number, no name, no photo, no party, just one number and cross.

The old systems always had the name, the person's photo, maybe the number, and then a square for you to cross. So the question is, what type of voting method? The first, this system here was called the Dihond voting system. Nobody that we have heard from wants this.

So we will take it that Naviti doesn't want it too. I will ask Samu to explain the other voting methods in terms of the two common ones, and I would like literally a show of hands. The third one is to do with the appointment of the president. We have had many places tell us that they want the president to be appointed by the GCC. Some places ask for the president to be voted like the American president. Everybody in Fiji votes. Other places, the current constitution, the president is appointed by the Parliament. The Prime Minister and the leader of the opposition can nominate, and then they vote. Before, I think the last constitution, the Bose Levu Vakaturaga appointed the president.

Who appoints the president and how the president is appointed is an area that people have asked us. I would like to know what the people of Naviti want in terms of how we appoint the president. And the last issue that people have brought up is the use of the word Fijian. As a growing boy, I was a Kairatuma. Fijian was always a Kaiviti. A Kaidia was an Indian. A Kai china was a

Chinese. That's the way I was brought up. My children grew up under the 2013 constitution. They think that Kaiviti is Itaukei. Kai Rotuma is still Kai Rotuma. And now Kaidia is now Indo-Fijian. But this is something that many people in villages feel very strongly about, the use of the word Fijian.

So I would like you to have a Talanoa know about it. Maybe give me an indication so that when we go back to sit and talk about this thing, we can make a decision and we would like to know what the people of Naviti feel about the use of the word Fijian, whether it should be everybody. The current constitution says all Fiji, all citizens of Fiji to be called Fijians. That's the current constitution. I would like your opinion. I don't have any answers about what is right or wrong. I have explained to you how in my family, I see it one way. All my children who are born and grew up under this constitution, they think like this. I want to know what the people of Naviti think. Can I just get you to talk about the.. I don't know what the people of Naviti think.

Mr. Moce: Can we have a show of hands if you support to have multiple constituencies or a National Constituencies. Thank you
Anyone Disagrees. Thank you
Sir they support multiple constituencies.

Can we have a show of hands if you support to have fast past the post. The person with many tick wins. Thank you
Anyone Disagrees. Thank you.

Can we have a show of hands if you support that the GCC to appoint the president. Thank you
Anyone Disagrees. Thank you.

Can we have a show of hands if you support all iTaukei to be known as Fijian. Thank you
Anyone Disagrees. Thank you.

Rusiate: I support that all people living in Fiji are called Fijian.

Ms. Nailatikau: We wanted to acknowledge you all for coming this morning for sharing your submission and your ideas this morning as we will make our way to Yalobi. We thank you for your time, for your attention. We thank you for your time, for your attention and we seek your prayers. And may God bless you all.

----------End of Session [9-6-2026] ----------

Submission(s) Received

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 01/06/26

Yaca/Yacamu Guny, Yasawa: Turaga ni Koro
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	-Na vakatutu e vagolei tiko yani me sa na veisau vakadua na yavu ni vakavulewa ni 2013.
WASE 1 NA MATANITU	- Me vakavinakataki na veiqaravi vei ira na veiqaravi vakamatanitu, vakauasivi ni keimami dau gole yani na tu e nakoro se tu vakavanua.
WASE 2 LAWA NI DODONU	- Me vakatarai tale na kana kuita vei ira na gone ni ra cala (talaidredre se vialevu). - Me vakaukauwataki na dodoru ni vosa vakadodoru (Freedom of Speech) -Me baka na children's Right.
WASE 3 NA PALIMEDI	- Na leweni palimedi me sa yacova ga na 55 yabaki me ra sa cegu.

WASE 4 NA VEILIUTAKI VAKAMATANITU	- Me ra veiliutaki na tamata era rawa ni ~~yaga~~ kauta mai na veisau kei na vinaka era noda vanua o viti. - Kua ni qai dau veisiko ga mai ni sa voleka na veidigidigi. - veiliutaki era dina, elodonu kei na sava sava.
WASE 6 VEIQARAVI VAKAMATANITU	- Me tosoya cake na sau ni tamata cakacaka, ka me veirairai kei na isau ni bulasa tu e viti nikua. - Me tosoi sobu na isau ni lewe ni palimedi.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	- Qoliqoli kei na Qele - Meda lewa na kena itaukei. (70% iTaukei 30% Mâtanitu). - Me soli na vakacavacava era noda veikorokoro, mai vei ira na saravanua. - 6 na fiti me sa koko. - Na iyalayala ni ua me sa koko.
WASE 8 VEIQARAVI VAKADODONU	- Me wase vakadodonu na veika me baleta na qele ikei na kena lisi taki. - Me vakamatanitutaki na lawa ni koso - Me ra sa veliutaki ga kina na Prime Minister.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	- Me ra vakagalalataki ko ira era sa voroka na lawa ni vanua o viti, ke vulagi. (#100) - Me ra kua ni veidigidigi ko ira era sega ni lewe ni vanua e viti.

WASE 10 VEIVAGALALATAKI	- Me ra sa vagalalataki ko ira era voroka na lawa ni vanua o Viti (vakabibi ke vulagi se sara vanua) - Me tau na totogi bibi kei na cala e vakayacora (vakavuasivi o ira na kauta tiko mai na drugs).
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	- Me sa boko ka veisautaki vakadua na Yavu ni vakavulewa ni 2013.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	—

VEIKA TALE ESO

.....

Saini (tikini ni siga)

Yacamu	Tikini siga ni sucu	Saini
ASERI Namua	24/4/62	Namua
Asilika Ratu	23/2/74	ASILIKA
Amele Rauga	15/9/74	Rauga.
Neli Luvuiwai	28/8/69	Luvuiwai
Sereseini Nailia	9/8/87.	Ratu
Vilimone Nabaleca	30/6/81.	Nabaleca
SAILASA WALU	19/04/1997	Walu
JONE ROKO DINONO	10/08/~~X~~10	Roko
AKARIVA RASIGA	02/06/2000	Rasiga
SAVAIRA RASIGA	08/03/2003	Rasiga
Jone Rokolinono	15 5 1964	R
Ane Vivita	1/5/1990	Vivita
Leba Nera	4/12/1969	Nera
Nusi e. T	24/07/1981	[illegible]
LEPANI	12-8.1957.	Lepani
Naomi	10-10-1990	Nanakita
MOSESE N	15-07-1991	[illegible]
Ratu Nemi K.	30.06.1977	Ratu
Korosi Ratu	15/01/2002	Ratu.
Kinisimere S. Amo	24/04/~~2~~1998	[illegible]
Josua. Tafala	25/08/2001	[illegible]
KINISIMERE DUGU	19/4/70	KDugu.
JOSEVA RATABUA	15/12/63	JRATABUA.
Ane Pita	02/04/2001	[illegible]
Jonacani	30/03/2009	Ratu.
EMOSI. RATU	28/11/2008	Ratu.
KAIAVA YALATAKI	22/07/1995	Yalataki
SAVAIRA NAVUNIVERE	08/04/1997	Navunivere
VECELI S	04/1/1956	Vsuasua.
VERIANA ADINUKA	05/3/1963	Adinuka.
VILIAME GANIVATU	01/04/74	[illegible]
Nunia Seru	05/06/94	[illegible]

anieta Liku	05/04/1994	Liku
Vaseva. Vatusau	25/5/1970	Watusau
Jokapeci Siganisucu	26/11/1993	Railo
PAULA TIGE	03/07/1964	[illegible]
ASILIKA RATU	23/02/1974	Ratu
INAISI VUNIVERE	27/07/2010	[illegible]
MELIA DROKA	14/09/1978	Nasau
JSEA NASAU	11/09/1971	Nasau
INISIMERE SALAGA	13/12/1937	Salaga
SENIRUSI BOU	30/01/2009	Bou
JOSUA TATALA	10/08/2006	Tatala
MOSESE T.R	15/08/1992	[illegible]
SERA DRAU	11/01/1970	Drau
A TITOKO BITU	3/7/1957	ATB
SANAILA RATU	8/10/66	S.N.
Ratuniki	4/5/77	

Nasogo Settlement
Naviti, Yasawa.
08/06/2026.

I'saka, Don sa bula vinaka na vakailesilesi ni tabana ni matanitu ena vuku ni vakatutu ni tawa.

Au sa domo ni lewe ni vanua o Nasogo ena vuku saka ni lawa vakaturi ka gadreni tiko me na veisau - Keimami sa dnavata ka domovata na lewe ni vanua me sa boko na veitiki ni lawa ka gadreni tiko me veisau - na lawa me baleti ira na gonevuli na lawa me baleta na gele kei nai gohgali kei na veitiki tale ni lawa eso, me rawa ni kauta mai na vinaka ena noda vanua o Viti...

Ena vuku saka ga ni lewe ni vanua o Nasogo

Turaga ni KORO
Meli Tanvali stark
[signature]

NASOGO COMMUNITY TRUST
The Common Seal Of

SUBMISSION FOR CONSTITUTIONAL REFORM

From: Kese Village

To: The Constitutional Review Commission

We, the people, 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.

9/06/2026

> Recieved & acknowledged

Team 2 CRC

- **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.
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Why This Matters:

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We ask for unbreakable constitutional protections for *iTaukei* land and a way to look into land that was unfairly taken in the past.

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- **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.

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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:

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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.
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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.
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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 (*Olesi ni Koro*)

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. Guaranteeing Shipping Services for Maritime Islands

We ask for reliable boat transportation to be written into the Constitution as a basic human right for all remote island communities.

What We Want Included:

- **A Fundamental Right:** The State must recognize that reliable transportation is a basic right that is vital for the survival, health, and business of maritime and remote island communities.
- **Two Guaranteed Trips per Month:** The Government must be legally forced to fund and heavily subsidize a minimum of **two guaranteed franchise shipping trips every month** to every designated outer, remote, and maritime island group in Fiji.
- **Strict Accountability:** This service can only be stopped during certified bad weather or national emergencies. Any long-term failure by the government to provide these trips will be a direct breach of its constitutional duty to the people.

Why This Matters:

For maritime provinces (like Lau, Lomaiviti, Kadavu, and the Yasawa Group), shipping lines are literally our lifelines. Unreliable boats destroy local economies, stop farmers from selling crops, and put lives at risk during medical emergencies. Putting a minimum number of trips (2 per month) directly into the Constitution forces the government to prioritize the maritime budget and treats island citizens with the same dignity as those living on the main island.

10. 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.
- **60% 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 **60% 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 99years 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.

YACA	T/SUCU	SAINI
ASERI - R.	13/6/46.	[signature]
Losalina Nasau Vunibuka	24/10/67	
Laisani Balaiaukana	17/7/67	[signature]
Lusiana Vonowale	23/02/1992	[signature]
Sera Lewatunibulu	30/01/74.	[signature]
Ranasa Rogo	13/07/73	[signature]
Matelita Ratu	9/5/69	[signature]
Wasanya B	05/07/89	[signature]
Mereani Tova	08/06/91	[signature]
Torika Bula	13.02/92	[signature]
Ateca Vuliasula	26/03/45	[signature]
Uinaisi Lewaio	06/07/78	[signature]
Vikaili Holivotua	20/03/76	[signature]
Sereima-Balekana	16/12/1985	[signature]
Samuela-Tamusili	16/11/1985	S. Tamusili
Kelera-Avi	02/04/1954	K. Avi
SEMISI VUNIBULA	10/10/68	[signature]
SAKARAIA BONA	8/8/73	[signature]
ATECA RANADI	12/4/75	[signature]
Epeli Sadrata,	23/8/1953	[signature]
OSEA NAIVALU	5/9/59	NAIVALU
MEREANI BALE	30/10/72	[signature]
Atelini Liku	3/12/82	[signature]
Merelisoni Drodro	28/5/60	[signature]
Melaia Vakawale	7/02/1987	[signature]
TORIKA BULA.	13/03/1969.	[signature]
Sainiana Rasu	09/11/77	[signature]
VILIKESA RAVULO	18/10/58	[signature]
TIMOCI TUVA	22/01/62	[signature]
Faranisese Naiyasala.	12.09.1964	F Nai
SAIMONI RAGATAU	2/10/60	[signature]
Korei Maseinisau	28/6/70	[signature]
Jike Voli	5/5/60	[signature]
SAINIMERE TUILEKUTU	5/5/54	[signature]
Lasarusa Balekana	27/09/48	[signature]
ALISISERE SAUSISALU	5/2/84	[signature]
SAIMONI RAUGA	02/05/83	[signature]

No.

Date:

YACA	T/SUCU	SAINT
EPARAMA Boguleka	04/11/92	[illegible]
Mere Naulu	10/9/98	[illegible]
Ananaiasa Bala.	17/02/04	[illegible]
Vaciseva Tuiwainikai	19/06/07	Tuiwainikai
LOIOU Gali	30/06/08	[illegible]
Lusiana Veca.	30 12 1945	L Veca
Manoa Tui	20.08.76	[illegible]
Elenoa Ranadi	30.08.79	E Ranadi
VILIMONI Suasua	21:04:56	[illegible]
Savenaca-Rasnaki	28.01.1979	[illegible]
Epeli Sadrat	3:8:1985	[illegible]
Jole Voli	11:07:1996	[illegible]
Lanieta Buli	14/04/2003	[illegible]
WAISALE QORO	23/01/2001	[illegible]
LANIETA NAI	23/09/1955	L. Nai
KUINI VATAVESI	07/06/1988	[illegible]
VESI RANADI	05/08/1981	N Ranade
Apisai Nakawakawalevu	2/6/63	A Nakawakawalevu.
Minama Bau	11/9/64	[illegible]
Venina Senikula	22/02/98	[illegible]
Asivorosi Tora	30/01/99	[illegible]
LORIMA LISIDRA	09/12/2006	[illegible]
JOSEVA NASAU	24/02/1977	[illegible]
Joeli Vipote	22/2/82	
Aseri Sigamimata	06/04/99	[illegible]
Tomasi [illegible]	14/07/83	[illegible]
Vani Lenaio	25/01/1985	V Lenaio
Manca Kenona	12/8/1983	[illegible]
Jovesa Soganivalu	28/6/1974	[illegible]
Saiote Lusoro	24/04/1999	[illegible]
Sinia Vakarorogo	11/9/72	[illegible]

SUBMISSION FOR CONSTITUTIONAL REFORM

From: Marou Village

To: The Constitutional Review Commission

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VINAKA.

MAKUU VILLAGE

09/06/2026 - YACA	TIKINISIGA NI SUCU	SAINI
1 Kinisimere Dugu	25/03/1999	Dugu.
2 Solomoni Ratu.	18/10/1994	Ratu
3. Matelita. Ratu	3/06/1962	Ratu.
4 Timaima Ratu	15/1/1947	Ratu
5 Kasuya Kuru.	17/08/1958	KKuru.
6. Lainieta marama	30/10/59	[illegible]
7. Seratamudere	2/05/75	[illegible]
8. Nanise Nai	21/01/82.	[illegible]
9. Saimone Ragani	29/11/59	[illegible]
10 Beni . Ratu.	25/12/67	[illegible]
11 Josera Nasau.	14/11/84	[illegible]
12 Saimone Ragani	20/02/76	[illegible]
13 Levani . vatunitu.	20/12/68	[illegible]
14 Solaxon. Nagoli	15/06/2001	[illegible]
15 Onisimo Yabaki	06/10/1991	[illegible]
16 Mecu Vuli	11/08/1983	[illegible]
17 Viliame Cokanaifo	20/12/1974	[illegible]
18 Saimoni Sekuseku	04/05/92	[illegible]
19 Waisake Sivo	30/07/85	[illegible]
20. Jolame Nasau	4/11/1968	[illegible]
21. Aralai Vuranovo Sadranu	9/12/1980	[illegible]
22 Vaseva: Sigararawa	01/10/86	[illegible]
23 Vaseva Kurucake	08/02/82	J Toe.
24 Joni Toe	09/12/77	[illegible]
25 SANAILA BOSE	08/10/1986	[illegible]
26 Akesa Bose	26/7/51.	[illegible]
27 Vesivesi Talinasili Bose	16/03/89	[illegible]
28 Silivendo Tuitavua	27/05/94.	[illegible]
29 MELITA BUNA	12/05/56	M Buna.
30 Merewainita Rokocha	01/10/82	[illegible]
31 Tomasi Nerlani	26/04/95	[illegible]
32 Emma Wagambunifukuda	8/8/1954	[illegible]
33 Suliasi Bose	04/09/1983	[illegible]
34 SAVUTINI BOSE	07/06/1987	[illegible]
35 ALESI ADI	04/05/1982	[illegible]
36 ETUATE VOREQE		

MARAU VILLAGE.

YACA	TIKINSIGA M. SUCU	SAINI
37 JODAME JOJI	14/04/70	[signature]
38 LANIETA MARAMA	16/07/77	[signature]
39 Adinomai Wati	14/4/56	A-Wati.
40. Iliesa Rakacuwale	9/7/55	Rakacuwale
41. Makereta Bogi	8/10/90	[signature]
42. APIAI KAITOGA	21/12/63	[signature]
43. Lanieta Kaitoga	24/03/97	[signature]
44. Merelita Romarama	15/04/65	[signature]
45 Pita Namotuyalu	24/7/67	[signature]
46 Vaulina Namotuyalu	7/3/67	[signature]
47 Sowani TABOTE	13/3/1951	[signature]
48 Meciusela Vuli	17/06/67	[signature]
49 Mererai Qoro	15/05/65	[signature]
50. ALESI NAGALE.	10/06/92.	[signature]
51. Wiliame Bakera	1/04/94	[signature]
52 Makereta Bogi	13/06/82.	[signature]
53 ASILIKA MOMOYALEWA	12/10/76	[signature]
54 Senimili Drau	19/8/1962	[signature]
55 Vilimoni Dau	12/9/1954	[signature]
56 Esiteri Ragani	13/05/1988	[signature]
57 Verenaisi Lewafu	15/07/1990	[signature]
58 Vika Tuirotuma	5/8/1965	[signature]
59 Seru Lasu	11/12/1965	[signature]
60 ~~Ilisari naqau~~	09/01/1952	[signature]
(60) Ilisari naqau	04/09/1961	[signature]
(61) Mereani naqau	04/06/64	[signature]
62 Suma Kobulu	20/09/70	[signature]
63 Loraina Waqawai	15/11/1882	[signature]
64 Tuwawa Ratu		

SUBMISSION FOR CONSTITUTIONAL REFORM.

FROM: MUAIRA VILLAGE

TO: The constitutional Review Commission

Ena vuku saka ni neimami Bose vanua se Bose vakoro kara sa Dua vata kina na Leweni vanua ena kena veisautaki na Lawa ni matanitu Kasa i koya ogo na vakatutu kara vakatutu kina na Lewe ni vanua:

(1) vakalesui na veimoku.

Ena vuku ni gauna vakadomobula, ka gauna viavialevu talega Ena vuku ni nodra dau vakayaco lomadra tiko mai koronivuli, vanua kei na vuvale.

(2) vakalesui tale mai nai QoliQoli

NA LAWA E DABE TIKO NIKUA NA DODONU GA NI KANA. KEIMAMI SA VINAKATA ME KEIMAMI SA TAUKENA VAKADUA VUKU NI SAU NI BULA KEI NA VEIVAKATOROCAKETAKI

(3) DRUGS KEI NA Rape

mera life ena Lomani veivesu

EDA SA RAICA TU KENA REVUREVU NIKUA VEI IRA NODA I TABAGONE

(4) 50% se sivia na kai viti mera tiko e Lomani palemedi

ME RAWA NI ROGOCI NA NODA KEREKERE NA LEWE NI VANUA NI OGO NA NODA MATANITU NAI TAUKEI.

vakaukauwa taki ni tiko lega

mera vakagalalataki ko ira era voroka
na lawa ni vanua ko viti

Yau kei na kena vakayugataki

Qoliqoli kei na Qele. meda lewena
na kenai taukei (10% i taukei 30% matanta

vakalesui tale na Moku

mera vakatarai tale na kana kuita
vei ira na gone ni cala, talai dredre
se viavialevu
me boko na nodra dodonu na gone.

Ka sa ira saka ogo na lewe ni vanua karasa dua vata ena kena veisautaki na noda lawa ni matanitu

Sainivalati Tavakaca	12.05.71	[signature]
Ame Siganisucu	25/12/1961	[signature]
Rusiate Macaca	10/8/1960	
Semi Makavu	23.07.2007	Smakavu
Osea Tuinavulevule	30.07.1986	[signature]
Eroni Tuvu	07.06.95	ETuvu
Voniani Bavoro	11.11.83	[signature]
Kinisimere Sobu	30.04.79	KSobu
Bulou Ruca	2.12.75	BR.
Veniana Nabola	19.7.1967	VNabola
Miliana Nasau	28.05.57	MNasau
Melaia Macaca	23.09.65	[signature]
Nainasa Coroga	01.7.56	NCoroga
Waisake Sadranu	03.8.47.	WSadranu
Alelia Makavu	4.6.52.	AM
Meli Nasau	17.6.1979	MNasau
Tarusila Voliwa	25.12.1977	TVQoro
Timoci Nauwa	16.11.2061	[signature]
Malelili Ralulu	31.12.1999	[signature]
Taraivini Rabo	19.5.1978	TRabo
Sovaia Biu		
Pita Ratuvou		
Mana Qoro	26.11.1970	AQoro
Jiuta Qoro	15.7.1964	[signature]
Apisai Kunaqoro	06.3.1980	AKunaqoro
Merelita Vatavesi	05.9.1979.	MKunaqoro
Timoci Nauwa	06.03.1967.	[signature]
Varanisese Vere	16.05.1968	[signature]

Yalobi Village Hall

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Yalobi Village.

DATE: 09 / 06 / TIME: 1600hrs.

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
	JONE NAIVALU			YALOBI WAYA	WAYA			
1		67				TURAGA	TAUKEI	[signature]
2	Joeli Baleilahasa	30	9382121	Yalobi	waya	Turaga	Itaukei	[signature]
3	Atunaisa Lacabuka	68	8062789	Yalobi	✓	✓	✓	[signature]
4	Ratu Meum	45	2061590	Nalabiwaki	✓	✓	✓	[signature]
5	MANOA RAVOUVOU	55	9350264	WAYALEVEI	✓	[illegible]	✓	[signature]
6	SERUVI CAQUSAU	50	2950510	✓ ✓	✓ ✓	Turaga	ITaukei	[signature]
7	SIAMISONI NAIVAL	57	9870121	Yalobi	✓	✓	✓	[signature]

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Yalobi Village Yasawa

DATE: 9/6/26 TIME: 4pm

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	MOSESE KATU	43	2971241	YALOBI	WAYA	TURAGA	TAUKEI	[signature]
9	TIMOCI Momoluwe	57	2463449	YALOBI	WAYA	TURAGA	TAUKEI	[signature]
10	EMOSI LOCO	41	9098472	YALOBI	WAYA	TURAGA	ITAUKEI	[signature]
11	Rupeni T	60	2900739	YALOBI	Waya	Turaga	Tauki	[signature]
12	Marama Whinalotu	54	2065157	Yalobi	Waya	Turaga	Taukei	[signature]
13	MAIKELI SOVA	65	9416078	YALOBI	WAYA	TURAGA	TAUKEI	[signature]
14	JONETANI LEWALASE	54	8058132	NALAUWAKI	WAYA	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: Yalobi village, Yasawa

DATE: 9/6/26 TIME: 4pm

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	FILIPE Naikaita	65	8495559	Yalobi	WAYA	Turaga	Taukei	[illegible]
16	JONASA Rtama	62	2318662	Yalobi	WAYA	Turaga	Taukei	[illegible]
17	Maape Nagata	60	8763419	Yalobi	WAYA	Turaga	Taukei	Nagata
18	Nacanieli Vakalagila	57	2067505	Yalobi	Waya	Turaga	[illegible]	[illegible]
19	OSEP MANALU	63	9751[illegible]	YALOBI	WAYA	Turaga	Taukei	[illegible]
20	Rewawini	70		Yalobi	waya	Marama	Taukei	Rewawini
21	LITE Tuikaba	60	8335593	YALOBI	WAYA	MARAMA	TAUKEI	Tuikaba
22	Reapi Mata		2091327	Yalobi	Waya	Marama	Taukei	Rmata

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Yalobi Village Yasawa

DATE: 9/6/26 TIME: 4pm

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
23	Merewai Ciri	53	2311872	Yalobi.	Waya.	Marama	Itaukei	[signature]
24	Vute Nakawai	47	8372424 ~~18/11/78~~	Yalobi	Waya	Turaga	Itaukei	[signature]
25	Vani Dialawe	52	2433122	Yalobi	WAYA	marama	itauke	Dianilawe
26	Kirisimeren	54	22/03/72	Yalobi	WAYA	Marama	Itaukei	[signature]
27	Rejieli Rogoi	45	8448223 ~~1/6/81~~	Yalobi	Waya	marama	iTaukei	Rogoi
28	Josese Nasau	18	2061590 ~~2008/10/09~~	Yalobi	Waya	turaga	itaukei	[signature]
29	Narieta-Tairalu	44	9352317	Yalobi	Waya	marama	itaukei	Tairalu.

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Yalobi village Yasawa **DATE:** 9/6/26 **TIME:** 4pm

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
30	Unaisi Ciqani	38	8059241	Yalobi, waya	waya	marama	ITAUKEI	Ciqani
31	Adi Elcani Dawale	40	8682743	Yalobi waya.	waya.	Marama	itaukei	Dawale
32	ALESI. I. VERE	29	2013993	yalobi	WAYA	Marama	itaukei	
33	Mereani Liku	58	2463444	Yalobi	waya	Marama	itaukei	
34	Atelini Bulou		2785538	Yalobi	waya	Marama	itaukei	
35	Merewalesi vitoto	59	2031412	Yalobi	waya	marama	itaukei	
36	Lusiana koroi	53	2311376	yalobi	waya	marama	itaukei	

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Yaloba village, Yasawa DATE: 9/6/26 TIME: 4pm

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	Anama gaugau	32	2064688	Yalobi	Waya	marama	itaukei	Gaugau.

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

Transcript

Yalobi Village
Date: 9-06-2026

Mr. Moce: The respected of the Vanua Yalobi na Tikotiko na Tui Waya. The respected elders of the vanua Waya. We sincerely thank you for opening your doors and welcoming us so that we may be here today to hear your submissions and your views on the 2013 Constitution. We also thank you that we have receive a few written submissions this afternoon. Before we proceed, I would like to inform every one of the procedures for this morning's session. If you wish to make a submission, please raise your hand, state your name, and indicate where you are from before sharing your views. There is a recording machine here that will capture everything that is said during this session to ensure that all submissions are accurately documented. That is all I wish to say regarding the housekeeping arrangements for this morning. Thank you.

Dr. Fatiaki: Turaga na Tui Waya in the Vanua of Yalobi. On behalf of the Constitutional Review Commission, I would like to extend our sincere thanks for your acceptance of us in your village this afternoon. I would also like to welcome you all to this consultation of the Constitutional Review Commission. My name is John Charles Fatiaki. I'm a doctor in Suva, and I come from the village of Motusa in Rotuma. On my left is Merewalesi Nailatikau. She's from Yale in Kadavu and a media specialist. And on my right is Mr. Conway Beg. He's from Suva a prominent architect. We have been asked by His Excellency the President to review the 2013 constitution. We are aware that the 2013 Constitution did not follow the normal processes by which a constitution is made. This is why we are here today. Because it was not taken to the people to seek their consultation, it did not go through the parliamentary process. The Supreme Court has given an opinion as to how we can change the 2013 constitution legally, and we are part of that process. His Excellency the President, on appointing us, gave us some terms of reference.

Guided by the terms of reference and the opinion of the Supreme Court, we have been asked to go throughout all of Fiji, and I mean all of Fiji, to engage in meaningful consultation with what the people of Fiji want. They can add, they can take out, they can keep, or they can remove or change the entire 2013 constitution. And so we have come out to the people to consult meaningfully

with Talanoa and find out exactly what it is that the people of Wai'a want to do with the 2013 constitution.

We started our consultations throughout the month of April. There are six commissioners in total. And our first submission came from the Bose Levu Vakaturaga. We also received many submissions from government ministries, from other bodies, church groups, and individuals throughout all of April. We then split up into two teams to go out to the Maritime Islands. We've done all of Lomaiviti, all of Lau, Beqa, Ovalau, Kadavu and Vanua Levu. Commissioner Sevaloni Valenitabua was the chairman of the commission. He took two others.My team, the three of us, have gone throughout Fiji. We've done Lau, Lomaiviti, Beqa, Kadavu, Ovalau. We went to Vanualevu about two weeks ago. My team did Bua, Macuata. The other team did Cakaudrove, Rabi, Taveuni, and Qamea. We then gathered last weekend in Suva.We've done Navua up to Namosi. We did Keyasi, Navosa. We did Bukuya in Ba.We've done Sigatoka, Navua towns, Tuva settlement. We've worked our way to Nadi, Nadi town, and right now we're in Yasawa. We've done Nacula, we've done Soso, and we're with Yalobi today.

Over the next two weeks, we will travel to Lautoka, Ba Ra,Naitasiri, Rewa and we will end up in Suva. The first of July my team we will go up to Rotuma from the 1st to 3rd. We will then gather again in Suva, all six commissioners. And then we will put together everything that we have heard. I should point out that everything at every consultation we go to is videoed. It's recorded audio. And it's also transcribed by Hansard reporters on the paper. We want to be completely clear that everything that's said in these consultations is recorded so that when we write the report, it will reflect what you, the people of Fiji, want.

Let me just emphasize two things before we accept your submission. All six commissioners do not work for government. We have been appointed by His Excellency the President. We are independent. We have not been told by government what to write in the report. And we have, amongst ourselves, decided that we will arrive at our own conclusions based on what the people of Fiji tell us they want.

We have been given guidelines from the Supreme Court and His Excellency the President under his terms of reference as to the

direction we should write this report. They're the only ones who have given us some general guidance, not the government. But as far as the nature of an inquiry like this is concerned, we don't have any restrictions on what you can talk about, what you can raise, what you can submit, what you can ask. We will do our best to answer, explain, and listen, and have a telenoa about anything you want to bring up from the floor. We have no restrictions. You can ask anything and everything. We know that you have prepared a submission. And after this, I will ask you to formally bring it here so that we can formally accept it and table it as received.

Seruvi Waqasau: My Name is Seruvi Waqasau from WayaLevu Village. We have submissions that we will submit. I think before I start, we have the four villages, four villages have the same constitutional submissions, so I think we will pass one and I will read and explain a little bit before we end over the signatories and all in relation to our submission.m

That is the submission for constitutional reform. We all have the same that is already explained. We the people present this submission to ensure our Supreme Lord truly reflects our voice, protects our future and secures our identity.We request the following amendments and inclusions in the constitution, which is already in the handout. The first one is protecting our traditional fishing grounds, that is our qoliqoli, and I know that you can clearly have a look. What we want includes permanent ownership, no change without consent, and fair share of money.

We can see that while this matters, while the current 2013 constitution talks about land and resources, it does not give a 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.

The second one is extending Parliament to fix the constitution first.We have discussed with the first team that came last two weeks, elaborating regarding this constitutional review. So we ask for temporary extension of the current Parliament, so we can fix the constitution properly before the next general election. As I said earlier, we do agree and support the review of this constitution in relation to this 2013 constitution.

So what we want included in this extended Parliament to fix the constitution reform is that temporary extension, the term of current Parliament, should be extended for a short time, not more than 18 months past its original date. The set-up commission, the extra time must be used only to set up an independent non-partition National Constitutional Review Commission, NCRC, listen to every citizen, no elections until it is done. So Parliament must not be dissolved and no elections should be called until the NCRC submits its final report and the people approve the change through a referendum or parliamentary agreement.

You can see that it's written in the handouts 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 until our supreme law is built from the ground up by the people before politicians fight for votes.

Third one is securing our customary land forever.We ask for unbreakable constitutional protections for Itauke land and a way to look into land that was unfairly taken in the past. What we want included never to be sold, which means all Itauke land must stay permanently in the hands of the traditional land owning units, which we call Mataqali, Yavusa or tokatoka It can never be permanently sold, given away or transferred to the state or private buyers.These are the things that we've been facing, especially to our land, as clearly explained in this handout. One is to stop unfair conversations. Any past or future changing of Itaukei land into Crown Estate land or freehold land is null and void. If land is ever taken or vital public infrastructure like roads or hospitals, it must be immediately returned to the traditional owners once it is no longer used for the public service.

The other one is a land restitution tribunal. Parliament must set up a customary land restitution tribunal to investigate historic injustice where our land was taken through unfairly, which is all 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.

The fourth one is bringing back the Great Council of Chiefs for the Bose Levu Vakaturaga. We ask for the Great Council of Chiefs to be formally recognised in the constitution as the essential check and balance in government. What we want includes traditional guardians.The constitution must recognise the Bose Levu Vakaturaga as the supreme traditional protector of Itauke people, culture, customs and language.

The other one is an official advisory role. The Bose Levu Vakaturaga must serve as a formal advisory body to Parliament and the President on everything touching Itauke Ngolengoli heritage and welfare.The other one is a power to protect. No law passed by Parliament that changes or weakens the Itauke Land Trust Act, Fisheries Act or the Itauke Affairs Act can become law without a two-thirds majority approval from the Bose Levu Vakaturaga first. Why this matters? Putting the Bose Levu Vakaturaga back in the constitution shields indigenous rights from changing political moods in Parliament.It ensures our traditional leaders have a direct, prospective, protective say in how our ancestral assets are handled.

The fifth one is fair share of resources. We ask for a constitutional system that makes landowners active business partners in the national economy, not just bystanders. We want included rights to profits. Landowning units must have a constitutional right to a fair and transparent share of profits and royalties from any resources taken from their land on qoliqoli. This includes mining, logging, commercial water, bottling and green energy. The other one is a wealth and development fund. Parliament must set up an Itauke wealth and development fund paid for a mandatory 80% levy on large resources 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 to youth, shipping links for maritime islands and moving villages threatened by climate change. Why this matters? Says that true independence means economic independence. For too long, landowners got tiny rental payments while being companies made millions from our soil and water.This change turns landowners into true stakeholders and fund development right where it is needed.

The sixth one is declaring Fiji a citizen, 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.We want, including the recognized, our spiritual foundation. The state must formally recognize that Christian faith is the spiritual foundation of our nation embraced by the Itauke people and gave Fiji its removal 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. I guarantee freedom of religion. Despite the declaration, the state must absolutely guarantee freedom of belief for everyone. No one can be forced to practice their religion. 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 Itauke, identity relies on three pillars. Lotu, which means the church. The Vanua, which means the people of Fiji. The MataniItu, the government. The current secular framework feels like it creates a spiritual void. We want to bring Nalotu or the church back to its rightful historical place in our laws without hurting the rights and freedoms of our non-Christian neighbors. These are some of the submissions that we have discussed for the last meeting and we agree to have the same in each village being signed by members of the village and I hope that after this we will hand it over to your team regarding our submission. That's all. Vinaka.

Dr. Fatiaki: I want to table and acknowledge receipt of a written submission from Nalawaki village and three other villages to the Constitutional Review Commission accompanied by the signed petition of villagers from these four villages on the island of Waya in Yasawa. Could I ask for the names of the other villages, please? I will just repeat that this submission comes from the villages of Nalawaki, Waya Levu, Yalobi,Viwa, Natawa. Vinaka. Again, I acknowledge receipt of written submissions in respect of the said villages of Wayalevu, Nalawaki, Viwa, Yalobi, Natawa. And accompanied by signed petitions from the respective villages. Seru, thank you for the submission. We have received it and acknowledged it. It will be tabled and it will be transcribed and reported on.

I'm going to touch very briefly on a few of the things that you have brought. And I will ask my two fellow commissioners to just

touch on a few of the others. The first thing is the issue of the GCC. I told you that we had terms of reference from his excellency, the president. There's about nine terms of reference. And basically what the terms of reference are is the president has asked us to put these things into the constitution when we write it down. One of them says, recognize the role of the great council of chiefs in national affairs of the state under the constitution. So we already have that term of reference. You've asked for it. It's already here. We will do it. That is a non-issue.

That issue of the Bose Levu Vakaturaga, it will be included in the constitution. It will be formally recognized. But in addition to that, its role in terms of protecting and the other areas that you have talked about as a guardian, and that will also be addressed in, for instance, the constitution of parliament. Before, the Bose Levu Vakaturaga appointed 14 members for the senate, which was the second house of parliament. Now we don't have any senate. We only have one house of representatives. So they've removed that. But we are hearing from many people that they want us to bring back the senate so that the Bose Levu Vakaturaga voice for every legislation, not only Itoke issues, but every legislation has to be scrutinized by the senate. And because the predominant membership of the senate was the Bose Levu Vakaturaga, we can insert it there in terms of practical governance.

The role of the Bose Levu Vakaturaga in appointing the president, for instance, that is an area that a lot of people have asked us for. Obviously, if the Bose Levu Vakaturaga appoints the president, he is the head of state. And as head of state, every law that is passed by parliament has to be signed by the president. And that is another safeguard in which we can incorporate the Bose Levu Vakaturaga into the constitution. Once it's written in the constitution, then everything else becomes subservient to it. Every other law, TLTB, every other law comes under that. I'll talk about that one. I'll hand over to my fellow commissioners to talk about some of the other issues you have raised very briefly.

Ms. Nailatikau: Yeah, Vinaka, thank you very much, Seru, for, forgive me if I've gotten your name correct from Wayalevu village. I wanted to just touch on one issue that you raised on free prior and informed consent. This was raised in many, many villages that we spoke

with, and Fiji, Fiji's government in 2023 confirmed their support for the United Nations Declaration for the Rights of Indigenous Peoples. And this is something that means that Fiji has to make laws, has to put policies in place to make sure that they fulfill this request that you have just spoken about, making sure that decisions about land, qoliqoli all include consent from customary landowners.

I believe this is part of an indigenous rights bill that was tabled in parliament last year, and that is happening in the national laws ecosystem. But this constitution, of course, is overarching those laws. So we just wanted to confirm again that this is something that has been confirmed as a priority, and we thank you for raising it in your submission. Vinaka.

Mr. Beg: So, thank you, Mere. Wai'alevu, Seru, and all the other villages that raised points, we've heard a lot of these points from all the other consultations. So it's really good. It's reinforcing what you're saying. It really is resonating well, because a lot of the subjects are speaking to us now, and you've raised the same points throughout. And, you know, we're looking forward to sitting down and then talk about these submissions. But I want to thank you for welcoming us to your, well, Waya Island, to start with, and also the village of Yolobi. Thank you very much.

Dr. Fatiaki: Now, in respect of some of the other things, as you've heard, every village, every consultation, every part of Fiji, we have heard the same sort of things. The return of the qoliqoli to the people, the securing of the land and guaranteeing it to the people, the mineral resources, the seabed, the riverbed, to return to the people. If it's any reassurance, I read you one about the GCC.

There's another two here specific from the Turaga president that directs us to make sure that we include it. They use the words protect, guarantee, and secure under the constitution the rights and interests, land and fishing rights, resources of indigenous Fijians and Rotomans, and putting it into the constitution so that, irrespective of what government comes into play, they cannot change it easily because the constitution trumps all other laws. We acknowledge and, like I say, I reassure you that because we have been given that directive in the terms of reference, it will be included in whatever is written in the form of a report of a new constitution.

So the qoliqoli, the land, all included there, and part of that is the issue of the fair share of the resources and the wealth. I refer you to section 30 in the constitution, this constitution that says that the state owns all mineral resources under six feet. That's said here. Everywhere we've been to, they asked us, no, the state don't own it. The Vanua owns it. And ask us to write it into the constitution. So I mention that because, you see, in this section, it says to give a fair share. It says the state owns it, but the state will give a fair share. Obviously, that is not happening.

And therefore, the people are no longer asking to give a fair share. They're asking to give us back the ownership. And again, I emphasize, that is supported by the terms of reference of His Excellency the President. Every place we have been to have asked us for that, too. And I can assure you that report will reflect what has been asked of us. It's on record, and I acknowledge it, and I thought I would just touch on that because that's one of the things that you brought up in three different places, the ngoli ngoli, the land, and the fair share.

There are two other issues that you brought up. I'll address one, and maybe I'll ask Commissioner Mere to talk about the other one. The issue of extending the parliamentary term.I must say that the commission does not have that power. We can write the new constitution. That is what we're currently doing. I know when you write, extend it, the next part you say, appoint a commission to write the new constitution. That's what we are doing. It is rushed, agree. But it is possible. So there are two options as far as extending the deadline of elections.

One, legally. One is if this constitution that we are writing and completing the report at the end of August, if the President takes it and gives it to Parliament, and the Parliament passes it through its normal process, and it comes to a referendum of the people, if that's done, my understanding is the earliest that can be done is December. If we give in August, September, October, submission through Parliament, November, pass, December, referendum. If it is enacted and the referendum approves it, then it becomes the supreme law, which means that the election is no longer going to be held because this constitution will not have the same deadline, the same voting system, the same constituencies. It will be a new constitution. And because of

that, the deadline of February for the elections no longer applies. That is one way that you can defer the elections. If you don't do it that way, then the other ways are, I'll say, extraordinary. And I don't want to talk too much about it because I'm not sure that they are practical.

One, for instance, I've heard from lawyers.They say that if there was a declared state of emergency, and that can be done under this constitution, then the government can defer the elections under the state of emergency legally. We will make sure that the government is aware of this request to extend the term of Parliament. It may not be extending the term of Parliament.

They may still have to because this constitution doesn't allow them to extend their term. But it can, if it declares a state of emergency, appoint an interim government, interim, you know, president can appoint an interim administration while they put the election back, while they work on the electoral system that may be adopted under this. I thought I would touch on that because we don't, the Constitution Review Commission does not have the power to extend the parliamentary term. I've given you two examples of how that can happen. Legally. The other issue is the issue of the declaration of a Christian state. I might just give this to Mere. Would you like to say something, Mere?

Ms. Nailatikau: Thank you, Commissioner Fatiaki. I would like to ask about the Christian state, to be changed from a secular state to a Christian state. Many, if not all, of the places we have visited have asked for God to be acknowledged in the preamble of the constitution. And to recognize the role of Christianity in the lives of the people of Fiji. So this is a very common submission that has been coming to us. It is a very loud request coming from the various communities we have visited. And we are thinking about how this is going to be reflected in the new constitution. Thank you.

Dr. Fatiaki: I noticed that there are a few other issues that have been brought to me by our secretariat staff that have been raised by other people. What I call contentious issues. And I will now discuss them very briefly because I would like to know what the people of Waya feel about these issues. They are to do with the appointment of the president. We have had three different suggestions. One is that the president is appointed by the GCC, like it was in the 1997 constitution. Number two, some people

have said, everyone in Fiji should vote for the president like in America. Number three, which is what currently happens, is the president is appointed by the parliament. The prime minister usually nominates. The leader of the opposition can nominate. They vote in parliament and they appoint the president. That is the current situation.You have three choices this evening to tell us which one the people of Waya support. The second one is how people vote. The constituency versus multiple constituency versus single.

In the 2013 constitution, everybody in Fiji is one constituency. You don't have a representative for Yasawa, a representative for Ba, for Rotuma, you know where we used to have constituencies. That's called multiple constituency. Right now there's only one Fiji constituency. And many people have brought to us, they complain that they don't know who their rep is. And people want to know that this is the area of Yasawa. We vote this man to be our rep. Single versus multiple constituency. That's the second thing I need you people to tell me about in terms of what you would like.

Number three is the use of the word Fijian for everybody in Fiji. I think that's self-explanatory. I won't go about it further. I have heard different people from different areas tell us what they want to be. Right now in this constitution it says all Fiji citizens are to be called Fijians. That is an issue that is contentious. And I want to know what the people of Waya feel about that. The last one is how you vote. I give you two options and I will ask our interpreter Samu to explain it in Fijian. It's important as well as the other issues that we have just raised. And I will ask him also to take a show of hands when he gives you the options so we can place on record what the people of Waya want for these issues which are not in your submission.

Mr. Moce: Can we have a show of hands for the appointment of the president to be done by the GCC. Thank you.
Anyone Disagree. Thank you.

The consistencies-multiple constituencies representatives to be brought back in the election. Can we have a show of hands if you want multiple constituencies to be brought back. Thank you.
Anyone Disagree. Thank you.

Can we have a show of hands if you agree that only iTaukei be called Fijian. Thank you.
Anyone Disagree. Thank you.

Our election System. Can we have a show of hands if you want the old election system that used to be done before the one with a lot of votes wins the elections-First Past The Post. Thank you. Anyone disagrees. Thank you.

Ms. Nailatikau: Thank you, I can see that it is about sunset and it is about time that we end our discussion this afternoon. We wanted to acknowledge you all for coming this afternoon. For sharing your submission and your ideas this afternoon. We thank you for your time, for your attention. We thank you for your time, for your attention and we seek your prayers. And may God bless you all.

----------End of Session [9-6-2026] ----------

Submission(s) Received

VATUTU NI YAVU NI VAKAVULEWA NI 2013

TIKI NI SIGA:09 JIUNE,2026
KORO:MALEVU,NAVITI,YASAWA

LEWENA	VAKATUTU
1. NA MATANITU	- DUA NA VANUA KEIMAMI DAU VAKANUINUI KINA NA LEWE NI VANUA E NA NEMANI QARAVI KA VANUA E ROGOCI KINA NA DOMOI KEIMAMI,VANUA E DRODRO MAI KINA NA LEWA DODONU,LEWA SAVASAVA KA NA KAUTA MAI NA VITI VINAKA E NA VEISIGA NI MATAKA.KEIMAMI VINAKATA E DUA NA MATANITU VEILIUTAKI VAKADODONU,VEILIUTAKI SAVASAVA KA VAKAMAWE NA CAKACAKA NI VEIQARAVI NODRA CAU E NA TARAI CAKE NODA VANUA ME VANUA SAUTU.
2.LAWA NI DODONU	-KEIMAMI SA VAKATUTUTAKA ME DIKEVI TALE MADA NA DODONU E VIRIKOTORI E NA RUKU NI NODA LAWA.SA TOSO CAKE NA TUBU NI BASU LAWA,E NA KENA SA VAKATABUI TIKO NA VEIVAKANAKUITAKI VEI IRA NA LUVEDA.KEIMAMI SA VAKATUTUTAKA ME SA KAU LESU MAI NA VEIVAKANAKUITA TAKI.
3.QELE	-KEIMAMI SA VAKATUTUTAKA E NA KENA DIKEVI NA LAWA KA VAUCA NODA QELE.ME SA SUKA NA KENA LEWA VEI IRA NA KENA I TAUKEI,KA ME QAI DIKEVI KA RAICI VAKATITOBU NA VEIGAUNISALA E SO E RAWA NI VAKA TOROCAKETAKI KINA.
4.QOLIQOLI	-KEIMAMI SA VAKATUTUTAKA E NA KENA SA SUKA NA LEWA NI QOLIQOLI VEI IRA NA KENA I TAUKEI.ME DIKEVI KA LAURAI NA VEIGAUNISALA E SO ME NA VAKATOROCAKETAKI KINA.
.5VEIQARAVI VAKAMATANITU	-KEIMAMI SA VAKATUTUTAKA NA KENA DIKEVI NAI VAKARAU NI NODRA VEIQARAVI NA LIGA NI CAKACAKA.ME YADRAVI NAI VARAU NI NODRA VEIQARAVI KA ME RA SOLIA NA VEIQARAVI VINAKA,VEIQARAVI E TAUCOKO KA ME RA SOTAVI KINA NA LEWENIVANUA.

VATUTU NI YAVU NI VAKALEWA 2013

LEWENA	VAKATUTU
6.CIRCULAR STATE -KEIMAMI SA VAKATUTUTAKA NI KEIMAMI SEGA NI DUAVATA NA KENA SOLI NA GALALA NA KENA QARAVI,VAKABAUTI NA TIKI LAWA QO,KA SOLIA NA DIGIDIGI NI KENA VAKABAUTI NA VEIKA E TUKUNI NI KALOU KA RA KA BULI,ME DA CUVA KINA SE QARAVA.	
7.VEILIUTAKI VAKAMATANITU -KEIMAMI SA VAKATUTUTAKA ME SA DIKEVI NA YAVU NI VEILIUTAKI NI NODA MATANITU.ME SA VAKABIBITAKI NA VEILIUTAKI VINAKA,VEILIUTAKI DODONU,VEILIUTAKI SAVASAVA,VEILIUTAKI RAIYAWA KA RAWA NI KAUTA MAI NA VEISIGA VINAKA NI NODRA QARAVI VAKAVINAKA NA LEWE NI NODA VANUA.	
8.VEITAQOMAKI -KEIMAMI SA VAKATUTUTAKA NA KENA DIKEVI NA YAVU NI VEIQARAVI E NA KENA TAQOMAKI NA NODA VANUA MAI NA VEIKA E SO E RAWA NI KAUTA MAI NA LEQA ME VAKA SARA GA SA DA DONUMAKA TIKO E NA GAUNA QO	
.E RA SA MAI VAKALOLOMATAKI NAI TABAGONE E NA KENA SA TUBU SARA VAKATOTOLO NA VAKAYAGATAKI NI WAIGAGA NI VEIVAKAMATENITAKI.NODRA SA TOSO VAKALEVU TIKO MAI NA VEI VANUA TANI E NA VUKU NI VEIVAKACAKACAKATAKI KEI NA VEIQARAVI TALE E SO KA RAWA NI KATUBA NI KENA RAWATI NA VEI NAKI VUNI E SO E NA NODA MATAVURA.	
9.VEISAUTAKI NI YAVU NI VAKAVULEWA -KEIMAMI SA VAKATUTUTAKA NA KENA DIKEVI NA YAVU NI VAKAVULEWA NI NODA MATANITU.ME SA DUA NA YAVU NI VAKAVULEWA E NA ROGOCI KINA NA DOMOI KEIMAMI.E NA VUKU SAKA NI TIKINA OQO,KEIMAMI SA KEREA ME SA BOKOCI NA YAVU NI NODA VAKAVULEWA NI 2013,KA ME BULI VOU TALE.	

	YACA	YABAKI	SAINI
1.	SETARAKI RATU	71	[illegible]
2.	VILIKESA LETE		
3.	MESAKE NAWAITAWAU	63	[illegible]
4.	AISAKE NAQURA.	67	[illegible]
5	VILIKE LETE	75	[illegible]
6	NACANIELI NAKULANIKORO	63	[illegible]
7	TERESIA-MEREKULA-KINITA	41	[illegible]
8	Mere Raika	67	[illegible]
9.	LITIA DAU.	73	[illegible]
10	Tarusila Voliwa	38	Froliwa
11	Melaia Viaguva.	35	[illegible]
12.	Miliakere Tikoiraka.	33	[illegible]
13	Kimsimere Dugu	59	[illegible]
14	SERA LIKU	52	[illegible]
15.	Viliawe Lewatiakana	28	[illegible]
16.	Vani Lewadawai	66	Lewadawai
17.	NAINA RATU	48	[illegible]
18.	Viema Adisuru	55	[illegible]
19.	Toe Momonikoro	65	[illegible]
20.	MAORI VERELO	58	[illegible]
21	Samieoni Baibai	35.	[illegible]
22.	Luisa Karalaini	30	Karalaini
23	Vonivate Bacaivalu.	74.	[illegible]
24.	Luse Doidoi	62	[illegible]
25	Lona. Adi	43	[illegible]
26	Nanise. Manama.	26	[illegible]
27	TOE SAUKAWA	35	[illegible]
28	Seeima Bawaga	49	[illegible]
29	Milika Radalawa	66	[illegible]
30	Amelia - Tawake	54	[illegible]
31	Virisila Nasau	36	[illegible]
32	Ruci Draunitawake	04/05/06	Draunitawake
33	ALITIA DINAMU	24/04/97	[illegible]
34.	Vika. Lewaitoko	13/11/95	[illegible]
35	Waisake Vucuniravalagi	29/1/1970	[illegible]
36	SUNIA TOUTOU	21/11/1986	[illegible]
37	Vonivate Dacaivalu	23/03/2008	[illegible]
	Tevita Raiova	05/10/2005	

Yaca	Yakaki	Sign
Ariolci Baleidrasa	~~20~~ 20	
Avisai Silasila	23	
Makereta Ranadi	~~45~~	
Jeke Valatava	42	
Suluati Nasara	46	
Taniela Naiceru	50	

	YACANA	TIKI NI SISA NI SUU	SAINI
30	Rt KITIONE Yuluma	28 . 02 . 44	Kuluma
31	KELERA - ACARUA	13 . 01 . 68	[illegible]
32	Maria Naomi		
33	Sakopo Meli	23. 02. 87	SMeli
34	Lusiana Racani	25 - 10 . 87	LRacani
35	Litia . NUMIA	18 . 08 . 89	[illegible]
36	PECELI MAVI	17 . 3 . 65	[illegible]
37	JOSEVA QORO	14 - 5 . 78	QORO
38	REJIELI NAI	19 . 9 . 77	RNAI
39	Tanita Naungaga	11 / 12 / 89	[illegible]
40	Timoci Samisoni	17 / 6 / 81	[illegible]
41	Amele Ratu	15 / 03 / 88	[illegible]
42	Reapi Mata	17 / 12 / 91	[illegible]
43	Peniana Bulirnarua	7 / 3 / 95	PBulirnarua
44	UNAISI CATHY	02 / 01 / 92	[illegible]
45	Viliame Ragele	04 / 03 / 91	[illegible]
46	Alesi Nalave	23 / 07 / 1987	[illegible]
47	Merikuri Tuikaba	13 / 05 / 98	[illegible]
48	PECELI LEWARAU	16 / 03 / 93	[illegible]
49	Merewalesi Raramanavanua	11 / 01 / 88	[illegible]
50	Avakuki Balinaivalu	17 / 09 / 98	AB.
51	Solomoni Nasaumvalu	7 / 02 / 87	[illegible]
52	Jone Koli	22 / 10 / 77	JKoli
53	Ratu Meuni Kucuve	17 / 12 / 1965	[illegible]
54	Ratu Meli Totoko	26 / 03 / 1968	[illegible]

	YACANA	TIKI NI SIGA NI SUCU	SAINI
1	Viliame T	2.2.60	[signature]
2	Jona Ratu	30.6.58	[signature]
3	EMOSI ROKOVU	22/12/60	[signature]
4	Usia Tuivayatuyasawa	17/10/59	[signature]
5	VILIAME B. NAURA	05/08/56	[signature]
6	Ileina Hagesu	02/06/77	[signature]
7	Apenisa Nayoto	04/08/88	[signature]
8	Nea Mauyinasi	01/3/52	[signature]
9	ANANAIASA RAUGA	14/03/1977	[signature]
10	MANASA NEIVAU	11/03/1980	[signature]
11	Aseaaca Ratudradra	5/3/57.	[signature]
12	ALESI. Ravourou	05/02/1970	[signature]
13	LOWATA NAIBIRI	5/1/53	[signature]
14	Verenaisi. Vuetia	21/01/1976	[signature]
15	LAISENIA. VUNIBOLA	1/10/61	[signature]
16	Silorate Nai	11/01/92.	[signature]
17	Tarusila Volina Baibai	08/04/1989	[signature]
18	ENESI. RATUROGO	26/10/[illegible]	[signature]
19	Samuzoni Baibai	27/12/84	[signature]
20	SERUPEPELI TUIVANA	28/03/02	[signature]
21	Alumita. Tinai	16/03/68	A Tinai
22	Naomi Suka	26/10/64	Suka.
23	SAMUELA BOKINI	19/1/64	Bokini
24	Ratu Vuki Bielo	23/09/68	[signature]
25	Salinisa. Mabau	15/03/61	[signature]
26	Suluana Bavadra	01/05/87	[signature]
27	TUMOCI TUKUTUKU	21/11/[illegible]	[signature]
28	ENONI SAUKIKONO	11/4/1955	[signature]
29	ENONI ABA	14/1/75	[signature]
	ONISIMO YABAKI	1/4/71	[signature]

SUBMISSION FOR CONSTITUTIONAL REFORM

From: Natawa Village, Waya, Ba.

To: The Constitutional Review Commission

We, the people, 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.

VINAKA.

SIGNITURES TO SUPPORT OUR SUBMISSION

NO	NAME	DATE OF BIRTH	SIGN
	Emosi Dauya	08/01/62	
	SEMI SIVO	19/25/79	
	JOSEVA VUNI	19/06/78	
	Semisi Vuniyayawa	19/05/91	
	Semioni Kurulo	18/03/73	
	Mosese Gukanaivalu	07/05/04	
	Amimasi Saukoko	15/11/91	
	Sevuloni Kurulo	09/03/99	
	Ratusione Dopo	14/09/2004	
	Semi Banuve	02/24/1999	
	Joseva Naivaluvou	19-2-1959	
	Ratu Sione	23/9/79	
	SETARIKI SOGO	21/06/58	
	OSEA NAGUSUIVALU	27/11/77	
	SITIVENI MUAKITOGA	4/6/73	
	MOSESE NAT	19/51	

SIGNITURES TO SUPPORT OUR SUBMISSION

NO	NAME	DATE OF BIRTH	SIGN
	TEVITA. VUNIYAYAVUA	27/9/62	Nuni
	LOSENA LIKU	4/5/64	LLiku
	SEREANA KUBE.	4/12/54	SKUBE
	SEMAEMA NAULU	20/10/62	Naulu
	LUSIANA NAILOLO	11/5/61	LNailolo.
	REAVI. NASOGIRI	04/12/72.	Nasogiri
	SALANIETA MARAMA	07/08/89	Marama.
	MEREONI NALIVA	12/4/67	NNaliva
	APIKALI LIKUNDOKO	09/04/79	[illegible]
	SULUWETI RATABUA	01/11/79	[illegible]
	MEREONI NALIVA SIVO	14/05/95	[illegible]
	MELAIA KATOWITABUA	6/8/77	[illegible]
	Elenoa Ratu	01/02/90	Ratu
	Unaisi Ralawe	20/8/95	Ralawe.
	Laiseana Senoatia	19/06/02.	Sivo
	Ilisera Vonorono Sivo	26/11/91	[illegible]
	Janeti Nakuta	09/04/89	[illegible]

SIGNITURES TO SUPPORT OUR SUBMISSION

NO	NAME	DATE OF BIRTH	SIGN
	Jokaveti Tuivatu	6/11/93	
	INIA & SIVO	05/06/05	
	Emali Bobo	19/1/24	
	TULIANA NASIGA	6/01/94	
	MAIKELI SERU	25/02/1999	
	Kolinio Navoti	03/04/1992	
	Paula Tale	5/12/1983	
	Jone. Sau	18/04/1973	
	Jones Bainivalu	27/12/2000	
	RASEKASIA BAINIVALU	03/04/02	
	MALELILI NASILASILA 2	20/08/78	
	ULAIASI NASILASILA	30/07/03	
	INIA : SILIBARAVI	30/06/05	
	JOTAME NALUMU	06-03-1983	
	Rupeni Korologa	16-05 1984	

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 5/06/20

Yaca/Yacamu Onisimo Yabaka - Turaga ni koro (Soso, Yasawa)
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	Me sa veisau se bokoci vakadua na yavu ni vakavulewa ni 2013
WASE 1 NA MATANITU	Na matanitu me rogoca nodra gagadre na vanua ka vakarinakataki na cakacaka taki ena gauna yalataki.
WASE 2 LAWA NI DODONU	- Me vakatarai tale na kana kuita vei ira na gone ni ra cala. - Me boko na children's rights. - Buli na lawa me okati vata kei na i tovo na itaukei
WASE 3 NA PALIMEDI	- Na lewe ni palimedi me sa yacova na yabaki 55, me ra sa cegu.

WASE 4 NA VEILIUTAKI VAKAMATANITU	- Me ra veiliutaki na tamata me ra vosa ka ra cakacaka taka nodra vosa. - Mera veiliutaki na tamata dau cakacaka vakadodonu.
WASE 6 VEIQARAVI VAKAMATANITU	- Toso cake na i sau ni tamata, daucakacaka - Vakatubura na tax vei ira na kabani mai vanua tani - Vakalevutaki na investment ni matanitu
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	- Qoliqoli kei na gele: Mera lewa na itaukei. (70% itaukei 30% matanitu) - Totogi taki ira na tamata era dau qoli ena vanua e sega ni nodra.
WASE 8 VEIQARAVI VAKADODONU	- Vakamatanitutaki na lawa ni kono - Na lisitaki ni gele me wase vakadodonu vei ira na itaukei ni gele.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	- Me ra kua ni veidigidigi ko ira era sega ni lewe ni vanua e Viti - Vakagalalataki ko ira na vulagi era voroka na lawa ni vanua o viti.

WASE 10 VEIVAGALALATAKI	- Vakagalalataki tko ira na vulagi ka ra kauta tiko mai na drugs - Vakagalalataki tko ira e sa expire nodra visa. (3 na vula)
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	- Boko tani na yavu ni vakavulewa ni 2013.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO

.....

Saini (tikini ni siga)

SUBMISSION FOR CONSTITUTIONAL REFORM

From: Wayalevu Village

To: The Constitutional Review Commission

We, the people, 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.

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- **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.
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Why This Matters:

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We ask for unbreakable constitutional protections for *iTaukei* land and a way to look into land that was unfairly taken in the past.

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- **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.

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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)

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- **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.

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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.

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- **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.
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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 neighbours.

Nayakan

SIGNITURES TO SUPPORT OUR SUBMISSION

NO	NAME	DATE OF BIRTH	SIGN
1	SAMUELA TUWAWA	9.12.1953	Tuwawa
2	MACELILI NAINOKA	28/11/1948	MN
3	SAIRUSI Nakutalivaliva	23/03/01	Nakutalivaliva
4	MANOA RAVOUVOU	1/1/71	Ravouvou
5	SERUVI CAQUSAU	10/9/74	Caqusau
6	SITIVENI NALOGA	22/11/1957	Nalogo
7	ENESI Ratulevu	26/2/85	Ratulevu
8	JOSAIA Nainoka	15/12/1989	JNainoka
9	INOKE NAVAKA	2/9/1994	Inoke
10	KINI RASOLOSOLO		Rasolosolo
11	SOLOMONI RAUWANI	19/4/1982	Solomoni
12	VILIAME RATUKALI	2/20/1989	[illegible]
13	SALOTE SAWI	12/1/1966	Sawi
14	VASITI NAVURU	20/4/59	Navuru
15	ATECA TUVOU	18/12/82	[illegible]
16	TIMAIMA NAVUGA	19/6/1987	Navuga

Wajelam

No	Name	Date of Birth	Sign
17	Semaema Varo	29/10/56	
18	Veniana Kasatoka	01/09/83	
19	Veresa Ratukali	11/2/56	
20	Maleili Baleilevuka	14, 3, 68.	
21	Semesa Nayate	21/1/55	
22	Ana Ma	22/01/58	
23	Melaia Nai	2-10-57	
~~24~~	~~Sera~~ Likuyaei ~~Area Junior~~	5-10-56. ~~18/12/80~~	~~Likuyaei~~
25.	Viliame Deivanua	21/09/1996	
26	Maleili Wainoka	14/3/68.	
27	Reavi · Tokalau ·	24/8/64.	

SUBMISSION FOR CONSTITUTIONAL REFORM

From: Yalobi Village

To: The Constitutional Review Commission

We, the people, 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.
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Why This Matters:

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Why This Matters:

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VINAKA.

SIGNITURES TO SUPPORT OUR SUBMISSION

NO	NAME	DATE OF BIRTH	SIGN
1	JONE NAIVALU	6-5-59	[signature]
2	FILIPE NAIVALU	07 04 1961	[signature]
3	EPARAMA NASASAMALU	04/06/1981	[signature]
4	Nacameli Valcalagilay	06/04/1969	[signature]
5	OSEA NAIVALU	04/01/63	[signature]
6	SAMISON I NAIVALU	03/6/69	[signature]
7	KINISIMERE NBONIMATA	22/3/72	[signature]
8	NAOMI DIEVO NAIVALU	24/4/63	[signature]
9.	ADI KELERA SOVASIGA	29/11/82	[signature]
10	MOSESE RATU	29/01/83	[signature]
11	EMOSI LOCO	29/10/85	[signature]
12	SAIMONI NABATUITECI	10/11/79	[signature]
13	MOSESE BULIVAKARUA	25/12/85	[signature]
14	JONE LUTUMAILAGI	11/03/82	[signature]
15	MAIKELI SOVA	07/04/61	[signature]
16	Moape Nagata	31/08 1965	[signature]

83	Sakomaia Bulu	19/1/71	Bulu
84	Litia Kurunawaqa	4/11/95	[illegible]
85	Sailasa Kuruave	23/3/84	Kuruave
86	Timou Momolevu	18/3/74	Momolevu
87	Robert Tikomaikevuka	24/05/75	[illegible]
88	Timoci Momoluve	23/3/69	Momoluve
89	Vaciseva Naseka.	27/2/85	Naseka.
90	Taina Turou.	30/7/71	Turou.
91	Ratu Meuni	15/8/81	Meuni
92	Misivosa Bulisala	8/8/2006	[illegible]
93	Marau n Wainalotu	18/03/72	[illegible]
94	LASARO. QAUGAU	22/3/67	Qaugau
95	Saveraca Uluibau	10/07/96	[illegible]
96	Lasaro Qaugau	13/09/05	Qaugau
97	ANA MA	16/08/95	[illegible]
98	LUSIANA KOROI	11/07/73	LKoroi
99	ATUNAISA Lacabulca.	28/9/58	Lacabulca.

SIGNITURES TO SUPPORT OUR SUBMISSION

NO	NAME	DATE OF BIRTH	SIGN
17	Saimoni Keldie	24.7.77	[signature]
18	LUKE MATANISIGA	10.11.86	[signature]
19	LAISIASA MATANISIGA	04-04 75	[signature]
20	Samisoni Uluimalolo.	01/08/93	[signature]
21.	MAGU Naivalu	14.07 84	[signature]
22.	Eparama. Ratumaiyale.	16/06/02	[signature]
23	Lite Tuikaba.	28/08/65	Tuikaba.
24	Merewalesi. Vitolo	3.3.67	M. Vitolo
25	Tomasi. MUDU	15:6:96	[signature]
26	Laisiasa-Ralauwai	23:5:79	[signature]
27	WAISEA NASILI	22:07:77	[signature]
28	Joseva Ratumaiyale	04/05/01	[signature]
29	Pauline Jemfer	02/09/03	[signature]
30	Semi TUIKILAKILA	31/03/92	[signature]
31	Sainivalati WARA	10/04/06	WARA.
32	Simeli Bule	06/09/06	[signature]

33	Sakeasi Vueti	04/07/2002	[signature]
34.	SERA BOQO	28/02/1995	[signature]
35	JOSIUA CAQUSAU	27/10/1988	[signature]
36	SAMUELA RAMAMASEI	29/01/2002	[signature]
37	Mosese Ratuyalo	23/06/1997	[signature]
38	Akuila Caqusau.	06/01/05	[signature]
39	JOELI RABUKA	19/10/1960	[signature]
40	VASEMACA. NAULUTEGU	1/3/1997	[signature]
41	Sovenaia Ulubau	20/02/1994	[signature]
42	CAMERI QAUQAU	10/04/1984	[signature]
43.	Solomoni Qaqa.	20/09/1967.	
44.	Melaia Drelce	30/01/1995	[signature]
45	Kunaisi. Rasole.	31/12/89	[signature]
46	MESAKE LACARUA 1	05/05/53	[signature]
47	Ulamila Lonaquto	27/06/04	[signature]
48	Lasaro Qaúqau	25/05/85	[signature]
49	Timoci Qoro	17/09/2004	[signature]

50	JONE SAUNIVALU	23.1.61	
51	Narieta - Taivalu	28/02/82	
52	Meresi Lau	2-/6/68	
53	Kunisimere. R	24/05/85	
54	Rapeni T	27/05/65	
55	Vunisa - N	22/09/2005	
56	Seniliki V.	14/08/90	
57	Vani Dianilagve	21/4/74	
58	Soraia Nailia	17/1/65	
59	MEREWALESI, NATALE	18/7/63	
60	ALESI L VERE	26/07/96	
61	Eparama Nabalta	13/02/62	
62	Melaia Lewawiri	07/08/21.	
63	Emele Jean. N	25/03/00	
64	Reavi Nato	15/7/57	
65	SIMELI BALE	22.05.64.	
66	Emali Ratu	24.5.78	

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NO	NAME	DATE OF BIRTH	SIGN
67	Makitala Totovo	8/9/75	
68	Taiua Tova	23/3/50	
69	Sevanaia Tuvou	21/8/65	
70	Timoci Vakvirelu	25/06/2000	
71	Lusia Saumidra	8/03/2004	
72	ATELINI. BULOU	8/6/75	
73	Seseana Dradroniwai	14/3/90	
74	Nanise Watiqoto	2/2/87	
75	Rejieli Rogoi	4/6/81	
76	Unaisi Cigani	15/05/88	
77	Vute Nakauia	18/11/78	
78	Merewai Cri	10/11/72	
79	Tema Sayaba	7/9/82	
80	Manase Rovoki		
81	NANISE RAVOKI	27/9/69	
82	Kelera Rokowati	17/09/85	

SUBMISSION FOR CONSTITUTIONAL REFORM

From: Nalauwaki Village / Waiqeru / Viwa / Natawa

To: The Constitutional Review Commission

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9/06/2026

Received CRC Teams

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VINAKA.

NALAUWAKI

SIGNITURES TO SUPPORT OUR SUBMISSION

NO	NAME	DATE OF BIRTH	SIGN
1.	LUMELEKI - Vuvoso	07.07.1963.	I. Vuvoso.
2	Laite Nasau	13-4-1964	LNasau.
3	Laite Vunijayawa	09/07/2007	Laite.
4	MILIKA ~~HE~~ RATU	29/05/2008	Ratu.
5	EMELE BUA	20/03/1970	EBua.
6	Nanise. Sorotana	30/03/1970	Sorotana.
7	KARALAINI KURULO	17/11/1983	Kurulo.
8	Mereani. Qoro	15/12/1965	Moro.
9	Simeli - Pita	10/03/1987	Pita.
10	Simeli - Sakava.	04/30/1960	Sakava
11	MANOA - LUKA	3/11/1989	Mana.
12	MEREONI RAVUA	16/08/1970	MRavua.
13	ATUNAISA RALIA	30/07/1986	Atanisio R
14	MATAIASI SIGANISUCU	22/12/1991	Siganisucu
15	JOYAM NAULUTEQU	4/1/1968	[illegible]
16	Jone: Yacadrau	09/09/04	Yacadrau.

NALAUWAKI

SIGNITURES TO SUPPORT OUR SUBMISSION

NO	NAME	DATE OF BIRTH	SIGN
17	Nacanieli-Walo	19.3.03.1947	N-Walo
18	SWTAME NAIKUMI	08/07/1981	[illegible]
19	SELITA RANADI	24/03/1980	Ranadi
20	CHESAKE LESHWAIVALENIVEIVEU	04/09/1988	[illegible]
21	AMEO MARAVOU	22/05/1971	Amaravou
22	Mere-Bula	10/11/1978	MBula
23	KEASI NAIDROKA	12/3/1963	[illegible]
24	SALOTE ADI	12/8/1969	Sadi
25	ETONIA BAINIKALI	12/9/909	[illegible]
26	Lanieta LO	12/5/1986	Lanieta Lo
27	EPELI VOLI	9/5/1984	[illegible]
28	RARAI TUIVATU	4/8/79	Rarai
29	JOKAPETI-Ana	12/09/1980	Jana
30	MEREIA CAGINITOBA	29/04/1987	Cagi
31	SERA. VUTIKA	25/11/1980.	SV.
32	Mere Manuake	19/06/1982	MNake

NALAUNAKI

SIGNITURES TO SUPPORT OUR SUBMISSION

NO	NAME	DATE OF BIRTH	SIGN
33.	Ame Naiko	15/10/1982	Naiko.
34	Peni Vianice	24/07/83	Vianice
35	Tevita Danga.	19/11/92	Danga.
36	Sioviliani Negitiva	10/5/1968	[illegible]
37	Lina Nabalo Delai	01/01/2007	Delai.
38	Nevote Saurara	13.06.1981	Saurara
39	Emoni Danga	28:08:81	Danga.
40	Tomasi Buli	28:08:66	Buli.
41	Samisoni Wasa²	1/11/65	Wasa
42	Mereani Salusalu.	28/10/1985.	[illegible]
43.	Sanieta Buli	11/10/1983	Buli
44	Saimoni Naviniyau.	30/08/76	[illegible]
45	Iosevata. Naruse	07/03/92	[illegible]
46	Tokasa Vasanavanua	22/12/86	[illegible]
47	Saimoni Ragani	18/06/1967	Ragani
48	Nanise Kelera	6-4/1962	Kelera.

NALAUNAKI

SIGNITURES TO SUPPORT OUR SUBMISSION

NO	NAME	DATE OF BIRTH	SIGN
49	TOMASI NATUTUVULI	8/11/80	[signature]
50	JOSESE. BALEIGAI	11/03/66	[signature]
51	JOSEVA. VUNISA	27/05/01	[signature]
52	EVAI KOKOBALE JNR	16/06/90	[signature]
53	SIOWANA NAI	05/02/92	[signature]
54	ATECA TAVUI	16/6/71	[signature]
55	SAKIUSA VUETI	11/07/78	[signature]
56	SAKIUSA SAMO	06/01/91	[signature]
57	SAVAIRA SALIVA	04/02/94	[signature]
58	TIMOCI GORO	10/2/83	[signature]
59	Salanieta Taranoa	1/5/75	[signature]
60	MERIKURI TUKABA	27/04/85	[signature]
61	ILIMELEKI BALEJONO	13/04/80	[signature]
62	Lusiana Nailolo	08/02/68	[signature]
63	Mark Emart	18/04/76	[signature]
64	Sainiana Tabua	15/07/1987	[signature]

NALAUWAKI

SIGNITURES TO SUPPORT OUR SUBMISSION

NO	NAME	DATE OF BIRTH	SIGN
65	Peni Muavesi	03/7/1964	Muavesi
66	Tuliana Vakavureiwai	04/11/1957	Vakavureiwai.
67	Malelili. Neinoka	15/04/1991	Neinoka
68	Mereia. Nasau	12/11/1988	Nasau
69	Repeka. Lotukotawa	11/02/74	Lotu
70	Timoci Qoro	24/07/1990	Qoro.
71	ISIRELI TAMAINAI	23/09/1991	[illegible]
72	Merini Ratu	16/09/1968	[illegible]
73	JONETANI. NAILESU	26/6/1952	Nailesu
74	Lanieta Lavetau	17/4/1984	Lavetau
75	Panipate: Rayosi	3/10/1974	Rayosi
76	Mereseini. Wafi	12/1/66	MWafi
77	MEREIA NASAU	12/7/1955	MNasau
78	NEMANI NAULUVOLA	17/10/1989	[illegible]
79	Jonasa Rama.	23/05/92.	[illegible]
80	SERA VUTIKA.	23/02/1991	[illegible]

NALAUWAKI

SIGNITURES TO SUPPORT OUR SUBMISSION

NO	NAME	DATE OF BIRTH	SIGN
81	AUTIKO LIVINAI RATU	26/08/1961	
82	Masilina Vonovono	24/06/2004	Vonovono.
83.	TAINA Turou	15/09/1983	
84.	Sainiana. Sau.	18/09/1983	
85	ASUIKA VAKATALEMASI	24/05/1996	
86	MIRIAMA DRIA	30/09/1985	
87	SILIASI. TOKIRUA	2/8./1986	
88	Merela Nasau	12/11/1988	
89	SOLOMONI NASAU	06/06/2006	
90	Timaima. Nauga	26/05/1973	Nauga
91	JONETANI LEWALASE	21/10/71	
92	Jokaveti Nalomaca	13/02/2008	Nalomaca.
93	SALOME NIDRIA	26/01/94	Salome.
94	NACA WALO	17/2/79	
95	Sainiana. Ameci	08/06/2004	Ameci
96	OPIA SOKO	09/09/82.	

NALAUWAKI

NO	NAME	DATE OF BIRTH	SIGH
1	LISA MARIA	14/07/2003	[signature]
2	Amelia Maibau	07/03/1993	[signature]
3	SIKELI MULASE	03/05/2000	[signature]
4	MELENIA Oneill	25/10/2004.	[signature]
5	SAILOSI ROKOUA	22/10/2003	[signature]
6	Ilaitia Bulimtoga	13/09/2000	[signature]
7	ADI AKOSITA SUASUA	09/07/1999	[signature]
8	Alesi Ramomonavolasiga	01/05/1974	[signature]
9	JOLAMI NAULUTEGU	19/04/2006	[signature]
10	MOSESET CONRAD	11/08/1992	[signature]
11	Wativote Tuinacau	24/09/93	[signature]
12	Luisa Leweni	04/01/2006	[signature]
13	Alelia Nai	17/05/1992	[signature]
14	John Romanu	22/03/2005	[signature]
15	J. [illegible]	26/02/26.	[signature]
16	Sorovei M.	25/05/99	[signature]

	NAMES	D.O.B	SIGNATURE
97	Anasa Cakau	12/08/2004	Cakau
98	Ureia Sau	26/09/2003	Sau.
99	JOKAPETI ANA	12/09/~~2002~~ 1980	Lara
	~~KaRafai~~		
100	~~KATALAINI RATU~~	11/01/1976	~~KaRafai~~

Ba Civic Center

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: BA

DATE: 11/06/26 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.	Dr. Lewaleli	30	0409229 129	Ba, Naitaya	Ba	Turago	Fijian	[signature]
2)	Shaleh Mueen	24	9550341	Valele ba,	Ba	Male	Indefijian	[signature]
3)	PC Zohab Mi	27.	2190198	Naria, Ra.	Ra	Male	Infijian	[signature]
4	Amelia Kunabalo	45	9141144	Nasovotava, Nadroga	Waicoba	Marama	Itaukei	[signature]
5)	Praneel Chand	29	2131979	Etatoko, Ba.	Ba	male	Fijian	[signature]
6)	Jagat Rana	58	9264117	Varadoli, Ba	Ba	male	Fijian	[signature]
7.	Lusiana M	18	8027073	Nabobuco, Naitasiri	Naitasiri	Female	Fijian	[signature]

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Ba Town Gi 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	Jai Ram Khelawage	80	8614826	Karawai	Ba	male	Indo Fj	[signature]
9	Nivriti Kumar	17	9545263	Koronubae	Ba	Female	Indo Fj	[signature]
10	PRAKRIT SAARANSH NAIDU	18	2788955	Yalalevu	Ba	MALE	Ind Fj	[signature]
11	PUSHP SAJIN KANT SHARMA	52	8631212	TAVUA	BA	M	FID	[signature]
12	NIVRITI RAM	17	2916872	YALALEVU	BA	FEMALE	FID	[signature]
13	Ramesh Raman	59	9368641	VATULAUCAU	BA	MALE	InF	[signature]
14	Sevanaia Lemakali	30	+614 0401224 129	Maunaria Ba Village	Ba	Male	IT Fijian	[signature]

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Ba Town 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
14	Louise. N	17	2873296	Rifle Range, Lautoka		Female	IT	
15	Rusiate. V	18	2556781	Hostel, Bmhs		Male	IT	
16	Miriama - C	18	8404932	Vatulaulau, Ba		Female	IT	
17	Emma - S	18	8472694	Tavuegavega, Ba		Female	IT	
18	Salote. B	18	8436603	Tawarau, Ba		Female	IT	
19	Penaia	16	9210827	Hostel, Bmhs		Male	IT	
20	Sanjai Kumar	51	2895478	Nukuloa, Ba		Female	FID	

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Ba town

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
21	Ayush Prasad	18	8771293	Varandoli Ba	Ba	Turaga	FID	[signature]
22	Avishna Sundram	17	2983064	Varadoli Ba	Ba	~~[illegible]~~ Marama	FID	[signature]
23	Jennis. R. Devi	45	9251480	Namosau, Ba	Ba	Marama	FID	[signature]
24	Uganundra K. Sharma	63	8330093	Valele, Ba	BA	Male	Indo-Fijian	[signature]
25	Sheral Chand	33	8937886	Ba Town	BA	Male	FID	[signature]
26	DAVENDRA NAIAU		9947745	Mauteka Ba	Ba	Male	Fijian	[signature]
27	Noah Vukinavanua	17	9882782	Khalsa Teachers Quarters	BA	Male	IT	[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
28	Michael Oscar Rabukawaqa	18	9748859	Varadoli	Ba	Male	IT	[signature]
29	Moshu Khan	36	2005024	Ba Town Council		Male	Fijian	[signature]
30	Jokoveti Ratulu	48	8903942	varadoli/	Ba.	Female.	IT	[signature]
31	Yogesh Naid	31	9783744	Ba	Ba	Male	Other	[signature]
32	Rameshwar Singh	69	9459806	[signature]	Ba	/	/	[signature]
33	Rajesh Tahil	48	2792771	Ba Town	Ba	/	Indian	[signature]
34	Yogeshni Ram	44	2984328	Natulau Ba	Ba	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: Ba town

DATE: 11/6/26 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
35	Ria Kumar	16	9478837		Ba	female	Indian	Kmar.
36	Kartik Kumar	18	9478837		Ba	Male	Indian	[signature]
37	Rishan Prasad	17	9872727		Ba	Male	Indian	PRASAD
38	Kamlesh Sharma	68	9381840	Navan Korogaga	Ba	Male	Indian	[signature]
39	Sala. N	42	8796954	ADDRESS:- Vomo St, LTK	Ba.	Female	Itaukei	[signature]
40	Kiwai Kesi	63	2717118	Nailaga	Ba	Male	IT	[signature]
41	Salimoni Rasuwa	67	9355290	Nailaga	Ba	MALE	[signature]	[signature]

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Ba town DATE: 11/6/26 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
42	46	Lusiana Ravutu	18	9818076	Varadoli, Ba		MARAMA	FID	
43	47	Krinal Kumar	18	9350608	Korovuto, Ba		Male	FID	
44	48	Isha Nadan	17	8743105	Qereleru, Ba		Female	FID	
45	49	Timoci Tavakece	17	2049682	Navia, Ba		Turaga	IT	
46	50	Mere Tikaeu	18	9678953	Koronubu, Ba		Marama	IT	
47	51	Ruyan Mohammad	50	9905297	Police		Male	FIS	
	46								

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

Transcript

Ba Civic Centre Transcript
Date: 11-6-2026

Dr. Fatiaki: Ladies and gentlemen, boys and girls, may I first echo how wonderful it is to see students. We had suggested in the beginning that our Secretariat invite all the Form 7s and Form 6s to attend these consultations because you are, many of you will be of voting age and not only that, I think it's important that as part of civic education that the students, the young people of Fiji, have a significant understanding of what we are doing and particularly because everything we do will probably impact you a lot more than it will impact certainly the two of us on my right and less so our lady commissioner on our left. But let me again reiterate the words of welcome and appreciation for your presence this morning and you've heard our introductions and so I won't talk about that.

We have been appointed by His Excellency the President to review the 2013 Constitution. You know the 2013 Constitution in general is the supreme law of the land. Because it is the supreme law of the land, it can't encompass all the laws of the land.

But what it does is it sets out in very general terms the aspirations of the people of a country in terms of how they want to be ruled. All subsequent laws that are made will have to be aligned to what the Constitution says. So if a law is passed in Parliament they must make sure that it is in keeping with the spirit and the principles and the wording of what is in the Constitution.

So because it is the supreme law of the land it is so important that it reflects what the people of this land wish to be in it. I think most of us understand that the 2013 Constitution was not formed in the normal way the Constitutions are formed. It did not go through an extensive rigorous process of consulting with the people such as we have been doing over the past three months.

It was promulgated, enacted by a decree, and did not go through a parliamentary process initially before it was enacted. It was subsequently regularized after the elections happened in 2014. But because it did not follow this process there was a general feeling that we should relook at it.



And so last year the government sought the Supreme Court's opinion as to how the 2013 Constitution could be reviewed legally. The Supreme Court has now given us a guideline as to how the 2013 Constitution can be reviewed. The term reviewed is used in a very general context.

It basically means we can amend it, change it, we can repeal it, we can revoke it, we can do lots of things to it following the guidelines and advice of the Supreme Court. So we are part of that process. We have been appointed to seek wide and meaningful consultations with all the peoples of Fiji.

I emphasize all the peoples of Fiji as to what they want us to do with the 2013 Constitution. We have been given terms of reference by His Excellency the President. A general guideline about what he'd like us to consider when we write up the new Constitution.

And we are also guided by the Supreme Court's ruling. Essentially we are asked to seek wide and meaningful consultations with all of Fiji as to 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 started our work in April in Suva and in that first month we consulted, the GCC came and made their first presentation.

We had some political parties, we had government departments and ministries we had non-governmental organizations, we had some religious bodies. All at invitation have come to us and made presentations. That was conducted throughout all of April.

We then split ourselves into two groups as you hear. Our Chairman Sevuloni Valenitabua is the team leader of Team 1. I'm the team leader of Team 2. And in the last two months, six weeks, we have been through Lomaiviti, Lau, Beqa, Ovalau, Kadavu. We spent two weeks in Vanualevu.

My team did Bua and Macuata, about nine villages and settlements. The other team did Cakaudrove, Rabi, went to Taveuni and Qamea. We gathered ourselves together at the beginning of last week in Suva.We then did Navua. My team went to Namosi. We went up to Keyasi in Navosa.

We went to Bukuya in Ba. The other teams did the rest. We gathered together in Sigatoka.

We did the Tuva settlement in Sigatoka. We worked our way up to Nadi. The last four days, my team went off to the islands of Yasawa, did the three main islands from Nacula, Naviti and Waya, about six villages, five villages there. Came back through very stormy waters to Lautoka. I met in Lautoka yesterday. The whole team were together. We divided ourselves again. This morning, we're in Ba. This afternoon, we will do a Tagitagi settlement out of Tavua. We will go from Tavua to Nadarivatu. Next week, we will do Tavua at Gavi Park. We'll go to Saione in Vatukoula.

Then we'll work our way down through Nataisiri, into Rewa, Tailevu. In the final week, we'll be in Suva where we have, I think, five or six consultations within the Suva-Nausori Corridor. All these consultations, as you have heard, are recorded on video, on audio, and transcribed by Hansard reporters.

The whole purpose of that exercise is to ensure that everything that the people of Fiji say to us is on record, that there's no dispute, that this is what the people of Fiji say. Generally, in the preamble of most constitutions, they say, we, the people of this country, make for ourselves this constitution to live and be ruled under. I can't reemphasize how important that is.

It's that you, the people, are actually the ones that make this constitution. I can tell you that the six of us commissioners are of varying backgrounds, varying ethnicities, and we are not civil servants. We have not been given any instructions by government about what to write into this constitution.

I think many of us would not serve if that were the case. We want to reflect what the people of Fiji want when we end up writing that constitution. We will gather in July and August in Suva, and with the assistance of professors in constitutional law, professional drafters.

In each of our teams, we have a secretariat staff. We have three lawyers that accompany my team, another three lawyers that accompany the other team. And we get advice all the time about how to go about this process.

Throughout July and August, the input and submissions from members of the public were being incorporated into the necessary review process. We will prepare a report by the end of August and submit that report to His Excellency the President on the 31st of August this year. Our responsibility as commissioners ends there.

Beyond that, I might not address right now, but if it's brought up later, we can talk about what the process would then entail. The nature of presidential commissions is that it's usually some form of inquiry into matters of public interest. And the nature of these inquiries allows us, we are indemnified, allows us to basically open the floor to you, the public, to speak and talk about and ask questions about anything that you wish to speak, talk, or inquire about, particularly in respect of the Constitution. We have no directions about what you can ask, how you ask it. We ask us to be civil. But other than that, we are open to entertaining. Our job is to listen. If you have questions, to try and explain to the best of our knowledge, maybe expand in some instances. We reflect upon something that somebody brings up.

That is the nature of this process. And we look forward to hearing from you as to what you think we should do with this 2013 Constitution that we currently live under. I thank you again for your patience this morning.

I apologize for the slightly freaky time start. I really am so happy to see young faces in this audience. Just in the way of reflection, I spent my high school years in Natabua, fromform 4 to form 6.

And when I see you, it's a reflection of my time. Because Ba, from Tavua, Ba, Nadi, Cuvu, up to Lautoka was like one town for most of us because in Natabua at that time, we had students from everywhere. So those are words in the way of a welcome.

Thank you. A reflection. On behalf of the commissioners again, I thank you for your presence.

And I now leave the floor open to anyone who wishes to speak or to make a submission. Thank you.

Mr Leighton: Before you make your submission, if you can also introduce yourself by name and where you're from or which school you're from.

This is just for the record. And if you have a written submission, we can ask you to also just sign it and date it and then just hand it over. And we'll also, for the record, declare that we've received the written submission and put it into evidence.

Vinaka. Today's session is from 10 a.m. to 1 p.m. But there'll be light refreshments at the end. But I'll leave it to the team leader to decide when we end.

Mr Ram: Thank you. Dear respected committee of Fiji Constitutional Review Commission, I am Jay Ram, of course, father's name Ram Kelawan, aged 80, just turned 80, which is a prime age, I guess, to take this opportunity and contribute something about the review. Of course, as I said, my name is Jay Ram, son of Ram Kelawan, Girmitia couple's grandson, and now semi-retired.

I guess for a productive person like me, we don't know how to fully retire. My first submission to the commission is the President, and I refer to page 70 and 71 of the Constitution. The PM and leader of opposition nominates the names.

And I have underlined my name without no other person to nominate because they are not the representative of the voters. Following, the parliament votes and approves. Note that the parliament is representing the voters, meaning I have participated in voting the President, and I'm proud to be one of them.

But no other person be given authority to nominate the President. Thank you, that's about the President. And of course, his duties and other things are stipulated in the Constitution already.

My second issue is a general one about justice and judiciary. Chapter 5 of the Constitution My general observation and comment Criminal cases, civil, traffic and welfare cases takes too long for deliberations. Which is justice is not served.

My submission is that the Attorney General and Solicitor General bring corrective measures to speed up the backup. Which would be very fair to all concerned, even to the accused. I move on now to the third one which is for me very important.

Citizenship We are to be continued to be called Fijian. No long story, but in short I met so many Fiji-Fijians, indigenous who live in California. They have American passport and they are proud of it.

And they are called Americans. Why too many questions and some are dissatisfied about the name Fijian. I am proud because I am born here and I have lived for 80 years.

When we refer to the preamble in page 4 of the constitution the preamble makes a declaration. Declare that we are all Fijian united by common and equal citizenry. I think the discussion should end there but somehow it is very widely talked about.

I would like to refer to the great man of Fiji Ratu Sukuna time and again spoke about equal rights and citizenship of all communities in Fiji. Anyone have any doubts? Go to Ratu Sukuna's biography written by Dr. Ska. I further move on Ratu Sir Kamisese Mara on 20th April 1970 at Marlborough House in London which is pre-independence and he said about the new constitution of Fiji very clear and I quote we cannot afford to condemn or hate any race in Fiji.

All will have to live like brothers and sisters and I having known Ratu Mara in Suva for several years we have not only rubbed shoulders but we have worked together even for me in little committees and whatever the country needed for me to serve. So people like Ratu Sukuna Ratu Mara because they have laid the foundation for us all Fijians and we must not put those history aside. We cannot afford to condemn or hate any race.

All will have to live like brothers and sisters. All are Fijians and I here recall my historical knowledge which reflected all are Fijians and they are Itaukei European Chinese Girmityas, Rotumans, Banabans and Melanesians. They all talked about the early settlers and I am proud that they did mention about all of them.

To end citizenship only by birth or legal registration and naturalization. Just on citizenship I sit here as an example. I never ran away from Fiji because this is my motherland and when I am here with my family and children we are proud to be part of Fiji.

In Hindi I always say this at certain gatherings if I am allowed to speak and if there is a subject to cover I say in Hindi Fiji Deep Hamara Hai Prano Se Bhi Pyara Hai Fiji is mine and it is valued as my heart and soul. So now I move on to the land. Majority of land belongs to Itaukei.

These are not in full use. I am not disrespecting anybody neither pinpointing at others but the truth of the matter is about land all land are not in use. Only a small area of land belongs to state and freehold which everybody knows I think it's a total of about 17% or something like that.

Note again Ratu Sukuna said about land about land you know if we go back to the history, Ratu Sukuna was the one who led the team for all the survey in Fiji and if he was present here we would touch his feet and say thank you sir that you have provided a very good foundation and guidance about land and he said about land provides food and money. In those days there was very little talk about economy and development but he said our Itaukei brothers are very good agriculturists this is the word that he used. However the land sitting idle should be leased out state land now I'm very specific state land to remain 99 years and freehold as the word goes free as is where is very quickly I would like to invite through this commission Itaukei Affairs, Land Transport Board or yes Itaukei Board should revisit the reserved land for an example here in Ba, Veisaru, Bulabula and Koronubu anybody drives around there will see the difference and if they can remember the production before the land being reserved and now the land is sitting idle they are lying idle.

No production and even worse dear respected committee our land owners do not even receive the lease money so it is a lose-lose situation there is no win-win situation, stop reserving land and this will provide this will provide lease money to the owners on land very quickly Ratu Sukuna clearly said and I quote "utilize what you need" these are not my words "utilize what you need lease all idle land to those who can use it", those who can use it lease it to them he didn't say give it free he didn't say to make it free freehold he didn't say to make it crown land or state land but he said lease it.

Ratu Sukuna deeply supported indigenous Fijians but recognized the descendant of Girmityas who had legitimate rights and need for land he was very sensitive and clear and therefore we should the constitution and the land act or any other law should revisit what Sukuna was saying just a side note when I read Dr. Scar's biography and Joji Kotobalavu's

writing in the newspapers on Sukuna day he mentioned some places Ratu Sukuna was taken on Bilibili and also on bamboo raft which was treacherous because he was getting sick he had his heart for the people of Fiji and we should not abuse that counsel that was given to Fiji.

I'm coming to my conclusion just a few more words Ratu Sukuna this is another important one about Ratu Sukuna convened a meeting of GCC in 1936 pre-independence I think no one thought about independence then he explained about the three-legged stool even in Christianity there is this three-legged stool but here he was mentioning about the three-legged stool the people who live here in Fiji he explained three-legged stool one is our indigenous brothers and sisters second in those days there were quite a few Europeans and of course the Girmityas but he meant all people who were living in Fiji and he discussed this land issue with the Great Council of chiefs again indigenous European and Girmityas have equal rights have equal rights and then the discussion at GCC was okay surplus land to be leased out and there was a full confidence by the GCC in 1936 for Rata Sukuna to go ahead and help the native lease native land trust board to be established and other necessary laws.

All are Fijians also Rata Sukuna mentioned Rata Sukuna was the first and foremost to recognize Fiji as a multi-racial country prior to him it was all divide and rule and I am part of that multi-racial my children are, my grandchildren are and one day great-grandchildren will be and that's the reason why I come to submit in other words land is the biggest resource in Fiji and it is sad to note that all are not in full use.

I am coming to my last point there is too much here and I should I should not be taking all of the time. Circular state again mentioned in the constitution I haven't quoted the page the way the world should be used to be the slogan for Fiji away sometime back we should remain to be Fijian and belonging to multi-racial and multi-religious society which if that continues we will remain as proud Fijians and globally our head will be up and if there is any failure in keeping Fiji as a circular state if for any reason there is a change then the following should be removed or deleted from Fiji constitution like rights to personal liberty.

Only circular state can give personal liberty, freedom of movement and residence. Freedom of religion, conscience and belief the rights of privacy will be taken away, the rights to equality and from and freedom

from discrimination the human right anti-discrimination and even the appointment of ambassadors will have to stop and of course the united nation will not be happy to keep Fiji within their charter.

Sir or dear respected committee this is an important time for us young and old that we support good review for the betterment of all Fijians God bless you. Thank you for listening.

Dr. Fatiaki: Thank you Mr. Jay Ram as a medical doctor let me just say that if you are 80 years old, you people want to know how to live healthy ask Mr. Jay Ram thank you for your contribution it was clear it was lucid. I think all of us understand the points you are making they are very impassioned thoughts and with your age come a lifetime of experience and seniority lived experience in the country and I think that is a very valuable contribution and thank you for that. I will reach across to my fellow commissioners to ask them to address some of the issues if they wish to, that you have raised maybe they have questions clarifications maybe just reflections on some of the things that you have spoken about. Ladies first.

Ms. Nailatikau: Thank you Dr. Fatiaki. Thank you, Mr. Jay Ram, I appreciate how your submission while you mentioned the chapter of life that you are currently in being semi-retired, I still commend the forward-looking nature of your submission. As you mentioned, speaking with the thinking about your children your grandchildren and great grandchildren as well I think that's part of why we as commissioners are so pleased to see young people here today because the constitution is what is inherited by young people it's what they will take on with them through their lives what they will teach to future generations.

When you spoke firstly about the selection of the president this has come up as a very popular point in the submissions that we have been receiving and part of that has to do with how people feel represented in the selection of people who lead them and the president as you noted in the constitution has a very important role and some people see the importance of their votes being represented in the selection of the president, as you mentioned under the 2013 constitution the prime minister and the leader of opposition have discussions within the parliamentary process to appoint the president. There have been submissions made about the role of the great council of chiefs for example, which under the previous constitution 1997 had a role in

appointing the president and so I think this really reflects how people of Fiji want to see their aspirations reflected in this office. It's very important that it's an office that is able to house all our respect all our qualities of leadership etc and so I really appreciate your submission about citizens and voters being reflected in this choice.

I won't touch on the matter that you raised on justice, I think it's quite common knowledge that the wheels of justice don't always turn fast enough for citizens and that's something I believe is something that can be addressed within national level legislations and I think it's important that you raised it.

On the matter of citizenship, I'll speak on that before I pass to my fellow commissioners. I think it's important that we all feel that we have a home in the constitution that we have our rights and responsibilities as citizens equally respected. I think it's also important that for some of the submissions that we've been receiving citizenship is seen as a combination of citizenship and ethnicity so people see what they are termed whether it be Fijian or Indo-Fijian or whatever name they respond to, reflects their language reflects their culture and reflects all those other things as well.

I do believe I think that as a country you must have one uniting identity in some form or another for Fijians who live abroad in Australia or New Zealand, in Canada, in the United States their citizenship means a united term like Australian like American for example which you highlighted but that does not mean that they forget their culture or their identity or their history. So I think this is something that we will have to think very deeply on and I think you also raised an important point that the matter of equal citizenship is not new, people have been discussing it since before independence and it's something that we will continue to have to grapple with going forward. So thank you Mr. Ram, I'll hand over to my fellow commissioners who would like to make additions as well.

Mr. Kohli: Thank you Mr. Ram I see there's a lot of people here who would like to make contributions. I would not like to repeat Commissioner Mere Nailatikau has covered very well. I must say that when I first came here, I saw so many students who were excited but after hearing you and your words of wisdom I think I'm more excited to hear from people with your wisdom who have lived in this country for many years. I just have one

question if you don't mind me asking you don't have to answer. Before you retired what were you doing?

Mr Ram: This is a question that I know I normally do not answer but as I said respected committee so I have to. Of course, born in Ba and raised in a sugarcane farm, what next, ended up in Suva. Different work, police several years even second battalion, military for about four years and I wasn't chosen as one of the candidates for Lebanon and I dropped out because I had a lot of aspirations to serve internationally, however, then went into a business with a Itaukei brother we were in welding and steel business and I was led to like any other young man looking at the bright lights of silver got flirting with a woman who happened to be a Christian and then of course married, lived in Raiwaqa for 27 years famous Raiwaqa.

I missed that part of it but ended up going to Pacific Theological College as a young reverend and I worked for the church that I belonged to which is very close to Wesley Church or Methodist Church and our worship style and most of the Padre friends happened to be from the Methodist Church and I worked for Community of Christ for 23 years and lived in Raiwaqa walking through Milverton Road and all that so thank you for asking just in brief.

Dr. Fatiaki: Thank you again Jay Ram very like I say very much lived experiences of life and thank you for sharing that with us. I don't really have too much to.

Mr Ram: I have ended up becoming a sugarcane farmer and diversified in agriculture which is particularly vegetable seedling through nursery program and have contracts with government.

Dr. Fatiaki: Thank you Thank you again Mr. Ram and like I say I think many of these things have been covered. I might just for the sake of clarification and discussion just reflect on a number of things In respect of the President's appointment you have suggested that the current situation which is that the Prime Minister and Leader of Opposition nominate and then Parliament votes and then that person is appointed and you rightly point out that is I guess in a way possibly reflective of your representatives and by extension the people we've had other suggestions and given that part of our mandate is to relook at the constitution, for instance Parliament there is a suggestion that has been raised that the parliamentary system at present does not actually reflect necessarily the people.

I say that because there are parliamentarians who have voted in with like 400 votes that are sitting inside Parliament and others who got 4000 votes who are sitting outside Parliament. I have had people suggest that the president should be appointed by a referendum like the US one of all the people in the country to truly reflect the people's choice and I thought I just put that to you because the current system as I emphasize people have pointed out, yes, that's the representatives but they are not really the representatives because of the way that the voting system is currently and they have suggested that we have a like a presidential system like the United States where everybody votes like a referendum. I just wondered if you had any thoughts about that.

Mr Ram: Thank you sir. I did have some exposure in US. From Bill Clinton's days and following others and I have followed US politics as close as possible. If I was to agree or disagree about general voters, every voter makes the choice of the president.

I don't have any opposition to that or disagreement rather for that. I would agree that, that would really become democratic over democratic system of appointing the president but there would be a lot of work by the Solicitor General, Attorney General and others to fit that in how the PM's powers. How the president's powers Fiji remember sir, we are less than 1 million people. We already have too many committees, too many committees you name it we have it.

I don't know for who, so the shorter way to govern a country the better. Even now this economic meeting that went through in Suva proves that our country is financially in a problem and we should learn to live with good stewardship.

Our time talent and treasure and resources but in simple words yes I will agree.

Dr. Fatiaki: Thank you very much Mr. Jay. Ram I have no more comments other than again to thank you very much for your contribution much appreciated and thank you for sharing your life experiences and I think certainly in the way of education you have certainly helped educate a lot of our younger people, in terms of your life experiences. Thank you again.

Mr Sharma: Thank you very much once again to the team Dr. Fatiaki, Madam and Mr. Ami Kohli from Labasa welcome to the district of Ba and the province of Ba to give you my introductions. I am Kamlesh Chandra Sharma retired Principal education officer, an accountant, auditor and business consultant, a sugar cane farmer and currently a director of Fiji Sugar Corporation Limited. Sir, it is my pleasure to give you my submission as I have done earlier for the 1990 constitution, 1997 and 2014.

As I speak, I have got my interest in this legislation where I have studied political science not here in Fiji but in a much bigger country where Narendra Modi is the prime minister at the University of Punjab from 1975 to 1979. Where I have studied the Indian constitution with so many amendments. There are 370 sections along with the British common law and the 26th amendment of the American constitution, Bill of Rights. So it has given me a very wide scope to speak on.

When I compare the constitution of other countries to our constitution, I see no problem with the 1970 constitution or the 1997 constitution and I agree with you that we have anomalies in the 2013 constitution, big anomalies we feel the pinch when the election time comes in one man one vote and I agree with you somebody who gets 257 votes becomes the minister and the guy who has 4000, 5000 votes sits somewhere in the Lautoka market having grog.

There is a very, very big anomaly, unevenness. My friend from Xavier College Mr Sharma. The principal of Xavier College, my colleague who is a mathematician will vouch for that one. There is no level playing field.

My colleague Mr. J. Ram he has spoken at length about the nitty gritties of the constitution, the election the appointment. I had a pleasure working with him in the fair trade office some time back. Being 80 years old, I have not told you my age I am 68, semi retired.

To start off with I will go along with a secular state because the place where I have done my degree course, the country itself is a secular state and it is progressing, it is progressing. It is not that I support them but the way the document had been designed and the person behind it was Dr. Ambedkar. He is no more and as I see the American Constitution we the people of the Republic of the United States of America that is where the contact binds everybody. We the people of the Republic of India, hereby,

agree to this in the Constitution. That is where unity comes in. The second one is maintaining an identity. I am a Fijian because I am a Fijian.

Within the passport or in the certificate so I relate a story when I went to Nabua Secondary School in 1997 to do the inspection and approval for the students who sit for the form 6 and form 7 examination as I entered the gate, Mr Marika was the Principal, something was written over there "Noqu Na Kalou, Noqu na Vanua". It means alot. And I went to Mr Marika, the first thing I asked him was "Mr Marika, what do you mean by that?" and he told me the whole story and I agreed with him. And the next time when I came across our Prime Minister in 1997 at the Superfresh supermarket, I repeated the same sentence to him, "Bula Vinaka Sir, Noqu na kalou Noqu na Vanua". He tapped on my shoulder, he agreed.

Our Constitution should be uniting the people and not dividing the people. Our young people over here, as the retired principal of Tavua, I am very happy that you invited them over here. They can see it for themselves, what the process is.

Going to the next one, there had been called by the previous consultations which I have been following in detail that though we have got one man one vote talking national boundary. The National boundary is a big time failure ask any private sector C J Patel, RB Patel they will tell you, how it is a failure.

We still need the boundaries, we still need the boundaries not only for the national, we also need the boundaries for the town and city councils. We have the boundaries for the sugar growers council. The boundaries can be revised depending on the population democracy and once we have that one then maybe one boat may wake out because people from that area will pick the best.

The next one, with all respect to the crowd over here, we told the young crowd the legal age is 18. 2009 I remember when I was in the system, we opposed it we opposed it on the premise that students who are still in the school system form 6 and form7, maybe also in the university, they are not fending for the clothes rent the household expenditure but they are dependent on the parents.

Our previous voting age under the 1997 constitution was in 1990 was 21. We can have a leeway in the constitution, we can keep 18 is the legal age

for persons to get married, to get a loan, to get a mortgage or to be to buy a piece of land or to enter to start a business and be a taxpayer. But for the purposes of voting they should be 21.

I am following other countries like Indonesia, Malaysia, Singapore they have got 21. Even I have got my feedback from Mauritius and Suriname, Girmitiyas are not over there and they are saying it should be 21 because from 21 you start to know how you run the house. I put the questions to the taxi drivers and sugar cane farmers. You know we got people in 2018, I suppose that they are voting. They can't run the house, how can they vote? I'm not offending you in any way. I was also 18 at one time but I depended on my mom and dad. Even I tell my son, don't talk too much. The mobile phone and the key to the vehicle that you got, we are funding it.

It happens in every house so what I mean to say anybody who turns 18 can enter into any contract. Start a business, pay tax or get married, own a piece of land or be tried in the court or can take anybody in the court but they should be 21 to vote. The reason being that these persons are dependent on the parents.

The next one, somebody echoed this sentiment in one of the consultations I think last week, the tenure of the CEOs in the boards should be in concurrent with the tenure of the government 4 years. To date we have got 25 statutory boards that comes under the minister for public enterprise. I have seen that in most cases the tenure was only for two years. If we pick a person with talent from the stock and we give him two years to perform. In the first year performance he will be working on the previous year's balance sheet. When he performs come next year then he is trying to show his performance on the current year's balance sheet after that he goes. I think 4 years is quite reasonable that we can see a persons performance and make him accountable for the job he is doing. That will apply to all the CEO's, financial controllers not financial controllers the Board members.

Another one and that may bring a shock wave, I have been following way back 2006 to 2007 the creation of FICAC. Now with all the drama that is going on now everyday in the media, I see that this organisation has become a head ache for the country. It has become a headache for the country. Whoever, propounded to be, created this board I think he missed the boat.

Now we are at a junction that I see FICAC is having more powers than the Parliament of Fiji. Even more powers than the Chief Justice. Even Judiciary have to bow down and now we see people are running in a circle. Our country cannot advance forward when people are pinned down for petty things. We are paying the price now in compound interest. I think Fiji Police Force is qualified enough to do the job. They have been doing some 10-15 years back, 20 years back.

We have become the 10-15 years of it we have become the slave of this organisation. The other one, as I have said earlier, see the sections of 1970 and 1990 and 1997 constitution was passed on that period. We can still incorporate alot of elements of the three constitution into the current constitution. And Mr Jay Ram will agree with me that under the 1997 constitution so many elections were done. And even the 1990 and 1997 there is something good over there and better leave to the committee to find it out, the commission to find it out.

The next one, I spoke at length about the land. It is a very volatile issue, very near and dear and emotional to everyone. What I'd like to say is that we have seen very huge area of land lying idle around the country and myself from the sugar growing sector, we find that our production is falling down. There was a time when Rarawai Mill used to use crush about 2.2 million tonnes of cane and now it has come down to 500, 000 or 600,000. Why? Because there is no land available. We want to sustain the industry; we want to sustain our market. We have roughly close to 12,000 farmers who have to sustain their family's ad we want to increase it so that more people can come in the fold and enjoy farming like us when retired. Once again, I salute the Father of the nation, I should say the grandfather of the nation Ratu Sir Lala Sukuna. The book he wrote "The Legged stool" tells from that story.

We are proud of it and the Father of the nation Ratu Sir Kamisese Mara. Whenever I visit Seaqaqa sector, I remember him. You know, like today we are doing this job, we are going to leave this legacy behind for the oncoming generation who are sitting in front of us. There should be something in place. Otherwise, we find that very many countries, they have no legacies at all. I can name the countries. Another one that is very important to us, every day we see in the news, is the housing problem in the country.

We have got formal settlements, informal settlements in all the towns and cities around the country. I think the constitution can address this one, that if the families, vulnerable families could be provided plots around the country with land titles or lease titles, so that they can also enjoy their life, sustain their family, and generations to come for them. Everybody needs some sort of security.

Another point I would like to bring along, I have talked about unity, and Mr. Jay Ram has also done the same, is when we do the new constitution, we think back and forth about our national unity, how we can divide the people. Now we go to the Govind Park or Churchill Park or National Stadium, when the match is going on, can we differentiate who is a kaiviti, who is the kai India, who is the kai China? No. All in one chorus, Go Fiji Go, Baat Ho Baahe, you know all this kind of thing.

That is the kind of thing that we would like to see. You know, people with their different political, social, and economic backgrounds, they come together, they come together and they work for the country. I show the Chinese are doing.

It is an example for the world. We should set up an example for ourselves. The next one is, I think starting from 1987, we had many of them, we are sick and tired of it, the coups.

In the new constitution, there should not be any immunity to the coup. Anybody who does it, does the dirty game, they should be tried in the court, court of law. Even anybody who talks about it, thinks about it, should be tried in court.

We cannot put the generation in a blackmail. We cannot let them hang in balance. We have had enough of it. Thank you very much for, you know, stop it, once and for all. The next one is, there have been cases where there have been roadblocks around the country put by people who are not happy. I think there should be an open access to the people to any defined area or area of creativity or holiday for them to go.

I am almost coming to an end. This is regarding the MDG, Millennium Development Goal, and the UNESCO declaration. This is about education and training. In the constitution, please do put in such a way that education for all, education and training for all, for all the people, all

the backgrounds, gender, economic background, social background, should be taken. Currently we are on that path, but we can define it. Now when I see TELS about 15 to 20 years back, we were not that much.

But now we are seeing the FNU school of students and the University, of Fiji and USP full of students. We want our literacy rate to go up. The second last one is a market access for the producers.

Agriculture, marine, commercial agriculture, traditional agriculture, and art and craft. We need an open access to markets. There should not be any legislation over there that stops. Who can go in the market, who cannot go in the market. What can you sell, what cannot you sell. Apart from drugs. If we say that we are democratic in nature, give the people fair chance to earn the living. As much as it is legal. And the last one I'm coming down to is on job access.

We have got a problem in the country, it is not for the last two or three years, but it has been there for a long time. I think for the last 37, 38 years, 40 years. We educate the people, we train the people, we spend money on them, and what we see is they catch the earliest flight and fly off to Australia and New Zealand. Brain drain. I was in the education sector for 35 years. I remember training very many teachers in my area.

And what I find, I can't see many of them around now. In my own district. Around the country. I say for them, and you have to understand, they ran away to Australia or New Zealand or Canada or America. There should be something in place over here. In the country, in the constitution, they can hold back our trained people.

Our nurses are running away. Doctors are running away. Agriculture technicians are running away. They go to these countries; they don't spend a single cent on their training. They only start a job. But we feel the absence over here.

Dr. Fatiaki: Kamlesh. Thank you.

Mr Sharma: I've come to an end. As you have spoken, that we have been in the nooks and corners of the country. I also recollect my travel around the country, all over Fiji, in the last 12 years at the head office. Right from Ono-i-Lau to Rotuma.And right from Cikobia to Vatulele. It was a pleasure serving

the people of Fiji through education. Thank you very much for giving me this time.

Dr. Fatiaki: Thank you very much. Can we put our hands together, please? Thank you very much, Mr. Sharma. I appreciate very much your comments and your contributions. I might just hand across to my two fellow commissioners for any comments.

Ms. Nailatikau: Thank you, Mr. Sharma. Much appreciating your submission. I think one of the things we can appreciate is that today you see the fruits of your labor as an education civil servant sitting here amongst us. And I think one of the great ways in terms of paying homage to your hard work, as you've mentioned, all around the country, is also to hear their voices. So I want to thank you very much for sharing your expertise in public policy and other constitutions that you've studied across the world. It's very important that we take all these learnings into account as well. So, thank you.

Mr. Kohli: Yes, I share a similar sentiment to Mr. Nailatikau. You're a commissioner. Because there are so many people sitting here, all I can say is I've taken down everything you've said. It will be part of our submissions.

Dr. Fatiaki: And thank you very much. I don't want to add too much to what has been said. I think, again, most of what you've said. My only comment in respect of your item, in respect of the 1970, 1990, and 1997 constitutions and the aspect of good parts of them that we might incorporate, is an area that in the first month, we spent a lot of time looking at each of these constitutions, including the Yashgai draft. We've made that part of our reading so that we have a very clear understanding about it. And like you rightly point out, we suspect that when we come to write this report, a lot of the ingredients that were there in previous constitutions, which are non-contentious, will actually make it possibly into the new constitution that we write.

But as rightly pointed out, we have lots of people here. So, I'll thank you again, Mr. Sharma, and open the floor to other submitters.

Mr. Sharma: Thank you very much, sir. The place where we are sitting down, I think on May 11th, from this same podium, I received the Best Cane Farmer of

the Year 2025 award. Just one man army, I'm harvesting close to 800 tons of cane. Thank you very much.

Dr. Fatiaki: Thank you very much. Thank you again. Congratulations. All right. We have the floor now open.

Leighton: I'll hand over a summary of Mr. Kamlesh Chandra Sharma's submission to put into the evidence for the commission.

Dr. Fatiaki: Thank you. I formally receive and acknowledge this written submission by Mr. Kamlesh Chandra Sharma, dated the 11th of June, 2026. Thank you.

Leighton: Thank you. Can I get probably one of the students, if anyone wants to come up and speak? Because I know that some of you have been waiting here from this morning. If anyone wants to make a submission, all the teachers who have come with them.If not, we'll open the floor to whoever wants to make a submission.

Mr. Levuidali: My name is Sevanaia Levuidali. I'm from a settlement, Mauru settlement. It's in Nailaga region, so it's the other side. Well, I was not going to speak today because I made a submission online. There's about 12 chapters and 100 pages towards the constitution. I made every point through my submission. But one thing I noticed with Jay Ram was the fact that he's 80 years old and he pointed out that he's still fighting for his grandkids. And I think one of the biggest problems in Fiji constitution is identity politics.

I got emotional because I grew up with Indians and they still are trying to find a place where they belong. I think the very foundation of the GCC, I am a full blown native blue blood Fijian. And I think when we use identity politics as a driven narrative, it causes segregation.

And segregation causes division within the people. And I think I acknowledge the fact that you are here with the review committee and the job of the organization and what it does, the commission, to recommend to the president. I have more opinion on the president himself, but I think with my brethren, the Indians, I've always, when I catch a cab anywhere in the world, if I'm traveling and I get in a cab and he says, oh, I'm from Fiji, I'm Fijian Indian, I hate the word Fijian Indian.

Because they were never, I've always asked the question, were you ever been to India? Do you have any linkage to India? And they say no. And I say, then why do you call yourself Fijian Indian? You're a Fijian. And I think that's why the constitution is bothered by people in the GCC, the 2013 constitution, because it enlightens some, like, they give more, I'm not Indian.

No blood in me is Indian. But I acknowledge the contribution they've made to this country. They pay more tax than anyone. And I think we should acknowledge the fact that the GCC is fundamentally a racist organization. And it needs to be treated as such. We can't prevail our, like, the referendum, to run a referendum is a good thing, I think, when it comes to electing a president.

Because, and knowing the foundation of Fiji, under Ratu Sukuna and the Kamisese Mara, they've always used the word multicultural. We need to understand each other. And I think the formation, the basic formation that we need to understand is that that was the dream of the very foundation of Fiji, is the multiculturalism. That's the gift Fijians have. And I think we need to acknowledge the fact. Because I'll go back to identity politics in general.

I think it's one of the biggest, it's the deadliest thing people use in politics. And politicians use that to drive the narrative. When they're running campaigns, I'm here for you.

One thing I learned early on in life, I'm not that old. I'm 30, I'm turning 30 soon. But one thing I learned early on in life is the fact that not everyone that looks like you wants the best for you. And that's something you need to learn very early in life. I got very emotional when Mr. Rahm stated that he's still fighting after 80 years old, man. People have fought for this nation. They've sacrificed everything. They've built our economy. But they're still fighting to find a place. And I've coached in Australia, New Zealand, and when I'm in England, and then I get into the cabin, they say, oh, I'm Fijian Indian. But you're not. And I get angry at the fact that what the heck.

And I think it has to be one of the most, like, you need to put more emphasis in considering the sacrifices these people have made to our economy. I think we have a constitutional crisis. And acknowledging the fact that we have a commission here.

I think the 1970 constitution, 1990 constitution, 1997 constitution. Yes, just like Dr. Fatiaki said, that there's some bits of it we could take away. Because those constitutions were formulated for that governing body.

It was for their own effort, or for their own driven narrative. And that's sad. But that's what governance is. That's what politics is. It's a dirty game. And I think, well, I've stated before, and I'll state it again, I think the GCC is a racist organization. And I'm saying that as a full-blown blue-blood Fijian. And I think with the constitution, I concur my very sentiment with Jay and Mr. Sharma, is the land use. I think most native land and freehold land, it needs to be, I think, forced into leasing.

Because there's a lot of blank-paged land that are not being used. And it's okay to have been given false information by political parties or governance that if you give your land into leasing, I think that should be one of the preview of the next constitution. If you do get another one set up, it has to address more usage in native land.

And I think that's about it. Because I came up, because I've listed down everything that I disagree with, with the 12 chapters in the constitution. I submitted my submission online.

And I think it has to be, one of the main things we have to focus on is what the foundation is for our people. And we are a multicultural nation. And we have to treat people as such.

And things as such. And the laws doesn't have to only secure the natives. Because yes, we are the foundation of this country. But there is people that have come in and given so much blood and sweat to this country. And build it from the very foundation it is now. And I think when it comes to the legality of the presidential, whatever he gets, I think the referendum is the only option we have. And I think on every basis, it addresses the main concern. And people have their voice. And yes, that's my submission. Thank you.

Dr. Fatiaki: Thank you, Sevanaia. I'll hand across to my colleagues.

Ms. Nailatikau: Thank you, Sevanaia. I for one must say, I'm certainly looking forward to reading your written email submission along with others. And I'm glad that you made it.

In terms of indigenous sovereignty, and I'm sure as you would have mentioned, the countries that you visited like New Zealand, Australia, they too have indigenous peoples, whether they are aboriginal and Torres Strait Islander, First Nations or Maori, for example. And one of the things in my travels that I've always appreciated is the indigenous approach to interconnectedness. We are all connected. And we all need each other to thrive. And I think that that's something that your submission is sending through. In the sense that of adopting this indigenous value, it means that we are connected to each other.

Our past and our futures are all connected. And when we do well, we all do well. So, thank you for raising that. I think you've delivered a perspective that's certainly a very strong one in a certain generation of Fijians, certainly one that I am closer to in age than my esteemed colleague. I also appreciate that you spoke about shared values. And we can share the same values even though outwardly we look different or practice things differently.

But as you mentioned, it's values that should be reflected in our constitution, things that we all aspire to together. So in terms of the aspect you raised in terms of a constitution that unites, not divides, this is something that Mr. Jay Ram mentioned as well. And looking at Fiji's multicultural makeup as an asset, not necessarily something that should be detrimental.

And as you'll see in many countries in the Pacific, Fiji is very unique to other countries which are relatively monocultural, even though they are quite diverse as well. It's something that sets Fiji apart and something that we should be proud of, as you mentioned as well. And finally, I think as you'll see in the preamble of the constitution, in previous constitutions in 1970, 1990, and 1997, they spoke more encompassing of Fiji's history and the different peoples, the different cultures, the different contributions that people made to Fiji.

And I think the message that you're sending us is that that's something that should be acknowledged. Without taking away anything from indigenous communities as having formed the foundation, it's what was added to that foundation that makes it all the more stronger, I think, is what you're telling us. And I just wanted to say thank you.

Mr. Kohli: Yes, thank you very much indeed, since you've submitted online. Like Mere said, I would also like to have a read of it. Thank you very much.

Dr. Fatiaki: Sevanaia, again, I echo the sentiments. Thank you for your very passionate submission, and I look forward to reading your separate submissions. In the way of reflection, given that we have probably been through more than half of Fiji, and hearing from different peoples, different perspectives, with the benefit of probably another 40 years older than you, my reflections on Fiji and race relations, and I say this as a Rotuman, looking at the two major ethnicities, from long ago, before the events of 1987, up until 2006, my personal reflection is that we differ considerably in our perspectives.

And I'm talking about in terms of race relations. And my reflection is that wherever we want to be in terms of making a constitution that is unifying, we need to be very tempered in our language, in our emotions. Because it's the extremes on both sides that tend to take us and swing the pendulum this way or that way. We used to hover near the middle, and my hope is that this constitution will bring us to the middle. Calling any institution a racist one swings the pendulum far from the middle. And that is, you know, you're right, as an individual.

But when we seek consultation with all the peoples of Fiji, we hear some who would like to swing the pendulum this far, and we hear others that would like to swing it this far. And when we reflect on these sort of things, my feeling is that we counsel people to try and bring us closer to the middle. Because if we don't have the idea that we will compromise and recognize and respect the other entity, then what we're doing is we're talking from the other ends of the pole.

And unfortunately, that sort of situation is where we have had four coups, three coups and four constitutions. So I say that in the form of reflection because in another setting where we have sat over the last two and a half months, your emotions and your expressions may have been viewed in a very, very negative context. I ask everybody, please, let's take ourselves closer to that middle so that we have a sense of appreciation, empathy, respect for each other's differing views without taking it one way or the other.

Because I think that's where our problems have been. Like you, I went to Natabua and lived in a very Indo-Fijian community, having said that, I

lived in Suva for a long period of time, and my best friends are of all races. And so for me, it's a tragedy that we find ourselves three coups later and four constitutions later.

My reflection in taking this position was that I hope I will try and be a moderating, tempering voice to try and bring us more to the common ground in the middle. And I ask you to reflect on that. Thank you.

Mr Luveidali: I agree with everything you say. But when it comes to addressing such issues that have embedded the system itself, it gives me anger because it's the repetition. The repetition of something that you get scholars from all over the world. You just had a review nine months ago. You had all these lawyers from Australia and New Zealand. And you had a big panel of qualified people.

You had your Chief Justice there, the Supreme Court judges. And I think when it comes to when we've had enough, enough is enough. Because this is 100 years of things happening and repeating itself Because I think I observe the fact that we have respect. Respect is one limitation that makes us human. And it's a character-based attribute.

I have a degree in psychology. And it makes me understand the habits of understanding psychology. We, as human, we are culturally born.DNA-ly born. It's biologically born. But the fact that when we're aggravated to the fact that things keep on happening, the new government comes in.

It changes the constitution to its perspective. It changes things so that it caters for them. It takes away the very right that they're saying we're pulling with us. Because I don't know where will this submission go. Some submissions, with evidence I could say, they go and sit for years.

The submission these people would give, none of them would actually go to the President's table. It caters for what narrative that they are trying to drive. And that's the saddest part. Because everybody wants to play politics everywhere. And you know there are very people who suffer from these effects are these people. People who earn beneath the poverty line. And that's like just with the reports the World Bank got out a few days ago.

It says that even the Governor General of the Reserve Bank of Fiji said that the government has less ammunition. It has nothing. So, I'm scared

for the future. And the only way we could address such issue is we drive with anger. Because anger can be treated with so much it takes effect.

Dr. Fatiaki: Thank you Sivanae for your contribution. I think we'll call it a day and open the floor to some youthful optimistic views about how we proceed.

Mr Naidu: Thank you. My name is Divendra Naidu. I'm from Oruru, Ba. I welcome the Constitution Review Committee to Ba. Constitution is the supreme law of the land Fiji.To protect the democracy, freedom of rights of all citizens, Bill of Rights and group rights. Fiji has been a secular state as long as I can remember. Fiji is a multiracial and a multicultural country. And I think all religions and cultures should have their own way of praying and doing whatever they want. And on the name of Fijian, I also strongly believe whoever is born in Fiji should be called a Fijian. On the issue of president, I'd like to say that I believe in referendum.

We should have elections for president every four years as we have general election. So that it won't cost extra money. So, we can elect a president and a vice president. If something happens in between, the other one will carry us through for the next four years. About minority communities, the constitution should be drafted in such a way even if our population, the minority population is 5%, they should have representatives in parliament. So, the electoral system should be drafted and designed in such a way. First-past-the-post won't have minority communities in parliament.

On land, I would like to say that a lot of issues have been raised. I would like to say that the government should take responsibility oflease been expiring and they should pay the premium. I want to relate to Girmit. The British government brought Indians to Fiji to work in sugarcane farm. The Indian workers that came from India to work in sugarcane farm are all dead. After working in sugarcane farm for more than 140 years, we still have issues with sugarcane land leases. It is very sad and emotional to see sugarcane farmers, Indian workers have nowhere to go. This is my suggestion to the government and to the Constitution Review Committee.

The government should take the full responsibility of the people. The government should buy freehold land or the crown land to settle the sugarcane farmers whose land has expired. They should be given the quota acre land for residential. If they want to do small farming, they

should be given one hectare land. If we address this issue, most of the people in squatter settlement are from the sugarcane land leases that has been expired. So this will assist us in solving the squatter problem as well.

And it is said that people who have worked in sugarcane farm for so many years, they have even no FNPF. Even the cane cutters, they have no FNPF. And for generations they have done that. They have drive the economy of this country. They have done so much for the government. But after 140 plus years, today the people have nowhere to go.

It is sad and emotional. And on the terms of member of parliaments, and this has been an issue that has been going around, I think 2-4 year terms should be maximum for member of parliaments and for president, for whoever, CEO, peers, permanent secretaries, not more than 2 year terms. I think politics is not a place to go and make money.

It is a place to go and save for 2 years, 2 terms and get out of it. I got couple of more issues. That's on senior citizens of this country.

They have put in sweat and blood to bring Fiji where it is today. And I think at this time when they are seniors, there should be some priority given by governments to them. Like in health, they have to wait all day in the hospitals. Buses, when they travel in buses, I think they should be given priority, seats in front. And the steps in the buses. Some buses have steps that are very high. And it is very difficult for them to climb. A park for them probably to relax. And for towns and cities to have footpaths, so it is easier for them to go through and maneuver. Same applies to disabled communities. I think for health priorities, there should be priorities for them. And the buses comes there too.

The buses have to be designed in such a way that the wheelchairs can go inside the buses. As we have seen in overseas, there are two doors in a bus. At the back, there is a place for wheelchairs to go in.

And also, towns and cities to have footpaths where the wheelchairs can go easily. I think it is very difficult, you know, for disabled and senior citizens to go around in wheelchairs in towns, in supermarkets, or wherever. So probably by writing down all these things in the constitution in such a way, we can get it done in the future.

And on the constitution, I think as discussed before, there are some good tits and bits in the constitution from before. Like Bill of Rights, group rights, individual rights. And in 1997 constitution, there were some clauses that were entrenched. I think that's very interesting. Like I have said about minority communities, I think their seats should be entrenched in parliament. So, we can have minority communities in parliament. Otherwise, a day we'll find very few or no minority communities in parliament. So, this is my submission. Thank you very much for listening.

Dr. Fatiaki: Thank you very much, Mr. Naidu. Can we give Mr. Naidu a hand? Colleagues?

Ms. Nailatikau: Thank you very much, Mr. Naidu. I won't touch on other aspects that you've raised or many of the previous submittees have raised.

I also wanted to really pay acknowledgement to your point about minority communities and that our numbers don't determine our humanity. Whether there are many of us, we are people. Whether there are few of us, we are people.

And I think that's the gist of what you are trying to put across as part of your submissions. You spoke about minority communities in terms of their representation in parliament and how an electoral system, whatever that electoral system may be, should be able to ensure that minority communities have their voices raised. Just in addition to your aspect on minority communities, yes, there are a few legislations in previous constitutions that are listed and treated in a special way to ensure that they are not changed in a way that would be disadvantageous to minority communities.

They might require a super majority type of vote or very special attention to make sure that that is done carefully. I just wanted to ask a question of clarification when you spoke about first-past-the-post and you mentioned your concerns that a first-past-the-post voting method may work to the detriment of minority communities. I just wanted to ask if I heard that correctly and if you would be able to explain a bit more, please.

Mr Naidu: I think you have heard correctly. Let's not act as if the best people are always voted in parliament. Mostly people are voted on race too. For that reason, I have said that.

Ms. Nailatikau: So, Mr. Naidu, you are mentioning, for instance, that yes, voting is important to select your candidate, but also to be mindful that people vote, I believe as an earlier submission mentioned, people vote based on identity. So, perhaps to have a voting method that takes that into account so that perhaps if people are voted for, then there should be mechanisms in place to make sure that there is some kind of accountability there.

Mr Naidu: I think the proportional voting system probably will work, that even minorities should be represented, like in the New Zealand constitution probably. They have people, political parties, who are first-past-the-post and there are other people coming in for the parties. Probably we can design something so that they are, I'm talking about 20, 30 years ahead, so that they are minority communities in parliament.

Ms. Nailatikau: So, I think what you're mentioning is similar to a submission that was raised in one of the earlier urban areas we visited to adopt or to at least reflect on the New Zealand system of voting. I believe that Mr. Kohli can clarify, people vote for a party that they wish to be represented in parliament, but also an individual who represents them from their particular constituency. So, I think what you're saying is ensuring representation of minority voices in whatever the make-up is.

Mr Naidu: Yea, thank you.

Mr. Kohli: Thank you very much. I have heard you loud and clear and will take note of that.

Dr. Fatiaki: Thank you. Mr. Naidoo, thank you very, very much. Again, I think your comments are very clear and we take them on board. I just want to reiterate one that you brought up, which was brought up, I think, in Lautoka yesterday for the first time. This is the issue of term limits. I think your comment was service.

Politics is a place for service, not money earning. And that was a sentiment that was shared by someone in Lautoka who suggested that we make maximal term limits for parliamentarians so they could only

serve two terms, for instance. I think he suggested one term only so they would not be allowed to stand again and then after another term, they would be allowed to stand again.

Basically, to stand down after one four-year term and then contest maybe further. The principle being what you are suggesting, which is that if you limit it, then people are not standing there 20, 30 years later. They're still in parliament.

I think this is a common reflection. I think in the United States, you hear about term limits and how politicians can be there for 40, 50 years in parliament in some form. I think that point is very good.

I've heard it yesterday in Lautoka. I hear it again today. I think that's something that we will really seriously consider because in writing up the composition of parliament, which is part of the constitution, we can actually specify that sort of thing.

How we actually do it will be guided by lawyers and constitutional professors, but I know that term limits do exist in other parliaments and in other constitutions and maybe a way of ensuring that people come for service, not for continued money earning. I thank you for that. There was one other issue that I was... Thank you for the senior citizens' requests.

I think many of us, certainly two of us here coming to senior citizens' status, appreciate the consideration of front seats on buses and special stairs for us to access, but thank you. I think sometimes we forget about those. How we entrench it into the constitution, we need to look at in greater detail.

It may be part of the preamble in terms of how we as a country want to treat our senior citizens. I will hand to my more senior citizen than I.

Mr. Kohli: Thank you for recognizing me as a senior citizen. I think that's a very valid point.

There is in the constitution provision for the disabled people. There is there, but it's not there for senior citizens. Perhaps they can look at issuing a card, a golden card for senior citizens that allows you to free

transport, and when you show that card to the bus driver, there may be priority seats in the front reserved.

If there is no senior citizen there, somebody else can sit, but if there is, they are reserved for them, so it's easier access. Maybe looking at the wheelchair thing you have spoken about, there are a lot of people who don't have a say. These provisions are there, but they don't have a say in implementation.

Like both our leader and myself, special administrators in councils, we make provisions for trolleys to go in, for wheelchairs to go in sorry, so that mobility is there, the crossing, et cetera, so you don't have to struggle with it. Maybe we'll have to look into that. It's an area that we should look into.

Dr. Fatiaki: Thank you. Just as a final reflection, Mr. Naidu, and I reflect this in the context of your alluding, and again as a minority member of a community that's a minority community, I thank you for your consideration in terms of minority representation in Parliament. But just in the way of reflection, if I cast my mind back, not forwards, back, I think the time that I remember that minorities were most represented in Parliament, and Parliament was Itaukei Fijian, majority, Indo-Fijians, part-Europeans, Chinese, Rotumans, in Parliament was actually after 1970.That was the 1970 constitution after that. That's correct. And yet that was a constitution 50 years old.

And yet all these people that I've alluded to were represented in Parliament. In the 1997 constitution, I can tell you maybe they weren't necessarily fully, but there were part-Europeans, there was Rotuman, there was Chinese, all represented in Parliament, whether in Senate or in the House of Representatives, in the 1997 constitution elections that followed that. This constitution's representation in Parliament you will not find a single part-European, Chinese, Rotuman, Rabi, or any of the minorities.

I put that forward for general reflection as to your comment about reflecting minorities in Parliament in a way that the constitution allows that to happen. It doesn't necessarily need something modern. If 1970 could do it, then obviously there are lots of lessons to be learned from how 1970 Parliament was set up, voting systems were set up, constituency and seats were set up.

And I think we can learn from looking backwards as far as looking forward because it happened then and was working. Today, if you took that as a barometer, then it's not working with the current system. I think only the two main races are represented in Parliament, in this current Parliament.

Those are just general reflections. I now thank you again on behalf of the Commission and I invite further submissions. Thank you.

Dr. Fatiaki: Welcome.

Ms Zunera: Hello sir, hello madam, hello everyone. My name is Zunaira.

I am in year 13 and I sit here to represent Kamil Muslim College and probably students in the education system. My first point is to remove the scaling system. The first day when I entered my year 13 classroom, our teacher addressed us that this year's scaling system will be implemented.

So, my reason to remove the scaling system is for fairness and equity. For those students who are working hard, studying day and night, we know the value of our hard work. The time we spend studying, our parents' hard work, the money they spend on us, the things they provide for us.

So, for those students, I'm not offending anyone, for those students who are not working hard, they don't know the value of the marks. We know the value of our marks. For those students who don't work hard, they just don't know.

So why would we sacrifice those nights, those times, our parents' money and the things they provide for us, when our mark will be going to someone else's? I mean no offense to anyone, but it's just a few students like me. Okay? So that's my thing. And secondly, another point is I actually come from a farming background too.

We shifted, my parents, we shifted from a very interior place. And the reason they shifted, because my grandfather decided to move because he wanted to educate his three granddaughters, which I'm one of them. Right? So, they sold their land, everything, and we shifted to a place.

Right? A place where school was there, a committee. Right? And then, now that I'm 18, gonna be 18 soon, next year I'll be entering university. My father is scared of sending me to Suva, because the program I want to enter is available in Suva.

He's afraid. The reason why he's afraid is that I'm not safe there. In Suva.

And I'm very ambitious about what I'm becoming. I'm not safe in Suva. So, no matter how much self-defense things I learn, my father says it's of no use.

Like, you know, why would I sacrifice my ambition of becoming something because of people who are roaming in the streets thinking rubbish and doing things to girls. It's like, I hope I'm no offense to anyone. At this point, every day I ask my career teacher to give me her opinion on something I can become.

But I'm not giving up my ambition of becoming something which is available in Suva. I'll definitely go there. And for something, I request the government of the day, or the upcoming government, to please improve on the safety of girls.

And boys are also getting raped nowadays too, so it's nothing big. Like, safety of the people and everything. And my last point is that I'll be going out of the education system next year, but I'll be in the education system because I'm in the university.

For those students who are coming in the education system next year, we heard that next year there will be no free education from the government, and people have to pay for bus fare, textbook, and fees to study. So, the prices are also going up because of the crisis and everything. The prices are also going up.

My point is that for those families with poor backgrounds, still going through financial issues, and also the farmers are not also in a good situation these days, so my question is that how are the children of those farmers, those people, that is, the children of those families struggling, how are they going to achieve their dream of becoming something which will later benefit the country just because of that? And the job

opportunities are not also being provided. Those were the only things I wanted to say. If I have said anything wrong or if I have sounded something, I mean no offence to anyone.

I'm sorry if I was. So, that's it. Thank you for listening to me and thank you for providing me this opportunity. Thank you.

Dr. Fatiaki: Thank you, Neera.

Ms. Nailatikau: Zunaira. I hope I pronounced that correctly. Thank you, Zunaira, for making your submission. I think that it's important to acknowledge that we're all able to have opinions and views and however the same or however different, they all deserve the same consideration, so I'm very grateful that you've made your submission.

Firstly, on the aspect of the scaling system, it was a long time ago now, but I can remember what it's like to feel a lot of pressure about how you were doing in school, about being aware that you have parents and a family who support you and you want to be able to repay them as well as fulfil your ambitions. I know that there are a lot of arguments about the validity of a scaling system in terms of marks in schools and making sure that outlying marks are scaled within a certain margin, but I think what you're saying is that you want fairness in terms of the hard work that you are able to provide. And I hope, too, as we grow and as we progress, something that I learned is also the fact that everyone processes knowledge differently and we all have different types of intelligence and just as you are asking, it's important for that to be given room to grow and room to be acknowledged.

I definitely think that what you are describing in terms of moving to a different area for schooling might be something that all of us here can appreciate, all the very difficult decisions that older generations make and I really can acknowledge that as someone who grew up in this division like you and who moved to Suva to continue further education, it really highlights the importance of making sure that whatever laws are sheltered under this constitution, that they make sure that society is safe so that young people like you can make your decisions about your future without having to worry about the very real risks that are out there. I think that continued support for free education, I don't think that's anything that I can speak of from direct knowledge but I can say that having the

cost of education supported is a big source of support and also as you mentioned, farming, the sugarcane industry is undergoing many challenges internationally as well with the fuel crisis, costs are rising. So that's certainly something that's in the constitution, it's in the Bill of Rights and it's also the way this constitution is worded is that it places the responsibility on the state to be able to make those resources available, to be able to support education for young people as much as it is able.

So, I think you've given us a lot to consider in terms of how this Bill of Rights or whatever rights a constitution gives you, particularly for education are realized and thank you for raising that and for giving us some a lot to reflect on this morning.

Dr. Fatiaki: Thank you.

Mr. Kohli: Thank you. I totally understand your safety issues. I'm from Labasa and when I went to study in New Zealand I had the same fears you had. So I discussed with the proctor of the university who was in charge and they put me through other organizations like Overseas Students Association to guide me and help me.

You are in a way very lucky because I tell you what we have here amongst us commissioners who is a special administrator of Suva City Council and you can take his phone number personally. He's very very helpful, help a lot of people in life. I'm privy to that and he'll probably not hesitate giving you.

He has taken people into his family to assist. So, I think you raised at the right time and I'm sure he will assist you. So don't be afraid.

Dr. Fatiaki: Thank you Zunaira. I didn't introduce myself but I'm one of the special administrators for Suva City Council, the city of Suva and any help we can give you Zunaira would be much. The issue of safety though and crime I think is a very topical one.

I think the government is trying to make the necessary steps although it seems to be playing catch-up and I have no doubt. I have five daughters and I can tell you we live in Suva. I keep suggesting to them that they should take their children who are in primary school and go to school in Rotuma because it's very safe and I share very much your concerns.

Having said that, there are a lot more unsafe places in the world and I know a time when Suva used to be as safe as Lautoka and Ba. And I hope that we work our way back there. I think the prevalence of drugs, particularly the newer drugs that you read about and obviously associated with that, the criminal activities and health issues like HIV proliferation are real serious concerns.

And I, although it might not enter directly into the Constitution written, but we can certainly make this a very important part of our report to highlight the concerns of the community in terms of their real concerns about safety. And I respect enormously what your father, believe you, me, your father, your grandfather would only look at it in that context when they're looking at you. Can I ask the particular area of study that you thought you might want to pursue? Is that, would you like to, you don't have to answer, but...

Ms Zunaira: Well, I want to answer because, so that I can be more specific, that like whatever course I'm going to do, it's definitely gonna, it definitely is good for the country. So, since doctors and nurses are migrating, like at a very high rate, I want to pursue MBBS, doctoring. So that's it. My, one of my, my sister is doing nursing, so she's basically traveling from home. So since she did not have the opportunity to go to the place she wanted to go and study, so I chose to.

Dr. Fatiaki: Thank you, Zanera. The only reason I said that, and I suspected that you might be answering in like form, is because I was one of the people that actually formed the Uman Prasad School of Medicine, UPSM, with Dr. Uman Prasad in Lautoka, in Saweni.

We formed it specifically because there were lots of students from this side of the country that wanted to get into FSM at that time, and they could not get into it through FNU because of, you know, calendars, and so a lot of these students who were in top marks, 450 out of 500, that kind of level, could not get into medical school. So, the Umanan Prasad School of Medicine at University of Fiji was formed for that purpose. If there's any consolation, I sent my daughter to that first lot from Suva to come and study in Lautoka.

That was a personal choice because the curriculum was different. I used to be an honorary senior lecturer at FSM and at the University of Fiji, and

I sent her there because she got here a curriculum that was what I call the classical curriculum, the old school ones they used to teach, where they taught the sciences for three years, and then they put you in the hospital for the remaining three years, which is a different type of teaching. Many medical schools, the older medical schools, pursue, and that is what is taught at University of Fiji.

So, I sent her here for her medicals. She's a doctor, and she's a doctor in my clinic in Suva right now. I mentioned this because Lautoka is there.

The doctors from there are escorted, no question about it. Doctors from there win the best intern trophy when they go to CWM, and so there's no question about the difference. FNU has more resources, has more funding, and has a long, long history of producing very good doctors, but UPSM is much younger.

It's gone through at least ten cohorts, meaning ten graduation classes from the first lot, and their doctors are as competent as any other. So when you consider your choices, that is an option. I can tell you that is a lot safer than it is in Suva, but Suva still, nonetheless, is still a worthwhile place to consider.

Thank you for sharing that with us, and I wish you well in your medical future, and if we can help you in any way, please reach out. Hello, everyone.

Mr Rishan: My name is Rishan. I represent Ba Sanatan College. I am a year 12 student. I just have two brief points to clarify.

Firstly, is that the minimum age to vote in Fiji, which is 18, right? So I have a point of view, because we as the youth, we are educated, right? Usually before the youths were not that educated to make the right decisions, right? But we, as the world is becoming advanced, we have that knowledge. We are concerned about what is happening around us. We are concerned about the general actions that are coming up.

We are concerned about the 2026-2027 national budget that is coming up, because that will decide our future, right? The scholarships that we are going to get, that is going to decide our future. So we are well aware of what is happening around us. We can differentiate between right and wrong, right? So why are we not allowed to vote? I totally agree with what

Mr. Sharma had said previously, that we are not the one running the household at the moment, but we will run the household.

So why are we not given the chance to vote in the general elections? That is my one concern. Another concern is that it's on the NLTB operations, right? I come from an extended family, extended family in a sense that my grandfather had six brothers, and we were living, we have a land of one acre. So those six brothers share that one-acre land, and they have lived there for decades, right? And then recently, a notice comes from the NLTB that a levy charge comes for $5,750 that they say that according to our rules and regulations, we are not supposed to have those many houses in one acre of land.

So, I am really curious of where were they before decades when they used to live there. So, I feel like as an educated youth, I feel like that these are just obstacles that come in our way. We try to live peacefully, but we are not allowed.

I feel like that, not to offend anyone, but it was just youth voices, right? My grandfather is a bit sickly, he's old, right? You understand? And then all these sorts of pressure comes, and then his health conditions goes bad, right? He has heart problems and all those things. We have to consider all that. So, I, as a youth, I was really concerned about that matter, which I can also provide further documentation to the administration.

That was all. I just like to highlight that and ask them where were they before, like during the past decades, we were living there peacefully. For 17 years, I am here.

I was living there, and then they did not come before asking that we are not allowed to build these many houses in that one acre of land. So why are they pressuring now that we have to divide the lands and we have to pay extra charges, like we have to pay $20,000 for each house to get divided. That's a lot of money. Thank you.

Ms. Nailatikau: Rishan, thank you so much for sharing your submissions. Your first submission really highlights for me why it's so valuable and so fulfilling to hear national discourse on matters like the voting age.

As you mentioned, young people 16, 17, or 18 years of age have exposure to so much in terms of social media, global connectivity, and education. And you are watching adults. You see how they behave, whether it's in Parliament or in our very own households.

Young people observe and know so much more than we often give them credit for. And as you mentioned, you will inherit these very systems that you are watching. And so as you say, you would like the opportunity to have a say because you want to have a smooth landing as you grow into adulthood and make your livelihood.

So thank you very much. I also must say and point out that it's quite, it's an example of how Fiji has progressed, or maybe is coming back to a cycle in terms of awareness that you are looking forward to the next budget announcement and watching to see how your concerns will be allocated under that announcement. So that's great to see.

In terms of TLTB operations, I think your lived experience is important as a form of reflection for us while we look at this constitution. There are national laws and regulations that hold the specifics of what you are raising to us. But I think what you're talking about also talks about how Fiji's population has changed over time, and how as generations occupying one piece of land, the way you've occupied the land has changed.

And so perhaps there are legislations or processes that must also evolve and adapt. And I would like to hope that it's of concern to you because you care about the generations of your family. Some of you might want to continue living there. So, I thank you for bringing that to our attention. But thanks very much, Rishan.

Mr. Kohli: For your information, the voting age at the moment is 18. So, at the age of 18, you can vote. And I totally agree with you, like for example, at the age of 18, you can get married. You make decisions for future. You can bring up a child. That's even more responsible than just voting, ticking. Because you can, if you made a mistake at the age of 18 by voting somebody wrong, you may not vote again.

But if you made a decision to get married, it's more important or to bring up a child. So voting age, if you're 18, I think should be 18 at the moment

it is. As for the land, you have to be very careful like leases, you've got to read between the lines.

Most of the time people don't read when they're leases. They have certain conditions there. Just like when you are renting somebody's house, they have conditions there.

But if you already had houses prior to given a lease, I think it's a question of just talking to them and explaining to them. We have similar issues in Labasa. Many a time, we've explained to them.

And these houses were existing. And they have not been evicted. They've been allowed to live there.

So you may perhaps want to talk to people. If you know a few lawyers around the town, you can advise the councilor, for example, and just explain to them. Thank you.

Dr. Fatiaki: Thank you again, Rishan, for your contribution. I have no comments. I think my colleagues have touched on those topics.

Again, the voting age of 18, I don't even want to comment about it because, like rightly pointed out, if you're allowed to marry, have children and bring them up. No comment. Thank you.

Ms Tikalu: My name is Mere Tikalu. I'm 18. I'm representing Ba Sangam College.

My point is about the education system. It's about, I can say, multiculturalism. And the main issue is, every school we go visit, there's a main point that English is the main language.

And they say English is a language compulsory. But what if, in the future, there will be a problem comes in that culture loss? Culture and tradition. Most of our students here, some are Fijians.

Some Fijians, they don't know how to speak in their own language, their mother tongue. As for me, my school, it's a multicultural school. We celebrate Holi. We celebrate Easter. We also celebrate in our Sangam Convention just held this year, 100-year celebration. We were told to wear a costume.

And I was the only student who was wearing Masi. And the rest were wearing saris. Even though it was a Sangam, it's a South Indian culture. When I was wearing that Masi, I felt proud. Because I represented Itaukei, Fijian. And even with that Masi, I walked around Ba Town.

And people were watching at me, smiling. Even though they want to talk about me, I don't care. As long as I represent my own background, I am proud of myself. There was a program in Fiji, where for the whole Fiji to participate, you have to wear your own costume to represent your own culture, background. Like if you're Chinese, you wear Chinese clothes. If you're Fijian, Itaukei, Indian, you wear your own costume.

And the main thing, some places, some society visits, we still see racists. In my family, I'm from Vanuatu. In my village, we are all Itaukei, but when we talk in our language, the only language we use is Hindi.

And I also know Hindi, and I like that language. Sometimes I used to forget how to speak in Itaukei. I'd go and say, where are you going, something like that in Hindi. And even in the afternoon, when there's a family movie, it will be a South Indian movie. Not an English movie, but a Hindi movie. And I'm proud of that.

And the thing is, some schools, they don't celebrate Holi, Diwali, celebration. Even if you come to some Christian schools, there are some Indian students sitting there, even though they're Fijian, but they don't celebrate this. And in Holi, we have schools like Sangam, those Indian schools, they have holidays.

But these people, they don't. They go to school. Most of those Christian schools, they have Indians there.

Like, no offense, I'm saying Indians. And even, this is the problem. And whenever I go to my school, and someone, one Itaukei, call, hey, Baini. I can feel the pain. Even, I don't like that. I call sister, or brother.

But when I talk to my brother, who's a Itaukei, Itaukei, Itaukei, he say, hey, bhai. He do that. He'll call me, Jiji.

And the main thing that causes, like, differentiating culture, is this. Those schools, they don't have this program. Racist comes in.

Like, no offense, for example, I can say, like, I'm from an Indian school, Sangam school. When we have holidays, in Holi, we have Holi holidays. Those, like Xavier College, those kind of schools, they don't.

No offense, my friends. And you have Camille students there. But those schools, they're filled with, you know, multicultural, racist.

Even when I was a kid, I was raised two years from Rabi Island, and I saw how they, I also saw some of my pictures. I took pictures with some of the Indian, Rabian people. I can see how they communicate.

It's very interesting. And I still want to learn more Hindi culture. But another thing, the language, for me, I don't know some Itaukei meaning, like the words. When you say Bula, you know it's a Fijian. You're from Fiji. Like, there has to be one program that's arranged were, like it's a language day.

Language day, where you have to speak on your own language, share one another. We have food there. And my family, Vanualevu, every morning when you wake up, you see roti.

Roti, roti, roti, every morning. And cassava only on Sundays. And it's something good to say. And yeah, thank you. That's my only point. Thank you very much.

Ms. Nailatikau: Vinaka. Can we have a round of applause for Mere's submission, please? I just wanted to thank you very much, Mere, for bringing up something that reminds us of why we should all be really grateful that we are a country with such a mixture of beautiful cultures and languages. When you spoke about roti, I turned to my colleague and reminded him of an earlier visit in the Yasawa Islands just two days ago, where we had some wonderful roti vakalolo.

And it's almost a dish that symbolizes Fiji. You know, roti, and then of course us with our adding lolo. And I think it really talks about what you're trying to ask us.

I think the words cultural rejuvenation come to mind. When you talk about a school like yours, where you celebrate each other's cultural days, each other's religious holidays, like Holi, for example, but you're also worried about cultural loss. If you don't get to speak your own native

tongue, what happens when you fall out of practice? And as someone who has experienced cultural loss myself, I have difficulty with engaging in my own language to a certain extent, for example.

I think that's a very valid concern. And it made me chuckle when you talked about the common language that you talk about with your cousins is in Hindi, which really exemplifies aspects of why education is so important. You will be very, if you don't know this already, you'll be very interested to note that in section 31, subsection 3 of the constitution, it talks about how conversational and contemporary Itaukei and Fiji Hindi languages shall be taught as compulsory subjects in all primary schools.

Can I ask everyone to have a show of hands? Can I have a show of hands if you had the opportunity to learn Itaukei or Hindi in your primary school? Do you remember learning Itaukei or Hindi in primary school? If you do, please raise your hands. Oh, I see a lot of hands here. Well, that's a good sign.

It means that that aspiration in the constitution at least is being realized here amongst the students in attendance. So Mere, I think I just wanted to thank you for raising that aspect of language. In other countries like New Zealand, and I believe at least New Zealand, Aotearoa New Zealand, they have language weeks, right? They have language weeks.

Even Rotuman language week, I believe, is celebrated as well as Fijian language week and other Pacific countries. So I thank you for actually bringing ideas across for how you want your submission to be recognized. In terms of what you mentioned about racism, I think that's really important to acknowledge and to name.

And I think what I'm hearing from your submission is that when you have an opportunity to enjoy each other's culture and get to know each other as people, your likelihood to endure any type of racist behavior is much, much less and not at all. So, if we have more opportunities to get to know each other, get closer together, these kinds of issues will be much less and less, as you say. So, thank you for sharing that with us, Mary.

Mr. Kohli: All I want to say is that I'm glad you're from Vanualevu, you know. I'll tell you why, Mary, I'll tell you why. I'm also from Vanualevu.

We are different. There are teasers, Labasa and all those things, nasty things. But despite that, we are very unique.

But I know, at a conversational level, I can understand, I can even read. And I know a lot of people there, one of them is a lawyer Raramasi, she reads, writes and speaks in Hindi, tri-lingual. So we should promote that, and like Mere said, it's in the Constitution.

I think it should be taken seriously. Thank you. Thank you, Mere.

Dr. Fatiaki: Isa Mere. Thank you very much for that. And I can't really add much more to what my colleagues have said. I reiterate this section 31.3, which says, again, I emphasize, this is the only thing under the right to education that is mandated by the 2030 Constitution.

That conversational and contemporary Itaukei and Fiji Hindi languages shall be taught as compulsory subjects in all primary schools. Now the Education Department Ministry came and made a presentation to us. And I remember asking them this question.

The only mandated thing under the right to education was that for you people, Ministry of Education, to teach conversational Hindi, I presume to all the Itaukei students, and Itaukei to all the Hindi students, Indian students, Indo-Fijian students. And you've had 13 years to do it, from 2013 until 2026. So why is it that all our primary school students are not speaking each other's language? Congratulations to all of you in Ba.

And I'm not surprised. When I was in Natabua, all the boys in the hostel who came from Tavua to Sigatoka, all the Indian boys spoke Fijian, and all the Fijian boys spoke Hindi. And they could converse interchangeably.

I saw the show of hands here to give me an indication of the number of people exposed to the other languages. So I asked the Ministry of Education, why is it that in 13 years of a mandated requirement for you to do this for this country, why is it that to this day, most schools in the rest of the country, outside of maybe Ba, Tavua, Sigatoka, Lautoka, still do not have conversational understanding of each other's languages? And all they could say was, we have had challenges. Which, to me, didn't answer my question.

But I think today was a classic example of what you can achieve just in terms of racial harmony and unity by basically being able to talk to each other in your own language. I'm embarrassed. He speaks better Itaukei Fijian than I do.

I only have a smittering of it. And yet, Ami does, because he grew up in Labasa. And I understand Savusavu.

My brother and sister speak fluent Itaukei, because they went to school in Lawaki for class one and class two. But from class one and class two to this day, although one lives in Australia, they can speak fluent Itaukei. I can say a few sentences in Hindi from my years in Natabua, but I won't say them in this forum.

But you can't help but enjoy and experience so much more of another person's culture if you can speak the language. And I think the point you made today is a very, very important one. And I thank you for that, Mere, on behalf of the commissioners. Thank you

Mr Ravouvou: Good morning. Okay, I came this morning. I just heard outside that you people were here. So I came in. I heard that one schoolboy from Kasavu about regarding this land issue. Yes, this booklet: Salimoni Ravouvou, Im staying at Nailaga. I'm 67 years old. I'm a retiree. Our booklet here, there's a question, what is a constitution? There's three pillars. I think it's here. Supreme law of Fiji. Powers and protections.

Rights and values. When I heard that you people are here, only two things come to my mind. These big two institutions, the Native Land Trust Board and the Providence Fund of Fiji. These two main institutions in Fiji, the government are using them too. When I heard what that schoolboy said about one acre land for their six brothers, they have to pay. That means, because the thing that the value of the land is going up, but I don't know what's going on for them from the other years back until now.

Why can't we put a law here for them to work on, rather than they making their own laws, like FNPF? While we were working, plenty of other institutions, they give money. When we retire, we just receive what we receive. When they are making all the invest from the company and all the things they made, we do never cut from that. we are members of the FNPF.

Not only when we retire them, but we think to them, back then in 80s, 90s, we use our money for kids' education and the death of our families. That was then, but come year 2000, we are not allowed to use that anymore from the FNPF.

So, why can't we have rule from this constitution to put in the constitution, this is some sort of thing they have to make for us, all workers. When we retire, we use our money. When we finish all our money, we steal, a member of that.

And for the TLTB, like us gang, our number is 857. For us, we are much more with what we have in the NLTB, with the money. If we share the money, we can be having $20 or something.

Why can't we put a law there for them to see that, for them, they just see they make one company, so put the money there, invest for the landowners. We can make our trustees look for all the things they want, rather than they just using their own rules and making what they think is right. That's the point I've come up this morning.

Dr. Fatiaki: Thank you Saimoni. I guess what you've asked for are very valid issues. How we incorporate it into the constitution is what we need a lot of constitutional advice about. But I think you have a very valid point. In respect of the FNPF, it is a superannuation for everybody who works. It's compulsory.

And because it affects pretty much everybody in Fiji who is employed, maybe there should be some comments in the constitution, which is the supreme law, to give guidance to FNPF under the FNPF Act, or whatever it is that they operate under, to take into consideration some of the issues that you have brought up. And we will certainly look at that. I did not touch on the land, although the land issues have been brought up by a number of other speakers, because it's a contentious issue, and also because people have spoken on both sides of the equation.

I think what we understand is there is a real issue with land and land tenure and land rentals. That is a real concern to many people who live in this part of the country, and particularly those who are the descendants of cane farming communities. That is a real concern and anxiety.

And I can't say exactly how we can incorporate it in the constitution, but because the constitution is the supreme law, it may give guidance to the TLTB, for instance, in consideration of tenancy agreements for agricultural land that had been used for cane farmers, for instance. People who have lived on that land a hundred plus years. And that may be a situation where we can address it at a constitutional level without necessarily dispossessing the owners of their land.

And I think this is something that we can certainly consider in the greater well-being of the country, and in a manner that, as I keep referring to, strikes the middle ground and addresses that issue. But I thank you again. I think your issue to do with the FNPF is a very valid one.

I suspect that we will be able to, because FNPF is a national institution which is compulsory for all workers in Fiji, we will be able to maybe put into the constitution some guidelines as to how FNPF should operate in terms of its investments and returns, etc. TLTB, again, they administer the lands, but I think the anxieties that have been raised in respect of leases, particularly for tenants who have been staying here for a hundred plus years, people who we heard about with one acre of land, who are trying to support six separate brothers, have been given a difficult time by the administrators of the land. You would think that one acre of land would not entail them using too much of their time to make life difficult for the tenants.

Again, these are issues that I have no doubt we will be looking at closely to see where in the constitution we can provide some degree of reassurance and guidance to the TLTB in terms of how they administer expiring cane leases. Those are just some general comments and reflections in respect of your submission, Saimoni. I will hand over to my fellow commissioners if they wish to say anything.

Ms. Nailatikau: Not much more to add Mr Ravouvou but also to recognizing the link with the earlier submission about the importance of senior citizens and ensuring that people have comfortable retirements So I think that's an important aspect of what you raised in relation to the National Provident Fund. It's quite topical. We are seeing in the news different approaches towards the withdrawals and the criteria for withdrawals from superannuation funds as well as FNPF investments, so it's certainly not

just topical, but relevant as well for senior citizens of this country. Thank you.

Dr. Fatiaki: Again, thank you very much. Can I get us to place our hands together, please?

(Mr Moce Translating to English for Mr Livai Lesi)

Mr Moce: Commissioners, submission from Mr Livai Lesu? The Head man of the Village of Nailaga in Ba, who is really appreciative of the opportunity to be here to provide his recommendations to the commission. He was informed about this commission sitting at a funeral who has made his way to ensure that his submissions are presented today. The first recommendation is on the village by-laws, formalization of village by-laws in the village.

Village administration is becoming a challenge because of the social implications that are now presented in the village administration. A lot of influences of urban-related social activities which are impacting on the village, like drugs and other social ills, which is making village administration and management a difficult thing for the village elders to manage at their level. So, they are recommending if village by-laws could be formalized in the constitution.

And secondly is on the land, if a bill to replace what is currently in place so that it ensures that tenants and landowners are benefited from the laws that are put in place, because the current legislation does not address this appropriately. And they are recommending if a replacement to replace the current legislations in relation to land use to benefit the tenants and landowners. Thank you

Dr. Fatiaki: Thank you Mr. Lese, thank you for your submission. Let me say that we have received from pretty much every village that we have been to throughout Fiji a request for some recognition and entrenchment and strengthening under the constitution of provincial governance and the recognition of village by-laws. That has been a request that has come from many, many submissions, all submissions actually from all villages that we have been to.

And I can tell you that on the basis of that, there is no question that it will be considered very, very seriously when we write up the constitution.

We, in the terms of reference, are asked to recognize group rights for the indigenous people. We are asked to protect, guarantee under the constitution, the rights, interests, in respect of the Itaukei lands, fishing rights.

We have been asked by His Excellency the President to include it in the rewriting of this constitution. And therefore, I think the issue of village by-laws to be formally recognized and placed into the constitution is very, very likely under the mandates we've been given. In terms of the second issue relating to Itaukei lands and administration, I think that there has been just very recently a review of the Itaukei Lands Act, and certainly I think there was an allusion to Bill 17.

I think that's been repealed. The Bill 17 that was introduced by the previous government has been repealed. But there is currently in the process a review of all the legislations relating to lands, Itaukei lands. And I think that process hopes to address some of the shortcomings in respect of leases and tenancies. I'll leave Samu to translate for me at this stage, and then I'll hand over to my fellow commissioners. Thank you very much.

(Mr Samu translated Dr Fatiaki's Comments in I-Taukei for Mr Lesi)

Dr. Fatiaki: Thank you very much. Thank you very, very much. I don't have any more to add.

Thank you again for your submission. Ladies and gentlemen and boys and girls, students, we have come to the end of our session. We would like, again, on behalf of the commissioners and the Constitutional Review Commission to thank you all most sincerely for coming today.

We hope for those of you yet to be of an age to vote that you enjoyed the session. I think this is part and parcel of civic education. This is part and parcel of making a constitution.

And I think your presence today bodes well for the future of this country. Thank you all for your patience. Thank you for the submissions made.

We will be travelling to Tavua, where we have a consultation this evening at Tagitagi Settlement. Oh, Tagitagi Sangam School outside of Tavua. And there we will then proceed with consultations.

Again, we thank you, the people of Ba, for your input. And we ask your prayers and thoughts of us as we proceed through the country with the rest of our work. And you know, God bless Baa and God bless Fiji. Vinaka.

Leighton: Just before you leave, please be seated. Commissioners will come and sit with you so that we can just take a photo all together.

And also, there's lunch, there's curry chicken packs at the back there. So on your way out, please take a pack. Oh, yes.

And also, if you want, on the pamphlets that you're holding, you can make email submissions to commissioners at commissioners2026@gmail.com. And I think the link is also available. Vinaka.

----------End of Session [11-6-2026] ----------

Submission(s) Received

THE 2013 FIJIAN CONSTITUTION
SUBMISSION
11 JUNE 2026

1. MAINTAIN SECULAR STATE STATUS QUO
2. MAINTAIN NATIONAL IDENTITY AS FIJIANS – WE ARE PROUD OF IT
3. CREATE CONSITITUENT ELECTION BOUNDARIES EVENI IF ONE MAN ONE VOTE EXISTS
4. VOTER AGE TO 21 YEARS
5. TENURE OF TOWN & CITY COUNCILS TO BE FOUR YEARS ALONG WITH GOVT STATUTORY BODIES CEOs AND BOARD, COP, C/RFMF, NAVY, CORRECTIONS
6. ABOLISH FICAC – HAS VERY ABSOLUTE POWERS GREATER THAN THE PARLIAMENT & GOVT OF THE DAY – DAMAGING FORCE. FIJI POLICE CAN DO THE SAME JOB WITH EASE.
7. INCORPORATE ELEMENTS OF 1970, 1990 & 1997 CONSTITUTIONS TO MODERATE THE PLATFORM OF THE NEW CONSTITUTION
8. NO CHANGES TO LAND MATTERS
9. FACILTATIONS OF RESIDENTIAL HOUSING LAND TO INFORMAL SETTLEMENTS AS SOCIAL SECURITY FOR ALL
10. REBUILD A NEW CONSTITUTION WITH NATIONAL UNITY IN EVERY ARENA OF POLITICAL, SOCIAL, ECONOMIC LIFE OF THE PEOPLE SO THAT PEOPLE OF ALL BACKGROUNDS LEARN TO WORK TOGETHER CORDIALLY FOR THE NATIONAL DEVELOPMENT
11. NO MORE IMMUNITIES FOR COUP MAKERS
12. OPEN ACCESS TO FACILITIES – NO MORE ROAD BLOCKS
13. EDUCATION FOR ALL
14. MARKET ACCESS FOR ALL
15. JOB ACCESS FOR ALL PROVIDED ASPIRANTS MEET MQR FOR THE POSITION (PD)

Submitted by:

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11/06/2026

Acknowledge & received
Team 2

Na Vakatutu ni Vanua o Naroyasi ena loma ni tikina o Magodro, Yasana o Ba

I na

Constitutional Review Committee

1013

Tekitekivu

Ni Sa Bula Vinaka Saka!!

Au via taura na gauna Vinaka qo meu na kidavaki kemuni na Turaga kei na Marama Commissioner's Lewe ni Constitutional Review Team I na yaca ni noda kalou levu o Jiova.

E na vukudra na Gone Turaga na Tui Magodro (si vukicuva tu na kena bilo ni Vanua), ira na masi ni Vanua o Naroyasi, na Marama, Cauravou, gone yalewa kei na lailai keimami sa kidavaki kemuni na yakavi Vinaka ni kua.

Keimami rokova ka doka vakalevu na nomuni vakatulewataka me mai dua na dabe e na qele vaka Naroyasi ka me veitalanoataki kina na veika e so me baleta na noda Yavu ni Vakavulewa 2013 baleta ni o qo beka na kena I matai ni gauna e mai caka kina e na neimami Vanua o Naroyasi edua na cakacaka bibi ni cola vanua, na cakacaka bibi ni tara vanua o ya na kena veitalanoataki na noda Yavu ni Vakavulewa ni 2013. E sa ka levu tiko kina na neimami vakavinavinaka na lewe ni Vanua o Magodro. Vinaka Saka!!

Tukutuku Taumada

Na Tikina o Magodro e 6 saka na kena koro ena ruku ni nona veiliutaki na Turaga na Tui Magodro (si vukicuva tu na kena bilo ni Vanua). Na koro saka o Bukuya e koro turaga I na loma ni tikina o Magodro. E vuku ni veiqaravi ni Matanitu, e rua tiko na Primary School ena loma ni tikina ka dua tiko na kena Secondary School.

E tiko tale e dua na Health Center. Na I Talatala Qase ni Wasewase o Magodro e tiko ena koro ko Bukuya. E tiko talega e rua tale na mata lotu I na loma ni tikina na I soqosoqo lotu ni Assembly of God kei na Seventh Day Adverntist.

Na I tukutuku Ni Vanua o Magodro e ra vola Kai Valagi ena vola i Tukutuku kei Viti ni na Vanua o Magodro e vaka I tavi e na dua na veivaluvaluti (ka vakatokai 'Colo Wars in Fiji) kei na Matanitu o Viti nei Cakobau kei na Mataivalu ni Peretania e na maliwa ni yabaki 1871-1873 se bera ni soli o Viti ki Peretania ena I ka 10 ni Okotova, 1874. E so talega vei ira na lewe ni Vanua o Magodro e ra vaka I tavi ena valu ni lotu e na maliwa ni yabaki 1875 – 1876. Ni oti na I valu e na vaka matei na lewe ni Vanua o Magodro, e dua na wase levu ni tamata bula a ra kau vakavesu, ka dua talega na wase ni tamata levu e ra vakaleqai ena misila levu. O qo e tolu na ka lelevu e mai yavalata ka kureitaka na nodra bula na nei mami Qase ka moica na vakarau ni nodra rai ena kena taba gauna.

E sa 4 kece na Yavu ni Vakavulewa ni noda Vanua qo o Viti. Na kena veitarataravi e vakatoka oqo:

i. Yavu ni Vakavulewa ni 1970

ii. Yavu ni Vakavulewa ni 1990

iii. Yavu ni Vakavulewa ni 1997

iv. Yavu ni Vakavulewa ni 2013

Keimami nanuma na wekamudou e na Vanua o Naroyasi, ni kevaka e vinakati e dua na Yavu ni Vakavulewa Vinaka. E dodonu me yavu taki e na dina, dodonu kei na savasava. Me na yavutaki e yavu dei ni lotu vakarisito kei na tovo dina vaka vanua, vaka Viti. Ka me na rokovi tiko na iTaukei ni vanua o Viti.

Keitou kerea Saka me sa na dewa na neimami vakamacala kina na I naki ni veitalanoa o ya na kena vakadewataka na Vaka tutu ni

vanua o Naroyasi me baleta na I naki ni kena dikevi tale ka veisautaki na Yavu ni Vakavulewa ni 2013.

1. **Ikau/Preamble**

E volai tiko va qo **'oi keimami na lewe I Viti'**

E cala saka tiko na vakavakadewa o qo baleta ni Yavu Vakavulewa 2013 e a sega madaga ni veitalanoa taki mai vei keimami na lewe ni Vanua. Keimami a sega talega ni veivakadonui kina. Na Yavu ni Vakavulewa 2013, E a lako mai vaka e dua na tamata daubutako e na lomaloma ni bogi. Keimami qai kidacala ni sa boko vakasauri, vakasakasaka tu na Yavu ni Vakavulewa 1997. E a sega madaga ni tarogi vei keimami na lewe ni Vanua kevaka keimami vinakata me dua na Yavu ni Vakavulewa Vou se sega.

Na Yavu ni vakavulewa 1997 a veitanoataki vaka Vinaka, caka vakavinaka ka ciqomi raraba e sega ni vakakina na Yavu ni Vakavulewa ni 2013.

Taro – Na cava beka e leqa vua Yavu ni Vakavulewa ni 1997 mai vakavuna na kena boko?

Vakananu – Keimami sa rogoca ka rokova tiko na vakatulewa ni mataveilewai levu (Supreme Court) ni noda vanua ni ratou na sega ni bokoca rawa na Yavu ni Vakavulewa 2013 ia keimami vinakata me na qai cakacaka taka na matanitu ni noda vanua na kena veisau.

Keimami sega ni dua vata tiko I na vakatutusa ni da '***sa Kai Viti eda sa dua bau na Umatamata'***

Oqo na veivaka lasui levu. E da sega ni dua na Umatamata, e da duidui kawa tamata.

Taro – Na cava beka e sega ni rawa ni ciqomi ka rokovi tiko kina na noda duidui?

Vakanananu - E sega ni Ca me da vakaraitaka tiko na veika e umani keda vata kei na noda duidui vaka kawa tamata. E na vaka vutuniyau taki kina na noda bula ni da reki taka tiko na keda I sema kei na vei duidui lailai e so.

E sa na dua dina na veilasutaki levu kevaka e da na taviraka I ruku ni butubutu na keda duidui da qa mai vakaraitaka tiko ga na keda I sema lailai baleta na I sema oqo e se gone se me qai yabaki 150 na kena dede.

Keimami kerea me kau tani se me boko laivi na lawa ni da Kai Viti kei na lawa ni dua Umatamata

Keimami kerea me vaka dikevi tale mada vakavinaka na vakasama kei na lawa ni dodonu ni lewe ni Vanua baleta ni so na gauna e sa veicoqacoqa tiko kei na neimami bula vakavanua. Keimami sega talega ni talei taka me dua na tamata sega ni kila na bula vaka Vanua me qai lako tu ga mai, me mai vakatulewa taka na veika me baleti keimami na lewe ni vanua.

Vakatutu – keimami vinaka me vakatokai(declaration) '**o Viti me Matanitu Lotu Vakarisito'**.

Kevaka e dredre ni ciqomi na vakatutu oqo ia me vakatokai (declare) ni yavu taki na Yavu ni vakavulewa e na yavu dei ni lotu vakarisito kei na I tovo dina vaka vanua, vaka Viti (***custom & tradition***).

2. **Na Matanitu/The State**

Keimami sega ni duavata I na lawa ni ***'dua ga na Umatamata'*** Oi keda na lewe ni vanua e Viti e da duidui kawa tamata. Me ciqomi ka rokovi tiko na noda duidui dina ga ni sa mai bula vata ka vei curumaki tiko. E tiko na vei ka e so e da tautauvata kina ka so talega na duidui. Me ciqomi ka rokovi ruarua tiko.

Me dikevi tale mada vakavinaka na lawa ni '***dua ga na Umatamata kei na dodonu ni lewe ni Vanua'*** baleta ni tukutuku lasu tiko qo.

Taro – E ra kau beka mai vei na vei lawa ka yavu taki kina na bula e sa vaka tu oqo? Na cava beka e leqa vei na neimami tiko e na vei gauna sa oti?

Na cava beka na kena I naki? Na cava beka na kena yaga vei keimami na tu vakavanua se tu vaka koro?

Vakanananu

Oqo e so na ulutaga lelevu ka bibi, e dodonu talega me na taubale taki vakamalua na kena veitalanoataki kei na kena ciqomi ka volai vaka lawa baleta ni o kemami sega ni kila na vanua e kau mai kina, me mai sotava na leqa cava e na vuku ni neimami bula vaka vanua.

S2 Cecere ni Yavu ni Vakavulewa/Supremacy of Constitution

Keimami ciqoma tiko ni Yavu ni Vakavulewa e cecere ia keimami vinakata me rawa ni dau veisautaki na Yavu ni Vakavulewa kevaka keimami vinakata na lewe ni Vanua e na vuku ni leqa se na veisau e na mai yavalata neimami bula na lewe ni vanua.

Vakatutu – Me na boko ka veisau na lawa virikora na ulutaga qo e na Wase 11.

S3 Vakadewataki ni Yavu ni Vakavulewa/Principle of Interpretation

Keimami vinakata talega me na vakadewataki na Yavu ni Vakavulewa ena Yavu dei ni Lotu Vakarisito kei na Tovo Vakavanua e da kilai tani kina na iTaukei e Viti.

S4 Matanitu Vakavuravura/Secular State

Na galala ni vakabauta vakalotu?

Taro – E kau mai vei na lawa qo? Na yavu cava e kau mai kina I Viti? E sa bau dua mada na gauna I na tukutuku kei Viti e yaco kina e dua na veivakasauraratakí, se me ra tarovi ne lewe ni Vanua ena na nodra qaravi kalou? [Keimami sega ni vaka I balebaletaka tiko na taro ena gauna ni vuaviri].

Taro - E a tu mai vei na lawa qo ni **'galala ni vakabauta vakalotu'** na gauna e a valuti keimami tiko kina na Matanitu o Viti (nei Cakobau) kei na British Army na maliwa ni yabaki 1871 – 1873?

E a tu mai vei na lawa qo ni **'galala ni vakabauta vakalotu'** na e ra mai valuti kina na wekai keimami e na loma ni Colo qo ena I valu ni lotu mai na maliwa ni 1875 – 1876?

E a sega beka ni dua na betena na nodra a vakamatei na wekai keimami ena vuku ni nodra valataka na nodra dodonu vakalotu ena gauna o ya? Na matanitu o Viti e dodonu me compensate taki ira vaka I lavo.

Keimami tu saqata vakaukauwa e Magodro na lawa ni **'galala ni vakabauta vakalotu'** baleta ni o Viti e vakabulai ga mai ena lotu Vakarisito. Kevaka beka ke a sega ni yaco mai Viti na lotu vakarisito e da sega ni mai veitalanoa taka tiko ni kua na galala ni vakabauta, na dodonu ni lewe ni Vanua se na sota tale na vakasama, vakanananu e sa suguraki tiko mai qo vei keimami na lewe ni Vanua.

Vakanananu

E taroga tiko na Vanua o Magodro na yavu ni kena kau mai na vakasama o qo baleta ni lotu vakarisito:

1. e a liu duadua mai Viti.
2. Kauta mai na veisau
3. Rawa kina ni keimami ciqoma na vei mata tamata tale e so kei na nodra I tovo kei na lawa.

4. Ke a sega na lotu vakarisito ke a sega na veiciqomi, sega na veivakatikori, sega na bula veilomani.

E dodonu kina me na okati tiko I na Yavu ni Vakavulewa 2013 ni o Viti e a vakabulai mai na nodra soli bula na tamata ni kalou ena kau lotu e na kena taba gauna.

Na Turaga na Tui Magodro [na kena taba gauna sa oti] e sa ciqoma oti na lotu vakarisito e na vuku ni vanua o Magodro ena matai ni gauna e yaco mai kina I Magodro na lotu Vakarisito. E ra a lotu vakarisito na neimami Qase. Keimami sa tomana tiko na I taba tamata qo na lotu vakarisito. Keimami na lotu vakarisito tikoga me yacova na nona lesu tale mai na Gone Turaga o Jisu na karisito, na neimami I Vakabula na kai Magodro.

Keimami sega kina ni dua vata na kai Magodro ena vakasama e tiko ena s4 ni '***Matanitu Vakavuravura'*** baleta ni kauta tiko mai na veivakaduiduitaki vei keimami, s4(3) keimami dusi tiko kina na I taukei, ka biliraki kina na tamata lotu vakarisito kei ira na neimami Talatala ni Lotu Vakarisito.

Keimami sega ni vinakata me na dua na siga keimami se sa ra na vesu na neimami Dauvunau, Talatala e nodra Vunau taka tiko na vosa ni kalou me vaka e sa yaco tiko mai qo e na veiyasai vuravura ni vakayagataka tiko na matanitu na yavu qo ni Matanitu Vakavuravura.

S5 Lewenivanua/ Citizenship

Keimami sega tiko ni duavata kei na lawa ni **'lewe ni vanua kece e Viti e ra vakatokai me ra Kai Viti'** baleta ni a butakoci mai vei keimami na I taukei.

Keimami sega tiko duavata kei na kena vakayagataki tiko na vosa na ***'Fijian'*** me ra mai lasutaki tiko na lewe I Vuravura ni da dua ga na Umatamata. O keda na lewe I Viti e da duidui na mata tamata,

dui tiko na keda I tukuni, tovo kei na vosa. Me ciqomi ka rokovi tiko na tikina qo.

Taro – Na cava e sega tiko kina ni dua na vei Talanoa raraba me baleta na kena butakoci na vosa na '**Kai Viti se Fijian**'?

Kevaka e dua na itaukei me tarogi se kerei ena kena vakayagataki na vosa '***Kai Viti se Fijian***', e dodonu me keimami na tarogi se kerei na Kai Colo se o keimami na iTaukei mai na loma ni Colo kei Viti Levu baleta ni o ira na neimami Qase ena gauna ni tawa vanua e ra vakatoka na Vanua o qo me ko Vitia e na vuku ni nodra vitika tiko mai na veigausau, se kau e na nodra lako takosovi Viti Levu ka vakamuria na Tualeita ena nodra vaqara Vanua.

E sega kina ni dodonu me vakatautau vata taki keira na Kai Ositerelia se ko Niu Siladi baleta na rua na vanua o qo e ra vakatoka yaca taka o ira na kai Valagi. Na vanua o Viti e ra vakatoka yaca taka ga na neimami Qase ena loma ni 3000 na yabaki sa oti. O ira na wekai keimami e na wasa Pacifika era kacivi keimami e liu ena Kai Viti ni ra kila tiko ni Kai Viti e tiko nona mataqali, yavusa, vanua, e tiko nona manumanu, e tiko nona kau, e tiko na kena I cavuti, e tiko nona I tutu vakavanua, e tiko nona Turaga, e tiko na kena uma qele, e tiko na nona vei wekani vakavanua e tiko na nona Yavu.

E sega kina ni vakadodonu me keimami mai okati vata kina keina na dua tani tale na kawa tamata. Keimami sa mai beci kina na I Taukei ena I tovo lolovira qo ni butakoci tu na yaca I keimami. E ra na rawa ni rai cala taki tale kina na lewe I Viti ni ra vakayagataka tiko vakatawa dodonu na vosa na **'Kai Viti se Fijian'**

Vakatutu – Keimami duavata I na kena vakayagataki na ***'Fiji Islander'*** me da kilai kina na lewe I Viti (Citizenship). Na vosa o oqo e vosa vou, e sereka ka rokataka saraga vakavinaka na duidui kawa tamata e da sa bula tudei tu o qo I Viti. Na vosa na ***'Fijian'***

me kua ni vakayagataki, me neimami tiko madaga na I Taukei ni vanua qo o Viti.

Wase 2 Lawa ni Dodonu/ Bill of Rights

Keimami kerea tiko me na dikevi talamada e so na ulutaga e tiko ena ruku ni lawa oqo e na vuku ni veika e sa tara tiko na noda Vanua me vaka na waigaga ni vei vakamateni taki kena na drakidrakita ni bula e kauta tiko mai na kena tauri vakatani tiko e so na lawa dodonu.

Kena I karua, keimami vinakata ni kevaka e vinakati mai kau mai e dua na lawa se vakatutu ni tiki ni lawa mai valagi me curumaki mai noda vanua. E dodonu me dau dikevi vakamatau ka dikevi vakavinaka me laurai kevaka e rawa ni sema kei na noda I tovo ni bula na lewe I Viti vakabibi vei keimami na tu vakavanua.

S8 Dodonu ni bula/Right to life

Keimami kauwai tiko e na loma ni Tikina o Magodro na levu, na vakayagataki kei na vaka gaunisalataki tiko ni waigaga ni veivaka matenitaki e na noda Vanua. Keimami kauwai tiko kina vakalevu ni o Viti e Vanua lailai e rawa ni vakaleqai keda na meca qo. E sa levu talega na basu lawa I na vuku ni laba, kucu kei na so na tale na cala ni basulawa.

Taro – E rawa beka ni dua na vuna e ra douvaka tiko kina na kauta mai Viti na waigaga ni vei vakamatenitaki ni malumalumu tiko na I totogi vakalawa e dau tau vei ira na kau waigaga ni vei vakamatenitaki?

Vakatutu

Keimami vakatutu taka tiko e na Vanua o Naroyasi me veisau e dua ga a tiki ni lawa oqo me sa vakatarai me ra totogi na maroroya, vakauta, vakayagataka na waigaga ni vei vakamatenitaki me vaka na cocaine, heroin, ice kei na so tale wili kina o ira e ra labata e rua

se sivia na tamata, kucuva e dua na gone, 2 na tamata, tamata tu vakaca na yagona, uabula, o koya talega e kucu ka laba talega.

Dodonu ni iTaukei/Indigenous Rights

E matata tiko vei keimami ni maroroi tiko na neimami dodonu vaka I Taukei ena loma ni Deed of Cession ni 1874. Na Matanitu o Viti e sa saini taka talega na 2007 United Nations Declaration on the Rights of Indigenous Peoples. E sega ni tiko na veimaroroi qo ena loma ni Yavu ni Vakavulewa ni 2013.

Vakatutu - Keimami vinakata me vakacurumi ka vakadeitaki na neimami dodonu na iTaukei ena Yavu ni Vakavulewa 2013.

S22 Galala ni sokalou/Freedom of Religion

Me vaka e sa vakamacala taki tiko mai cake. E se sega ni dua na gauna e yaco kina na veivakasauraraki I Viti me baleta na Galala ni sokalou. O keimami ena loma ni Colo keimami a vakasauraratakí, valuti e vuku ni lotu sega ni o ira na duidui mata lotu sara tu e daidai.

Taro – Na cava e biu mai kina e dua na lawa ni sega tiko madaga ni dua na veivakasaurara taki vaka lotu e yaco tiko e na noda Vanua.

Vakanananu – Kena I balebale na lawa oqo e caka walega me takete taki keimami na lotu vakarisito. E na tikina o ya e vei vakaduiduitaki tiko na lawa oqo. E na yavalata talega na neimami bula vakayalo ni kau lotu.

S27 Galala mai na kena tauri vakalawa se tauri vakaveitalia na iyau/freedom from compulsory or arbitrary acquisition of property.

S28 Dodonu ni taukeni kei na taqomaki ni qele ni iTaukei, Rotuma kei na Rabi/Right of Ownership and protection of iTaukei, Rotuman, and Banaban lands.

S29 Taqomaki ni Taukeni kei na gagadre ni vakayagataki ni Qele/Protection of Ownership and interest in Land

S30 Right of Landowners to fairshare of royalties for extraction of minerals/Dodonu ni iTaukei ni Qele ena kena wasei vakadodonu na isau ni kena vakayagataki na iyau bula

Oqo Saka e 4 na tiki ni lawa e na ruku ni Yavu ni Vakavulewa ni 2013 e veivaka calai tiko ni tukuni tiko ni maroroi Vinaka tiko na kena vakataukeni taki na neimami umaqele kei na iyau talei. E sega. Oqo Saka na lasu.

Na I yatu vosa o qo e vakadeitaka na lasu e tiko ena s28, o ya ni '**vakavo ni tauri Vakamatanitu me vaka e virikotori ena tikina 27'**. Keimami sa vakadinadinataka kina na iTaukei e Viti donumaka na gauna e a veitalanoa taki tiko kina mai I Palimedi na lawa vakaturi ni Bill 17 na yabaki 2021.

Vakatutu

Keimami sa vakatutu taka tiko na vanua o Naroyasi me ra boko kece na 4 na tiki ni lawa oqo ka vakalesui kece na veika e virikotori kina I na ruku ni lawa ka virikotori ena Yavu ni Vakavulewa ni 1997.

Keimami sa vakatutu taka talega me na vaka lesui mai na lawa ni Bose Levu Vakaturaga/Great Council of Chiefs e lai dabe tale mai ena ruku ni Yavu ni Vakavulewa ni 2013 me vaka ga ne kena ena Yavu ni Vakavulewa ni 1997.

Keimami vakatutu taka talega me vakalesui kece mai vei keimami na I Taukei na lewa ni Qele, Qoliqoli kei na iYau bula ena ruku ni veiqaravi 4 ni iTaukei Lands Trust Board ena ruku tiko ni veivakarurugi ni Bose Levu Vakaturaga/Great Council of Chiefs.

Kenai balebale Saka ni o iTaukei Lands Trust Board me sa na laki vakarurugi e na ruku ni Bose Levu Vakaturaga/Great Council of Chiefs me kua tale kina ni lewai vaka politiki nodratou veiqaravi me

vaka e yaco tiko e na ruku ni Yavu ni Vakavulewa ni 2013 me baleta na cakacaka bibi ni legal trustee ni iTaukei ena vuku ni neimami Qele kei na Iyau bula.

S38 Na dodonu ni tiko bulabula/Right to health

Na Vale ni Bula Levu e Lautoka kei na Mission Hospital mai Ba e rua na vale ni bula levu ena yasayasa vaka ra. Keimami dau gole kina kevaka e bibi na tauvi mate sega ni saumi baleta ni Vale ni Bula ni matanitu. Qo ni sa wili vaka Private Hospital keimami sa sauma na laki laurai e keya.

Taro - Na dodonu cava e tukuna tiko na lawa qo ni keimami sa na sauma na neimami laurai vaka vuniwai e rua na Vale ni Bula qo? Na cava na veidinadinati kei Aspen? Na cava e a sega ni suka kina veira na I Taukei ni Qele?

S41 Na nodra dodonu na gone/rights of children

Kemami kerea me dikevi tale mada na lawa oqo vaka uasivi ena bula vakavanua ni veisusu se susu gone ka yavutaki e bula vakarisito, kei na bula vakavanua. Na dodonu nei tubutubu ni gone ena nona lewa na yavu e yavutaki kina na nona veisusu.

Taro – E sa tu vakarau tiko na matanitu me na susu gone kevaka e sa na vesu se sega ni rawa ni cakava na I tubutubu na nona I tavi ni susu gone e na vuku ni duidui e kauta mai na lawa?

Wase 3 Na Palimedi/Parliament

O keimami na Kai Magodro keimami vinakata e dua na Paliamedi e lomani keimani, kauwai taki keimami e rogoci keimami talega. Na system ni Paliamedi e tiko ena ruku ni Yavu ni Vakavulewa ni 2013 e sega tiko ni vakalawataki vaka vinaka na neimami lomani, kauwaitaki kei na neimami rogoci.

E ratou vakaraitaka na matanitu sa oti ena nodratou cicivaka mai na Bili 17 sa baci vakaraitaka tiko na matanitu ni Coalition oqo e na

nodratou suguraka tiko mai na veitalanoa ni tara Incinerator mai Vuda.

Vakatutu – Keimami vinaka me vakalesui mai na matanitu e '**representative and responsible**'. Me kau laivi se me boko na party system. Me keimami liu na lewe I Viti kei na vei ulutaga dredre e dau sotavi. Sa rauta na veiliutaki ni 2 ga na tamata e ruku ni Yavu ni Vakavulewa ni 2013.

Vakatutu – Me vakasukai mai na Senate se na Upper House ena vuku ni kena dau tavuloni vakavinaka na vei lawa vakaturi eso e lako curuma mai na noda Palimedi. Na lewe ni Senate me qai vakatau mai I rau na Liuliu ni Matanitu kei na Liuliu ni To ni Veisaqa ka so me ra digitaki mai na Bose Levu Vaka Turaga me vaka e a dau caka tu ena ruku ni Yavu ni Vakavulewa ni 1997.

Vakatutu - Me sa boko se kaulaivi na single National Constituency me sa veisosomitaki na Provincial Constituency mai na 14 na Yasana wilikina o Rabi kei Kioa. Na I wiliwili ni dabedable e na Bose Lawa me qai vakatau mai na I wiliwili ni lewe ni Vanua e tiko ena loma ni dua na Yasana. Na I dabedabe me open seats kece.

Wase 4 Na Veiliutaki Vaka Matanitu/Office of the President

E na vuku ni drakidrakita ni bula eda sa sotava tu e dai kei na kena rokovi ka dokai tiko na tikotiko ni Veiliutaki Vaka Matanitu, keimami nanuma kina me lesu tale na kena vakatulewa taki se digitaki na I tutu ni veiliutaki oqo ena ruku ni lewa ni Bose Levu Vaka Turaga/Great Council of Chiefs.

Me sa soli talega kina (Peresitedi) na I tutu ni Liuliu ni Mataivalu ni noda Vanua.

Me soli talega vua e so na kaukauwa vakalawa me vaka na kena vakatulewataki me caka e dua na Referendum.

S132 Matabose ni Valenivolavola ni Yavu ni Vakavulewa/ Constitutional Offices Commission

Keimami kauwai taka tiko na lewe ni Vanua e Magodro na veiqaravi ni Vale ni volavola oqo baleta ni sega tiko ni tuvataki koya me vaka ni ra cakacaka tiko vaka matanitu ena vuku I keimami na lewe ni Vanua. E laurai levu tiko ni curu tiko e loma na politiki se na veitotaki vaka politiki.

Keimami sega ni talei taka ni ra dabe tiko e loma ni matabose oqo na dauni politiki.

Vakatutu – Me veisau taki na lewe ni matabose oqo. Me kua ni dua na taura tiko na I tutu vaka politiki me lewe ni matabose oqo. Kevaka e sega me sa vakasukai lesu tale I na Public Service Commission na veiqaravi e cakava tiko na matabose oqo.

S159 Veisautaki ni Yavu ni Vakavulewa/ Amendment of the Constitution

Neitou nanuma me muria ga mai na gaunisala ni referendum, na kena vakatulewa taki me caka na referendum se sega me kua tale ni kau I Palimedi, me lewa ga mai na Predindent ia me ra vaka io kina na referendum e ¾ na lewe I Viti. Na kena amend se veisautaki na Constitution me ra vakatulewa ga kina na lewe I Viti. Keimani sega ni vinakati ira na dau Politiki me ra lewa.

Bose Levu Vaka Turaga/ Great Council of Chiefs.

Na matabose bibi Saka oqo e matabose cecere duadua vei keimami na iTaukei. Sa levu tiko na kena veitalanoa taki e na monalivaliva ena vuku ni kena vakaduri tale mai. E so e tukutuku vinaka e so na I tukutuku e ca. Keitou nanuma Saka e na loma ni Vanua o Naroyasi ni vinaka me vakalesui tale I na ruku ni Yavu ni Vakavulewa ni 2013 na tau yavu taki ni matabose cecere oqo me vaka a dau tu ena ruku ni Yavu ni Vakavulewa ni 1997.

Me soli lesu tale vua na matabose cecere oqo na dodonu, kei na kaukauwa vakalawa ni digitaka na Peresitedi kei na Vukevuke ni Peresitedi ni noda Vanua.

Me soli lesu tale ki na matabose o qo na dodonu kei na kaukauwa vakalawa ni digitaka na nona mata I na Senate se Upper House kevaka e sa vakadonui me vakaduri tale na Senate.

Me sa na soli talega ki na matabose cecere oqo na supervisory role ni nona na ovisa taki iTaukei Lands Trust Board ena nona cakacaka vaka Legal Trustee ni Taukei ni Qele, Qoliqoli kei na iYau talei.

Tinitini

Keimami kerea me keimami vakadewataka tale na neimami vakavinavinaka ena vuku ni vakanananu kei na vakatulewa me keimami mai talevi ena vuku ni cakacaka bibi ni vakabula Vanua ena vuku kena veitalanoa taki ni noda Yavu ni Vakavulewa ni 2013. Sa nuitaki ni na ciqomi Saka na neimami vakatutu ena vuku ni vei ulutaga e so keimami mai laveta tiko ena siga vinaka ni kua.

Keimami taura talega na gauna oqo me keimami kere vei vosoti kevaka e so na I tovo se I vosavosa e sega ni kilikili. Sa kerei Saka tiko kina na nomuni veivosoti. Ena vuku ni Vanua turaga o Naroyasi, ira na kena Masi ni Vanua, Marama, Cauravou kei na Gone Yalewa kei ira na lalai.

Vinaka Saka Vakalevu!

SUBMISSION TO THE FIJI CONSTITUTIONAL REVIEW COMMISSION

"The greatest test of a Constitution is not how it protects those who already have wealth, power and influence. The greatest test is how it protects the family living in a squatter settlement, the elderly person without (health) care, and the child growing up without proper sanitation. The Constitution must guarantee not only freedom, but dignity."

A CONSTITUTION THAT PROTECTS THE MOST VULNERABLE

Introduction -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, roads, water supply or secure housing. Many elderly citizens struggle to access to be cared and income support. Many rural and village communities continue to experience unequal access to public services.

A Constitution must protect those who are most vulnerable. It must ensure that every person has access to the basic necessities of life.

Why Change is Needed- The 2013 Constitution recognises human dignity and contains important rights such as education, economic participation andhousing. However, most of these rights are broadly stated and do not place a clear constitutional obligation on the State to progressively provide adequate housing, healthcare, sanitation, social security and protection for vulnerable groups.

The Constitutional Review Commission has an opportunity to strengthen these rights and make them more meaningful for ordinary citizens.

The Reality Facing Many Fijians

According to available studies and government statements:

- Around 200 informal or squatter settlements exist throughout Fiji.
- Approximately 15% of Fiji's urban population lives in informal settlements due largely to the lack of affordable housing.
- Research indicates that informal settlements may accommodate around 20% of Fiji's population and continue to grow.
- Fiji Bureau of Statistics figures cited by housing officials showed that more than 120,000 people were living in informal settlements in 2017.

These settlements are often characterised by overcrowding, insecure tenure, poor sanitation, flood risks and limited public services.

No Constitution can claim to uphold human dignity while thousands of citizens continue to live in such conditions.

Recommendation 1: Create a Strong Constitutional Right to Housing

Current Position
Section 35 of the Constitution recognises housing and sanitation rights.

Problem
The Constitution does not specifically require the State to progressively eliminate informal settlements or ensure secure housing for vulnerable families.

Proposed Amendment

"Every person has the right to adequate housing.

The State shall progressively realise this right through affordable housing programmes, settlement upgrading programmes and secure land tenure arrangements.

No person shall be arbitrarily evicted from their home or land without due process and appropriate alternative accommodation."

Recommendation 2: Protect People Living in Informal and Squatter Settlements

The Constitution should specifically recognise the rights of residents of informal settlements.

Proposed New Provision

"The State shall implement programmes for the upgrading of informal settlements, including access to safe drinking water, sanitation, drainage, electricity, roads and security of tenure."
This would recognise the reality that thousands of Fijians currently live in such settlements and deserve dignity while long-term housing solutions are developed.

Recommendation 3: Strengthen the Right to Healthcare

Current Position
Section 38 recognises the right to health.

Problem
Access remains unequal, particularly for rural, maritime and low-income communities.

Proposed Amendment

"Every person has the right to accessible and affordable healthcare services.
No person shall be denied essential medical treatment because of inability to pay."
Special priority should be given to:

- Children

- Elderly persons
- Persons with disabilities
- Rural and maritime communities

Recommendation 4: Constitutional Protection for Older Persons

Fiji's population is ageing and many senior citizens live without adequate support.

Proposed New Right

"Older persons have the right to dignity, independence, healthcare, social protection and freedom from neglect and abuse."

The Constitution should require the State to establish adequate income support and healthcare programmes for senior citizens.

Recommendation 5: Rights of Rural and Village Communities

People should not receive lower levels of public services simply because they live outside urban areas.

Proposed Amendment

"The State shall ensure equitable access to healthcare, education, road & transport, telecommunications, electricity, water and economic opportunities for all rural, maritime and village communities."

Recommendation 6: 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

We must 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

Recommendation 7: 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 human being should be allowed to inflict pain to another human being through corporal punishment.

Conclusion

The success of a Constitution should not be measured by how well it protects the powerful.

It should be measured by how well it protects:

- The family living in a squatter settlement.
- The elderly citizen unable to afford medical treatment.
- The child living without proper sanitation.
- The villager in a remote community.
- The worker struggling to provide a decent home for their family.

The Constitution of Fiji should expressly guarantee the right of every person to live in dignity and require the State to progressively provide adequate housing, healthcare, sanitation, social security and protection for vulnerable communities.

A Constitution for all Fijians must leave no one behind.

Submitted by: **Sailesh Naidu**
Trade Unionist
Community Leader
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Ph 9954238

Date : 10/06/2026

NAKATUTU

Na noqu yavu ni vakatutu kina matabose e dikeva yavu ni vakatutu lewa ni 2013. Au vakatutu taka tiko me vakasukai vakataucoko na lewa ni qele kece e Viti ki vei ira kece na kawa iTaukei kei viti oya mai na dela ni qele ra cici sobu sara kina tini na maile ki bulubulu vakarua.

Na veiyau bula kece talega e kune e loma ni qele me vakasukai kece talega na kena lewa ki vei ira na kawa iTaukei ka ni na nodra tu ga ni sebera ni soli ko viti ki peratania ena 1874. Me vakasukai vaka taucoko talega na lewa ni maliwa lala ki vua na kawa iTaukei me vakatekivu mai dela ni qele ka cici ki maliwa ka me rau veiyalayala kei na Kalou bula mai maliwa lala. Ke dua na kau e tubu sivi na o ni maliwa lala. Me tau na uca mamaca na sovuna ia me qai nona na Kalou okoya sa sovuna e mamaca. Na maliwa kece qo me nona na kawa iTaukei (Air space).

Na I vakacavacava kece ni maliwa lala me nona kece na kawa iTaukei. Na waqavuka kece sara era vuka takosova na maliwa lala kei viti me ra sauma ki vei ira na kawa iTaukei kei na vei gaunisala kece ni vakau itukutuku e maliwa mera sauma kece na nodra ivakacavacava. Me nona itavi na matanitu me soqona ka qai wasewaea ki vei ira na vei yavusa kece e viti.

Me vakasukai vakataucoko mai na lewa ni qoliqoli taucoko e viti mai na vei uciwai kei na vei dreke ni wai. Mai ulunivanua ka kauta sobu sara mai ki matasawa, mai matasawa kina vei tiri yaco sara yani ki cakau. Mai na yalayala ni ualevu ka kauta sobu sara ki na iyalayala ni wasawasa kei viti na tolunadrau na maile(300 miles).

Qo me nona kece na kawa iTaukei, mai delaniwai ka kauta sobu sara kina tini na maile ki boto ni sauloa na ka kece e kune kina me nona vakatabakidua na kawa iTaukei. Na veiyaubula kece era kune ena noda vei baravi me noda kece sara na kawa iTaukei kei viti. Na veikau kece sara me vakasukai na kena lewa vei ira na kena I taukei. Au vosa tiko qo ena kena taukeni vakatabakidua(ownership).

Na vei baravi kece kei na veitiri me vakasukai vakayadua na kena lewa ki vei ira na kawa itaukei kei na nodra I qoliqoli.

Na wasawasa levu okoya era sokota na vei waqa lelevu oya talega me nodra na kawa iTaukei. Na waqa ni qoliqoli levu mera saumi laiseni ki na vei yavusa e donui ira na qoliqoli e qolivi tiko. Na veiyaubula e kune e boto ni wasawasa oya talega me nodra na kawa iTaukei.

Na I kelekele ni vei waqa lelevu e tiko ena noda viti me vakataki Suva, Lautoka, Denarau kei na vuqa tale me lesu kece na kena lewa ki vei ira na kawa iTaukei. Na lavo ni vei kelekele ni waqa lelevu qo me lako ki vei ira na taukei ni qoliqoli. Na veika kece e vinakati me caka ena dua na qoliqoli e Viti mera lewa saraga na taukei ni qoliqoli.

Na vakaicavacava kece ni waqa era kele e Viti se ra takosova ga na wasawasa kei viti ni ra sauma kina matanitu ia na matanitu me qai wasewase yani ki vei ira na yavusa.

Au via vakatututaka tiko yani e tolu na ka bibi era a taukena tu na tubui keimami ni bera ni soli yani ko viti ki peratania, ia ni da sa mai tu galala eratou sa mai yali e tolu na yau bibi oqo kau kerea me vakasukai mai vei keda na kawa iTaukei na lewa ni keda. Na qele mai delana ni qele ka 10 na maile ki bulubulu vakarua ka me suka kece mai na iyaubula e rukuna. Keda I qoliqoli mai uciwai me yacova na 300 na maile na iyalayala mai dela ni wai ka cici sobu ki na 10 na maile ki boto ni wasawasa ka me suka vata mai kei na iyaubula kece e rukuna kei na keda maliwa lala kei na veika kece e kovuta.

Ke vakasukai mai na kakece qo vei keda na kawa iTaukei sa na qai rawa ni da sa bula sautu ka rawa ni babasika main a veiyaubula era vunitaki ira tu oqo na kawa itaukei ni vanua qo baleta ni sa qai nei Sisa na ka e nei Sisa ka sa nona na Kalou na ka ga e nona na Kalou.

Vinaka Vakalevu.

Epeli Nua 10/6/26
Yaqeta, Yasawa

Tagitagi Sangam School

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Tagitagi Public School DATE: 11/6/26 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
1	Manshika Krishna	26	8002139	Tagi Tagi Taug lubulubu Road		Female	Indo Fijian	
2	Padmini Sami	70	9348740	Tagi Tagi Taug lubulubu Road		female	"	
3	Anita Devi	67	9943103	Tagi Tagi Taua		female	"	
4	Kamala Gounder	72	9368077	Tagi Tagi		female	"	
5	Renuka Gounder	39	2003273	Tagi Tagi		female	"	
6	Roshni Gounder	56	9087495	Tagi Tagi		female	"	
7	Shakuntla Devi	55	9324955	Tagi Tagi		Female	"	

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

CamScanner

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Tagi tagi Public School DATE: 11/6/26 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
8	Shiu prakash	62	9435546	Tagi Tagi Tavua		Male	Indo Fijian	
9	Satyendra Singh	51	9560666	Tagi Tagi Tavua		✓	✓	
10	Shesha Reddy	69	9330796	Tagi Tagi		✓	✓	
11	Nunisalen Gounder	42	8475945	Tagi Tagi		✓	✓	
12	Dinesh gounder	40	8944378	✓		✓	✓	
13	Balram Reddy	64	9324955	✓		✓	✓	
14	Krishna Gounder	43	9436952 7342982	✓		✓	✓	

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: Tagi tagi Public School

DATE: 11/6/26 TIME: 6 pm - 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
	Clive Poulter	52.	8678545.	Tarua.	Ba.	Male.	FOD.	[signature]
	Shakeen kumar	20	9415803	Tarua		male	Fijian	[signature]
	Krishna murthi	56	9079933	Tagi Tagi		male	FID	[signature]
	UNARENDRA	63	9933325	—		Male	FID	[signature]

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

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Transcript

Tagitagi Sangam School - Tavua
Date:11-6-2026

Dr. Fatiaki: Good evening, everybody. Again, I'd like to welcome you on behalf of the Constitutional Review Committee this evening to this consultation for the review of the 2013 Constitution. Before I start proper, I'd like to apologize to our ladies who tell me that they have been here since 10.30 in the morning preparing our tea. You know, we finished in Ba at 1 o'clock, and we drove past here at 2 o'clock. And we could have stopped, but we had on our program that we would come here at 6 till 7, and we went to the hotel. I apologize to you ladies. The tea was beautiful. So were the savories. But we wish we had known we would have stopped earlier. That way you wouldn't have had to wait until this evening to entertain us. But my apologies and thank you. We have been appointed by His Excellency the President to review the 2013 Constitution.

We know that the Constitution is the supreme law of the land. And we know also that the 2013 Constitution was not formed the way that a normal process of forming a constitution is undertaken. It did not receive, like, wide consultation with the people of Fiji.

It did not go through the normal parliamentary process of, you know, standing committees, reviews, passage through parliament. It was enacted, promulgated, and enacted as a decree, and then later regularized after the elections in 2014. Because of this, the government, recognizing that this constitution maybe didn't represent all the peoples of Fiji's thoughts, took it to the Supreme Court last year to ask the Supreme Court if there was some way that this constitution could be reviewed legally under the amendment provisions in this constitution.

The Supreme Court has indicated how this constitution can be reviewed in a legal way following the amendment procedures in the 2013 Constitution. And we are part of that process. We have been asked by His Excellency, who has given us some terms of reference. Those terms of reference is available to the public. It's been gazetted. It's a guidance about general areas in our review process that we should look at.

But having said that, we are an independent body. There are six commissioners. The three you see in front of you. There's another team of three. I think they're up in Rakiraki, progressing around

the country. We started our consultations in April. For one month, we invited political parties. The GCC came. We had some religious organizations. I think the Sanatan group came. We had teachers' associations. We had labor unionists. We had some NGOs. And we had private citizens come and present to all six commissioners in Suva. Following that, we divided ourselves into two groups.

You see three of us here. The other group is led by our chairman, who is a lawyer, Mr. Sevuloni Valenitabua. Over the past six weeks, we have travelled all over Fiji.

We started Lau, Lomaiviti Islands. Some of us went to Beqa, Ovalau, Kadavu. We then all traveled to Vanualevu. My group did Bua, Macuata, up towards Dreketi. The other group did Cakaudrove, went to Rabi. They went to Taveuni, went to Gamea. And then after we finished Vanualevu, over a period of two weeks, we came to Suva. From Suva, we came to Navua, Namosi. We went up to Keyasi. Our group went to Tuva, a settlement outside of Sigatoka. We went and did Bukuya in Ba province, in the inland. And then we ended up in each of the towns. So we've done Navua, Sigatoka. We did Nadi last two days. Our group then went on to the Yasawa Islands. We spent three days there, going from the three main islands into different areas. We then met again, and yesterday we were in Lautoka. We had a consultation in the city of Lautoka. We then split up again. Our group came to Ba, and we were there this morning. Very interesting, this morning we had students from all the Ba Muslim College, students from the Sanatan. And it was really refreshing. It was the first place that we went to where we had a lot of Form 6 and Form 7 students, who are the people that this constitution that we are reviewing will most affect. It will be the future generation. And so it was good to see them and to hear from them their aspirations. The process of our review is open. I emphasize again, none of us are civil servants.

We don't work for government. We have not been told what to write in our report. What we want to do is to go throughout all of Fiji and speak to the people of Fiji and listen to the people of Fiji as to what you want to add, keep, remove, or change in the 2013 constitution. This process will end after we leave here. We will go on to Tavua, Rakiraki, we'll do Vatukoula, we'll go into Nadarivatu, right through until we arrive in Naitaisiri, Tailevu. And then last week of June, we'll be in Suva in five, six different days, where many people live in the Suva-Nausori Corridor. As you've heard,

all these consultations are recorded. The nature of public inquiries is that we want to know what you think. Don't feel inhibited to ask us any question, any question that you want to ask. It's important for us. We might not have an answer for it, but it will be recorded.

And then when we sit down and collate our findings, we will be able to say these people in Tagitagi say this. They are worried about this. They are thinking about this. And we want that all to be expressed. Don't be concerned about anything. It is an open forum. There is no topic that is, oh, don't talk about that, don't talk about that. No. I want you to talk about whatever you can. We, the commissioners, have a guidance from the Supreme Court and the terms of reference from His Excellency the President, but otherwise we can listen and attend to most of anything that you need clarification with. Those are just some general comments about our role. We will gather again in Suva throughout all of July and August.

We have professors of constitutional law, lawyers. There are three lawyers in our team that accompany us wherever we go, and in the other team, to put together all these things in the form of the supreme law of the land, which is the Constitution. We hope that what we produce will be a reflection of what you people tell us. That's the most important thing I want to share with you. I don't want any of you to think that, you know, we come here already with an idea. No, nothing is written.

Not one page is written. We will rewrite it, and it will be that report that we will then present to His Excellency the President on the 31st of August. After that, your commissioners' work finishes. We have no control over what government decides to do, what parliament decides to do. Hopefully, they will take what we have gathered from the people of Fiji and action it if they so deem fit. That is, in the way of an introduction, what we're here to do, and I would like now to invite any of you who would like to speak. Please, as indicated, raise your hand, introduce yourself, and speak in either Hindi or in English, whichever you wish. Again, I thank you. I thank particularly the ladies for our tea, and I apologize again for our arriving late and keeping you from 10 o'clock until now. Thank you.

Mr Kohli: If you wish to speak in Hindi, you may do so, and I'll translate it in English.

Mr Gounder: Good evening. My name is Krishna Gounder, commonly known as Vishal Gounder. I am one of the founding member and the president of NextGen Alliance Party that is currently at a registration process with FEO. We have just finished our objection period days before.

Before I go further, I would like to apologize on behalf of my committee here for the late turnout. I don't know how the message went, but this is the place where I guess people should talk more and point out things that need to be corrected. The four points that I want to talk about this evening is the education reform, labor market, civil laws, and constitutional right for landowners.

First, with education system, I'm standing here with a profession as an engineer and a businessman. I'm a 90s student, product of 90s, and I want to reflect the way we went through our school days and now missing our children. There's a big difference.

I believe the reform that was done did not do justice to the country itself. Today, it's safe to say it's becoming like a joke where we are hearing a lot of discipline issues, quality students, that is leading to the shortage of labor. So I want to mix the education reform and the labor market together.

I do believe back in 90s and early 2000s, there was parents and the kids understanding if the kids do not do good in schools. The parents used to switch them from school to more technical side or to the areas which parents felt that their kids can make money going out from school.

As a businessman, I want everyone to believe my company deals with the top manufacturing companies of Fiji. Fiji Water, Paradise Beverages, aviation industry, maritime industry. These big projects we are doing with the overseas companies. And all my staffs are school dropouts. All my staffs are school dropouts, leaving the office staff. Some are class 8 dropout, some are form 4 dropout, some are product of Monfort Boys Town, some are product of vocational, technical schools. And they are one of the best treatments.

To work in Fiji Water, they follow American standard. To work at Paradise Beverages, they follow Australia, New Zealand standard. And my class 8, form 4 staff dropouts hold that certification to work in those big industries. So what we have seen,

the no repeat policy and the TELS. You know, personally when I finished form 7, we were applying for apprenticeship with FSC, EFL, Goldmine. And there were huge numbers of applications to get the apprenticeship, to go and do our further studies. And we have to, there were committees which you go through a very tough test to be one of them.

From 500, only 4 or 5 were selected. Nowadays we see, apprenticeships are there but there is no one to apply. The students who drop form 4, my village people will prove that, the form 4 dropout went to Monfort Boys Town. We had about 7 of them. And all 7 of them are today in overseas residing with 2, 3 houses.

What has happened to our education system? With no repeat policy, the students are going to school till form 6. And after that they apply else and they spend another 2, 3 years. So back in our days, age of 15, that is like after form 4, parents used to decide should their kids continue with schoolwork, or should they go in agriculture, trade, or you know, whatever. Because we got blue collar job, if you look at it, it's like 80% in Fiji. It's 80%, or more than that, maybe 90%, more than that. So during our time when students from, drop out from form 4, used to go and have this practical knowledge at age of 16, 17, they were available in labour market at age of 18, 19. We had these people.

Now, going into labour market, I have just did a research. And this is a big economic crisis. We know our GDP is not strong. Our revenue is weaker than our expense. Our import is more than our export. On top we are having labour import. I guess in 2025, there are 10,000 foreign workers working in Fiji. And last year I heard about 770 companies were interested to get another 4,000. I did a research on how much pay they get, the air tickets that are paid.

If we average a worker getting $250 a week with 10,000, per year we are talking about $130 million, just with the blue collar labour. If we talk about the expatriate, judges we got, the engineers, the accountants in Fiji, we are looking at about $200 million of Fijian for labour import. And if we multiply it by five, we are talking about $1 billion going out.

I know they are buying some foods and other expenses are there. But there are other fees that is paid to the agents, the air tickets. So, in five years we are saying we are putting $1 billion out of Fiji

through this labour market. So, this is the effect of this education system. I do understand there is a migration, huge migration. But do we have a record on the areas where migration happens, like doctors, nurses, welders, electricians? What is our plan? We are not short with our population, youths, we are not short.

We got youths, but we are not working with the youths on the right areas. That will help our economy. That will stop this labour imports, foreign workers. We are not working with that. We are not seeing how many doctors are going. We are not seeing how many nurses have gone.

Teachers, I was listening to the FTU chairman, he said like teachers are going like two teachers per week. But are we aligning the skilled migration with the upcoming students to fill that gap? That is not happening. So, during our time, I was 15, parents were getting students or kids ready in different sectors. Now it seems age of 18 they go to school with no repeat policy, then they apply TELS. There is a lady, I don't know her name, she was a class 8 dropout. Everyone knows.

She applied to do IS at Polytech, got $3000 help to do IS. And she has left the family, she is nowhere to be seen, and that money is gone. So, this money that we are giving through education, are we giving it the right way? Are we using our money to make more education in a digital way? Are we trying to invest money through education to send our doctors and surgeons to further study overseas and come back as qualified expatriate surgeons, neurosurgeons, cardiologists, whatever.

We are not doing that. We are only complaining that we have shortage of labor and we are spending billions to import labor. So my request is that the education reform needs to be done. It needs to be done to fill the gaps which may have happened because of migration. We have that research. I know it will take time for any government or any reform to be done, but we should have like a plan.

In the next two years, we should be getting our students, giving incentives or whatever to the parents. We don't degrade any students or any parents. At the age of 15, we will tell the parents, if your child is not doing good in academics, we will try to help your child to get experience or knowledge of other trades and other places which Fiji labor market needs. But if you still want to

further your child's studies, it's up to you. You can go on your own and continue your child to Form 5 and Form 6. So that is my labor market and this education. I hope I got time. If anyone wants to talk, I can come later. The third one is the civil law. There is a lot of white collar robberies that are being done by the business people. I am a businessman and I am saying that.

Recently, I met a few of the prominent people in Tavua. There is a contractor from Rakiraki who is not even paying FNPF, who is not paying even FIRCA tax. And there is a lot of issues. There are people who already went and complained to small claims. I personally went with those people. I went to the police station. The police said, we can't do it. It's a civil. So people are doing theft. And the grassroot people are going. And our law says, the police says, it is not in our jurisdiction. We can't. They go to consumer council. They ask, oh, this is not our jurisdiction. FNPF, from last two weeks, the FNPF is trying to call that guy. Even today, me and the FNPF representative, we went to all the sites. They called and he's not answering. He had a record of 2022 where he did a fraud with FNPF. It's in the record. And then he paid and he said he has wind up the business, which he did. So there is one I have picked. So people have to run to small claims. People have to go to FICAC. So I want this to be looked at. If any kind of fraud, business there for this fraud, this should be, in our law, should be looked at as a serious crime where ordinary people don't get cheated through this white collar robbery. So this reform is very important.

Our law of Fiji, like people are saying, I was with, I don't want to name the organization. It's a government organization. They said, Sir, you know the Madras are getting out. This case, we are making the documents. We summarize everything. We send it to Suva, but they are lawyers who easily make these people, you know. So we need to really work with the law of Fiji. We need a big reform. Our attorney general should be having ten lawyers who can support, qualified lawyers to bring real changes to this law. So we see in media, everyone is saying that law is becoming like a joke. Education law, medical. So we really need this, the reform, in our law and order.

And lastly, this is also part of our manifesto. This is as a young politician we have went around, and we really want to bring the unity, the peace in this country, the love and affection between the two major races, I will say. Not, you know, forgetting about our

Rotuman people and Rabi, who are all working with us. We want to really have a reform, a constitutional right for the landowners. So that they feel that they are safe. They feel they are, you know, things are secured.

And they have more understanding with their resources to help us in development, to help us to get more investment in Fiji, and to help us to, you know, develop in growth of this country. The population is fixed. The birth rate is currently 80% for iTaukei's. The population is going 60% above for iTaukei. And we really want to see our landowners, our Itaukei, to take the ownership. To come up, if we really want to grow, if we really want our country to success, we need a very big contribution from our landowners, from iTaukei.That will only happen if they will know that their resources are safe, their culture and traditions are safe, and they feel more confident. We are there to support them. My company got 95% iTaukei staff. I always put myself with them. Even choosing the political party, I always choose the Itaukei party to bring more of these common grounds of understanding. So this is where, you know, we need to really look at. If our landowners are happy, everyone around are happy. That's what we believe in. That's what our party believes in. That we need to really look at the constitutional right of landowners. Because for us, the minorities, our main thing is the safety and security. We really want safety and security.

From the government, from even the constitutional right for us, to give us that assurance that we are safe here. That we are being loved and we are respected for the amount of contribution our ancestors and we are doing till now. We love everyone and we want to work with everyone.We are doing it for ourselves and our future generation to give Fiji. Thank you.

Dr Fatiaki: Mr. Gounder, I think I'll give to my two fellow commissioners to make a few comments before I do, but thank you very much.

Ms Nailatikau: Mr. Gounder, thank you for sharing your submissions with us this evening. I also appreciate the appetite that you have to serve your community, whether it's as a business person and an engineer, but also more broadly in your future endeavours.

There's a lot that I could say, so please don't fault me. I know that my fellow commissioners will pick something up if I've missed it. But I, like you, am a child of the 90s education system.

I studied and grew up here in Vatukoula and went to school in Natabua in my early study life. And I think, like many people, there are many of us who share deep concerns about the progress of our education system. Those of us who have children or who are co-parents, like myself, share a lot of concerns.

And I think what you've highlighted for us is what you've observed, not just as a student and a graduate of Fiji, but also as a business person, that I think our education pipeline, as you are saying, is something that could do with a lot of expansion or could do with a lot of support. I really hope that you would have contributed, or I'm sure that you would in future, to a lot of the consultations that happen for the Education Act. I believe that's also under review.

And I think you've highlighted some of the aspects that relate to the Constitution, such as the right to education, the right to economic participation, for example. You know, whatever people's backgrounds, they have the right to be able to better themselves and to be supported to better themselves. So, as you've highlighted, the education to labor market connection is certainly a big challenge.

And whether or not it's directly related to the Constitution, it affects the lives of the people who have to live under this Constitution. So it will shape their concerns as well. I think those are really the two things that I will touch on.

I'll leave room for my fellow commissioners as well. But I wanted to thank you for your service and for the service that you hope to continue to do.

Mr Kohli: Thank you, Mr. Gounder. I'll only address on one issue. You're talking about noncompliance of FNPF. Am I right?

Mr Gounder: Oh, yeah, sorry. It is noncompliance by some of the employers.

Mr Kohli: That's right. You see, and you were saying that there should be more legislation. Legislations are there. I can assure you, legislations are there. The problem is with enforcement. One, people are reluctant to complain against the employer for fear of losing job. They go and complain after they have left the job and found jobs somewhere else. Anybody who works for more than

three days or so, per week, and I stand corrected, you're obliged to pay FNPF.

I pay FNPF for my house girl. House lady, sorry. And I pay FNPF. You've got to be compliant. And all you have to do is go and complain and say my FNPF has not been paid. And if you've been working there, particularly if you put in time in and time out, there's an evidence that you're working there.

Failing that, if you take a fellow employee and say, look, we were there, I was working for so many days, person will be compelled by FNPF or taken to court. Sometimes they buy time. Whole idea for court is to see that people get their FNPF.

It's not really to punish the employer but to get compliance with penalty, et cetera. So just to address on that issue, what was the other issue about compliance you were talking about?

Mr Gounder: The vet and the tax with FRCS. Sorry? The vat and the tax with FRCS.

Mr Kohli: Yes.

Mr Gounder: Some of the employees, as I said, are not paying the FNPF and like vat and tax to the required authorities. And this is happening a lot of places we have seen. So if we are not tightening this or we are not bringing that enforcement, that will not help our economy.

Mr Kohli: Exactly as I told you, the law is there. You must have been reading newspapers recently, FRCS taking steps. They are not only, they are going around to people to see their assets to ask where did you acquire this house from? Your vehicle from? Is it black money? You're not paying tax? So they are. Process is there. It's again a question of enforcement.

So changing legislation is not required. What is required is enforcement. And I'm aware of the fact that people are avoiding vat, tax. Some of them have been punished in more than 20, 30 million they had to pay, one of the supermarkets. You'll be aware. And the VC and the whistleblower themselves got a, they get rewarded for telling that.

So if you are aware of somebody who is not compliant, just go and report. Okay, thank you.

Mr Gounder: Can I have the same question on this one? It just came in my mind. A existing business, a business existing, makes, for example, a million dollar profit and then is entitled to pay a certain amount of tax of it. Instead of paying, if that company chooses to invest in other business, a new business, totally registered, a new business, will the expense of that business reflect on this company to avoid vat or tax? I mean, it's a matter of, we want business to grow, to spread, but at the same time we have been seeing a lot of companies if they started with this business, they divert. But the money that is going from this business to other business, are it from a profit or savings or somehow it is to just avoid the vat and tax to invest in the other business?

Mr Kohli: Avoiding tax is not illegal. Evading tax is illegal. Say, for example, you've got a company, you're making $100 million, you invest in that. It's not illegal. It's allowed. But if you're making $100 million profit and show only $50 million profit, you are evading tax, you'll be taken to task. So company laws allows you, allows you to have subsidized companies, invest in other companies, but end of the day, they will look at the total income and expenses, right, for group companies. For individual companies, Thank you, sir.

Mr Gounder: Thank you.

Dr Fatiaki: Mr. Gounder, I'd like to start by thanking you for your contribution.

I noticed you weren't reading from a piece of paper, even though you're an aspiring politician. And when I see people talk from their heart and their mind without a piece of paper, then I listen very closely rather than a person who reads to me a speech because it means that they are just reflecting the words that are written on the paper. And yours obviously came straight from the heart and the mind.

And I thank you for that, and I wish you well in your future political ambitions. Dare I suggest that you're the sort of person that needs to be in parliament to express these sort of thoughts. I'll just touch very briefly on a number of things you've mentioned because I think what I hear you speak about is not the issue of the process that needs to rectify the problem.

I have been hearing about education reform for, I don't know, 20, 30 years. Lots of workshops. Lots of foreign-funded travel.

Lots and lots of reports. Lots and lots of that. But I hear what you're saying, the education in terms of the quality of the students, in terms of the structure of the education system, in trying, for instance, to align it with so-called development plans.

I'm sorry that my colleague, Mr. Neelesh Gounder, is not here because he is part of that process. And I hear what you are saying because you can have every development plan on this planet and every report on this planet, but if you are not going to implement it and make it happen, then all you will do is keep repeating the cycle. I think we all recognise, you were very lucid about the fact that whether you like it or not, 80% of our students are going to not become doctors and lawyers and accountants and engineers.

Only 20% are going to do that. I had the benefit of serving in the Higher Education Commission when they first formed. Unfortunately, a lot of our work was just to basically register all higher education institutions.

And by the time I had served my two terms and I don't take any more extensions as a matter of principle, we had just reached the point of trying to align the national development identified areas with the current education, higher education institutions. We could already see that there's a big misalignment between the number of graduates coming out of USP and FNU versus what the National Planning Office said we needed. More welders and carpenters and joiners and plumbers and electricians, but we were getting a lot of BA and BSc graduates.

Now, that misalignment was there and I'm talking about 10 years ago when I served. Yet, I do not see, like you, any significant reform that says after Form 4 we will make a decision. 80% of us are going to be in the trades because that's what we need in this country.

I don't see that. I see TELS, scholarships, everybody trying to become a doctor and lawyer and whatever and they don't drop out. They come out with BA but know nothing.

They can't work in your company and you have given us examples of people who come out who are dropouts and they are the best trades people. They get foreign qualifications. This is a perception that many people I think in Fiji have that unless you get the degree then you do not succeed.

You know because you have travelled and I'm sure many of us have travelled. Some of my friends in Australia and New Zealand are electricians, welders, plumbers, fitters and turners. They are the richest guys around because they get paid appropriately.

My understanding from my German friends is that the engineers for Mercedes-Benz the mechanics get as much as the doctors. In Germany. The mechanic gets the same amount of pay as the doctors.

That is how valued that trade is and I think we need as a country not only to recognise that but to actually remunerate that and recognise the value of these. But like you I am concerned that many reports have been written but again the implementation is not there and it requires political will because whoever is the people in charge at that level are the people who will direct and reform the education system. My colleague has alluded to aspects of what you brought up.

All I hear with you is the question of the rule of law. You can have all the laws in the world but if you do not enforce them as Commissioner Coley has pointed out then it is useless. Making more laws will not solve the problem.

I hear your frustration and I thank you for your honesty in recognising it and trying to help people but at the same time what needs to be happening is a reform of the judicial, the police in terms of approaching this issue in a more how shall I put it in a more significant way to ensure enforcement but if everybody washed their hands off and say you know can't do this then we have this sort of issue and I thank you for bringing it to the fore and recognising it. Again a reform at the level of the rule of law will require parliamentarians politicians people who can direct policy. And finally I thank you for your comments about race relations.

I couldn't have heard a better how shall I put it presentation about how we should address this issue. Thank you for recognising the need for security and safety for people who live here but at the same time recognising the need for reassurance for the indigenous Itoke people. I heard you say 95% of your workforce are Itaukei people.

I don't know what else to say. I think that speaks for everything this country needs. So thank you Krishna Vishal Gounder and I wish you well in your political ambitions.

Mr Kohli: Yes Mr. Governor just to take further with what Dr. Fatiaki has said education reform you've got to be forward looking and addressing the deficit in the education system. I'll give you two examples. One we were knowing years ago that people after 87 were migrating there will be shortage of doctors.

But there was resistance when they started Dr. Fatiaki and then started Uman and yeah UPSM in Itaukei. There was big resistance. People didn't want it.

And can you imagine if it wasn't there today what would happen? Shortage of doctors. The other example I'll give you is there was a big big resistance when Sangam started Sangam nursing. People didn't want to recognize them.

Today they are the best nurses and imagine if they had not been producing nurses what would have happened with the migration of nurses. So when you're talking about education reform I agree with you there are certain things you've got to plan. Last example I'll give you.

Scholarships are given to lawyers. There are so many lawyers. I'm a lawyer but I'm not begrudging them. In Vanua Levu there's only one registered surveyor. You can't find a surveyor. So these are the things we have to plan. Thank you very much.

Mr Gounder: Thank you sir.

Mr Singh: Good evening to all. May we welcome you to our village, Tagotagi. We are proud citizens here. I have two concerns. One our son has already mentioned. It is education reforms.

He is well explaining. I hope it will be well taken into consideration. The other main thing the whole of Tagitagi regardless of races.

Ms Nailatikau: I'm sorry to interrupt you. May we have your name?

Mr Singh: I'm the advisory counsellor for Tagitagi Shalendra Singh. The second one is regardless of race it's a bit of concern for the community is the Suva reform

Lately now it's about to be a crushing season. The farmers have been struggling with natural disasters and other stuff with migration like local immigration I would say. The example would be education.

As Vishal has mentioned if you're not performing well I'm talking about 70s and 80s. Early 80s and 70s. If the children were not performing the parents would make a decision.

Everyone knows there used to be about 14 to 15 children in one family. So if two are performing well and the other 12 were not performing well they would just skip the school. They would drop out and they would go out looking for other jobs to support the other siblings who are doing well.

At the same time they were involved with the sugar industries cutting, farming, other cash crops. Now we lately now there's been so many political things going on. Lately I had all men now standing up encouraging all the farmers to stop cutting.

We won't cut the cane until this and that. I won't go further on that. But it is at the end of the day farmers are struggling because there's no rules and regulations for the farmers.

It's only their hard work, sweat. They start farming, planting, other stuff, end of the day. Cut the cane and if the mills are shut down or anything they don't get any compensation etc.

So I won't say much but request that sugar reforms is very much needed at this time. Thank you.

Dr Fatiaki: Thank you very much Shalendra. Mere?

Ms Nailatikau: Thank you Shalendra. I think your submission also extends on the concerns raised by Mr. Gounder around how can industries, whether they be business industries or the sugar industry, how can there be a form of professionalization? How can people have security, some form of solidarity so that you can get better returns for your hard work? I think in a lot of our other consultations as well people have talked about retirement security for farmers for example. Where do they have forms of security in the form of superannuation for example? They shouldn't be living in such precarious difficult situations after so much hard work.

So thank you in terms of raising your concerns for rules and regulations for an industry that has long been the backbone, perhaps not anymore but still has such an important part in the foundation of Fiji's economy. Thank you.

Mr Kohli: Shalendra, I totally agree with you.

If it wasn't for government subsidy he would be making a loss. He wouldn't survive on sugar. We had protected price before which was taken off.

Now we are in the open market and if you look at the infrastructure the mills are almost gone. When they try to bring in new parts to marry with the old parts even the old parts doesn't work. The new parts doesn't marry with them.

So these are the sort of problems they have. The issue is they all talk but nothing is being done. What you need to do is really sit down and get experts who can come and tell you how to run profitably.

There are sugar mills in India operating very profitably. Recently you see with the sugar farmers one issue that has come up is you got these harvesters and somebody was complaining the other day that parts for the harvesters are monopolized by only a few companies. So you get a harvester, the cooperative buys it but once you get to replace the parts that is becoming very expensive.

So yes I agree sugar reform has to take place. Thank you.

Dr Fatiaki: Thank you Shalendra. And I can only echo sentiments of my two fellow commissioners in respect of education reforms. I think with the sugar cane industry we heard from I think a sub-committee in Lautoka who was the president or the secretary of the sugar cane growers council that there was no representative on the FSE board for instance. I didn't fall off my chair but I almost fell off my chair when I heard that the cane growers you know representatives not even on the board of the Fiji sugar corporation.

I couldn't believe it. I actually thought he made a mistake. I went to him after the consultation to ask him and he said yes.

The politicization of the industry I think you alluded to it very briefly. It's something that is sad because sugar is so important to us the country. Not only in terms of you know its economic contribution but just its historical contribution.

You know I drive from Sigatoka all the way up to here I see sugar cane farms. I remember from the time I was a student at Natabua sugar cane everywhere. I believe there's a thriving community.

We heard from people who know sugar. I think Kamlesh in bar today I think he won best cane farmer of the year or something. But he indicated that even with sugar price and competition there was still a viable industry if it were supported in the right way.

You've heard about issues to do with you know parts, issues to do with management. We hear for instance that sugar cane gets $400,000 payment and they change every three years and a new one comes in. These are things that unfortunately do not help the people who produce sugar.

You are an important component of this country and I can't imagine Fiji without sugar cane. There is still an industry there. I just hope that the right politicians get into power and are able to speak about sugar cane with the how should people who live here in the sugar cane industry, who work very, very hard.

I'd say half my class were students from cane farming families and they worked really hard to get good education. So I think there is an appreciation for that. Personally, after hearing from many people, I think there is still a role for the sugar industry.

There may be some need for diversification, but the sugar cane industry can survive. I think we just need the right direction and the right politicians to make this thing happen and I pray and hope that that can happen in my lifetime. Thank you.

Mr Gounder: Thank you, Kaka Shalen. The sugar reform or sugar industry is more of the talk of politicians now, but I want to contribute from my side as an individual coming from the farming background.

I personally believe, or propose, even I have talked to a few ministers, sugar ministers over the years, there are a lot of problems in sugar industry. As Chairman has said, without government support, I believe maybe $90 million is used annually

to revive or survive this sugar industry. Many coal sugar industries are dead industry.

But back from looking from our committee side, it is a very emotional involvement. It's a very sensitive thing. And more than 150,000 people are directly or indirectly involved with the sugar industry.

So whoever government comes, tries, even the sugar industry runs with a huge deficit. They try to support. What I propose are problems with manpower for harvesting and the sugar mills.

I have personally worked with a lot of chief engineers, engineers, general manager of sugar industries for the three sugar mills. That was Penang, Ba, and Lautoka. As I said, I have been working with engineers from raw cane to the end product.

I know the whole process, the operation, all the mechanical side of things that happens at sugar mills. So number one, looking at the labor shortage, one thing that have really, I don't know whose brilliant idea was it, to bring that prisoners through yellow ribbon. So that was just for harvesting.

We have seen with two prison offices, over so many years, there's not a single incident happened. Prisoners carrying 15 prisoners carrying knife, sharp knife, but are controlled with only two prisoners. No incident happened.

So why not we use this business not only for harvesting? The government support for cultivation. We use this business for planting, weeding, spraying chemical, and even harvesting. We want to involve more indigenous people in the sugar industry.

And the way we were brought through the colonial, we had the training in our very life from our great-great parents. For our indigenous people to adopt, it will take some time. So what we're thinking, if we government can work with the landowners, regardless, like maybe, I took you, Indo-Fijian, who are not able to work.

To get these prisoners, and with support of government, if we are able to cultivate, plant sugar cane, the 60% goes directly to the landowner. And 40% goes to the welfare of the prisoners. Even the prisoners coming out will have some cash.

And even our cane production will go up. Like Rakiraki Mill says, they need more than 250,000 tons of cane to make mill. Currently, there are 150,000 tons of canes there.

If we are not able to get 250,000 tons of cane in Rakiraki, we won't be able to have Rakiraki Mill. This year will be a very challenging year when we don't have that mill, with the recent fuel price. Government have to pay a lot of money as rebate for cartridge.

I've seen some of the owners of harvesters and trucks. One of the farmers, a very big farmer today, he was also a politician. He was talking about sugar reform today.

He owes a $10 million worth of harvesters and trucks. I did a research. The amount of money that had been given in rebate by government from 2012 to 2026, we could have easily made the mill.

Regardless, the mill could have been a bit smaller. As the chairman said, there's a lot of challenge with the old part, with the new part. I was working with MKS, the Indian engineers company in the sugar mills, when they brought all the fuel and all the machines where the boiler and things were installed.

I know there's a big difference. And the standard too. The German parts and the Indian parts is totally different.

The cost of making sugar mills at that time was low, and it's very high. So sugar industry is dying. But we have to think about the 150,000 people, the emotion.

We have to keep the industry going, but we have to look on the ways where we can make more farmers, more land use, for any agriculture purpose. Not using only sugarcane. We use prisoners around Fiji, in all different kind of agriculture.

So that the production is there. We got availability of laborers. Thank you.

Dr Fatiaki: Thank you very much, Krishna, for that. We'll open the floor again for any other submissions. Thank you.

Mr Kohli: If you have anything else to say, you can say it now. If you don't have anything else to say, we'll end it here. I think there's a gentleman.

Mr Sigamani: Good evening. Team came from government sites. Thanks very much. Good evening, today. My name is Dev Sigamani. I'm a farmer.

And I will talk in Hindi to better understand all the people here. So first of all, I'm very grateful to our farmer brothers. You know, we celebrate the day of Girmit.

International Day, we also get a holiday. But if you look at the farmers, from a long time ago, we went to the east. We went to three states.

We stayed there. And who is playing this game? Politicians. Some people stand up for votes.

Some people are playing football. Excuse me. I want to say a couple of lines. I want to translate because it's being recorded. Oh, sorry. Start again.

The thing is, the Girmitis who came from here, and even today, their children are here. So from the beginning, we have about 5% freehold land, all Crown C, INB, plus native land. So basically, we earn from native land.

Mr Kohli: First of all, I would like to thank everyone. On behalf of the Girmitis and the descendants, what he's trying to say is that we've been here for so many years. And most of the land we are cultivating is native land, Crown land, and some freehold.

He's not blaming the government. But this side of the economy, the national body and FSC, he's saying that the people who are in the FSC, they made a lot of money, especially the workers.

We, the farmers, we are where we were before. We have not progressed. Government is trying to subsidize us from all the angles.

But we farmers are not able to save anything. If you look at it, recently, FSC has taken out a harvester. They have not been able to utilize that.

And we, when we want to make use of it, it's not made available to us. He's saying that, requesting the government, now that the lorry line or the trams are not there, if they can provide lorries or

trucks. And the land that we are using, Native land, the land on that land is assessed every five years.

Even though the price of the cane reduces, the land rent does not reduce. It remains the same. He's requesting the government to take that into account and assist us so we can advance.

Lastly, I would like to say that as far as the land that is being reserved, if you look at it, almost all of the reserved land, it remains uncultivated. We are harvesting 120,000 canes. Now we are harvesting 40,000 tons of cane.

He's requesting the government that Itaukei people have a lot of Itaukei land, but they're not working that land. And it can be given to us for cultivating. That's all I wish to say.

Ms Nailatikau: Thank you, Mr. Sigamani. I hope I heard that correct. Dev.

Thank you, Sigamani. My apologies, sir. Again, I think your submission is very much connected to a lot of concerns that we have been hearing.

We were at, was it Nawaicoba? Outside Nandi a few evenings ago, where we had a lot of submissions relating to the future of the sugar industry and how the representation of farmers, the harvesting capacity has changed drastically over the years. And what I'm hearing from your submission is that many people are feeling caught between a rock and a hard place. The price of cane is, the prices you get are decreasing, but the expenses that are required for you are increasing.

And so that's a very difficult situation to be in. I'm also thinking about the submission from Mr. Gounder, who talks about diversifying and looking at how land can be utilized. I think that's what we've been hearing today as well.

And that, as some people have highlighted, particularly earlier today in Bar, in the Bar Civic Center, there are opportunities for win-win scenarios, where land is utilized, it is used, landowners get compensated, and people who are farming the land also can live a good life. I think these are really important for us to understand that people live lives that are shaped by different industries and different concerns when we look at the Constitution. I wouldn't say I'm qualified to speak on the specifics of the sugar industry, as I believe Mr. Gounder and many others

here can be, but I think I hear what you are saying, in that citizens should not be placed in such difficult positions, because it affects how you are able to approach the law, how you are able to live as constructive citizens in Fiji.

So thank you for that. It's given me a lot to think about, and I'm sure we will discuss this a lot when we, as we make our recommendations for the Constitution.

(Mr Kohli translating in Hindi)

Mr Kohli: It's not the first time I've heard your complaints. I've heard it somewhere else, in the Ba as well.

People are raising their voices about it in Lautoka as well. Do you understand what you are doing? And you are also saying that you know that the land should be used well for the benefit of both, the landowner and the farmer. So in the end, whatever you have said, we will keep all of that in mind when we present our report to our President.

So all the ideas that you have presented, we will keep them in front of him. Thank you.

Ms Reddy: Namaskaram to everyone. I am Anita Reddy, the president of Tagitagi Mothers' Club. We have a club for our mothers as well. We have a lot of clubs, and we would like to expand our club.

Mr Kohli: Which club?

Ms Reddy: We are Tagitagi Mothers' Club.

Mr Kohli: Yeah, she is representing Tagitagi Mothers' Club, and she is saying that we belong to the club. We would also like to progress.

We are sewing machines, and we do catering. We are, we need machines, and we need things to do catering. We do catering.

We have a house, and we have built a house. But catering, She is requesting for a space, or maybe a building, even a small one from where they can operate.

Ms Reddy: Thank you.

Mr Kohli: Thank you. We will also take care of what you have said. And we will try to fulfill your expectations.

We will not be able to do it, but we will present your request. We have taken into account whatever you have said. We don't promise that we can deliver, but we promise you that we will convey your message in our proposals.

Is there anybody else who wants to say anything before we wrap it up? We have 10 minutes, but we can prepare to sit longer if you have something to contribute.

Mr Singh: Okay, members, let me contribute lastly. It's a national crisis at the moment.

This is my mom's wife. She was also mentioning that was because maybe first time she was talking to you guys, so she left it. Her request was the health problem at the moment, like the hospitals, the emergency cases, there's no proper equipment out there.

So any comment of the day, who's coming in, maybe a new one or the same one, it's a big request on behalf of Tagitagi. Please, if they can rapidly, or as soon as possible, they can improve on the health departments, it will be a great help. Thank you.

Dr Fatiaki: Shalendra, thank you for that, and to the good lady. This is close to my heart because I'm a doctor. And I also teach young doctors, FNU, UPSM.

As you've heard, I was one of the founding doctors with Dr. Uman Prasad to make the medical school at Sawini. And it is now over almost 15 years since we started the medical school. They have had about 10 years of graduates, and they are all very good doctors, all from the western side, most of them.

I am sad that when I worked in CWM and Lautoka Hospital, oh, 45 years ago, 45 years ago, the standard of medicine and services today is worse than 45 years ago. It breaks my heart. We have more doctors, we probably have more nurses, but the overall standard of medicine in terms of equipment, in terms of medication, in terms of the practice of medicine is worse today than it was.

I don't think it's impossible to reform. This goes to the point that Krishna brought up. He talked about education reform.

Labor reform, same thing with health. We have to have major reform. And when I say major reform, I mean it has to come from people outside the system who can think about these problems differently because what is happening now is the same people who are part of the problem to allow it to have developed to this point are the ones who are being asked how to fix it.

I hate to say that, but I can't see any other way that these issues can be resolved. I hope and pray, we have an election coming, that maybe with next government or next people, that we will have the necessary reforms so that we can improve. But we will definitely relay the request from Tagitagi in respect of health issues and the need to improve health services.

Yeah, I was a doctor on an island 600 kilometers away, Rotuma, in 1986. We had x-ray going. X-ray machine working, the old style, you know, the old style one.

Today, we don't have an x-ray machine in that hospital. How can that happen after 46 years when we should be going this way? I can only speak about that one. I don't know what the facilities are like in Tagitagi

I hear people complain in the interior of Mba province about the cost. They have to pay for everything at Aspen. They tell us now, I mean, when I work, nobody pay for anything.

Consultation, medicine, x-ray, lab, everything was free. When I was in hospital, when I was young, I don't know what happened. And I, like I say, I think what he brought up in respect of the need for reform, like major reform, is necessary.

But we will relay your comments about health issues. I know the current minister. I know the permanent secretaries quite well.

I will make sure that they know that Tagitagi needs assistance. I don't know you have a health center or a medical office here, but I can assure you in the next week, before we write our report, I will call them and tell them, please, do something about Tagitagi. Okay, I promise you that. Thank you.

Mr Kohli: You are very lucky that amongst us you have got a doctor who is well aware of these issues and he promises to relay this to the proper authorities when we do the submission. Thank you. I, oh.

Dr Fatiaki: Before he says thank you and goodbye in Hindi, I want to say again, turnout, you don't apologize. Turnout, fantastic, wonderful.

The turnout tonight was very good. It's cold night. I saw all the women come in, they're wearing jackets, both freezing out there.

And I thought, man, they came out on a night like tonight to sit and listen to us. Thank you. Really, the turnout was, we're very happy to be here and I thank you for your turnout and your hospitality. I'll get Ami to thank you properly.

Mr Kohli: Thank you. I would like to thank you all on behalf of the commissioner for coming in such large numbers.

I'm sorry. On behalf of my fellow commissioners, I'd like to thank you for turning up in such numbers on a cold night like this. And we again apologize.

We are not aware that some of you have been here since 9.30 in the morning. So with these words, may God bless you all. Thank you.

----------End of Session [11-6-2026]----------

Nadala Village Hall

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: NADALA VILLAGE HALL. 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
1	Patricia	15	9649197	Nadala Nadorivatu	Savatu	Marama	IT	
2	Amelia	16	2190963	Nadrau	Taladrau	Marama	It	
3.	Ranadi Meri	15	8450734	Nailuva	Nasaqa	Marama	IT	
4.	Kereni Nasiga	14	8797842	Buyabuya	Savatu	Marama	IT	
5	Pelise Nakarepa	14	8081071	~~Rabi~~ Navai	Nabobuco	Marama	IT	
6	Adi Litia Masi	14	9301270	Buyabuya	Savatu	Marama	IT	
7.	Vinivini Daulali	53	9810941	Nadala.	Savafa.	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:

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
1	Sulou Saweri	14	9405937	Sorokoba	Bua	Marama	It	
2	Tavaita Tinoi	14	8412472	Nadoio Village	Savatu	Marama	It	
3.	Karalaini Narovu	15	8715719	Navai Village	Nabobuco	Marama	It	
4	Semisi Ratu	18	9850598	Nadala village	Savatu	Turaga	It	
5	Setefano druguta	17	2369754	Nadala village	Savatu	Turaga	It	

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CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: NADALA VILLAGE HALL, NADARIVATU

DATE: 12/6/26 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
	Esili Kaicina	16	8453824	Nadrau, Nabawaga	Taladrau	marama	Itaukei	E. Kaicina
	Natia Teangabeia	15	2103372	Navai	Nabobuco ~~Nabobucu~~	marama	Itaukei	[illegible]
	Seini Qiokata	15	2485599	Lewa	Savatu	Marama	Itaukei	Qiokata.
	Adi Miliana Kuila	14	2054484	Nadrau	Taladrau	marama	I-taukei	M. Kuila
	Litiano Ranadi	~~12~~ 13	2087761	Naidradra	Taladrau	Marama ~~[illegible]~~	I-taukei	L. Ranadi
	Takayawa Suvavakatini	17		Nadala	Savatu	Turaga	I-taukei	Suvavakatini
	Alesi Joy	18	2908690	Nadala	Savatu	marama	I-taukei	[illegible]

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: NADALA VILLAGE HALL, NADARIVATU

DATE: 12/6/26 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
	Adi Litia Nakuwaii	17	–	Lesva (Savatu)	Savatu	M	I-Taukei	[signature]
	Makitalena Namoi	17	–	Nadala	Savatu	M	I-Taukei	Namoi
	Salote Kabuta	34	–	Nadarivatu High School Cmpd.	Savatu	M	"	[signature]
	Timoci Ratu	36	–	Nadala	Savatu	~~M~~	I-Taukei	[signature]

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CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: NADALA VILLAGE, NADARIVATU DATE: 12/6/26 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	Dushalni Prasad	24	2112499	Nadarivatu High School	Savatu	Female	Hindu	
2.	Mere Bolanavanua	30	2522544	✓	✓	✓	IT	
3.	ASENACA LOTU	36	7122475	✓	✓	MARAMA	IT	
4.	Waisiki Koroi	18		✓	Nabobuco	male	IT	
5.	Buli Tamanivalu	16		✓	✓	male	IT	
	Salote Namusu	19		✓	Savatu	Female	IT	
6.	Josefa Naibe	15		✓	Nabobuco	male	IT	

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

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NADALA

VENUE: NADARIVATU VILLAGE

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

DATE: 12/6/26 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	TAITO.N	18	/	REWASAU NABOBUCO	NABOBUCO	TURAGA	IT	
	Joni Rasi	22	2132192	Navai	Nabobuco	Turaga	IT	
	MEREANI	18	980667	NADRAU	NADROGA	MARAMA	IT	MEREANI
	Salanieta	19	9472293	Nadala	Savatu	Marama	IT	Savalagi
	Laite.L	20	9518174	Lewa	Savatu	Marama	IT	
	Mereleki Vuga	18	—	Navai	Nabobuco	Marama	IT	
	Kelera.L	19	—	Naqelewai	Nabobuco	Marama	I.T	

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CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: NADALA VILLAGE, NADARIVATU DATE: 12/6/26 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
	Laite Nabitu	17	8023290	Nadrau,	Nadroga, Navosa	Marama	Fijian	
	Alisi Latibeqa	15	2270496	Nadrau	Nadroga, Navosa	Marama	Fijian	
	Sereima Liku	17	2505262	Navai	Naitasiri	Marama	Fijian	
	Samanunu Shane	17	7444019	Nadala, Nadarivatu	Savatu	Marama	Fijian	
	Savaira Kuru	17	9630940	Nadrau	Nadroga, Navosa	Marama	Fijian	
	Anisa Valentine	18	8681321	Nadrau	Nadroga, Navosa	Marama	Fijian	
	Anareta Vueti	16	8492362	Navai	Nabobuco	Marama	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: NADALA VILLAGE, NADARIVATU

DATE: 12/06/26 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
	Karalaini	15	–	Nasogo	Naboubuco	M	IT	
	Paulina	15	–	Nasogo	Nabobuco	M	IT	
	Lice	15	–	Koro/ Savatu	Savatu	M	IT	
	Luisa Lewatabe	17	–	Roma	Ra	M	I-T	[signature]
	Tanayuna Sorovasatini	17	–	Nadala	Savatu	T	I-T	[signature]
	Makitalena Namoi	17	–	Nadala	Savatu	Marama	I-Toukei	[signature]
	Adi Litia Nakuwaii	17	~~9544244~~	Lewa	Savatu	Marama	I-Taukei	[signature]

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CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: NADALA VILLAGE, NADARIVATU

DATE: 12/6/26 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
8)	MECI NAWAIMACUA	54	8775635	NADALA	SAVATU	TURAGA		[signature]
9)	PENIASI CETENAS	60	8062357	NADALA	SAVATU	V		[signature]
10)	ISOA. CAWANIVATU	64	8495237	LEWA.	SAVATU	Turaga		[signature]
11)	MISAELE TOUTOU	48	9600389	LEWA	SAVATU	TURAGA		[signature]
12	Erenimo Muaveri	42	23/2/21	Lewa SDA Shool Chaplin	Savatu	Turaga male		[signature]
13	Samuela Sagone	44	2315321	Nadala	Savatu	Turaga		[signature]
14	TIMOCI RATU	60	985098	NADALA	SAVATU	TURAGA		[signature]

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CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

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DATE: 12/6/26 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.	Simione V	57	9549009	NANOKO	NAVATUSILA	TURAGA		[signature]
2	Selevasio Caucau	42	2734265	Navai (T.N.K)	Nabobuco	✓		[signature]
3	Luke	69		NAGATAGATA	SAVATU	✓		[signature]
4	Kalivati Wainbuli	50	8723640	NADALA	SAVATU	✓		[signature]
5	Seremaia Kubu	42	8797842	BUDABUDA	SAVATU	✓		[signature]
6.	Seremala R.	54	8708977	LEWA	SAVATU	✓		[signature]
7	Kolaia S.	45	9517101	Nadala	Savatu	Turaga	IT	[signature]

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

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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
	Isei : Namacamaca	16	2191678	Soa, Nakorotubu, RA	Nakorotubu, Ra	Turaga	It	[signature]
	Pokodugu Toutou	15		Lewa	Savatu	Turaga	It	[signature]
	PENISUKA	15	9559819	NASAKAMAI-RA	NABOBUCO	TURAGA	IT	[signature]
	Waisea : Degei	15		Nailuva, Ra	NABOBUCO	TURAGA	IT	[signature]
	Mafaiasi Tetaca	15		Iufu, Wanibuka	NAPOPUCO	TURAGA	It	[signature]
	NEMANI NAFALO	16	2124656	LEWA MARAOU	SAVATU	TURAGA	IT	[signature]
	Jovilisi	17	8462213	Nasoqo	Nabobuco	Turaga	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: NADALA VILLAGE, NADARIVATU

DATE: 12/6/26 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
15	Afisai Vulanika	51	9937314	Talevu	Nausori	Turaga	IT	[signature]
	Samisoni - Naqica	49	8385725	Nadala	Savatu	Turaga	IT	[signature]
	Vika Naitawaraki	23	9529057	Nasukamai	Nalawa	Marama	IT	Naitawaraki
	Nemani Sayoriori	15	2179909	Drala	Savatu	Turaga	IT	Nsayoriori
	Waseroma Pita	15	4833708	Koro	Savatu	Turaga	IT	W. Pita
	Joseva Natua	17		Nasogo	Naboubuco	Turaga	IT	[signature]
	Malakal Tubea	15	9422339	rewasau	Naitasiri	Turaga	IT	[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: NADALA VILLAGE, NAOARIVATU

DATE: 12/6/26 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
	Alesi Kulamaidrau	16	7821179	Rewasau	Nabobuco	Marama	Fijian	Akula.
	Adi Mere N	17	2917307	Nasoqo	Naboubuco	Marama	Fijian	[illegible]
	MAIKA Lomani	16	9599334	Nasoqo	Nabobuco	Turaga	Fijian	[illegible]
	Aluesi Leba	15	8444354	Koro [illegible]	Savatu	Marama	Fijian	[illegible]
	Sikeli Matawalu	19	9423343	Nadala	Savatu	Turaga	Itaukei	[illegible]
	SEVULONI NATADRA	17	9438081	NASOQO	NABOUBUCO	Turaga	ITAUKEI	[illegible]
	Samisoni Naqica	16	86644, 8385783	Nadala	Savatu	Turaga	I-Taukei	[illegible]

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CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: NADALA VILLAGE, NABARUATU DATE: 10/6/26 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
	Peni B. Batini	75.	9358452	Nadala.	Sawatu.	Male	Taukei	

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

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Transcript

Nadala Village Hall - Nadarivatu
Date:12-6-2026

Mr. Moce — The respected Chief, The Tui Nubu. The respected elders and the people of the vanua Nubu. We sincerely thank you for opening your doors and welcoming us so that we may be here today to hear your submissions and your views on the 2013 Constitution. We also thank you that we have receive a few written submissions this afternoon. Before we proceed, I would like to inform every one of the procedures for this morning's session. If you wish to make a submission, please raise your hand, state your name, and indicate where you are from before sharing your views. There is a recording machine here that will capture everything that is said during this session to ensure that all submissions are accurately documented. That is all I wish to say regarding the housekeeping arrangements for this morning. Thank you.

Dr. Fatiaki — Turaga na Tui Nubu, People of Nadala village, Nadarivatu, on behalf of my fellow commissioners and the Constitutional Review Commission, I'd like to thank you all for your presence this morning, thank you for having us in your village, and welcome you to this consultation by the Constitutional Review Commission. My name is John Charles Fatiaki, I'm a medical doctor in Suva, and I come from the village of Mutusa on the island of Rotuma. On my right is Merewalesi Nailatikau, she's from Yale in Kandavu and is a media specialist, and on my left is Mr. Ami Kohli, he's a prominent lawyer from Labasa.

Dr. Fatiaki — We are aware that the 2013 Constitution did not follow the normal process by which constitutions are made for a country. Because of this, the government sought last year to find out from the Supreme Court an opinion as to how we could change this Constitution legally.

The Supreme Court has given its ruling that this process can be done legally, and we, the Commission, are part of that process. We have been asked by His Excellency the President to travel throughout all of Fiji and to seek wide consultation with all the people of Fiji to determine what they want to add, what they want to keep, what they want to remove, or what they want to change from the 2013 Constitution. We have been asked by His Excellency the President to travel throughout all of Fiji and to seek wide consultation with all the people of Fiji to determine what they want to add, what they want to keep, what they want to remove, or what they want to change from the 2013 Constitution.

We have been asked by His Excellency the President to travel throughout all of Fiji to determine what they want to add, what they want to change from the 2013 Constitution. We have been asked by His Excellency the President to travel throughout all of

Fiji and to seek wide consultation with all the people of Fiji. We started our work in April in Suva. The whole Commission, there are six of us, and our first submission came from the Boselevu Vakaturaga.

This was followed by submissions from various government ministries. We received submissions from religious organizations, non-governmental organizations, individuals, throughout all of April. We then split ourselves into two teams.
Team one is led by our chairman, Sevaloni Valnetambua. I lead team two. We have been throughout Lau and Lomaviti.

We have traveled to Beqa, Ovalau, Kadavu. We have been into Vanualevu for two weeks. My team did Bua and Macuata, about nine villages.
The other team did Cakaudrove, went through up into Rabi, traveled to Taveuni and Qamea. We gathered last week in Suva and then went through Navua, went into Namosi. My team went up into Keyasi, Navosa.
We went into Bukuya in Ba. We returned to Sigatoka, where the teams met together. We traveled from Sigatoka, the Tuva settlement in Sigatoka.
We then went on to Nadi and had consultations as a group. My team then went on to Yasawas. We did the three islands, the main islands of Yasawa, Nacula, Waya and Naviti, and had five consultations there.

We subsequently returned to Lautoka. We had a consultation in Lautoka. Yesterday we had a consultation in Ba and Tagitagi Sanatan school last night. Over the next two weeks, we will cover the rest of Ra. We will travel into Naitasiri, and to Tailevu, and Rewa.

And we will end in the last week in Suva. We will have five consultations between the Suva-Nausori Corridor. After that, my team will travel to Rotuma on the first week of July for three days.

And then we will all gather together again in Suvavou House in Suva throughout the month of July and August, where we will compile everything that we have gathered from all the people of Fiji. You will notice that we have a video being recorded. Everything that we say at our consultations are recorded on video, on audio.

And there's also a transcription in handwriting, a hands-on of all that is said in these consultations. We do that so that when we write our report, it will reflect what you, the people of Fiji, want in the Constitution. Before we begin our consultation proper, I just want to point out a few things.

Firstly, your six commissioners are completely independent. We do not work for government. We have not been given directions as to what to write in the report.

And when we collect this report, we expect that it will reflect everything that we have gathered throughout all of Fiji in terms of what you want to do with the 2013 Constitution. After the report is presented to His Excellency the President on the 31st of August, our work as commissioners ends there. We do not have any control over what subsequently transpires.

And I won't talk about that now, except to say that if you inquire about it, we will try and give you some advice about it. The nature of these consultations is they're an open inquiry. And by that, I mean we have no restrictions on what you can talk about.
We invite you, actually, to talk about anything you want to talk about. Speak and say whatever it is that you want to discuss in respect of the 2013 Constitution. Our commissioners are guided by the direction of the Supreme Court in its ruling and the terms of reference that has been given to us by His Excellency the President.
These rulings and the terms of reference are available to the general public as they were gazetted. And because of that, I won't go into them in detail unless somebody asks for it. With those few words, again, I thank you, the people of Nadarivatu, for accepting us into your presence this morning.

And I now open the floor for consultations. I understand that you wish to take some time to discuss amongst yourselves. Please feel free to do so.

Mr. Moce

Commissioners the recommendations presented by the Mata ni Tikina of Nadala. Mr. Vinivini Daulagi. Your presence here this morning is much appreciated by Vanua. You have been given an opportunity to present their recommendations upon our Constitution. As you have already alluded to, the Constitution of 2013 did not follow the same procedures that you are following today.

It wasn't brought to the people, and they were not consulted, and it was just imposed upon them. Thus, we are thankful for this opportunity, for you being here today, and allowing them to raise some recommendations on our constitution. Just to begin the recommendations today from the Vanua, one recommendation that we wish to raise is on land and the ownership of land, resources, and qoliqoli, to return to the customary landowners, so that all dealings with regards to land and qoliqoli and the resources and the minerals to be dealt directly with the customary landowners, as in the situation that we're facing today, that most of the land is in the hands of an administration of government.

Therefore, we are recommending that the ownership of all customary land and qoliqoli, including its resources and minerals, to be returned to the customary landowners.

Dr. Fatiaki

Vinaka. I alluded to the fact that we had been given terms of reference from His Excellency, the President. These are basically guidelines of things that the President has indicated to us that he would like us to look at closely and include in our writing up of the report for the new constitution.

Under it are three specific areas that allude to what you have asked for. That refers to us protecting, guaranteeing under the constitution the rights and interests and concerns of the Fijian and Rotuman people, protecting, guaranteeing, and securing under the constitution land and fishing rights and resources of indigenous Fijians and Ritumans, and assuring that the registered owners of native lands, and then also recognizing the role of the GCC in national affairs of the state. I mention that because we have heard this request literally from every Itaukei Fijian village that we have been to over the last two months, from the Boselevu Vakaturaga right through every single village.

The issue of land ownership and qoliqoli, mineral resources, seabed, riverbed, that all of those we have been told historically was part of the deed of cession and was given. With the understanding that it will all be given back. In 1970, when independence occurred, that did not occur.

A lot of the land was maintained under the state, either in trust with the NLTB or in some instances just owned by the state. This constitution, for instance, in section 30, says that all minerals under the land is owned by the government. We have heard the repeated requests, again I emphasize, at every single place that we have been to, asking that the ownership of all these things that we have spoken about are reverted to the customary landowners, as per before cession.

And that is clear to us. I'm glad that you bring it up again, because the more we hear that, the more, how shall we put it, impactful it will be in terms of our report, to reflect what the people of Fiji, specifically in this instance, the Itaukei Fijian people, are asking for. So I can assure you that we have still one quarter of Fiji to do, but if the other three quarters is any indication of what the Itoke Fijian people want in respect of their land, their qoliqoli, their resources, their riverbeds and seabeds, then I can assure you that the likelihood is that that will be one of the recommendations in our final report.

Mr. Toutou

My name is Misaele Totou, from Lewa Village. Page one, sir preamble.

We, the people of Fiji, recognize the indigenous people or the Itaukei. So I want to bring your attention to the word Itaukei. It's a broader term.
Itaukei for what? It can be Itaukei for a house, a land, a car, and also it's not an identity, the word Itaukei, because it's written here indigenous. So indigenous, it's a group of people. So we need to specify this word, identity, I mean Itaukei, or let us put it back into its original form before it was changed.

I thought it was a figure. The second paragraph, we see that it says recognizing the indigenous people of the Rotuman. Rotuman is still there, and why we change the Fijian into the Itaukei while we maintain the Rotuman there.

Dr. Fatiaki:

Vinaka, Mr. Totou. I'm glad you brought this up because this is one of the issues that we might have brought up if no one brought it from the floor, is the issue of the use of the word Fijian in the current constitution.

And in this particular instance, you are alluding to the fact that the word Itaukei has been substituted for what was traditionally known as Fijian, and you've used the example of the second line of this preamble that says recognizing the indigenous people of the Rotuma from the island of Rotuma, and they call us Rotuman. I do not speak enough fluent Fijian to understand the literal meaning of the word Itaukei, but I hear what you are suggesting. I will ask my fellow commissioner maybe to make some comments about it, but the fundamental issue that we want to, I guess, address at this meeting is the use of the word Fijian and whether that should be applied to the Itaukei as it was previously in all the constitutions until 2013, or whether it should be applied universally to all people who are Fiji citizens as per this constitution which says that all citizens of Fiji will be called Fijians.

Ms. Nailatikau

Mr. Toutou, I will allow you to provide your other submissions. I believe you have more to share with us before I respond. I think it would be good for us to hear you.

Okay, ma'am. In the next paragraph line, it is declared that we are all Fijian citizens who gave them the right to state this word when we, the indigenous Fijians, don't have a say while they prepare this constitution. And the word Fijian, it doesn't mean that we undermine other cultures.

Mr. Toutou

No, no way. We just want, what you call, proud of as a Fijian, the identity of a Fijian. We have our brothers. There's no one left behind here. We're all in Fiji. But it's just a term. You cannot force

someone to be called a Fijian. We need them to have a say. They accept this term, or as we have known, the constitution was made by only a few people without the consent of a majority Fijian.

Ms. Nailatikau

Vinaka, Mr. Toutou. I think as Commissioner Fateaki mentioned, we have been hearing this from many, many villages that we have visited.
And like Turaga Matanitikina mentioned, a lot of people were not asked what they thought about this constitution. And if we are to have a collective identity as Fijians, we should all have a say in it as well. So we hear what you're saying, Mr. Toutou, that identity is very precious.
And it does not mean that we undermine other cultures, but we feel that we should be asked about sharing this collective identity. We note your submission, sir, on ensuring that indigenous Fijians are respected in terms of their wishes to be known as Fijians. Mr. Toutou, would you like to share any additional submissions?

Chapter 1, number 1A, common and equal citizenship. What do we mean by the word equal citizenship?

Vinaka, that's a question that I will invite my fellow commissioners to contribute to. In terms of citizenship, citizenship means that you are protected and you are given responsibilities under the laws of Fiji. Where we are all equal under the law, it means that we must abide by the law.

We have responsibilities with the law. The law also protects us in terms of our rights. So citizenship is an administrative term.
It means that we belong administratively to a country. But it has overlaps with culture, ethnicity, identity, language, ways of life. Many people can be citizens of the United States of America, for example, but they come from different cultures.

They speak different languages, for instance. So that is the meaning of citizenship. It means that you are bound by the laws of a country together.

I hope I've explained that clearly. Mr. Kohli, you might want to add as well.

Mr. Kohli

I think equal citizenry means that everybody is a citizen of Fiji, irrespective of their race, religion, color or creed. It just identifies citizenry. Yeah, that's my understanding. I think some of the concerns are that, you know, like citizenship by birth.

For those who come and live here, how long they should be living here before they become a citizen. Now, some concerns are raised as to if you are born here, do you naturally acquire the citizenship of Fiji? If people are coming from working from

overseas, for example, they give birth to a child here, do they get citizenship just because they are born here? Some countries recognize that. Some countries don't recognize that.

But here, it is recognized. If you look at it, Section 5, all citizens of Fiji shall be known as Fijians. So it says, all citizens of Fiji shall be known as Fijians.

Mr. Toutou — So I think that's where the controversy is. Before we leave that, Mr. Toutou,

Dr. Fatiaki — Because this has come as a personal, single-person submission, and this is a contentious issue that we have been, as you have heard from Commissioner Merewalesi, that has been raised regularly, I would like to extend to the other people of voting age inside this hall essentially a show of hands as to how they feel about Mr. Toutou's submission in respect of the word Fijian. My question is, should Fijian be used only for the Itoke, as it was used in the 1970, 1990, and 1997 constitutions? Or should it be used for all Fiji citizens as per the 2013 constitutions? Samu, I might ask if you could formally put that to the floor.

Mr. Moce — Commissioner a submission from Luke Tabuyalewa of Nagatagata village. This is with regards to the previous submission that is also supported and secondly is the return of corporal punishment as a formal form of discipline for children and next is the Government pension for the eligibility age to come down to 60 and with that regard for those at the age group of 60 to 69 to get $200 as form of welfare pension and those over 70 to get $250 and those over 70 to receive $300. That is the scale that is recommended to be received as part of the social welfare pension. Thank you.

Ms. Nailatikau - — Vinaka Mr. Tabuyalewa. We have heard from many places about corporal punishment and the need to include corporal punishment. We also hear that people care and love their children. They want to make sure they show respect, they have a good education, they are able to have a good future.

So we will think very deeply about this. I also want to hear from the students here, if anyone has thoughts about corporal punishment, whether in your homes or in your classrooms, we are happy to hear from you as well. But we also hear that it is very concerning to parents, parents, teachers to be able to have a good family life, a good school life and for children to have good futures.

Secondly, regarding pension we have heard this concern from some of the farming settlements that we went to. Sugarcane farmers are having to retire without any pension or without any

annuation. And we think it is important for this constitution to care for the youngest and the oldest.

So we will be considering this very carefully about making sure that our elders are well taken care of. And I believe, sir, you mentioned 60 plus for $200, $200, 65 to 75, or 65 to 70, $250 and 70 to 75, $300. Thank you.

Mr. Kohli - It's not often that we have school children present for, you know, during consultation. And one of the things that we've been hearing about every place is, most of the places people want corporal punishment. Can I ask students, how many of you want corporal punishment? Put your hands up if you want corporal punishment. So they can kuita you. You know, just asking, you know, I mean, don't be afraid. It's not.

How many of you want corporal punishment? One? Thank you. I don't blame you. Maybe if I was young, I might not like it too.

But everyone's opinion is welcome. So thank you for those who raised your hands. If you didn't, that's okay.We just want to hear what you think. I don't blame you. Maybe if I was young, I might not like it too.

But everyone's opinion is welcome. So thank you for those who raised your hands. If you didn't, that's okay. We just want to hear what you think. Thank you. One is to allow the land owned by landowners to be totally owned by the customary landowners where the minerals are found or discovered.

Mr. Moce - Commissioner a submission from Sevanaia Kubu the village headman of Buyabuya Village. His recommendation is on the minerals that is found in the land owned by landowners to be totally owned by the customary land owners. Number two is to remove the land boundaries that were determined by Ratu Si Lala Sukuna, but to revert to the boundaries that were determined by Mr. Wilkinson. Number three is for the lease and the usage of land to be determined by the landowners and not TLTB. And lastly, in support of the previous recommendation for the return of corporal punishment as a formal means of punishment for children at home as well as in school.

Ms. Nailatikau - Thank you, Mr. Kubu. Regarding the boundaries set by Ratu Sir Lala Sukuna, can you please explain a little bit about that submission? Thank you.

Mr. Toutou – The boundary set by Wilkinson and the one set by Ratu Sir Lala Sukuna some more mataqali come in and they are causing problem right now. Landowners are schocked about these

additions. To the extent that some of them don't even have land right now because of that new law that comes in.

Ms. Nailatikau - Mr. Kubu, I believe in Sections 28, 29 and 30 of the Constitution, land ownership, customary ownership is addressed. And I think what you are raising here to us helps us understand a little bit more about the context. Because when we talk about land, we need to know what land.

Ms. Nailatikau - When we talk about customary ownership, it's important to understand what customary owners. I believe these details would be in the Taukei Land Act or Land Trust Act. But it's still important for us to know these things when it comes to the considerations we make about the Constitution.

Ms. Nailatikau - So thank you for raising that. We will have to learn more about the historical background now that you've raised it to us. So thank you, Vinaka.

Mr. Toutou – Mam while we are still on that portion of the story. Let me just ask a question. For us, it's like there are two laws, the Constitution and the Ratu Sukuna one.

Mr. Toutou - Because when the NLC came, they said this is a supreme law for us. No other law can go against this. And we want to ask you, which one is superior? The law of the land or the Ratu Sukuna law? Because for this Constitution, this is the third or fourth time it has been amended, abrogated.

Mr Toutou - But for the Ratusena, for us here, it started in 1926, now it's the 100th year. When we ask them to amend or things like that, they say no, this one cannot. So we are asking, which one is superior, the Constitution or the Ratu Sukuna law, NLC one?

Dr. Fatiaki - I guess the answer to that is that the Constitution is the supreme law. And supreme means superior to every other law. Having said that, I'm not sure that the issue of land ownership is covered under the Constitution. Obviously, there's lots of laws that are made under the Constitution, but they're not part of the Constitution.

Dr. Fatiaki - They have to align with the Constitution. And as Commissioner Nailatikau has indicated, we will try and look at what parts of the Constitution this issue can be possibly inserted or possibly incorporated or possibly be looked at to see whether there's some way, when we write up the Constitution, that your concerns are addressed. But the simple answer to your question is, if the Constitution were to be able to write that all land will be under the Wilkinson determination, then that would become the law of the land.

Dr. Fatiaki - And then the TLTB and other Land Act people will have to come under that. I use that as an example. But the Constitution is the supreme law, and if it is so said in the Constitution, then all other laws, native lands, whatever you've alluded to in terms of the determination of boundaries under Ratus Kona, would have to be subservient to whatever the Constitution says.

Dr. Fatiaki - So that's the simple answer to the question of which one is superior. Whether we, in fact, can address issues of land inside the Constitution, I'm not sure that we can say that with any certainty at this stage. But we hear you.

Dr. Fatiaki - We will discuss it further with experts in this matter. And we will also make it known, your concerns to the NLTB, for instance, and other people who determine the demarcation of boundaries. Vinaka.

Ms. Nailatikau - In addition to your question, Mr. Toutou, in Section 2 of the Constitution, Section 2, subsection 1 states, this Constitution is the supreme law of the state. And in subsection 2, it says, subject to the provisions of this Constitution, any law inconsistent with this Constitution is invalid to the extent of the inconsistency. So that's just a reference for you in case you may want to refer to it later, just in support of what my fellow Commissioner mentioned.

Mr. Moce - Commissioners, in addition to Mata ni Tikinas previous recommendations, on the rights that is enshrined in the 2018 Constitution, if this could be limited in some areas, because it has been observed generally that there is a lot of abuse of rights of people, especially on the social media platforms, where they have overdone some of the limitations where the rights are supposed to protect the people. But it is seen to have been misused and not done with responsibility. So I'm recommending that these rights be limited.

Mr. Kohli - Thank you. I think what the topic you brought up is very, very relevant. And if it is not addressed, this will be another issue like drugs in Fiji.

Mr. Kohli - It's causing a lot of tensions, family breakdowns, social distractions, and in particular, young people are going to be affected in the way they think. There is legislation in place, but the problem is enforcement. This is the biggest problem in this area of law, enforcement.

Mr. Kohli - There is online safety. You can make a report. By the time they take action, damage is done.

Mr. Kohli - So when you are saying, talking about this, I have a personal interest because I was speaking to the person in charge, and I said as soon as some posting comes in, which is harmful, remove immediately, so that before it starts circulating from one person to another to another. And then the person who has posted should be able to come back and ask, why have you removed? That is a bit like in our country here, the law is everybody is presumed to be innocent until proven guilty. You can reverse that to say any posting there which is not appropriate is removed.

Mr. Kohli - You come and then tell us why it should be reinstated. At the moment, there is a right of freedom of speech, freedom of communication, etc. So that area, we seriously have to look at how we can restrict that right.

There are provisions like if you have hate speech, things like that, you cannot do that. But social media, nobody bothers about it. I have seen so many postings in the Hindi language, swear words, unbelievable.

I just cannot imagine such words being used. So I totally agree with you and we have to look into that. Thank you.

Mr. Toutou – Sir on Citizenship Section 4. Citizenship of Fiji may hold multiple citizens. For that multiple citizen, it is kind of broad and also, if we think about it, why should I have more than three places to live if I am a Fijian? For example, if I am a citizen of Fiji and Australia and Canada or wherever, what is the purpose of that? I think this part, it brings those people with, for example, this drug dealer.

Mr. Toutou - They can be a citizen here in New Zealand and China or wherever because it will be easy for them to travel around. If we take this into logic, why am I a Fijian or why is it okay here to have three places to stay for a citizenship? Can this multiple citizenship be put into specifics? Let us put a number there into this multiple because for this, it can be how many counties? I think it is better for two. For two countries, if you are a citizen of Fiji and another country to be your next citizenship, you can, rather than giving this broad idea, to open the door for experience from the outsiders to choose Fiji as a place to be a citizen in Fiji and other countries.

Mr Toutou - And still on that citizenship, number five, the condition upon which a citizenship of Fiji may acquire and the condition upon which a person may become a citizen of Fiji. If it is a rumour or things like that, because in Facebook we have seen people posting, some people from Bangladesh or from wherever, they just come here for how many years, two, three, they have a work permit here and they have been granted a citizenship. The question here is what condition? For the government to look at the condition given, we

don't need people just for any reason to come and be a citizen in Fiji.

Mr. Kohli - You see, there are pros and cons to what you are saying. For example, you are saying limited to only two countries, so you can be a citizen of New Zealand and a citizen of Fiji as well. Fiji has a lot of dual citizenship, there are many countries who don't allow.

Mr. Kohli - Most of the countries say if you want to become a citizen of a particular country, they will say you must renounce your citizenship. The advantage is that, for example, if a rugby player is based in France, and he is a citizen of France, and he is also a citizen of Fiji, because this is his birthplace, this is his country, his mother country, so do you want to tell him you choose between France and Fiji only? Are you going to tell him that, look, because he becomes a citizen of France, he plays rugby there, he cannot be a citizen of Fiji? So it becomes a bit difficult in that respect to limit it.

Mr. Toutou - What I mean is that multiple doesn't specify how many.We need a certain number to be allocated there for a person to become a citizen of two or three countries instead of multiples, because multiples can be more than five or ten countries.

Mr. Kohli - Your point is noted. Thank you.

Mr. Moce - Commissioner a submission from Isoa Cawanivatu from Lewa questioning the legislation on land boundaries established by Ratu Sir Lala Sukuna in 19926 if they can be changed.In this district, we have seen a lot of challenges contributed by the land boundaries established by Ratu Sukuna in 1926.

Mr. Moce - Some customary titles have been lost and distorted. Also, land boundaries belonging to Mataqali's, this has also been distorted by the NLC legislation established by Ratu Sukuna. We are asking whether that can be changed.

Mr. Kohli - The problem is that we start from deed of cession. You come back to Ratu Sukuna, then you come back to the land commission, then you come down to the native land commission, drawing up the boundaries. I understand what the problem is.

The problem is that when people come and settle into an area, then the issue comes in their lineage. Who is entitled to inherit? It becomes very difficult and causes a lot of dispute. To answer your question, it can be changed.

However, in order to change that, you require to make a representation to the parliament, maybe through the assistance of the great council of chiefs, native land commission, ITLTB, all getting together and saying, these are the changes to be made.

That's got to be debated. People may agree with you or people may not agree with you.

If they agree with you, changes could be brought. If they don't agree with you, then sorry, it will remain as it is. That's a simple answer.

Ms. Diranovu - My name is Karalaini Diranovu. I'm from Navai village. My question is, how can the Ministry of Education ensure the distribution of grants, especially to very remote rural schools, considering that our FEG grant is approximately $600,000? Thank you.

Ms. Nailatikau - Vinaka Karalaini thank you for your submission, it actually relates to the right to education, which is in the constitution. Every citizen of Fiji has the right to an education. What you are saying is that you would like the government to make sure that the resources for education are fairly distributed to remote and rural schools like yours.

Ms. Nailatikau - That's a very important submission. It's something we will think about. We heard from the Ministry of Education in Suva, who came to speak to us.

Ms. Nailatikau - This was one of the things that they also raised with us. We asked them many questions, but your submission is going to be an important one that we will add to our consideration. Thank you, Caroline.

Mr. Tawake - My name is Taina Tawake. My question is, should responsibility for attracting graduated teachers in rural schools be transferred from the Ministry of Education to local authorities or schools, and how can this be effectively implemented? I hope I caught your name correctly.

Ms. Nailatikau - Taina. So you were asking, if I heard you correctly, correct me if I'm wrong, that local authorities might have a role to play in attracting graduates to come and teach at rural schools? Otherwise, usually it's only the responsibility of the government, correct? Okay. I think what you were saying is important in support of Karalaini's submission, that every school deserves the best teachers, and you deserve to learn in the best environment with other students as well.

Ms. Nailatikau - I think this is something that we will also think about very carefully as we look at the right to education. It's one thing to have the right to education on paper, it's another thing for it to happen in real life. So we want to make sure that we think about what you're telling us.

Ms. Bulou - My name is Bulou, and my question is, how can connectivity and communication in remote rural schools can be improved, particularly through additional grants?

Ms. Nailatikau – Vinaka Bulou, one of the things that you are raising for us relating to the right to education also relates to a new set of rights. Around the world right now, when it comes to socio-economic rights, there are some discussions about making access to digital technology a socio-economic right.

Ms. Nailatikau - It hasn't been made real yet, but people are talking about it very seriously. It's going to be important for the future, because access to connectivity is very important. Do you have connectivity here in your school? Yes or no? Vodafone, Digicel? Starlink? Yes? Okay.

Ms. Nailatikau - Well, that's good news, but I think what you are saying is that it needs to be improved, and it needs to be something for all remote and rural schools. If you look at the Constitution, next to the right to education in Section 31, you also have the rights to economic participation, Section 32. And something that we have heard from a lot of rural and remote areas in Lau, in Vanualevu, is that if people want to have a good education and good businesses, they also need connectivity.

Ms. Nailatikau - And in addition, if you look at Section 25, Section 25 gives all citizens of Fiji the right to access to information. So this is part of what you are asking us today. Vinaka Bulou.

Ms. Tinai - My name is Tavaita Tinai. My question is, can extra shopping be provided specifically for teachers working in very remote rural schools be subsidized? Thank you.

Ms. Nailatikau - I really do wish there were Ministry of Education people here to hear all your wonderful, creative questions and ideas. And I'm sure they would welcome them very much. But I think what I'm hearing is that teachers who teach in these classrooms here in remote rural areas need supplies, need to be able to teach you properly, to have access to all the things that we might take for granted just living near the towns and cities. And if they go to shop for those important materials, that they have leave and they have supporting resources to be able to pay for those supplies.

Ms. Nailatikau - Am I hearing you correctly? That's well noted, Tawaita. Vinaka. Thank you.

Ms. Karalaini - My Name is Karalaini and my question is, why is it important to subsidize transportation for teachers in very remote rural schools? Thank you.

Ms. Nailatikau - ` Vinaka Karalaini, this expands our discussion on rights this morning to Section 34. And this was raised in the very first consultation I took part in, in Lau, in Fulanga, very, very far away.

Ms. Nailatikau - They are on a small island, but they have the very same concern. And that relates to Section 34, which is the right to reasonable access to transportation. Many people, such as teachers, nurses, doctors who work in rural remote areas, police officers, for example, have been asking about this to make sure that they have support for transport.

Ms. Nailatikau - So thank you for raising that. It will be added to all the submissions that they have raised. And we think it's really important if it continues to come from people like you.

Ms. Vakacegu - Thank you. My name is Sera Vakacegu.

Ms. Vakacegu - And my question is, can the boarders give an RSLT ticket during the weekend out?

Ms. Nailatikau - Vinaka Sarah, can you explain for us what an RSLT ticket is, please? It's a Rural Service License Ticket. Rural Service License Ticket, correct? Thank you, Sarah. Are there any other questions or submissions relating to the right to education, transportation, access to information? Or just any questions you would like to ask? While you are preparing to ask another question, we have a question as commissioners.

Ms. Nailatikau - Has the Ministry of Education visited Nandarivatu to do any consultations, to ask you teachers, students, about what you think? If I'm hearing the answer is no. That's important for us to know. Teachers, we also welcome any questions from teachers.

Ms. Nailatikau - I know you play a very important role as well.

Ms. Kabuta - My name is Salote Kabuta. My question is, most of the time we face a discipline case in school. Only us teachers are doing the counselling. If qualified counsellors can come to each school so that they can handle this kind of counselling in school.

Ms. Nailatikau - Vinaka Ms. Kabuta I'm assuming you are a teacher. I am the daughter of a teacher, and my mother also doubled as the school counsellor in her career. I think it's very important, as you are asking us, that there need to be specialised skills.

Ms. Nailatikau - You are trained as teachers to teach and educate, but counselling is a very specialised skill. It's important for schools like yours to get access to that. I believe there's another submission.

Ms. Nailatikau - Maybe we can alternate between submissions and also welcome more from students and teachers. Thank you very much.

Mr. Toutou - Mam number 13, rights of landowners to fair share and royalties for extraction of mineral. My colleague has already alluded to this. I just want to read this section. All minerals in or under land, any land or water, are owned by the state. As they've said, they want this to be under the landowner. Provided, however, that the owner 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 royalty.

Mr. Toutou - The question is, how much is that fair, that fair share of royalty? For us, we have the Monasabudium there, we have the Nadarivatu to Hydro dam there, and also we have mahogany and pine forests around. Most of us, we receive royalty. But the question is, how much? And also, what determines that how much? It's determined by the tons or how much they earn from that.

Mr. Toutou - For example, for us, the Nadarivatu to Hydro dam, when the EFL came in, they told us, for that, you'll receive 50 cents per megawatt. That's the royalty, 50 cents per megawatt. That 50 cents per megawatt, that was the price given to those after 20 years, the Monasavu dam.

Mr. Toutou - And after 10 years, they're going to revise that and increase it. But still now, there's nothing done to that. And my question to this, how much is that fair share? If this part of the law can be specified instead of fair, let us put into figures.

Mr. Toutou - Or the figures will be determined by what? By what they earn it from there, or the ton, if it's timber logging, the ton they gain from the logging, can that be specified in the constitution?

Dr. Fatiaki - Okay, so Mr. Toutou, for a specific answer to your inquiry, if the land reverts to the customary landowners, and that is entrenched in the constitution, then determination of any sharing is done by the landowner and the government or the company or whoever it is that's willing to utilize the land. So the issue of specifying a fair sharing amount would no longer be applicable if that were to happen. If it were not to happen, and the land or the mineral resources continue to remain with the state, then some people have made suggestions on percentages.

Dr. Fatiaki - I think we had somebody suggest that it would be 50% of whatever the profit the company made, for instance, was mooted by one person. That becomes extremely difficult, and certainly not the sort of thing we would write into the constitution, which is an overriding document. It would be written into the relevant legislation that would be made under it.

Dr. Fatiaki - But again, I emphasize, if the desire of the Vanua is that the ownership of the ngolingoli and the lands and the minerals were to revert to the customary landowners, then you would be the people who would then decide. It wouldn't be the government that would give you a percentage that is the royalty. You, the landowners, because the landowners here may decide a different sharing arrangement than the landowners in Navosa for their particular commodity or their particular product or whatever it is that they were negotiating with.

Dr. Fatiaki - But they would be the ones doing the negotiating, and they would be the ones that would determine the fair share. So that would be a moot issue, which means it would not apply if the initial request is for the ownership to be returned to the landowners. If it were not, again I emphasize, then that fair sharing arrangement would not be part of the constitution.

Dr. Fatiaki - It would become part of the substitutory legislation that would be made to govern logging or mining or whatever else is considered. Okay. Vinaka.

Mr. Moce - Commissioners' Recommendations by Jone Turagarere from Nadala Village. This is concerning lease monies that are distributed to the landowners. Looking back, as a child, we used to have money bought to the village and distributed physically in the village, but today the banks are involved and the share of the landowners are put to the bank accounts and are recommending if the previous system could be brought back where physical money is bought into the village and distributed to the landowners.

Ms. Nailatikau - Thank you, Mr. Turangarere. Mr. Koli will add to my explanation.

Ms. Nailatikau - In the 2013 Constitution, under section 29, subsection 4, Mr. Toto can refer to that section if he would like, it states that terms and conditions of land leases and land tenancies must be just, fair, and reasonable. So in the Constitution, it states the spirit under which leases and leased monies should be paid out. I think what you are talking about relates to the law that will be under this constitutional subsection.

Ms. Nailatikau - But if we hear you correctly, you are asking for the old method of payment to be returned. Is that correct, payment directly to the head of the Matangali or the leader of the Matangali and they distribute as they see fit? Is that correct, sir? Vinaka?

Mr. Kohli - I'm not quite sure, but I think under the old system, the distribution was different from the present distribution. The present

distribution, every member of the Mataqali, including the children and everybody, are entitled to the leased money, if I'm correct.

Ms. Kohli - So you want to revert to the old system where they decide who gets what, whether it's going to be fair or not. There's something you have to liaise with the ITLTB and talk to them. But as far as payment directly to the bank account is concerned, I think it's a safe measure, in the sense that the money is not lost, not wasted. It comes directly to the bank and for accountability and transparency

Mr. Toutou - Number 31, right of education. B, sorry, number 3. Conversation and contemporary Itauke and Fiji Hindi language shall be taught as compulsory subject in all primary schools.

Mr. Toutou - I recommend, sir, if Itauke can be taught in all. It's not racist, it's not discriminate my fellow Indian in the Fijian. It is because at the moment there are more Itauke who knows how to speak in Hindi, but there are less Hindi who knows how to speak in Fijian Itaukei.

Mr. Toutou - And it's after 100 years now for Indo-Fijian in Fiji. Unfortunately, maybe most or some still cannot speak in Fijian. In rugby, you go to the South African, when they sing their national anthem, they sing it in English and in African.

Mr. Toutou - There are white people there, they are proud of. As for us to hear, I think it's better for all, for the Fijian language to be compulsory, for all Fijian to speak. And we've seen that it's a close bond for Indo-Fijian to speak in Fijian.

Mr Toutou - You see the relationship between Itaukie and Hindi, it will be very close when both of them are speaking Fijian. We've heard and we've seen that in different... But for another instance, as for us, when we come down to town in Tavua, we saw Indo-Fijian wearing Sulu. That's a great step.

Mr. Toutou - It is... they're working towards unity. It's not that we discriminate them. No, we don't want Hindi.

Mr. Toutou - No, we just want them to know how to speak in Fijian. Also, if they lose Hindi, if they don't know how to speak Hindi, the great country of India is still there. But for us, if we lose Fijian, wherever we can get the language from.

There's no other places in the world where they speak Fijian. It's only Fiji. So I prefer Fijian language to be a compulsory language.

Fijian and English. Because for us, Itauke, most of us, English is not as that better. So English and language... I mean, English and Fijian can be a compulsory language.

Mr. Kohli - Personal level, I agree with you. I speak Itauke. I can even read to some extent.

As a matter of fact, it's not a bad idea because, as you say, the majority population now is increasing. And also, if you look at it, that people go to villages, they take when there's a funeral, the rites, the tovo, all those things. It'll be easier if you understand the language.

It has made me much more comfortable sitting here when I know what is being taken. And when you are speaking half the time, I don't have to be for translation. It is important.

And just to reflect on it, New Zealand, for example, nowadays they've started putting... If they say English name for a street, they'll put it in Maori. If you're in a bus, they will say tiriti. I think, you know, treaty for tiriti, and then... All these words are coming in for people to be able to understand.

So I have nothing against that. I think it's a good idea. On the same token, I would like to say that it's also good that all of you know just a little bit of Hindi too, basic Hindi, to be able to converse.

- So, for example, if people are conversing, you are able to understand. By doing that doesn't mean that you'll be taken away... Fijian language will be taken away altogether. So for culturally cohesive society, maybe not compulsory Hindi, but just voluntarily you should be able to learn, give an option in the school.

If you want to learn Hindi, yes, you have the option. But it's OK if you want to make it compulsory. From my point of view, I don't see anything wrong.

Ms. Nailatikau - Mr. Toutou, just to add to my colleague, Mr. Kohli, I think what you also mentioned is that the Fijian vernacular is a minority language. It's only spoken in Fiji, and it's quite unique. So I think that's an important dimension that you've added for us.

Mr. Moce - Commissioners a submission from Selevasio Caucau the village headman of Navai village. This is concerning the village laws which regulate villager and we are requesting if Government could determine, and manage the regulations for villages.

Ms. Nailatikau - It's a very serious concern that we've been hearing about, and we will think about how customary law or village by-laws can be recognized in the Constitution to give the legal authority that you are asking for,

Toutou - Mam 6 and Section 115, Fiji Independent Commission Against Corruption. Excessive power given to this institution For example, (a) investigate, institute, and conduct criminal proceedings. It's a double job for the police and so on. Number six, in the performance of the function or the exercise of its authority and power, the commission shall be independent and shall not be subject to the direction or control of any person or authority except by a court of law or as otherwise prescribed by the written law.

That's the power given to FICAC. And while looking at the number of laws to the FICAC, it seems that for these pages, it's like one, two, three pages, but for the police one, it's just one and a half pages for the laws in regards to these two institutions. Why is it that the FICAC have been given much power? Number nine, the commission shall provide a regular update and advice to the Attorney General.

Why is it to the Attorney General for this one? And also, there's a place here where they just listen to the parliamentarian, and for the parliamentarian, because of the government side, there are more people there, so if these people, Faiqeke, is on the government side, it's an independent body, but the government side will just win whatever, or if something, they want to raise it up here. So what I found out, it's better the authority given to them to be reduced, or otherwise, just take the FICAC out, because the police are there to do the job. Thank you.

Mr. Toutou - We've seen that nowadays, what the FICAC, and we can't hear any business people, or whatever, to be taken there. Only politicians are being taken to the FICAC.

Mr. Kohli - I think your concern is shared by quite a few people. There are two or three things of concern. One is that, you see, FICAC is a body that investigates and prosecutes themselves, whereas DPP's office, they've got police and investigators, and the prosecutors are different, not the police, the DPP's office.

So when the cases come in the police force, under the DPP, they don't get involved in investigation. They're not biased, they come and say, look, this is not enough evidence, we'll leave it out, we will not prosecute. So there is a demarcation between them, whereas in FICAC, they say, they prosecute, they investigate.

Again, what you have said before, like for example, can be weaponized, meaning that people can take advantage of Faiqeke, and you are saying that they have to report to Attorney General. All these things have to be taken into consideration. One of the decisions we have to make is whether FICAC will remain or not.

And we thank you for your submission, because you are very loud and clear about your feelings about FICAC. So we'll take that into consideration. Thank you.

Ms. Nailatikau - Just noting that we have a long road ahead of travel for some of us who are going back to RakiRaki, some of us are going back all the way to Suva. Perhaps we have time for one more submission. Maybe our high school students might have something they would like to add before we wrap up and thank everyone today.

Ms. Nawai - Thank you. My name is Laite Nawai, I would like to request for the appointment of a matron in rural boarding school for safety and care of our boarders, a matron for rural boarding school for safety and care.

Mr. Matawalu - My name is Sikeli Matawalu and I have a submission in relation to rights to education. Climate change is inevitable. On the same note, areas like Nantariwatu experience as low as 15 degrees on normal winter days. If we could be granted a half an hour or one hour grace period every morning to help students prepare for school daily, only during winter days.

Ms. Nailatikau - I hope this is not the last time either of you make submissions like this. It's so important and thank you very much for raising it to us. Many schools in the interior, I grew up near here, just in Vatukola. We would come up to the interior a lot. We attended church here and we noticed that a lot of students in the interior attend boarding school from when you are very young or you travel far to go to school, like you were saying, Laite.

So your safety and care is very important. And then Sikele as well. We knew that we had to prepare for winter up here, so it's been a big adjustment for us, but for you it's an everyday experience. So thank you Sikeli for sharing.

Dr. Fatiaki - For the older generation here, I'm reminded since you're not too far from the town of Vatukola about the request by the Vatukola gold miners for that special one hour extra break at midday. Please.

Mr. Moce - Commissioners a submission from Samuela Sagone from Nadala Village. This is with regards to the change of the declaration in the constitution that Fiji is declared a secular state, changed from Fiji being declared a Christian state as in the previous constitution. And as you are aware, that Fiji was a Christian state before the 2013 constitution, yet it did not limit or restrict other groups from practicing their own religion.
With regards to the history of Christianity as it came to Fiji, when it came to Fiji, the elders and chiefs of Fiji committed Fiji to

Christianity and it was declared in one of the constitutions that Fiji be a Christian state. And yet, this did not limit or restrict other groups or ethnic groups, communities from practicing their own religion. It's concerning that it is now put in the constitution that Fiji is a secular state.

Why that needs to be changed? Because in the past, whilst it was a Christian state, the freedom of other ethnic groups to practice their religion was not limited or restricted. So there is no big difference when Fiji was being declared a Christian state because it was free for everyone to practice their own religion. So I'm recommending that the declaration be reverted to Fiji being declared a Christian state.

Dr. Fatiaki - I'll just reiterate that this is one of those submissions that has been made by many, many other places, certainly among the indigenous iTaukei Fijian people in the villages. I hear this all the time.

And I think your argument put forward that prior to 2013, when Fiji became declared a secular state, prior to that, there was not any considered discrimination against other religions in all the constitutions that existed up until that point in time. And this question was asked of us, what was wrong with it before that we needed to declare Fiji a secular state? We could not answer that because there wasn't an answer. It did not happen before when Fiji was not a secular state.

And again, this is one of those situations, I guess, that we are now reviewing the constitution where this was inserted into the 2013 constitution in a non-democratic type manner, unlike what we are currently doing. So that's noted. We will take that on board.
It's been echoed in support by many other people. And it will be part of our deliberations. Vinaka.

----------End of Session [12-6-2026]----------

Garvey Park

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Tavua Council Hall, Garvey Park DATE: 15/06/26 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
	Liku Muncever [TAVUA DISTRICT SEC SCH]	18	9034632	Nabuna, Tavua	Tavua	Female	IT	
	Karalaini Raika	18	2058606	Tavualevu, Tavua	Tavua	Female	IT	
	Isaia Kitou	17	9007140	Tavualevu Village	Tavua	Male	IT	
	Makereta Nabogi	17	2326684	Naseyani Village	Ra	Female	IT	
	Apenisa Nale	17	2397649	Nabuna, Tavua	Tavua	Male	IT	
	EMOSI RATUMAIYALE	18	8424947	TAVUALEVU, TAVUA	TAVUA	MALE	IT	
	SHIU. K. NAICKER	40	9045612	TAI TAI, TAVUA	TAVUA	MALE	FID	

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

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	Roshni Lata	45	9932882	Tavua College	Tavua	Female	FID	
	Laiite Macedru	38	2091586	Tavua College	Tavua	Female	IT	
	Riya Sen	17	9907410	Tavua college	Tavua	Female		
	Iloiloa Tevita	18	8468215	Tavua College	Tavua	Male	IT	
	Martti. Naliva	19	2962915	Tavua college	Tavua	male	IT	
	Unaisi Valalbulu	18	8753523	Tavua college	Tavua	female	IT	
	Veniana Tupou	18	8440054	Tavua College	Tavua	female	IT	

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

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	Aiyush Kumar	17	9327906	Natawa, Tavua	Tavua	Male	Hindu IT	[signature]
	Najeebah Rokomatu	16	8483964	Garampani, Tavua	Tavua	Female	FID	[signature]
	Shivnesh Prasad	17	9033528	Garam pani Tavua	Tavua	Male	FID	[signature]
	Tee-Jay Bogiwalu	17	9238398	Loloma, Valukoula	Tavua	Male	IT	[signature]
	Riya Shaniya Kumar	18	8483208	Drumasi, Tavua	Tavua	Female	FID	[signature]
	Tanisha Sharma.	17	9314815	Davota, Tavua.	Tavua	Female	FID	[signature]
	Gulista Bibi	18	9861119	Drumasi, Tavua	Tavua	Female	FID	[signature]

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

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	Jainish Ram	26	8403981	Balata college	Tavua	Female	FID	Ram
	RAJENDRA RAGHLU	68	9275278	YALADRO, TAVUA	TAVUA	MALE	FID	Rajendra
	Eremasi Uliaviti	50	9688619	Qtrs #9 Tavua	Tavua	Male	IT-Taukei	[illegible]
	Milika Saunivalu	51	9065435	Ralulu St. Tavua	Tavua	Femal	I Taukei	[illegible]
	Sireli Koroulavula	64	2761411	Qeleb Rd. Tavua	Tavua	Male	I Taukei	[illegible]
	Sabino Duate	44	8937187	Tavua P/S	Tavua	Male	I-Taukei	[illegible]

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

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Transcript

Garvey Park Hall - Tavua
Date: 15-6-2026

Dr Fatiaki

Ladies and gentlemen, students of Tavua, it is my pleasure this morning, on behalf of my fellow commissioners and the Constitutional Review Commission, to welcome you all. As mentioned by Leighton, it's wonderful to see young faces in the audience. We've done about three quarters of Fiji so far.

We wanted to go through. And this is the second place most populated by students. We thought we'd start a little earlier, even though we are expecting some carriers from more remote villages, to allow you the opportunity to maybe ask questions, make submissions, and also that if you had to return to your respective schools, at least you'd have some time to talk before others came along.

We have been appointed, by His Excellency the President, to review the 2013 Constitution. I think most of us are aware that the 2013 Constitution was not the way that normal constitutions are made. It did not go through a wide consultative process throughout all of Fiji.
It didn't go through a normal parliamentary process of debate, standing committees, passages to Parliament. It was actually promulgated and decreed under the previous government. And subsequently ratified after the elections in 2040.

Now because of this, I guess, less than representative process of producing this Constitution, there's been a lot of unease. Because the Constitution is the supreme law of the country. And most constitutions in the preamble says, we, the people of Fiji, give to ourselves this Constitution to live under and to be ruled by.

And because it is so important that it represents the wishes of the people of Fiji, the government last year sought through the Supreme Court a decision as to how we could address this issue of the 2013 Constitution and change it, if that was the people's choice, in a legal manner. The Supreme Court gave a ruling indicating a legal pathway using the amendment procedures of the 2013 Constitution to amend, review, change the 2013 Constitution legally. His Excellency the President, in appointing a commission, has also given us terms of reference that give us a general guideline about the areas that they would like for us to make sure that we addressed when we review this Constitution.
We began the process in Suva in April. There are six commissioners. You've heard we have two teams.

But in Suva, all six of us sat together. We received submissions from the GCC. We received submissions from various government ministries, the police, FICAC, DPP's office. We

received submissions from some political parties, some governmental organizations, non-governmental organizations, religious bodies, who made written and oral presentations to our committee. All submissions and all consultations are recorded on video, on audio, and as you've heard, also transcribed by Hansard in writing. The purpose of that is we want to capture in total what the people of Fiji want for this Constitution.

And because of that process, we hope that when we get back together and put together all our submissions and collate it, that we come up with a report or a new Constitution that reflects what you, the people of Fiji, wish to be in it. We have been told essentially that you can add to it, you can keep it as is, you can remove it with a proviso, or you can change it. That's essentially the ruling of the Supreme Court.

I won't get into much detail. There was one area that they asked us not to change, that we, the Commission, cannot change, and that is what we call Chapter 10, which is the chapter that pertains to immunity that was granted to all the coup makers from 1987 until 2006. We have been advised that in the interests of stability in the country, that we, the Commission, in the process of reviewing and rewriting the 2013 Constitution, should not alter, change, take out, review Chapter 10.
But every other chapter and every other line in the Constitution can be changed. That in total is essentially what we have been advised to do. We are part of that process.

After we met for a month in Suva as a combined Commission, we split up into two teams. You've heard this is one team, three of us. There's another team of three, and we've done Lau, Lomaiviti, Beqa, Ovalau, Kadavu.

Our teams went to Vanua Levu. My team did Bua and Macuata, about eight villages and settlements. We all got together in Labasa, together, and in Savusavu as a combined team. The other team did the Cakaudrove, Rabi, Taveuni, Qamea. We then came to Suva. We came through Navua, Namosi, two teams split into different areas.

My team went up to Kayasi in Navosa, Bukuya in Ba. We've worked our way down through Singatoka with the other team, up to the Tuva settlement. We went on beyond there into Nadi. We met together as a team. Our team went to Yasawa. We did the three main islands, the three main villages there, the people of Yasawa. And then from there, we came to Lotoka, combined together. We moved on to Ba, where we had many students in addition to other people. And then after Ba, we did Nadarivatu, and we are now in Tavua. We will be at Sayoni in Batukola this afternoon. And then we move on to Nataisidi, Rewa, Tailevu over

the next week. And then we end up in Suva for one week of consultations between the Suva-Nausori Corridor.
That, in essence, is all of Fiji. We will end up, actually, in Rotuma. Where I come from, for two to three days in the first week of July. We then get together as a group, and throughout July and August, we are going to go through all the submissions that have been made. We will collate it together. We will summarize it. We will discuss it. And then we will write a report, which essentially is going to be a new constitution, except for the provisions that I've mentioned, Chapter 10. That report will then be submitted to His Excellency the President on the 31st of August this year.

Our work as commissioners ends there. We do not really have any role going beyond that, in terms of what government decides to do, what His Excellency the President and Parliament. There is a process, and if someone asks to clarify that, we're happy to address it. We would now like to open the floor to any of you. We emphasize that this is a constitutional review commission. The constitution is the supreme law of the land.

Mas. Tupou — Good morning. I am Viniana Tupou of Tavua College. We appreciate and support Fiji's education system in embarking on digital learning.
However, internet access is not available in some rural and remote areas and cannot be accessed by some students. I request if the internet service providers can have a student-friendly data package available in rural areas. Thank you.

Ms. Nailatikau — Viniana, thank you so much for your submission. I like that you outlined the need and also gave an idea or a solution. You'll be happy to know that access to information, which is what you're talking about, internet connectivity is part of the constitution. You already know in chapter 2. Look at chapter 2. It's got a lot of information there about various rights that you are granted under the constitution. Access to information is one of them and access or the right to education is one of them. I like the idea about internet service providers having a responsibility. I think that's what you're saying, to be able to give students an opportunity to study or to do research or to do school assignments that you would like to do.
That's something we will definitely think about when we look at the access to information. Thank you, Venena.

Ms. Kumar — Good morning to you all. My name is Ria Shania Kumar. I'm a year 13 student of Balata College. I would like to raise my concern on the education system. Under section 31 of the constitution of Fiji, every person has right to education. As students, we believe that these rights include being assessed fairly and having our academic achievements reflected on our knowledge and skills. However, due to the scaling system that will be into action from

this year is not beneficial. Firstly, when marks are scaled, students' low performance is altered. Their achievement is either inflated or reduced.
Secondly, it impairs the cutoff regardless to whatever scaling type it is. Some students may not meet the cutoff requirements. Thank you.

Ms. Nailatikau — Thank you, Ria. You probably might have read in the news or you'd be pleased to know that your concern was shared by the students that we met in Bar. There was a young lady from Xavier College who expressed the very sentiments you're talking about. And I think what you are adding here is an important implication saying that it affects your cutoff marks. And I know everyone here is thinking very seriously about where you want to go to school, whether you want to do further education. So I think it really affects your future in the way that you are explaining it to us. So thank you for expanding that explanation.

Dr Fatiaki — I might just add on to that, Miss Kumar. As far as the Constitution is concerned, you rightly point out Section 31 alludes to the access to education. Obviously, the scaling system that has been implemented is an area of contention and is implemented under some education law. We will look at how the Constitution, in terms of writing it, may allow us to make a comment about the nature of the grading processes that may allow you to have that issue of scaling and its unfairness addressed. If we are unable to incorporate into the Constitution proper, then we will certainly make your concerns very evident in our report to the people who will actually make the necessary laws, meaning the Ministry of Education and that related to the particular policies they have for scaling.

I think there are pros and cons of scaling. We are hearing a lot of the cons about it, and I think it's sufficiently echoing in us to bring it up as a significant area that the Ministry of Education may need to address because it is of concern, the issue of fairness, the issue of access. Like I say, although we may not be able to write it in a constitutional document proper, we will get advice about how we may incorporate these concerns that you have about the fairness of the grading systems as applied and how we might be able to put wording in the right to education that protects that part of it, the fairness.

Mr. Kohli — Okay. Thank you. Just one question to you people. When the education bill came around for consultation, were you consulted on this? Did you contribute to the education bill?

Shiu Naicker — Sorry. Yes, there was a consultation, and we took part. We gave our suggestions. I remember it was at Taoba District Primary

School. The consultation for this education act, and these issues were brought up there as well. Thank you.

Mr. Kohli — Were these students, secondary students as well consulted? Students were consulted? Not from all schools. They were selected. Yes.

Mr. Kohli — So the question of scaling of marks came up in the consultation?

Mr. Naicker — Yes, it was raised. Okay, thank you.

Dr Fatiaki — Since we've entered into a discussion about it, and I would like to ask you to expand a bit more about the nature of the scaling, as in the pros, the cons, and maybe I think all of us have a general idea about what scaling involves. I can assure you in my time there was no scaling. I went to Natabua. What you got was what you got. The reason we had no scaling, particularly in respect of the external exams was in Form 5, we set what we call a certificate, NZSC, and we set in Form 6 New Zealand University entrance exams. These exams were exams set in New Zealand, and we set it on the same day that the New Zealand people set it. All secondary schools in Fiji set it then.

They couldn't have scaling because the marks were as, you know, for all of New Zealand, all of Fiji would be the same. So there was no scaling in Fiji. I don't think that there is a process by which they kind of standardize and they call that scaling. I'm not sure I understand it fully, and I wonder if any teacher present would like to expand a bit more about it, maybe in what you submitted, so we can understand it a bit more. Please.

Mr. Naicker — So just to share more on scaling, probably year 13 and year 12 students are here, and they have raised this as a concern. And as a teacher, just to inform more on scaling, just like you have said that they are doing the, they are having a national average, a standardized mark. So when the students' results come out, it is pulled toward the national average. So why is it a concern is those students who are scoring very good and quality marks, so their marks can be pulled down. And those students who are at average level, they all go toward this national average mark, which they set as scaling. So for those students who can score good marks, like above 90s and all that, and if the national average is around 80, so for sure these marks are going to be pulled down. And those students who are at lower marks, they will move up toward this national average.

And why it's a concern for these students is they work hard, and scaling does not really show their actual, their true mark. And like some students have also raised that it also affects the TOPPERS application and the other applications that they are doing. And it

might be a concern if this scaling process is adopted, like especially students who have applied for institutions.

Dr Fatiaki — If I may just follow up with that, is there anyone here who can actually speak in a positive sense about what scaling does? Are there any pros for it? Maybe explain that to us as well. I've heard the cons.

Mr. Kohli — See, one of the reasons for scaling is I understand your marks are marked by your teachers, if I'm right. Not an external body. Like universities, if you want to do your degree or post-doctorate, it's marked by independent people, and also verified by independent persons overseas universities. So here, your marks can be subjective.

A teacher may decide that in a subject of English, give you 90 percent. And all the students here have scored 90 percent plus in English. So my highest mark is in, say, 85, 84. Then they decide that the average mark is not consistent with what you are marking. So that's one cons, is that one of the students or two of the students may really have deserved to be in 90s. Right? Not all of them have got 90s, but some of them. So when they scale down, it affects them. The other thing about scaling is pro, pro-scaling thing is that they take into consideration sometimes the papers are so hard that everybody, just about everybody has very low marks. And they think, is it the fault of a student, teacher, or the person who has set the paper? And they come and decide, no, it is the person who has set the paper has set it so hard.

Can't be that all the students have got only 50s in Maths. So when they look at other marks you've got, they scale it to bring it to 70 or 80 depending on what you've got. Am I right, Master? That's the way they work?

Dr Fatiaki — Another, another area that I understand scaling is, is the question of students doing different subjects. So, for instance, you might have English and Maths are compulsory, so that obviously is across the board. But just for the sake of argument, somebody's doing Health Science or Home Economics and another student is doing French and another student is doing Physics. Now the Physics ones may be clear cut, very easy to mark, you know, you get 80, 90 percent, 100 percent, I mean it's going to be, you're either correct or not and you may get 90 percent.

When you are doing, like, for instance, assessing French, you will find that usually the marks are generally much lower. So when we had three different streams, the students who did, like, accounting could get 95, the top students, out of 100 or 99, and nobody in the French, even the top student who did French would only get about 80 because of the way it was marked. Now when they totaled the

total marks for those students, you know, the student who got the highest in French got only 80 and all the other students got less.

The student who got highest in accounting got 100. They might have had the same marks for English and Maths, but when you total their overall score to attain what they get out of 400 or whatever it is out of 500, the student who chose to do French might come, you know, seventh in the class because the other five accounting students got 199 and 98. So the question was should we make it so that the French marking all go up and the accounting marks all come down so that they are, you know, the top student in French should get the same mark as the top student in accounting because they're different subjects, but when you total them up in terms of determining what would get a top of scholarship, it would be the total of their empirical marks.

So, I can see that there may be an argument for scaling when you're comparing different subjects to try and standardize the marking so that the marks are comparable. That's, I've heard that that has been used and that would be, you know, explain some parts of scaling. I'm not too sure.
I'll ask my colleague who is probably more associated with the education system that you have now from the one we had which is very uncomplicated. What you've got is what you've got..

Ms. Nailatikau I'm sorry we didn't ask you for your name. I think it would be important to document it for the recording. But secondly, I think the question that we are asking generally for teachers is did the ministry in putting across the scaling policy, did they explain the positive parts of it? I think that's just what we're trying to understand how the ministry of education might have justified the scaling system. Is this something you know? If not, that's fine. We can continue on to other submissions. Just to the gentleman who was sharing with us earlier. Shiu Naicker

If we can have your name, please, and just if you know anything from the ministry about what they see as the positives for the I'm a teacher from secondary school. On that, madam, we have not been consulted on scaling from the ministry of education. Just like what the students have said, we have just heard that it's going to be introduced from this year.

But more in detail about the scaling one, we have not been consulted or we didn't have any session from the ministry of education. Thank you. So I think as my colleagues are saying, there are pros and cons for scaling, but the important thing we're hearing from students is that it hasn't really been justified or explained to them and because it affects your future, it's something that you are understandably worried about. Just

wanting to give time for any other submissions or questions coming from students. Good morning, everyone.

Mr. Ayush — I'm Ayush of Tavua College. Currently most of the students are involved using social media and social media is one of the tools that is affecting our culture and moral values, our educational values. My request is that if the constitution can have a provision in making it compulsory for parents to have greater responsibilities in monitoring the aspects of their child usage of social media. I wanted to make sure I pronounced your name correctly.

Ms. Nailatikau — Thank you, Ayush. You've definitely touched on something that is very future looking. For instance, in the office that we work in, in the house, we share a floor with the online safety commission and I understand they have a very important role in supporting the concerns you were talking about. Has anyone heard of the online safety commission? No? Yes? A few? Yes, definitely a few. So this is a relatively new commission that's been set up to talk about and to support these very concerns that you have. I'm sure many of you may also have heard in countries like Australia. Australia became the very first country to age-gate social media. I understand the age is 16.

If you're below the age of 16, you are not allowed to be on social media. And in the U.S. they are having congressional hearings about the harm that social media does to children's self-esteem. Social media is an important learning tool. It can be. But for young children, it also has its dangers. So what you are asking for, I want to make sure I hear you correctly.

When we are considering the Bill of Rights in the sense of the right to education or access to information, it might or might not be something that ends up in the Constitution, but it's still an important consideration for us to have about parents having closer oversight over their children's online activities. Am I right? Okay. Thank you.

Dr Fatiaki — Along similar thoughts, and particularly in the context of Constitution making, access to information is probably the area that we are talking about. You have heard that in Australia, they actually dictate that the companies cannot allow access for users under the age of 16. There may be a role for us to start specifying things like that. I know for a fact that there are countries where they can, for instance, pornography as a subject, there are certain countries that have actually banned it, so you can't access it inside their country. They just ban it. They have mechanisms in place.

They have laws in place that actually just completely ban it. It's not a question of free choice. It's considered a bad choice for the country, and the country has decided that it can actually do that. Constitutionally, if we were to put something like that there, it would have to become the law. Any laws subsequently governing social media would have to follow the Constitution. Now, how we make it a law in the context of Constitution-making under access to information is something we get specialist advice about. But there's no question. I think, as indicated by Commissioner Mary, your suggestion is forward-looking. It was a wonderful thing when it came out. Facebook, all the other social media platforms. We are now seeing the other edge of the sword that is extremely destructive, bullying, suicidal consequences. These are very real things that affect the youth today. And I thank you for bringing it up. It is an area that we will get advice on. But I have no doubt that we will be seriously considering that access to information may need significant claw backs. And when I say clawbacks, we could write a provision that says no one under the age of 18 will have access to social media. If it became a law, all the social media companies would have to do it. There are mechanisms to ban it completely. So your point is taken. We balance that against the right to information, freedom for people to speak, make their opinions known, and then we balance it also against the negative aspects that you have brought up. Thank you for that. I have nothing to add.

Mr. Kohli

Following up from what both commissioners have said, I think it's of great concern that you will notice that a lot of silly things have been written on the social media. It affects a lot of people. Some are very sensitive, some are thick-skinned. So what actually happens is that it's very hard. By the time you remove a lot of damage that has been done, people start believing it is the truth. One of the things that we may look into is this. Under the Online Safety Act, maybe we can introduce a legislation whereby as soon as they see anything like that, without asking anybody, they can just block that altogether. So if I posted something nasty about my fellow commissioner, they look at it without even asking they should block it.

Once they block it, then later on it's my duty to convince them why it should go on. The reason why I say that is it does damage control. If it's removed immediately, it doesn't float around the media. Whereas at the moment, by the time you go to police, I mean I've been involved in a few cases, they go to the police, police will file a report, go to the commission. It takes sometimes weeks, sometimes two weeks, weeks, one month even, before it's removed. By that time damage is done. So there's something we can look into it, how we can make them control it. So thank you very much. Thank you, Ayush.

Ms. Sharma

Good morning, everyone. My name is Tanisha Sharma. I'm in year 13, representing Balata College. And my concern of the day is limited availability of job opportunities of newly graduates. Many students finish school or university but struggle to find jobs due to limited openings. Education often doesn't align with industry needs, leaving graduates underprepared for available roles. Without stable jobs, graduates cannot meet raising living costs, leading to financial hardship. And my question at the end of the day is what measures can government take to create more job opportunities for young graduates? Thank you. Thank you, Tanisha.

Ms. Nailatikau

Thank you, Tanisha. That's such an important question for us. This is some of us might be familiar with Tagitagi just close by. We were there a couple of nights ago. And the mismatch that you talk about between education and the job market is something that's very, very real, Tanisha. In the Bill of Rights, it talks about access to economic opportunities. That means each and every one of us has the right to work hard, earn a dignified living, do something for ourselves, for our families. We know that they sacrifice a lot to look after us.

So one of the things that we are thinking about is also how the government can support different industries, not just the industries that are very poor, but other industries as well. I'm going to maybe ask for another mic if that continues. I hope that's better. Okay. And one of the ideas, I'd love to hear what you think. Please put your hand up and contribute if you agree with this. A gentleman told us that one of the solutions is reforming the education system. I know this is not new to the adults in the room. You might have been hearing about this for decades. But one of the things he suggested is that early on in your education, you have the opportunity to identify your special gifts, your special skills, and then the education system is able to steer you in a way that would support your gifts. So if you are very technical, you have a great affinity for information technology, for example, then maybe even back in form 3 or form 4, you can be steered towards technical subjects. Or if you are someone who is better with your hands, you are much more hands-on, you can be steered at form 3 or form 4 towards engineering or towards these other careers.

And engineering, for example, or vocational jobs, as you might know them, they are very much in demand. They are people who have jobs overseas who make a very good living from these jobs as well. So I think what the gentleman was suggesting, and I would love to hear from you in terms of what you think, is that options for schooling should expand.

Sometimes there are subjects you want to study that might not be available in your school or might not be available in the university

closest to you. Dr. So that is one of the ideas that we would love to hear about. Again, these might be things for the education act, not necessarily to be in the constitution, but things that can be sheltered under the constitution.

For education reform that gives students much more opportunities instead of producing a large number of graduates in one field and then that field doesn't have job opportunities. So we would love to hear what anyone else thinks and I will give the opportunity to my fellow commissioners to add on as well. We would love to hear what you think about what could work for education reform, what that would look like for you.If anyone has any ideas, we would love to hear you.

Dr Fatiaki

I might just take the opportunity to make a few comments about that. Section 32 and section 33 are the two areas specific to the constitution that allude Tunisia to the issue of economic participation and the right to work. Both of them have wonderful aspirations. I'll read to you generally what one says. Every person has a right to full and free participation in the economic life of the state, et cetera, et cetera, and the state must take reasonable measures within its available resources to achieve the progressive realization of the right of every person to work. Okay. These are wonderful aspirational rights. It's in the bill of rights. My problem with the current constitution is immediately after they say that, they have what we call clawback provisions. So they say you have the right, but to the extent that it is necessary, a law may limit or may authorize the limitation of the right set out in sub section 1. That's what we call a clawback. It says you have the right to this, but we can make a law that says you don't have the right to this.

And likewise for section 33, it says that, and then after that, the next part of it, it says in applying any right, the state claims that it does not have the resources to implement the right, which is for instance good jobs, then the responsibility then falls on the state to show that they can't afford it. My colleague on the right is a lawyer. We gave him this chapter on the bill of rights to look at in great detail. I'm trying to address the issues that you specifically brought on. And I think one of the things that came about in our discussions about the bill of rights is all these clawback things. You say you have the right to this, and then underneath it, it says, but if we think that it's not necessary, then we can make a law that limits your right. I think we are reaching a point where we are thinking, if you have the right, let's leave the right there. Everything underneath that, push it out. Now, if you can't provide the right, meaning the government cannot rule the constitution, then explain to us, meaning the people of Fiji, why you are not doing it.

That's one way we can adjust this constitution, to make it more like a demand upon the state, rather than allow them the provisions of clawbacks to remove the right. That's number one, constitutionally. The second issue doesn't really relate to the constitution, but it relates to you in terms of your right to choose who you vote into government. Think very carefully about who you vote into government, so that when they are there, they will fulfill the promises that they give you in terms of, for instance, making the economy strong, getting jobs that are valued, and those are my only two comments in respect of the issue that you raised. I leave this now to my colleague.

Mr. Kohli

I think I entirely agree with both commissioners. I have nothing else to add. You're quite right. Thank you.

Ms. Nailatikau

I'll just share a little example in terms of just to underscore what I was talking about earlier. It's a far away example, but it shows us a little bit about what's possible. Who here likes watching movies? Anyone into the movies? Yeah? So, there's a movie that's currently out called Back Rooms. It's a horror film. So I went to watch it a couple of nights ago. Now, you might be interested to know that the young man who directed that movie was 20 years old when he directed the movie, and he made a short film that led to that movie when he was 16 years old, and he studied film studies in high school. So that's just an example of what I was talking about when I say that if an education system is very diverse, it gives students the opportunity to explore their gifts, right? Whatever those gifts might be. You might be very academic, which is wonderful. That's certainly the case for me.

I was very lucky, but I have siblings in my family who are very different in the way they relate to the world or relate to other people. So that means that if you have an education system that's welcoming of all those types of intelligence, then that's something that you can explore and make into a career later. Just as an example, who here has plans to go to university? Can I have a show of hands for anyone who plans to go to university? There might be a few people. Hands up. Yeah? Anyone plans to go to university here in the west to stay closer to home? A few. Right? What's that? Lautoka or Ba? Closer? Anyone want to go further afield to maybe Suva? I see someone nodding his head there.

I'm sure you can raise your hand too. Okay. Who might not want to go to university? Might want to do something different? I'm sure not everyone raised their hand. There might be a few. But that's what I'm saying in terms of our plans, right, for the future. It's nice to have options, but you have to choose the options that's the most economic, I guess, for you, that's the most supportive from your family. So, when we talk about education reform, it's something that hopefully in the future, when you ask who wants

to go to university, maybe only a few people raise their hand. Who doesn't want to do something else, a few other people can raise their hand too. Thanks.

Dr Fatiaki

This is an interesting topic, and because it relates to students, I might just expound on it a bit more. Because I think I served for eight years in the Higher Education Commission as a commissioner. They're the ones who look after all the post-secondary, all education, that's universities, colleges, vocational colleges, and tech training schools. I mention it because at Tangi Tangi, one of the statistics that was quoted by the gentleman who made the presentation was that and this is important, you see, because the he was very pragmatic. He owns a business company that hires a lot of, let me put it to you, vocational work people. All right, so welders, fitters, turners, mechanics, auto electricians, that sort of thing. He said that the statistics demonstrate that out of every ten people in a class, only two of them are going to get jobs in the tertiary higher education sector level. That's doctors, lawyers, engineers, whatever, used to be considered, you know, smart people or whatever. Eighty percent, eighty percent would actually be working as tradespeople.

Very important. Plumbers, builders, you know, engineers, mechanics, carpenters. The point he was making, and he used Australia and New Zealand, because he's worked there, as a comparison, is that in those countries, and I can tell, I can attest to that because I studied there and I have friends, my friends who are electricians, plumbers, carpenters, welders, they earn almost as much as the lawyers and the doctors.

And in a place like Germany, a friend of mine, a lot of German friends, tell me that the engineer mechanics in BMW and Mercedes earn more than the doctors. Such is the value placed upon their particular occupation. The point I'm making, and I saw this when we were in the Higher Education Commission, is what the government plans under the so-called national development plans, and what the universities and many of the colleges responded to, there was just complete disconnect.

It was like, just go and get a degree and come out with a BA or BSc, because people aspire to that. Instead of saying, well hang on, if we graduate ten of you with this, eight of you won't get a job. And I really mean it because I have a clinic that I have run for 30, 40 years.

Everyone who applies for the receptionist job at our clinic has a BSc or Bachelor of Accounting, and they are applying for the receptionist job in my office, which is the poorest paid position you can be. The point I'm making, and this is more just in general conversation, is we will try and start emphasizing, as part of our

report, the importance of, you know, I don't want more workshops on reforms. I just need some people, like this gentleman suggested to us, to make it so that, one, we have a very robust education option from Form 4. Many countries, Form 3, Form 4, you're identifying who's going to go this direction.

I write like this so that you're on the same level. It's not that someone's smarter, you just have a particular talent for this particular area, and these ones may be the ones who go to university. Please choose carefully, go for the jobs that are practical, that are within your particular interest, and at the same time your ability.

I know it's a hard thing because everyone says shoot for the stars. Don't shoot for the stars if there's only ten of you shooting for the stars and only two of you are going to go to the stars. It's important for the other eight to think very seriously about whether they can actually reach the stars.
I say that not to detract anybody from aspiring to be your best, but at the same time not to see any other alternative occupation as being a lesser thing. I've given you examples of the mechanics. I know for a fact that electricians, plumbers, I do the immigration medicals for skilled migration to Australia.

The most people who go and come into my clinic to do their migration medicals are all trades people. If they've got trade certificates in welding, plumbing, fitting, turning, boiler making, they're the ones in demand by the mining companies, and they get big money. I say this because it's important now for you younger people to start thinking. Not every doctor's the best thing to be. You can actually do great things doing other things that you may be much better at. These are just general thoughts.
I'm so wonderful to speak to students and I thought I'd share some of those thoughts with you in respect of what my fellow commissioner brought up about the particular presentation that was made to us in Tangi Tangi by a business owner, Vinaka.

Ms. Calista — Good morning, dear audience. I am Calista, a year 13 student of Balata College. Today I would be raising my concern on the cost of living. I see that the rising cost of living makes it harder for families and graduates to meet basic needs. I raise concern not to criticize but to ask how the Constitution can better protect our right to fair opportunities. What measures can be taken to ensure that education would guarantee employment which would lead to a sustainable livelihood in Fiji. Thank you.

Ms. Nailatikau — Well I caught the last sentence you mentioned there and you talked about a sustainable livelihood in Fiji which is lovely. I think that's great that you see a future for yourself here in Fiji. I hope you get many opportunities to travel if that's what you want but I

say that because I am probably part of the 20% of people who I went to school with who are still in Fiji. Many people have left over the years and that's wonderful. They go off, they have wonderful lives, they still have connections to Fiji. I'm sure a few of you might have plans as well to go abroad but I think it's important that everyone knows that you have an opportunity to have a decent life here in Fiji and achieve all your dreams and and all your aspirations. I wish as my fellow commissioners have been discussing and as a few of you have been thinking about I only wish it was as simple as a great education leading to a great livelihood. I think we all know that that's very very challenging. The cost of living is different, is difficult as well. It might affect whether your parents can afford to support you while you go away to study. Maybe they might have to dip into their superannuation to be able to send you to school or you might be under pressure to have scholarship support for your studies as well. I think that's the case for many of us right. We know that we are reliant on having support for our future for the studies. I think besides the Bill of Rights that talks about how we have a right to be able to have an education, participate in the economy, the right to work, one of the things that is very challenging for us is that a constitution doesn't just flick its fingers and make itself happen. It needs a government, it needs people, it needs civil servants like your teachers to help make it happen.

So I think really in addition to what my fellow Commissioner has said, it's very important that we choose very wisely in terms of who we vote for, who we select to lead us and to govern us because they make the types of decisions that ensure that we are able to have a decent economy for example. There are other things that are happening right now like the fuel crisis that is international that's out of our control but it affects our lives as well. And I remember reading in the papers just recently that the Ministry for Labour I believe took took measures to ensure that 200 children who were working were removed from labour.

So that is essentially child labour and it shows that the cost of living is very very difficult, that people are unfortunately engaging in activities that are illegal, that are against the rights of children unfortunately, but it's really just a demonstration of how difficult things really are. I think besides being able to strengthen and remove the clawbacks that my fellow Commissioner is talking about to rights in the Constitution, it really will rely on having a government, a civil service and a society that works together to really implement it and make it work. I'm going to ask my fellow Commissioners as well to add on to how we can address the cost of living to make it an easier landing for graduates.

Mr. Kohli — Cost of living is hard one. One of the things I will say like remember when COVID came, we changed our habits. We were

forced to put masks on while walking, stay in closed doors etc etc. My personal feeling is that you know cost of living is going high, but then again, it's a matter of choices. You can make choices whereby you can cut cost of living. You see all three Commissioners believe it or not, we go to gym. We are very conscious of our health, very very conscious and I'm not joking. First thing we look for is there a gym in this hotel or not. So, what I'm trying to say to you is this, like if you live in town, people will want to go to the village and drink coconut water. If you live in village you want to come to town and drink coca-cola. This is habit. It's habit.

Now I do not know how much a bottle of coke cost to be very honest because I haven't had it for 15 years or so. I've never drink coca-cola. I don't take Sprite. I go to a market, buy coconut water, bu as you said, $1.50 each. Three of them last for me whole week. So how much this bottle of coke cost? Anybody knows? I have no idea. I would say at least $1. Sorry? $6 to $7. For how big? One litre or? Yeah. So that's one example. Two, another example I'll give you is that we have this habit. If somebody's sick, we're going somewhere, we're going to buy apples. Right? Apples cost about a dollar each small one. I know that. I don't buy.
One guava has got equivalent of six apples of vitamin C. I get this much guava for $1. I love guava. But people here will not want to eat guava. You can see falling from the trees and rotting. Nobody wants to pick it up. So again, you can change your habit and say, no, to hell with apples. I love guava. It's so cheap and it's delicious. You know? Avocado, for example, is good for health when it's in season.

So it's a question of changing your habit, to be very honest. Before, farmers used to go to market. Farmers only used to go to buy, to shops to buy what? Salt, right? And maybe not even oil. They made oil at home. My in-laws are farmers, believe it or not. They have everything on the farm. We have land, we have backyard, but nobody wants to plant. Nobody. You go to China, they plant on the first balcony, they'll have cabbages growing. So, this is one way of, may change your habits to try to fight cost of living. I mean, that's my advice. Thank you.

Dr Fatiaki

Calista, I don't have any advice. I think my colleagues have answered it very clear, particularly Mary in her comments about choice in government and wise decisions that you, young people, particularly at your age now, are going to be making in the next year or two. My only comment is that I've seen more of Fiji in the last two months than I've seen in my whole life, almost 70 years of living here. And I can tell you, this country is blessed with so much. As I drive from Bua towards Maduata in the middle of Vanuolevu, it's like me driving along the coast from Raki Raki here. This country has just so much potential. I, you know, really,

I look around and I think to myself, we could grow everything we eat in this country tomorrow. Everything. We could be producing all the milk that we need. We could be producing, you know, forestry, mining, all sorts of things. We have tourism. We just, and I echo Commissioner Mere's comments, we have the potential. I congratulate you when you talk about living in Fiji. Some of us have lived overseas for long periods of time. I can tell you; this country is blessed with so much potential.

Think positive. I'm sure that there will be good times ahead once we get the right mix and the right people to direct the country. Hang in there. You're young. I tell you, you couldn't live in a better place than Fiji if Fiji is allowed to develop the way, if I say the way it used to be when I was little, from 1970 until 1987. If we could mimic part of that and develop Fiji over the next 10 to 20 years along those lines, you have no reason to go anywhere else. This is a beautiful place. Thank you.

Ms. Raika — Good morning, everyone. My name is Karalaini Raika. I am a student of Tawa District Secondary School, and my concern is the school levies bill. The school levies bill was passed recently, which states that students will be paying levies from school. And from what I know as a student, students have the right to free education, and this is contradicting when students will pay. Thank you.

Ms. Nailatikau — Again, please correct me if I pronounce your name wrong. Karalini. So basically, you've pointed out something really important for us today in terms of something that's contradicting what you say is what the Constitution says is a right. I have it bookmarked here for a reason, and it says that in section 31 of the Constitution, it says every person has the right to early childhood education, primary and secondary education, and further education. Now in subsection 2, Caroline, it says, and my fellow Commissioner Dr. Fatyaki will have something to say about this, I'm sure, the state must take reasonable measures within its available resources to achieve the progressive realization of the right to free early childhood, primary, secondary, etc. education.

So, what is here might be what in extreme terms Dr. Fatiaki might call a clawback, saying you have the right to an education, and the state, within its available resources, can give you the opportunity to have a free education. But the condition for that is within its available resources. So Caroline, you've really touched on a very, very important point for us to think deeply about, because it means that what does this Constitution mean when it gives us rights? Is it recognizing our rights, or is it potentially limiting our rights in a way that, as you've described it to us, you have to pay school levies? Does that mean that each student has to, or each student's family has to pay school levies? Can you

explain that to us a little bit, please? Maybe you're, I'm sure Karalaini can explain, you can explain, Karalaini.

Mr. Naicker — Madam, it's not out yet, maybe it will be decided by the schools, but we have been just informed that levies could be charged, but I think it has not come from the Ministry of Education yet to schools, but we know it through social media. So when it will come, then we'll know what type of levies that could be, in terms of sports, or fundraising, or tickets, so we don't know yet.

Ms. Nailatikau — Okay, so what you're saying, Mr. Naikar, if I'm correct, is that you have been made aware that this is a decision that is soon to be implemented by the Ministry of Education, but you don't know the specifics yet. Okay, thanks, thanks for letting us know. I'll pass it on to Dr. Fatyaki if he wants to add.

Mr. Kohli — Just out of curiosity, I know that previous government did not allow schools to do fundraising, etc., right? Am I correct, Master? So I'm just wondering whether the changes they are bringing in is allowing you to do fundraising, or to levy students with a certain amount to be paid to the school. Used to be building fees before, various other things. So I'm not quite sure, maybe I should ask you this.

Mr. Kohli — When they came around here with the education bill, was this discussed?

Mr. Naicker — No, sir.

Mr. Kohli — Was it before this consultation on education bill, was it prior to what you saw on the social media, or after? After.

Mr. Kohli — Consultation was after?

Mr. Naicker — Yes.

Mr. Naicker — So did you... Sir, in that education bill, I was there, and about these school levies, there was nothing about that. It's just recently that we heard, but the specifics have not come out from the Ministry of Education yet as to what type of levies actually the schools will or can charge students or parents and all that.

Mr. Kohli — Did you find out from your education offices? From schools, we have heard that at the moment, it's... we cannot... the schools cannot charge.

Mr. Naicker — We are still waiting for directive. Anything comes from the permanent secretary through secular, then the school heads will inform at the moment. So the specifics have not been released yet.

Dr Fatiaki

My comments now are more philosophical. And that is, what I'm hearing is basically, Ministry of Education conducts so-called consultation, which does not appear to be a consultation. They just gather together some thoughts, and then they tell you, this is what you do and dictate. That's the impression I'm getting. I don't know if that's correct. Whereas a constitution is different. See, this constitution is what you people say to the government. The government comes and goes. Elections change government. Another election change government. Constitution doesn't change. I can't emphasize to you how important this is. Commissioner Mere has alluded to the fact that it says every person has the right to, and basically it says free early childhood, primary, secondary, and further education. Number three and number five, basically take that right away. It says in applying any right, the state claims, if it says it doesn't have any money, then it can throw your right out. And that's what we call a clawback. We can make it very serious if we just say that you all have the right to free education and don't have any clawbacks. Because then if the Ministry of Education tried to claw it back, they would have to answer to the constitution.

We will need specialist, professional, expert lawyers to tell us how to write that without, but we could just write the first line, which is the right to free education and don't have any clawbacks, which makes it very difficult for the Ministry to say, oh, we're going to give you education, but you have to levy or whatever. I can't promise you that that is what we're going to do with constitution, but we will be looking at that part of it very closely. As far as the actual constitution and the right to free education for primary, secondary, early childhood, and even tertiary.

We will look at that to make it meaningful. It's either a right, if it is free, then it needs to be free, and if it's not, then don't say free education. Let's state it for what it is so that we don't say one thing and then say no, but we can do this. No, these are meant to be, I won't say inalienable rights, but this is what constitution making is. It's the general overall criteria, and we'd like to think that it is reflective of what you, the people of Fiji, want, not what the Ministry of Education in a particular government wants, and so refreshing. I emphasize, you know, this constitution will probably not apply too much to the two on the right here. We're the old fellows, so it probably won't impact our lives too much. We're at the last stages of our lives. Commissioner Mary is still much younger, and I have no doubt that for your generation, who will live under the constitution, this is important, and I want all of you to know about it. Reflect, when we write our report, reflect your aspirations, your wishes, so that they are taken into serious consideration. When we, for instance, write up the Bill of Rights,

that has been raised by different individuals, because these are of concerns, and they affect you disproportionately. Thank you.

Mr. Korovulavula Honourable Commissioners, firstly, welcome to Tavua. My name is Sireli Korovulavula. I work with the Town Council, but my question specifically deals with Section 28 of the constitution. Section 28, subsection 2, subsection 4, and subsection 6, to be specific. Now, this is regarding the reversion of land that is acquired by the state. Now, firstly, I would like to thank the authors of this constitution for moving away from this, what we would say in the Fijian language as cegu taro, it takes away the me from the Crown Land's Act, and replaces it by shell.

Okay, for all those subsections, you will see, sir, and ma'am, that it says, shall revert to the customary owners, if the land is no longer required by the state. Now, my point of contention is that this was not, this was acquired for a public purpose, and it would only be correct if it is reverted, if the state no longer requires it for the purpose it was acquired, for the public purpose it was acquired. Because it is no longer required by the state, it is a very open, it can be acquired, it can be required by the state for any other purpose. It's, I think that is something that we should consider very seriously. Yeah, I've got another question, but I'd like us to, if there's any question on what I've just said, please do.

Dr Fatiaki Mr. Isireli, thank you. Section 28.2, 4, and 6, they're identical except they refer to Itaukei land, Rotuman land, and Bannaban land, so we'll just deal with maybe two. And you are right, it says, the land acquired by the state shall revert, if no longer required by the state. My understanding is you are asking the question of if the state decides to use it for something else for, other than what they originally acquired it for, would they be permitted to do that? Is that my understanding, and is that a fair interpretation?

Mr. Korovulavula Yeah, that is so. If you look at the State Land Act, Section 8, it says quite clearly when any Itaukei land which has been acquired by the state for public purpose under the provisions of the State Acquisition of Lands Act, or any other written law, is no longer required for such purpose, that is the operative word there, for such purpose. The Minister, after consultation with Cabinet, may, I think the Constitution is an improvement on that, instead of may, it says shall, which is, yeah, that is my contention, sir.

Dr Fatiaki Thank you, Mr. Isireli. I think that's clear to us. Shall implies that it must be reverted, and the second aspect, which is not incorporated in the Constitution, is for the aforementioned purpose. And I think that is an area that we will look at. We can probably include it into the Constitution as well, so that the state can, will be obligated to revert it, rather than say, okay, now we'll decide we'll give it for a town development, although we took it

originally for the road, you understand. So, I think we can certainly incorporate that other aspect of it, and like you rightly point out, the word shall in the Constitution would override the may part of it in the Lands Act.

Ms. Nailatikau — Sorry, sir, I just wanted to add on to my fellow Commissioner's clarification. You mentioned that if the land is no longer required by the state is quite a broad, is quite a broad reference, and you refer to the State Lands Act, which is much more specific, which talks about for such purpose. Are you asking that the purpose be clarified in the Constitution, or should it remain broad as it is?

Mr. Korovulavula — I'm asking if we could just put in the Constitution, it's no longer required for the purpose, then it should be...

Ms. Nailatikau — Thank you. I just wanted to clarify if I heard you correctly.

Mr. Kohli — I think what you are saying is another Section 8 of Lands State Act, it uses the word may. If it's no longer required by state, that may revert to the indigenous owners, right? Whereas under the Constitution, it says shall. It's an improvement, yeah. Yeah, there's an improvement, I totally agree, and also shall is a mandatory. So basically, Constitution, what's contained in the Constitution overrides State Land Act, because it clearly says that if any provisions of the Constitution is inconsistent to any other law, then the provisions of the Constitution prevails. So basically, if you look at Section 28, 2, 3, 4, they all talk about, they refer to Section 27, and Section 27 refers to the purposes for which land is to be used. If you look at 27, every person has the right not to be deprived of property, and here rights of ownership and properties of Ithaca, Rotuman, and Bannaban lands, they go back to Section 27.

So they both tie together. It says the written law may not authorize compulsory acquisition of property, when necessary, may authorize, again, word may is used here, authorize compulsory acquisition of property when necessary for a public purpose and on the basis that the owner will be promptly paid the agreed compensation. So, if they want to take, say, for example, if they want to run the power line, they want to run the water or the sewerage under your land, then they have to give you, if they're going through your land, then they have to give you fair compensation before they acquire it. So that's what they provide it for.

Mr Korovulavula — Yeah, I understand what you're saying, Mr. Commissioner, but you would know about these roads, this Queens Road that was acquired for public purpose, which is, and when this became redundant, when we had this new Queens Road, the land is still state land, and I think that is where we should be focusing on.

Mr. Kohli

Yeah, as far as what you are saying is that if it's no longer required under the Constitution, it shall, meaning go back to the, right, customary owners. So, if, for example, there was a section of road that was running, say, between Tavua and Rakiraki, and was initially acquired for public purpose for the roading, and now the road is diverted, and that is no longer in use for the roading. The road is diverted from some other place. Then you say this should go back to the customary land owners, right? Yeah. That's what the Constitution provides. It's mandatory, shall revert to. You are right.

Mr Korovulavula

Just another one. It's a very controversial topic, and something I think needs to be considered very seriously. Now, the native race is now called, under the Constitution, iTaukei. Now, iTaukei has a specific meaning in the Fijian language. Now, can see, like, iTaukei means ownership. We can say Rohit Lachan is a iTaukei of Rohit Latchan is the owner of KR Latchan Busses. Whatever things we can refer to as owned by someone, we can say that person is iTaukei of that thing. Now, why is it that we are so comfortable now in calling the natives of this country iTaukei? Thanks.

Dr Fatiaki

Thank you, Sireli. For the benefit of all our students, the whole purpose of this exercise is for people to make their wishes and opinions known. I thank you. As you rightly point out, this is a contentious issue. Actually, this has been raised at, I'd say, 90% of the consultation venues that we have seen. 90% have raised this issue of the use of the word Fijian in the 2013 Constitution to refer to all of us Fiji citizens, where previously, from 1970, 1990, and 1997 Constitution, the term Fijian alluded specifically to what is now called the itaukei, the indigenous people of this country. Only in the 2013 Constitution is the use of the term Fijian taken away from what 1990, 1970, and 1997 utilized and be converted as the term used for all of us. Thank you for, my Fijian is very broken, much less than my two colleagues here, but I thank you because I have now a different perspective, not just in terms of the use of the word Fijian, but in terms of the use of the word itaukei as a generic term to refer to a particular ethnic group. I appreciate your translation of it. It gives me a bit more understanding of it, and maybe I'll get my colleagues to just weigh into that.

Mr. Kohli

If I understood you correctly, and I will get Commissioner Mere, who's far more qualified than I am to address this, you're quite right. Like, for example, you say, who is the owner, ownership, is iTaukei, you're talking about. Mere, can you please carry on from there?

Ms. Nailatikau

Thank you Mr. Korovulavula. For the students here, you might have been maybe three or four years old when this term was introduced. It's not a new word, as Mr. Korovulavula mentions, but it, for instance, the 2013 Constitution is the first one of Fiji's four constitutions that includes the word itaukei, if I'm not wrong. And I think what we've heard from the various submissions, for example we were in Nadarivatu a couple of days ago, was people were asking why is this word being used to refer to indigenous peoples, and itaukei of what? What are indigenous people the owners or custodians of, if we are to use this word.

So for those who might be a bit younger, there was a day, there was a time a long, long time ago when the Itaukei Land Trust Board was known as the Native Land Trust Board, when the Ministry of Fijian Affairs was known as the Ministry of Fijian Affairs, for example. Today it is known as the Ministry of Affairs. So in many of Fiji's public institutions, the name Fijian or native became replaced with itaukei, at least sometime between 2006 and 2012. So this is a relatively new word. I'm sure for some of us it might be much more familiar because we hear it a lot, but what Mr. Korovulavula is asking is why has this word, an old word but newly applied, being used to identify the indigenous race.

Now I think, or indigenous peoples of Fiji. Now I think that's certainly a question for us to consider when we ask ourselves under this constitution what is our collective identity and what are our specific identities. And this has come up in a lot of our submissions. I would not be able to tell you where the application of that word originated from. I will certainly know that before 2006 it certainly was not used in that term. And many people also talk about the grammatical errors in its use. When you say the iTaukei, you're actually doubling up on the article of the word. Indigenous scholars and historians like Ratu Joni Madraiwiwi wrote about this quite a lot. But I still think it's something very important that you raised, something for us to consider when we talk about what a constitution means, when it says we the people. And if you have any ideas about the appropriate use of the word, or maybe its origins for instance, or what can be done with it going forward, we also welcome those ideas as well.

Mr. Korovulavula

Thank you, Commissioner Mere. I think reverting to the previous constitutions would be a good starting point.

Dr Fatiaki

Thanks. Again, I think Mary's explained it very clearly. And I'll just reiterate on this, because I have eight children. My eight children and I, when we talk about the term Fijian, I refer to all my iTaukei friends as Fijian. And they tell me, Dad, you must call them iTaukei. And I say, well, you were only born when this constitution came out. And most of you were only seven, eight, nine, ten. You have no idea what the word Fijian meant before you were born.

You only know it in the context of this 2013 constitution. And that's why you say this to me. Now, as you've heard historically, from independence until now, the term Fijian has been used specifically for what is now termed the itaukei.

In 2013, it was taken away from that use, and we inserted it as the term for all Fiji citizens. This is a discussion that we'll be carrying on, and amongst ourselves, will be discussed at length. People ask me then, if we're not all Fijians, then what are we? Well, I'll tell you. We were called Fiji islanders. We were called Fiji nationals. We were also called Fiji citizens. I can only speak personally for myself. I'm a Rotuman. I'm not a Fijian. I'm a Fiji citizen. I'm a Fiji national. I'm a Fiji islander, but I'm a Rotuman. That's a personal thing. I mean, it doesn't imply that everyone else has to think like that. It's just how I think. And I would find it very hard every time to say, no, no, you're not Rotuman. You're Fijian. Somebody tried to do this on my island, and they pulled the blue book, and they said, see, we all are Fijian. You must call each other Fijian. And a retired female teacher stood up from the back and said, sorry, sir, you might be, but I'm not. I'm a Rotuman. End of story.

Now, I think with issues such as these, it's important that we're very sensitive to how people feel. We had a submittee come to talk about this in favor of keeping Fijian for all of us. He didn't only submit that we should keep Fijian for all of us. He also suggested that if we didn't call each other Fijian, that we should be punished, that the law should make it that you must call the other person Fijian. And if you didn't call them Fijian, you called them Indo-Fijian or something else, then you would be punished. Most of my commissioners thought that was extremist in thought. I think you should be called what you want to be called. That's my personal feeling. And I relay this more for you, a younger generation, to have a perspective on, because obviously, you have lived under this Constitution now for the last 13 years of your life. You probably never knew anything before that. Twenty years ago, 19 years ago, it was a non-contentious issue. We all knew who a Fijian was 20 years ago, and I was not one of them. I was a Fijian citizen. I think a Fijian Islander in the 1997 Constitution, all citizens of Fiji are called Fiji Islanders. That was what the 1997 Constitution called it, and there was no misunderstanding in respect of that. I think these are reflections. Thank you, Mr. Korovulavula, for bringing this up. I think this is an issue that needs to be addressed, because it is sensitive to, for me, it's sensitive mainly to the people who had the name and who now no longer have that name. For me, it's an issue for them.

Mr. Kohli — Isireli just out of curiosity, I mean, my team leader here, Dr. John Patiaki, asked me to ask, and I also agree, I should ask, what are you doing for Tavua Council?

Mr Korovulavula I'm just a staff member.

Mr. Kohli Yeah, because he's, I used to be a special administrator of Labasa and Tavua Council, and Dr. John Patiaki is still special administrator of Suva City Council. That's why we're curious.

Mr Kovulavula Are there vacancies there, sir?

Mr. Kohli I am out. If I was in, I could answer, but he cannot answer that question.

Mr Rhaglu Good morning, Honorable Commissioners. I am Mr. Rhaglu. I'm a farmer, and as well as the special administrator of Tavua Council. My concern here is, this is regarding the land leases, the duration of the land leases. When we look at Constitution, Clause 32, looking into economic affairs, I think farmers are contributing a lot to the economy of this nation, especially the sugarcane farmers. Currently, the state land, the agricultural leases are given for the period of 99 years, but unfortunately, the TLTB leases are not given for that duration. I feel if the agricultural leases are given out to the farmers, irrespective of whether it's a state land, freehold land, or TLTB land. So that should be one standard, and that will bring a lot of security to the growers, and they will feel secure to invest and develop and contribute to the economy of this nation.

Secondly, the assessment for rent is every five years. So my contribution is, if this, if we work at every five years, then in 99 years, I think 19 times the leases will be reassessed, and that will definitely go beyond 100,000 by the time we complete paying off debt. So I suggest, it is not there in the Lands Act or any legislation, I've raised this issue to the Minister as well, but like supreme document is the Constitution. It can always supersede the other legislations. If that can be included, or some provisions must be there regarding what my concern is. If it can be reassessed after every 10 or 15 years, then that will ease the burden on the lessees.

I know the owners of those land will not agree to that, but when looking at the nation as a whole, we are talking about the economic development of the nation, then basically those who are owning those pieces of land to cultivate, they need some security. So that is one of my concern in there. And secondly, another issue is, like currently as you all know, the crisis is, one crisis is there, that is the whale crisis, and another local crisis is the cane harvesting. So that's another crisis that we are facing now. Though the farmers are really in dilemma now. They do not know what to do and what not to do.

So, my concern is that, when FSC is one of the stakeholders, like I'm basically talking about the sugar industry, like on one side the growers are there, and the millers are there. This is only possible when those parties are coming to an agreement and discuss on issues amicably, then only we can sustain this industry. But what we can see currently now, that FSC without consulting any farmers, they are making their submissions and proposals to the tribunal, and I think the farmers are just left behind. One example I'll just give you, is on the rail transport system in Fiji, which is more than 100 years old. The infrastructure has been there, is there, only the Sigatoka bridge has broken down, and that is, we are not able to be connected with Olosara sector. The rest is all there, in north, in west.

And I do not understand why we are not able, when we look at the economic development of the nation, when we look at the rise to economic affairs, I think all this should be considered. Basically, FSC has failed to reinvest into this infrastructure, to maintain it, to sustain it, and now the whole burden of transporting cane from the fields into the mill falls back onto the farmers, by rail, by lorry. And that not only the burden falls on the farmers, there's a lot of danger that is posing on the roads. Excessive transport, vehicles, heavy weights, damaging. So these are all some of the issues that need to be considered.

So, my concern in here, like any of the economic partners in any industry, there must be compulsory consultation before making any decisions, before coming to any proposals or any decisions even making to the government. So that provision needs to be there, that gives the right to everybody to be consulted, before making decisions. And I believe, and I can see, had it been the consultation process in place, then the situation where we have arrived today, where one of the politicians is driving and it's trying to politicize it now, the whole industry, would not happen. So these are some of the things that needs to be considered and put into constitution in such a way that where everybody is protected.

And we are able to maintain our infrastructure, which has been there for so long. And when we reflect back, during our Girimad days, our forefathers, they did it. And when we look at the development of this nation, and sugar industry has been the backbone of this nation. And we should not forget about it. And still people are interested to do cane farming. They are there, but we are compelled to leave that and move into cities and urban centers. Because it is too difficult to grow cane on the hills. Had it been the rail transport system intact, every farmer would have been growing in all the hilly areas the cane like what they used to do. Every pocket of area they used to bulldoze and plant cane, transport the cane onto the rail pass out points, then it used to reach the mills. And now most of the mechanization has come in.

So again we are asking to maintain this rail system, to ease the traffic on the roads, so get the carts, the railway carts, so whereby we can transport cane through this system. And the system, the railway system can be utilized in so many other ways economically. The passenger trains can run, the cargo trains can run. It's all how we schedule our transportation and travel.

So, these are some of the concerns, Madam, or the panel as a whole. Mr. Chair, this is a concern, and I think that these are some of the issues that need to be considered while drafting the new constitution. And last, not the least, I feel the constituency-based system which was in the previous constitution, that was more workable. Here, it's one constituency, Fiji as a whole. It is too difficult; we do not know who. And some of the candidates who were voted, they have never reached Tavua. And Tavua has always been left behind. The roads, the town, everything is left behind. But previously, we used to see when the candidates used to be from the constituencies, they visited back into their constituencies. They reached out, they were able to get the information and take it up to the parliament. So, I feel that the constituency system should come back. Thank you.

Dr Fatiaki — Thank you very much. Is it Raghu. And fellow special administrator from Tavua, greetings. I might get my colleagues to make some comments, very valuable submissions from you.

Ms. Nailatikau — Nothing more to add, Mr. Raghu, except just a short reflection. We were crossing the Tavua bridge from Lotoka into Tavua town, and I saw the railway track that crosses the river. And I thought about exactly what you mentioned, to say what a pity that this infrastructure is there, but is not cared for, can be revived, and used, as you say, not just for the sugar industry, but off-season, it can have so many other multiple uses as well. Just important context to consider when we review this constitution, and I just want to thank you for bringing that to our attention.

Mr. Kohli — Thank you, Raju. I was also a special administrator of Labasa and Savusavu. You have not brought up anything about town, otherwise Mr. Fatiaki is still a special administrator. He would have answered a lot of your questions. He can bring it in the end, if there is time. Just to address on the increase in rental land, if you look at it, it's okay land. There is a provision that land rent should not increase by more than 6% of the UCV. That is unimproved capital value, right? So every six years or five years, it's UCV. So, if you make improvements to the land, for example, you get a land, you pay premium, got 99-year lease, and the UCV was $20,000, and you paid, say, $300, then next five years, it can't be increased by more than 6% of the UCV, unimproved capital value. Some people are saying that that is not fair, and it should be increased by taking into consideration the improved

capital value, UCV. For example, they have a resort where people make a lot of money out of land, right?

They improve it, they sell it, but the landowner doesn't get much at all. He doesn't get anything when you sell the land, when you're selling the land. In the state land, there's also a provision for UCV, unimproved capital value, up to 7% maximum, but the only difference between the iTaukei land is that state land review comes after every 10 years, right? Freehold, there's no limitation, but they work on 7% to 10%. So your specific question is that make it both 10 years, right, or 10 years assessment rather than five years. There's something that can be looked at to make it uniform. We'll take that into consideration. The only other issue I'll talk about is multiple constituencies, and my team leader will probably allude to that more. Every place that we have gone to, almost every place, they want constituency. They want to see their MP. They want to see their office.

They want to see them physically, and they want to knock on their door if not knock to them. Tell them that we want this. What are you doing for us? And in that way, developments used to take place.

Nowadays, they say they come in Land Rover, and they roam around and go away, and they forget about us. So constituency is something that seriously will be taken into consideration, and I'm pretty sure my fellow commissioners will agree. We will put it in our recommendation.

Dr Fatiaki

Thank you. Raju, I will just allude to my colleague's comments about the voting electoral system, because now that we've done three quarters of Fiji, let me say categorically, every consultation, we have not found one that actually thinks that the current electoral system is a good one. Everyone has indicated that they want a change, and constituency-based elections, where you have a candidate from a particular constituency representing those particular people, is the current favorite by far. So it wouldn't be hard for me to suggest that if you had three quarters of Fiji, and it's a hundred percent take up that they want multiple constituencies, I think you can be assured that when we write the constitution, and it also involves the voting system, that the electoral provisions will actually recommend that. That's the easiest question to answer.

The issue of the assessments being made every 10 to 15 years versus five has been alluded to by my fellow commissioner. I think that can also be something that gets incorporated as part of the, maybe some part of the constitution referring to agricultural leases being, you know, set for instance at a constant period tenure. I think 99 was what was suggested is currently the

agricultural lease tenure, and the 10 to 15 year review assessment, I think is a reasonable one that may be able to be incorporated into a constitutional document. I think the comments about the UCV, unimproved capital value versus the improved capital value, is something that should be taken into account as well, in fairness to the landowners, who are getting probably, who feel they get a pittance of what their land is worth. I think that is something that we will incorporate into those discussions. My other comments are very general, reflective ones, okay. I think we recognize that 150,000 people in the country are directly related to the sugar industry. That is a not insignificant percentage of our population. Given the historical importance of the sugar industry, likewise to the country, I think that's not lost on any of us.

And I think the feeling is that it's wonderful to hear what you say. This is an industry that can exist. We heard this said to us in Tagitagi. It is an industry that can flourish, can actually be profitable. The fact that they grow sugarcane in Australia to this day means that there's a viable industry still waiting to be revived. Some of the difficulties in that process of revival, you have alluded to. Issues to do, I mean, there's someone from the sugarcane growers council representative. I almost fell off my chair when he told me that there's not single sugarcane growers council representative on the FSC board. I mean, I thought it was unbelievable.

How can you not have a sugarcane growers council representative on the board? My worry, as an individual Fiji citizen, is how is it that we have a whole ministry dedicated to sugarcane and we can't resolve these issues? I mean, I know there's some politicization of it, but you know, I don't like to say win-win, but it really is something that, you know, the cane growers and the millers and the government and the people of Fiji can all win. I don't know why, despite these reflections I have, we are still at loggerheads. And like you alluded to, you know, the crisis of the possibility of cane not being harvested. I have no answers for that, bro. I don't understand enough about it. I need to go and learn a bit more.

I continue to hope, and beyond hope, I pray. I truly pray that divine inspiration may afflict the individuals involved in the future of this industry to make it work. I think there's hope, and I think it's too important to fail. And for that, as commissioners in this review, we will certainly address the areas we can to make it so that there is security of tenure, security of, and a reaffirmation of the importance of the industry in the current country, and try and see where we can assist in that respect.

Mr. Kohli

You know, one of the reasons we have been appointed to be commissioners is to review the constitution, because there was

no consultation. We have traveled everywhere, almost everywhere, and 99% of people have said we're not consulted. Maybe this is a hint I'm giving you. You people should demand for a consultation about sugar industry. Before they make decisions, like recently I was reading somewhere, I may be wrong, they want to have only one mill in Viti Levu, one sugar mill. Am I right? I'm just, and the other thing I overheard from one of my colleagues was that he says they want to remove all the railways, and they were saying do not sell their assets as scrap metals. So these issues are coming, and I think what is important is to have consultation like we are having, with all the stakeholders all over Fiji, and then make a decision. Then make a decision. Not only a few people making decisions for the rest of the 450,000 people. That's all I can suggest. Thank you, sir.

Mr. Rhaglu

So exactly that's what I am asking for. So before making such decisions or such proposals to the authority which makes the decision, like exactly the sugar tribunal, I think it should be a must either if the farmers, they want to make one proposal regarding the industry, there must be a consultation. Similarly, if the millers, the FSC, if they want to bring about a simple change in the industry, I know that Master Award is governing. MOGA is the memorandum of gang agreements. But those two legislations are not conceded. It's a lot of breach of those constitutions, those awards, those agreements currently. The matters can be challenged in court, but unfortunately, we do not have a very strong sugarcane grower's council whereby we can take the matter to the court. But my concern in here, if there is something, there is a provision in the Constitution which clearly stipulates that, without consulting the authorities or the stakeholders, there should not be any decisions that should be made in this regard. Looking at the economic development of the nation. Thank you.

Mr. Korovulavula

If I may, Commissioners, can I just steer us away from the sugar industry or what we've been talking about, and touch I think a very important issue, and this is education. Now, in Suva, you would have probably known about this Champaign Institute in Vatuwaqa. Now, I was a parent there when it was established. This was way back in the, probably about 100 years ago. But the intention of this Champaign Institute, Honorable Commissioners, was to receive these dropouts from class Inc. And one of the things that they did was they taught them mainstream subjects in third and fourth forms, as well as vocational subjects. At the end of the second year, their fourth form, they sat the Fiji Junior. And those that were known, or those that were recognized, identified, to be able to move on to the mainstream, they were sent away. Some went to Marist, some went to St. Joseph, some went to other schools. But those that were identified as, they didn't have that capacity, but they had a lot of talents in the vocation. They were put into the vocation they were strongest in. I think that is

something that our education system should consider very seriously. Don't leave it at Vatuwaqa, in Suva, St. Marceline Champaign Institute. Move it, spread it around the country. That is one.

The other is those students who fall out in the senior years, or even the junior years in high school. And one of these programs that was initiated at Nabua Secondary School was this MATUA. And we've been seeing the products of this institution. They became ducks of the school. They went on to Tertiary. They've done well in Tertiary. Because a lot of us fall on the wayside. Young girls and boys experimenting on whatever, they fall. And that is only natural. But then they MATUA, and then they need that kind of support, institutional support, to get them through the harder parts of life. That is the contribution.

Ms. Nailatikau

Mr. Korovulavula, thank you for raising a subject that I think is very pertinent to our students, who I'm very aware have been sitting for two hours now. So, thank you so much for bearing with us. I know your school periods are going on. And I think as you were describing, sir, that it's important that no student or no young person gets left behind. Everyone has value, has a skill, has a gift that they can explore. And sometimes perhaps, as you were saying, the education pipeline is a very difficult one. What you are highlighting was raised by a gentleman that spoke very passionately at one of our consultations just nearby here in Tagitagi. He is a business owner himself and says that he employs people who perhaps did not make it through the whole education system, or perhaps were dropouts at primary school. And a few of his former employees are also abroad now, working and enjoying very fruitful careers. So I think what you are raising for us highlights an important aspect to consider, because I think a constitution, besides being the supreme law, should also be an instrument that can put a country in the best possible position to succeed, or to realize whatever aspirations are in it. So you've highlighted some important things for us to consider and expanded on some of the earlier submissions that we've heard as well.

I also wanted to add that I'm a family member of beneficiaries of the Matua program and can say that it really benefited them. And there's something to be said for returning to education when one is more mature, when one has had life experiences, and it certainly put them on a good path to support themselves and their families as well.

Dr Fatiaki

Are there any other questions, submissions, or comments? If not, particularly for our students, again, on behalf of the commissioners, I thank everybody. But I thank particularly you, the students of Tavua. Thank you for coming. We hope that this

morning is not a wasted one for you, that you have now been exposed to what we call civic education, have some understanding about the process of the supreme law that rules a country, the process of making it, the importance of talking and discussing and engaging and debating, and having a fresh perspective. I learned things this morning that I didn't know, and I'm appreciative of that. We wish you, the students, well in your future careers and your choices.

We hope that our comments will help you in that decision-making, important decision-making that you will have. We leave on a very optimistic note. I see in front of us very bright, healthy, my colleague here used to run marathons, so that's how fit he used to be. But healthy people, at a crucial point in your lives, I'm very heartened by comments about staying in Fiji. I encourage you all to work for this country. I think this country has a good future, despite our hiccups, and that's not your fault. That's a fault of all the seniors, all your seniors who are governing the country right now. There are refreshments that will be served after this. Please partake in those refreshments and share them. They're not only for us. And again, I thank you for your presence. I ask blessings upon you, the people of Tavua, and for our country. Thank you.

----------End of Session [15-6-2026]----------

Saioni Church Hall

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Saioni Methodist Church Hall, Vatukoula DATE: 15/6/26 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	Ana Baletoga	18	9366946	Tailevu	Verata	Marama	Fijian	
2	Akanisi Dakonacava	18	9647736	Kadavu	Naceva	Marama	Fijian	
3.	Sakiusa Nawalai	18	2367088	Rewa	Buveasaga	Turaga	Fijian	
4.	Jane Eseta	18	8468227	Tailevu	Namara	marama	Fijian	
5.	Eta Rokoleva	18	9866506	Tailevu/Rewa	Kubuna/Burese	Marama	Fijian	
6)	Gaurav Ram	18	2113267	Tokoloa, Vatukoula		Turaga	Indo-Fijian	
7.	Vivan Ram	18	9686798	Tokoloa vatukoula		Turaga	Indo Fijian	

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

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8	Arav. Ram	18	8774961	Tokoloa, Vatukoula		Turaga	Indo-Fijian	
9	VARANNI. QALIKUSA	62	8019716	LOLOMA, VATUKOULA	BA	TURAGA	ITAUKEI	
10	Rev Kaliuati Tuitoga	57	2441350	OVEA, BUA TAILEVU	BA	Turaga	ITaukei	
11	LaSALIMI BALEISASA	57	2830724	NAVESIBUA SEAQAQA/NACAVA	SEAQAQA	MARAMA	ITAUKEI	
12	Latileta Adiseri	30	2925289	NATANAGA ~~NATANAGATA~~	BA.	MARAMA	ITAUKEI	
13	MAKELESI KURUILAKBA. TUITOGA.	40	2330915	CHURCH RD.	NADROGA	MARAMA	I-TAUKEI	

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

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Transcript

Saioni Church Hall – Vatukoula
Date:15-6-2026

Dr. Fatiaki

Turaga Talatala, gentlemen from Vatukoula, students. It is my pleasure this afternoon, on behalf of my commissioners, to welcome you all to this consultation for the review of the 2013 Constitution. The commission actually is a group of six of us. You see in front of you, three. Our chairman, Sevuloni Valenitabua, is a lawyer. Conway Beg is an architect. And Neelesh Goundar is an academic at USP. They are the other three commissioners that comprise the six commissioners for the Constitutional Review Commission. We have been appointed, by His Excellency the President, to review the 2013 Constitution. The Constitution of a country is what we call the supreme law. It's the most important law that a country has. And we are aware that the 2013 Constitution was not formed in the normal way that constitutions are made. Because constitutions are meant to represent the people and their views. It did not go through the process through now. It did not receive widespread, meaningful consultations with all the people of Fiji. It did not go through our parliamentary process, such as this one will go through. And it was enacted and promulgated under decree by the previous government, and then subsequently ratified after elections were held in 2014. Because of this deficit in the formation of the 2013 Constitution, the government sought from the Supreme Court of Fiji last year, an opinion about how this Constitution, 2013, could be changed or could be reviewed.

The Supreme Court gave a very specific ruling about how to change this 2013 Constitution legally. And this Constitutional Commission has been set up as part of that process, to travel throughout all of Fiji to see the people and find out from the people what it is that they want us to do with this Constitution. You can add to it. You can keep it as it is. You can remove it completely under the directions of what the Supreme Court has given to us, or you can change it. Those are the options that are available to all the people of Fiji. I emphasize that because we have some direction and limitation in terms of the Commission about what we can do, but it's very minor. The other area that we have been given direction is from His Excellency the President. He has given us a set of what we call terms of reference that outline to us general areas that His Excellency the President would like us to look at and make sure that we incorporate it into the Constitution when we write up our final report. You know, Constitutions state,

often in the preamble, it says, we, the people of Fiji, give to ourselves this Constitution to live under. And so it's important that you understand that this supreme law is yours. It's yours, the people of Fiji. That's the sovereign part about Constitutions and States, is that you, the people, have the right to determine what is written in this Constitution. So, this is part of the consultation process. We began in April in Suva. The Bose Levu Vakaturaga, the GCC, was the first sub-committee. We've had different political parties. We've had government departments.

We've had religious denominations. We've had individuals. We have had non-governmental organizations. All make submissions throughout all of April. In May, we split ourselves into two teams so we could cover all of Fiji. We have been through Lau, Lomaiviti, Beqa, Ovalau, Kadavu. We met in Vanua Levu about two weeks ago, three weeks ago. My team did Bua and Macuata, about eight villages and settlements. The other team went to Cakaudrove, Rabi, Taveuni, and Qamea. We met in Suva. We worked our way around Viti Levu. We've done Navua, settlements, villages, Namosi. My team went to Keyasi in Navosa, went to Bukuya in Ba, and worked our way down through Navua town where we all got together, Sigatoka town. We did settlements. We were at the Tuva settlement out of Sigatoka. We went to Nadi, met as a group. My team then went to Yasawas. We did the three main islands of Yasawa, Nacula, Naviti, and Waya. The three main villages. Over two, three days. And then we worked our way back to Lautoka. We have met in Ba. We've done settlements out of there too. And then we came to Tavua. We did a settlement at Tagitagi, outside of Tavua. And we have worked our way now into Vatukola. We were at Garvey Park in Tavua this morning, with a lot of students.

We went to Nadarivatu where it's very, very cold, a few days ago. And it's a pleasure to be with you. I emphasize how much of a pleasure it is for me to see maybe Form 6, Form 7 students here. And I said this in Ba, where there was a lot of students, and in Tavua. You know, these two gasses on this side, who will write this constitution, will probably not live greatly under it. You, young people, are the ones who will live under the constitution that is written. And because of that, it is heartening for me to see you here. Many of you will get the chance, probably for the first time, to vote. It's important that you understand this process, and what a constitution means. We will end up in Suva at the end of this month. We'll go through and finish Naitasiri, Rewa, Tailevu. And

then we will end up for the last week in the Suva-Nausori corridor, meeting where a lot of people live. We travel to Rotuma.

My team travels to Rotuma for three days. I'm sure by now most of you realize that I'm a Rotuma. And it will be nice to go home for those three days. After we convene in Suva, the idea is all of these recordings, which have been done all over our consultations, captures, in addition to the audio, and as you've heard, the transcription by Hansard, of everything that transpires in these consultations, so that when we put together our constitution report, it will encompass and reflect what you, the people of Fiji, want. And that's on record, so there should be no doubt in your mind that it should reflect that.

After we prepare our report with the assistance of expert drafters from overseas, professors in constitutional law, we have lawyers. Our team has two lawyers, three lawyers that travel with us. After we put it all down in a way that is presented as a report, on the 31st of August, we hand that to His Excellency, the President. Our role is complete at that point. We do not determine whether it goes to Parliament. We do not determine the process through Parliament. It's backed by a referendum. That is beyond the scope of this commission. But we hope to do the right thing, in terms of preparing a report that reflects the aspirations and the desires of the people of Fiji. Those are general introductory comments. Please feel free to speak about anything, but as directed, remember that the constitution is the supreme law. It can't hold all the laws of Fiji, otherwise it would be this thick. But it is the most important law. And therefore, I would like us to focus, when we discuss, on issues to do with what should be in the constitution.

Not all the other laws that relate to, you know, many other educations, forestry, mining, land, which may not be covered under this constitution. Feel free to talk. We do not have any directions as to what you can ask or not. I always emphasize that the six of us are not civil servants. We do not work for government. We have not been told, other than the direction from the Supreme Court, and the terms of reference from His Excellency, what to write in the new constitution. That, we hope, you will tell us. Those are my general comments. I would like to now leave the floor open to anyone who wishes to speak. Vinaka.

Mr. Ram — Bula, my name is Gaurav Ram. I am a year 13 student. So, I wanted to highlight on the education system. It is like, that our education system should be aligned in such a way that like our future career or path, like doctory or lawyers, or like accountants should feel that in year 12 or 13 we are accountants. Can I speak in Hindi? I'm sorry, I beg your pardon? Can I speak in Hindi?

Ms. Nailatikau — Absolutely. Please. And feel free to speak closer to the mic so that we can hear you. And if you could please mention your name again, so we can address you properly.

Mr. Ram — I am Gaurav Ram. I am in year 13. But how year 13, like 12 or 13 education system, if you look at universities and year 12, there is a difference, right? If we do five subjects here, it increases a lot.

Mr. Kohli — The education system should be set up in such a way that If I want to become an accountant, then the studies should be related only to accountancy.

Mr. Alvin — His career path, he wants to become an accountant. Now in year 13, he is doing five subjects, like English, maths, accounting, economics and computer. But he says his career path is only accounting. So maybe the other subjects are putting a pressure on him. I think that's what he is trying to explain.

Mr. Kohli- — Thank you. You have to realize, that the education system is not designed for one person only. For example, there are limitations, like funding, everything. So, they teach you five subjects because of limitations, you can't have one-to-one teaching. So, what happens is, you have a choice then. If you want to become an accountant, of course you get your basic knowledge from Form 3, Form 4, Form 5, Form 6, Form 7, accountancy. You have other subjects too. If for example a patient decides after two years of high school that he doesn't want to become an accountant, where will he go if he doesn't study other subjects as well? You get my point? If you go to a university, the curriculum there, if you want to become an accountant, it concentrates on accountancy. The other subjects, like maths, you get other choices as well, but most of the time it is in accountancy. Accounting, accounting, accounting, accounting. You will have other subjects like maths, so you must choose other optional subjects, economics, etc. So, have I answered your question? Did you understand? You can ask questions, don't be scared. You ask questions.

Mr. Kohli When a student does an English subject, English fail means the overall file.

Mr. Ram Sorry? When a student does an English subject, English fail means the overall fail. It becomes a fail? Yes. So, if he focuses on accounting and economics, his economists and accountants will ask for different levels of studies.

Ms. Nailatikau Okay. Sir, maybe I will get you to say something first. Gaurav, and Sir, Mr. Alvin, I am sorry, I should catch your surname shortly. Gaurav, I understand, please correct me, let me know if I heard you correctly. You are currently studying five subjects and you want to be an accountant, so you are studying accountancy, economics, and computer science. Am I right? And your concern is that as you study these subjects, if you fail in perhaps English or maths, then that is considered an overall fail. And so that puts your overall future for school at risk. Am I hearing you correctly, Guru Rao? And I think what my colleague, Mr. Ami, is trying to convey is that I am sure Mr. Alvin will know even more. There are subjects at school that are very specific and subjects that are more general. And perhaps making English compulsory is something that can help you in the workplace, where you might want to work in an accountancy firm, etc.

But of course, it doesn't mean that your really good results in accounting should suffer for that reason. Something we heard when we were in Tagitagi, just outside Tavua recently, in Ba as well, and just in Tavua this morning, was people are asking for the education system to be adapted in a better way, to serve students, so that you feel like you have the best education that can get you to the career that you want. And at the same time, I'm sure it's a very difficult decision because, as Mr. Kohli says, you also want to have general subjects so that if your career changes or adapts over time, you are able to fall back on these subjects. For instance, Gaurav, you might want to be an accountant for a hotel. So, you might work at the hotel, be an accountant, do a very good job.

It might require you to communicate in English, for example, with your manager, with guests, perhaps. So I think that might be the reason that, for now, English is considered a compulsory subject. And I'm sure Mr. Alvin can explain much more about that. But I think it's worthwhile for us to consider and note that you are

worried about the weighting of English. Am I correct? Weighting English is placed as a compulsory subject. And I think that says a lot about the literacy and numeracy support that the education system is able to provide. And that's something that's in the Constitution under the Right to Education. So please feel free, Gaurav, if you have another question you'd like to ask or you want to clarify something, please let us know.

Mr Kumar: My main point is if you fail... English, I got 49. I couldn't pass in year 13. So, my other subject has scored more than 90. So I couldn't get scholarship because I failed my English. So I'm not recommending to remove English from there. But I'm recommending to... Apart from English, we can do better in other subjects too. We can write essays. We can speak English better, but we can't write that well. Because if it's the time difference in certificate examinations time, we like to think a lot in English. Because we have to write four to five write-ups. It is like half of the marks come from the write-ups. My recommendation is not removing English, but in such a way that we can get a scholarship through excluding English or excluding Maths. So that we can get a scholarship for better studies or better universities.

Dr. Fatiaki - Thank you very much for that. I must confess we've heard lots of comments about education. This is the first one I've heard. This particular area, obviously unique to your experience because you've lived it. And I think it's a very valid one. When they're talking about what the purpose of education is, obviously, we want it all-rounded. But if you think about the weighting that is placed upon English, and exactly what it is we're trying to achieve, I would presume, like my colleagues, that you would want to be able to have a grasp of English because it's the language of the world. It's the language of the employment sector. And because of that you would want to know English.

But how important is it to make it compulsory to the point that you have been disadvantaged from your career path, despite obviously earning marks that would make you a very good accountant? And how does failing English in an examination setting at Form 6 or Form 7 impact you both ways? In your case now, obviously you had to repeat the year. But how does it impact you if you didn't have it as a compulsory subject? Listening to you speak English, I don't think you'd have any problems in the workforce communicating with anyone or understanding what we are saying. So why should you be penalized? Because it is

compulsory that you don't get a scholarship despite earning 95% in accounting.
I think that's a very valid point. I grew up at a time where English and Maths was compulsory for everybody. So, when you talked about your best five subjects, you'd have to add the English and Maths marks to whatever the other subjects were that you did. I think you have a very valid point. If the purpose behind English is so that you can operate in the world, then why is it necessary to give you compulsory English at Form 7 where you have to write an essay or I don't know, heaven forbid you have to learn to quote Shakespeare like in my time and remember every line. How relevant is that to the purpose of educating you to become a good accountant and one who speaks English just fine. I don't see anything wrong with your English. And I think that there is a case to be made for the necessary reforms to be put in place so you are not disadvantaged unduly by not being like good at English. And I don't think it only applies to you.

I think there are many competent students who for instance may speak Fijian iTaukei who are very good at other subjects but they fail English. This is not an uncommon complaint for many of the students. I know island students, lots of Rutumans who come from the island. They fail because of the English. They get both fantastic marks in other subjects but English is their weakness. I think this is a very valid point. This is the first time I have heard it put that way. I mean we want you to be having some English but is it for the purpose of communication, work environment in which case it should not be compulsory. You should be able to recognize that if you get 30 or 40% in English that passes you. But that it does not become a compulsory subject when you are totaling your marks for application for a scholarship. Those are just some general thoughts.

How we put that into a constitution so that you are not discriminated because to me that is a matter of discrimination. You have been discriminated by the fact that you are required by the education system to master a second language. Not your mother tongue. A second language. And because you do not master it as well as another person who may have spoken English from the time he was born you have been discriminated against in terms of your access to scholarships. I think there is a valid point there. And the constitution may with a bit of innovative thinking incorporate that component so that you are not discriminated against.

That's all I can say. I can't tell you exactly how it will be written but I can assure you that a lot of smart people are going to be helping us. And I think I'll make your point when we come to those discussions.

Ms. Nailatikau, I think while we are waiting for students to add, we'd love to hear your thoughts as principal on the matter. Earlier today, in case you have any comments, we heard that the education policy also undertook some consultations. Just welcoming any comments, you might like to add, sir.

Mr. Alvin Thank you. I know we just had our new education act in place. And I hope it's already gazetted and it's in place. Now, there's a few things that I want to add on as my own experience. The first is about compulsory education. Compulsory education. And now, with this compulsory education, we also have the repeat policy. I am thinking that if a child in year 9 or 10 performs poorly, we stick to compulsory education but diverting that child more into skills later, into training, more of TVET. If we say that compulsory education until year 12, that should be in place, but those who underperform, rather than asking them to repeat year by year, we put them into the other path, where these good academic children graduate in year 12, move to year 13, and by that time, they come this side, and they also are fully trained and ready to enter the market. If we currently see the number of overseas workers, the bus drivers, the constructions, they are entering our country, and we can work things in such a way that we produce our own. Just like we are exporting teachers, we can then start exporting these skilled workers. That's the first thing.

Second, what I have is examination. I know our new act has come in, but as a math's teacher, I sometimes think, what we teach in January, we have to test them right there in November. That's where I think these children are coming from, of five subjects. The pressure that we put on them, so if we can redesign our system in such a way that term-wise, if we do whatever in term 1, test in term 1, write essays in term 1, that's it. And we move to term 2, and then we move to term 3. That's my own opinion. And the third one regarding our education system, you know, it's said when I hear in the consultations and up in the media, when they talk about corporal punishment. I think it's against the law. We have to stick it that way. Behavior, if we have issues with behavior, I am thinking more of if we work on correcting behaviors. If there is

a case of truancy in our class, in our school, then we actually should know how we can correct.

Using corporal punishment, I don't think so it will solve. And while these talks are going around, you know, bring back corporal punishment, bring back, then some it's inciting the teachers, and I'm afraid some might inflict, thinking it's normal. So, every day when I hear about it, I'm concerned. If it's a law, it should be a law. Universal law. So that's three things that I want to speak about education. First, I said about compulsory education. Second, about examination. And third, about if we talk about discipline, if a teacher of a principal can lead and teach in Nielsen, they can survive anywhere. But we still manage it. And we believe in correcting behaviors, not corporal punishment.

Now, outside our education system, I have been thinking, I've grown up, and I've been thinking, and when I can speak, I think today is the right forum, about the president of our country. I strongly believe that the GCC should be one responsible for appointing the president. Looking at the culture, the chiefly setting of our country, the appointment of president should be left to the GCC. And, you know, reading the media and all those issues that we are having currently regarding the appointment of these constitution commission officers, I again suggest it's only left with GCC, not any other body. Thank you. I might leave early, because we are carpooling and traveling from Lautoka, and the other teacher will take over from here.

Mr. Kohli Thank you. Sorry, before you leave, can I just ask you one question? What are your thoughts of not having English as compulsory? What are your views as a teacher you've been teaching? There was some talk years ago not to have Maths as compulsory either. What are your views on that? First, I'll speak about Maths.

Mr. Alvin If I had to become a permanent secretary tomorrow, Maths will be compulsory. And I know our current P.S. is also from a Maths background. If I am an employer, or if I am doing an interview to give a scholarship, and if you have not done well in Maths, that means your critical thinking, your analyzing, your calculating is wrong somewhere. For English, I have been a victim. I did not know. They spoke the same line. I did not censor anyone. I want them to speak freely. I failed year 13 English, and I was at home. Having good marks in Maths, good marks in Physics, good marks

in Chemistry, but I was at home. Someone guided me. I did English foundation courses, unclassified program in USP, joined USP, and did well. So, for English, mine is not a second language, a third language. My mother tongue is Telugu. Hindi is my second, and third is English. So, it will be very hard to decide the passing point. So, I guess the way it is, let's continue and bring back Maths as compulsory.

Dr. Fatiaki

Math's is not compulsory now? How long? That's interesting. I say that's interesting shows how old I am, because English and Maths were compulsory for me when I was at school. As long as I can remember, the fact that they made Maths non-compulsory, and it obviously worked to an extent, I suppose the same argument could be made for English. I really sympathize with people who struggle with English, who are brilliant at the other subjects. I think it's tragic that they should either have to be repeating the year, or not being able to access a scholarship because of the English math. I think we can look at that a bit more seriously, if in fact the purpose of teaching English is for communication. And neither of you strike me as people who can't speak English. That's what you need, English. I don't know whether you need to give the soliloquy that Macbeth did after in Shakespeare. But no, I think the point is taken. Thank you for your contributions. If I may just say, you spoke very passionately about corporal punishment, and immediately you followed that with two other suggestions, which are very original. We've heard those from some other people. Coming from you as a principal, that is a very, if I might suggest, magnanimous gesture to leave to the GCC, and its, I guess its role in Fiji, to be recognized in the appointment of the president, and constitutional officers, such as the army commander, police. I think that is, I've not heard, I've heard the GCC, but I've not heard other people. And I think that's a very magnanimous, well-thought-out suggestion from you, Master, and I thank you for it.

Ms. Nailatikau:

Thank you, Master. Just a small point of clarification. When you spoke about the constitutional officer's commission, did you refer to the importance of the JSC? Right, so it was the judicial service, I believe, forgive me, it was the JSC you were referring to as well. I also just wanted to thank you for, as Dr. Fatiaki said, talking about the importance of correcting behavior. I think behavior is learned, and it's always important to ask ourselves where children learn their behavior. And my mother also taught at Nielsen High School while I attended Goldfield next door. She taught social sciences and also was part of a group of teachers who served as

counselors, so I can only say that we probably are only seeing the tip of the iceberg in terms of the role that teachers like you play. I just wanted to thank you very much for uplifting those submissions to us. Thank you.

Mr. Qalirusa – Commissioners, the presentation from Varauni Qalirusa from Saioni Methodist Church in Vatukoula. This is with regards to minerals that are found on land owned by the customary landowners. Currently, minerals which are found in land owned by customary landowners belong to government and are processed by government where government gets investors to process those minerals. My recommendation is for that to be the responsibility of the customary landowners if any minerals are found on their land, under their land. The responsibility to go to the landowners who then work with investors to process those minerals with assistance of government and then the investors and the customary landowners to get a fair share of those minerals being processed at a 50-50 share so that the landowners can benefit from minerals that are found on their land.

Dr. Fatiaki - Thank you. Mr. Varauni, I will allude to that. I think in section 30 is the comment where it says that the mineral resources belong to the state. We have, I'd say, the majority of places that we have been to, a submission from particularly Itoke, Fijian landowners that ask us to entrench in the constitution ownership of the minerals back to the customary landowners. That is a request that has come regularly and I think that was the first part of your request and that the landowners will then take the initiative to discuss with the investor the arrangements as far as the operation. The second part was the percentage sharing. Under the current constitution where the minerals belong to the state, it says that the landowners will get a fair and equal share, or fair and equitable share. And that's the area that I think you allude to it, that if it were to work like that the request would be 50-50. 50% to the investor and 50% to the landowner.

That figure has been given to us by other people as well. Which is, you know, I guess, fair share. I don't know the exact percentage. Maybe one of our legal officers might address. What's the current sharing arrangement for minerals? 80-20. So 20% to the government and 80% to the landowners. Okay. So it looks like right now the government who owns the shares mineral resources, they give to the investor 80% of the profit and 20% is

kept for government and of that remaining 20%, 80% 20 or 5? Sorry. 95% goes to the investor of the mineral resources.

5% goes to the government and the landowner gets 80% or 5%, which is like 3. So for every $100 that comes out of gold or mines or whatever 97 $95 goes to the investor $5 is left to give to the government $1.50 and $3.50 to the owner. I just don't know what kind of negotiation that is. If you need translation, I'm sure someone will translate for us. But I think if you understood most of what we just spoke about, it's unbelievable. It's unbelievable that the government of Fiji gets 5% of the value of the minerals and particularly for Vatukoula gold. I just it's I mean I don't even know how to interpret that vinaka.

Ms. Nailatikau, I see some lively discussions here in the front. If anyone has any questions, any questions at all, feel free to raise your hand. I'm sure someone can bring you the mic. I can tell one of my friends in the front here is going to ask a question. Maybe you could pass the mic up to the front row.

Ms Rokoyalewa My name is Eta Rokoyalewa. I hail from the village of Rewa. I am currently a year 13 student at Nielsen College and also the deputy head girl. My colleagues and I were just discussing this year as a year 13 student, all five subjects have projects. I'm sorry, four subjects. I am a pure science student and some of my colleagues are taking the subject combination of geo, history and VVT. On their behalf, they are asking why are there projects in geography, history but not in VVT? For them, it is unfair because the other students, they have projects in all five subjects which can help them improving their marks in external examination and annual examination. We were just asking if there is anything the government can do to have a fair mind about having projects in all five subjects including VVT. Thank you so much. I just wanted to ask a clarification.

Ms. Nailatikau Vosa Vaka Viti which means VVT, which is what you call it. If I heard you correctly, you are saying that at present, out of your five subjects, four out of those five subjects have projects and for your friends who are taking a blended subject pool like geography, history and VVT, they have projects for geo and history but they could do really well in their VVT projects but they don't have projects in that subject. I think that's a really interesting situation which certainly has not been put to us. It's something that can be put, for example, it relates to the right to education.

So many other rights. Whether or not it would actually go in the constitution is a different matter but it's still important for us to consider because I think it relates to what you were saying, a level of fairness in how students are assessed and you shouldn't feel like Gaurav asked, you shouldn't feel disadvantaged because you wanted the opportunity to excel in a certain subject but you don't have that opportunity.

So, Gaurav, you excel in accounting, you're great in it and for you, you were saying your fellow students, they could do really well in VVT if they have the opportunity to do a project but they don't have the opportunity. I think that's something to think about when it comes to levels of fairness in assessment. Whether or not again that comes into the constitution is a different story but I think it's really important for us to know these things because it affects your overall passing mark and the things that you eventually want to do. I don't know if my fellow colleagues would like to add. Go ahead.

Dr. Fatiaki

This is making my brain work overtime but yes, as soon as you said that similar to what Gurav has said, freedom from discrimination, you know, equality, the idea that you have been basically discriminated against if you did that subject and do not have access to a project that may contribute to your final mark or that you are unfairly penalized because you performed very poorly in a subject which is a second language for you are grounds of discrimination and there's a section 25, very specifically the right to equality and freedom from discrimination. I'll need to read this in greater detail but it basically does not allow you at any point, whether it's school or at work or in Fiji, to feel that you have been selected or should I say deselected and be unfairly disadvantaged by doing a particular subject.

That I think there's certainly grounds for us to look at this very closely to ensure that we can communicate through the constitution the fact that at education level no law governing the weighting of subjects or the way that you have been forced into a situation where you don't have that option should disadvantage your ability to obtain a scholarship or to get better marks than you currently get. I think there's a case to be made. I'm not a lawyer but I'm sure that my lawyer friends will be able to look at that in great detail and see that we can certainly communicate this to the Ministry of Education and tell them that we are considering very strongly putting in wording that would not allow them to

discriminate either on the basis of you know the type of subject that you do or in the case of scaling of marks we discussed this at length in Tavua or in that particular case the compulsory weighting of English to the disadvantage of a student who wants to do accounting. I think there's a case to be made under this section we will look about at this very closely but thank you.

Mr. Kohli — I will not pretend to know I will not pretend that I know what you are discussing but I want to ask you this, the education when they were doing education did they come and do a consultation here?

Mr. Alvin — No consultation.

Do you think there might be any other questions not just from students but maybe some of the elders or the parents in the room and for example you might have questions about schools in your particular area, schools that are outside of the main urban areas for example we had a question this morning about internet connectivity and making sure that students in different schools, I'm sure that might not be a problem here, might have access to discounted internet data for example to enable them to study that's just one example but there might be things that your school needs because it might not be in the main urban areas that you might want to raise with us. It might or might not relate to the constitution but it's still important for us to know, we can still have a conversation. If anything comes to mind feel free to just raise your hands and ask, you never know where it might take our discussion. Okay, I think I see our friends here have another question.

Mr. Arav — My name is Arav Ram I'm year 13 student of Nelson College. I wanted to ask that for institutions like TVET is also there but if our student is not able to do anything from TVET, like there's welding or carpentry but he knows the driving or anything like operator like a big operator or any operator like driving a tractor like that. My main point of view is that we should also have something like license of driving in the institution. Students can also learn driving if they're not able to or capable of doing other like other jobs like carpentry or they're not interested in driving because in future we have to take our own license we have to pay for everything for operators or any license. My point of view is that government should provide a license for the students who know driving and have any skills in operating because maybe their parents are bus

drivers or their parents have any drivers from like digger operator or others.

Dr. Fatiaki

Could I get you to off your mic? Just pull it down. I think when we've got two or three mics on it it echoes. I think that's a very good point. I think what you're asking for is really for TVET and vocational studies to expand their vision beyond what was in my time. Only tech drawing, carpentry, welding and that's about it. I think what people are asking for now in TVET and what I hear you for instance alluding to is for instance heavy machinery operators. I don't think that comes under TVET subjects at this point in time but that's such an important skill. Like you alluded to right now if you want to get that qualification you have to pay privately. These are useful skills.

I think we need to go away from just carpentry and welding and the things that we used to and go to plumbing and boiler making and all sorts of other skill-based things such as operating heavy machinery whether it's an excavator a tractor. These are good paying jobs overseas. A lot of people make businesses out of them. Just simple things like operating a high-end crane. I live on an island where we don't have access to these things so over a period of 30 years I've accumulated an excavator mini one, 3 ton high end, 5 ton and all of these things when I try and ask where can we learn we bought a forklift and the forklift driver said give you 48 hours, we'll teach your son to drive it. But we couldn't find a school to actually teach you those kinds of things. These are very good paying jobs and very demanding in this day and age. A good excavator driver overseas gets premium money because of the nature of the work and the skills required. I agree, I think that TVET needs to expand its horizons so that it's not only the standard carpentry and welding and that but to all the other things because these are useful skills that people should know. Just in the way of personal experience when I went to Australia for university studies.

I remember meeting a lot of Europeans who were migrating. When I say Europeans, I mean people from not just white people but before Australians were mainly from England and Wales and Scotland. And when I went there in the 70s 80s, early 80s there were a lot of people coming from you know the Italians and Greeks but people come from Croatia and other all these people almost to a T, they knew how to build a house you know they all knew how to plumb do some electrical work, they could drive

heavy machinery, tractor they seemed to be like all of them knew how to do it and they learnt it as part of their growing up in the countries that they came from.

I was astounded to see that they can you know just amongst themselves build their own houses some were better at electrical work some were better at plumbing but it said to me something about education and how people like that had a touch for everything in addition to the formal occupation. I think yours is a very valid point, again we can communicate that, it may not come as part of the constitution but it can certainly be part of our communication to the Ministry of Education as to how important it is that they look beyond you know just the carpentry, go a bit beyond that. You know overseas roofers people who actually just put the roof, that's all they do, they build roofs, they're experts you know, they make the gutters and the roofs that becomes an occupation of its own they don't do anything else, they're just roofers they call them roofers, like tiling people and people who make pavers for roads these are all subsets of the basic vocational skills and I agree with you, I think we need to start expanding that so that if a person needs to go to TVET, but is not inclined towards carpentry and welding, that there is a place for them to maybe learn to drive a tractor and work in that particular area because otherwise we'll be importing people from other countries, someone brought that up I think that's a very valid point and again, thank you we will take that on board and make sure that it's communicated to the necessary folks.

Ms. Nailatikau Thank you. Well I know that time is progressing and it's probably been already a long school day for you all and if I can just expand on what Commissioner Fatiaki mentioned your idea applies not just to TVET, beyond TVET, but also even people who graduate with degrees so for example, there are people who graduate with a degree in marine science and in order to practice marine science, they need a scuba diving license and you know that sometimes licenses cost money and scuba diving can be quite expensive and with Fiji's tourism industry, many hotels and resorts are really looking for local marine scientists to take tourists on tours, to help them with their coral reefs, it's a growing industry and a career I really encourage you to tell your friends about it, but one major barrier is that people don't have access to their scuba diving license so you have instances where people fundraise to be able to support these new graduates to get their licenses for example so I encourage you to really not

underestimate the impact of your question, it applies not just to people who might not want to pursue further education, it applies in all aspects of the education journey as well if there are no other questions, I'll give one final opportunity for someone to raise a hand sure Eta, go ahead sorry.

Ms. Rokoyalewa — Madam this is just a final question and also a request as a student in Nielsen College, is there anything the government can do just to provide us with water supply because right now our water source is from tanks, and as the deputy head girl of the school of course I need my younger brothers and sisters from year 9 till year 12 to have good health and to be not to get sick or get infected this is just a simple request, if the government can do, since Nielsen College is also one of the government schools, can the government do something in order just to help the students because Nielsen College their water supply is from tanks, when the tanks go dry, there is no water so we will have to wait for the Vatukoula Gold Mine to fill it up and it's sad because from my point of view, it's unfair like other schools and it is just a short and small request from our school to the government thank you.

Ms. Nailatikau — Thank you Etta I think your request is simple but such a fundamental and foundational one, to be able to have a good day at school, water is very very essential and I appreciate you raising it not just on your own behalf, but of your junior students as well, because you are senior members of the student body. You will see under sections 35 and 36 of the constitution it gives, it recognizes citizens rights to adequate food and water and to housing and sanitation so I think all these rights are interconnected, you can't realize one right, you need many others as well, so your right to education is really impacted by the water shortage for example I think this is one of the things that we will think deeply on when we review this constitution, but as Buniwai said, it's something that we are also wanting to put together as forms of recommendation for the ministries that are responsible. So, thank you for raising it Eta.

Dr. Fatiaki — I'm going to get cut straight to the chase section 35 says right to housing and sanitation. It says the state must take reasonable measures within the available resource to achieve the progressive realization of the right of every person to accessible and adequate sanitation number one. Second one section 36 right to adequate food and water I won't talk about food but the

state must take reasonable resources measures within its available resources to achieve the progressive realization of the right of every person to have adequate quality and clean and safe water in adequate quantities you see that's a bill of right immediately after each of these is what we call a clawback clause it says in applying this right the state may decide that they can't do it so they don't do it which means we say that you must have clean water but after that I say in applying it if we can't do it then we will take it out that's what we call a clawback clause my commissioner on my left is a lawyer he's been looking at all these clawback clauses and right now I think if he looks at that and he removes the clawback then it will make the state obligated because the constitution says you must provide it don't no excuse must or shall I will leave the lawyers to decide how they do that but all these rights that they give you and then the clawbacks that allow them not to give you these rights is for me the sticking point here and I have no doubt that we will address it at that kind of level and the answer is we have it within our power to remove that clause we can remove it and if we did that then the state will then feel very obligated otherwise you people could sue them and say you must provide this no excuses so let's see where we go with this if Mr. Kohli wants to say something, Commissioner please.

Mr. Kohli

I totally agree with my fellow commissioners and what Dr. Fatiaki has said he says here you got a right then there's excuses given we can't provide but nobody has taken this up. He says that if they say we do not have do not have facilities or are not able to provide then they must prove it and nobody has taken them to task if somebody takes them to task and says under the constitution we are required to have sanitation, clean water, etc we are provided for why are we not provided for I know you're very good, you're very bold you're bringing this up, but I think people around here should bring it up and then they will start acting Thank you again, Etha

Thank you so I'll cast my eye around the room once a few times I just want to take this time to really express our gratitude to the students of Nielsen High School to the teachers, the parents, our host for hosting us here in Sayoni for raising your question as well to everyone but especially to the students, I hope this is not the last time you come to a hearing like this express your opinions, your views talk about your concerns I don't think that anything we try to do will be successful without young people like you being involved so I thank you very much for the precious time you've

spent with us this afternoon I wish you all the best in your upcoming studies, I think you have some very important exams coming up and I know you have many dreams and aspirations beyond that so thank you very much for your time with us this afternoon, and all the best for the next chapter to come.

----------End of Session [15-6-2026]----------

Laselevu Community Hall

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: LUTU VILLAGE DATE: 17/06/26 TIME: 11.00am

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
0								
01	RATU APOROSA NAVAKAROKO	54	9898368	NAQELEWAI	NAGOBUCO	TURAGA	ITAUKEI	[signature]
02	RT REVONI BATIRATU	71	8350470	LUTU	MUAIRA	TURAGA	ITAUKEI	[signature]
03	NAVITALAI VANARDI	76	-	NAMUCINI	KADARAS	TURAGA	ITAUKEI	[signature]
04	Nacanieli Senitabua	69	-	Nadovu	Muaira	Turaga	Taukei	[signature]
05	Joeli Moa	48	9319852	Vunadawa	Wama	Turaga	Itaukei	[signature]
06	Viliame Rabu	61		Matrimisau	Muaira	Turaga		[signature]
07	Mufi Cerecone	57	2431263	Naivacini	Nadashwakas	Turaga		[signature]

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: LUTU VILLAGE, MUAIRA, NAITASIRI. DATE: 17/06/26 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
	~~Rovatisewa~~	~~54~~						
8	Rovatisewa	54	9025228	Naitauvoli	Nadaravaka 8	Marama	I Taukei	[signature]
9	TAINA · R · NASILA	50	210534	Naivucini	✓	Marama	I Taukei	[signature]
10	Temesi N. Labaibau	51	8603920	Matainasau	Muaira	Turaga	/	[signature]
11	Iliavi Veivuke	59	8455272	Naivucini	Nadaravaka 8	Turaga	/	[signature]
12	Paulinasi Bai	57	724916	Matainasau	Muaira	Turaga	/	[signature]
13	JONE VAKATALE	35	9069956	NASOBO	NABOBUCO	✓	/	[signature]
14	BAKI · Naiwau.	52	2105341	Naivucini	Nadaravakawalu	✓	/	[signature]

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CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: LUTU VILLAGE, MUAIRA, NAITASIRI DATE: 17/06/26. TIME: _____

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85	manoa Veilewai niletu	41	9800615	NAQELEWAI	NABOBUCO	TURAGA	IT	[signature]
16	Samisoni N. SERU	52	2528990	NASIRITI	NABOBUCO	TURAGA	ITAUKEI	[signature]
17	Lepani Rokodudu	25	8061341	NAQELEWAI	NABOBUCO	TURAGA	IT	[signature]
18	Rt Waisake Vakalalafa	49	235877	Matamasau	Muaira	✓	✓	[signature]
19	Asivurusi Taganeredi	43	2420881	Naitasiri PC	Naitasiri PC office	✓	✓	[signature]
20	Rt. Kevereli Rokoleba	61	9273220	Botenaulu, Naitasiri	Muaira	Turaga	✓	[signature]
21	Rt. Waisea Ravasivasi	79		Nadovu	Muaira	Turaga	✓	[signature]

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22	RATU ANAIARA	70	-	NUKU	NADARAVAKAWAKU	TURAGA	ITAUKEI	[signature]
23	Meteli Tui Suva	79		Ucuiyuuni	Nadaravakawaku	Turaga	Taukei	M Tui Suva
24	Paula Bose	60	7898991	Nadovu	Muaira	Turaga	Taukei	[signature]
25	SAIMONI DIO	40	8399863	NAITAUVOU	NADARAVAKAWAKU	TURAGA	TAUKEI	[signature]
26	Peceli Tui	54	8417273	WAIBASAGA	MUAIRA	Turaga	Taukei	[signature]
27	SAKIUSA K.	43	9536756	NADOVU	MUIRA	TURAGA	TAUKEI	[signature]
28	Jese Senivutu	48	2984913	Botenaulu	Muaira	Turaga	I Taukei	Senivutu

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CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: LUTU VILLAGE, MUAIRA, NAITASIRI DATE: 17/06/26. TIME: _____

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29	Akolla Kowai	35	2072467	Nuku	Nadravakawa	Turaga	Taukei	[signature]
30	Vilyame - Rabua	61		Matainasau	Muaira	Turaga	Taukei	[signature]
31	Meli Cirecena	57	2431263	Naivucini	Nadravakas	Tagane	Taukei	[signature]
32	Lemeki Vakarau	59	2451945	Lutu	Muaira	Turaga	Taukei	[signature]
33	Watisoni Caitaci	54	8652266	Lutu	Muaira	Turaga	Taukei	[signature]
34	Jonetani Corivuka	38	2983349	LUTU	Muaira	Turaga	Taukei	[signature]
35	Timoci Vatuwaka	29	-	MATAINASAU	✓	✓	✓	[signature]

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CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Lutu Village, Naitasiri DATE: 17/6/26 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
36	Waisale Silau	39	2079681	Matainasau	Muaira	Turaga	Itaukei	[signature]
37	JORLI NAIVOLA	71	—	LUTU	MUIRA	TURAGA	ITAUKEI	J-NAIVOLA
38	Pakiusa Koroiqio	43	9536756	NADOVU	✓	✓	✓	[signature]
39	Peceli Tuiomanuvadra	54	8417273	WAIBASAGA	✓	✓	✓	[signature]
40	Jese	48	2984913	Botenanta	Muaira	Turaga	itaukei	[signature]
41	Akolla Korabet	35	2072467	Nukui	Nadarovakawalu	✓	✓	[signature]
42	Sosiceni Moce	37	8443720	Rewasau	Nabobuco	Turaga	✓	[signature]

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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
43	Luke Naivola	53	8353148	Matainasau, Muaira, Naitasiri	Muaira	Turaga	Itaukei	[signature]
44	Sanaila Nacolaiwai	63	8653462	Naituvali Nadaravaka8 Naitasiri	Nadaravaka8	Turaga	Taukei	[signature]
45	Akuila Dresa	38	2403929	Matainosau Muaira	Muaira	Turaga	Taukei	[signature]
46	Sirali Nacolaiwai	65		Naitasiri Sawanikula	Muaira	Turaga	Taukei	[signature]
47	Panapasa N. Drendren	50		Naivucini Nadaravaka8 Naitasiri	Nadaravaka8	Turaga	Taukei	[signature]
48	Anareta Lewasau	54	9879970	Naitauvoli, Nadaravaka8 Naitasiri	Nadaravaka8	M	Taukei	[signature]
49	Salome. B	28	2952491	"	"	M	Taukei	[signature]

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CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Lutu village, Naitasiri

DATE: 17/6/26 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
50	Filipe. Tuidreke	40	9204388 2069578	Sawanikula	Muaira	Turaga		[signature]
51	Apisalome-Uluihamoto	41	9501977	Roma	Nabobuco	Turaga		[signature]
52	Josefa - ARE	21	–	–		Turaga		[signature]
53 ~~83~~	Varanisese Rayasi	31	8684206	Serea	Soloira	Marama ~~Turaga~~		[signature]
54	Kami Basalusalu	39		Naluwai	Rava.	Turaga		[signature]
55.	Jone. S.	56		Lutu	Muaira	✓		[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: _____

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	ITA- MA							
55	ITA- MARIA	41	8397803	NAITAUVOLI	NADARAVAKAWALU	MARAMA		[illegible]

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86	SERUPEPERI YAYALA	54		NAIVUCINI	NADARAYAKAWALU	TURAGA		

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57 36	Rt Ilaitia Daukakana	31	83482444.	Lutu	Muaira	Turaga	i-Taukei	[signature]

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

Transcript

Lutu Wainimala Village Hall
Date-17-6-2026

Dr. Fatiaki - The Chiefs, Turaga Talatala, the people of Lutu village, Nabobuco and Wainimala Districts, the people of Naitasiri. On behalf of the Constitutional Review Commission, I would like to extend to you our sincere appreciation. Thank you for having us in your village today, and I welcome you to this consultation with the Constitutional Review Commission. I am John Charles Fatiaki. I'm a medical doctor in Suva.I come from the village of Motusa on the island of Rotuma. On my right is my fellow commissioner, Merewalesi Nailatikau. She hails from Yale in Kadavu, and she's a media specialist.

I extend apologies on behalf of my third commissioner, who was supposed to be here with us today, Mr. Ami Koli. He's a lawyer from Labasa, but unfortunately, he was unwell today, and he extends his apologies for not being here with us. We have been appointed by His Excellency the President of Fiji to review the 2013 Constitution.

We know that the Constitution is the supreme law of the land. We also know that this Constitution did not follow the normal process of consultations and passage through Parliament that normal Constitutions are made. Because of this, the government last year sought an opinion from the Supreme Court as to how we can change this Constitution. The Supreme Court has given us a legal avenue to changing this constitution and we are part of that process.

We have been given guidance from the Supreme Court as to how this process should go legally. We also have been given terms of reference from His Excellency the President as to some things that he would like us to include into this Constitution and we have been asked to travel widely throughout all of Fiji to seek from you the people of Lutu, the people of Naitasiri exactly what it is you want to add, you want to keep, you want to remove, or you want to change. Everything that is said here is recorded on video, it is recorded on audio, and there are people writing down all the words that are spoken in this meeting. We do this so that when we write up the new Constitution, or the report to His Excellency the President, it will incorporate and reflect what you the people of Fiji want. We have travelled widely throughout much of Fiji.

We started our consultations in Suva. There were six commissioners appointed. Seven initially then one took sick so there are six commissioners. One team of commissioners is led by our Chairman, Sevuloni Valenitabua. I am the team leader of the second team, and we have met in Suva throughout the month of April. Our first submission came from the Bose Levu Vakaturaga. We've had submissions from various religious organisations, trade unions, Government Ministries. We've had submissions from the Soqosoqo Vakamarama groups, NGO organisations and individuals and we have been collecting their submissions as a group of six in Suva.

After we complete Naitasiri, over the next two days, we'll travel to Rewa, we will meet in Nausori and then for the last week we will work in the Suva, Nausori corridor for that week.

We travel to Rotuma on the 1st to the 3rd of July and then we congregate again in Suva after that final visit. When we meet in Suva, the idea is that we will have a very good record and an idea of what the people of Fiji want. I can't emphasize how important it is that we hear from you what it is you want because, as I said earlier, this constitution was not made with the consultation and consent of the people of Fiji.

We want this new constitution to reflect that. When they write constitutions, they say, we, the people of Fiji, give to ourselves this constitution to live under and to be governed by and I can't emphasize how important it is that we hear and record for you what it is that the people of Fiji want. We have done three quarters of Fiji. As you've heard of our travels, we've travelled wide spaces, seen how beautiful our country is, and I hope and pray that this constitution will go some way towards making it better. Those are some general thoughts about what we have been doing. At the end of August, in July and August, we will be meeting, putting together all the submissions that have been made, all the recordings, analysing that with the assistance of constitutional experts, and professors.

We have two from overseas, constitutional drafters to help us to write it and lawyers. We have three lawyers with us in our team, another three in the other team and the Office of the Solicitor General to assist us in writing that report. At the end of August 31st, we will present our report and the new constitution to His

Excellency the President. Once we do that, our work as commissioners finishes.

People of Naitasiri, before we commence the consultation proper, I want to assure you that we the commissioners are completely independent. We are not civil servants; we do not work for Government. We have not been given instructions as to what to write in the Constitution. I can assure you of that and we hope that when we complete the task, what we write in this constitution is what you, the people of Fiji, want. And I invite you to speak your mind. It is important in inquiries such as this that you can speak about pretty much anything. We have no restrictions on what you can say. We are guided by some guidelines from the Supreme Court and the Office of the President. But as for you, the people of Fiji, we want to hear what you think and what you want to say. With those few words, I now hand the mic to the floor and invite you to say something. Vinaka.

Translation - Commissioners, the district representative from Nabobuco Ratu Aporosa conveying their appreciation with the opportunity that has been presented by the Commission for allowing them to raise their concerns with regards to the current Constitution. They are very thankful for the Commissioners presence here this morning and they have been concerned with some of the issues that are embedded in the current Constitution including the ownership of the land and resources and qoliqoli which has been taken away from them and the disempowerment of the chiefs and their governance and customary laws which does not allow them to govern their respective districts appropriately. They are thankful for this opportunity today that the Commissioners are here to listen to their recommendations upon the changes they wish to make on the current Constitution, and they wish to state that one of them will present on their behalf of the district of Nabobuco and he will present to the Commission the recommendations of the district of Nabobuco.

Translation - Commissioners presenting on behalf of the village of Naqelewai, Ratu Lepani Rokodudu contrary to what was alluded to earlier that he will be representing the district he is presenting on behalf of the village of Naqelewai only. The first recommendation is on the preamble that it be reviewed after a governments term in power so each Government that comes into power reviews the preamble. Second is on the secular state that Fiji to be declared a Christian state contrary to what is currently in the 2013

Constitution. Following that is for the reestablishment of Sunday laws that was followed previously. Thirdly on citizenship to be restricted and limited since now it is open to multiple citizenship. On the Bill of Rights, to strengthen village and community by laws and to be formalised as legislation or law for Government. Following that the appointment of the president to be appointed by the GCC and not by Parliament. On Chapter 10 on the immunity clause that anyone who participates in the overthrow of Government not to have a government appointment or not to be appointed to any Government position or the service. Next is for the GCC to also be involved in the review of the Constitution and the Constitution to be reviewed after eight years. If there are sections or chapters in the Constitution that restricts development, then these sections need to be removed or reviewed. Lastly, the chiefs and the customary landowners to be given the responsibility about their resources. That concludes the presentation by Ratu Lepani on behalf of Naqelewai village.

Dr. Fatiaki - I place on record receipt of a formal written submission from Naqelewai village and accompanied by a signed petition by members of the villages that are involved. Vinaka.

Merewalesi - Thank you, Ratu Lepani, for your submission that our Constitution be reviewed regularly. this is also something that was raised by the Judiciary when they came to appear before the Commission. They asked for a regular review every five years, 10 years, 15 years so that we can do things legally. I also note that the GCC need to have a role in the review of the Constitution. I think that is an important one for us to consider and we thank you for giving us the suggestion for five years to review the constitution. Vinaka.

Translation - Just to add on to the recommendations from the village of Naqelewai, presented by the "Mata-ni-tikina". This is concerning the law and the judgement usually dished out by the courts to bail those perpetrators that are penalised in the courts and this is seen generally to develop people that cannot rehabilitate and cannot repent from what they have done and developing certain unruly behaviour in the communities and in the villages, and they are recommending if these type of sentences given by the courts to be removed.

Dr. Fatiaki - Vinaka. I'd like to place on record receipt of a written submission from Nasoqo village accompanied by a signed petition. I also

place on record receipt of a written submission with an accompanying petition signed by villagers from Nasiriti village.

And finally, I place on record receipt of a written submission from Roma village. There are two that I would like to get signed, please. Vinaka.

Translation

Commissioners, the presentation from Mr. Paula Bose the district representative from Muaira. Firstly, on the passing of the new Constitution with regards to the percentages of 75% and 50% that has been provided for Parliament and the referendum respectively inorder to establish the new revised Constitution. if these percentages do not get the numbers required firstly the 75% of Parliament votes and next is the 50% of the referendum what will be the next option. I believe that is a query from Mr. Bose and secondly, the three constitutions that have been established from 1970, 1990, 1997, and now we are following the 2013 constitution. Along with that, we have the NLC legislations that govern the land and qoliqoli for the indigenous people, which is still the same from 1905. Even though the constitutions have changed, but that legislation remains the same. And they are recommending if this NLC legislation could also be amended or reviewed or changed. Thank you.

Dr. Fatiaki -

Vinaka, Mr. Bose. Let me just outline very briefly the guidance from the Supreme Court as to how the constitution can be changed. You rightly point out that the original constitution, 2013, requires 75% of parliament to approve any amendments. The Supreme Court looked at that and determined that that would be extremely hard to do. So, they have reduced it from 75% to 66%. Now that percentage figure is based on many other constitutions in the world. The reason being, constitutions are not meant to be changed easily, like the ordinary law. It's meant to be something that stays in the country for 5, 10, maybe 15. Some constitutions are there for almost 200 years. But a constitution is not meant to be changed easily. So that's why they don't give 50% to pass it. They think that it should be a bit more. The 2013 constitution had 75%, which was, in the court's opinion, too much. So, they have reduced it to 66%. That's the first part. The second part relates to the referendum. In the constitution, they said you needed 75% of all the people registered to vote. Not the people who come to vote, but everyone who's registered. So, in Fiji, if 350,000 people are registered, and you need 75% in a referendum, it would be, you know, 300,000 would have to vote. The Supreme Court said no.

That makes it too hard. What they decided was that now, if this is taken to a referendum, only 50% plus one. Half and a little bit more of the people who actually vote. Not all the registered voters.

Of the people who come out on that day and vote. So, if only 100 people or 1,000 people in Fiji came out and voted for the amended constitution, then 501 votes for it would change it. So, it's not 75% anymore. It's 50%, and it's 50% of the people who come out and vote. I guess what that means is that if it comes to a referendum, and it is brought out, it is extremely important for the people of Naitasiri to come out in numbers and vote. Because if you don't, and other people in Suva and that vote the other way, then that 50 plus one may not be attainable. I hope that explains the process, clarifies it a bit more, and I'll ask Samu maybe to translate that. Before that, and before we lose it, I might just address the second issue that was brought by Mr. Paula Bose. That is the question about the NLC legislations from 1905 and their role in the current constitution.So very briefly, the constitution is the supreme law. If it's not in the constitution, then it is no longer the supreme law, I mean the NLC legislation. It will be a subservient law under the constitution.

I mention that because part of our terms of reference from His Excellency the President asks us, the commissioners, to look at protecting and guaranteeing under the constitution, not under the law, not under NLC legislation, not under TLTB, but under the constitution. They want us to protect and guarantee the rights and interests of indigenous Fijian and Rotuman people. To protect, guarantee, and secure under the constitution aspects of land, qoliqoli, land, and resources, such as mineral resources. So, the point that I'm trying to make is that we have been told by His Excellency the President that when we write this constitution, we need to put into this constitution some of the things that he has given to us as important terms of references.

I mention that because Aporosa brought up the aspect of the ownership of land, resources, and qoliqoli. Every village in Fiji has asked us to take it back from the state, from TLTB, and give it back to the Vanua. That has been a request that has come regularly.

Ratu Lepani, I think, has alluded to an aspect to do with the President to be appointed by the GCC. We have been asked, sorry, the role of the GCC. We have been asked by His

Excellency the President to make sure that when we write this constitution, it will recognize the role of the GCC in national affairs of the state.

Now, I wanted to point that out because that answers some of the things that Aporosa and Ratu Lepani have incorporated in their submission. We have already been told to do it by His Excellency the President, and we will abide by the terms of reference. How we actually write it in is a different issue, but we have experts that will help us put into the constitution what the President has asked us to do for the iTaukei people, the Fijian people, for their land, qoliqoli and other issues related to it. It extends even to the point of governance, provincial governance, village bylaws. These are areas that relate only to the Fijian iTaukei people, and we have been asked by His Excellency the President is not to leave it anymore to the other laws. But to put it in the biggest law. And if that is what the people of Fiji want, we will commit ourselves to writing and reflecting that when we write our report. Thank you.

Translation - Commissioners the presentation from Ratu Aisake Vakalalakoro representing the village of Matainasau. Firstly, on the preamble as alluded to earlier by the representative from Nabobuco, that the constitution be reviewed after every five years. Secondly, secular state to be removed from the constitution, and Fiji to be declared a Christian state. Thirdly, the Fijian as a nationality only to be reserved for the Fijian people, the iTaukei, and not for other ethnic groups. Next is on the reinstatement of corporal punishment for children. And number five is for the rights of women to be reviewed. Number six is on the utilization of customary resources, land and the qoliqoli. That the percentages of compensation, 50% to the customary landowners, 30% to contractors, and 20% to Government. Number seven is for senate to be reinstated as the upper house of Parliament. Number eight is the re-establishment of constituency representation in the general elections to provide appropriate representation of the people into Parliament. Number nine, the GCC to be the appointing authority of the President and all those who are appointed as President of the Republic of Fiji to be less than 70 years of age and only reserved for the indigenous people. Number ten, the term Head of State to be given or reserved only for his Excellency the President and not the Prime Minister. Number eleven, the Prime Minister and minister's term only to be changed after each term in government. Number twelve, that penalties to be given to those who abuse and misuse government

resources to be life imprisonment. Number thirteen, penalties given to those who overthrow government or coup perpetrators to be the same. Same penalties to be given to those who take part in the overthrow of government. Number fifteen is to strengthen the laws, online laws and social media, the use of social media, laws pertaining to those online issues to be strengthened. And the Yaqona prices to be determined only by the farmers. And lastly, they are recommending that to government to first change the Constitution before the general elections. Those are the recommendations from Matainaisau as presented by Ratu Aisake Vakalalakoro.

Dr. Fatiaki - Thank you. I place on record an acknowledgement of a formal written submission accompanied by signed petitioners from the village of Matainasau in Naitasiri and the verbal presentation by the representative. Vinaka.

Merewalesi - Thank you, Ratu Aisake for presenting the recommendations from Matainasau. For those of us of different ethnicity this is one concern that has been raised from villages that we have visited. Many people feel very strongly that the name Fijian is connected to our identity, our language, our culture, our way of life. This is something that we acknowledge is very dear, very precious to Fijians and we will think very seriously about it. We also acknowledge that we live together with many other people. We respect them as well, but we also want to keep what is unique to us. So, I respect and recognize and thank you for raising that important submission. Bringing back the Senate as the second house after Parliament, as the higher house of Parliament, some of the people who have been sharing their submissions have asked us to also consider members of the GCC to be part of the senate to protect our indigenous rights. I believe that is something that you would also support, Ratu Waisake. The last one to have our Constitution established before the general elections. This was raised very regularly in the Yasawas where Dr. Fatiaki and I came back from. They even suggested, for example, an extension of the parliament term for 18 months in order to undertake a proper reviewing. This is new to us. This is something that we have been thinking about, but we are also very aware that an election has to be run under a constitution. So whatever election will be run will need to be done lawfully under a Constitution. So, thank you for raising that. Lastly Ratu Aisake about children's rights and women's rights. You will be pleased to see in the Bill of Rights, chapter 2 in the constitution that many of

the rights, if not all, they refer to a person. So, they say if a person is free from violence, that person can be a man or a woman or a child. And I think that what you are saying is that people feel like they are left behind in these rights. I think that is what you are ultimately saying.

Merewalesi - Please feel free to let me know if I understood you correctly. And I think it is important as you raise that when we read these rights, every one of us feels protected, feels that we have responsibilities. But I recognize your submissions. If you would like to elaborate more, I am happy to hear you. But I just wanted to let you know and assure you that the constitution considers us all people. You know in the constitution, chapter 10, for example, that we are all equal under the law. And I think that principle that you have highlighted is present in chapter 2. But I welcome your submission, and I am happy to hear anything else you would like to add.

Dr. Fatiaki - Just in the way of clarification, because this issue of women's rights and men's rights have been raised by other villages. Look, I have been through this constitution and under the bill of rights, I can't see the section that says women's rights. It is not in this constitution. It is not in this bill of rights. I know you hear about women's rights all the time. That is from the women's rights movement, the women's crisis centre and other NGOs. But my understanding as I look at this constitution is under the bill of rights, there is no rights of women as a single right. However, there are children's rights and that is an issue that has been raised to us regularly. Because the issue of corporal punishment is something that is now illegal because of children's rights.

And under children's rights, there is one line that says, no child shall be subjected to any form of physical violence. Because that right is in the constitution, that is what people are using to say you can't have corporal punishment. We have heard this when we sit and discuss this. This is one way that we can address the issue of people, parents particularly, maybe teachers, that would not be penalized or prosecuted for corporal punishment if we were, for instance, to remove that line from the rights of children. So, I think those are just two points just in the way of clarification. One, there is no rights of women. I know you hear it all the time. That's because of the women's rights movement. But it is not in the constitution. As you've heard from Commissioner Mere, we have lots of human rights for everybody. There's no women's rights

here and therefore we don't need men's rights. But there are children's rights, and the issue is not so much the protection of children. The issue is its compatibility with Fijian tradition and custom. And the use of corporal punishment, we've heard from Talatala, as a tool in the upbringing of children. That we hear, the request of the Vanua, and we will look at that right to see whether we can right it in a way so that parents are not prosecuted or persecuted. Thank you.

Public - One question. Is there any province around Fiji that have raised the issue I already mentioned? Every province and every village.

Dr. Fatiaki - Every province and every village. When we started this exercise, I wanted it to be absolutely sure that it was the thinking of all the people. Maybe one or two people. So I would ask people to put their hands up. To let me know for sure. Because we have had it, everybody everywhere puts their hands up. I don't ask the question anymore. To put your hands up. Because in answer to your question, every province and every village has asked us to allow corporal punishment as a tool to discipline children in the village.

Translation - Commissioners the presentation from the Turaga ni Koro of Naivucini village Mr. Lutunamarama. Firstly, to remove all sections of the 2013 Constitution to have the people decide the changes to be done to the Constitution. These are the recommendations from the people of Naivucini and they apologise that most are not here, but they have written their recommendations in the forms that have been presented to them.

Dr. Fatiaki - Just in the way of discussion, this is not a new one, a lot of villages have indicated to us, the first thing they say is remove it, all of it, because the Supreme Court has told us that we have to keep one chapter in the 2013 Constitution, that's Chapter 10, we can't remove it completely. But we can remove everything else and replace it with something. I understand from you that you want us to replace it with the 1990 Provisions Constitution, and I acknowledge that, and that is on record. I should also point out, when we have discussions about this, that there are certain things that the 1990 Constitution does not have, that a lot of the people are asking us for in these consultations, such as the return of the qoliqoli and the land to the customary landowners. We have heard that at every village. If we put the 1990 Constitution back as the new Constitution, the land will still belong to the government, the

mineral resources will still belong to the state, and that is why we have these consultations, so that we can put the 1990 Constitution there. But you can also, as I said in the beginning, you can add to it other things that may not be in the 1990 Constitution that you want to add on into the new Constitution.

Translation - Commissioners, there was a question that was raised at the beginning of the sitting this morning, raised by one of the elders. Just to clarify, whether land belongs to the customary landowners, or does it belong to the state? Thank you.

Dr. Fatiaki - Thank you. Yeah, I think that was brought up in the very beginning. Was it Aporosa, who also mentioned the ownership of the land? The simple answer is customary land ownership belongs to the customary owners, but you have given it to the state to look after from the time of the NLTB. So, although you own it under the current Constitution, the NLTB or the TLTB is the one who actually manages your land. And we are hearing from a lot of people that they are not happy with that. They want the ownership to come back from the NLTB or the TLTB back to the vanua. And that is what we are currently thinking about in terms of how we write this Constitution. So, the customary ownership of the land belongs to the customary owners, but you have the TLTB which looks after your land. And because of that you don't really have full ownership, and that is what people are asking us for. Return it so that somebody suggested 50% to the landowner, 30% to the investor, contractor, and 20% to the government. That can happen if the Constitution is changed to incorporate that. I should just share with you, I am Rotuman, we have a Rotuma Lands Act. It says that the land belongs to the Rotuman people and we don't have a TLTB. So, anyone who wants to do anything in Rotuma has to go to the landowner and talanoa with the landowner and sign the lease with the landowner and profit share with the landowner. No TLTB in Rotuma. We want it that way.

Translation - Commissioner's presentation by Mr. Tiko Tabakanaca from Sawanikula village, representing the village members in presenting their recommendations. Opening of the recommendation is with a query on whether the constitution can be changed. Following this is the review of the NLC legislations and the Lands Act which is restricting the itaukei or the indigenous people from the ownership of their land and resources. So, this is the background of the recommendations that they are raising today. And on the issue of the Christian state that was alluded to

earlier by the other villages, if that is changed, then the village of Sawanikula thinks that the rights that follow that statement or that declaration should also be reviewed, especially on children's rights, as was discussed earlier, because this will also impact on the declaration of Fiji becoming a Christian state. And if that is the case, then the Bible needs to be a guiding document in order to place these laws in the constitution appropriately. And also it will allow parents to discipline their children appropriately. Lastly, they support the recommendation raised by the other villagers that they wish to see the constitution, the new constitution established before the next general elections. Thank you, Commissioners

Dr. Fatiaki - Vinaka, Tiko. So, the simple answer to your question, can the constitution be changed? Yes. I emphasized earlier on that the Supreme Court has shown us the legal way to be changed. It is not easy. It still requires government to put it to parliament and they need parliament to pass it by 66%. After that, they need to take that to the people and the people have to vote on it at the referendum and that vote must be 50% plus one of the people who vote. It is not easy, but the answer is yes, it can be changed. The other question that you asked was to do with the NLC and the Lands Act. I alluded to that earlier because if ownership of the land as per the terms of reference from His Excellency the President and as per the request of many people for the ownership of the land to be returned to the customary landowners and to write that into the constitution, then NLC and TLTB and everything underneath that have to obey the constitution. So, if we incorporate it, the issue of changing the NLC and the Lands Act and the Minerals Act and the CUMA, all of those laws come under the constitution, which means they have to be changed to follow what we write in the constitution. That is in respect of the second one.

Merewalesi - With the recommendation to remove the secular state. This was also raised in Nadarivatu. If Fiji is to be a Christian state, that means that our laws would also have to align with Christian principles. I believe that is what you were saying, Tiko, that if Fiji is aligned to be a Christian state, then biblical principles must be aligned with its laws. Have I heard you correctly?

Translation - Just a question being raised to the Commission by Sosiceni. Whether Fiji has previously been declared a Christian state in the past?

Merewalesi - This was a question that was raised in Bukuya. In the interior of Ba. And they asked, why is this matter of religion an issue now? They mentioned that it was never an issue previously. And to the best of my knowledge, in the three previous constitutions, 1970, 1990, 1997, there was an allowance for freedom of religion. But Fiji was not, to my knowledge, I believe our lawyers here can jump up and correct me, I have not seen Fiji declared a Christian state in our earlier constitutions. I hope that answers your question.

Dr. Fatiaki - If I might just add to Commissioner Mere's comment, just as Fiji was never formally declared a Christian state in any of the constitutions, there are two things to note. In all the preambles to the constitution, there is reference to Christianity. They talk about the benefit of Christianity in affecting governance, and governance, Christian principles to be followed when governments rule over the people. There is an acknowledgement of Christianity, certainly in the 1997 constitution, it is mentioned in the preamble. And although Fiji was never declared a Christian state, likewise, Fiji was never declared a secular state in any previous constitution. And the question that came up in Bukuya was, if Fiji was never declared a Christian state, why do we need to declare it a secular state? Unless there was some reason that you needed to do it. And the person who was speaking from the floor pointed out that we never had any religious persecution. We never persecuted anybody from any religion. So why did we need to put into this constitution the declaration that Fiji is a secular state? I don't want to get too involved in the technicalities of what a secular state is.

Lawyers can argue that. I think the concern of many people is that when you declare it a secular state, you will note in this constitution, from the preamble to the last page, that there is no reference to God. No reference to God. It does not mean that a secular state does not say you can't have God. But the effect of it is you can't say that Christianity is a good thing and if you wrote it into the constitution, it would be unacceptable if you are a secular state. You must not say anything about this religion being better than this religion. But you can't even, to all intents and purposes, mention it and the minute you mention it, it becomes a preference for one religion over another. And that is my concern and many people's concerns that when you put the secular state there, that's what happens. It's tabu na Kalou.

And we will talk about this in great detail when we sit. But I'm hearing what the people are asking for and the answer to your question is Fiji has never been declared a Christian state formally, but Fiji has never been declared a secular state either until 2013. Fiji has been acknowledged, Christianity has been acknowledged, and God has been acknowledged in every constitution from 1970, 1990 and 1997. It's not acknowledged in this constitution. Thank you.

Merewalesi - There is an issue that we want to raise with you to be discussed. This is with regards to the method of general elections. Ratu Aisake raised this issue to return the multiple constituencies. We are very interested to also know if people here support multiple constituencies. Maybe Mr. Samu can assist us with our show of hands. If people here would prefer to remain as mentioned under the 2013 constitution that we have one constituency or raise your hands if you support Ratu Aisake's submission from Matainasau for the return of multiple constituencies. I'll ask Mr. Samu to explain so that we understand what we are raising our hands for. (All raised their hands with no objections).

The second topic relating to elections is the voting method. The way we make our votes. Before we used to have two styles of voting. First past the post and alternative voting. I will ask Mr. Moce to explain to us in depth before we raise our hands to show our support. If you support the method of voting that used to be conducted in the past known as first past the post please raise your hand. (All hands raised with no objections).

Dr. Fatiaki - I place on record the formal written submissions from the villages of Nadovu, Nuku, Naivucini, Botenaulu and Lutu and these are accompanied, in some instances, by signed petitions. I'll place that on record, Vinaka.

Translation - Meli Cavicena from Naivucini village, Nadaravakawalu. This is regarding the laws of the land about the extent to which the landowners own their lands, minerals and resources. It is widely known that 6ft and below belongs to the state and the recommendation here today is for that to be returned to the customary landowners.

Merewalesi - Vinaka Meli. I acknowledge your submission that Section 30, which states categorically that all minerals under six feet belong

to the state, be taken out of the Constitution and changed and amended to read that all minerals belong to the customary landowners.

I will translate for Vuniwai, Sosiceni is asking about the veracity of the submission that has just been made about the six feet reference. Sosiceni in Section 30, Subsection 1 of the 2013 Constitution, it states that all minerals in or under any land or water are owned by the state, provided that the owners of any particular land 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. Sosiceni, Mr. Moce will explain much better than me, but what this section says is that all minerals belong to the state and the state grants rights to access to those minerals. It is then the role of the state to determine a fair share of those royalties to the owners of the land. That is in fact what is written in the Constitution. The reference to the six feet rule may come from a national legislation or an act or a policy. I have not yet seen it, but if it does exist in a national legislation, it is overruled, it would be overruled by the Constitution. I will now ask Mr. Moce to explain.

Translation - Sosiceni further recommending and supporting the return of the ownership of the land and resources to the customary landowners.

Translation - Commissioners, the presentation from Sireli of Sawanikula Village, Muaira. This is with regards to the 6ft limit discussed earlier. From his experience working with an Australian company up in the hills they observe that most of the minerals are found within that land or space that is given to Government and most of the ones that are still with the customary landowners do not have those precious minerals but only the usual soapstone and natural stone up to 6ft. They believe that rightfully these lands were given by God to the customary landowners to be the rightful custodians and not to Government and spiritually in the sacred belief of the Vanua that Fiji will not prosper unless all these is returned to the customary landowners.

Merewalesi - Vinaka Sireli and thank you for sharing your experience as Dr. Fatiaki has said we are hearing from you that landowners would like all the rights to their land, minerals and qoliqoli to be returned to them. I hope we are hearing you correctly and we note your submission. Vinaka.

Translation - Commissioners the presentation by Mr. Jone from Nasoqo village who is the village headman. His presentation is regarding the recommendation that Government departments that process requirements and needs of the people especially on issues pertaining to land need to lessen the layers so that these needs are fast tracked through the process and results to materialise faster. In the current situation there is a lot of bureaucracy with layers and steps which the request go through in every Government department like the Ministry of Lands and Ministry of Fisheries. Thus, they have to wait long periods of time to get their request actioned. So they are requesting if the layers and processes in Government to be lessened and Government Departments to be decreased to fasten the process.

Merewalesi - Vinaka Jone. This is something we talk about regularly to reduce the burden of bureaucracy, and I think what you are asking is for perhaps less departments but more action. So, I think we hear that concern. It is something a lot of people have raised with us, but I thank you for raising the idea that we can I believe the word is streamline to streamline the way that Government works. Thank you for raising that with us.

Translation - Commissioners' the issues raised by Ratu Waisea Ravesivesi, of Nadovu village, Muaira. Firstly, he acknowledges the opportunity for their issues to be raised through the Commission and he has been hearing what has been discussed and he is feeling hurt and frustrated that the issues that are now being raised to be raised by the landowners when they are supposed to be the rightful owners so he is questioning that ownership of this land whether it belongs to Government or to the people, the customary landowners and they believe that Government should only be serving as facilitators and to serve the vanua who are the rightful owners of the land and its resources and it is very disheartening for them to reach this stage where the natural and the God given custodians are now pleading for their vanua and their land to be returned. On the issue of women rights suppose to follow the biblical principles that are outlined in the bible and should listen to their husbands. These are some of the things that impacts on the natural custodians not having full rights and ownership of their lands and they believe if any development or any form of land development is done they wont find minerals they are looking for they wont go further in terms of the utilisation of these resources and minerals as these are suppose to be in the rightful hands of the customary landowners then only things will move and Fiji will

prosper and also emphasising that Government should only be servants and facilitators and the customary landowners to be the rightful custodians of lands, minerals and resources.

Merewalesi - Vinaka Ratu Waisea. I will only speak briefly to add on to what Dr. Fatiaki had discussed. i think what I hear from you is that the Government is from the people the Chiefs are appointed by the people and that the ownership of all our lands and our resources belong to the people. That is something that is heard loudly and clearly from your submission and is something that will be very foundational in our report in view of this Constitution. I also recognise the hurt and the pain many people experience when we see our indigenous institutions disrespected. As alluded to what happened with the GCC, and I acknowledge that it is a very real tragedy and something which many people hold very painfully in their hearts. I just wanted to acknowledge Sir that we hear that very loudly and clearly.

Dr. Fatiaki - Ratu Waisea let me first on behalf of the Commission, thank you very much for speaking so strongly about the issue obviously it is something which is close to your heart. I said at the outset, that this is a way that we can I wouldn't say correct the wrongs of the past but that we can make right going forwards some of these issues and for what it is worth this Commissioner will make sure that what you are saying and what the people of this province are saying will be echoed very loudly when we come to write this Constitution. It will not touch sand. It will echo and it will resonate and that we promise you for what that's worth, it will be echoed when we come to discuss what we write in the Constitution. Have comfort in knowing that the President has indicated to us that he wants us to guarantee. The only way you can guarantee anything in Fiji is to put it in the Constitution because then Governments that come after cannot change that. I think that's the fundamental understanding I have for this constitution making process and when I hear your pain I want to assure you for what its worth that I as a Commissioner will ensure that what the President has asked us and what I hear you asking for, and what I hear the people of Naitasiri asking for will be echoed when we write the Constitution.

Translation - Commissioners the presentation by Anareta Lewasau, Naitauvoli village and Women's group chairperson with regards to women's rights as well as children's rights, issues that have been raised earlier. They are very concerned about the protection of women

and children if they don't have rights embedded in law under the Constitution. Their domestic life is not always smooth. They have experienced instances where husbands have hit their wives and have caused injuries, and the law has interfered and it something that is worrying from the point of view of women if nothing is there to protect them under the Constitution and they are raising this as a concern to the Commission as part of their presentation today.

Merewalesi - Thank you Anareta for bringing up the concerns of women. I believe we will support the issue to raise our children well and our women protected. I think Ana that is something we all want. everyone here has a mother, a sister or a daughter and I thank you for raising this matter. All rights have their responsibilities and their limits so I thank you for speaking on behalf of women and children so that we can all live together in a good environment. Thank you, Ana. I also want to highlight in Chapter 2 on the Bill of rights and Section 11 which states all persons have freedom from cruel and degrading treatment. As I said earlier to my friends who made submissions earlier, a woman is a person, a man is a person, a child is a person and i think what you are reminding us is that we are all equal as brothers and sisters under a law and we all share responsibilities. Thank you, Ana.

I will read subsection 2 of Section 1, It states " Every person has the right to the security of the person, which includes the right to be free from any form of violence from any source at home, school, work or any other place." I just wanted to highlight that is the section in the constitution that relates to what you have shared with us today. Thank you Anareta.

Translation - Commissioners, presentation by Pauliasi Bedrau of Matainasau village. this is concerning the issue we are discussing here today and the custodian of the land and its resources by the indigenous people. All these is being bound by God and God is the one that has given these resources to the customary landowners to be custodians and without God some of these things will be taken away. It is believed that if Fiji and its people do not acknowledge God there will always be challenges similar to what we are currently facing today. With this he is recommending that the leaders of this country should only be given to those that believe in God and to the indigenous people as it is being observed that when leadership positions are given to other ethnic groups they do not believe in God and lot of challenges are faced and lot of issues that come up challenge the people and the way we live

and they believe that leadership is properly aligned and acknowledged under God and all this will what they believe will materialise in this country.

Merewalesi - Thank you, Mr. Bedrau. About indigenous rights, I want to assure you that the President has asked us to secure the protection, guarantee and security of indigenous rights. That includes indigenous rights, land ownership rights and fishing grounds rights. We have also heard today about mineral rights. Sir your concerns are very much something that is common in places where we have visited but I wanted to assure you that this is also a part of the Presidents guidance provided to us. Thank you.

Dr. Fatiaki - Pauliasi, I will only talk about the second part of your comment which is the acknowledgement of God and the recognition that the acknowledgement of God brings blessings to our people and this country. This is a widely held belief by many of the people in this country. I would suggest the bulk majority. I spoke about this briefly when we talked about the secular state. I've been looking for the word God in this Constitution. I can't find it. 1970, 1990, and 1997 every single constitution we have had mentions God. The US Constitution mentions God. the UK Constitution mentions God. There are many Constitutions in the world. Denmark, Ireland which define religion as their State religion so the idea that God should be acknowledged somewhere in this Constitution is something we keep hearing and I can assure you that we hear it so much that I can't imagine that we would not include an allusion to God when we come to write this. Thats the only comment I have in respect of acknowledging your belief that the custodians of the land have endowed with its ownership by God and that the blessings of the people and this country would depend upon our acknowledgement of his presence, and I would like to think that it will be reflected in our report.

Translation - Commissioners the question raised by Mr. Sireli Sawanikula in view of the presentations given today have all been accepted by the Commissioners and he is enquiring whether this country has truly been released or freed from the colony state it was in from the UK or are we still bounded and restricted by the UK.

Merewalesi - Thank you Sireli. Our role as Commissioners is to hear your voice and examine its relevance in reviewing the Constitution. Sir I will say personally that we are here to hear you and to listen to you as my friend Dr. Fatiaki says we have a few more places to visit.

To listen to them as well we have been listening to about 10 other provinces and we have to make sure that what we write in our report reflects your voice. What that looks like we will have to think about very seriously but we can assure you that whatever we do place in our report for Parliament to decide on has to have a connection to your voice. That is what we swear an oath to do to enquire with the people and to reflect those voices in our report. Dr. Fatiaki will explain further and add to my explanations and we can perhaps if we have your permission, we can close our submissions for today. We will also move along on our journey as well.

Dr. Fatiaki – Sireli very briefly. Your question was are we free of the colonial state. The simple answer is yes. When we got independence from 1970 and the independence was signed and the 1970 Constitution was placed technically we were no longer a colony so are we free from the colonial state? Yes by law. Are we free from all the effects and laws from the colonial time? No. a lot of what we hear today is related to the laws that came from the colonial time and was carried on by subsequent Governments and continued to apply. So the answer is Yes we are no longer a colony of Great Britain. We are independent. We are a republic but are we free of all the laws? The answer is No. Many of the laws if you look at them were written in 1940, 1950, 1960 and they are still used today by the people of Fiji. Our hope is that the we incorporate into this Constitution your wishes in whatever way we can that it now reflects what you the people of Fiji wish a sovereign. Sovereign means independent and free of all influence from outside. Only the people of Fiji make their decisions about how to govern themselves and make the laws. That what we hope to incorporate into the Constitution that we the sovereign, sovereign meaning independent of Britain, independent of every other country outside influence, WHO, UN. We the people of Fiji and that's what we want to hear from you and again I emphasise that Commissioner Merewalesi indicated that our report will reflect that. Thank you.

Commissioners, the presentation further to what has already been presented to the Commission by Luke Naivola of Matainasau village. First recommendation is on the lease. They are recommending that when lease ends, the land to be returned to the landowners. Secondly on gay marriages to be restricted and thirdly on the Sunset clause if the Commissioners could enlighten the people of Wainimala what that means. They have been hearing rumours about it and they cannot determine what it

is but they think it relates to the weakening of itaukei institutions and whether that is in the Constitution or not.

Merewalesi - Mr. Naivola, I will speak on your first two questions and my colleague will speak on the sunset clause question. These are questions that have come up before for us with regards to leases. people are also seeking that leases be returned to customary landowners. They are also concerned about the automatic renewal of leases. So these has been raised to us as a concern for inclusion or maybe or consideration in this Constitution. People are concerned about the term of leases 99 years they are worried about the length of the leases as well. On the question of same sex marriage that was raised we have not yet received one submission that asks for same sex marriages. So your request that it not be allowed is certainly one that has not received any protest from anyone we have spoken to. In that case I will also highlight that we also acknowledge that there are rights or protection that many people in Fiji have but on your issue that you raised relating to same sex marriage there has been no request for this in the constitution. Thats all I can say and well ask Dr. Fatiaki to comment on your third question.

Dr. Fatiaki – I may just ask one of our lawyers. Mr. Leighton is there such a thing that recognises any other marriage between a man and a woman in the current laws of Fiji? Okay so you have heard it from the two lawyers from the SG's office at this point in time, in this Constitution, in the laws of Fiji a marriage is only between a man and a woman. That is the only marriage that is recognised right now. i know that you allude to some other places where you can have other but in Fiji at this time that is a nonissue and as Commissioner Mere pointed out no one has asked us to put in the Constitution marriage between maybe man and man and woman and woman. That has not come up. And if it has not come up it is not going to be changed. it will continue to be as it is right now. Marriage is an institution between a man and a woman.

The sunset clause you know I said to you we talk about everything and anything. But as Commissioners we try to steer away from very controversial things. Let me just say that we understand that it has been suggested that some of the things that were put into place such as Bill 17. Tried for Rotuma Bill 15 and 16 and the removal of the GCC, the non recognition of the GCC, the removal of the senate, whether the GCC was the main component of the senate, the removal of lots of the laws governing the lease and

the development of the land bank where your land went to the bank and the bank gives 99 years without consulting you. All of these things we recognise have the effect of disenfranchising the iTaukei Fijian people and each one is a negative thing for iTaukei society. And by that there was a suggestion that it seems to be meant to bring in lots of laws that made the sun set for the Fijian people. I don't know how much truth there is to that. I know those things have happened. There have been laws that have come about that disproportionately affect Fijian and iTaukei people. I share with you two laws they try to change Bill 15 and Bill 16 to change the Rotuma Act and Rotuma Lands Act. It came to the island and 95% said no. The committee went back to Suva, and they threw it away. It never came to Parliament again. Bill 17 went through Parliament and was passed. The effect of that has been reversed. This Government has reversed a lot of those acts and reinstituted the GCC. So, if the sun was setting, the sun is now rising so I don't have anymore to add about the sunset clause. I hope you understand the general gist of what I'm saying and my limitations of what I can speak about in the context of a Commissioner. Thank you.

----------End of Session [17-06-2026]----------

Submission(s) Received

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 16/06/26.

Yaca/Yacamu Koro Nagelewai
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	* me daw dikevi (review) ni oti e dua na gauna ni veiliutaki (Term) ni dua na matanitu digitaka na leweni vanua
WASE 1 NA MATANITU	① me lotu vakavisito o viti ka me kua ni "secular" (vakabibitaki na lawa ni sigatabu ② me dikevi ka vakadredretaki na rawati ni "citizenship"
WASE 2 LAWA NI DODONU	① me vakaqaqacotaki na lawa vakaitikitiko ni sa mai veicaqacoqa vakalevu na Human rights ⇒ oqo na kena vakamatanitutaki village By LAWS me yadrava ka viribaitaka na kawa i Taukei kei nona i yaubula
WASE 3 NA PALIMEDI	• Na Palimedi me kua ni vakaitavi na kena digitaki na Peresitedi ni noda vanua me vakaitavi ga kina na Bose Levu vakaturaga. [me vakatututaki mai na veibose ni yasana ka curuma na Bose Levu vakaturaga]

WASE 10 VEIVAGALALATAKI	me kua tale ni vakaitavi vakamatanitu e dua e vakaitavi na kena tauvi vakaukauwa e dua na matanitu digitaka na lewe ni vanua (Ku)
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	me soli talega na kaukauwa vakalawa vua na Bose Levu vakaturaga me vakaitavi na kena veisautaki na yavu ni vakavulewa • Review ni oti ya 5 na yabaki
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	Ni laurai ni vakatatao ni toso e dua na tiki ni lawa, ia me Review taki sara vakatotolo ka veisautaki me ganita na toso ni gauna kei na veisau e kauta mai

VEIKA TALE ESO

me soli talega na kaukauwa vakalawa vei ira na noda turaga bale na kena navoroi na noda i yau bula

17/06/2026

Received & Acknowledged

Team 2 CRC

[signature] (TK)

Saini (tikini ni siga)

FOMU NI VAKATUTU NI YAVU NI VAKAVULEWA – 2013

KORO - NAQELEWAI

NO	YACA	YABAKI	SAINI
1.	SIKELI PEMENIA	65	
2.	VIKA KORONAWA	60	
3.	SAMISONI Lavilavi	24	
4	LORIMA VATALESAU	47	
5	LEMIANA MATASAVA	45	
6	TIMAIMA COGALALA .	37	
7.	SELESITINO RATUDAVUI	45	
8	Peniana Momoyalewa	58	
9	ERONI LEBAKALU	43	
10	JOLAME NAVUCULA .	24	
11	KANELI CAVUI	51	
12	JOLAME MATI	35	
13	SENIMILI LEWAVOSALEVU	71	
14	RUFINA RAKACIKACI	33	
15	JONE B	38	
16	AMELIA SUKANAVANUA	33	
17	TEMALESI NOQUROSI	35	
18	MANASA ROGOIVALU	85	
19.	SAIMONI ROGOWALU	43	
20	Sireli Delasau	63	
21	Alumita Naikavu	68	
22	Vika Koronawa	25	
23	Sitiveni Qaqa	52	
24	Elenoa Nafania	46	
25	Akosita Liku	23	
26	Josaia Raitila	38	
27	Suliveti Dalikula	33	
28	Leveni Drodrolagi	35	
29	Ana Budi	45	
30	SITIVENI QARUA .	50	
31	SALASEINI TABUATINI	18	
32	IBIESE - BUREA	76	
33	Joni Cagi	34	
34	Ateca - Cavuru	33	
35	RATU JONE TUBULIVAKA/LAWA	29	
36	Manoa Vakatawaba.	26	
37	Lekima Milasiga Koroi	49	
38	Ana Ateca Cavuru	45	

NO	YACA	YABAKI	SAINI
1	Miliakere Bibi	54	Bibi
2	Sainimili Lauwai	22	Lauwai
3	Eremasi Vakatawabai	18	Vakatabai
4	MERESEINI MILA	55	Mila
5	JOPE . N	41	[illegible]
6	Meri Wati	29	Wati
7	Livai Nakuta	50	Livai
8	Jósana Watale	49	[illegible]
9	Sikeli Demenia	48	Demenia
10	PITA . NAIROSO	49	Pitaroso
11	Simeji Selaro	36	S. Selaro
12	ISELK	29	[illegible]
13	AKENETA KELERA	40	Kelera
14	Opeti	20	Opeti
15	RATU JEMESA NIUKULA	59	[illegible]
16	SENIMILI YALEWAVOSALEVU	54	[illegible]
17	Meli Demenia	36	[illegible]
18	Ro veronika Rokaisau	33	[illegible]
19	Ratu Lameki Nartabalevu	22	[illegible]
20	Samisoni Mocevuka	20	[illegible]
21	Seini N	25	[illegible]
22	Kelerayani . D	21	[illegible]
23	Lepani Rokodudu	25	[illegible]
24	Aporosa Tamadra	26	[illegible]
25	Jope Nabundouno	39	[illegible]
26	Mosese [illegible]	29	[illegible]
27	MARIKA NAINAUDUANA	23	[illegible]
28	Taina Cavuyawa	35	[illegible]
29	Merelita Ranaeli	46	[illegible]
30	Aunisi Varewasa	20	[illegible]
31	Keleni Vuiyale	20	Vuiyale
32	Kasanita Buiadi	23	Buiadi
33	Kalara Senikai	18	Kalara
34	MILIANA SABOTI	22	Saboti
35	RT Jemesa Navakaroko	21	[illegible]
36	Laigenia Naivakadula	21	Naivakadula
37	Niko Ravisoli	65	Ravisoli
38	Adi Losana Lewambeto	59	[illegible]

(Nagelewai Village)

NO	YACA	YABAKI	SAINI
1.	ASIVURUSI. BUKASIGA	42	[illegible]
2.	MERESEINI - MILLER	30	[illegible]
3.	EPARAMA. NAGUNUKANA.	38	[illegible]
4	Makitalena Biau	47	[illegible]
5	Luisa Regu	70	Luisa Regu.
6	SAMUELA NAYATE	26	Nayate
7	Rosainimili Royakanaikau	26	R. Sainimili
8	Jeremaia Nalivono	23	Nalivono
9	Uneusi - Mocei	35	U. Mocei
10	Apisai - Namotokalou (2)	38.	A. Namotokalou
11	Apisai - Namotokalou (1)	64	A Namotokalou
12	Mereani Tingimakubuna	59.	[illegible]
13	Peni Nacolauli	71	[illegible]
14	Rt Peni Bukesiga	38	[illegible]
15	Senidoi Toutoru	61	[illegible]
16	Karalaini Cikamea	26.	[illegible]
17.	Kilioni - Nakoli	21	[illegible]
18.	LEKIMA KOROI MILASIGA	42	[illegible]
19.	SAIMONI NACOLAULI	33	[illegible]
20	KARALAINI LIKU	31	[illegible]
21	ILAIJIA WAINIYAQONA	55	[illegible]
22	Tamalesi Noqurosi	47	[illegible]
23	NIKO RAVISOLI	21	[illegible]
24	ILAIJIA WAINIYAQONA	23	[illegible]
25	PAULA NATOROGIA	21	Paula - [illegible]
26	PENI NACOLAULI	23	Peni - [illegible]
27	Pemasi Mataibure	36	[illegible]
28.	SELITA LIKU	33	[illegible]
29	Eneni masirewa	28	[illegible]
30	Sikeli Demenia	48	Demenia
31	Mereoni Bili	45	MBili
32	Kelerayani Demenia	21	[illegible]
33	Raijieli Likudrau	21	R Likudrau
34	Samisoni Moceruka	18	S Moceruka
35	Mosese Nacolaivalu	45	[illegible]
36	Seremaia Bure	27	[illegible]
37	Meresela Lewadakala	24	[illegible]
38	ATECA CAVURU.	55	A Cavuru

(Nagelewai Village)

NO	YACA	YABAKI	SAINI
39	LIVAI NAKUTA	30	[illegible]
40	SEREMAIA - NAKOLI	33	[illegible]
41	SAMISONI LAVILAVI	42	[illegible]
42	Elena Mawi	48	[illegible]
43	Kelera. Lewaruilagi	55	[illegible]
44	Laite Culaiwai	23	[illegible]
45	MANDA Vakatawabai	65	[illegible]
46	Amoe Wini	55	Awini.
47	[illegible] NAVADAROCO	54	[illegible]
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17/06/2026
> Acknowledged & recieved
CRC Team 2

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 17 ni Jiune 2026.

Yaca/Yacamu Elena Mawi.
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	1) * Vakadikevi na secular state ke rawa ni veisau eso na lawa. laldi era tiko e rukana.
WASE 1 NA MATANITU	1) * I-TAUKEI ⇒ FIJIAN 2) * FIJIAN ⇒ INDO-FIJIAN. - Proper Ethnicity. 3) Vakadredretaki / Kua ni soli Vakarawarawa na citizenship.
WASE 2 LAWA NI DODONU	1) * 2 Gender not 3. (M, F) not others. 2) Vakalesui tale mai na corporal punishment baleti ira na gonevuli.
WASE 3 NA PALIMEDI	1) - Digitaka na GCC na Peresitedi ni noda matanitu. Cumma mai na Bose ni Yasana. 2) Veliutaki ni matanitu wili kina na Peresitedi kei na Paraiminisita me yabaki 60 lako sobu

WASE 10 VEIVAGALALATAKI	1) * Immunity clause me bokoci 2) Dua e maviri me tau ma na Capital Punishment.
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	me bokoci na amendment clause ka me vakalawataki na kena dau review taki na constitution na veiya 5 na yabaki
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	Kevaka me laurai ni vakavu lega tiko eso na tiki ni lawa me na dau veisautaki

VEIKA TALE ESO

me soli na kaukauwa vakalawa vei ira na turaga ena kena mavoi vakagagacotaki na bula vaka vanua.

Saini

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Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 16/06/026

Yaca/Yacamu NA COTAICACABE.
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	NA SECULAR STATE ME SA BOKO SARAGA.
WASE 2 LAWA NI DODONU	VAKALEGUI TALE NA LAWA MAKAWA :- ME RA KUITA TALE NA GONE E KORONIVULI.
WASE 3 NA PALIMEDI	ME RA LEWENA GA NA GONE I TAUKEI NA PALIMEDI

WASE 4 NA VEILIUTAKI VAKAMATANITU	ME veiliutaki ga na i taukei (paraminisina)
WASE 6 VEIQARAVI VAKAMATANITU	
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	Lesu tace vua nai taukei ni qele na kena lewa vala talega na kenai qoliqoli.
WASE 8 VEIQARAVI VAKADODONU	
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	

WASE 10 VEIVAGALALATAKI	
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Me vei sautaki na yavu ni vakavulewa
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO

X .....

Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 11/06/026

Yaca/Yacamu VAKATUTU NI KORO (LUTU)
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	~~Neimani VAKATUTU NA LEWE NI KORO veisautaki na Circular State.~~
WASE 1 NA MATANITU	~~ME veisautaki na dodonu ni tamata yadua~~ NEIMANI VAKATUTU me veisautaki na Circular State
WASE 2 LAWA NI DODONU	Neimani vakatuta me bokoci na lawa ni dodonu ni tamata yadua
WASE 3 NA PALIMEDI	me vakasukai tale mai na Senati veidigidigi me vakalesui Tale kina yabaki ~~zi~~

WASE 4 NA VEILIUTAKI VAKAMATANITU	me veisautaki, me vakaresuitale na veiliutaki ni matanitu na peresitedi
WASE 6 VEIQARAVI VAKAMATANITU	—
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	—
WASE 8 VEIQARAVI VAKADODONU	—
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA peresitedi	Soci vua na PERESITEDI

WASE 10 VEIVAGALALATAKI NA VAKATUTU 90 me sa bokoci na lawa 90 c * Okoya Tale ~~ga~~ me sa na lewai	
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA ME KOGOCI Talega na domo ni Lewani Vanua	
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

me Tarogi

VEIKA TALE ESO

① VAKATUTU

me ra yadua na copy ni yavu ni vakavulewa na nodo Turaga ena vakadewa vakaviti

② me pasitaki obi na yavu ni vakavulewa voy qai Caka na verdigidigi

K .....

Saini (tikini ni siga)

YACA – KORO – LUTU

SIGN.

① Ratu Revoni Batiratu – Batiratu

② Jone Sagere –

③ Revoni Batiratu no 3. –

④ Asena Lewasiri Siri –

⑤ Setaita Tinai –

⑥ Ratu Penioni Vulago no 3 –

⑦ Monika Naisilisili –

⑧ Torika Likubitu –

KOKO NAQIOLEVU

Sainimili Radinuku

ADI KALESI ROETA TINAI

Ratu Ilaitia DAUCAKAMANA

JOPE BATIRATU

Laisiana Sigamailau

SAULA MOCEICA

Jasa Yalayala

Wafi Sena Mufi

Setaiki Naisau

Jonetani Corivuka

Waisake Turuva

Naimur

NAQIOLEVU

Sainimili R

Batiratu

L. Siga

Jalayala

Mufi

YACA	KORO	SIGN
Alanieta Liku	Lutu	Aliku
Rt. Haisa Rosau Turaga	Lutu	[illegible]
Saimoni Seru		[illegible]
Arieta Naivola	Lutu	[illegible]
VASEMACA-MINIMINI		[illegible]
Apimo Solonasaci		[illegible]
REV. MOSESE MALANI	Lutu	[illegible]
Vlana Tabua	Lutu	V. Tabua
Amele malani	Lutu	[illegible]
Asenaca Taufa	Lutu	Ataufa.
Meseoni Likubitu		
Salacieli Moli	Lutu	Mliku.
Inoke Naulugaqa	Lutu	[illegible]
Sera Loloku	Lutu	[illegible]
Timoci Nailumu	Lutu	[illegible]
Jonetani Lorivuka	Lutu	[illegible]
Lemeki Vakarau	Lutu	[illegible]
Natisoni Kaufaci		[illegible]

KORO NADOVU

Acknowledged & recieved
17/06/2026
CRC Team (2)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga Muaira

Yaca/Yacamu Ratu Waisea Ravesivesi
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	Na noqu vakatutu me duaga na Kalou e qaravi e noda viti me vaka ni noda na vanua me sa duaga na kaiva, me qaravi duadua o Jisu nai vakabula ni tmt keega.
WASE 1 NA MATANITU	ME VEI SAU NA YAVU NI YAKA·VULEWA ME·BOKOCI-NA SECULAR STATE
WASE 2 LAWA NI DODONU	ME VEI SAU TALEGA NA DODONU NI TAMATA. DODONU·NI GONE· DODONI YALEWA
WASE 3 NA PALIMEDI	Na taro na cava e sa mai boko kina na senati? Mai nagauna balavu e cici tu mai kina?-

WASE 10 VEIVAGALALATAKI	Na veivagalalataki me caka e na gaunisala dodonu, sava sava me vinaka vua.
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Me veisau na yavu ni vakavulewa baleta ni ra sega ni tiko na i Turaga ni veiyasana e viti me ra ceva vata na kena duri na yavu ni vakavulewa
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	Me sa bokoci tauceko na yavu ni vakavulewa ni 2013 me sa bulivou tale na yavu ni vakavulewa ni 2026 ka vakauasivi me ra sa vakaivolatabu taki na veiyavu kecesara.

VEIKA TALE ESO – Me sa vakabibitaki na kena garavi rokovi, vakaturagataki, rerevaki na noda kaloulevu me vinaka kina na noda vanua. Me catinaca, caka² vakadodonu kei na sava² na na matanitu.

TURAGA NI KORO
NADOVU VILLAGE
NAITASIRI
R/T Waisa R
SIGNATURE DATE

Saini (tikini ni siga) 17-6-2026

KORO/ NADOVU

Acknowledge & received
17/06/2026
CRC Team (2)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga Muaira

Yaca/Yacamu Raifeli Ravesivesi
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	Na noqu vakatutu me dua ga na Kalou e qaravi e noda viti me vaka ni noda na vanua me sa dua ga na lawa me qaravi dua e o Jisu na nodai vakabula na tmt kecega.
WASE 1 NA MATANITU	Me veisau na na secular stale
WASE 2 LAWA NI DODONU	Me sa boko na dodonu ni tmt yadua baleta e na basika kina na veibeci dokadoka kei na sega ni rere vaka na na ca kei na sega na vakaitovo se rogolewa ka vakabibi e na loma. ni koro vaka viti ka sa kauta mai na karusa ni noda viti.
WASE 3 NA PALIMEDI	Na taro na cava e sa mai boko kina na senati

WASE 4 NA VEILIUTAKI VAKAMATANITU	Me sa kua ni dua na vulagi me veiliutaki e na noda matanitu me sai tauku ga me rawa ni rawa? Ka dua ga na rai, dua ga na na vaka-nananu me vinaka kina o vili: kua ni dua tale na draunjulu sawelu me vakaitavi se veiliutaki.
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 caka e na sava² kei na dodonu ni vakagalalataki e dua.
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Me veisau na yavu ni vakavulewa balefa ni ra sa sega ni tico na veituraga bale ni noda vanua me ra leva vata ka sega ni mai palemedi
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	Me sa bokoci taueoko na yavu ni vakavulewa ni 2013 me sa buli vou tale na yavu ni vakavulewa ni 2026 me nanumi na ivola Tabu e na kena buli vou tale na yavu vou.

VEIKA TALE ESO

TURAGA NI KORU
NADOVU VILLAGE
NAITASIRI
SAINI ..... DATE .....

Saini (tikini ni siga) 17/06/2026

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 16/06/26

Yaca/Yacamu Koro Nuku Nadravalcawalu

(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	* Soli na galala ni tamata yadua.
WASE 2 LAWA NI DODONU	- Bokoci na nodra lewa na Marama Kei na Gone
WASE 3 NA PALIMEDI	

WASE 10 VEIVAGALALATAKI	
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	- Sa kerei me tauri ga e 50 % me lave liga taki Ko ina na tu ena vei digidigi
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	- Eso na yavu ni vakavulewa ni 2013 me bokoci.

VEIKA TALE ESO

> Acknowledged & recieved
17/06/2026
CRC Team (2)

16/06/26.
Saini (tikini ni siga)

Nuku: Veitokoni ena Lawa e Vakatutu taki

Nuku

	Name	Sign
1	Rt Anaiasa Vocolada.	
2	Rt Viliame Nagatoloaloa -(2)	
3	Rt Peni Turusiga	
4	Rt Vuniani Rokodrika -(2)	
5	Rt Esira Naikatolu	
6	Rt Sikeli Boulekaleka -(NO.2)	
7	Rt Akuila Koroibete	
8	Epeli Tabualili	
9	Etuate Boseiwaga	
10	Rt Peni Buketeivalu Tubuna.	
11	Rt Viliame Nagatoloaloa (NO.1)	
12	Epeli Vula.	
13	Rt Sailosi Naiverecagi	
14	Rt Sikeli Boulekaleka (NO.3)	
15	Alisio Sovakalia	
16	Nemani Talemaitoga	Talemaitoga
17	Rt Isikeli Bogilekaleka (NO.1)	Boulekaleka
18	Melita Naibena	Naibena
19	Vika Ligatabua	
20	Adivula Radiiagi	
21	Ro Milieni Tuinawainovo	
22	Talatoka Tikinimasei	
23	Sereani Bulamaibure (NO.1)	
24	Sereani Bulamaibure (NO.2)	
25	Raijeli Loloma.	
26	Mereani Kururesi	Kururesi
27	Lina Daucave.	
29	Adi Sovakatabua Tuimala.	
30	Makinina Sura.	
31	Lusiana Namusu	
32	Veniana Uvidrali	
33	Meresini Drawaga	Drawaga
34	Unaisi Ranadi	Ranadi
35	Selina	
36	Elenoa Tinai	Tinai
37	Monika Naibena	Naibena

Acknowledged & received
17/06/2026

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013 CRC Team (2)

Tikini ni siga 10.6.26

Yaca/Yacamu Naivucini Village Naitasiri (Nadarauka 8
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	Me soli na galala, ia me vakaliuci tikoga na lawa ni nodra tagomaki na tamata
WASE 2 LAWA NI DODONU	Na dodonu ni itaukei ni Vanua mena dau vakaliuci vakabauta, bula ni disadvantage nodra (vodo ena basi, walkway e loma ni koro. vuli, qaravi vakavale ni bula
WASE 3 NA PALIMEDI	(1) Me duri tale na (Senate (2) me dua ga na digidigi ni tamata yadua (3) Na Peresitedi medigitaka na (Senate se mera digitaka na Matabose ni Senefi na noda Peresitedi

WASE 4 NA VEILIUTAKI VAKAMATANITU	na itavi ni Liuliu ni Matanitu. me yadua na tamata ena veivuvale kece mera cakacaka, me valuta na bula dravudravua (2) Na gone vuli era sa vuli cadet tiko, mera sotia-Tuvakawawa Tutorial Force (3) ogo me nona vakatulewa na Bose Yaco
WASE 6 VEIQARAVI VAKAMATANITU	Na cakacaka kece vakamatanitu me vakatulewaga kina na PSC. (2) Na Security Force kece me vakararogo ena rukani ni veiliutaki vaka Peresitedi ena ivakasala ni Bose yaco Executive Authority
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	Me musaki na TAX vei ira na under $20 thousand salary. (2) Na departure tax me veimama vei keimami na lewe ni Vanua tiko ena ivakatagedegede ogori.
WASE 8 VEIQARAVI VAKADODONU	Keimami sa vakatura me sa soli na kaukaua ogo kina dua na Matabose ni Senate Tribunal me rogoca neimami kudru na tu vaka Vanua. (2) Me dua na Ministry me kau kina neimami kudru. Me vakamatatatak na vuna e sega kina ni vakabau na kerekere etc
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	Keimami vakatura me solia vua na Peresitedi na kaukauwa ena ivakasala ni Matabose ni Senate. Me taura vakawawa toka na kena cicivaki na Matanitu

WASE 10 VEIVAGALALATAKI	Keimami sa duavata ena nodra vosoti, mera sa kua ni lewai ② Ia e gadrevi ga mera tukuni ira kece na. A The Founder B Those who stage the coup Cimplementation
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Me sa taurivaki ga na referendum ena yavu ni 51% ② Mera vakatulewa ga na dauniveidigitaki. ③ Me Veisau (vakavo ga na Referendum
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	① Me rogoci na domodra na Vanua kece ② Me vakamacalataki ena Veikoro kece ③ Me Bokoci, Vakatovolei ena 5 no yabaki ④ Me volai takega ena vosa vakaviti, Idia, Rotuma,

VEIKA TALE ESO

VAKATUTU: Me sa rua na vale cecere ni Bose (two chamber.

① House of Reps, Parliament

② UPPER HOUSE, (Senate

② INDEGENOUS RIGHT, Neimami dodonu na Itaukei ni Vanua (United Nation Declaration. Me rogoci (Preserve)

③ O ira noda gone vuli cadet mera (Tuvakawawa ena caru kina matai vatu, TERRitorial Force.

Saini (tikini ni siga)

Bnaiwani,
Bas. N
Turani koro
Nainuini
17.06.26

NAITASIRI PROVINCIAL COUNCIL OFFICIAL

17/06/26

Koro - Botenaulu :

Acknowledged & recieved
17/06/2026
CRC Team (2)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 17/06/2026

Yaca/Yacamu Vakatutu ni Koro ko Botenaulu, Muaira, Naitasiri
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	me vakalesui tale oviti ena cristian state ka me sa bokoci na Secularstate me beleta na galala ni veika eda via qarava (me sa bokoci).
WASE 1 NA MATANITU	me sa kua tale ni dua na Vulagi me digitaki me P.M me digitaki taki ga na gone i taukei.
WASE 2 LAWA NI DODONU	me vakalesui tale vei keda na vei vakanakuitaki e koronivuli vaka talega kina nai vakavau vakavanua ena kena dau vakayacori na veivakavulici vei ira na marama ena veikorokoro me sa kakua talega na dodonu ni gone (me sa bokoci)
WASE 3 NA PALIMEDI	me rogici rawa na yavu ni vakavulewa se domodra na lewe ni vanua e qai caka na veidigidigi me sa vakalesui tale na veidigidigi ena yebaki 21. me sa 2 ga na pati (itaukei & Vulagi)

WASE 10 VEIVAGALALATAKI	me kau vakalawa se veilewai taki vei koya e vakayacora na vuaviri se vakasivoi ena nona cakacaka mai na matanitu
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	sa tokoni me veisautaki eso na yavunivakavulewa e rawa ni vakalegai keda ka vakadonu na lawa me rawa ni kanti keda ena vanua vinaka
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO _me sa vakayacori tale na Bose levu vakaturaga
-ka me rogoca tale ga na domodra na Turaga ~~ta~~ se leve ni vanua ena loma ni Bose yaco.

BOTENAULU VILLAGE
17 NOV
Saini (tikini ni siga)
Date 17/06/2026
TUMALA BALTASINI

O IRA NA Lewe ni Koro ko Botenaulu.

	YACA	Saini
1	Ratu Keverieli Rokoleba	Rokoleba
2	Rt Kaveni Nacolaicagafe	[illegible]
3	Rata Kilioni Senivutu	[illegible]
4	Vereimi Lavema	Lacavema
5	Apisalome Senivutu	[illegible]
6	Peceli Rokoleba	Roko
7	Alipate Naibesasa	[illegible]
8	Revoni Nasila	[illegible]
9	Watisoni Nakailaci	[illegible]
10	Esaka Soki	[illegible]
11	Jone Kauvesi	[illegible]
12	RAporosa Tuisuva	Atuisuva
13	Talica Sisarina	[illegible]
14	Rt Sanaila Rokoraiyala	[illegible]
15	Alipate N	[illegible]
16	Semmili Dulatevoro	Dulatevoro
17	Naomi Biau	Biau
18	Arieta Marama	[illegible]
19	Apisai Naqaliva	Naqaliva
20	Linda Niumatawalu	Linda
21	Ilaisa Rokodonu	Roko
22	AnaTulia	Tulia
23	Keverieli Rokoleba	Rokoleba
24	Apisai Naqaliva	Naqaliva
25	Lusia Kanasalusalu	[illegible]
26	Salanieta Duairiba	Duairiba
27	MANASA NAIBOSE	[illegible]
28	Eremasi Drodrolagi	[illegible]
29	Jese Senivutu T.N.C	Senivutu
30	IANA Rokomari	Rokomari
31	Rt Savenaca K	[illegible]
32	Esala Soki	Soki
33	Maukeli Vurai	Vurai
34	Veniani Balan	[illegible]
35	Simioni Caginiyalu	Caginiyalu
36	Esala Baluyalo	Baluyalo
37	SANNILA Rokoraiyala	[illegible]

BOTENAULU VILLAGE
T/ KORO: Senivutu
Date: 17/06/2026
WAINIMALA NAITASIRI

IKURI NI VAKATUTU NI KORO · CNAIVUCINI.

(1) KEIMAMI SA DUAVATA ME BOKOCI TAUCOKO NA YAVU NI VAKAVULEWA OQO NI (7.9.13. 2013

(2) Me Tuvakawaqa na (1990 Constitution
   (A) — me qai vakaraitaki eduo na ka vou
   (5) Mera vakatutu kina na lewenivanua

(3) Me Kua ni vagalakataki o (Bainimarama (Baleta.
   (A) E sega ni vakadinadinataka raraba ni cala
   (5) E sega ni (vakatutusa, mevaka e vakayacora o Sitiveni Rabuka.
   (5) O Jeorge Speight sa cakacakataka oti na kena totogi

(4)

	YACANU	DOB	SAINI
1	AMINIASI RAUWA	25/02/1997	[signature]
2	Mereoni Vakaseleyasi	15/06/1973	[signature]
3	Marika Sobumainavula	22/7/1969	[signature]
4	KOLINIO VAKASELESELE	6/9/71	[signature]
5	Kasanita Wati	15/04/77	[signature]
6	Tevita Vasukoro	07/09/2008	[signature]
7	Timanna Liku	17/03/75	[signature]
8	Merelita Magititabua	26/04/07	[signature]
9	Inoke Milamila	23/02/03	[signature]
10	Tevita Tuicina	10/11/73	[signature]
11	Josilika - Tuisuva	8/7/74	J. Tuisuva
12	MATAIASI NASAUTAKELO	7/01/96	[signature]
13	AKATA DIVUKIAVONU	26/06/98	[signature]
14	Saiasi Saidosu	7/04/84	[signature]
15	Josaia Kaikoso	12/12/1998	[signature]
16	NAVITALAI VANA	10-6-51	[signature]
17	JONE WESELE R	24/05/88	[signature]
18	Jonacani Tamanivalu	27/07/1993	[signature]
19	Uraia Duayau	19/3/1950	[signature]
20	Suliasi Nagagilevu	12/12/1960	[signature]
21	Panapasa N. Brendra	26/8/75	[signature]
22	Ilikana Bainiuwa	10/6/67	[signature]
23	Sireli Qalaivecena	12/3/75	[signature]
24	WAISIKI VASUILIA	3-3-71	[signature]
25	NOA RAVU	14-9-73	[signature]
26	MARIKA ROKOROBETE	17-8-97	[signature]
27	[illegible]	1-4-77	[signature]
28	Filimoni - Seru	29-7-72	[signature]
29	Pemasi Nadolamoka	26/6/05	[signature]
30	TIMOCI Narivi	13/2/~~26~~ 77	[signature]
31	OMISIMO NAIKOVU	26/06/89	[signature]
32	Manieta Bainiuwa	19/4/19	[signature]
33	Epeli Lutunamarayu	12.12.97	[signature]
34	Aporosa Tuisuva	26-07-76	[signature]
35	Baia Navia	7.6.61	[signature]
36	Meli Covecena	30.7.84	[signature]
37	LEKINI LAUCAVA	26/08/82	[signature]
38	Sailosi Delana II	20/08/82	[signature]

	Yacamu	DOB	SIGN
39.	Losana Saumuriwai	6/3/76	L/Saumuriwai
40.	Akanisi Sikunaivai	18/04/89	
41	Lice Likuwavai	14/04/04	Likuwavai
42	JOSEFA IARE	12/03/04	
43	Elenoa Navanaga	15/11/68	
44.	VENINA TAMANUALU	22/11/92	
45	Corina - Naituku	29/11/	
46	Aniteta Kuruiwiwai	21/3/63	
47	Waisea Ranetau	7/06/96	
48	Jonetani Kayawa	1.1.60.	
49	Anasa Balawa	14/11/80	
50	Sailosi Dawa	900924	
51	Iliavi Veivuke	17.5.67	
52	Tevita Tuicina	07/09/91	
53	Vereimi Rinakama	05/06/07	Rinakama
54	Ruci Rakai	21/02/82	Rakai
55	SAKARAIA. BARISAVU	10/8/77	
56	SAINIMILI TEGEI	5/12/77	
57.	LEDUA. VERETI	18/4/69	
58	VENIANA BULA.	7/5/64	
59	Ema Dr Lomaloma	13/12/53	
60	JOSEVA. LESUMA LEPANONI	01/06/81	
61.	Bari. Naqiwai Qurama	7/5./74	
62	Taleca Vukuwaqa	8/2/62	
63	Peni pate Vukuwaqa	23/6/56	
64	Epeneva. Rokaci	15/5/73	
65	Meresaini Didrodro	14/03/84	
66	Losana Vakakawaka	12/04/87	
67	Emosi Tamavua	26/11/76	
68	Aseri Mua	3/9/78	
70	BARI. NAINAVIDUKANA (NOA	5./7./2000	
71	Taina Radimuthlen	29/12/77	
72	Uraisi Rawadi	17/4/08	

	YACANU	DOB	SAINI
73	Benjamin Scott	31/12/01	Bamin
74	Navitalai Vananalagi	9/5/99	[illegible]
75	LUKE LACAKAVUKAVU (2)	14/02/95	Lacakavukavu
76	Aminiasi Rauwa	11/03/08	[illegible]
77	Akanisi Ranidani	29/07/56.	A Ranidani
78	Waisake Nasila	20/11/52	[illegible]

17/06/2026

Acknowledged
Recieved
CRC Team (2)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 12/06/26

Yaca/~~Yacamu~~ Matainasau, Naitasiri
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	Reviewtaki na yavu ni vakavulewa ni nona (term) ni veigaravi ni dua na matanitu.
WASE 1 NA MATANITU	Me bokoci na Secular state. - Me vanua lotu vakarisito - Me bokoci na noda kacivi vata na Fijian Lesu tale ena kena ka, dau kacivi tu e liu Fijian - itaukei Indian - Kai dia.
WASE 2 LAWA NI DODONU	- Na lewa vakawabokotaki e ao na dodonu ka sasuga na bula gacigacia. Me vakabataki na corporal punishment - Me vakaivakarau na nodra dodonu na marama - Bokoci na dodonu ni marama. - Na ka me baleta nai yau bula - me soli vaka- - tabakidua vua nai taukei ni gele nai yau bula me lewa. 50% taukeni gele. 30% contractor. 20% na matanitu
WASE 3 NA PALIMEDI	- Me duri tale na Senefi. - Na bokoci na veidigidigi ni tamata yadua. - Me lesu tale mai na veidigidigi vaka constitu-ency. - Me lewa na bose levu vakaturaga nai tutu vakaperesitedi, kei na yabaki ni bula me kua ni sivia na 70. - Me kai viti ga me taura nai tutu ni peresite me kua tale ni dua na kaca tamata.

WASE 4 NA VEILIUTAKI VAKAMATANITU	- Me bokoci na head of state, ka dau taura tiko na paraminisita. Me sa soli ga vei Peresitedi na Head of state.
WASE 6 VEIQARAVI VAKAMATANITU	Na kena dau veisautaki tu nai tutu vakaminisita, ena gauna sa cici tu kina na matanitu - Me oti vakadua na nona term ni veiqaravi, qai veisau. - O ira era vakasabusabutaka nai yau ni matanitu - kena i totogi live in Prison.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	- Me kua ni misuse nai lavo ni matanitu. - Tobo ni dua e vakasabusabutaka nai yau ni matanitu, me totogitaki, live in Prison
WASE 8 VEIQARAVI VAKADODONU	Me ra totogitaki live in Prison koy vakasabusabutaka na veiqaravi ena vale ni volavola kei nai lavo.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	Laiva na kaukauwa vei Peresitedi e gauna ni tiko leqa.

WASE 10 VEIVAGALALATAKI	Me vakatautauvata nai totogi e tau veira era vuaviri taka na matanitu me kua ni veivakaduidui taki veira na so tale.
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Keimami sa kerea me sa veisautaki ena kena gauna totolo duadua.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	Keimami sa vakaiotaka na yavu ni vakavulewa kece me veisau se bokoci sara ga.

VEIKA TALE ESO - Me vakaukauwataki na lawa ni mona livaliva (Abuse).

- Me ra lewa ga nai taukei ni yagona nai sau ni nodra yagona.

Me veisau rawa na yavu ni vakavulewa yavu ni vakavulewa vou, qai cakā na veidigidigi.

MATAINASAU VILLAGE
Sign: Hurtyees
Date 17/06/24
NAITASIRI

.....

Saini (tikini ni siga)

e vakayagataki vei ira.

~~(4) D~~
10 Wasewase 10 (Veivakagalalataki)

Me ra veilewaitaki ka kakua ni ra vagalalataki ko ira e ra vakaitavi e na gauna ni vuaviri e na nodra vakamatei e so e ra sega ni vakaitavi e na vuaviri..

Kena i kuri na No 2 Bill of Rights

(d) Me soli tale na dodonu kina kawa i taukei me ra vakayagataka na nodra lawa na gase e liu me kana kuita e na matadrai na lewe ni koro se yavusa e dua e cakava e dua na i tovo tawa kilikili ka me ra lewa vata na gase na levu ni kuita e tau, ka mera tara kece na i kuita na Turaga ni bera ni vakatauci me vakaraitaka ni ra sa duavata kina (Ogo e ra na vuli tiko kina na lewe ni yavusa)

(e) (1) Me ra totogi cakacaka mate o ira era tobo ka vakadinadinataki ni ra kuitaka tiko na kena vakadewataki mai vanua tani na wainimate gaga ni veivakamatenitaki ka vakadewataki tiko e Viti

(2) Me vaka talega kina vei ira era veivolitaki ira na tamata (yalewa) me ra volitaki ira.

(f) Me ra lewa ga na i taukei ni yaqona na i sau ni nodra yaqona

(g) Na village Bylaws me vakataudeitaki mai na ~~matanitu~~

No 2 Bill of Rights (Dodonu ni Tamata Yadua)

A① Wasewase 1 (Na Matanitu)

ⓐ Me kakua ni soli me ra mai lewe ni vanua e Viti ko ira e ra sa kilai ni ra sa dau basu lawa mai na nodra vanua (me vaka e so e ra sa mai vakacici bisinisi tu ogo e Viti)

ⓑ Me ra kakua talega ni vakaitavi e na veilvitaki e na matanitu ko ira e ra sa vakacalai oti vakalawa

B② Bill of Rights (Dodonu ni Tamata Yadua)

ⓐ Me soli vei keimami na kawa i taukei na dodonu me keimami lewa na neimami gele kei na kena vakayagataki na vei yau e ra tu kina.

*eg. (E na neimami bose ni tikina e Muaira e a vakaraitaki kina vei keimami e na koro ko Nadovu, e na vica na yabaki sa oti me keimami kerekere tale kina Matanitu kevaka e keimami via vakayataka na neimami geregere kei na nuku ni neimami matasawa)

ⓒ Na dodonu e soli tiko vei ira na Marama kei na gone me vakadikevi vinaka ka ni sa vakavuna tiko na veibeci vei ira na tama kei na Base ni vuli ka sa dredre kina me ra tuberi vaka-vinaka na gone

ⓑ Na i taukei ni gele sa dodonu me nona na i yau kece e tiko e na nona gele (mai boto ni saulsa ki dela ni gele.

C③ Wasewase NO3 Parliament (Palimedi)

ⓐ Ogo me sa rauta tiko mada ga ka e na gauna dredre ogo, me kakua ni levu na lewe ni bose ka ni na levu talega na i lavo

	YAGA	TIKINISIGA/SUCU	YABAKI	SAINI
1	Meli Labaibure	14-7-48	78	[illegible]
2	Salote Vere	4/7/54	72	[illegible]
3	Dilaisa	15/1/98	29	[illegible]
4	Soremaia	19/10/99	28	[illegible]
5	Naisale Silau	29/05/87	39	[illegible]
6	Teresia Tinai	25/04/95	31	Tinai
7	Susana Rinavuna	September 1955	71	Susana
8	Kasanita Sigatabu	08/06/2005	21	[illegible]
9	Asena Iewasirisiri	12/01/1950	74	A. Iewasirisiri
10	Setaita Ligatabua	15/06/1947	77	S. L.
11	Smieli Naigue	14/10/1991	35	[illegible]
12	Bulou Lauvili Matamadua	27/10/1998	27	[illegible]
13	SEVULONI LEWERIKA	1/05/1997	49	[illegible]
14	JESE QAIMURI	6/9/1980	45	[illegible]
15	Raty Luke Naivola	25/05/2000	26	[illegible]
16	AMANI ROKOBANI	28/06/1984	41	[illegible]
17	WATISONI NAKAITAVI	5/06/1982	43	[illegible]
18	Sakiusa Nawacorocoro	15/04/1999	27	[illegible]
19	Inoke Nailumu	10/08/2007	18	[illegible]
20	SIKELI Senidoko	16/07/2007	18	Sainidoko
21	Esala Vosatata	07/01/1990	36	[illegible]
22	VILIAME RABUA	06.04/1979	47	Rabua
23	Akuila Aesa	01/12/1968	58	[illegible]
24	Viliame Vakatawaca	13/04/78	48	Vakatawaca
25	RT SAKILISA NAKUTORO	12 OCT 1968	57	[illegible]
26	VILIAME VAKATAWA	18/10/73	53	[illegible]
27	Luke Naivola	14/03/79	47	[illegible]
28	SEREVI NAKUTAORO	22/12/86		
29	JEKE BAIDRAU	22/08/1989	38	[illegible]
30	Samuela Tawake	18/05/1995	31	[illegible]
31	Anare Senivutu Vakalalakoro	20/10/1991	34	[illegible]
32	Emori Narucci	04/07/2004	22	[illegible]
33	Kasanita Vakataitai	21/07/69	57	[illegible]
34	Sairusi Catiau	20/06/'07	59	Seatiau
35	Mereleki Adimelamela	02/03/72	54	Madi
36	SALOTE LOTU	21/6/66	59	[illegible]
37	Rosa T	14/03/2005	21	[illegible]
38	Adi Kaveni	18/07/79	45	[illegible]

	YACA	TIKINISIGA/SUCU	YABARI	SAINI
39	Rt Waisake Vakalalakoro	07/09/77	49	[illegible]
40	NICHOLAS BENNION	24/02/1980	46	Nicholas [illegible]
41 Rt.	ANARE SENIVATU	7/04/66	60	[illegible]
42	Puulinasi Bari	6.8.69		[illegible]
43	PECELI TUINAKAUVADRA	26/05/90	36	[illegible]
44	Mikaela Talanaka	13/03/75	51	[illegible]
45	Akeneta Maca	19/09/43	84	[illegible]
46	Mere Vugele	10/12/66	60	Mugele
47	Amelia Ledua	30/09/96	29	[illegible]
48	Amani Rokobani	3/2/68	57	[illegible]
49	KOINI Sereidaki	5/10/75	50	[illegible]
50	Nanise Niusere	25.06.85	41	[illegible]
51	INOKE Nacolaivalu	11/9/1980	45	[illegible]
52 Rt	Pauliasi Baidrau	21/06/1984	42	[illegible]
53	Mereadani-Kuru	10/08/1961	65	[illegible]
54	Amelia Ilisapeci	29/05/1985	41	[illegible]
55	Adi Miriama Ligaono	16/05/1950	76	A.L
56	Anare Senivatu	02/01/1982	44	[illegible]
57	Wainikiti Kuru	01/06/1977	49	[illegible]
58	Luke Naivola (1)	25/06/73	53	[illegible]
59	Rt WAISAKE VAKALALAKORO	11/01/1989	37	[illegible]
60	Mesake bulivou	08/01/1993	33	[illegible]
61	Lemeki Nagiolevu	30/06/1988	38	[illegible]
62	MESAKE NAIVOLA	08/12/2004	22	[illegible]
63	Rt WILIAME VAKATAWA	02/05/2003	23	[illegible]
64	RATU EMORI NAVUGA	01/10/1994	31	[illegible]
65	Jiuta Naisaki	07/08/96	29	[illegible]
66	TEMO YARAVOLI	18/01/1974	52	[illegible]
67	Ateca Yaravoli	22/10/2005	20	[illegible]
68	Ateca Vanua	15/10/93	33	Vanua
69	Samisi Nawola	16/11/2001	24	[illegible]
70	Rosa Tawai	14/03/05	21	[illegible]
71	Adi Vulori Tuiverata	5/2/68	60	[illegible]
72	Timoci Saturebu	22/05/96	29	[illegible]
73	Benidito Namudu	23/05/05	21	[illegible]
74	Adi Arieta Naiboa	19/07/94	32	[illegible]
75	Kerosi Raikele	17/08/80	45	Raikele
76	Sereseini Marama	06/11/04	22	[illegible]

	Yaca	TIKINI/SIGA	YABAKI	SAINI
77	Siteri Bogi	1/4/67	59	
78	RANJIELI ADILAGO	23/01/1993	33	
79	MEREONI LUCU	4-7-1968	58	
80	ADIKAMMA			
81	AKISI NAIBENA	12/07/54	72	
82	Keresi Raikele	17/08/80	44	
83	RT WELSAKE VAKALALAKORO	11/01/1989	37	
84	Mesake bulivou	08/08/1993	33	
85	Adi Litiana Mereseni	3/8/89	38	
86	RT SAKIUSO. N	26/06/1995	30	
87	Mereia NATAKA	21/12/73	53	
88	Viliame. Rakua	28/7/64	61	
89	Temesi Nagusudrau	01-01-75	51	

NAITASIRI VILLAGE
Sign:.....
Date.....
NAITASIRI

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 16/06/2026

Yaca/Yacamu ROMA VILLAGE
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	ME BOKO NA (SECULAR)
WASE 2 LAWA NI DODONU	ME BOKO NA DODONU NI TAMATA YADUA NA DODONU ME BALETA NA GONE KEI NA YALEWA. ME BOKO ~~TALE~~ GANA DODONU VAKA POLITIKI
WASE 3 NA PALIMEDI	ME LEKU TALE NA VEIDIGIDIGI KINA YABAKI 21 KAU TALE MAI NA SENATI

17/06/2026 Acknowledged & recieved
CRC Team

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

VEIKA TALE ESO

Anni - (16/06/2026

Saini (tikini ni siga)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga.....15/06/2026.....

Yaca/Yacamu.....KORO#NASIRIYI. TIKINA#NABORUICO.....
(Yacani soqosoqo, tikotiko se vuvale) YASANA#NAITASIRI

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	BOKOCI NA LAWA OQO
WASE 2 LAWA NI DODONU	VEI-CALATI NA LAWA QO KEI NA NODA TIKO VAKA-VANUA. BOKO LAIVI
WASE 3 NA PALIMEDI	KEIMAMI. SEGA NI DUAVATA ENA LAWA OQO.

17/06/2026 Acknowledged & received

CRC Team 2

WASE 4 NA VEILIUTAKI VAKAMATANITU	VEISAUTAKI NA LAWA OQO. DUA GA NA KEDA LEWA.
WASE 6 VEIQARAVI VAKAMATANITU	VEISAUTAKI NA LAWA OQO.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	BOKOCI LAIVI SA SEGA NI QAI VAKAMUKI TIKO.
WASE 8 VEIQARAVI VAKADODONU	DEI TIKOGA NA LAWA QO. QARAUNI NA LAWA ME BALETI RAU NA OVISA RUWA 2.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	DEI TIKO NA LAWA QO

WASE 10 VEIVAGALALATAKI	~~[illegible]~~ ~~[illegible]~~ BOKO LAIVI NA LAWA OQO.
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	VEISAUTAKI NA YAVU NI VAKAVULEWA.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	BOKOCI LAIVI NA LAWA OQO.

VEIKA TALE ESO

MASIRITI VILLAGE
NAITASIRI
Swantani
TURAGA NI KORO
DATE 15/06/26

.....
Saini (tikini ni siga)

KORO #NASIRITI. | IKINA #NABOBUCO
YASANA #NAITASIRI.

15/06/2026

	NAME	SIGN
1)	POASA · NALEBA	
2)	JONE · YEIBAU ①	
3)	ESITA · LEWAIVALU	Ekewavalu
4)	SAMSONI · SERU	
5)	SANAILA · NATABE	S.N
6)	SEINILI · LEWA	S.L.N
7)	NUKUCIRI · LEWA	
8)	ILAISA · SERU	
9)	IOWANE · KORO	I · K
10)	VASEMACA · N	V.M
11)	SOSICENI · ROMULO	
12)	ENA · NAITALI	
13)	SAI · RATU	
14)	LEONE · APISAI	
15)	KINISIANA · SOBA	
16)	KALESI · BUI	
17)	JOSEVA · MATAVOLA	
18)	NASONI · SERU	N·SERU
19)	KAROLINA · NAI	
20)	SIKELI · DENENIA	
21)	KATA · NAULUWAI	
22)	MALELI · NAKADABOTO	
23)	KELEVI · CAKIKAU	
24)	JONE · NAQATOSERE	
25)	TALUMECI · MARAMA	
26)	KINISIANA · SOBA	
27)	VILIKESA · IKINA	V·K
28)	LOSANA · NAIYALA	L·N
29)	JONE · YEIBAU ②	
30)	MOAYE · TIKODALA	
31)	TORIKA ROKOTINA	
32)	Nukuni Lewalega	
33)	ILIMSA SERU	
34)	Epironi Seru	
35)	ONisi Varewasa Nadramelomelo	
36)	Marica Likusedroka	



FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 15/6/2026

Yaca/Yacamu Nasoqo Village
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	me dikeri tale me duri e dua na matanitu Kairiti yalodina me parara na vanua, Lotu, matanitu
WASE 1 NA MATANITU	Meda sa lesu tale ena bula ni christian state
WASE 2 LAWA NI DODONU	*SA ~~Kerei~~ vakatutu Jiko ni matanitu me Kakua ni lewa e dua na tamata. * Ka lewa ga na tankeni Kele mai vuravura ki botoni Sunlau.
WASE 3 NA PALIMEDI	Ki vawa ni duri na lewa ena bose levu Vaka Turaga me vawa ni cuvetata na taso e viti me vatulewa na turaga bilo

Kei Viti 17/06/2026

> Acknowledged & recieved

[signature] CRC Team (2)

WASE 10 VEIVAGALALATAKI	Sa vakatutu tiko ni koya ga sa vua Viri me vakamatei.
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Na lewa ni noda Constitution me veisautaki na lawa me ra lewa na Turaga bale ni noda vanua: (Koya sa turaga ~~ta~~ sa mai vua na Kalou)
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	Sa Vakatutu tiko ~~tabu~~ ni dua na vulagi elewa na yavutaki lawa e viti. Ke Seiga e na Cala, Kece nai lakolako Kei Viti.

VEIKA TALE ESO

Ni sa Cadru na Vanua, Ena Vakalolona na noda Vanua; meda Vakadeitaki meda lesu tale ~~[illegible]~~ vaka sukai lesu tale na Vanua ki na Vanua.

.....

Saini (tikini ni siga)

Nasoqo are Agree for our decision

Nakorovatu Community Hall

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: NAKOROVATU VILLAGE HALL DATE: 17/06/26 TIME: 4pm

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	Esira Vuca Gio	61		Nakorovatu Waima	Waima	T	Fijian	[signature]
2	Penaia Rokovoli	76		Lutu, Lutu, Naitasiri	Lutu	T	[illegible]	[signature]
3	Rt Tamela S	65	2132108	Nakorovatu	Waima	T		[signature]
4	Rt Sukeli Vuniwaga	75		Nawukuruku	Matailobau	T	✓	[signature]
5	Rt Jese Ronaitofe	61		Nawukuruku	Matailobau	T	✓	[signature]
6	Josefa. Sele	62		Nasena	✓	T	✓	[signature]
7	Emosi Bale	69		Lutu	✓	4	✓	[signature]

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: NAKOROVATU COMMUNITY HALL DATE: 17/06/26 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
8	Salaiseta Kula	59	9405150	Nakorovata V	Waima	marama		[signature]
9	Atalaite. Merula	60	8610579	Nakorovatu V	Waima	marama		[signature]
10	Milika Marama	56	8368836	Nakorovatu.	Waima	[illegible]		[signature]
11	Salome. Sanedo	46	8610030	Nakorovatu.	Waima	marama.		[signature]
12	Koini. Lilinube	50	9281028	✓	✓	Marama		[signature]
13	NANISE LAU	41	9428377	✓	✓	Marama		[signature]
14	Lice Rokoloka	69	8607669	NABENA	NABENA	MARAMA		[signature]

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: NAKOROVATU COMMUNITY HALL DATE: 17/06/26 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
15	15	Mereoni Wesivalu	49	9679478	Nakorovatu	Wainia	Marama	IT	
16	16	Naomi Rokoseti	63	9861257	Nakorovatu	Wainia	Marama		
17	17	Sereana Radiwaiko	39	9219396	Nakorovatu	Wainia	Marama	IT	
18	18	Ro Vasemaca R	68	9704761	Nabaua	Matalobau	Marama	IT	
19	19	Mereisi - Koroi	40	8375226	Nagara	Wainia	Marama		
20	20	Adikelevra - Roko	54	—	Vuisiga	Wainia	Marama		
21	21	Ivamere - Tinai	55	2342376	Vuisiga	Wainia	Marama		

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: NAKOROVATU VILLAGE HALL DATE: 17/06/26 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
22	Lusiana Nau	63	–	Nakorovatu	Waima	Marama		Nau
23	VENINA TIKOWALI	72	–	Nakorovatu	Waima	✓	M	Tikowali
24	Viniasi Qalo	73	8358232	NAKOROVATU	NAITASIRI	✓	M	Qalo
25	TARUSILA KOROI	48	8358232	✓✓	✓✓	✓	M	Koroi
26	SAILOSI D	31	8497102	NAIKUKURUKU	MATAILOBAU	Turaga	✓	[illegible]
27	MELI -N	41	9638510	✓✓	✓✓	T✓	✓	[illegible]
28	Rovereng	41	–	NADUKUSI	MATAILOBAU	T	–	Rovereng

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: NAKOROVATU VILLAGE HALL DATE: 17/06/26 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
29	ATUMAISA - TIAVA	38	2315276	Lutu, Lutu MATASIRI	Lutu	Turaga		[signature]
30	Apenisa - Naypsa	46	2514418	Naruniyaro - Lutu Naitasiri	Lutu	Turaga		[signature]
31	INIA RORAIBONO	38	8054578	NABENA MATAILOBAU, NAITASIRI	MATAILOBAU	✓		[signature]
32	Sakiusa Vutukadroku	42	9292687	Matailobau, Matailobau, Naitasiri	Matailobau	✓		[signature]
33	Macin - Seniva	57	8327074	Nakorovatu	Waima	✓		[signature]
34	Semtiki Cukani	45	2157395	NAKOROVATU	WAIMA	✓		[signature]
35	Josateki Nacakasa	64	2803560	Nuvakuvaku	Matailobau	✓		[signature]

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

Transcript

Nakorovatu Village Hall
Date :17-6-2026

Mr Moce: The place you come from – if you are giving submissions on behalf of the tikina or village, you are required to state so the Commission will be aware that the submission brought up is from the village, or individual or tikina. On that note, you are required to submit all submissions after you have stated your name, where you come from and the submission you want to submit. During our Talanoa session, we will be conducting it in English on behalf of the Commission, we seek approval from the vanua on the language that will be used if some of us will not understand English language, I will be translating in Bau dialect so that it is clear and understandable from the Commission regarding the change in Constitution. Regarding your submissions, you can submit in English or in your own dialect. We will try in our very best to translate into English to the Commissions, so they understand and recorded in the different machine that are brought by the staff this afternoon. All submissions will be recorded today.

Dr. Fatiaki: The Chiefs and the people of Nakorovatu Village, the province of Naitasiri, on behalf of the Constitutional Review Commission, I would like to extend our sincere thanks for accepting us into your village this afternoon and to welcome you to this consultation for the review of the 2013 Constitution. My name is John Charles Fatiaki. I'm a doctor in Suva, and I'm from the village of Motusa on the island of Rotuma. On my right is my fellow commissioner, Merewalesi Nailatikau. She is from Yale in Kadavu, and she is a media specialist. I apologize for the absence of our third commissioner, Mr. Ami Kohli, who is an Indian-Indo-Fijian lawyer from Labasa. Unfortunately, he got ill and sick this morning, and we asked him to stay home. We have been appointed by His Excellency the President to review the 2013 Constitution. The Constitution is the supreme law of the land, and we know that the 2013 Constitution was not formed by the way that the normal Constitution is formed. It did not go to the people. It did not receive widespread consultation and input from the people. It was promulgated and enacted by military decree by the last government and ratified after the 2014 elections. Because of this, the government sought an opinion from the Supreme Court last year as to how they could change the 2013 Constitution legally. That opinion has shown a way to change this 2013 Constitution, and His Excellency the President has appointed us, the commissioners, to be part of that process.

We have been asked to travel widely all throughout Fiji to seek meaningful consultation with the people of Fiji. For you to decide what you want to add, what you want to keep, what you want to remove or what you want to change in the constitution. We began our work in April, seven commissioners in Suva the first submission came from the Great Council of Chiefs. It was followed by submissions from government ministries religious organizations, non-governmental organizations, political parties, trade union people, and some individuals. Those consultations occurred throughout the month of April. In May, we split ourselves into two teams.

Our chairman, Mr. Sevuloni Valenitabua, is in charge of one of the teams. I am in charge of the other team. And we have travelled throughout Beqa, Lomaiviti, Lau, Kadavu. We've travelled for two weeks in Vanualevu. My team looked after Bua and Macuata, about eight villages in each of those provinces. The other team went to Cakaudrove, went to Rabi, went to Taveuni, and Qamea. We met again in Suva about two weeks ago, and we travelled up to Navua Namosi. My team went up to Keyasi and to Bukuya. We gathered together in Lautoka.

We did some settlements in Tuva. And we moved on to Lautoka. My team went on to Yasawa's. We did the three main islands of Nacula, Naviti, and Waya. And after coming back to Lautoka, we worked our way to Ba. We've done Ra, Nadarivatu, and we've worked our way around. And this morning, we were at Lutu in Nataisiri. We will continue next week throughout Tailevu and Rewa, and then we'll do the Suva-Nausori corridor for one week at the end of this month. We will then travel. My team will travel to Rotuma for three days to consult on the island. Then we get back and get together in Suva. All these consultations are recorded on video. They are recorded on audio, and they are also being transcribed. And the reason we do that for all the consultations is so that when we gather in Suva, we will make sure that what we write into the Constitution is what the people of Fiji want. Constitutions say we, the people of Fiji, give to ourselves this Constitution to govern us and to live under. And I can't emphasize how important it is that you, the people of Fiji, tell us, the commissioners, what you want us to put into this Constitution.
Translation by Mr Samu

Dr John: Through out July and August, we will be with the assistance of the lawyers that we have with us and professionals like professors in constitutional law. We will put together all the wishes of the people

of Fiji in the form of a new Constitution. This process will be completed as a report that will be presented to His Excellency the President on the 31st of August this year.

Once that report is presented, our work as commissioners ends there.
Translation by Mr Samu

Dr. John: Before we commence our consultation proper, I would like to again thank you very much for coming this afternoon. This consultation process is two ways. We want to hear mostly from you. You can make a submission, you can ask a question, you can seek clarification, and we the commissioners will try and assist where we can.

But you can talk about anything to do with the Constitution. Please feel free to. We have not been told what to write in the Constitution.

The seven commissioners are not civil servants. We don't work for government, and government has not told us what to write into the Constitution. We hope that what we write will reflect what you, the people of Naitasiri and other places in Fiji, ask us to write. Vinaka.
Translation by Mr Samu

Mr. Samu: Commissioner's, presentation by Apenisa Nayasa, Navuniyaro village, district of Lutu, Naitasiri recommending to the commissioners that firstly about the land – that all land and its minerals and its resources from the bottom of the land right up to the sky to return to the customary landowners and the second is on the right not to be determined by the UN Conventions but determined by God. And those two recommendations are presented to the commissioners this afternoon.

Ms. Nailatikau: Vinaka Mr Nayasa. I will seek apologies that I will be speaking in English. Well regarding your submission on ua iTaukei on the land, qoliqoli and minerals in the land. The President has given us some guidance for priorities that he would like to see considered in the Constitution. One of those priorities is the protection, guarantees, and security under the Constitution for land and fishing rights and resources of indigenous Fijians. I just wanted to assure you, sir, that that is something that has been highlighted as a priority by the President, and in accordance with your submission today, we will also consider that very seriously. It's something that is a big priority.

We know from the submissions given from villages we've been to. So that's something that we have been hearing a lot about. Vinaka. We'll take time for the next submission, and my colleague and I will continue to give our comments, Vinaka.

Mr. Samu: Commissioners, presentation by Mr Taniela Sauturaga, following the physical submission of the recommendation to the Commission from Nakorovatu village and representing the recommendation of the people of Waima district including the circuit of Waima. This is after the awareness that was conducted by the PACE team that came before the commission. So, they put together their submission for the commission to consider and in summary they have recommended that the 2013 constitution be removed and also return some sections of the 1997 constitution that would help build social cohesion and that impact profoundly on the indigenous interest and included in their recommendations is to review the electoral act especially in terms of the method of voting to revert to the method of first paster post and in addition the representatives in Parliament to under constituencies.
Next, in addition to that is for a code of conduct for Parliamentarians. Next is the protection of the law of the qoliqoli and the fishing rights and the functions of the GCC to be returned and its authority to be stated appropriately in the Constitution.

No 8 is on the protection of children and youths from the effects of drugs and also for the eradication of drugs including stronger penalties for those that are involved in drug activities.

No 9 is on the protection of the elderly and those that are termed disable to have proper care and protection. In terms of informal settlements or squatters, if regulations could be put in place to allow those that are unable to tend to their families to return to the villages and make use of their land in the village instead of living in the informal settlements in urban areas.
No 11 is on the synergy of the Iotu, vanua and the matanitu to be appropriately structured in the constitution.

No 12. Is they are recommending that no elections to be held until the new constitutions is established and put in place and also for legal structures just to see to the elevation of poverty with regulations put in place in order to develop the people and alleviate their standard of living. And lastly, that all individuals are to be included in the development of the economy as well as to be protected and cared for equally under the constitution.

Thank you, commissioners.

Ms. Nailatikau: Thank you Mr .Sauturaga. I will only touch on one submission, I'm sorry. This is in regard to the protection of seniors and people with disability. I believe this is something that has been brought up, but not very much. But I believe it is very important. I believe in your submission you said that it is important to recognize the contributions they have made to our country. And this is also something that sugarcane farmers have raised. For example, Nawaicoba near Nadi. They spoke about working for a long time in the cane fields but not having retirement or security to be able to support them in their old age. But we recognize this contribution you have made. That is the only one I will touch on, because I think it is unique. I will relate to Dr. Fatiaki for any further comments.

Dr. John: Taniela, thank you for the submission. I will only touch very briefly on this, because you have a written submission. And it will be looked at in detail after we have it translated and transcribed. But very generally, I understand that the request is for the 2013 Constitution to be removed. That is acknowledged. Let me say that this has been given to us as a request from many, many places. This is not the first. Many places have suggested to us that it be completely removed. The only provision I have with this is that to do it legally, we have been told by the Supreme Court that we can pretty much remove and change everything in the 2013 Constitution, except for one chapter, Chapter 10. Chapter 10 deals with the immunity that was given to all the people who conducted coups in 1987, 2000, right up to 2006, and then those in government from 2006 until the first election in 2014. Chapter 10 asks us not to touch that. The Supreme Court has asked the commissioners not to touch that. It hasn't told the people you can't talk about it and express what you want. But every other part of the 2013 Constitution can be replaced.

And so, I have also heard from you a desire to put in some parts of the 1997 Constitution in place of the 2013 Constitution, and we acknowledge that. I allude very briefly to Apenisa's comments about the issue of sovereignty and the importance of acknowledging God in the Constitution. This is something we have heard repeatedly, and it is good that we hear it repeatedly, so it is on record, so that we know that this is what the people want.

Let me say that in every Constitution, 1970, 1990, 1997, the beginning of the Constitution always says, under God, that everything we do will be guided by divine guidance. The 2013

Constitution is the only one that has removed God. We've heard the request that God be included in the Constitution, and that should not be a difficult thing to do because, like I say, three Constitutions were written with God included in it.

This last Constitution included a thing that made it a bit difficult for us to include God, and that is the naming of Fiji as a secular state. The inclusion of the term secular state made it a bit difficult to acknowledge Christianity, religion, and God. It made it difficult, not impossible, but difficult.
But we hear that request from Apenisa, and I'd like to assure you that it has come, and it is something that we have been hearing, and I acknowledge that it will be very strongly considered in the rewriting of this Constitution.
The second issue that you brought up was that we write a constitution and it is not influenced by what you call UN conventions. This is an interesting one.

It hasn't come from many people, but my comments about it are this. Fiji right now in the Constitution is a sovereign democratic state. The word sovereign means that your governance and your Constitution and everything you make is made by you independent of any foreign and external influences.

And if we are to just follow this Constitution, it says that we should not be taking everything from the conventions and putting it into our Constitution. I acknowledge that, and I make reference to what Fiji is described as. Other parts, the voting system, the electoral system, again, we have never heard of any village or any settlement or any place, city or town in Fiji, anyone who likes the previous one.

So, I can assure you that when we write the electoral system, it will not be the old one. The voting method, thank you. Often in places we ask people, ask someone to explain the different kinds of voting and people to put their hands up.

I hear already, first past the post, that makes it easy. So that will be probably something that's going to be incorporated. I think there was the issue of qoliqoli and land rights.

Commissioner Merewalesi has spoken about it. I have spoken about it, and I mentioned that in the terms of reference from His Excellency the President, is the very specific request that we, the commissioners, when we write this Constitution, to make sure we

include in it the protection, the securing, and the guaranteeing of your land, your qoliqoli, your fishing rights, mineral rights, and other things. And so, we've been hearing that.

I want to reassure you that because it's written in our terms of reference, it will definitely be addressed when the Constitution is prepared. In these terms of reference is also a direction from His Excellency the President to ensure that we entrench into the Constitution the GCC. I think that was one of the things that was asked for in your submission, and I think that that is not a difficult thing to do.

Other issues like the Code of Conduct, issues to do with increasing drug penalties, are things that really relate to laws that are under the Constitution. They don't come as part of the Constitution. The Constitution is the overall law, and then underneath that come other laws that govern drugs, the penalties that are given.

Those are other issues. And again, the protection of the elderly and the disabled, which Commissioner Nailatikau has spoken about, are things that, again, we will advise the government and give your recommendations to them. Maybe we can't include it into the Constitution per se.

Those are my only comments. Thank you for the request that the elections be deferred. That process is beyond what the Commissioners can do, but we can certainly tell them that the people of Naitasiri, certainly in Vunidawa, have asked that we defer the elections until the Constitution is ratified, and that has been brought up to us by, I think, the people in Yasawa, all three Tikina there.

We heard it at Lutu today. And again, this is something that people are asking for, and that will be conveyed to government. Vinaka.

Mr. Samu: Commissioner, just in summary, the recommendations that have been presented before you, in terms of the presentation in absentia by Penaia Yavala District Rep of Nagonenicolo, firstly, to change the constitution and also for Fiji to be declared a Christian state. And on the rights of children for corporal punishment to be returned.

And number four is the structure of parliament to change. And next is on the powers of the RFMF to return to the office of the President. And one pertaining to functions of ministries as well.

And on the levies to be directed towards the landowners. This may be regarding the land lease. FICAC to be removed and to return to the judiciary.
And the emergency regulations to be strengthened. And maybe lastly is the formation of the new constitution. It may be presented more clearly in the physical submission.

Ms .Nailatikau: Thank you, Mr. Sauturaga, confirming our receipt of the submission from Mr. Yavala. We would like to know if there are any other submissions, but I would like to ask a question. A big topic to discuss on is the Great Council of Chiefs – to be included in the Constitution. As you mentioned in your submission number seven, for the Great Council of Chiefs to be included in Fiji's governance. And the submission from Nagonenicolo is the change in parliament. My question, if we change parliament, what will be your views on the return of Senate to be added to the House of Parliament. Before, under the 1997 constitution, there was parliament, also the Senate. And the members of the Senate were the members of GCC. They represented us, the interests of indigenous Fijians. Fourteen we members of the GCC, eight from the Leader of Opposition, nine from the Prime Minister, and one from the Rotumans, I want to confirm, if that is what you support, if you are supportive of the Great Council of Chiefs in the constitution, does that include the return of the Senate?

Mr. Samu: An additional submission from Mr. Sauturaga, on the rights of the child.

If their rights could be established at the age of 21, so below 21, they must be in the care of their parents.

Mr. Samu: Commissioners, a presentation by Mr Joseva Sele, who's the traditional herald of the turaga Taukei ni Waluvu from Nabena village, Matailobau. Just, firstly the question on Chapter 10 on immunity. If this constitution is to be removed and the voices of the people to be heard – the question is why not Chapter 10. Why is it protecting some people and politicians, that is the main question that is put before the commission. And secondly, elections to be held after the new constitution has been established. In addition, after the new constitution, there needs to be a new government, and then elections to be held afterwards. And also, the GCC not to be de-established under any other constitution in future. So, if the GCC is to be established in the new constitution, no other constitution to remove it, and it must be permanent under the constitution. And number four,

is the Senate to be returned to protect the interests of the iTaukei people. And I think that is the last recommendation put before the commission this afternoon.
The basis of those recommendations is the main question that has been put forward on Chapter 10, if the commissioners can put some clarification to the people today.

Ms. Nailatikau: Thank you very much, Mr. Sele. I will try to take us back regarding your question on Chapter 10.

Last March, the government sought to change the constitution in Parliament, through a vote in Parliament. They were not able to secure the required votes for three quarters of the members of Parliament to be able to approve the changing of the 2013 constitution.
Mr. Moce, can you translate sentence by sentence?

Mr .Moce: *translation*

Ms. Nailatikau: And according to the Supreme Court, Chapter 10 in regard to Immunity – Chapter 10, the Supreme Court advised that changing Chapter 10 may cause come instability and conflict in Fiji. In Chapter 10, there is immunity provided to those who participated in the coups from 1987 – 2006. It protects the coup perpetrators of those involved, who hold public office who involved in coup from 1987 – 2006. So, your question on who is protected means that these individuals are protected from 1987 – 2006. What we have been hearing from many people is removal of chapter 10 together they are asking the question you are asking us. And also, they want to confirm that going forward there is no more immunity to be granted. So, to confirm chapter 10 only addresses the 2006 back to 1987.

Dr .John: The issue of the GCC to be in the governance of the country, the senate to be returned and the elections to be held only after new constitution have already been addressed. They are all noted in previous submissions.
I will talk very briefly about chapter 10 in addition to what Commissioner Merewalesi has explained and I would like to know from you after I finished talking if you are satisfied with that answer or if you want to ask more questions about it.

The first thing I want to say is many many places speak like you. They have asked us to remove chapter 10. I explained in the beginning that by law to do this legally, we had to follow the

determination of the Supreme Court and also the direction of his Excellency the President. The supreme court hands were tied because they tried to do this process legally using the amendment chapter in ever of the 2013 constitution. And when they look at how to do it legally, they told us the only thing we could not change right now in chapter 11 of the amendment of the constitution was chapter 10.
I know that does not leave many people very happy. So, I always tell them, if you change this Constitution as per what we are doing now, and we write a new chapter about how to change, say, the 2026 Constitution, we can write it in a way that lets the first government that comes into power remove Chapter 10. This commission cannot remove it legally.

But if you approve a new Constitution, and we have in it amendment provisions in our new Constitution, then a new government that comes into place could remove Chapter 10. And that will be it. No, never talk again about Chapter 10.

I hope that answers your question. I use the term legal and illegal because, you know, some people say, well, why don't we take it and take it out? I want us to do this legally if we can. And the only way we can do it legally is to follow the direction of the Supreme Court.
I think the country does not want more illegal things. Let's try the legal route first and see what we come up with.

Mr .Samu: Commissioners, relating to the query that was raised earlier to the recommendations that were given about chapter 10 in terms of the clarifications that I have been out forward about the conditions underlying the things about that particular sections, Chapter as instructed by the Supreme Court , but they are recommending further to that to change the constitution and they are hoping that in the new constitution and new government will change chapter 10 as well as alluded to by Dr John.

Dr .John: Thank you Joseva, and I really appreciate how strongly you feel about this.
Let me share with you this same discussion we had in Dreketi in Vanualevu about two or three weeks ago. A member of the CIW, soldier, he said the same question to me. He went to prison for 15 years, prosecuted for his taking part in the 2000 coup.

And he asked why he had served 15 years and why he did not qualify for the immunity provision. I could not answer him. And so, I

understand how strongly you feel about it and how many people feel about it.
All I could say to the soldier was, I'm sorry, I can't answer you. Because he was seeking justice. He had served 15 years.
He was back in his village in Dreketi in Macuata and he wanted to know why chapter 10 could not be used for him. I don't know. And I apologize to him for that.

I thought I would share that with you because even though we can't change it, we will let the government and the parliament know and His Excellency the President know how strongly people feel about chapter 10. Again, this is public knowledge, if you are not aware. We asked the same question to the GCC chairman to talk to us about chapter 10.

He said exactly the same thing. Chapter 10 should be removed. And the GCC had met amongst their chiefs, and they had decided that they, as a body, wanted the chapter 10 to be removed.
I'm not sure that that helps explain the situation better, but I think you will understand that we take it very seriously. Vinaka.

Mr. Samu: Commissioners the presentation by Senitiki Cakau from Nakorovatu, also the village steward of the village church. Firstly, would like to state the Christian state and circular state debate and they currently under the current constitution, the 2013 Constitution Fiji is being declared as a Circular state and being a circular state, it also follows that no discrimination is to be shown under the constitution, under the declaration of a circular state, yet even though we are saying this constitution is discourages discrimination.

They are hearing that chapter 10 not being equally being implemented and there are people who being convicted and there are people being immune in chapter 10 when Bainimarama was still in government through military takeover and also the fact that the high chief of Naitasiri, the Turaga Qaranivalu was also implicated and also were in view of that chapter 10. Those activities conducted in 2000 and there was alluded earlier and there are some penalised and convicted for the activities in 2000. Yet there are still some people who are covered and protected in Chapter 10, and he want to know the truth and government has to come out clean so that people are satisfied in terns of need to change the constitution in which we are discussing today and contradicts the statement of non discriminatory, the clauses that are in the constitution and yet we

have a chapter which discriminated against the certain people who implicated in the activities of 2000.

Secondly is on the land, the freehold land and they querying as which body determines the establishment od free hold land. There is alot of free hold land in the province of Naitasiri that are not returned and they cannot develop it because it is under free hold and they are told that this people are living under poverty line and yet we have resources that are available such as freehold land which they cannot utilised.

Ms. Nailatikau: Thank you Vakatawa. You have highlighted that there are inconsistencies in the constitution. Some things do not agree with each other, and you pointed out that injustice that Dr. Fatiaki mentioned earlier about the Turaga na Vunivalu of Naitasiri who served his time, and yet there are others who are protected under Chapter 10, as you say.

I don't think that we have an answer to that. You have highlighted something that is in plain text before us, and I think that it adds to the great injustice that people feel. And as you mentioned, under the secular state and in this constitution, there is freedom from discrimination.

We cannot treat people differently. Everyone should be equal under the law. And this is something that was raised, as my colleague mentioned, by chiefs who have made submissions before us, by the various villages that we have arrived at.

And as you are pointing out, it also conflicts with many of the rights in this constitution. Before I hand over to my commission, I also want to recognize that you mentioned that there are so many inconsistencies, people want to throw the whole constitution out. And as Dr. Fatiaki mentioned, we are bound by the lawful path that has been set before us, but I don't think people are... I believe people are justified in their views because they feel that they have not been consulted on this document.

I wish I had more to tell you, but I only want to say that the inconsistencies that you've pointed out, we recognize, and they have been raised from many of the chiefs who have submitted before us, as well as members of the public and of various villages. Thank you.

Apologies, just in Lutu, earlier today, a gentleman there made a submission about the outdated lands legislations, from 1905 to 1965. And he asked, why have they not been updated after Fiji has had four constitutions now? In Nadarivatu, people also spoke about the boundaries and the importance of land boundaries to decide which Mataqali belong in which area, for example. But you are also raising the freehold land. In the Yatu Lau, for example, people have asked for the strengthening of the land buyback schemes.

And for example, one of their submissions was, if the land was sold for a handful of nails, it should be bought back for that same value. So, these were some of the ideas that we have been hearing from various people. But I just wanted to highlight that as an example, that the questioning about freehold land and how people can reclaim their land is a very dear concern that we've been hearing about.
Vinaka.

Dr John: Turaga Senitiki, Mr. Cakau. I don't have much more to add.I think the comments I made earlier about Chapter 10. I can promise you, though, that we will make sure that what you are telling us, the sense of injustice that is perceived, the contradiction in terms of the issue of a secular state versus a Christian state, the issue of discrimination of individuals in front of the law, are areas that we can raise very loudly. And I promise you that it will be raised.

I wish we could do more, but if we are to do this process legally, we have to observe it for this part of the work. As I indicated earlier, if you change the Constitution legally, then come under government after that, Chapter 10 can be removed permanently. And that is for a future that we can hope for.
The issue of freehold land, again, I think that comes under the Native Land Commission. You understand that these are laws that come under the Constitution. And one of the questions that was asked very strongly at Lutu today was, do we own the land, or does the government own the land? And my answer is, you own the land in word, but the government holds the land in trust.

And what that means is, although you own the land as the customary landowner, you actually can't do much with your land because the government is holding it in trust. I think that is why almost every village we have been to, their submission is, we want the land written into the Constitution that you own the land, and the minerals, and the Qoliqoli. And we are hearing that regularly.

If it is written in the Constitution, then everything underneath that, from the Lands Act to the TLTB Act, the NLTB Act, all of those subsequent legislations will have to be changed to understand that the customary landowner owns the land. And if now they want to invest, for instance, they would have to come and ask the customary landowner that they would like to invest in it. Some people suggested percentages, 50% for the landowner, 30% for the investor, and 20% for government.

This was suggested as a sharing mechanism. But the most important request is, return it to us. And so, the answer is, if it's returned to you, then it is no longer held in trust by the government, and therefore it is yours.
We hear that request. We've done three quarters of Fiji. If what I've heard in the other three quarters of Fiji continues for the last quarter, I can tell you.

That the ownership of the land, the ownership of the minerals, the ownership of the Qoliqoli, goes back to the people of Fiji, the customary landowners. Vinaka.

Ms. Nailatikau: Vinaka, I would like to acknowledge the receipt of written submissions from turaganikoro Nasavu, received today, the 17th of June, also from Matailobau village. As well as noting that it includes a petition signed by villagers, I believe by one and both submissions include petitions signed by villagers of both the aforementioned villages. Vinaka. Vinaka.

Mr. Samu: Commissioners, the presentation by Mr Inia Loloibulu from Nabena, recommending firstly for the term iTaukei referring to the indigenous people, to be changed, to be removed not to be applied nor used.

No 2 – GCC to have a separate, to be an independent body, not coming under a Ministry or a government institution bu to stand autonomous as a body.
No 3 – is on he Bill of rights, rights of children and for the return of corporal punishment for disciplining of children to be applied as means of teaching of children and not applied in anger and lastly for the Senate to be returned. Thank you.

Ms Nailatikau: Thank you Inia, I will deal with your first two submissions, my colleague will deal with the second two. Its regarding the use of the name iTaukei relating to us as indigenous Fijians. This is something I believe that – feel free to correct me, iTaukei was not widely used

before 2006. It was not a term used to describe indigenous people before then. It is a newly introduced term.

I would like to ask you, if we are to remove the term Itaukei, what would we replace it with? I welcome your ideas. Am I hearing Fijian, sir? Fijian? So, to clarify, you are requesting the replacement of iTaukei to Fijian, to apply solely to indigenous Fijian people. If we support the use of Fijian only for indigenous Fijians, may I ask us to raise our hands, please? Okay, I see the ladies also raising their hands.

So, we note that there is strong support. Is there anyone against it? So, to represented in the Senate by changing the composition of Parliament.
Vinaka, so to confirm Fijian, to be used only to us registered in the Volanikawabula.

Vinaka, as we are hearing it is important for indigenous Fijian to have a distinct identity separate from the identities of others.
Vinaka, the second submission regarding the GCC, I also want o assure you that the terms of reference given to us by the President. One of the priorities that he has given us in terms of reference is the recognition of the Great Council of Chiefs in the national affairs of the state under the constitution. So, I think that affirms or supports the submission that you have made in here.

Dr John: Thank you, Let me just say it again. The terms of reference, if we take the GCC and put it into the constitution, then no government can change it. It is in the constitution. Right now, it is not, it is in the Fijian Affairs Act, I Think. And if it is in the Fijian Affairs Act, Parliament can change it. They will just ask us to put it in the constitution. And we will find out, how we going to put it there, we will represent it in the Senate, by changing the composition of Parliament.

And if we have a Senate where, I don't know how we're going to constitute it later, we will talk about that. But if we have 14 representatives from GCC in it, that is putting it into the Constitution. That can't be changed.
And then we can also put it into the preamble that recognizes the GCC. Then it is no longer in the Fijian Affairs Act and governments can't change it. We hear that clearly.

The issue of the name Fijian. We've talked about this quite a lot because it's been brought up at many places. It is not a complicated one for me personally.
Because in 1970 Constitution, 1990 Constitution, 1997 Constitution, Fijian is one person only that's indigenous owners of this country. I'm a kai Rotuma, I'm not a Fijian. I'm a Fijian citizen. I'm a Fijian citizen. I'm Fijian national.
But I am not a Fijian. For three Constitutions, the name Fijian is only used for the indigenous. That's not a complicated situation.

2013, that got taken away and it became, it says in it, all Fiji citizens will be called Fijians. That happened in 2013. So before that for 1970 until 2013, for 50 years, Fijian is the iTaukei indigenous people.

Only in the last 13 years has it been changed to be not the indigenous Fijian people, but everybody of Fiji. I want to emphasize that because this is not a very complicated thing you're asking for. You are asking for us to put back what was there for 53 years and to put it back into the Constitution.

Mr. Samu: Commissioners, presentation by Mr Timoci Qaqanivalu, living in this village but originally from Naioti, Yale in Kadavu. His recommendation is for those legislations and decrees that were instituted by Mr Khaiyum that has destabilise the iTaukei interest and institution are comprehension list of 37 legislations are with Mr Qaqanivalu which I think he will present to the commission. So, he has stated that Qaqanilawa, he has stated that 37 legislations that he has raised today to be reviewed and for those things that were removed are those legislations to be reinstated. Vinaka.

Ms. Nailatikau: Thank you Mr Qaqanilawa. Thank you for listing the legislation that are of concern to you. We wanted to assure you that with the constitution- any law that is inconsistent with the constitution is overruled by the constitution – to the extent of that inconsistency. But more simply as Dr Fatiaki has mentioned that your concerns can be addressed at the major source of returning all the lands and qoliqoli rights to the iTaukei. I believe that this would address and major area of your concern that you are raising in terms of your concern of indigenous institutions. But thank you for the list of laws that you have provided, it will be very useful, and we will certainly look forward considering it.

Mr. Samu: Commissioners, the request for clarification on the term decree. What is the decree and what is established, who establishes it the

decree, when do they establish decree and who gives the powers to determine decrees. That's the point of clarification from the vanua. Vinaka.

Dr. John: I'll possibly throw this out to our lawyers if they wish to make a comment before I, not a lawyer, make my comment.

Mr. Tevita Cagilaba: Okay. A decree is normally a process whereby they establish a law but without a normal parliamentary process. Usually when a new law is established, they have to go through a parliament that is legally established through elections.

Decrees are normally instruments or laws that come into place during periods such as coups because you don't have a parliament in place. So, there is an interim government such as the one under the Bainimarama caretaker government and they had the decrees that were being implemented at the time because there was no parliament that existed at the time because the elected officials were then removed from parliament in 2006. So that is essentially what a decree is. Thank you.

Ms Nailatikau: Ending the session with vote of thanks.

----------End of Session [17-6-2026] ----------

Submission(s) Received

17/06/2026
Acknowledged & received
CRE Team (2)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 17/06/26.

Yaca/~~Yacamu~~ Matailobau Village (Sakiusa Vutukadroku).
(Yacani soqosoqo, tikotiko se vuvale) Turaga ni Koro

Lewena	Vakatutu
IKAU (Preamble)	Me Vanua Lotu Vakarisito na noda Vanua.
WASE 1 NA MATANITU	Me bokoci na Circular State.
WASE 2 LAWA NI DODONU	Me bokoci kece na dodonu ~~vaq~~ Vakabibi na dodonu ni tamata Yadua.
WASE 3 NA PALIMEDI	Me Vakalesui mai na Seneti e na loma ni 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	Me bokoci vakadua na Immunity Clause, baleta ni taqomaki na tiko na Cakava na Uluiviti.
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Me veisau kece vakadua na Yavu ni vakavulewa.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO

Rokotakete (Liuliu Ni Yavusa)

Saini (tikini ni siga)

Matailobau Village

	Name	D.O.B	SIGNATURE	DATE
1	Kalamoni N	15-8-99 64	Knaisilegili	
2.	Asireli R	13-12-2004	A Rokorairuku	
3	NAIDALE B	1-4-69	[illegible]	
4	Verenaisi C	16-07-1961	Damaira	
5	Emele. Cara	31.03.1984	[illegible]	
6	Sakiusa V	11.09.1984	[illegible]	
7	Samisoni. R.	30.06.86	[illegible]	
8	Ro Avisari	30.06.91	[illegible]	
9	Pailato Vasu	21.07.64	[illegible]	
10	Peni Koroi	14.05.74	Koroi	
11	Letila Ruivadra	15.04.58	Ruivadra	
12.	Peniasi Nacika	24.02.66	PNacika	
13	Ruci Vakaseyavu	19.01.98	RVakaseyavu	
14	Mirisiana Tinai	16.04.92.	NTinai	
15	Jokaumi. Nakalena	23.9.58	J.Nakalena	
16	LAISIASA Kurudrakau	16-4-70	[illegible]	
17	Lusiana Taivuna	23-05-75	Taivuna	
18	MEREWAI. KILIBAU	1/1/1984	[illegible]	
19	EMOSI DAUBITU	21/05/04	[illegible]	
20	Marisiana Nalava	1/06/79	Nalaka	
21	MOSESE. NACIKA	18/1/55.	[illegible]	
22	Irinieta Lewatu	2/9/59.	[illegible]	
23.	Unaisi Nacika	15/01/01	Nacika	
24	Varisila Liku	20/12/52	[illegible]	
25	Sairusi Nacika	21/02/91	Nacika	
26	Luisa Lisi	25/6/93	[illegible]	
27	Kalaveti Rokobuketa	03/03/50	[illegible]	
28	Saini Cocaunerigu	22/9/75	[illegible]	
29	Sera Lewakadi	9/6/60	S. Lewakadi	
30	TOKASA: TINAIKUNA	23/03/1998	Tinaikuna.	
31	Laisana. Tuivuna	16/07/1994	[illegible]	
32	ILIESA: SIKONATUIDAU	03/06/1985	[illegible]	
33	Silivia. Botebotevaria	07/01/1998	[illegible]	
34	Apakuki. Tuinikula	28/10/1989	[illegible]	
35	ILiesa Lewadalaya	9/12/62	[illegible]	
36	Iliki Rarokolutu	03/07/99	[illegible]	
37	Simione Ravia	07/04/06	[illegible]	

	Name	D.O.B	SIGNATURE	DATE
38	Jeke [illegible]	26/06/05	[illegible]	
39	Rubi Tyanira Benmon	24/02/80	Benmon.	
40	VANAVASA : ROTOKAMAU	10/04/82	Rotokamau	
41	JOSI [illegible]	25/2/72	[illegible]	
42	VENINA VAKALOA	9/03/76	V. Vakaloa.	
43	Ateca Radimbau.	3/10/62	A Radimbau	
44	Saimana Rokogone.	19/7/75	S Rokogone.	
45	VILIVE RANAVUAKA	18/9/73	Ranavuaka.	
46	Lorta Rokowaitui	09/08/81	Rokowaitui.	
47	Arenaca Ranadi	14.02.59	A Ranadi	
48	Saini Caucaunisiga	14.01.90	Vacaucaunisiga	
49	Tavenisa Ranadi	22.01.63	T Ranadi	
50	Joeli Rokovunisei	29.09.87	Rokovunisei.	
51	Akuila Ranamalo	4/2/77	[illegible]	
52	Temalesi Lumudaradara	01/07/79	Ranaqio	
53	Manoa Nalaka	18/04/08	Nalaka.	
54	ORISI RANAMALO	19/10/00	Ranamalo.	
55	Alena Lako	26/01/05	Alena	

17/06/2026
Acknowledged
received
CRC Team (2)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 9/6/26

Yaca/Yacamu TNK. NASAVU SAMUELA. TURAGAIWACA
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	VAKATURI KA TOKONI ME BOKOCI NA SECULAR: BALETA NI SEGA NI NA VAKALOLOMA ENA NODA VANUA
WASE 2 LAWA NI DODONU	ME BOKOCI KA KEIMAMI SA VAKADONUA ME BOKOCI BALETA NI KAUTA MAI NA VEVELEVU NI BULA KA SA YALI NA BULA NI VAKAROKOROKO
WASE 3 NA PALIMEDI	KEIMAMI SA VAKADONUA ME BOKOCI NA LAWA NI PALEMEDI NA VUNA E KAUTA MAI NA VEILEQAYANI VEI IRA NA QASE KAUTA MAI NA DIREDRE NI VEI QARAVI

WASE 4 NA VEILIUTAKI VAKAMATANITU	BOKO. E KAUTA MAI NA VEIVAKADUIDUI TAMI E LIU E VINAKA NI PERESITEDI E DUIDUAKI MAI BOSE LEVU VAKA TURAGA
WASE 6 VEIQARAVI VAKAMATANITU	BOKO KEIMAMI RAICA NI DUIDUI E LIU E VINAKA
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	KEIMAMI SA TOKONA ME BOKOCI VAKADUA BALETA NI KAUTA MAI NA VAKA LOLOMA
WASE 8 VEIQARAVI VAKADODONU	BOKOCI E SEGA NI KAUTA MAI E DUA NA VINAKA KI VEI KEDA NA LEWENI VANUA
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	

WASE 10 VEIVAGALALATAKI	
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	BOICO E KUYUTA MAI NA DREDRE VEI KEDA NA LEWE NI VANUA
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO - KEIMAMI SA VAKATURA KA TOKONA NA KORO KO NASAU ENA TIKINA RAICA NA KENA BOKOCI NA YAVU NI VAKAVULEWA 2013 KA KEIMAMI NUITAKA NI NA BULI E-DUA NA YAVU NI VAKAVULEW VINAKA. KA ME RAUTI KEDA VAICA VINAKA NA KANA I TAUKEI KEI NA ~~VEI~~ NODA DODONU VINAKA SAKA VAKA LEVU NI VAKALOUCATA NA NODA LIGA NI VEI QARAVI

Rawaitaby . 10.6.26

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Saini (tikini ni siga)

YACA	TIKI NI SIGA NI SUKI	SAINI
Naima Cagi	3/3/64.	NCagi
Akapusi Valavi	6/7/67.	
Jasiliva Babaroveo	22/12/73.	
Vaulini Lutulutawa	30/06/71	
Samuela Lecanitagane	18/07/93	Becanitagane.
Luisa Tabua	18/12/97	Tabua.
Vereniasi D.	09/07/01	
Samuela Turagaiwaca	20/4/65	Turagaiwaca
Veniana Mekula	23/05/91	Mekula.
Vilimaina Magiti	09/02/79	
Akosita Racovarama	03/ 00/ 60	AKOKOmarama.
Maiasi Tuvidau	05/04/2005	Utatulevu.
JEKE NAMACAKALOU	30/01/1974	NAMACAKALOU.
MILIANA ROKOWATI		MRokowati
FRANCES CLARE	27/05/2002	
Lia Maulawa	28/08/202	Maulawa
Rayela Macawa	9/9/63	Macawa
Akosita Lomawai.	23/12/76	A. Lomawai.
Aliti-Madaisena.	1/12/70	Madaisena.
INOKE- KOKOTOLU	11/7/75	KOKOTOLU.
APAITIA MALANI	30/03/94	
WICISIMECI-RATUKAIA	25/05/82.	
Raisiri Batiniwai	23/09/99	Batiniwai.
Anasaini - Tinairatuki	7/11/99	Tinairatuki
Marika Ravula	4,10,00	MRavula.
SENIJIELI-ROKOTOLU	2/10/69	ROKOTOLU
Vinod - Kumar	15/9/74	
Maraia - Lasiceva	01/7/87	Masiceva
MIRIAMA-NAIORO	8/10/70	MNAIORO
JONE. BOGITINI	13/06/08	
Donald Nawaitabu	28/9/91	Nawaitabu.
Melaci Muri	26/11/07	MMuri
Jolame Vunituraga	03/08/07	
Ilaisa Matasaloa	15/5/98	
Meretta Tinaituicana	11/06/89	Tinaituicana
Meli Tavacoko	15/05/80	Mavacoko.
Nacanieli Gonevali	24/4/65	Gn.

YACA	TIKI NI SIGA NI BUKU.	SAINI
Amelia Notu	03/07/68	Notu
Marica Takayawa	01/08/02	Takayawa @
Iliesa Nayawa	06/01/97	Nayawa -
Paultini Saurogo	09/08/89	Saurogo.
Teyita Ligaitukana	01/11/08	Ligaitukana
Isaia Duayau	12/11/90	

22/06/2026
Acknowledged & recieved
CRC Team (2)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 22/06/2026

Yaca/Yacamu TIKINA O VUTIA ENA YASANA O REWA
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	KAI VITI ME TAUKEI KA TAUKEI NI NANUA TAAEGA.
WASE 1 NA MATANITU	ME VEISAU NA MATANITU
WASE 2 LAWA NI DODONU	NA DODONU NI TAUKEI NI QELE ME SOVIA NA KAUKAUWA KEINA YAU BULA ME LEWA (NA YAU BULA ME SUKA TALE VUA NA TAUKEI IN QELE
WASE 3 NA PALIMEDI	SUKA TALE MAI AIA SENETI MERATU LEWA NA MATA BOSE NI TURAGA ENA 14 NA WASEWASE

WASE 4 NA VEILIUTAKI VAKAMATANITU	LESU TALE ENA SENETI SE KAUA TIKINA BOSE LEVU VAKATULAGA KAICATULEWA MAI KINA.
WASE 6 VEIQARAVI VAKAMATANITU	VAICAVINAICATAICI NA VEIQARAVI NA VAICATULEWA GA NA OVISA ENA VUKU NI LAWA
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	ME NANUMI O IRA NAI TAUKEI NA TAUICEI NI YAU BULA. NA FDB ME VODRA GA NA KAWA ITAUICEI
WASE 8 VEIQARAVI VAKADODONU	VEISAUTAICI NA IGENA SOLI NA VEIVULEA VEI IRANATAUICEI NI VANUA ENA VULU NI BISINISI
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	NIL COMMENT

WASE 10 VEIVAGALALATAKI	VAGALALA TAKI LAIVI SE ME BOKO LAIVI NA (HUMANITY CLAUSE)
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	BOKO LAIVI NA CONSITUTION BALETA NI CAKA VAKABUTO BUTO ME 2AI CAKA NA VEIDIGIDIGI, ME CAKA RAWA NA CONSITUTION
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	BOKO GA NA CONSITUTION NI 2013 ME DUA TALE NA KA VOU. OTI ME 2AI CAKA NA VEIDIGIDIGI

VEIKA TALE ESO

NA VEIVOSAKI ENA I VOGA MATA ME SA NA LAURAI O IRA ERA VOSA VAKAVEITAKIA ME NA CAKE E DUA NA KA VEIRA NA LOWENINANGA. ERA DAU VAKAYACORA NAI TOVO CA OYA.

WAISALE. LALAWABARAVI

Saini (tikini ni siga)

22/06/2026

MATA NI TIKINA VUTIA

REWA PROVINCE

17/06/202
Acknowledged & received
CRC Team (2)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 09/06/26

Yaca/Yacamu Penaia Yavala
(Yacani soqosoqo, tikotiko se vuvale) Mata ni Tikina Nagonemcolo

Lewena	Vakatutu
IKAU (Preamble)	~~Me vanua ni lotu vakarisito ko Viti~~ : Me veisau na yavu ni vakavulewa
WASE 1 NA MATANITU	Me vanua lotu vakarisito ko Viti
WASE 2 LAWA NI DODONU	Lesu tale na kena vaka yagataki na ~~kuita~~ kuita me gaunisala ni veivaka-vulici
WASE 3 NA PALIMEDI	- Me veisau

WASE 4 NA VEILIUTAKI VAKAMATANITU	Me vesaretaki eso na lawa me baleta nodrau vale ni volavola kei na kena i tavi
WASE 6 VEIQARAVI VAKAMATANITU	Me lewai mai na mataveilewai na tabana ni ovisa. Na kaukauwa ni Mataivalu me vakasukai lesu kina vale ni volavola ni Peresitedi.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	~~Me boko na FICCAC.~~ ~~Me vakasukai kina Judiciary System~~ Me masu na i soli vakacavacava. Me vakalesui vna na i taukei na ka e nona.
WASE 8 VEIQARAVI VAKADODONU	Me boko na FICCAC Me vakasukai kina Judiciary System.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	Me vakadeitaki tale na kaukauwa ~~kosya~~ kosya.

WASE 10 VEIVAGALALATAKI	Kenei mera kua ni vagalatataki. Me natou lewai.
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Me veisautaki.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	Me sa bokoci na lacua koya ka me dua tale na lawa se yavu ni vakavulewa vou.

VEIKA TALE ESO

09/06/26

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Saini (tikini ni siga)

TALEVI NI YAVU NI VAKAVULEWA:

YACADRA KO IRA SA VAKADONUYA ME VEISAU.

YACA	KORO	TIKINI SIGA NI SUCU	SAINI
Etika Tabotawa	Waibalavu	2/7/1950	[illegible]
Poasa Moceica	Waibalavu		
Ponirite Cagu	Waibalavu	18/03/1988	[illegible]
REV J Gavidi	Nakorosale	04/05/76	[illegible]
Josevani Drava	Waibalavu	27/9/1967	[illegible]
Serevi Batinitabua	Nasalia	15/6/1986	[illegible]
Joseva Goneca	Waibalavu	22/8/1985	[illegible]
Jimi Joji	Waibalavu	24/12/00	[illegible]
Jowela Daubitu	Waibalavu	7/9/1970	Daubitu
Simeli Rayruku	"		
Sosiceni Nagonevula²	Wai'balavu	10/10/89	Nagonevulavula
Isoa Rabalabala	"	01/02/1973	[illegible]
Apakuki Bala²	"	~~05/20~~ 20/05/04	Apakuki
Eparama Seru	"	6/01/1983	[illegible]
Josevani Drava	"	21/09/2003	Drava
Viliame Tumdau	Navakasiga	15/7/200	[illegible]
Nemani Seru	Waibalavu	24/02/96	[illegible]
Waisea Tuidama	"	1970	[illegible]
Asivurusi Nailumu	"	01/04/73	Nailumu
Savenaca Vakadravuyaca	"	23/05/1985	[illegible]
Wini Lagerefabua	"	18/8/75	Lagerefabua
Vilisi Batinitabua	"	17/10/1993	[illegible]
Samisoni Sauturaga	Navuniyasi	29/04/95	[illegible]
Josaia Suge	Waibalavu	21/07/95	[illegible]
Litiano Marama	Waibalavu	8/7/1985	[illegible]
Isoa rabala²	"	31/05/94	[illegible]
Poasa M	Waibalavu	"	Poasa M
Penaia Yavala	Waibalavu	01/11/73	[illegible]
Asaeli Nalana	Waibalavu	26/05/82	[illegible]
Jowela Daubitu	Waibalavu	26/05/82	[illegible]
Mosese Tasa	✓	25/10/1966	[illegible]
Volerio Vuniwai	✓	6/11/1975	[illegible]
Tevita Nabura	✓	28/02/1992	[illegible]
Esava [illegible]	✓	12/7/1976	[illegible]
Vonirite Cagu	✓	14/11/87	[illegible]

TABACAKACAKA
&
TIKINA

WAIMA

RECOMMENDATION TO THE

CONSTITUTION REVIEW COMMISSION

17/06/2026

Acknowledged & Recieved

CRC Team 2.

17 June 2026

Niu sa bula saka!

Oqo saka na vakatutu ka rau sa sema kina na Tikina kei na Tabacakacaka ko Waima ena Wasewase ko Matailobau e Naitasiri. Na tikina kei na Tabacakacaka ko Waima e wili kina na koro ko Nakorovatu, Vuisiga, Naqara kei ira nai vakailesilesi ni Matanitu e Vunidawa. Na veika e toqai koto oqori ena veitabana era, sa nodra nanuma na lewe ni Tikina kei na Tabacakacaka ni oti na nodratou mai veivakararamataki e dua nai lawalawa na yacadratou na Public Awareness and Civic Education Program (PACE)

Vakatutu:

1. Na lewe ni Tikina kei na Tabacakacaka ko Waima e gadreva me biu talega ena noda lawatu na kena vakalotutaki na vanua ko Viti ka tekivu kina na matanitu ena 1874. Ni bera na 1874, era sa lotu na lewe i Viti ka vukea vakalevu na kena tauyavu na noda matanitu ka sa tu e daidai. Me qai volai e dua na kenai volaivolai me biu ka wili talega nai tavi ni Lotu ena lawatu ka veivosakitaki tiko oqo.
2. Era sa gadreva vakalevu me sa boko laivi vakadua na lawa tu ni noda vanua ka me qai qaravi na veidigidigi ena lawatu vou.
3. Ena vakatutu No.2 e koto e cake, eso talega era nanuma me vakavinakataki ga na lawatu 2013 ni noda vanua. Me vakalesui mai eso na veika e tiko ena lawatu ni 1997 ka rawa ni vukea cake na bula ni veimaliwai vaka mata tamata ka vakabibi na kena maroroi vinaka na veika e baleta nai taukei. Ena balavu ka bibi nai tavi kevaka e boko kece vakadua, ia ka sa tiko na lawatu ni 2013 me sa tekivu kina na cakacaka me vakavinakataki ka qaravi talega kina na veidigidigi.
4. Keimami sa duavata talega kevaka e rawa ni veisau na Electoral Act me vakalesui mai na veidigidigi ka vakayacori kina na (First Past The Post - FPTP) ka me tiko talega na kina na Open Seats kei na Communal Seats kei ira na wekada Independents.
5. Me tiko talega ena Electoral Act edua nai vakarau se dua nai vakatagedegede ni dua na tiki ni bula savasava na noda mata digitaki.

6. Me maroroi vinaka ena lawatu na noda uciwai, nai qoliqoli kei na qele ni noda vanua.
7. Me wili ena lawatu na nodratou i tavi kei na nodratou tiko na lewe ni Bose Levu Vakaturaga - me basika eke na cava nai tavi kei na kaukauwa e soli ka tiko ena matabose oqo ka veiqaravi na noda vanua.
8. Me ra taqomaki na luveda gonetagane kei na goneyalewa ena noda lawatu ka vakabibi oqo ena waigaga ni veivakamatenitaki. Me sa biu e dua na tiki ni lawatu ka tiko kina na kena sagai me vakawabokotaki na waigaga ni veivakamatenitaki ka soli eso nai totogi bibi vei ira era qarava tiko na veika oqo.
9. Me ra maroroi vinaka na noda lewe ni vanua era sa qase sara kei ira era vakaleqai na tiki ni yagodra. Me tubu cake na veiqaravi na Matanitu ena tikina bibi oqo ena nodra cakacaka vata kei ira na lewe ni vuvale ena nodra taqomaki, maroroi kei na nodra qaravi sara vakavinaka, era sa qarava oti nai tavi me baleta na noda vanua.
10. Na nodra qarauni na wekada era tiko ena vei qele sega ni vakadeitaki tu ena noda veikorolelevu. Me biu eso nai tuvatuva me baleti ira kevaka era sa via lesu ki nakoro se lesu kina qele me ra teitei ka qarava kina na nodra vuvale.
11. Me biu ena lawatu na vanua eratou veitalanoa kina na Lotu, Vanua kei na Matanitu ka rawa ni basika kina na tiko sautu kei na veilomani.
12. Me se kua mada na veidigidigi, me qaravi vakavinaka mada na veika me baleta na noda lawatu me qai qaravi na veidigidigi ena lawatu vou.
13. Me valuti na bula dravudravua[1] ka me biu ena lawatu na veiqaravi me vakalailaitaki sobu na dravudravua e noda vanua. Na mataqali veivakatoroicaketaki e rawa ni qaravi me valuti kina na bula dravudravu, me tiko na vakasama vou ka me tovolei se da vuli mai ena veimatanitu eso ka qai mai tali ena noda kila kei na noda nanuma na lewe i Viti me basika kina na tiko sautu.

[1] Three out of ten Fijians were living in poverty in 2019-20, with rural poverty still much higher than urban poverty. Based on the 2019-20 Household Income and Expenditure Survey (HIES), 29.9 percent of Fijians, or about 258,000 individuals in 45,724 households, lived under the Basic Needs Poverty Line (BNPL) of FJD41.91 per adult equivalent per week. (Fiji Island Bureau of Statistics)

14. Me dua na tiki ni kena buli cake nai tuvatuva vakailavo ni Matanitu sai koya na noda wili kece na lewe ni vanua[2] enai tuvatuva oqo ka kakua ni lewe vica[3] ga me ra wili ka ra vakatoroicaketaki ga ko ira na lewe vica ka wili kina na daucaka bisinisi, me dodonu ka qaravi vakasavasava.

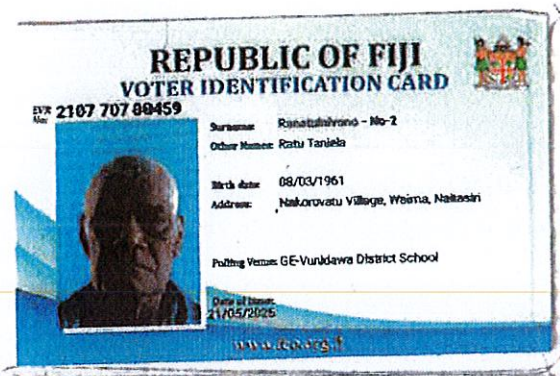
[2] Common Good
[3] Elitism

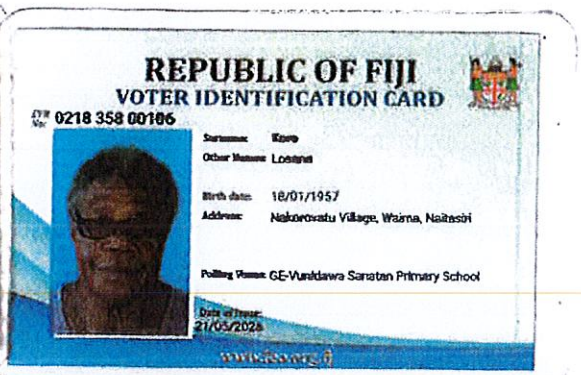
O ira kece era tokona na vakatutu oqo:

No.	Name	EVR #	Signature
1.	Ratu Esira Vucago Davetanivalu	053904800781	
2.	Milika Marama	022263200073	
3.	Simeli Rosarosa	021969900011	
4.	Vasemaca Radiniwaqa	021836800132	
5.	Senitiki Cakaunitabua	054713003107	
6.	Savu T. Biudole	000600601534	
7.	Tarusila D. Koroi	001102302413	
8.	Ratu Taniela Ranatunivono	210770700459	
9.	Losana Koro	021835800106	
10.	Timoci Ravarava	003577600009	
11.	Senimilika Maravakalia	013407038546	
12.	Saimoni Qoliyalewa	021836800140	
13.	Salome Samoto	021836800136	
14.	Iliesa Rokoului	021923601803	
15.	Senitiki Naurisau	021935800132	
16.	Luisa ~~Lewalita~~ Lewaliti	038320215374	
17.	Onama Tuinidaunika	000136100219	

No.	Name	EVR #	Signature
39.	SALOTE T. TUI	051446300165	[signature]
40.	MACIU SENIVAU No. 3	021835800225	[signature]
41.	RUCI Y. SENIVAU	285101313781	[signature]
42.	ADI ASEVACA BALENAIVALU	296028387320	[signature]
43.	SALASENI RANABUTO	021836800150	[signature]
44.	RAMISESE NAICOLAVES 3	021836800149	[signature]
45.	JOBE DARA	021864400017	Dara.
46.	VENINA TIKOWALE	021835800160	[signature]
47.	JOSEVA DAUNIKAVU	003870400825	[signature]
48.	LAVENIA LEBA	003851300019	[signature]
49.	Lovate colaridi	021835800262.	[signature]
50.	Naevo Amele	028014642353	[signature]
51.	KAMELI R. RITOYA	086623700336	[signature]
52.	TIMOCI QAQANILAWA	220545900228	[signature]
53.	Laisa Lavenia	0218 358 00170	[signature]
54.	Koini Lilirube	0176 354 01022	[signature]
55.			
56.			
57.			
58.			
59.			

No.	Name	EVR #	Signature
18.	Naibuka Natavula	021936100028	
19.	Samuela Wesivalu	022163200043	
20.	Suliasi Daumeke	000136100213	
21.	Setoki Naitei III	021835800024	
22.	Salanieta Kula	021935800024	
23.	Litia V. Tawake	20-88831-0-8 FRCA	
24.	Sakeo Lesi	022162200739	
25.	Adi Kelera Rokoleba	000136100196	
26.	Vilisoni T. G. Biudole	161960977611	
27.	VENINA Raiboro	2012 423 00299	Raiboro
28.	Maciu Kabunicaucau	3166504 00099	
29.	Luisa Boti	0218 368 00122	Luisa Boti
30.	Sakaraia Tubitamana	0218 273 01811	Tubitamana
31.	Jone Dakunivecena	021836800128	Dakunivecena
32.	Merewalesi Rokotala	021836800155	Rokotala
33.	Epeli Gaunabalavu	222574700208	
34.	Niko Nabuavakatoga	0218 358 00091	
35.	Tanaivini Nubudaradara	2108 734 00072	Nubu
36.	Solomone Ranacika	0219 364 00598	
37.	Vasemaca Tinaitamana	0219 360 000 20	Tinaitamana
38.	Lice Rokoliku	0104 158 01181	Rokoliku


REPUBLIC OF FIJI
VOTER IDENTIFICATION CARD
EVR No: 2107 707 00459
Surname: Ranatulaivono - No-2
Other Names: Ratu Taniela
Birth date: 08/03/1961
Address: Nakorovatu Village, Waima, Naitasiri
Polling Venue: GE-Vunidawa District School
Date of Issue: 21/05/2026
www.ieo.org.fj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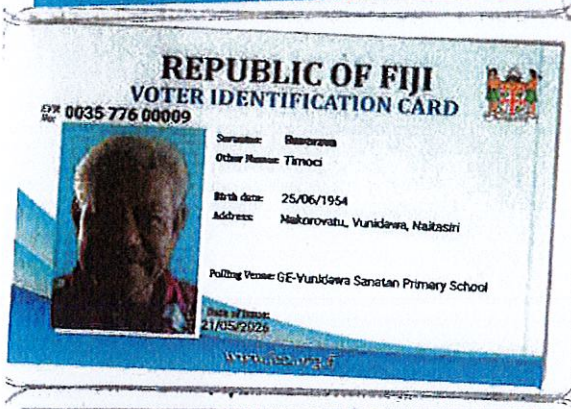
EVR No: 0218 358 00106
Surname: Kovo
Other Names: Losana
Birth date: 18/01/1957
Address: Nakorovatu Village, Waima, Naitasiri
Polling Venue: GE-Vunidawa Sanatan Primary School
Date of Issue: 21/05/2026
www.ieo.org.fj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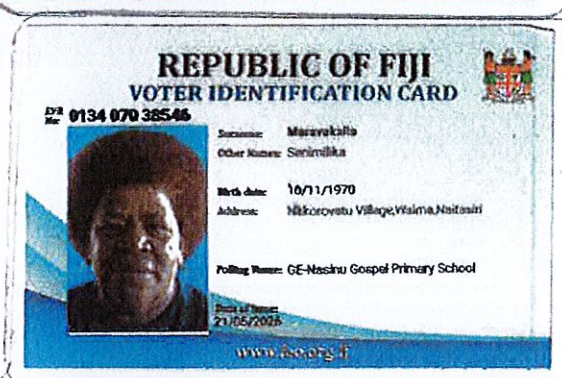
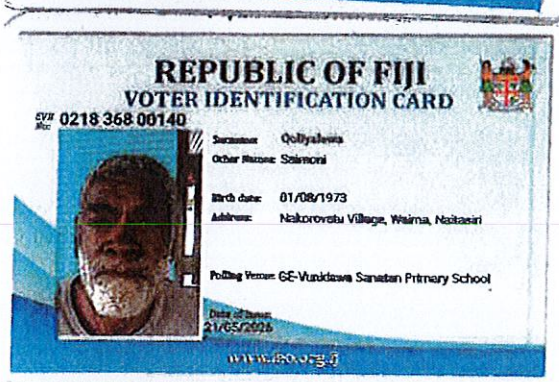
VOTER IDENTIFICATION CARD
EVR No: 0035 776 00009
Surname: Bavarava
Other Names: Timoci
Birth date: 25/06/1954
Address: Nakorovatu, Vunidawa, Naitasiri
Polling Venue: GE-Vunidawa Sanatan Primary School
Date of Issue: 21/05/2026
www.ieo.org.fj


REPUBLIC OF FIJI
VOTER IDENTIFICATION CARD
EVR No: 0134 070 38546
Surname: Maravakalia
Other Names: Senimilika
Birth date: 16/11/1970
Address: Nakorovatu Village,Waima,Naitasiri
Polling Venue: GE-Nasinu Gospel Primary School
Date of Issue: 21/05/2026
www.ieo.org.fj


REPUBLIC OF FIJI
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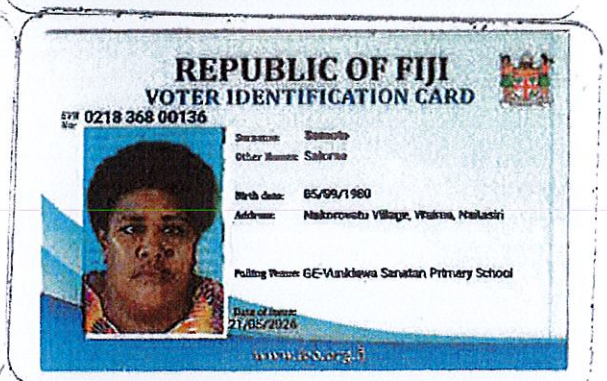
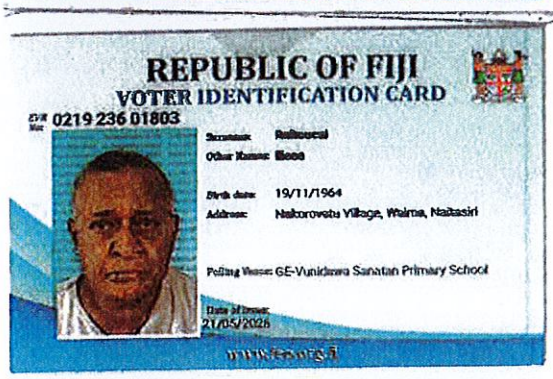
EVR No: 0218 368 00140
Surname: Qoliyalewa
Other Names: Saimoni
Birth date: 01/08/1973
Address: Nakorovatu Village, Waima, Naitasiri
Polling Venue: GE-Vunidawa Sanatan Primary School
Date of Issue: 21/05/2026
www.ieo.org.fj


REPUBLIC OF FIJI
VOTER IDENTIFICATION CARD
EVR No: 0218 368 00136
Surname: Samoto
Other Names: Salome
Birth date: 05/09/1980
Address: Nakorovatu Village, Waima, Naitasiri
Polling Venue: GE-Vunidawa Sanatan Primary School
Date of Issue: 21/05/2026
www.ieo.org.fj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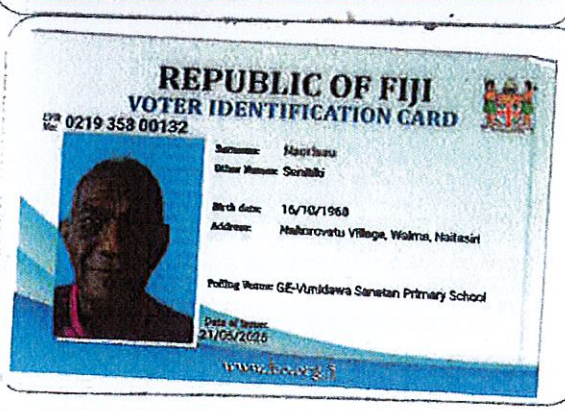
EVR No: 0219 236 01803
Surname: Rakoucai
Other Names: Ilisoa
Birth date: 19/11/1964
Address: Nakorovatu Village, Waima, Naitasiri
Polling Venue: GE-Vunidawa Sanatan Primary School
Date of Issue: 21/05/2026
www.ieo.org.fj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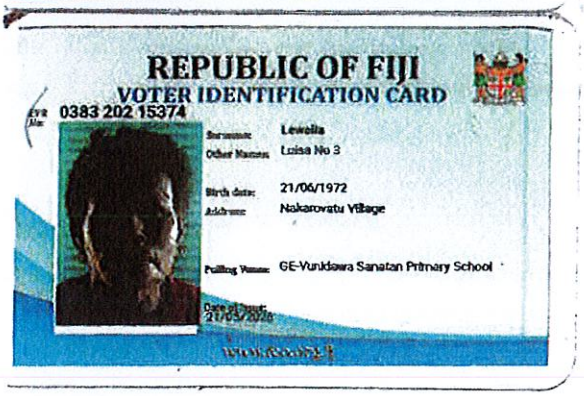
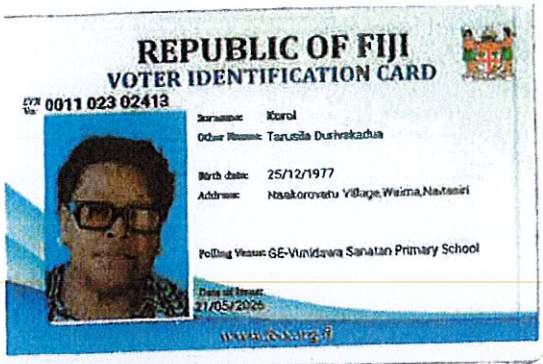
EVR No: 0219 358 00132
Surname: Naorisau
Other Names: Senibiki
Birth date: 16/10/1968
Address: Nakorovatu Village, Waima, Naitasiri
Polling Venue: GE-Vunidawa Sanatan Primary School
Date of Issue: 21/05/2026
www.ieo.org.fj


REPUBLIC OF FIJI
VOTER IDENTIFICATION CARD
EVR No: 0383 202 15374
Surname: Lewella
Other Names: Luisa No 3
Birth date: 21/06/1972
Address: Nakorovatu Village
Polling Venue: GE-Vunidawa Sanatan Primary School
Date of Issue: 21/05/2026
www.ieo.org.fj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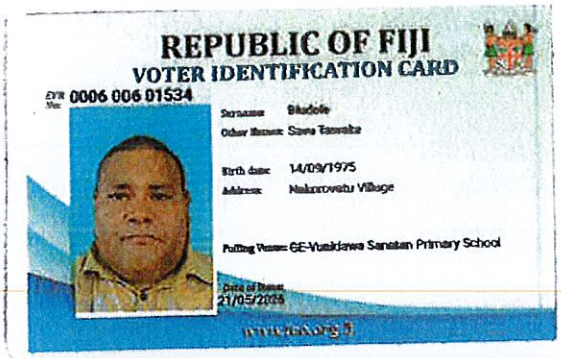
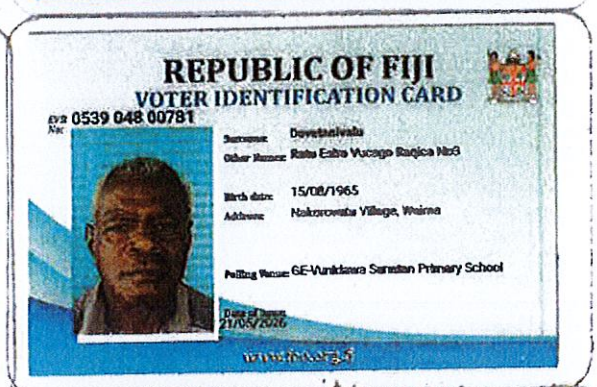
VOTER IDENTIFICATION CARD
EVR No: 0011 023 02413
Surname: Korol
Other Names: Tarusila Durivakadua
Birth date: 25/12/1977
Address: Naakorovatu Village,Waima,Naitasiri
Polling Venue: GE-Vunidawa Sanatan Primary School
Date of Issue: 21/05/2026


REPUBLIC OF FIJI
VOTER IDENTIFICATION CARD
EVR No: 0006 006 01534
Surname: Bludole
Other Names: Savu Tawake
Birth date: 14/09/1975
Address: Nakorovatu Village
Polling Venue: GE-Vunidawa Sanatan Primary School
Date of Issue: 21/05/2026


REPUBLIC OF FIJI
VOTER IDENTIFICATION CARD
EVR No: 0222 632 00073
Surname: Marama
Other Names: Milika
Birth date: 03/12/1969
Address: Nakorovatu Village, Waima, Naitasiri
Polling Venue: GE-Vunidawa Sanatan Primary School
Date of Issue: 21/05/2026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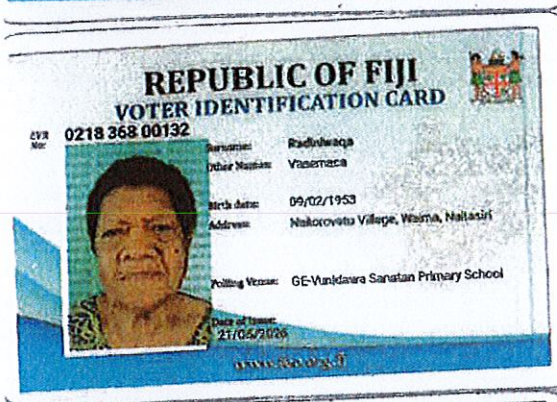
EVR No: 0539 048 00781
Surname: Dovetanivalu
Other Names: Ratu Eatra Vucago Raqica No3
Birth date: 15/08/1965
Address: Nakorovatu Village, Waima
Polling Venue: GE-Vunidawa Sanatan Primary School
Date of Issue: 21/05/2026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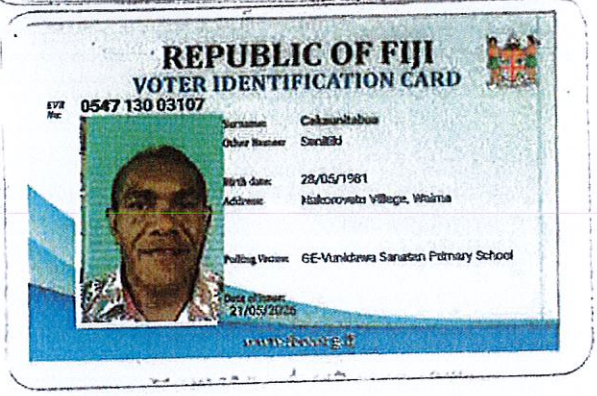
EVR No: 0218 368 00132
Surname: Radiniwaqa
Other Names: Vasemaca
Birth date: 09/02/1953
Address: Nakorovatu Village, Waima, Naitasiri
Polling Venue: GE-Vunidawa Sanatan Primary School
Date of Issue: 21/05/2026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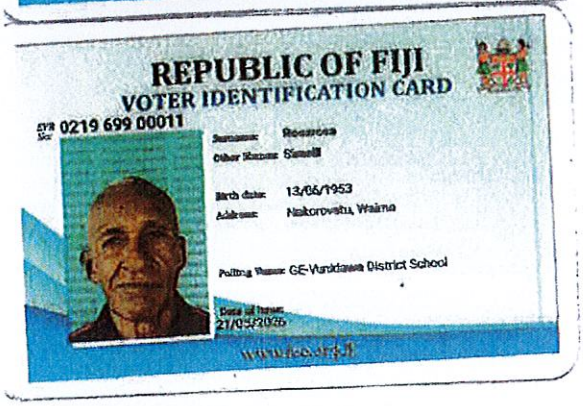
VOTER IDENTIFICATION CARD
EVR No: 0547 130 03107
Surname: Cakaunitabua
Other Names: Sanitiki
Birth date: 28/05/1981
Address: Nakorovatu Village, Waima
Polling Venue: GE-Vunidawa Sanatan Primary School
Date of Issue: 21/05/2026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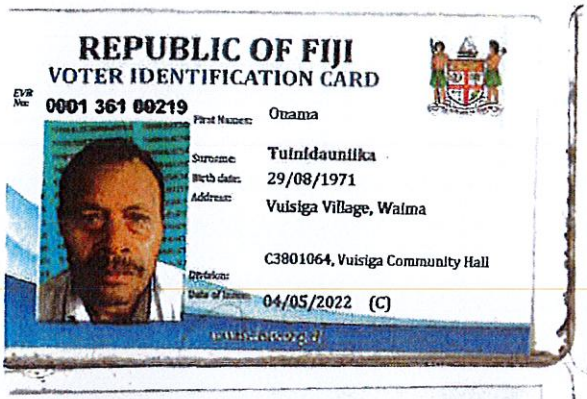
EVR No: 0219 699 00011
Surname: Rosarosa
Other Names: Simeli
Birth date: 13/06/1953
Address: Nakorovatu, Waima
Polling Venue: GE-Vunidawa District School
Date of Issue: 21/05/2026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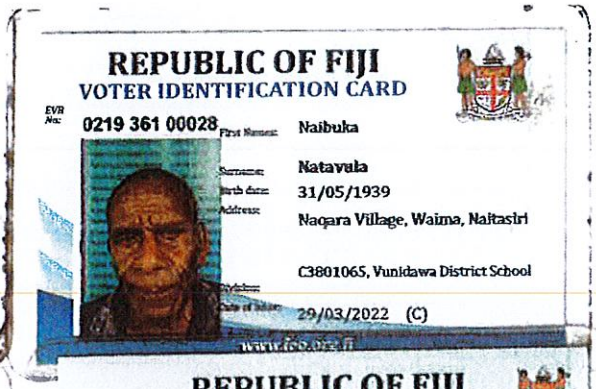
VOTER IDENTIFICATION CARD
EVR No: 0001 361 00219
First Names: Onama
Surname: Tuinidauniika
Birth date: 29/08/1971
Address: Vuisiga Village, Waima
Division: C3801064, Vuisiga Community Hall
Date of Issue: 04/05/2022 (C)
www.feo.org.fj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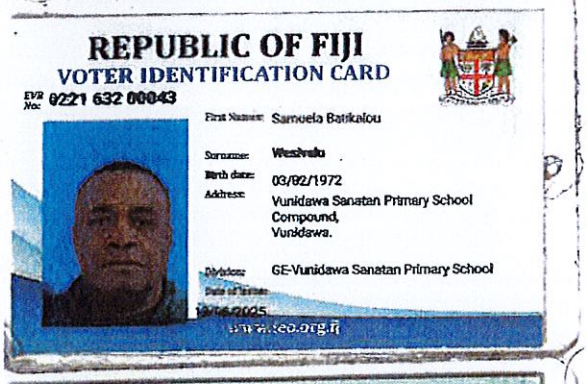
EVR No: 0219 361 00028
First Names: Naibuka
Surname: Natavula
Birth date: 31/05/1939
Address: Naqara Village, Waima, Naitasiri
Division: C3801065, Vunidawa District School
Date of Issue: 29/03/2022 (C)
www.feo.org.fj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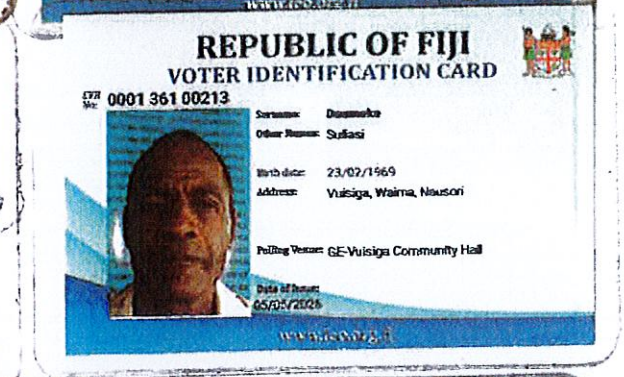
VOTER IDENTIFICATION CARD
EVR No: 0221 632 00043
First Names: Samuela Batikalou
Surname: Wesivalu
Birth date: 03/02/1972
Address: Vunidawa Sanatan Primary School Compound, Vunidawa.
Division: GE-Vunidawa Sanatan Primary School
Date of Issue: 19/06/2025
www.feo.org.fj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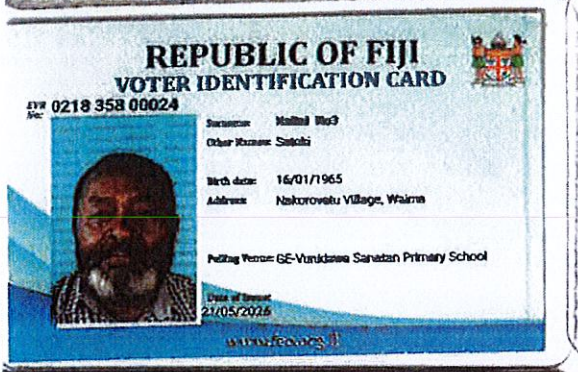
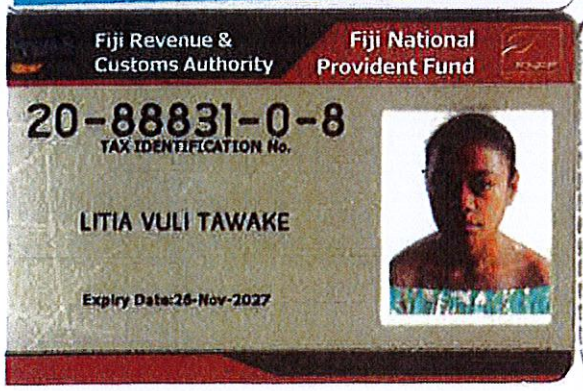
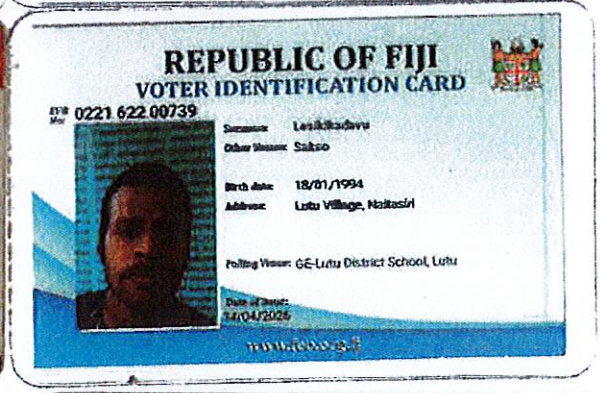
VOTER IDENTIFICATION CARD
EVR No: 0001 361 00213
Surname: Daumeke
Other Names: Suliasi
Birth date: 23/02/1969
Address: Vuisiga, Waima, Nausori
Polling Venue: GE-Vuisiga Community Hall
Date of Issue: 05/05/2026
www.feo.org.fj


REPUBLIC OF FIJI
VOTER IDENTIFICATION CARD
EVR No: 0218 358 00024
Surname: Naitai No3
Other Names: Satoki
Birth date: 16/01/1965
Address: Nakorovatu Village, Waima
Polling Venue: GE-Vunidawa Sanatan Primary School
Date of Issue: 21/05/2026
www.feo.org.fj


REPUBLIC OF FIJI
VOTER IDENTIFICATION CARD
EVR No: 0219 358 00152
Surname: Kolo
Other Names: Salanieta
Birth date: 10/11/1966
Address: Nakorovatu Village, Waima, Naitasiri.
Polling Venue: GE-Vunidawa Sanatan Primary School
Date of Issue: 21/05/2026
www.feo.org.fj


Fiji Revenue & Customs Authority
Fiji National Provident Fund
20-88831-0-8
TAX IDENTIFICATION No.
LITIA VULI TAWAKE
Expiry Date:26-Nov-2027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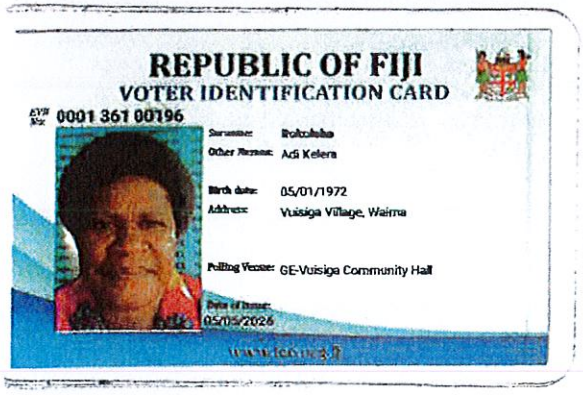
EVR No: 0221 622 00739
Surname: Lesikikadavu
Other Names: Sakso
Birth date: 18/01/1994
Address: Lutu Village, Naitasiri
Polling Venue: GE-Lutu District School, Lutu
Date of Issue: 14/04/2026
www.feo.org.fj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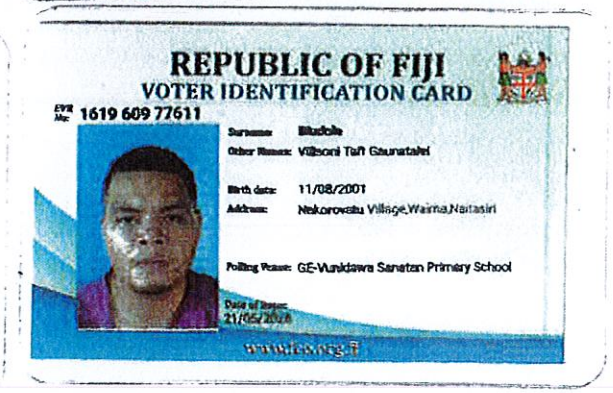
VOTER IDENTIFICATION CARD
EVR No: 0001 361 00196
Surname: Rokoloba
Other Names: Adi Kelera
Birth date: 05/01/1972
Address: Vuisiga Village, Waima
Polling Venue: GE-Vuisiga Community Hall
Date of Issue: 05/05/2026
www.feo.org.fj


REPUBLIC OF FIJI
VOTER IDENTIFICATION CARD
EVR No: 1619 609 77611
Surname: Bludole
Other Names: Villsoni Taft Gaunatalei
Birth date: 11/08/2001
Address: Nakorovatu Village,Waima,Naitasiri
Polling Venue: GE-Vunidawa Sanatan Primary School
Date of Issue: 21/05/2026
www.feo.org.fj

Nabukaluka Community Hall

1308

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nabukaluka Village Hall, Naitasiri DATE: 18/6/26

SRL	YACA/NAME	YABAKI NI BULA/ AGE	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER TURAGA/ MARAMA	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1	Asesela Lagelageivalu	68	Nabukaluka	Nawaidina	Turaga	It	[signature]
2	Mitieli Rokacikaci	61	"	"	"	"	[signature]
3	Josateki Luveitasau	70	"	"	"	"	[signature]
4	INOKE RAICAMA GORONALAWA	42	NADAKUNI	✓	✓	✓	[signature]
5	MOAVE KATIRENA	75	NABUKALUKA	✓	✓	✓	[signature]
6	SOLOMONE BARAVI	47	✓	✓	✓	IT	[signature]
7	SUNIA Rokotuwara	49	✓	✓	✓	IT	[signature]
8	AVOROSA BATIVANA	48	NASEUVOU	✓	✓	✓	[signature]
9	Apisalome Vanakena	47	Nabukaluka	✓	✓	IT	[signature]
10	Kacivitake Tuiqiza	65	✓	✓	Turaga	✓	[signature]
11	Bauta	13	Nabukaluka				Bauta
12	SEKONE KOROI	45	Nabukaluka Dist. Sch.	Nawaidina	T	IT	[signature]
13	Kalaraini	13	Nabukaluka Dist Sc	✓	Gonevali	IT	Naikaso
14	Sovaia	13	Nabukaluka Dist	✓	✓	✓	[signature]
15	Anaseini	13	Nabukaluka Dist	✓	✓	✓	Anaseini

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nabukaluka Village Hall, Waidina, Naitasiri DATE: 18/6/26

SRL	YACA/NAME	YABAKI NI BULA/ AGE	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER TURAGA/ MARAMA	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
16	Navitalai Seniveta	13	Nabukaluka	Waidina	Turaga	it	Seniveta
17	Simione Boletu	13	Nabukaluka	Waidina	Turaga	it	Boletu
18	Sakiusa Vofu	13	Naulu vatu	Waidina	Turaga	it	Sakiusa
19	Jose Bola	13	Nabukaluka	Waidina	Turaga	it	Bola
20	Anare Nabuketa	45	Nabukaluka	✓	T	IT	Ank.
21	Reuben Kabara I	62	✓ ✓	✓ ✓	Turaga	✓	
22	Nacavieli . K	33	Delailasakau	✓ ✓	Turaga	Taukei	
23	Nemani . Rainimoto	47	Nabukaluka.	✓	✓	Taukei	Rainimoto
24	Timoci Sautanasotia	70	Nabukaluka	✓	✓	✓	
25	MARIKA. SERUKAIDERE	66	✓ ✓ ✓	✓	✓	✓	
26	Sovasa. Vakavoubau	50	Nabukaluka	✓	Marama	ITaukei	
27	Nainasa. Nayalewagone	54	Nabukaluka	✓	marama	I TAUKEI	
28	Nofitini Nakauyau		✓	✓	TURAGA	✓	
29	Veteli. Kokopeke	48	Lomai	Nawaidina	Turaga.	I Taukei	
30	Rt. Etuate Kavikaitu	61	Navunikula	✓	✓	✓	

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nabukaluka Village Hall, Nawaicina, Naitasiri **DATE:** 18/06/26

SRL	YACA/NAME	YABAKI NI BULA/ AGE	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER TURAGA/ MARAMA	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
	Eta . Tabua.	48	Nabukaluka	Nawaicina	Marama	✓	E. Tabua.

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

Transcript

Nabukaluka Village Hall
Date: 18-6-2026

Mr.Moce

The respected Chief, The Marama na Tui Waimaro. The respected elders and the people of the vanua Waimaro Levulevu. We sincerely thank you for opening your doors and welcoming us so that we may be here today to hear your submissions and your views on the 2013 Constitution. We also thank you that we have receive a few written submissions this afternoon. Before we proceed, I would like to inform every one of the procedures for this morning's session. If you wish to make a submission, please raise your hand, state your name, and indicate where you are from before sharing your views. There is a recording machine here that will capture everything that is said during this session to ensure that all submissions are accurately documented. That is all I wish to say regarding the housekeeping arrangements for this morning. Thank you.

Dr. Fatiaki:

The chiefs, the people, boys and girls of Nabukaluka and the people of Naitasiri. On behalf of the Constitutional Review Commission and my fellow Commissioners, I would like first to thank you most sincerely for your presence this morning, for having us in your midst. I would also like to, on behalf of the Constitutional Review Commission, welcome you all to this consultation for the review of the 2013 Constitution. My name is John Fatiaki.

My name is Dr. John fatiaki and Iam a medical doctor in Suva, and I am from the village of Motusa on the island of Rotuma. On my right is my fellow commissioner, Merewalesi Naitaikau, who is a media specialist, and she is from Yale in Kadavu. On my left is Mr. Ami Kholi.

He is a prominent lawyer from Labasa in Vanulevu, and we are your three commissioners that are here this morning to listen to your submissions. We have actually seven commissioners. There is another team led by our chairman, Mr. Sevuloni Valenitabua, and they are currently consulting in Rewa and Tailevu.

We have been appointed by His Excellency the President to review the 2013 Constitution. The 2013 Constitution remains the supreme law of Fiji. We are aware that when the 2013

Constitution was formed, it did not follow the normal process by which constitutions are made.

It did not receive wide consultations with you, the people. It did not go through a parliamentary process, and it was enacted and promulgated under decree, and later ratified after the 2014 elections. What is the reason for the review of the Constitution? Because of this democratic deficit in the enactment of the 2013 Constitution, in the enactment of the 2013 Constitution, the government last year went to the Supreme Court to seek a way and an opinion as to how they could change the Constitution, legally.

Dr. Fatiaki

The Supreme Court has given us a ruling and shown us a way as to how the people of Fiji can change the 2013 Constitution in a legal manner. We have been guided by the Supreme Court's ruling. We have also been given terms of reference by His Excellency, the President, that give us guidelines about things that we should be looking at in terms of including it in the Constitution.

And we have been asked to travel throughout all of Fiji to seek wide and meaningful consultation to engage with the public of Fiji and ascertain what it is they want us to add, to keep, to remove, or to change from the 2013 Constitution. We began our work in April this year in Suva. The Boselevu Levu Vaka Turaga was the first submittees.

They were followed by submissions from various government ministries. We had submissions from various religious bodies. Trade unions.

We received submissions from individuals, non-governmental organizations. We split ourselves into two teams in May. You've heard that team one is led by our chair. I lead the second team. We traveled widely throughout Lomaiviti and Lau, Beqa, Ovalau, Kadavu. We spent two weeks in Vanualevu.

My team did Macuata and Bua, many villages and settlements. We did, the other team did Cakaudrove and went on to Rabi, Taveuni, and Qamea. At each of the main towns and centers as a team, we all met together in Labasa. We then went to Vitilevu and started from Navua, Namosi. My team went off to Keyasi, Navosa. We did Bukuya in Ba.

We met again in Sigatoka with a combined team. We did Tuva settlement, cane farming settlement out of Sigatoka. We then went on to Nadi.

After Nadi, my team split off again and went to Yasawa where we did the three main villages in the main islands of Nacula, Naviti, and Waya. After meeting together in Lautoka, we then traveled to Ba. After Ba, we went on to a settlement outside of Tavua called Tagitagi.

We met and had consultations in Nadarivatu. My team came back to Tavua, and from Tavua, we went on to Vatukoula. We worked our way around.

The last few days, we were in Lutu and close to . I'm sorry, Vunidawa last night. Tonight, today, we are with you in Nabukaluka in Waimaro, and this afternoon, we go to the Muaniweni settlement close by.

For the rest of the week, we will go through Nausori into Rewa while our other team is doing Tailevu and Rewa. Then for the last week, we will meet in Suva Nausori Corridor where we will then consult. The first week of July is our final consultations where my team will travel to the island of Rotuma for three days, and then we will return to level nine in Suva.
When we meet again in Suva throughout July and into August, we will put together all the submissions that we have received throughout all over Fiji and collate it and discuss it ands hopefully write a new constitution. I should point out that we have video recordings of all our consultations. They are being recorded in audio. And I understand that they are also being transcribed by Hansard reporters.

The reason for that is we want to be absolutely clear that when we sit down to write the report that we will submit to His Excellency the President and possibly the outline of what the new constitution will look like that it will reflect the submissions and the voice and the opinions of the people of Fiji. We will complete that task on the 31st of August and that report will then be submitted to His Excellency the President. At that point, our work as commissioners ends.

After this, I will open the floor for discussions. I want to point out from the outset that your seven commissioners are completely independent. We have been appointed by His Excellency the President but we are not civil servants.

We have not been given any directions as to what to write into the amended, new, reviewed constitution. We want to hear what the people of Fiji have to say because in many constitutions, it starts with a preamble that says we, the people of this country, give to ourselves this constitution to be governed and to live under. As a consequence, we want this session to be open, wide-ranging.

We do not restrict you in terms of what you wish to discuss, submit, talk about. We will try our best to respond if you ask us questions, explain, clarify. But at the end of the day, we want you, the people of Waimaro and Naitasiri to let us know exactly what it is you want to do with this 2013 constitution.

Mr. Moce

Commissioners. The presentation from Mr Inoke Raicama who is the village headman of the village of Nadakuni. First recommendation is on the return of the ownership of the qoliqoli to the customary qoliqoli owners and for all the bills that have been passed that have not benefitted qoliqoli and landowners be reversed so that the power and the authority and the ownership of the land and Qoliqolvito be given to the rightful customary owners. Number two is on the rights of children and women.

This is something that they are recommending for corporal punishment to be brought back as a form of discipline in line with the biblical principles and also for women to be subservient to their husbands and for these rights that are empowering children and women to be reviewed. Number three is on the interests of the landowners with regards to the Sovi Basin in the Medrausucu Mountain Range. This basin is one of the largest protected areas in Fiji by the National Trust of Fiji and most of the time the National Trust looks for donors to compensate the landowners but up to now there hasn't been any compensation for the landowners from government to compensate them for having that area to be preserved and protected.

This is from the Sovi Basin up to the Sovi Catchment Area and so far government hasn't provided any compensation for preserving that area and also in line with that recommending that the land below six feet with its resources and minerals to return to landowners from the hands of government so that the landowners can administer and manage those resources and then government can then receive taxes or royalties from the landowners. Number four is on the declaration of Fiji as a secular state declaring that they reverted to Fiji being declared as a Christian state because they acknowledged that tribal wars and those things that ended because of Christianity and thus the acknowledgement of Christianity has a significant influence in the lives of the indigenous people and that to be recognized of Fiji to be declared as a Christian state. Number five is the restriction on same-sex marriage, that is to be restricted and not allowed.

Number six is for the indigenous people to be given the rights to be called by the names that they prefer to be named. I believe the moment the term Fijian is being used to identify Fiji citizens, all of Fiji including other ethnic groups but this is to be only be restricted and limited to the indigenous people. Number seven is on the drugs violations that are constantly challenging the lives of the villages and recommending that visitors, all visitors that are found in possession of drugs in Fiji to be sent back to their home countries and this is to control and also prevent drugs influencing the lives and the livelihood of the indigenous people.

Dr. Fatiaki — I place on record a receipt of a written submission from Nadakuni village accompanied by petitions signed by the villagers. I place that on record. I will hand over to my fellow commissioners to maybe make some comments about the submission submitted by Nadakuni villagers. I will handover to my commissioners to comment on the submissions made by the villagers of Nadakuni.

Ms. Nailatikau — Good morning to the Village Headman. About human rights, this relates to chapter two in the Constitution called the Bill of Rights and under the Bill of Rights it talks about people, saying that all persons are protected from harm, from abuse, all persons have the freedom of movement, rights to transport, to economic participation and so we recognize that as you've mentioned people want to be able to raise their children well, teach their students well, to have a sense of respect and discipline in homes

and your submission sir has been a very common one in the places that we have visited. Regarding children and women in the Constitution it only talks about people.

Children are people, women are people for example and in addition to your submission on gay marriage for example at the moment Fiji only recognizes marriage between a man and a woman in terms of Fiji's laws and in the submissions we have received no one has asked for gay marriage so there has been no opposition to what you are asking. People are simply seeking their human rights just to be treated as people. So I thank you for your submission.

I think in relation to those of us here who are Christian, I'm sure all of us are, in terms of for example God's creation, God created us, God created everyone on earth as well. So I think that would be something for us to consider in terms of Fiji's demonstration of our Christian values. So thank you for your submission.

This is something we have been hearing. We'll be thinking very seriously about it. I hand over to my other commissioner please.

Mr. Kohli

Thank you. As far as Qoliqoli Bill goes, you see we have been hearing about just about everywhere people are complaining they should come right, come back to the rightful owners and in fact 2006 when Prime Minister Qarase was there he brought Qoliqoli Bill but with the change of government and what happened it was just shelved, nothing happened. This is something that we have been asked by the president to look into, the indigenous rights, equitable sharing of the resources that you've got, even the you are asking for return of the mineral from the moment the state owns all the mineral.

We are also looking at hearing people wanting fair contribution. People are paying only a few hundred dollars for the lease of the land and they're making millions and millions of dollars in resorts etc. So that is another area we are seriously looking at. We have to look, hear you and then make submissions recommending that. Thank you.

Dr. Fatiaki

Just one question in okay clarification. Is it the Soviet basin catchment area? What is the current agreement in terms of how

long will it remain? Is there a lease period of time that it will be declared protected?

Mr. Raicama — It's a 99 years lease.

Dr. Fatiaki — And my understanding is you have not received any compensation. Thank you. I acknowledge it and I will. Obviously you've heard discussed this further. You've heard that we have received many submissions from landowners as well as in the terms of reference. We have been asked to protect, guarantee and secure the ownership of land, mineral resources and we've been asked essentially to entrench it into the constitution by his excellency the president which means we guarantee it by putting it into the constitution.

If we did that then all laws underneath that can subsequently be changed or aligned to suit what the constitution says. Now how you the Mataqali who handed the land to the government will approach that constitutionally I will leave the lawyers to determine but the process that we're in under and the request that we hear to return the ownership back to the landowners if implemented will mean that everything under that TLTB, Land Bank, all the other issues will have to go back to the landowners. I hear that. I can't tell you that that will solve the issue which is I suppose on its face appears a very unfair arrangement. 1990 year lease to alienate a significant portion of your land without any compensation. I think most right-thinking people can understand your predicament and I hope that in our consideration and write-up of this constitution we will address that issue.

Mr.Moce — Commissioners the presentation by Neumi Turaga the Village Headman of Nabukaluka. First recommendation is to abolish the 2013 constitution.

Number two is for the secular state declaration to be removed and replaced with Fiji being declared a Christian state. Number three, the Bill of Rights to be reviewed and also removed. Number four, Senate to be reinstated as part of the upper house of Parliament/. And number five, the Constitution to be changed first before the elections are held. Thank you.

Dr. Fatiaki

Vinaka Neumi. I think those are self-explanatory. I might just hand these to my colleagues to see if they have some comments to make.

Ms. Nailatikau

Vinaka Neumi. I won't take up too much time. I just wanted to state that people have expressed in the submissions very strong feelings about the 2013 Constitution.

People want it changed. And as you have said, people also want it removed completely. The pathway that we are following now is the lawful pathway that's been set out by both the Supreme Court as well as the legal parliamentary processes.

So we recognize that that's a very serious sentiment. It's not certainly within our powers. What we are working on is making sure that all interests or concerns are heard relating to the 2013 Constitution.
I believe my colleagues can say more about that. Relating to the secular state, secular state, many people have been calling for a Christian state. And as well as changing the Constitution before the elections are held.

I think that has been a recent introduction to submissions, but something that's outside of our power to do. At this stage, we are only mandated to review the 2013 Constitution. I'll ask my colleagues to add on to the other considerations from Nabukaluka.

Mr. Kohli

Thank you. I think the Bill of Rights definitely is going to be reviewed. There's a lot of things going to be changed in the Bill of Rights because the way it is, on one hand, they give you a right. With the other hand, they take right away. So it makes no sense to have it that way. It's going to be changed.

Senate, we have had all over Fiji that Senate should be brought back and that will be seriously looked at. The last one, you're talking about Constitution to be changed before election is held. This is something new we are hearing for the last few days.

It is not in our hand. However, what we can tell you is this. We have been mandated by the Honorable President, His Excellency, the President, to come up with a draft Constitution before 31st of August, 2026.

What it means is that after we have heard all your submissions, we will be sitting down and deliberating, discussing, consulting legal experts, and we will give to them what we think should be included in 2013 Constitution, which means that after hearing you all, Qoliqoli, land right, mineral, Bill of Rights, all the Senate, et cetera, et cetera, Christian state, secular state, we will put our submissions. Once we put our submissions to His Excellency, our work is finished. From there onwards, what the government does with it is not in our hands.

After 31st of August, our work will be over. They can decide whether to accept what you have said or not to accept, when to hold election, when to not hold election. That is beyond our control.

Dr Fatiaki

Leone, I might just, only one comment in respect of your request that we abolish the 2013 Constitution. I should point out that when I said that we had guidance from the Supreme Court about what we could do, one of the recommendations that came from the Supreme Court was that we, the commissioners, should not change Chapter 10. Of the Constitution, there are, I think, 12 chapters.

We can change Chapter 1, 2, 3, 4, 5, 9, 11, and 12. But we have been asked by the Supreme Court not to change Chapter 10. Chapter 10 is the chapter on immunity that was granted to the perpetrators of the various coups and the appointments in the government from 2006 to 2014 under promulgation.
And we, the commission, are unable to change Chapter 10. But we can change everything else. And we note your recommendations and opinions and concerns.

And we will reflect that honestly in our report. I don't have anything further to add to the comments that have been made by my colleagues. I think your submission, Leone, is very clear.

And if it's any consolation, my colleague on the left is our member of the commission that was asked to look after the chapter on the Bill of Rights. So if he tells you that he is going to look very closely at fixing the Bill of Rights chapter, then I think you can be assured that your concerns will be addressed in an honest and forthright manner. Vinaka. Commissioners the

presentation by Aporosa, the village headman of Naseuvou village.

Mr. Moce

My first recommendation is to return Fiji as a Christian state and not as a secular state. My first recommendation is to return Fiji as a Christian state and not as a secular state. My second recommendation is to return all Qoliqoli ownership to the Qoliqoli owners.

My third recommendation is the return of corporal punishment as a means of formal discipline for children. If this is implemented and instilled for the purpose to teach and instill discipline, but not to create or cause injury. If it causes injury,

And the last one is on the minerals that are found under the land owned by the people, landowners. If there are minerals that are mined in this land, 70% of the compensation or royalties to be given to the owners, landowners, and 30% to be shared between the investor and government. So those are the recommendations from the village of Naseuvou.

Dr. Fatiaki

Vinaka Aporosa, some of these issues overlap with the previous ones, but I will allow our colleagues to make some comments if they wish.

Ms. Nailatikau

~~Benakap~~Vinaka Aporosa, I will only touch on the minerals. There is a section in the constitution that talks about mineral rights, minerals, that is section 30 of the constitution.

Section 30 states that all minerals in or under any land or water are owned by the state. And it further states that a fair share of royalties or monies are to be paid to the customary owners, and the state is then the mediator in terms of making sure that share is undertaken. As my colleagues have also mentioned, many of the submissions ask for the full ownership to return to landowners, so that landowners themselves determine the share that is shared amongst the investors and the state.
And I thank you for providing us. We've had many different compositions of the fair share. We've heard 50-30-20, we've heard 80-20, and as you are stating, here is 70% to owners and 30% to investors and government.

I wanted to thank you for that submission and just encourage you, if you haven't already, to read section 30 of the constitution, because that refers specifically to minerals. Vinaka.

Mr. Kohli

Just a few words, very interesting what you have said about corporal punishment.
You are saying that they should be allowed to punish them but without inflicting any injury. If they do that, then the law will take care of them, they can be charged or whatever. In the constitution, section 41 provides, every child has the right to be protected from abuse, neglect, harmful cultural practices, any form of violence, inhumane treatment and punishment, and hazardous or exploitative labor.

I think what you are trying to suggest can be brought into this, by putting except when they are using a form of punishment that does not inflict injury or something like that, so that teachers and parents do have control, short of harming them. I mean no parents want to harm the children, I'm pretty sure you are saying that, right? So that will take into consideration, thank you very much.

Dr. Fatiaki

Vinaka Aporosa, I don't have anything to add other than to reassure you, Aporosa, that on my left is the commissioner who will be looking at the Bill of Rights, and he has indicated an area under the children's rights which might be modified to allow for some form of corporal punishment as a tool in the discipline of children.

I want to acknowledge and place on record the receipt of a petition from Aporosa Batinivanua, representing Naseuvou village, with the signatories of about 60 odd villagers. That's placed on record. Thank you very much.

Mr. Moce

Commissioners. This is the presentation presented by Navitalai Senivota, the head boy of Nabukaluka District School. The first recommendation is on the consent of the people and children to be taken into consideration for any developments that take place in the land belonging to the Vanua, because they will be the future leaders of tomorrow, so that their voices can be heard for any developments that take place in the Vanua. And the second is the request if it can be structured in the constitution that no more coups to be done in Fiji.

Ms. Nailatikau

Vinaka Navitalai. Thank you for reminding us that we should listen to children in whatever we plan to do. I think that's very important.
I think if we do more listening to children, and for those of us who are Christian here, the Bible tells us to be like children, and to listen to children's voices. And I think if more of that is done, then many of the disciplinary concerns we have would be so much less. So thank you for sharing that children's voices should be heard in any development that is undertaken, because you will have to look after it, you will have to live with it, you will have to support your families to make sure that it remains a benefit to your community.

On the matter of no more coups, I believe that many of you are likely too young to remember or have lived through the experience of coups, but I know that your parents, your grandparents, those of us who are older, can certainly support your view of knowing that it is not beneficial to us, we can do so much better, and that's what we are trying to do here today. Vinaka Navitalai.

Mr. Kohli

Yeah, Navitalai, I think, made a very interesting point. First of all, I must address, because otherwise you say as a child you are not heard, you have the right to be heard, and you have the right to be consulted. I'll just talk about the coup. Even though my friend has told here quite rightly, we are not allowed to deal with Chapter 10, which is immunity, but if it's any consolation to you, we can assure you that immunity only applies from 5th of December 2006 to the date of the first sitting of the first parliament.
Any future coups is not subject to immunity. Any future coups anyone carries out will face the full brunt of the law, so immunity does not extend to the future. Thank you.

Dr. Fatiaki

Navitalai, thank you. I just want to very briefly touch on the issue of the consent of children and people, villagers, for all development. I'll point out that the terms of reference require us also to uphold and protect and guarantee fundamental rights and freedoms, including what we call group rights.

And group rights means that anything that is done requires prior and informed consent, which means that before anybody does

any development, they need to consult with the group that the development will affect and give them information about the development and receive, before they implement the development, prior and informed consent. That is part of group rights, and that is applicable in the context of what you have asked for, and I guess what we need to do is, when we come to an area in the Constitution that talks about group rights, that we entrench it so that no development can happen without the prior and informed consent of the people that it will affect. That should be some reassurance for you. I have no comments about no more coups. I think that's a no-brainer. Nobody wants any more coups.

Mr. Moce — Commissioners, the presentation from Nacanieli Koroitukana. He is the village headman of Delailasakau. First recommendation is on the Mining Act if it could be changed. Number two is on the discipline of children if corporal punishment could be re-instated. Number three on the fight against drugs, if the constitution is if the 2013 constitution could also make statements on drugs infiltrating our shores. Number four if the 2013 constitution could be abrogated.

Dr. Fatiaki — Vinaka Nacanieli. I acknowledge your four submissions. I know that some of them have been repeated and we thank you. It is important that we hear them repeatedly so that every time somebody else says it adds to the weight of the submission. So that we know that in addition to other Koros the Koro of Delailasakau made similar submissions.

Ms Nailatikau — Vinaka Nacanieli. As with the first submission from the Turangani Koro Nadakuni that relates to mineral rights, and that was, as I mentioned, it's discussed in Section 30 of the Constitution. These are, as you mentioned, the Mining Act is a law that is sheltered under the Constitution, so it's important for us to understand your concerns, so that when we deal with the constitution, we know the perspective you bring to the Mining Act. I think there are some details there that are better for the national level law, but the constitution is not so detailed, but it is the overall law that all the other laws have to obey, as has been stated earlier. So that's something that we will be thinking about. Vinaka. Thank you.

Mr. Kohli

Every time, everywhere we've gone, people are complaining about drugs, the behavior of people in the village, et cetera. Some have even asked for the village laws to come back. I remember growing up in a village, they were very strict, used to bully, follow, if you don't, you're punished.
So this is something that we'll look into for sure, how we can address that.

Dr. Fatiaki

I want to formally acknowledge receipt of a petition supporting the submission made by the village headman for Delailasakau village, with the signatories of 72 members of the village. Vinaka.

Mr. Moce

Commissioners, the presentation presented by Mr. Apisalome Canakena from the village of Nabukaluka.

The first recommendation is for all those that were involved in previous takeovers of government and coups not to stand in future elections. And secondly, for those that break the law, they should be penalized under the law, as it has been generally observed that there are some who are protected by the law, and they have not been penalized by the law. And they recommend that for all of us, if we break the law, then we should be penalized under the law.

Ms Nailatika

Thank you for your submission. About the candidates for election, if I heard you correctly, if anyone has taken part in a coup, that they not be eligible to stand for elections.

There is a section in the constitution that deals with candidates for election and eligibility for candidates for election. It's in section 56, and under section 56 subsection 2, it lists the qualities or the conditions for candidacy. And I think what you are raising for us is to consider adding to these conditions that the individual who is standing for elections to have not taken part in perpetrating a coup.

Have I heard you correctly? I just wanted to confirm. And on your second submission relating to equality under the law, I think that is certainly something that is a fair value and a principle that we have been hearing. We hear you, and I think it relates to also many other submissions relating to children, to women, to individuals, that we all be equal under the law, and for those who break the law, to be held accountable under the law.

So thank you for those submissions. I'll hand over to my commissioners as well. And I encourage you, if you have the opportunity, to read section 56 of the constitution relating to candidates for election.

Mr. Kohli

Thank you. Thank you. All I want to say is that eligibility for standing in the elections is also covered in the electoral act.
So they may take into consideration and say that Mr. Cagilaba is here from AG's office, a very well-known solicitor advising in AG's office, and he can vouch for that. In the electoral act, they can have additions to what is in the constitution. Constitution says these people cannot stand, disqualified.
But electoral act can also say if people have taken part in the coup, but they have to be careful because of chapter 10, immunity. Thank you.

Mr. Moce

Commissioners. The question has been raised from the floor regarding the validity of the 2013 constitution. Since it has been mentioned that it is not a peoples constitution it was formed without the consultation of the people. So why is it still valid as a constitution.

Ms. Nailatikau

Vinaka I will allow my fellow commissioners to add or correct me. This was the very question that was taken to the Supreme Court last year. Questions were put to them regarding the validity of the 2013 Constitution. And the advice from the Supreme Court is that the 2013 constitution is legally valid. For many reasons including that there were many laws that have been passed under the 2013 constitution. Since 2013, 400 laws and many public appointments have been made but also we have run three elections under the 2013 constitution and so in the advice provided by the Supreme Court they have ascertained that the 2013 constitution is legally valid at this stage, I know that might not be satisfactory for many people to hear, that is the answer that is part of the guidance that we are following here today and I will ask my fellow commissioners to add on if they wish to. Vinaka.

Dr. Fatiaki

Vinaka. I will just further comments in respect of what Commissioner Mere has said. I think I mentioned that the Supreme Court had given us a legal way to change the Constitution for the specific reasons that you asked and what I alluded to in the beginning, which is that this Constitution was

not done the normal proper way that a Constitution is built. That normal proper way is the reason why the Supreme Court referred to a democratic deficit, which means this supreme law did not go through the democratic process of consulting with people. Because of that and because of the reasons pointed out by Mere, the three elections under the previous Constitution, the you know almost the the issue of being legally effective, they ruled that it was and I guess what they was more important was they showed us and by extension the people of Fiji how we could do this legally.

Because any other way would be illegal and you know illegal ways don't lead to good things and so the legal way that they've shown us is part of the reason that we are here today. It is a long way. It is not an easy process.

I grant you that but the alternative to this is I don't want to think about because it is maybe not the best thing for the country. So we have the possibility of doing this thing legally. It's not going to be easy but if we do it and we're committed to it, we hear what people want and I presume that that will be reflected in the report and the new Constitution that we will write and if that is the case then we will have ourselves no longer the 2013 Constitution. We may then call it the 2026 Constitution but it will be a constitution of you the people.

Mr. Kohli To add on to what my fellow commissioners have said I'll just take a little bit in the history. 2013 Constitution there is a provision how you can change the Constitution and you will notice when these people were not happy or whatever. So this government did try to change the Constitution but there were provisions that three-quarters of the members of the Parliament must vote in favor, 75 percent and in a referendum which means that everybody in Fiji goes to vote and says do you want to change the Constitution? Yes or no? So that procedure would have allowed you to change the Constitution but they did not get past the first stage meaning that they did not get 75 percent of the people in Parliament. They were short of one vote. So they then went to the Supreme Court and said how can we get around that? So the questions were asked whether 1997 Constitution is valid, 2013 Constitution is valid and I think they fell into a difficulty because if they said 2013 Constitution is not valid and the question is what about their appointment? Are they legally

there because they were by virtue of this Constitution 2013? What about the civil servants? What about everybody's appointment? Diplomats etc. etc. All of them will become invalid and challenged because 2013 Constitution is not valid. They accepted like Commissioner Nailatikau said that elections have been held, people have accepted that but the Supreme Court realized as my fellow Commissioner Chair has said, they realized there was a difference.

So what did they do? They said 75 percent is unrealistic. Even in the voting, in general elections you don't get 75 percent people turning up. Only once they have turned up and it was compulsory voting.

So they've reduced it now. You want to change the Constitution? Two-third majority, 66 not 75. In the referendum which will be carried out and you'll be voting there, please come and vote, it's very important.

Only 50 percent of the people who actually turn up. It means that 1,000 people come and vote in the referendum, 500 and vote, 501 vote in favor of changing, it will be changed. So this is the process and therefore recognizing the 2013 Constitution there was no consultation.

The President has asked us to go and do wide consultation, wide consultation because news are flying that there was a wide consultation done before but everywhere we have went 99 percent said no we have not. Before I end I'll just ask you one question. Were you consulted about this Constitution? Was there consultation about this Constitution? Yes? No? No? Thank you.

Mr. Moce

Commissioners, the query from Sovaia Vakarogocibau, from Nabukaluka village, it's on higher education and employment. Students and children from Nabukaluka village when they find higher education opportunities, when they complete those higher education they do not have, they can't find employment easily so she's querying whether once students complete higher education if a form of employment could be matched to the qualifications of higher education that they have attained.

Ms Nailatikau

Vinaka Sovaia, I think what you are telling us has implications on rights to education, rights to economic participation but more importantly it tells us about the reality of people living in the community that you are talking about.

I think we have heard for example in Tavua, in Vatukoula, people's concerns about the job market, about wondering whether their qualifications will be able to secure employment for them so that they can support their families, support their communities. I think that's a matter for national legislation. It's something that for example students in Tavua were encouraged to think carefully about the type of government they vote into power, about the type of subjects that they study.

So we will think about this when we are looking at aspects of the Bill of Rights that are called socio-economic rights, rights to be able to work, to make a living, to work in good conditions. We'll think about how to ensure that these concerns are reflected in the Constitution. It's not easy.

I don't think that there are quick solutions to it. There's still lots of people who need jobs. We spoke to a businessman in Tavua who employs about 95 percent Itaukei in his engineering business and many of them are school dropouts and would not have been able to secure employment until they had an opportunity to work in his business for example.

So there are many different ways that people can, regardless of their education level, still have a form of livelihood. So thank you for raising that for us. I'll also share with my commissioners if they have anything else to add.

I think the comments are well taken and we will make sure that they are included either in the Constitution or in referral to the relevant people like the Planning Office that determines the you know the occupations that are required for the number of graduates that our country needs.

Mr. Moce

Commissioners the presentation from Solomone Baravi of District Representative Nawaidina. Firstly, the change to the constitution that the commission is trying to review in view of biblical principles that conflict with the rights that are stated under the constitution, so Solomone Baravi is commenting

should a constitution be established to ensure that what is in the constitution does not conflict with biblical principles.

Dr. Fatiaki — Vinaka Solomone. I think I understand that your comment is that there are biblical principles that may conflict with the Bill of Rights and for us to ensure that when we are considering the Bill of Rights that we align them with Biblical principles so that they are not in conflict.

Mr. Nabukete — Thank you, sirs and madams. I'm Anare Nabukete, originally from Nabukaluka village, and I'm currently a primary school teacher at Nabukaluka District School. I just thank you a lot for taking out your time and also for this opportunity to be here so that our voice could be heard Most importantly is corporal punishment. I just want to share my views on things that happened. It actually happens in our school, corporal punishment, in regards to corporal punishment.

We've seen the discipline of the children by looking at the real-life situation. Also in school, we can see the problems with the children. Maybe because we are not inflicting corporal punishment.
Swearing, bullying, and all those kinds. How can we solve it? We've been reaching out for counseling, but things have not changed. I wish to raise my concern.

If we could give some chance, especially to the head of school, if we could inflict corporal punishment. As teachers, if anything, if there are any discipline problems, and this also for us that iTaukei, I am requesting if teachers could be accorded with rights to use corporal punishment as a means to discipline children.

Ms Nailatikau — Vinaka Mr Rabukete I hope I got your surname correct? Firstly, thank you for sharing your perspective as a teacher. Teachers play an important role. I believe you are a teacher at a district school? Yes. Some of the areas that we visited, I was part of the team that went to Lau, Lomaiviti, we have been up to Vanualevu and now we are here on the main island. Some district schools have to be boarding schools because students are travelling far, for example in Nadarivatu where we were last week. Something that we really appreciate is that children spend much of their time in school. But I hear your concerns I think they're valid in the sense that teachers want to teach and want to ensure that their

students are set up for the future. So thank you very much for your for your submission. I don't think it's something we'll take lightly because it's been very very commonly raised in the in the communities we've we've spoken to. Vinaka Mr. Rabukete.

Dr. Fatiaki

Thank you Anare. Thank you for bringing the students this morning if you were responsible for that and thank you for your sharing of your lived experiences. What I hear is that this social experiment with the banning of corporal punishment in Fiji schools and villages seems not to be working and I think what we're hearing is the echoes that this thing is not working the way that maybe it was intended to in terms of the protection of children.

You allude to the consequences of that and I think we hear that and that's like Commissioner Mere has said is something that we will consider very seriously in the context of maybe controlled access to it as per Commissioner Ami Kohli's earlier discussion where you could make an exception for instance under the Bill of Rights for freedom from any form of physical violence except in in instances where for the case of discipline the principal may be allowed to administer it in the context of Vanua, the village, that parents may be allowed to administer it. I think that is again all I do is reiterate what you've said, what we're hearing and we can promise you that we will give this its due consideration, Vinaka.

Mr. Rabukete

I want to ask Mr. Ami Kholi, so you just see that the change of 2013 Constitution there is no consultation. What I want to ask according to the Fiji Act, without consultation government can change the Constitution?

Mr. Kohli

Yes, government can amend the Constitution but before government brings in a new Constitution where there is no Constitution they do consultation right? Where Constitution already exists there is provisions in the Constitution how to change and on their own they cannot change because as I said to you earlier on the provision now given by Supreme Court decision is this if they want to change anything in this Constitution two-third of the members of Parliament will have to put their hand up that we want to change this section that section this section having done that there is not enough. It also requires that you people all the people of Fiji of voting age whether those who are registered or voting age over 18 to have a say and if you

remember correctly I said come and do take part in referendum because then the question will be asked in referendum do you agree to these changes that they want to amend you can say yes you can say no and as I said earlier if only 2,000 people turn up I said 1,000 I'm saying 2,000 people turn up to vote and 1,001 say we don't want to change it will not be changed the 1,001 say yes we want to change it will be changed so in simple language there are two processes two-third of the members of the Parliament have to put their hand up and say you want this change that's not enough they have to come to you people we people and then take our view if both succeed then they can change I hope I've answered your question.

Ms. Nailatikau — I believe the gentleman has conveyed to us his concern that the voices of people expressed through their signatures in the various submissions that were made from the various villages is given its due consideration by government. He recognizes that what they tell the Commission is an important part of they're their concerns and that those concerns are conveyed directly to government and that government is able to hear their voices. He wants to ensure that the government hears directly through his submission that it's important for them to recognize the weight of the individual signatures in these submissions and that it conveys the deep concerns that people in communities have and ultimately the central message of his submission is that government must listen to these voices. I hope I have translated that accurately.

Dr. Fatiaki — Thank you very much. I said earlier on that the reason we have the video recording of these sessions for those of you on Facebook you will find that these have been streamed by tonight or tomorrow this is streamed throughout all of Fiji so that there is no question about what is there.

As you present a petition to me, I make a formal declaration that I receive this from this village it is accompanied by in this instance 72 signatures that support the submission given from the village of Delai-Lasakau. This is for the record and I also said that when we got together in the beginning of July that we want to listen and we have a secretariat team that is tabulating these things. They will tabulate it and it will reflect what actually we heard.

If there's disputes we can go to the video and watch it and listen to it. This is for you and for us and for what it's worth for this Commissioner I will ensure that what you ask for is reflected in my submission to my committee when we come to review the Constitution. I can promise you that.

Mr. Moce

Commissioners the presentation from Ratu Etuate Karikaritu from Vanuakula village. He will be presenting as part of his rights to his own opinion to present to the commissioners on what he thinks about the changes that are about to be brought with regards to the 2013 Constitution, which is something that he heard two years ago in Korowatu during a village meeting when they were mentioning that the 2013 Constitution was going to be changed and because of the causes that has been raised here today that he did not go through the consultation with the people. But he is concerned about the changes that will be brought about, whether it will only benefit those in the urban areas and he is of the view that for a good constitution to be established, it needs to benefit everyone and not only those living in the urban areas, as the 2013 Constitution has benefited those in the rural areas, in the villages a great deal because of the developments that have taken place under that constitution. And the current constitution has been the cause of some of the benefits that have been seen by the people in the rural areas and the concern is on the changes that will be brought about in the new constitution, something that needs to benefit everyone and not only those in the urban areas.

Ms. Nailatikau:

I think the only thing I can say is that I hear from you that a constitution, whether it's this one or any other constitution, it must be a constitution that treats everyone the same, whether they live in rural areas or urban areas. And I hear that you are communicating that rural areas feel neglected when it comes to the developments, to the amount of attention and resources that you receive and that sometimes perhaps you feel that your views are only collected but not listened to and not heard. I think that's something that we can always take into account when we are doing exercises like this and I think as my fellow commissioners mentioned, there is a reason we are recording these consultations, ensuring that your words are captured accurately because whatever it is that we recommend and place in our report, we will have to draw a clear line between that and what we have been hearing from people.

Ms. Nailatikau

I don't want to make any further promises to you. I think you have heard more than enough from various parties that might have come to rural areas, but I do want to say that we have sworn oaths to make sure that we undertake our duty in a way that reflects the values, the aspirations and the concerns of people of Fiji, whether they be in rural areas or in urban areas. I know that that can only be limited in satisfaction in terms of a response, but I can certainly tell you that we will undertake to do what we swore an oath to do, which involves ensuring that these concerns are reflected.

Mr. Kohli

Thank you. Thank you. In fact, some concerns you have raised about rural people being neglected, rural areas.
One of the reasons is that you may not have any MPs from here representing. When people are here, representatives, you can knock on their door and make noise and say, look, we want this to be done. We want development to be done.

And village people, normally they are very quiet, they don't make noise, they are not very demanding, whereas people in the urban areas are always coming on TV, FBC, TV One, everybody goes to them. Just to say, we had a commissioner, Nilesh Gounder, in our team, who is a part of the other three commissioners, and in Kandavu they were raising concerns about there being no road, or no classical road in front of restaurants, supermarkets, etc. And he then rang up and found out approval was already granted three years ago, and they should have been doing it while action was not being taken.

He called and they said they were waiting for the surveyors to come in to see high water markets, etc. They wanted to put a wall there. So I think people like you, particularly people like you, should raise your concerns every now and then to the people in government.

Maybe you have done it, in which case I'm sorry, but definitely like the commissioner has said, this is something that has got to be addressed. Everybody says everybody in Fiji should be treated equally. So thank you very much for your concern, you're noted down.

Dr. Fatiaki

Vinaka Ratu Etuate, I echo the sentiments of my two commissioners in terms of acknowledging your concerns. I only have two comments to make. One is, by various areas in the constitution, we are directed, essentially, to ensure that there is no discrimination on the grounds, for instance, of where you live, as well as other aspects.

That would obviously impact any decision-making that may favour urban versus rural dwellers. That's number one. Number two is the issue of urban dwellers' development and the voice of the rural people.

In the context of our consultations throughout Fiji, we have tried very much to ensure that the voice of the rural people are heard. I don't have exactly the number of places that we have consulted that are of rural people. But I can tell you that the bulk majority of our consultations over the last three months is mainly in the rural areas.

Only a very small percentage are in the city urban centres, as in, we've done, I think, Navua, Singatoka, Ba, Lautoka, Tavua, Vatukoula. These are the main centres. But the bulk majority, if we did ten urban centres, we've probably done 25 rural areas.

And as you've heard, the idea is that we reflect what the rural people want. As to development, again, I emphasise, development under the Constitution is meant to be a non-discriminatory process between urban and rural. It's more to do with need of humans.

And I have no doubt that when we come to discuss it, your concerns, whether it's because we're getting too much development or too little development, will be part of that process, I can assure you. Vinaka.

Mr. Moce

Commissioners the submission of Mitieli Rokokaci of Nabukaluka village. This is with regards to the suppression of indigenous people, in view of the current constitution and most of the laws that are established under this constitution does not benefit or empower the indigenous people. And I'm thankful for the opportunity to be presented to the village to allow them to voice their submissions and their recommendations to the Commission. And it's recommended that if the Constitution

should change, no other section should remain, and the Constitution should change totally.

Dr. Fatiaki — Thank you, Mr. Rokocikaci. I think this has been echoed before. The request that the 2013 Constitution be removed in total. And again, as I said earlier, the more we hear it, the more it echoes in our minds and in our discussions. Thank you very much.

Mr. Moce — Commissioners, the recommendation raised from the floor on the vernacular Fijian language to be made compulsory at all levels to be given the same emphasis as given to the English language. Thank you.

Ms. Nailatikau — Thank you. I think that's a very accurate description that you are giving to us. We are very conscious that these discussions happen in English, and it's always important to recognize that indigenous languages are just as valuable to people in Fiji.

For children to learn indigenous languages in schools, this has been raised with us previously, and there is a section in the Constitution under the right to education that talks about the importance of primary school students learning conversational Itauke and Hindi. And I think what you are telling us is to ensure that indigenous language, such as the Itauke vernacular or the Vosavakaviti, is protected and maintained, not just for children but for adults as well. Thank you.

Dr. Fatiaki — Thank you, I have nothing to add to that. I think that's self-explanatory. Mere? Thank you very much.

----------End of Session [18-6-2026]----------

Submission(s) Received

18/06/2026
Acknowledged & recieved
CRC Team (2)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 15/06/26

Yaca/Yacamu KOKO NABUKALUKA.
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	*BOKO NA CECUKU STATE, ME KAU MAI NA CHRISTIAN STATE.
WASE 2 LAWA NI DODONU	*BOKO NA DODONU NI TAMATA YADUA.
WASE 3 NA PALIMEDI	*VAKALESUI NAAI NA SENETI *Solitale vei ratou na kauku

*KOKO O NABUKALUKA ME SA BOKO NA VAKAVULEWA 2013.

WASE 4 NA VEILIUTAKI VAKAMATANITU	*DEI
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	*BOLO NA VEIVAGALALATAKI
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	*VEISAU NA VAKAVULEWA.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	

VEIKA TALE ESO – VEISAU RAWA NA YAVUNIVATUKEMU QIDI CALRA NA VEIDIGI2.

NKanioro 18/06/26.

Saini (tikini ni siga)

W.P. NO.	
Compiled by	
Date	

NABUKALUKA
Village

Yaca					Spini		
Timoci	Sukanasotia				[signature]		
Asesela	Lagalagewalu				[signature]		
Sunie	Rokotuma				[signature]		
Sunia	Rokotumara				[signature]		
Inoke	Vesikula				[signature]		
Apisalome	Venakena				[signature]		
Jone	Tivo				[signature]		
Sunia	Rokotuara				[signature]		
Mosese	Vulatinikawalu				[signature]		
Luke	Solevunikonferedi Kailutu				[signature]		
Cakaunitabua	Savenaca				[signature]		
Semi	Vuci				[signature]		
Mitieli	Rokacifaci				[signature]		
Solomone	Baravi				[signature]		
Solomone	Bale				[signature]		
Vatiliai	Vosawale (2)				[signature]		
Nemani	Tuasavu				[signature]		
Marika	Vesilau				[signature]		
Neumi	Ranimoro				[signature]		
Mosese	Luveitasau				[signature]		
Nemaia	Delaibatiki Daunitutu				[signature]	Reviewed by	
Emosi	Nacamanuto				[signature]	Date	
Jimi	Bonnar				[signature]	Manager	
Sebiuta	Senivetaukula				[signature]	Date	

W.P. NO.	
Compiled by	
Date	

	Yaga.							Saini
1.	Sunia	Rokotuara						[illegible]
2	Sovara	Vakarogoubau						[illegible]
3	Asaeli	Nagnaneka						[illegible]
4	Jale	Taletavo						[illegible]
5	Joave	Naimila						[illegible]
6	Talei	Kailutu						Kailutu
7	Jimi	Bonnar						Bonnar
8		[illegible]						[illegible]
9	Josateki	Luke, Tasau						Luke Tasau
10	Luke.	Lesa.						Lesa.
11								
12	Vani	Adimaicakau						
13	Ruveni	Kabana I						[illegible]

Reviewed by	
Date	
Manager	
Date	

KORO - NADAKUM 18/06/2026

VAKATUTU. : Acknowledged & received CRC Team (2)

1. MENA DIKEVI VAKAVINAKA NA BILL KOYA GA PASIRI (VAKADEITAKI) OTI MEVAKA NA:

1. IQOLIQOLI BILL - MENA SUKAGA NA KAUKAUWA VUA NAI - TAUKEI NI QOLIQOLI
- KA VICA VATA TALE NA BILL MENA DIKEVI VAKAMATAU.

2. NA DODONU NI GONE KEI IRA NA MARAMA.
- QO MENA VEISAUTAKI
- GONE ME KANAKUITA, MENA VAKAVULICI
- NA MARAMA MENA VAKAROROGO VUA NA KATIMA.

3. NA MINE ACT. (GOVI BASIN)
- QO MENA DIKEVI VAKAVINAKA.
ME NA VAKATAUTAKI KECE NA VEIKA KECE MENA MAI QURU VUA NAI TAUKEI NI QELE.
- NA 6 NA FEET MESA DOKOCI
KOYA NA KA TALEI KA TIKO ENA BOTO NI QELE YA MESA SUKA LESU TALE NA KENA KAUKAUWA VUA NAI TAUKEI NI YAU BULA SE VUA NA MATARALI KA NONA NAI - VOTAVOTA NI QELE.
- MATANITU NONAQA NA TAX

4. CIRCULAR STATE MESANA DOKOCI
- O VITI ENA SOLIA NODA RASE ME VAKA LOTU VAKARISITO
= KOYA E CHRISTIAN STATE.

5. - MENA DOKOCI NA VAKASAMA KEINA VAKANANUMU NI VAKAVATI NA TAGANE KEI NA TAGANE SE YALEWA KEI NA YALEWA

5. NA YACADA - KAIVITIQA ME FIJIAN
- KAIDIA ME IDIAN
~~SEO~~ ME KUNA TALE NI DUA ME FIJIAN IDIAN SE INDIAN FIJIAN
- DUI VAKATACANIQA ENA NODA RACE.

6. KOYA NA VULAQI E KUNEI VUA NA WAIQAQA (MARUMANA SE PAUTA VULA VULA)
- SA VAKATURU MESA VAKAU LAIVI KINA NONA VANUA KA - ME KUWATALE NI BUTUKA NA NODA VANUA.

YAVU - DUWAVATA ENA KENA GADREVI ME - VEISAUTAKI NA YAVU NI VAKAVULEWA (CONSTITUTION)

Memo No.

Date / /

Mo Tu We Th Fr Sa Su KORO - NADAKUNI

YACA.	YABAKI	SAINI
(1) Rata Pamia. K	32	[signature]
(2) Vetaia Camicamukuka	35	Camicamuka
(3) FRODE FREDICKSEN	32	[signature]
(4) Nasoni Nalewabau	25	[signature]
(5) AGERI MASIVOU	20	Masivou
(6) Vetaia-Ratumaiyale	21	Ratumaiyale.
(7) Talica Moliwaqa	67	Moli
(8) Salata Radimbau	65	S.N.
(9) Melaia [illegible]	56	[signature]
(10) JOSEVA TUMALOLO	24	[signature]
(11) Ilisapeci Rokoro	31	[signature]
(12) VASEMACA - VEREBALAVU	51	[signature]
(13) Asilika Legalega	56	Aluiveiwi
(14) Katalaini Bakana	57	[signature]
(15) JOVESA TURAGAKULA	62	[signature]
(16) VASEMACA - VEREBALAVU	56	Werebalavu.
(17) LEMEKI - KOROI	32	Koroi.
(18) Nasoni Nalewabau	69.	[signature]
(19) LEVI DUACAKAU	76	Duacakau.
(20) Melaia Vakaudekula	66	[signature]
(21) ASERI MASIVOU	38	[signature]
(22) Tamsi Koroma	30	[signature]
(23) Akosita Malotawa.	46.	Malotawa.
(24) Talaiasi Rabou	67	Rabou
(25) Pauliasi Ganiuvou	55	[signature]
(26) Nemani Naidodosi	44	[signature]
(27) PAULIASI RATU	55	[signature]
(28) Salame Rateau	55	[signature]

YAVU: DUWAVATA ENA KENA GADREVI ME-
VEISAUTAKI NA YAVU NI VAKAVULEWA (CONSTITUTION)

Mo Tu We Th Fr Sa Su KORO: NADAKUNI

Memo No.
Date / /

YACA	YABAKI	SAINI
(29) MIANDA TUIVEINI	56	[signature]
(30) ADRIU Salusalusa	55	[signature]
(31) SIKURAIA SEDUADUA	48	[signature]
(32) JOSAIA QARIQAU	63	[signature]
(33) ISAVA Qadrodro	31	[signature]
(34) Lenato Oviraki	47	[signature]
(35) MESAKE KASAU	51	[signature]
(36) SOKOVETI LIKUVECENA	19	[signature]
(37) SENINAITI VECENA	26	[signature]
(38) ULAIASI RADIO	26	RADIO
(39) MELIKA BUTULAWA	24	[signature]
(40) OPETI MATARAVURAVU	69	[signature]
(41) Losana Mataravuravu	63	[signature]
(42) LOVATE Nawala	39	[signature]
(43) Iramele Vecena	45	[signature]
(44) Matelita-Rabuleba	68	[signature]
(45) Vertisena-Mata	63	[signature]
(46) Mataiasi-Sereki	50	[signature]
(47) Timaleti-Waqausa	40	[signature]
(48) JOBE BATIMARA	26	[signature]
(49) Mereani Radinivugalei	27	[signature]
(50) SELA RADOU	81	[signature]
(51) Sairusi Raivoka	55	[signature]
(52) Ateca Adilabeka	53	[signature]
(53) KAIAVA WAQANIBAU	46	[signature]
(54) ALUMITA MARAMA	34	[signature]
(55) KALIOVA-NAGONEDAMUDAU	53	[signature]
(56) OLINI-WISE		
(57) ALUMITA-VAKARUKUISUWA	55	[signature]

YAVU: DUWAVATA ENA KENA GADREVI ME DASA — VEISAUTAKA NA YAVU NI VAKAVULEWA (CONSTITUTION) NI NODA MATANITU.

KORO: NADAKUNI

Mo Tu We Th Fr Sa Su

Memo No. _____

Date / /

YACA.	YABAKI	SAINI
58) Paula Logalogaca	24	[signature]
59) Josateki Koroi (+)	19	[signature]
60) Waisea Kania	29	[signature]
61) Timaleti Waqausa	26	[signature]
62) Jone Vunitabua	23	[signature]
63) Vasemaca Rokolega	48	[signature]
64) Acura Seduadua	43	[signature]
65) Kalicova Nagonedamudam (+)	69	[signature]
66) ILISAVECI - TURUGADOGA	52	TURUGADOGA
67) Raijeli Seduadua	22	[signature]
68) JOSAIA QARIKAU	30	[signature]
69) Namasa Lebaivalu	32	[signature]
70) Acura Seduadua	63	[signature]
71) JOSESE DAU	61	[signature]
72) Salote Natuna	59	[signature]
73) Jovilisi Vasu	57	[signature]
74) VIRINI LALA	58	[signature]
75) Paulini Rokowati	54	[signature]
76) Timoci Nabulivou	42	[signature]
77) INOKE RAICAMA	42	[signature]
78)		
79)		
80)		

AVOROSA - BATIVANA 18/06/2026

YACA > Petion Acknowledged recieved < SAINI

CRC Team (2)

1	Rt. Sakiusa. R	[signature]
2	Volonia. L	[signature]
3	Adi Salote	[signature]
4	Avorosa. B.	[signature]
5	Katarina. R	[signature]
6	Luke. R.	[signature]
7	Rt. Kalisito	[signature]
8	Rt. Jemesa	[signature]
9	Rt. Iowani. R	[signature]
10	Maraia. B	[signature]
11	Rovakula.	[signature]
12	Sisilia. T	[signature]
13	Naikasio. N	[signature]
14	Apakuki. T	[signature]
15	Veniana. R	[signature]
16	Lepani. P	[signature]
17	Wakesa. P	[signature]
18	Lutu. T	[signature]
19	Mikaele Q	[signature]
20	Selina. M	[signature]
21	Alivina. D. Matanimekowai	[signature]
22	Apimeleki. W	[signature]
23	Teresia. W	[signature]
24	Rusila. K	
25	Kelepi. P	
26	~~Rutuvatu~~. Rosuli. M	[signature]
27	Mateo. Q	[signature]
28	Onorina. R	[signature]
29	Kasiano.	[signature]
30	Losalini	[signature]
31	Rt. Jone. R	[signature]
32	Adi Silika. R	[signature]
33	Rt. Tevita. T	[signature]
34	Ruci. N	[signature]
35	Rt. Manueli. R	[signature]
36	Adi Lusiana. B	[signature]
37	Kamarusi. D	[signature]

38	Petero . S	Vetero . Sakeasa
39	Ro-Vatiseva . T	Rovatiseva.
40	Ilisoni . T	[illegible]
41	Avelina .	AMRaivuna.
42	Melisio . V	MDVofa.
43	Sereana . M	Smaramajawa
44	Leone . M	Smato
45	Atala . M	[illegible]
46	Inoke . N	[illegible]
47	Rovakula .	Rakula
48	Adi Motea . K	MKurulaba .
49	Adi Ne . Ulamila –	AUlamila
50	Rt . Iowane . D –	Iowane D .
51	Alivina . D .	AD
52	Serupepeli . R	[illegible]
53	Makereta . –	MTauoli .
54	Rt . Valetino .	VCabumitakua
55	Vilikesa . B	VBerenado .
56	Mesake . N	[illegible]
57	Vatiseva . L	[illegible]
58	FINAU . M	Madrine
59	SIMIONE . V	[illegible]
60	Romulo . R .	[illegible]
61	Iobe . M .	[illegible]
62	Makelesi . D .	MDrasi
63	Kalaraini . N	Naibasa
64	Tuimateo . T	Matas .
65	Adre . W	[illegible]
66	Etonia S	Eserevatu
67	Romaria Elina	Rodrigi .
68	Isaia . Kumisailel	[illegible]
69	Adi . Lidia . V .	Kakula
70	Adi Katarina . V .	AKatarina . V .
71	~~ADI SALOTE~~ . N	~~Nayala~~ .
72	Iosevo . K	Kosavu .
73	~~Motea . Q~~	~~Motele~~
74	Lutu . T	[illegible]
75	ADI Litiana . M	Litiana M .

Delailasakau, Village, Nariasiri

Nacanieli Koroitukana

YACA		SAINI
1. Iowane Maoni		Maoni
2 Selina M	> Acknowledged & recieved	Maroma
3 Rt Iokobo		[illegible]
4 Adi Kalesi . B		Bainiri
5 Rt Etuate . Q	CRC Team (2)	[illegible]
6 Sulita . T		[illegible]
7 Tobia . M (1)		T. Mata
8 Ema . K		Gema
9 Vanavasa . N		[illegible]
10 Mereoni . L		Mema
11 Eseta . M		Ramatoni
12 Waisea . R		[illegible]
13 Mere . R		Rere
14 Tobia . M (2)		T. M
15 Vetero . N (1)		V. Naicola
16 Filomena . L		F. Likumoto
17 Ana . K		Ana K
18 Timoci . S		[illegible]
19 Adi Lusiana . B		[illegible]
20 Semi . Q		[illegible]
21 Katarina . N		[illegible]
22 Ro Luisa . D		L. Dalau
23 Rt Avenisa . T		[illegible]
24 Ro Unaisi .		[illegible]
25 Rt Vio R		[illegible]
26 Rt Tevita .		[illegible]
27 Rt Demesio . V (1)		[illegible]
28 Rt Bainimarama . (1)		[illegible]
29 Maria P		[illegible]
30 Ro Vakula T		[illegible]
31 Rt Samuela G		[illegible]
32 Rt Vio R (3)		[illegible]
33 Lasaro T		[illegible]
34 Adre S		[illegible]
35 Anaisi S		[illegible]
36 Asivina B		[illegible]
37 Rt Mika S		[illegible]
38 Veronika		[illegible]

	Yaca		Saini
39	Rt Etuate	Q	
40	Vitori	T	
41	Ro Moto	T	
42	Useniq	L	
43	Rt Lino	L	
44	Vilimone	N	
45	Litia	L	
46	Suwani	D	
47	Josphine	Q	
48	Vilisiano	N	
49	Vasiti	N	
50	Keleni	E	
51	Iona	R	
52	Jese	T	
53	Vilivo	T	
54	Vilimone	K	
55	Aseri	T	
56	Rt. Sakiusa.		
57	Nacanieli	K	
58	Lusiana	M	
59	Alosio	M	
60	Adi Ana	L	
61	Alipate	K	
62	Adi Koleta	B	
63	Rt Demesio	V	
64	Resina	M	
65	Seleima	L	
66	Ro Aqela	S	
67	Paulini	S	
68	Akeneta	K	
69	Adrea	N	
70	Seresio	Q	
71	Latileta		
72	Seru	K	

Muaniweni College

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Muaniweni College

DATE: 18/6/26

SRL	YACA/NAME	YABAKI NI BULA/ AGE	YACANI NOMUNI KORO/ ADDRESS	TIKINA	GENDER TURAGA/ MARAMA	ETHNICITY IT / R / FID / FOD	SAINI/ SIGNATURE
1.	Rajnil Prasad.	42 yrs	Muaniweni		M	HINDU.	[signature]
2	Jangto C. [illegible]	55 y	"		M	HINDU	[signature]
3.	DAC - Mukesh deo	49	Muaniweni		"	"	[signature]
4.	DAC. Veenal Deo	40	Bauleva		Turaga	Hindu	[signature]
5	Latia Vunitabua	45	Namuamua	Viria	Turaga	Fijian	[signature]
6	Navitalai. Matanawa	51	Gusuisavu	✓	✓	✓	Matanawa
7.	Jone Nalota	47	Muaniweni Scho Compound	✓	T	IT	[signature]
8.	Lenaki Lagi	48	Muaniweni School Compound		T	IT	[signature]
9	Maan Bhorik	76	Muaniweni		Male	FID	[signature]
10.	Kami Baselusalu.	29	Nabuwai	Rara.	T	IT	H Baselusalu
11	Ratu Meli Nakasani	33.	MRMD / PA Naitasiri Office	Vunidawa	T	IT	Nakasani.
12	Sekove Ramalala	50	✓	✓	T	IT	[signature]
13.	S. Nand	50	Muaniweni	Viria	T	IF	[signature]

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

Transcript

Muaniweni College Hall Transcript
Date: 18-06-26

MC - I believe we shall begin our consultation proper this afternoon. Just before we begin, I would like to request the village headman, Turanikoro of Namuamua, for a word of prayer before we start. (Prayer) I would like to welcome you all to this afternoon's session of consultation in regard to our constitution and its review. Just before we begin with the formalities, I would like to thank the principal of Muaniweni College for allowing this consultation process to take place in the premises. We are grateful and we appreciate getting the school as a venue for consultations this afternoon. Also thank those of you attending here this afternoon from the villages, nearby villages, the village headmen and also the advisory councillor, Mukesh, who was able to attend today's consultation.

Although we are less in numbers, but we believe you represent a larger and wider community in your presence here this afternoon. My name is Samuela Moce. I will be your Master of Ceremony this afternoon. First and foremost, I would like to highlight a few issues with regards to the housekeeping matters and how we will conduct the consultation properly this afternoon. If there are recommendations from you to be raised to the Commission, we request that you put your hand up and then we will bring over a microphone to you so that you can raise your recommendations to the Commission. And should you receive the microphone, we request that you first state your name and where you are from and then you can deliver your presentation on the recommendations to the Commission. You can present in your own mother tongue or in English, whichever you prefer. We have people who can interpret and interpret to the Commission the recommendations that you raised this afternoon. I would like to introduce the Commission members present here today.

Chairing the Commission is Dr. John Fatiaki. He is a medical doctor. He is the one in the middle.
He runs his own medical practice in Suva. To his right is Ms. Merewalesi Nailatikau. Most of you may be familiar with her. She was a former Miss Hibiscus and Miss South Pacific. She is a media expert. And to Dr. Fatiaki's left is Mr. Ami Kohli, who is a lawyer by profession. He also runs his own law firm in Labasa, Ami Kohli & Associates. So, ladies and gentlemen, those are the members of the Commission present here this afternoon. And I shall now hand over to Dr. Fatiaki to begin the formalities this afternoon.

Dr. Fatiaki - Good afternoon, folks. I just want to reiterate on behalf of the Commission members here and the Constitutional Review Commission first our apologies for the slight mismatch in the scheduling of our meeting. I thank you for accepting us into this

community. And I'd like to welcome you to this consultation for the review of the 2013 Constitution. We have been appointed by His Excellency the President to review the 2013 Constitution, which I'm sure you all know is the supreme law of the land. We are aware that the 2013 Constitution, when it was formed, did not follow the normal processes by which constitutions are made.

There was essentially a significant lack of consultations, wide consultations. I think it didn't go through the parliamentary process for ratification that you would normally expect but was in fact enacted by a decree and promulgated and then subsequently ratified after the elections in 2014. Because of this, I'll call it a democratic deficit because that's what the Supreme Court called it. The government sought an opinion from the Supreme Court as to how to legally review the Constitution. The Supreme Court has made a ruling on it. I'm not going to go into the details unless you ask about it. But they've given us a guideline using the 2013 Constitution amendment chapter, which is chapter 11, and shown us a way, legally, that we can review, amend, and change the 2013 Constitution.

They've given us also guidelines and a slight limitation. We can talk about that later, should you wish. And then His Excellency the President has given us terms of reference, which are in the Gazette, as to general areas that he would like the Commission to address when they come to review the Constitution. He's basically asked us to travel widely throughout Fiji and to seek meaningful consultations, engage with the people, and essentially to find out what it is that the people of Fiji would like to add, keep, remove, or change in the 2013 Constitution. We began our work in April. For a month we sat in Level 9, in Suvavou house, and received submissions.

We received our first submission from the Great Council of Chiefs. We saw various political parties, religious organizations, trade union representatives, NGOs, and individuals throughout all of April, and those submissions have all been tabled. There are seven Commission members. I'd just like to point out that we're all relatively independent because we're not civil servants. We have not been given any specific directions from government as to what to put into our report. We'd like to think that the report will be a reflection of what the people of Fiji submit to us in the way of the things I've mentioned.

We split ourselves into two teams in May. We've covered all of Lomaiviti, Lau, the maritime provinces, as there were concerns about the fuel situation. We've travelled to Beqa, Ovalau, Kadavu. Our teams got together in Vanua Levu. My team, three of us, did Bua and Macuata, various settlements and villages throughout the two provinces. The other team went through Cakaudrove, they went to Rabi, they went to Taveuni, Qamea. We then got

together last week, the week before, in Suva. We worked our way clockwise around Viti Levu. The team went to Navua, we did Namosi, we did Keasi, Navosa, Bukuya in Ba.

We get together at each of the town centres, as a group of seven of us, and we meet collectively. Then we split up. We did the Tuva settlement outside of Sigatoka, my team. We then met again in Nadi. Our team then divided and went off to Yasawas. We did the three main islands of Yasawa and the three main villages, Nacula, Naviti, and Waya. We proceeded through Lautoka, my team did Ba, we went into Nadarivatu, we did Tavua, Vatukoula. The other team continued on into Tailevu. We've been around, and now we're into Naitasiri. We've done two villages, Lutu, and I'm going to get this mixed up, but next to Vunidawa. One of the villages Nakorovatu yesterday.

This morning, we did Nabukaluka, and we are at Muaniweni this afternoon. The idea is that we get access to all of Fiji to give ourselves an idea of what the people of Fiji want to do with the 2013 Constitution. All our consultations are on video, they're on audio, and I understand that they've been transcribed by Hansard reporters as we go along. The purpose for that is to make sure that when we actually collate our findings and submissions, that they will in fact reflect what is on record as being the wishes of the people of Fiji. We will travel on to Rewa and do the Suva-Nausori corridor next week, and after that my team will go off to Rotuma and do three days there. We will then convene in Suva to collate all these findings with the other team.

Right throughout all of July and August, we will have the assistance of professional constitutional lawyers, and drafts people, to essentially draw up a new constitution consistent with what the findings are in terms of what the people of Fiji wish. At the end of August, the idea is August 31st, we will submit a report, maybe with an amended constitution to His Excellency the President, and our work as commissioners ends there. Beyond that, there is a political process to be followed. I won't get into that now because that's not our responsibility. Our work ends once that report is written. These consultations, I keep telling people in the way of inquiries, is very open-ended. You are permitted to speak about whatever it is you want to speak about. We will try and answer your questions if you have queries. We will try and clarify issues if you have.

But the main issue is to find out exactly what it is you want, whether you want to keep, add, remove, or change in this 2013 constitution. Again, I emphasize we are guided by the Supreme Court's ruling, and the terms of reference that has been given to us by His Excellency the President. With those few words, again, I thank you for the opportunity to be with you this afternoon on

behalf of the Constitutional Review Commission, and I look forward to hearing from the people of Muaniweni. Vinaka

Ilaitia Vunitabua — Commissioners the presentation from Ilaitia Vunitabua the village headman from Namuamua village, district of Viria. Before he raises his recommendation, he would like to ask two questions. The first one is on the constitution and the legislations that were established during the colonial days, whether they are still running parallel, and which one is supreme, the constitution or the colonial legislations. That's the first question and the second, if the constitution is to change, will that mean bringing back the constitution of 1997 or a totally new constitution will be established?

Mr. Kohli - Your first question is whether the law under the constitution or the law under the commonwealth prevails. In order to answer that you have to understand the history. When Fiji ceded, chief ceded Fiji to Great Britain, we acquired the common law of UK, United Kingdom.

So those laws were brought into Fiji as far as they were applicable to Fiji. So, what they did is that courts kept on following that, following that, following that, those laws. Then there were laws that were made by Fiji. Fiji was given right after 1970 to make its own laws, before legislative council was there, to make their own laws. When they started making their own laws, the parliament became the supreme body. So now, for example, the laws that are made by parliament of Fiji, they are paramount. And the most paramount law is, superior law is the constitution of Fiji. So, if there is any conflict between the commonwealth law and the laws of Fiji, Fiji's laws will prevail. So that is my answer to that.

Dr. Fatiaki - The second question you asked, which is, if I read it correctly, if the constitution is to be changed, do you get a completely new constitution, or does 1997 constitution replace it? I'll answer it this way. The supreme court ruling was asked these questions, and their ruling was that the 1997 constitution no longer applies, because it is no longer legally effective, and the 2013 constitution is recognized as being legally effective, because three elections have been held under it, and it would appear, I won't say that the acquiescence of the public is that it is legally effective. That's the first question.

The second question pertains to our work as a constitutional review commission. I mentioned to you that the supreme court had indicated to us that we could review, and review means amend, change, revoke, repeal, and some people have asked us, so you can also ask us, you want to remove the 2013 constitution, and replace it completely with a 1997 constitution? We can do that, with one provisional. The provisional is that the supreme court told us, there are I think 12 chapters in the 2013 constitution.

They told us that we could change pretty much everything in it, all 12 chapters, except one chapter, chapter 10. Chapter 10 relates to the immunity provisions. The supreme court has told us that in their opinion, we cannot change chapter 10, but every other chapter can be changed, which means we can take the 1997 constitution, if that is what you wish, insert it with chapter 10.

Whether you want to call that the 1997 constitution, or the 2026 constitution, or an amended 2013 constitution, that's a moot issue, but to all intents and purposes, that is what we can do, with a provision that we cannot change, this commission cannot change, chapter 10.

Translation

Further to the query from Ilaitia Vunitabua the recommendation from the village of Namuamua is to remove the immunity clause that protects those that took part in the military takeovers of 1987, 2000 and 2006. It is seen as discriminatory as some have been protected under this chapter whereas others have been penalised. That is why they are recommending the immunity clause in Chapter 10 to be removed.

Merewalesi

Vinaka Mr. Vunitabua. Relating to your submission on Chapter 10. I think this is a very consistent concern that is coming from the various communities we have spoken with. People are asking for equality under the law meaning that every person if they break the law as you were saying if they participate in removing a democratic Government or participating in a coup that they should be held accountable by the law. This is something as my fellow Commissioner mentioned the supreme court has given us guidance about. Their concern has been highlighted in their advisory opinion is about continuity and stability. However, Mr. Vunitabua that doesn't limit you as a citizen. You have the sovereign right to tell us what you and what your community believe, and we hear you when you say along with many other people we have been listening to that if people disturb the government, if people participate in something unlawful then they should also be accountable before the law so I just wanted to say that we accept and hear your request for the removal of Chapter 10. Vinaka.

Navitalai

Commissioners the presentation from Navitalai Matanawa from Gusuisavu village, Viria. The first recommendation is for those in leadership positions that took part in the upheavals of 1987, 2000 and 2006 not to take further part in any leadership appointments or positions or political appointments. So, all those that took part in the previous unlawful take over of Government should not be given an opportunity to be given any leadership position in Government. As it is seen to bring about a lot of challenges to the nation in terms of their participation Government which is seen as

something which is not fair to the people as they have taken part in those activities and yet they are given positions of leadership in Government. And also, for the laws being legislated, Government to have the consent of people before they are established or formalised. The next recommendation is for the new Constitution to be established before the general elections are held. Thank you.

Dr. Fatiaki — Vinaka Navitalai. I just see if my fellow Commissioners would like to make some comments.

Mr. Kohli — You are saying that those that were perpetrators of the coup should not be able to take part in Government or any civil servant. Unfortunately, Chapter 10 has given them immunity. As a result of that, that immunity is in the supreme law of Fiji. Unless and until that is changed which cannot be changed by us Commissioners because supreme law says don't touch it. We are not able to do what you are asking us to do. Its vey unfortunate but that doesn't stop us from hearing what you are going to tell us and we can promise you we'll put it in our report if this is what we have been hearing if this what people want. There are some electoral laws whereby prohibits people from participating in elections that is applicable. But you can't say perpetrators of coups out. Constitution protects them.

Merewalesi — I will only share with you Mr. Navitalai the submission we have been hearing from others for example one suggestion have been that candidates for elections there can be criteria under the electoral law for instance which is not in the Constitution strictly but is related to sections in the Constitution that states that for instance a person must not have taken part in a coup inorder to be eligible to stand as a candidate for instance. That has been a suggestion or submission that has been made to us and I think that partially addresses what you are saying but as my colleague has mentioned you are speaking not only just about elections but any Government post that a person can hold. So I just wanted to share with you that submission that has come from people who like yourself believe that those who participate in unlawful activities should not then be rewarded or be immune from accountability. Vinaka.

Dr. Fatiaki — I don't have much to add, other than to say that this is an area that we will need constitutional expert opinions on, and give us guidance as to your request, because we've also heard it from other people as well. They've requested, for instance, that anyone who partook in previous coups should never be permitted to be holding a CEO's position, a permanent secretary's position, a statutory body chairman position.

All of these have been suggested to us as a means of ensuring that, as my fellow commissioner has pointed out, that people do not actually benefit from partaking in coups. Although we can't do much about Chapter 10, in terms of the granting of immunity that is there, nonetheless, going forward, their non-participation in leadership positions, I think the term you used was leadership positions, whether it's in Parliament, and the elections, whether it's in the form of appointments to public service, whether it's in the form of appointments to statutory bodies and boards, we hear that. We will seek constitutional expert opinions when we sit and discuss it, to see whether, in fact, we can accommodate such a request in the Constitution without contravening the guidance of the Supreme Court. Vinaka.

Vinal Deo

Thank you very much. My name is Vinal Deo. I'm the District Advisory Councillor of Baulevu, Nasi, and Lalu settlement.

I have heard plenty of queries. My settlements are telling us that I have come across one of the questions or suggestions that I want to share today. Last week we had our DEC meeting at our Nausori central office, where I raised a concern regarding our elderly welfare assistance.

It is a big concern for our elderly who are now surviving from NCDs, and they are looking for assistance. And when I have reached to our social welfare department, I have known that they are taking three months of time to clarify what the applicant is suffering from. So today my suggestion is, rather than taking three months of time, why don't they take one month, one and a half month, to finish off with their queries of what that applicant is suffering from.

If an applicant is suffering from NCDs, heart attack, he should be recognized within one month of time, rather than taking up to three months, and if that patient dies, there is no such common sense to put the three months in that section. So, my suggestion is to cut the three months, go with one month time. Thank you.

Dr. Fatiaki

Thank you very much. Mr Deo, I might get my colleague to speak about that. I think there is a section in the Bill of Rights alluding to it, and maybe she will discuss that a bit more.

Merewalesi

Thank you, Mr Deo. I think you have raised your concern relating to elderly welfare assistance. This relates to section 37, which talks about the right to social welfare. So, if people have social welfare concerns, whatever their age, including the elderly, they have a right to access that support. And the state or the government is obligated to provide that support. We have also heard from various communities, for instance farming communities, about elderly support for farmers who might be

reaching the age of retirement, growing elderly and not having superannuation security, for example.

So, this is quite a heavy concern that's coming from some of the communities. I think your specific request on decreasing the amount of time that it takes to access assistance would be something to address at the implementation level with social protection, for example. But it still is very helpful to us to understand that concern coming from your communities, because it should inform what we think about when we make recommendations about section 37. So, thank you, Mr Deo, and thank you for also including a solution in your request.

Dr. Fatiaki — I'd like to place on record a receipt of a formal written submission from the Turaga ni Koro of Namuamua that is received and acknowledged as being received today. I would also like to acknowledge a written submission from Navitalai Matanawa the Turaga ni koro of Savu Viria, Naitasiri. We acknowledge and receive this and place it into our submissions that have been physically received. Vinaka.

Jone Nalota, — Head of School, Muaniweni Primary School. Just a requirement, if our children's rights can be amended. I'll just give a scenario. For example, children are swimming in the river.
It's over 5 p.m. in the afternoon. Still, they're swimming. And the parents are away from the village, working in town or in the farms.

Now the main one or the main person there is our Turaga ni koro, village headman. Now if the village headman asks them to remove or to move away from the river, abusive words come back as a reply to our Turaga ni koro. Now retaliation back from the Turaga ni koro. Two or three sticks on their back. Now the Turaga ni koro is taken accountable. These children here are free because of that right. They know they can do anything because of their right. Not only that, another scenario. During the flooding that is going on, children are not allowed to go near the river because of the rising flooding.

Yet people are seen, children are seen swimming in the river. Parents apply pressure by telling their children not to do that. Two to three sticks onto these children. Now they take their parents, their own parents, to court or to the police. Where do parents and village headman and teachers stand when they use their right in a different manner? Can the forum, I would like to amend the children's right just to simplify a little bit so that they don't take that in advantage. They are able to take their parents, elders, and also teachers to court. Here in our school, we have ladies teachers here. Children are more frustrated. They pass comments, verbal comments to teachers.

Now we, teachers, when we take this up to our forum as our teachers meeting, this matter is not resolved because the children have got their own right. So, they oversee and overpower our right. So, the question is, can the children's right be amended or be flexible so that we come in as elders to teach them a lesson?

Dr. Fatiaki

Vinaka Jone, it's late in the day and I will address this. We have heard this request in different iterations. Some, it's a direct request for corporal punishment to be reintroduced and permitted in schools and by parents. Some have come as requests that under village bylaws corporal punishment be permitted. Some by what you are suggesting, which is that there are provisions in the Bill of Rights under children's rights, but under other areas too, that do not permit any form of physical violence. And the simple answer to your question is yes, we can amend that. We can remove that line if that is what the people of Fiji ask us to do and that there is a general consensus. We can do that. We will definitely take that into consideration because it's been brought up quite regularly actually. I can't think of one consultation that it hasn't come up as an issue.

So, we would certainly consider that very strongly in the context of what you are requesting and see how we can modify, alter slightly. The idea is obviously nobody wants to hurt the children unduly, but the request that has come from the Teachers Association as well as parents' bodies, as well as parents, is that they be permitted to use some form of corporal punishment as a tool to help to arrest the issues to do with discipline that currently exist and that you have given us examples of. So the answer is yes, we can. We will take that into account as a submission and we will dwell deeply on it when we come to consider that part of the Constitution. Thank you.

Janob Sharma

Thank you. My name is Janob Jan Sharma. I'm from Muaniweni Riverside and I'm a farmer. As my point of view, I think Supreme Court is giving powers to the coup makers to repeat coup by not touching that Chapter 10. And how long this will go? Supreme Court holds the supreme law of Fiji, of the country, and the new government comes, they run on the Constitution. The other comes, they go on the Constitution. And how long this country will suffer like this with the rule of law of the Supreme Court? Thank you.

Mr. Kohli

Your concerns have been raised by a lot of people. The only solace to your answer is it does not allow people to carry out coup in the future. This immunity is only to those people who carried out coup from 1987 to the first sitting of the Parliament in 2014. Anything after that, any future coups, they cannot hide behind this immunity. They'll face full brunt of the law. So, immunity is only granted to those people who took part from 1987 to 2006, and the

first sitting of the Parliament was a cut off date. After that, not applicable anymore.

Dr. Fatiaki — Mr. Sharma, I acknowledge your submission and your impassioned plea. I will just say and I repeat again, as commissioners on this particular commission, we do not have the power to remove the immunity provision because the Supreme Court has directed it. However, that does not prevent you from telling us what you wish us to relay to the Supreme Court or to the government about your feelings about immunity perpetuating more and more people more coups. And we will certainly take that on board and relay it. I regret that we cannot, I repeat, we, the commissioners in this particular instance, cannot touch Chapter 10. But we can certainly relay your concerns that Chapter 10 permits a culture of more coups and more immunity. And that we will certainly relay.

Sharma — Thank you, sir. Just a question. Will that immunity be revoked after a new or amended Constitution, sir?

Merewalesi — Thank you, Mr. Sharma. It's certainly not within our ability to predict what will happen, but what we can tell you is that the Supreme Court gave guidance on Chapter 11 of the Constitution, which is the amendment rules, how you can change the Constitution. What they had done was to change the requirement for three quarters of a parliamentary vote down to two thirds, and also for a referendum requiring three quarters of all registered voters, they've also adapted that to a simple majority, or 50 percent plus one of all registered voters who vote.

So, what that has done is hopefully maintain the democratic spirit of how we can change a Constitution by keeping it within reach, but making sure that there are avenues in which people can change the Constitution in the future. So, if, as you ask, whether or not that chapter can be removed or amended, I believe you are seeking its removal, in your submission at least, there is the possibility that it can lawfully be done if that chapter on the amendment rules is followed. So there is a pathway to be able to do that legally under these Chapter 11 amended amendment rules.

Dr. Fatiaki — And just to add to that, I think your question was, if a future government came in under a new Constitution, could they remove that Chapter 10? The answer is yes, we can't, but if we write a new Constitution with an amendment Chapter 11 that a new government elected under it is able to follow those provisions, then in theory, the next government could, in theory, remove it. Because we haven't actually written the amendment provisions, I can't answer you as to whether another government can definitely. But in theory, if it's written in a way that the next government comes in under this Constitution, followed the

amendment provisions, and this Constitution was accepted, then the answer is, in theory, they could remove it permanently.

Translation of submission –

Thank you. Commissioner, the question raised from the floor from Ilaitia. If the current Constitution is changed and then the elections take place, and the current coalition government does not form the new government, and a new government comes in. Would they be able to change the new Constitution, or the new Constitution that will be established will not be able to be changed?

Dr. Fatiaki - Could you just repeat that, please?

Translation - This is regarding the changes to the Constitution, as in the process we are currently having to change the 2013 Constitution. The question raised is, if this Constitution is changed and then in the next election, the coalition government doesn't form the new government, one of the majority parties does not form the new government under the next elections, would the new government or the new party that forms government, would they be able to change the new Constitution?

Dr. Fatiaki It's Ilaitia? So, this is very hypothetical, because first, this constitutional review report, the replacement, would have to go through the parliamentary process as defined by the current Constitution. It would need two-thirds of a majority in parliament to pass it, then it would go to a referendum of the people, it would need at least 50% plus one to vote. Now if they changed it, and we now have a new Constitution in place, that new Constitution may well have changes in the way that the election is conducted, because part of our review process is to possibly change the voting system. So, if the voting system is changed, part also of that process is maybe writing out the amendment provisions for this new Constitution.

And all Constitutions tend to have a chapter that allows you to change it sometime in the future. It normally is not made easy, because Constitutions are meant to stay there for a long period of time as the supreme law. Unlike laws in parliament where you just 50-50% vote, you know, more vote, that's fine. Most Constitutions require like two-thirds majority before you can change it. So, there will, I presume, in this new Constitution be a new voting system. Number two, there will be a new amendment, a chapter as to how you can change the Constitution. Some of these chapters say you must change the Constitution or review it after five years. Some people have recommended that. But the simple answer to your question is, it can be done. A new government could change and amend the new Constitution, but it would not be an easy task, depending on what we write into it

when we write out the amendment chapter. I hope that that explains. Thank you.

Translation — In addition to the previous recommendations from the village headman of Gusuisavu with regards to the qoliqoli and land rights, if that could also be changed.

Merewalesi — Vinaka Navitalai. I want to assure you that in His Excellency the President's guidance and direction to us, one of the priorities includes securing and protecting the rights of indigenous peoples over their land and their fishing grounds. So, this is a very strong indicator about how we are expected to give priority to the concerns that you are raising with us. I just wanted to ask what kinds of changes are you seeking to the qoliqoli and land rights? For example, some people are asking for their full ownership rights to be given to them. There are aspects in terms of rights over land, qoliqoli and minerals in which the state holds in trust, or the state plays a primary role. What we have been hearing is customary landowners seeking that they have full rights in terms of being able to exercise their full ownership of their land, their qoliqoli and their minerals. I just wanted to ask you what kind of changes you might be suggesting to us today? For the benefit of my fellow commissioners, Mr Navitalai is asking for the full ownership of people's rights over their qoliqoli. Would you like to add something else, sir? I see a gentleman here who also wanted to share a submission. Thank you.

Sanjalesh Shabahi — Good evening, ladies and gentlemen. I am Sanjalesh Shabai Nand, the head of school at Muaniweni College, originally from the province of Ra. I have two questions. First is the looking at the constitution itself. Chapter 3 talks about constitution, and I'm sure it talks about the size of the cabinet. Currently the size of the cabinet is quite huge, looking at the country's population. My submission is, if the constitution can have the right number of parliamentarians in the government, and also the opposition, because at the end of the day, it's us, the taxpayers, who are paying. That's the first question, first submission.

Second one is, can the constitution also have men's rights? All the time we are seeing that women have all the rights. What about us men? Is there any legislation? I don't think so. So, I think this is an opportune time for the commission to have this endorsed in your submissions to the president. Thank you.

Merewalesi — Thank you Mr. Nand for sharing those two submissions with us today. They certainly have wide implications for the constitution. Yes, Chapter 3 does deal with the various structures of Parliament, of Cabinet, the numbers included. In many countries, for example, the numbers in parliament change depending on the changes in the population. I think your concern is one that's widely shared. People have been talking about the burden on taxpayers,

for example, when there are too great numbers in the civil service, for instance.

In particular, relating to your second submission on men's rights, it will be interesting for you to discover when reading the Bill of Rights in Chapter 2, it talks about rights applying to persons. So, a person is protected from violence. Persons have a right to health, have a right to education. So, in that sense, rights apply to us on the basis of our humanity as being men, women, as well as children. But your note is taken into account. I think many people feel like they might be left behind in terms of rights, but we all have rights and we also all have responsibilities.

So, thank you for that submission. I think it's something that is worth considering when it comes to the Bill of Rights and how they encompass all of us as a society. I also wanted to, since both heads of school are here, we heard from your colleague who is the head of school in primary, Mr Naloka, I believe, talking about children's rights. I'm the child of a teacher who is now retired and certainly have an appreciation for what teachers do, the various extracurricular support they provide to students in terms of counselling, with not very great resources being applied to them. And I wanted to ask Mr Naloka about, you mentioned how children, for instance, may not necessarily be supervised by their parents. In countries like ours, we have extended families, we live in communal settings, it's often a village that raises a child.

And I wanted to ask you, sir, if you believe that there are also issues facing children more broadly in their lives that might be affecting their behaviour, whether it's at home, whether it's their socio-economic abilities. Some students are boarding from a very young age. I would be interested to hear from you, sir, about the broader environment that children face that you believe might also be affecting their behaviour in school.

Mr. Naloka - Thank you so much, madam. This is my fourth year in Muaniweni Primary School.

I was teaching in the Lau group for nine years in the law group before I came back to Viti Levu. There's a lot of issue that arises on children, especially when they are single parents, a child that has been coming up or raised from a single parent family. Also, a child that comes from grandparents. Parents, they don't live with this child. They have been brought up by their granny. We also face a child coming from a background where he or she has been there with not relatives, with a family. Like, what we can say, they are totally away from their relatives or from their parents. Now, the issue comes to us these types of children, they have different behaviours. Certainly, this behaviour has changed.

Not only them, they apply this type of behaviour or this movement to other children in the classroom. It's very difficult for us teachers because of the different background from all the children that comes in our school. For example, if 40 children are in the class, we have 40 backgrounds from different families, and there's only one teacher. Back in the island, a teacher teaches one, two, three, four. Four classes, only one teacher. Class one, two, three, and four.

There's a different curriculum and every syllabus to be completed. Now, it takes three to four hours in a day for a teacher to mould the values of or instil the values to this child. So, this is, we can say, the background that comes from these children has affected our curriculum in schools. Now, if the rights of these children, their rights, are deteriorated so that they know where they stand when they come to school. Because some of these children, especially those who are brought up from their grandparents, they are like pets. They are not; the child is not being given anything. Hardship at work. When they come back home, they are just left whatever they want to do. They go out and be with their friends or be with other colleagues.

They don't do any work at home. They come home, eat, sleep, no studies. So, the grandparents, they don't want to care about this because they are pets in the family. Now, it's very hard for us to mould this child. And some of these children, when they go back to their parents, their behaviour changes. And the parents, you know, we want to teach our children the moral values, the values. So, we have to give something to the child, especially the punishment. And that punishment, when we give it to them, they are taking us to court. They are taking us to the police.

So, we don't have any right to bounce back and tell them, this is not good, this is not correct. I was teaching Nausori district, and this child here, she took the parents to court. In the weekend, this class 8 girl does not return home. She's going to a boyfriend's place. See how this child has the boldness to do that type of behaviour. And when the child was beaten by the father, and we have seen the marks on her leg, we have to take that in consideration because we are teachers.

And that comes back to us because we have taken it to the police. And that's what she said, my father has punished me. And when we hear the side of the story from the parents, we are so mean. Why we took this further? Because of the punishment given by the parents. If we can relook at that so that we can hear both sides of the stories, from parents and also from the teachers and also from the child, and then final decision can be made. If we consider as a child as only the most vulnerable one, then the teachers and the parents will always be out in the sense of punishment and also in the sense of teaching within this child.

Dr. Fatiaki

If I could, Master Naloka, thank you for your two submissions. Just to add to Commissioner Mere's comments about human rights. If you actually look through this constitution, there is no provision for women's rights. Let me repeat that. There is no provision in the Bill of Rights in this constitution for women's rights. There is for children's rights, but not for women's rights. There are for human rights, but there is no provision for women's rights. I appreciate that being exposed to the, how shall I put it, the constant submissions and media coverage of the Women's Crisis Centre and that the demand for women's rights have raised a lot. I think maybe that's what you have alluded to in terms of women's rights. But if we're just to talk about the constitution, there is no women's rights in this chapter on the Bill of Rights. If we were to put men's rights there, I suspect that we might have a few women coming and asking us to put women's rights in. That's the first part of it.

The second part, though, I think is a very important one. Part of our process of review is to look at the composition of Parliament, composition as in the members of Parliament. I think the take-home message I'm getting from you is that we don't want to spend too much money on the parliamentarians, whether it's in terms of the numbers of members, whether it's in terms of, for instance, the amount they paid. I think in Sigatoka somebody suggested that we write into the constitution that the Prime Minister gets $150,000 max and that the ministers only get maximum $100,000. I mean, the point being that they wanted us to limit the amount of money that's expended on politicians. I think that's the take-home message I hear from you, is that we should look, when we look at this chapter, maybe to reduce the number of Parliamentarians, maybe reduce the number of cabinet ministers, so that the country can afford it and sustainably maintain it. Thank you.

Mr. Nand

Thank you, Sir. Yes, I was actually talking about the size, looking at the country's population. And if you look at the other countries which are more bigger than Fiji, their size of the cabinet is much smaller. That's where I'm coming from. And of course, I think I misinterpreted the men's right. Looking at the women's right, Women's Crisis Center, that really promotes the rights of women, I feel that, you know, there should be men's crisis center as well to protect the vulnerable gentlemen around. Thank you.

Merewalesi

Thank you, Mr. Nand. I also express my gratitude to Mr. Naloka for highlighting the realities, the daily realities of teaching in the various schools that you have taught at. And I think as you are highlighting, there's also a need to look at what family life looks like for children. As part of children's rights, they're also entitled to a safe and positive family upbringing.

I was reading one of the posters on the bulletin board there, and it spoke about being able to be safe from substance abuse, for example, having a safe and happy home environment is a real benefit in children being able to stay away from negative behaviours. So, thank you, sir, for highlighting that it's a concern that involves teachers, parents, and children as well.

Mr. Nand, definitely in terms of human rights, it's seeking to ensure that everyone is recognized as equal under the law. So, if a man is safe from violence, then a woman is safe from violence as well, so are children. I also note that there's not one single woman in the audience here today, so it's unfortunate that perhaps we couldn't hear from a woman in this community as well, although I know that they play very important roles in all your lives. Thank you.

Mr. Kohli Mr. Nand, just for your information, I started off Men's Crisis Center in Labasa, and I said it in court when there was a case whereby a man was abused by a lady, and he was charged, and Justice Thame raised the issue that perhaps it's time to start a Men's Crisis Center, and I said I will start. So, Jitendra Reddy, myself, Hameen Nagin, a few other people, it came out in the papers, but nobody from there onwards started calling us, we gave numbers, so I suppose they were happy the way they were. Nothing stops you. At this juncture, if there is no other question, I think it's about half past six. Okay, one.

Mr. Sharma Thank you. It seems like I have a last question for my committee here. We are affected by the coups. We are the Muaniweni people here. We were affected by coups. Plenty of houses were burned. Plenty of farm crops were stolen, and like our mothers, sisters, they were also affected in this crisis. So, my suggestion is, is there any protection if any coup happens in the future? Is there any protection for our community? Or we are just left behind, and if our school is burned, who will be building that one? And if our police force is burned, houses are burned, who will be responsible for that issue? So, it's my suggestion that you can add on to this problem. So, in the future, if there is anything like that, we are safe in Fiji. Thank you.

Dr. Fatiaki Thank you, Mr. Sharma. Thank you, Mr. Sharma, and I certainly have a memory of the sufferings that the people of Muaniweni went through in the, I think, 2000 coup, and I think all our commissioners sympathize greatly with your concerns. Let me say that I think the best way to guarantee all our safety is for us to live in a country where everybody is happy. Let me emphasize that, or reemphasize that, that everybody is happy, and by that I mean, for instance, is happy with the constitution. We've alluded to the issues with this constitution, which implies that there are people who are not happy with it, and we hope that this process

allows us to produce a constitution that allows us to be in the middle where everybody, or most people, are happy, because when we are in that position, then our country is guaranteed safety for all. I think where we have polarization, and extremists in both sides, that's in a situation where we find ourselves, where safety of communities is at risk.

And I hope that our task, which is to find a constitution that allows all of us, nobody is going to be completely happy, but if most of us are happy with the constitution, and we can live with it, then I think that's the best guarantee of safety for all and hopefully prevent coups. That's what we hope to do, is to write a constitution that makes most of us feel happy, because I think the impression we're getting is that this constitution, which dare I say was imposed, leaves a lot of people not happy, and we can't continue to exist that way, because that's the sort of situation that gave rise to previous schools. So, I hope and pray we can only do our work, we will try and make it so that most people in Fiji have some comfort in it, and I think if it becomes the law of the land, and we did our work diligently and honestly, I suspect that we will be in a society where we are safe. Thank you.

Maan Bhorik

Thank you very much. I'm telling that in 1987, coup was, people don't know here. At that time the coup came, and we said, what's the coup? What's the coup? We didn't know. Then people were running everywhere here and there, and after that, 2000 coup was very dangerous. Five house was burned up here. I was the man to go and see all these people. I've been left, went to Lautoka. I just stay here, and I was looking, people, some of the people were staying here. I said, you stay here, don't worry. Then our village people here in Namuamua, they came to us, and they say, you stay here, you don't go. Then I stay here, and some of the people from our side, they went to other village. They stay there. All the house was locked up here. Only five, six house was that side, only one, two house here. All the house, everything was locked up. Very dangerous was that one, 2000 coup. Then Qarase came and saw the place, and I went with him. They say, oh, you have to sit down with Qarase and go and see the house. Five house was burned down, and I was meant to go with that man. After that, then 2005 or something like that, little bit coup, and that time people know, start knowing about coup. Otherwise, they don't know about the coup. This was the first time 87 coup was here. Thank you very much.

Dr. Fatiaki

I did not get your name but thank you for sharing that with us. I have no doubt that we understand the pain and suffering. It's heartening to hear that the village of Namuamua came to help, and I think this is the part about coups that nobody benefits from coups. That's why we are in this process of trying to do something that has been given as a legal way to reach a constitution that

hopefully all people of Fiji can live with safely, happily, high and united. Thank you.

MC Thank you, ladies and gentlemen. On that note, our consultation session today comes to a close. I would like to thank you for making the effort to attend and deliver your presentations on your submissions to the Commission, which the Commission has taken note of and registered and recorded here this evening. But the consultation process continues, for your information. If you are able to convey to your communities, those that could not make it here this evening, there's a session in Nausori Town this Saturday. So for those in the community, maybe you can spread the word that could not make it today, they can make their way to Nausori Town this Saturday and deliver their submissions. Also, on the pamphlets that have been given, there's an e-mail address stated, which you can also use to send in written submissions to the Commission So on that note, we thank you again for being here today. I would like to ask the Turaga ni Koro of Gusuisavu if we could end today's session with a prayer.

----------End of Session [18-6-2026] ----------

Navuso Community Hall

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Navuso Village Hall DATE: 19/6/26 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	VILIKESA Kam	77	8326679	Navuso	Naitasiri	T	IT	Kama
2.	Sevuloni Koretabua	65	9397213	Nacokaika	Naitasiri	T	IT	Koretabua
3	Adete Vadinadi	49.	9686837	Vuminudrovu	Naitasiri	T	IT	[illegible]
4	JILTASA BOGINISO	52	8644406	Navuso	Naitasiri	T	IT*	[illegible]
5	ILAI MOLIDUH	69		Navuso	Naitasiri	T	IT	[illegible]
6	Inoke Waqani	47	2316499	—	—	—	IT	[illegible]
7	Iliasi Naisuisili	44	2090917	—	—	T	IT	[illegible]

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: – NAVUSO VILLAGE HALL – 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
1	PAULA SEVUKI	70	–	NAVUSO	NAITASIRI	T	IT	[signature]
2	Apenisa S. Qidevo	42	8366688	Navuso	✓	T	IT	[signature]
3	Alfereti Damu.	42	2159925.	NAVUSO	–	T	IT	[signature]
4	Davida L Qiofeu	64	9140078	Navuso	✓	M	IT	[signature]
5	PETERO - KANKUWA	43	9633865	NAVUAKECE	NAITASIRI	M	IT	[signature]
6.	JONE NOB RAVISIRI	58	909006	DELADAMANU	NAITASIRI	M	IT	Ravisiri

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: ~~[illegible]~~ NAVUSO VILLAGE. DATE: 19/6/26 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
1	Usaia Tokubau	63	9887275	Navuso	Naitasiri	Turaga	I TAUKEI	[signature]
2.	NAISEA Sewabe	73	8782752	Kalabu	✓	✓	Taukei	[signature]
3	Ash Titilia Qiolevu	56	2056372	Navuso	Naitasiri	Marama	I-Taukei	[signature]
4	KASANITA Raibeni	43	8366698	Navuso	NAITASIRI	marama	I-Taukei	[signature]

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

Transcript

Navuso Village Hall Transcript
Date: [19/06/26]

Dr. Fatiaki: The chiefs of Navuso and Naitasiri. On behalf of the fellow Commissioners and the Constitutional Review Commission I would like to extend our sincere thanks for having us in your village this morning, and to welcome you all to this, our consultation for the review of the 2013 Constitution. We have been appointed by His Excellency the President to review the 2013 Constitution, which is the supreme law of the land. The Commissioners you see in front of you, my name is John Charles Fatiaki. I'm a medical doctor from Motusa, on the island of Rotuma, and practice in Suva. On my right is Commissioner Merewalesi Nailatikau. She is from Yale in Kadavu, and she is a media specialist. On my left is Mr. Ami Kohli. He is a lawyer in Labasa, and we are your three commissioners from the Constitutional Review Commission this morning.

We know that the 2013 Constitution was not formed the way that a normal constitution is formed. It did not receive widespread consultation with the people of Fiji. It did not go through a parliamentary process. It was enacted by decree, promulgated into law by the last government, and ratified after the 2014 elections. Because of this, what we call a democratic deficit, government last year sought from the Supreme Court direction and opinion about how we could change the 2013 Constitution legally. The Supreme Court has given us a direction as to how we can change this legally. We have been given also terms of reference by His Excellency the President that indicate to us, the Commissioners, important areas that he wants us to put into the new constitution. With those terms of reference, and the Supreme Court guidelines, we have been asked to go throughout all of Fiji. We have done more than three quarters of Fiji. And we have been asked to seek wide and meaningful consultation with as much of the people of Fiji as we can, to find out what it is they want us to do in terms of adding to this constitution, keeping it as is, removing it, or changing it. That is basically what we have been asked to do.

We began our work in April in Suvavou House for one month. Our first submission came from the Bose Levu Vakaturaga. We had submissions from various political parties, religious organisations, trade unionists, church groups, nongovernmental organisations and individuals throughout all of April. The whole Commission sat

at that time. There are seven of us. Then we divided ourselves into two teams. The first team has been led by Sevuloni Valenitabua, our chairman. I'm the leader of the second team. And we have been throughout all of Fiji over the last two months. We've done Lomaiviti and Lau. We've done Beqa, Ovalau, Kadavu. We have travelled together to Vanua Levu. My team did Bua, Macuata, about eight villages and settlements in each place. The other team went to Cakaudrove, did Rabi, Taveuni, Qamea. We then got together two weeks ago in Suva. And then we progressed our way around Viti Levu. We split ourselves after Navua. My group went off to Namosi. We went up into the highlands of Navosa, Keasi, up to Bukuya in Ba. We then gathered ourselves in Sigatoka as a combined team. We went to settlements in Tuva, and then we worked our way up to Nadi. After Nadi, my team went off to Yasawas. We did the three main islands and the three main villages on those islands in Nacula, Naviti, and Waya.

And then we returned to Lautoka. After Lautoka, we combined. We then split ourselves apart. We went on into Ba. My team did Ba. We went and did Nadarivatu. We came out of there, did Tavua. We did a settlement at Tagitagi outside of Tavua. We then went on to coming around from there into Naitasiri. Over the last three days of this week, my team has done Lutu village, Nakorovatu, Nabukaluka, and more near any settlement last night. We're now in the village of Navuso. And from tomorrow on, we will go back into Rewa. The other team has gone throughout Tailevu for the last week. And we will meet in Nausori on Saturday as a combined team. Next week, we will do the Suva-Nausori corridor as two teams.

And in the first week of July, my team will go to Rotuma and do three days on the island. We will then gather again in Suva, at Suvavou House, where we will put together everything that we have heard from the people of Fiji. Before I go further, I want to point out we have all these sessions and consultations on video. We have it on audio. And we also have people transcribing it for Hansard. This is so that when we meet in Suvavou House, to deliberate and to collate the submissions that have come throughout our consultations, that our report and the new constitution that we will write will incorporate what the people of Fiji want.

I emphasize again, your seven commissioners are independent. None of us are civil servants. We have not been given any directions from the government as to what to write into the constitution. We will write what you, the people of Navuso and other places throughout Fiji tell us you want us to put in the constitution. Because the constitution is the supreme law of the country and it says we, the people of Fiji, give to ourselves this constitution to live under and to be governed. And I can't emphasize how important that is, that this has got to be something that you, the people of Fiji, make.

Dr. Fatiaki: Throughout July and August, we will gather and put together all the submissions that we have received throughout all of Fiji. That collated submissions will then be put together in the form of a new constitution. We have to operate according to the guidelines of the terms of reference that have been given to us. These have been gazetted and are available to the public. But if we are asked about it, we can explain what it contains. We have also been given the decisions of the Supreme Court in terms of guiding us in a limited fashion about what we can't do. Other than that, we are open to hear from you, the public of Fiji, what you want. Again, I emphasize, to put into the constitution, to keep as is, to remove, or to change. And what it is that you want will be reflected in the report that we will write to His Excellency the President, and the new constitution that will be prepared for the Republic of Fiji. When we hand this report to the President on the 31st of August, our responsibility and work as commissioners ends.

We have no control after that on the political process, so I won't talk about that at this stage unless we are asked. When the floor is open to you after this, please feel free to say anything you want. You have no restrictions, other than to be civil, in the discussion. You can raise whatever you wish to talk about, particularly in respect of the constitution, and speak your mind. We will try our best to answer any questions you may have, explain any areas that you wish us to explain. If we can, we have some secretariat staff here that can help us explain those. And most importantly, we want you to feel free to express yourselves. This is your constitution. We want to be able to write it out as honestly, and truly, as a reflection of what you, the people of Fiji, want. With those words, may I again, on behalf of my fellow commissioners, thank you for having us this morning, and we look forward to hearing from you. Vinaka.

Apenisa Qiolevu: Bula vinaka. My name is Apenisa Qiolevu, I'm the Matanitikina of Naitasiri, the district of Naitasiri. Today we have, all together we have 11 villages in the district of Naitasiri. Right now, we have three Turaga ni Koro at the moment, and I think the rest of the Turaga i Koro is on the way to Navuso, sometimes later today. First of all, I will read out the village of Navuso submission. I will read it in the iTaukei.

Translation of Apenisa's submission - The first recommendation is to abolish the 2013 constitution. Secondly, for the people to give their consent to change the constitution. And number three, those customary and owners to be given preferential rights. And number four, Senate to return as part of the upper house of parliament. And number five, for leadership roles to be appointed on merit to prevent nepotism. Number six, those that are appointed to the civil service or to leadership positions in government should not include those that had participated in the overthrow of government. Number seven, the ownership of land and its resources and how it will be utilized to be given back to the customary landowners. Number eight, for a proper code of conduct to be established and for a commission to oversee the conduct of those working for government and for the president to decide on those issues that arise out of those. And number nine, on the equality under the law. So, everybody should be treated equal under the law in terms of the immunity clause. So, all those, including those that have overthrown the democratically elected government to be ruled equal as others under the law. And again, I believe the last one is on the, again on the ownership of land and resources from the bottom of the ocean to the sky to return to the rightful customary owners of the qoliqoli and land. That I believe Commissioners are the recommendations are presented by Mr. Qiolevu for Navuso Village. Vinaka.

Dr. Fatiaki: Vinaka Apenisa and thank you for those comments. I place on record receipt of a written submission received from the village of Navuso and with accompanied by a signed petition by the villagers of Navuso. I will now pass the mic to my commissioners to just maybe touch on a few points in respect of what has been brought up. Vinaka.

Ms. Nailatikau: Vinaka. I believe in submission number 10, I believe you conveyed to us that emergency powers must be exercised by Parliament or that parliament would have the ultimate authority in

emergency powers. Okay, please correct me. I hope I heard you correctly, sir.

Apenisa: - Yeah, I believe that's correct, yeah. Vinaka. Vinaka.

Ms. Nailatikau: We also wanted to acknowledge, and we know that this is a significant matter for all communities, but particularly the people of Naitasiri, in relation to Chapter 10, about equality under the law. We hear your concerns loudly and clearly about wrongdoers or people who have a role in coups to be treated as accountable under the law, not just one, not just two, but anyone who undertakes or participates in a coup. We also hear, sir, as you mentioned, about government roles or civil service roles that this also not be given to people who have been found to participate in coups. I think that is something that is important to acknowledge coming from a representative such as yourself in a province like Naitasiri. And we just wanted to say that that is very much widely heard on the matter of abolishing the 2013 Constitution. This as well is a common matter that has been raised to us. And I believe my fellow commissioners can speak in for the detail. Thank you, Mr. Qiolevu.

Mr. Kohli: Thank you. First of all, as far as the 2013 Constitution is concerned, because of the democratic deficit it had, didn't convey the proper way of consultation, et cetera, that is the very reason why we are sitting here today, so that we can consult with you to see what changes you want in it. And you have already told us some of the things you want. After listening to you, we promise you that we will submit your report, our report rather, based on what you have told us. Your voices must be heard.

This is your Constitution, not made by a few people, made by everybody in consultation. So that is taken account of. Secondly, you have talked about Senate. Yes, we have heard all over Fiji. Most of the people want Senate to come back. We will also take into consideration that. And just for your information, before, there used to be Senate, and our team leader here, Dr. Fatiaki, was a Senator from Rotuma. So Rotuma was represented. At the moment, there's nobody from Rotuma, if I'm right. Nobody from Rabi either. So, these are the matters that we take into consideration. I think Ms. Nailatikau has already spoken about the immunity clause. Our hands are tied as far as Chapter 10 is concerned. But that does not prohibit us from listening to your views. For your consolation of your own heart, I can tell you that

that immunity only applies to the past. It does not apply to any future. Of course, in my team leader, I will say more about that. And yeah, I think that's all from my side.

Dr. Fatiaki: Apenisa, I think most of the issues that have been raised have been covered. I want to point out, I mentioned to you that when we began this work, His Excellency, the President, gave us what we call a term of reference. It listed about 12 things that Turaga Tui Cakau wants us to put into the Constitution. Four of them relate to the indigenous Fijian iTaukei people. We are asked to ensure that the Bose Levu Vakaturaga is back in the Constitution. We are asked to ensure, to protect, guarantee, and secure under this new Constitution we are writing, indigenous ownership of land, qoliqoli, minerals, resources. We have been asked to put that into the Constitution when we write it by the President. And so, you have asked for, I think, three of those things in respect of ownership. I can assure you that we are definitely going to be including that within the Constitution.

The issue of abolishing the 2013 Constitution, you will notice I mentioned that we will make a new Constitution. I did tell you that we had some limitation by the Supreme Court, and Mr. Kohli, my colleague, has alluded to that. In the interest of stability at this stage, the Supreme Court told us there are 12 chapters in this Constitution, we can change every one. But they don't want us to change Chapter 10. That is for this committee. Once a new Constitution comes in, new amendment clauses are in, and a new government is voted in under the new Constitution, they can take Chapter 10 out. For us, in this work, that is not possible for us. But I keep telling people, you can change the other 11 chapters, and after another government comes into power under the new Constitution, they are not limited in what they can do if they follow the amendment provisions and remove Chapter 10. That is the only other explanation I want to add on to what my other colleagues have spoken about.

I'm not sure that the issue of the return of customary law, because this has been brought up by many villagers, is the request that we bring back village bylaws, customary laws, as a parallel governance structure that applies to the indigenous people and the institutions that they hold dear. That is parallel and empowered under the Constitution and recognized, just like the Matanitu government. That is another area that we are looking at

closely, and that certainly covers the area of customary governance. Thank you.

Sevuloni: My name is Sevuloni Keretabua. I am from Nacokaika village, Tikina of Naitasiri, and I'm one of the two district representatives of Naitasiri Matanitikina, and I'm here on behalf of the village of Nacokaika. Our Turaga ni Koro is not available today, so I will represent the village of Nacokaika. We have already done our bose vakoro at the village just this week, and all the villages, we just want one simple thing that this 2013 Constitution to be abolished completely, and a new one to be made. I want to thank you, the commissioners that you have already mentioned that. That you will be preparing one draft Constitution for the President, if I'm right. So, we thank you, people. And that's all I have to say in our submission from Nacokaika village, and here's with me our form and signatures at the back. We want the 2013 Constitution, just like it came through the window, it must go through the window out again. And regarding the chapter 10, so we can't add anything on that because it's already been, like you have said, on your delivery. So for that matter, that's all from our village of Nacokaika. Thank you very much.

Dr. Fatiaki: I place on record a receipt of a written submission from the village of Nacokaika in Naitasiri, presented and signed for and accompanied by the signatures, a petition from 53 of the villages. That is placed on record. Vinaka Sevuloni, thank you for your brief but very clear submission. Let me say that I have to say, almost every place that has made submission to us over the past two months have asked us that. And although you're asking it again, I always reiterate, the more I hear the better it is. The more it is on record, the better it is. So that there is no doubt when we write it that someone says only three people said it. It's on record, it is said again today. 2013 Constitution, the request of the people of Nacokaika is to remove the, abolish it.

Thank you for acknowledging my earlier explanation about Chapter 10. It is something that for many people is a bitter pill they have to swallow at this time. But I emphasize, the nature of constitutions is that they can be amended. When we write this new constitution, there is an amendment chapter that we will write. And like I say, if a new government comes in and that satisfies the amendment chapter, they can remove Chapter 10. And that is something that can be looked forward to in future. But again, I emphasize, thank you for bringing this up again. The more

I hear, the more that the people of Fiji will know, this is what people want.

Translation of the submission by Petero K. Sauturaga, Turaga ni Koro Waisavu village, Yavusa Nacaqaru, Mataqali Nacaqaru, Tikina Navuakece. The first recommendation is on the land under 7ft to return to the customary landowners. It also includes the qoliqoli, to also return to the qoliqoli owners. And next is on the constitution for the iTaukei people to decide on the constitution, other ethnic groups to respect the iTaukei rights as indigenous people. In addition, they recommend that Tui Viti to be installed. Also, further to that, the cost of living to be reduced. Next is on corporal punishment to be administered to teach and not to injure. Children's rights to be removed, Sunday to be respected and observed as a day of rest, all the rights under the Bill of Rights to have legal rights, and any developments that proposed to be done on the Vanua to be decided by the people. Next is on tax to be reduced, and also in terms of leaders that are appointed to leadership positions to be honest and truthful and not to make false promises.

In terms of government assets like government vehicles, to consider stopping during emergencies in the rural areas and in the villages when they are stopped by the people to assist in times of emergencies, if that could be considered for them to also stop for the villages during emergencies. In terms of government services and those that work in government should be honest and truthful and not corrupt. That includes those in the police force as well as the RFMF not to be involved in injuring people.

For Crown land to be returned to the rightful customary owners and also land that are not utilized by government need to be identified and returned to the rightful customary owners. And lands which are put on leases to be done appropriately and rightfully and not to be heavily taxed. And emergencies, during emergencies to follow the right process. In terms of immunity, those that participate in the overthrow of government, I believe this is regarding overthrow of government and immunity to be served to only those that overthrow government for the rightful purpose. Leadership and those in government are not to suppress the iTaukei rights and also as alluded to earlier, the 2013 constitution to be abolished. In terms of elections small parties to be removed and not to participate in elections. For the term Fijian, only to be termed for the iTaukei. And the rights of

women and children to be removed, as this has been causing a lot of challenges, family disputes and domestic problems. And lastly, corporal punishment to be reinstated in homes and in schools. Thank you.

Dr. Fatiaki: Vinaka Petero and I place on record a receipt of a written submission from the village of Waisasavu in the Yavusa Nacaqaru. Thank you. And that is acknowledged and endorsed as accompanied also by a signed petition from the villagers.

Ms. Nailatikau: Vinaka Petero for submitting the recommendations from the village of Waisasavu. I think this is very unique because very few communities we visited have spoken about emergency powers. Thank you very much for mentioning that the government must be responsible in exercising emergency powers. Human rights. I think that is a reasonable thing that you are submitting to us that all rights have limits, all rights have responsibilities. If my fellow commissioner has the right to speak, I listen. If I have the right to speak, he listens. All rights have their responsibilities. Just my very final comment on the rights of children and women. I think it's a submission that we have listened to. That God created us all. And I know that I think that the people of Waisasavu will also appreciate that all God's creations must be safe, must be protected. And I thank you for your submission.

Mr. Kohli: I have nothing to add. I think they've covered very well.

Dr. Fatiaki: Thank you very much, Petero. A lot of your submissions are things that may not be the type of things that we write into our constitution. But some of them are very important because this is the first time we've heard it raised and reiterated. There is a part of the constitution that relates to the behaviour of people, workers, government workers, leaders, parliamentarians. And I think there is a section of the constitution called the Code of Ethics. My understanding is that that was never actually put into law, other than stated generally in the constitution. And so your request that Code of Ethics for government workers and leaders, that developments to be coming from the Vanua and respect for the people and the land, are all issues that are covered under the behaviour of government servants and people in power. And I think your request for us to look at that closely and see if we can incorporate components of it and write it into the constitution so that it is the supreme guiding law for the behaviour of civil

servants, people in power, parliamentarians. I think that is a new but very important submission that we take on board.

The request for a Tui Viti, I guess the Turaga Peresitedi right now is the Tui Viti. To all intents and purposes, the president, we say, is the head of state. And the head of state of the country of Viti is the Tui Viti. So, we call him by a different name, but the Tui Viti is the President. I should also point out, though, that at some places they have pointed out to us that the Tui Viti in the context of the president's powers under this constitution is limited. There is a distinct weakening of the President's powers in this constitution compared to previous constitutions. And I think that part has been addressed by some people who have asked us to let the President be independent of the Prime Minister all the time. Everything the president does has to go back to the prime minister. That part of it, I think, is what I'm hearing when you're asking for a Tui Viti. And we will be considering that seriously in terms of the powers of the president versus the powers of the prime minister. And we thank you for your submission, and we will be spending a lot of time discussing this.

Apete: Translation of query from Apete Vodivodi of Vuniniudrovu village, Naitasiri – Will the new constitution be brought back to the people or is this the only process that will be followed by raising their recommendations to the Commission.

Dr. Fatiaki: Just in response to that question. The simple answer is Yes. I did not go through the whole process but the legal process is that we will, the Commission of enquiry will review the Constitution. We will write a new Constitution with a report that will be given to His Excellency the President. He will present it to Cabinet who in their good time will then put it into Parliament. They will need to get two thirds of Parliamentary vote to approve the new Constitution at three separate readings. After that is done, it will then go to the people under what they call a referendum. Then only half 50% of the people who vote plus one is a simple majority that will then approve the Constitution then it becomes the supreme law. So, the simple answer to your question is this Constitution, after we write it, if it goes to Parliament through Cabinet and is passed, will come back to the people. And you will be able to read exactly what is written in that Constitution. And you will have the chance to vote on it. It will definitely be going back to the people. Vinaka.

Translation of Apete Vodivodi' s submission for Vuniniudrovu village - Firstly, the 2013 constitution to be abolished, including the 1997 constitution, and the new constitution to be established where the voice of the people is heard and incorporated into the new constitution.

Number two is on the secular state. Currently, the statement of Fiji being declared a secular state does not sit well with the people, as it does not protect the people, and this needs to be removed. Number three, rights to have limitations in people have to be made aware of their limitations under their rights. Under the rights of children, corporal punishment to be returned is a form of discipline at home and school not to cause injury but to discipline children. And lastly, for the Senate to be reinstated as the upper house of Parliament.

Ms. Nailatikau: I will only touch on the most original submission that I heard. I believe you mentioned that even the 1997 constitution also lacks protections for indigenous itaukei landowner rights. I think that is something that is very rare in the submissions we have received. Many submissions have expressed support for the 1997 constitution but have acknowledged as well that there can be amendments or changes that can be made to those provisions when it comes to a new constitution. But thank you for bringing this to light. I think it means that we look more carefully at what provisions are supportive for indigenous rights. And as Dr. Fatiaki mentioned, one of three of the priorities that His Excellency the President has given us have to do with securing, protecting, and guaranteeing indigenous rights to land, qoliqoli, and minerals.

Mr. Kohli: I think I heard you say bring back Senate with the GCC. Correct? Yes. You see, at the moment, we've got only one parliament, only one house. And there are laws that are passed which may affect the indigenous people. And they don't have any say in it by way of protection. By bringing Senate with GCC, there's a second level. So, if the laws are passed or want to be passed in the parliament, and it does not protect the indigenous rights, then GCC can oversee that. They can then not endorse it, not pass it. So that will be a protection for the indigenous peoples, any laws that's proposed to be passed in the parliament. So that is something that we have heard from other places, too, and something we will strongly recommend in our submissions.

Ms. Nailatikau: I would just like to state for the record that we accept a written submission from Apete Rokotarotaro, received on the 5th of, dated the 5th of June, 2026, but received today, the 18th of June. This is the 19th of June. Forgive me. This is a signed submission. In addition, we also admit or accept submission from the village of Vuniniudrovu, received today on the 19th of June. And we will ask you, sir, to sign it before we officially submit it. Vinaka.

Submission from Delaidamanu village. I will read it on behalf of the Turaganikoro and the village of Delaidamanu. Its in vernacular. They have met as a village and agreed to support the recommendation to change the 2018 constitution completely, and this has been supported by all the members of the village, which consists of 70 houses, and including those villagers 18 years and under, so they support the single recommendation to change the 2013 constitution.

Mr. Chair, we have two submissions from two villages, Kalabu and Waitolu village. I believe the Turaganikoro is not here, so I've just given the table the submission for your receipt.

Dr. Fatiaki: Place on record the receipt of a written submission in the vernacular from the village of Delaidamanu with an accompanying petition signed by 81 of the villagers.

Ms. Nailatikau: Also acknowledge a written submission from Waitolu village, accompanied by a signature from 37 villages and signed by the Turaga ni Yavusa. Also, a written submission from Kalabu village, signed by their representative and accompanied by signatures from members of the village as well. We are also inviting any other members of the community who would like to provide their submissions, we are also willing to hear them.

Apenisa Qiolevu: This is just my individual submission. Again, my name is Apenisa Qiolevu from Navuso village. The recognition and enforcement of village by-laws. 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. So, I recommend that village by-laws be formally recognized in legislation and supported by constitutional provisions. Parliament should establish a legal framework, ensuring that village by-laws

remain consistent with national laws and fundamental rights. Secondly, the reinstatement of affirmative action plan, the revival of and implementation of the development plan for enhancing the participation of indigenous Fijians and Rotuman's in the socio-economic development of Fiji introduced under the leadership of former Prime Minister Laisenia Qarase.

Apenisa Qiolevu - 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. Number three, sir, the recognition of Fiji as a Christian state. The constitution should acknowledge the Christian heritage of Fiji, recognize Christianity as the foundation of 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.

Number four, electoral reform. Propose that Fiji adopt a system of multiple open constituencies, thereby the country is divided into several electoral constituencies with all seats remaining open to every citizen regardless of ethnicity, religion or background. So, we recommend increasing registration requirements for political parties, introducing high threshold for parliamentary representation. Next is full ownership and control of land and ocean resources. We therefore recommend the incorporation of provisions similar to the following, the application of customary laws. Parliament must make provision for the application of customary laws and for dispute resolution in accordance with traditional Fijian process.

Be it the recognition of indigenous customs and values in legislating on matters affecting indigenous peoples, Parliament must regard the custom, tradition, usage, values and aspiration of the Fijian and Rotuman people. And thirdly, full ownership and control. 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 with fair compensation.

Next is reversion of Crown land, Crown grant land to itaukei ownership. The constitution should therefore provide a national

review mechanism to examine Crown grant land, identify lands of significant cultural, historical or customary importance and establish legal pathways for their return, compensation, negotiated settlement or other restorative measures. The last one is reinstatement of the 1997 Constitution as the fundamental framework. Submit that the 1997 Constitution provided a more balanced constitutional framework that reflected Fijian'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 system. Traditional governance, structure and dispute resolution mechanism.

Apenisa Qiolevu - I recommend that the Constitution review team examine the restoration of key provisions of the 1997 Constitution and consider using it as a principal foundation for more constitutional reform.

Ms. Nailatikau: We invite you to also send an emailed copy of your submission to commissioners2026@gmail.com if you have not already but thank you for reading your submission to us today. I will only touch on two and allow my fellow commissioners to add. On the affirmative action development plan, I think rights to economic participation is something that many communities have submitted to us, and I think you also raise for our consideration some of the historic barriers or structural barriers to the economic participation of indigenous Fijian and Rotuman people as you state. And also on electoral reform, I have a question related to electoral reform and would really invite your clarification and your expansion for our benefit today.

You mentioned multiple open constituencies and that all seats would remain open regardless of background of candidates. This touches on both the Constitution as well as the Electoral Act. And you also mentioned something which I did not hear and would like you to expand on about increasing registration requirements for political parties. I would just be interested to hear, I believe this is related to Electoral Act; however, it would be interesting to hear from you about how you believe this might look.

Apenisa Qiolevu : You got the multiple open constituencies. I believe we can go back to 1997 rather than what we are using right now. To have constituency-based seats open to everyone because of long

distances between places and to also represent ethnicity. Its a challenge today because we are not appropriately represented.

Ms. Nailatikau: In relation to party registration, just for the benefit to hearing your thinking about that.

Apenisa Qiolevu: I withdraw my recommendation on increasing the threshold for party registration.

Dr. Fatiaki: In terms of parties I think some of these issues have already been covered under other submissions, specifically the issue of village by-laws and customary law recognition and governance. Those two issues, as I mentioned earlier, are areas that have been brought up before and are definitely going to be incorporated. The issue of affirmative action, that's a new one. We haven't been hearing too many of that. Thank you for bringing that up. I know that under Qarase's tenure, there was the blueprint, I think was the term used for that affirmative action, and now that you've raised it. And I thank you again for restating the importance of maybe using the 1997 Constitution as a template to be the basis on which we might consider amending and reviewing this Constitution and utilizing aspects of the 1997 Constitution to be part of it, given that it was probably the last constitution that went through a full democratic process. And the only way it was removed was, unfortunately, the abrogation, which is what occurred. But it was a representative constitution in that it went through the normal process of constitution making, widespread consultation. It went through the parliamentary process, and it was also endorsed by the GCC, I understand, at that time. So, I think there are lots of the 1997 Constitution that we can utilize as a template upon which to base our new constitution on. Vinaka.

Translation - Thank you. Commissioners, the question raised from the floor is who formulated this 2013 Constitution that we're currently following. It was raised to the Public Awareness team that came earlier, and the response was that the commission coming after would answer that question to the people.

Dr. Fatiaki: The simple answer right now is we don't know for sure. We know that it was introduced by the last government. We know the people in the last government. I don't need to name them. I think we all know the people involved in the last government and they introduced it. We have amongst Commissioners asked ourselves this question because part of the review of this constitution is how

did it come about? We are still talking about that and we are considering whether we should ask the people who were in the last government who wrote this constitution because it was definitely not from the people of Fiji. We are still talking about that and we are considering whether we should ask the people who were in the last government who wrote this constitution because it was definitely not from the people of Fiji.

Translation for Waisea's submission - This is with regards to qoliqoli and the land. Recommendation that returned to its rightful owners on the ownership and the authority of its usage. Now the situation is that people are being taxed by government to utilize their own resources which are resources given by God. Before government, God had given this to the people and now government has taken it away from the people and taxing the people. And something which is dear to the people in Vanua on the usage of their resources that is given by God, and it is recommended that this be returned to its customary owners.

Ms. Nailatikau: I think the submission that you have provided is very common, if not all, every single village that we have visited. People want to ensure the full ownership, rights and control over their land, their qoliqoli, the minerals in their land. From the very deep depths of the ocean, what is underground, what is on the surface, as well as what is in the sky. And what we are hearing from you really underscores the direction that's been given to us in our terms of reference, which relates to protecting and guaranteeing under the constitution the rights, interests and concerns of indigenous Fijian and Rotuman people. It also asks us to protect, guarantee and secure under the constitution land and fishing rights and resources of indigenous Fijians and Rotumans. I think what you are also asking us is who determines the fair share or who establishes the fair share that customary landowners can receive. And I think you are expressing some deep satisfaction with the way that things are right now. We are also open to hearing you if you have any ideas about what inappropriate or fair share is. We have heard ideas from various people about what percentages might be appropriate, but we accept and welcome your submission and thank you for making it for us today.

Mr. Waisea : In terms of fair share, majority share to go to the resource owners about 80% since the resources are a gift from God. It will be shared through the generations when this generation passes.

Government needs to recognise and acknowledge where these resources come from and not just thinking only about itself.

Translation - Commissioners, the presentation by Mr. Usaia of Navuso Village. This is regarding land under Schedule A and B and also Crown land, whether those lands that can be easily returned to the landowners to be returned, especially Crown land that is not being used by government to be returned to the customary landowners.

Translation - Commissioners, a question raised from the floor, whether the constitution will be established before elections or whether it will be established after the general elections.

Dr. Fatiaki: Usaia, thank you. I indicated earlier that our responsibilities ended once we had written the Constitution out and given the report and the constitution to His Excellency the President, because the powers of the commission stopped there. Having said that, I think the government would not have started this process unless they wanted us to give it to them. And they know that in the process of our writing the constitution, we are going to change significant parts of it, such as the voting system, the electoral laws, how you vote, constituency boundaries. All of these provisions in the new constitution, I presume that government asked us to do it because they would like to do it. Everyone has said it's too short a timeline. I don't know. We have spoken to lawyers that indicate that if government works very fast and we give our report on time, that they may well be able to, by December or January, pass or at least allow the people of Fiji and the parliament to pass this constitution. That is all we can hope for.

Whether government does it or not is something we have no control over. I would like to think that they would not go through this exercise if they didn't want it. But we can't answer for certain. My personal hope is that they will do it before the elections. Because it is what the people of Fiji are asking for. And at every place that we have been to, the people of Fiji have asked us not to hold the elections the way that it's been held now. They want to change the electoral system. And if you're going to change the electoral system, and that's what the people of Fiji want, why would you hold an election under the old system? So, I don't know that that answers your question. I would think that government wants to. And if they work very hard at it, they may do so. They

could possibly do so. But it will require the people of Fiji to consent to it.

I mention it also because remember government represents you. You in the sense that you can talk to Turaga Minister, Turaga Prime Minister, Turaga MP, to tell them what you want. And that's why when we write the report, some places, Yasawa, every village in Yasawa asked us, no elections until this constitution is passed. That's been asked to us. And although we can't put the elections off, we can tell government. All the people of Yasawa, all these people who signed, 500 people or whatever, asked us to tell you they don't want you to put an election until this is passed. And we can relay that part of it in our report.

Translation for Petero Kaliwaliwa - Commissioners the additional recommendations from Petero Kaliwaliwa. This is in support of the earlier submissions and recommendations that have been put forward today on the return of the ownership and the authority to utilise land and qoliqoli and resources beyond 7ft from the bottoms of the earth right up to the sky, including the waters in qoliqoli, to return to its customary owners. This follows the belief that is observed in the Vanua, that if all this is returned appropriately and aligned appropriately to the customary landowners, then all these minerals and resources will materialize. Because currently, since they have not owned totally these resources to be returned to them, that some of these minerals and resources are not fully materializing. And the capacity to have this, to assist the landowners so that they can alleviate their standard of living, as government is already well off, in view of the resources that government is utilizing at the moment, including the flashy vehicles that they use. Whereas the landowners are still living under the poverty line, and this could alleviate their standard of living. With the percentages, also similar to what was alluded to earlier, if 80% could be given to the landowners, in terms of royalties and compensation, and the remaining percentages to go to government.

Ms. Nailatikau: As was asked by Mr. Waisea as well, about ownership of land, this relates to indigenous iTaukei landowners asking for absolute proprietorship, from the surface to the very depths of the soil, and from the surface up into the skies. This is something that people have been asking for, and it relates to section 28, 29, and 30 of the Constitution. There are also other land acts, iTaukei Land Trust Act, for example, that people have been asking to be

reviewed and renewed, because these acts should obey the constitution. They come underneath the constitution.

One of the things that might assist is if, for example, the senate might be returned, and there are representatives of the Bose Levu Vakaturaga in the senate, this might also assist indigenous people with securing their absolute proprietorship. So that any changes that are made to land legislation, you have your customary guardians, such as the Bose Levu Vakaturaga to assist. So, I'm just putting that forward as something that is a potential protection for indigenous landowner rights. If we can talk about ways in which indigenous or customary landowners can have absolute proprietorship, which is what you are asking for. I believe Mr. Qiolevu may like to add a submission. We have time for a few more submissions, otherwise we can respectfully and thankfully call our discussions to a conclusion today. Thank you.

Mr. Qiolevu : Just a question. Has the writ of Elections been issued?

Ms. Nailatikau: Mr. Qiolevu, relating to your question on the writ of elections, I believe by law the elections must be held within six months of the writ being issued, and I believe the Attorney General's office has made a statement recently about the issuing of the writ. That is something that you can seek their guidance on, and if you have any additional questions that we can assist with, we are happy to. We will be moving to the province of Rewa after this, to visit the people of Nabudrau village. I will conclude today's consultation. Thank you.

---------- End of Session [19-6-2026] ----------

Submission(s) Received

19/06/2026

> Acknowledged & recieved

CRC Team (2)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 12/06/2026.

Yaca/Yacamu Koro Kalabu Naitasiri
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	
WASE 1 NA MATANITU	Me matanitu lotu ka vakaliuca na Karisito.
WASE 2 LAWA NI DODONU	Dodonu me baleti ira na gone. Me sa vaka-lesu tale na veimoku me sala ni nodra vakavulici.
WASE 3 NA PALIMEDI	Me rogoci na domodra na lewe ni vanua.

WASE 4 NA VEILIUTAKI VAKAMATANITU	Me kau lesu tale mai na 'Senate'. Me vakarorogo na veiliutaki ni matanitu kina 'Senate'. Na Bose Levu Vakaturaga me dau rogoci na domona.
WASE 6 VEIQARAVI VAKAMATANITU	Gadrevi na cakacaka vaka savasava, dodonu kei na dina vei ira na veiliutaki ena matanitu.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	Me vakalesui tanoko nai yaubula kivua nai taukei dina ni vanua.
WASE 8 VEIQARAVI VAKADODONU	Me vakarusai na cakacaka vaka butobuto, tekivu mai vei Peresitedi, PM, kei ira kece na Minisita digitaki.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	Me laveti cake tale na veiqaravi. Vakaveitaki nai drodro (evacuation centres).

WASE 10 VEIVAGALALATAKI	Me kua ni kaka na veivagalalataki vaka tawadodonu, kua ni vakacegui koso tu e dua na tamata mai na nona cakacaka.
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Keimami sa dua vata kece me sa veisautaki na Yavu ni Vakavulewa 2013.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	(1) Sega ni kau mai vei kaka. (2) Sagai me veisautaki ni Yavu ni Vakavulewa 2013.

VEIKA TALE ESO

(12/06/2026)

Saini (tikini ni siga)

	NAME	D.O.B	SIGNATURES 1
1	MEREWAI MILA VANITOBAKONADI	15/11/1998	
2	AMELIA MARAMA TUELI	10/09/1986	
3	Akanisi Tuwaci Senibici	9/4/82	
4	ESILI VAKATAITAI	15/03/1977	
5	NELI GADE	3/10/82	
6	Akesa Talemaibua	8/05/86	
7	MACAKITI CAKAU	20/08/87	
8	AMINIASI SARAIBAU	01/08/1977	
9	FANAPASA SIVO	08/06/07	
10	FILIPO TIDRAI	03/04/92	
11	SAVENACA DOU	31/08/89	
12	APISALOME RAILIKO	13/05/1972	
13	Raggo Narqueza	11/11/07	
14	Anare Veitala	28/11/75	
15	Asaeli Nukaria (1)	18/2/65	
16	JONE LEA	27/10/78	
17	ILAISA KAIRUCA	3/1/40	
18	Sagai Ratudio	12/9/80	
19	ADELI RAGOLUAKI	8/5/85	
20	ASAELI NUKARIA (2)	21/03/98	
21	Theresa Naterera	01/11/19	
22	MATAIASI KOTOISUVA	18/6/2624/8/8	
23	TOMASI MADIGI	7/12/2006	
24	Iliuoni Baleiwai Saumi	14/04/1994	
25	Pani Soni Kaluln	15/10/2000	
26	ENONI RAMUKAVA	25/4/98	
27	Ilisapeci Leba	28/8/74	
28	Joana Veitala	30/06/2005	
29	SALOME MATAI	12/6/52	
30	ETONIA TOKALAILEBERE	10/12/72	
31	SASHNA LEDUA	12/3/91	
32	Ana Lewaiwini	29/6/87	
33	APII TIKANA	21/01/83	
34	TUPOU VEIQOO	15/5/40	
35	JOKAPECI LEDUA	8/2/47	
36	PERUASI SUKUNAIKA	30/4/72	
37	SESEUIELI TUPOU	1/10/76	
38	Asenaca Kadavalu	02/09/97	
39	Samuela Veitaka	23/08/96	

NAME	D.O.B	SIGNATURES
Iliseva Tauri	2/6/71	Tauri.
Rafaele Wagaitukana	14/06/97	WRW
Salausa Rabola	22/07/2000 1966	SRabola
Apimeleki Madraitabana	22/07/2000	AM

19/06/2026

> Acknowledged & recieved

CRC Team (2)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 16/06/26

Yaca/Yacamu WAITOLU VILLAGE. Naitasiri
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	- NA KENA BOKOCI NA YAVU NI VAKAVULEWA NI 2013. - SE NE NISAU, KA NE KOKOCI NA DONO NI LEWENI VANUA.
WASE 1 NA MATANITU	- O VITI NE LUTU VA KARISITO. - NEDA VEILIUTAKI GA I ITAUKE NI VANUA. - ME ROCICI NA DONO DRA NA LEWE NI VANUA - KUA NI LEVU NA VULACI MERA MAI LEWE NI VANUA TU DEI E VITI
WASE 2 LAWA NI DODONU	- LESUVI NA VEIVAKANAKUITATAKI, IA NE KUITA GA NI VEVAKAVULICI. - TUBU TALEGA NA 1 SAU NI TANATA CAKA2 NE VAKA NI SA TUBU NA 1 SAU NI BULA. - DODONU NI TIKO E NA LONA NI DUA NA KORO. TURAGA NI YAVUSA, T/NATAQALI, T/NI KORO.
WASE 3 NA PALIMEDI	- SUKA TALE NA NA SENATI NE RAWA NI DIKEVA TALE NA VEIKA E BOSERI. - 2 GA NA PARTY QAI RA DURI GA NA MATA NAI NA VEIYASANA. - NA PRESITEDI NE RA DIGITAKI GA NA BOSE VAKATURAGA.

WASE 4 NA VEILIUTAKI VAKAMATANITU	- GADREVI NA GAKA² VATA O RAU NA VEILIUTAKI (PM KEI PRESITEDI)
WASE 5 MATAVEILEWAI	- CICI GA MATAVEILEWAI ENA NONA VAKATULEWA.
WASE 6 VEIQARAVI VAKAMATANITU	- NE RA VAKAROROGO GA NEI IRA NODRA I LIULIU (MINISTER) NI VEITABANA NI VEIQARAVI. -
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	- NE MUSU KA NE VAKAYAGATAKA GA ENA VAKA²YAGATAKI ENADODONU. (TAX) - NE MATATA VUA NA LEWENI VANUA NA VANUA E VAKAYAGATAKI KINA NA I YAU NI MATANITU.
WASE 8 VEIQARAVI VAKADODONU	- SEGA NA VAKATUTU.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	-

WASE 10 VEIVAGALALATAKI	
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	BOKO NA VAKAVULEWA NI 2013 CONSTITUTION.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	KERE² NE BOKO NA YAVU NI VAKAVULEWA NI (2013 CONSTITUTION).

VEIKA TALE ESO (1) ME VAKADONUI RAWA NA YAVU NI VAKAVULEWA VOU MAI VEI IRA NA LEWE NI VANUA

(2) CEAI ~~GAKA~~ VAKAYACORI E MOURI NA VEI DIUIDIGI

TURAGA NI YAVUSA
NAGOLE, WAITOLU
.....
Saini (tikini ni siga) SIGN. ..... DATE .....

09/06/26

	YACA	SAINI
1.	Saimoni Qoliyalewa. (1)	[signature]
2.	Jonetani Votautabua (2)	[signature]
3.	Iowane Maladroka.	[signature]
4.	Jekope Raliva. (1)	[signature]
5.	Anare Tuidraki (1)	[signature]
6.	Ineke Sereki	[signature]
7.	Loraini Saumaki (1)	[signature]
8.	Udito Yavubula	[signature]
9.	Etasa Likuwaca	[signature]
10.	Jonetani Votautabua (3)	[signature]
11	Kenia Likuvesikula	[signature]
12	Lavenia Veimekeci	
13	Masilini Lewatagane	[signature]
14	Mereoni Leba	[signature]
15	Temalesi Tinai	T. Tinai
16	Samuela Tuitoga	S. Tui
17	SIMELI ROSAROSA	[signature]
18	SIMELI RANUTEKULA (3)	[signature]
19.	SIMELI RANUTEKULA (1)	[signature]
20	Miliora Cakacako.	[signature]
21	PECELI ALISTIR.	[signature]
22	MATEYAWA KILIVI	[signature]
23	Semi NATE	[signature]
24	Aisea Qoliyalewa	[signature]
25	Tokesa Vakanana	[signature]
26	Kalifi Marama.	[signature]
27.	Samuela Tuitoga	[signature]
28.	ALNINA TURAGA.	[signature]
29	Maria Dali	[signature]
30	SAIMONE Qoliyalewa (4)	[signature]
31	Jonasa Tuitoga (5)	[signature]
32	Koini Koroi	[signature]
33	SIMELI RANUTEKULA (2)	[signature]
34	Vasemaca Vunaraga	[signature]
35	ALIKI NAISILISILI (1)	[signature]
36.	Melania Bale	[signature]
37	KATARINA MARAMANNALU	[signature]

YAVU NI VAKAVULEWA 2013

DATE: 15/06/2026

KORO DELADAMANU, YAVUSA O VIWA, NAITASIRI

VAKATUTU ME BLETA NA YAVU NI VAKAVULEWA 2013

E na vuku saka ni kena raici lesu na yavu ni vakavulewa 2013, Keimami sa bose vata Vakoro na tikina bibi oqo ka qaravi ena neimami vale Vakoro [Hall] ena ika 15 ni June 2026 ena 8 na Kaloko ena mataka lailai.

Keimami vakadogova ka raica na Yavu ni Vakavulewa 2013, ka sa keimami duavata kina na 70 na vale e koto e loma ni Yavusa me sa veisau vakadua na Yavu ni Vakavulewa duavata nayavu ni vakavulewa 2013, Ka sa koya talega oqo e na nodra sa duavata kina na luvei keimami ena yabaki 18 lako sobu.

19/06/2026

Acknowledged & recieved

CRC Team

Liuliu Ni Yavusa

NA YACADRA NA LEWE NI YAVUSA O VIWA
KEI NA NODRA SAINI ENA SIGA NI DUA VATA
NA YAVU NI VULEWA 2013

DATE 16/09/26

	YACA	TKL/SIGA NI SAUCA	SAINI	NODA/TELEVON
1	Jone Nos Ravisoli	16/04/68	Ravisoli	9099006
2	Esitori Dimaisavesavu	1/04/71		9365189
3	Osea Tuboteiwa	16/05/74		9425682.
4	Semesa Lusivola	19/11/56		8621190
5	Atonio Waqanibaqa	03/11/71		2372317
6	Rev Fr. Duvuniata	02/05/75		7056161
7	Peni Senikeita.	18/09/1987		9239265.
8	FILIPE. NAISORO	10/10/10		8647842
9	Bai - Dukuniata	13/10/79		9436970
10	Vani - "	22/3/85	Vbola	"
11	Rusate - "	26/12/46		"
12	Ana Tuilia	5/7/1982	Tuilia	8631383
13	Josese Bocadrau	05/12/62		9083967
14	Elisa Veiaulu.	09/07/93	Veiaulu.	3703915
15	Selay Vuke	06/06/71		9638629
16	Saiasa Vatuloa	06/5/2000	Vatuloa	2559268
17	Laute. Uzaqau.	20/07/2003	Uzaqau	9425632
18	Rt Losana Lokaqunglu	12/05/2004	Lokaqu.	9426632.
19	Etuate Kanawaie	10/03/06	Kanawaie	2492432
20	JOSESE BOCADRAU	4/08/81	Bocadrau	7253658
21	Wata Tavi	14/10/79	WTavi	8098964
22	Keleni Baravilala	15/10/76	Baravilala	8092940
23	Eleni Ravisoli	7/2/94		8719301
24	Tavita Baravilala.	28/7/91	Baravilala	8407716
25	Ana Mokuvakaca.	13/03/88	Mokuvakaca	2768446
26	Canavi Senibaiau	09/04/86	Senibaiau	9372347
27	Rusila Radinivanua.	03/07/79	Radinivanua	2408805
28	Alivia Tadunamasama	03/06/2000	Tadu.	9454184
29	Tomasi Dabenaise	29/07/98	Daba.	233 4245
30	Iana Salatasoqi	24/08/1942	Salatasoqi	Salatasoqi
31	Senileli Nauqadaru	10 03 56		9343973
32	Sitiveni Rabuqa	21-10-57	S. Rabuqa	2092949
33	Salanieta Buto	24/04/2008	Salanieta	2119407
34	Vani Mateyawa	13/02/1971	Vani	2138065
35	Kalesi Vuniwaitailada	10/09/48	Kvosa	
36	Lusio - Tairalaga	09/06/54	L. Tairalaga	

	YACA	SIKI/ANI SW/Sept.	SAINI	NAIBA NITI/VONI
37	Livaga Bau	15/12/57	Bau	8478059
38	Watisoni Paula No 2	31-1-68		2892096
39	Tokasa Naimma	15-11-66	Naimma	2971466
40	Kelera Raiwasa	30-05-89	Raiwasa	2358875
41	Oliniva Tamaitamana	16-04-1978	Tamaitamana	8621184
42	Seruvipel Dolaira	05-07-2004	Dolaira	8621189
43	Pasomaca Manuvidrau	18-09-1954	Manuvidrau	8621189
44	Veisa Baitasoka	08-01-1992	Baitasoka	9875119
45	Savasava Mohdan	23-06-1980	Mohdan	2988216
46	Talica Katarina	12-05-1997	Katarina	8415257
47	Lorani-Rokotuivalu	14-11-1983		2105086
48	Marama Rokolona	29-08-1975		9649560
49	Seuta-Delaibatiki	04-04-1973		2171091
50	ASEMACA-ROKOSAIVA	07-07-1980	Roko	9719554
51	Ana Radinadau	16-05-1965	Radinadau	2088858
52	Salaciei Likuvaq	05-05-1965	Likuvaq	2572675
53	Semesa Manivola	19-01-1988	Manivola	8621190
54	Anisabwe Valeova	03-04-1990	Valeova	2877462
55	Nalanka Watisoni	16-07-2001	Watisoni	2483004
56	Salone Mokapala	18.03.93		2731536
57	Sanaila Noke	18.07.1987		2796618
58	Alisi - [illegible]	12.09.80	[illegible]	2445535
59	Vilimaiva Saurara	26.04.1966		9879726
60	Anasemi Nisaraseva	9 12 1993		9832326
61	Tamasi Ebia	14.09.06		2412787
62	Vilimaiva Saurara	15.08.04		2750650
63	Joseva Tikonatabua	17.01.06		9098161
64	Ponijese Rokodruqu	7-03-1974		2330464
65	Takayawa Waseiwa	5-02-79		8475235
66	Luisa Ciriamoto	24-04-98		2596755
67	Salanieta Tagimaru	10-08-2001		2537758
68	Sakaraia Rokodruqu	12-07-05		2537731
69	ILISONI DOBAI	7-2-70	Dobai	2028246
70	SAIMIMERE LEBA	30-11-68		2028246
71	Ani Naraimanivalu	19.8 1989		2434539
72	Ilisoni Dakai	18.3 2007		2441775
73	VILIPE NASAVO	5/1/1948		
74	Timimi Ranoga	2/8/98		9862486

75	PAULA TIVO	24/11/1985	[illegible]	2577459
76	TOMAPI-TIVO	15/2/1977	[illegible]	2773530
77	ASENACA MATAU	13/11/1982	Matau	2773530
78	MARAIA LEWATU	18/02/82	[illegible]	2330995
79	Salaceni-Tiwa	22/12/83	[illegible]	9695346
80	Unaisi-Meya	12/12/84	[illegible]	9695346
81	Gounimli Marane	10/5/85	[illegible]	2765294
	Netra Basila	25/7/2007	Basila	2455265
	Ferucsi K. Bucece	17/7/2005	Bucece	9070545

19/06/2026
> Acknowledged & endorsed
[signature] CRC Team (2)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 09/06/2026.

~~Yaca~~/Yacamu Kuro Vunimudrovu
(Yacani soqosoqo, ~~tikotiko se vuvale~~)

Lewena	Vakatutu
IKAU (Preamble)	Me veisalitaki na yavu ni vakavulewa 1997 kui na 2003.
WASE 1 NA MATANITU	"SECULAR STATE" ke vaku ni soli na galala ni tamata yadua. Me lesu tale na kacivi se tutu vakartaiirai. - Fijian - Litanai - Indians - Idia. veii ira na tawa vanua. - Me boko laivi na Secular State.
WASE 2 LAWA NI DODONU	Galala ni tamata yadua me boko laivi, me rogoci ga na domodra na veiliutaki e na vanua O ira na gone me ~~ka~~ sa vakalesui tale mai me ra kanakuita mai vale, mai koronivuli talega.
WASE 3 NA PALIMEDI	Me vakalesui tale mai na ~~Senata~~ Seneti (senate)

WASE 4 NA VEILIUTAKI VAKAMATANITU	Me veisautaki kece, me vakararamataki na leve ni vanua
WASE 6 VEIQARAVI VAKAMATANITU	Me vakayacori na veivakararamataki qai muri na veidigidigi
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	Me vakayagataki vakadodonu ka vakasavasava na i yau Me vakalailaitaki na tax vei ira na tamata ni kalou.
WASE 8 VEIQARAVI VAKADODONU	Me matata, savasava, me transparent na veiqaravi
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	Donu tiko, keitou tokona vakalevu Baleta me maroroi tikoga na vanua

WASE 10 VEIVAGALALATAKI	O koya ga e vakacakai e na lawa me kena ni vakaitavi tale e na matanitu
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	Maleka vakalevu na kena musu. ~~Ka~~ Ranum ni dau-akavaramata ki na lewe ni Vanua.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	Me veisau, me boko laivi sara ga na yavu ni vakavulewa ni 2013

VEIKA TALE ESO

Me soli na kaukauwa taucoko vua na i taukei ni qele [qele, qoliqoli, yau bula] Me ra kakua ni lawakitaki tiko na i Taukei ni qele dina.
Me ra nanumi tiko na kawa dina ni taukei ni qele.

Saini.....
Saini (tikini ni siga)

VUNINIUDROMU KORO.

~~KORO~~ ~~YACA~~

YACA	DOB	SAINI	YACA	DOB	SAINI
SAKEO D.	2-1-50	[signature]	Losana N	24/4/58	[signature]
MAIKA S	8-5-1966	[signature]	Makereta. N	19/04/65	[signature]
LEVANI VATUBULI	28/10/71	Vatubuli	Waisale: N	18:03:03	[signature]
Josua. V	25/05/78	[signature]	Savaira R	2/10/26	[signature]
SANAILA: N	6/7/72	[signature]	Josaia. R	17/03/88	[signature]
APETE: R.	24/01/77	[signature]	Poasa. V	11/07/91	[signature]
Senilebu V.	21/3/70	[signature]	Asaeli	15/05/97	[signature]
Necani S	06/06/79	[signature]			
SAMUELA. B	4.10.67	[signature]			
AMASAI C	25:01.63 ~~14:10~~	[signature]		~~25:01:63~~	
Vetaia. Rokosuka	20/08/78	[signature]			
I. KASANIBULI	23/04/77	[signature]			
Aporosa Prof	15/05/76	[signature]			
Timoci Tabili	01/02/2001	[signature]			
SOLOMONE M.	12/11/73	[signature]			
MAIKA: S	24/02/90	[signature]			
Venina C.	18/10/51	V. Calausu			
Aliti Liku	17/7/48	A. Likusamoa			
Kinisana Kali	3/6/76	[signature]			
Rokowati Vakoy	8/10/57	[signature]			
ROSALIA:	27/6/64	[signature]			

19/06/2026 7 Endorsed & acknowledged
CRC Team (2)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 05/06/2026.

Yaca/Yacamu APETE ROKOTAROTARO
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	SA KERE SAKA NA KENA VEISAU NA YAVU NI VAKAVULEWA. 2013 KEI NA 1997 (FIJIAN: ITAUKE LOMA LAIA)
WASE 1 NA MATANITU	KE RAWA NI KESU GA NA MATANITU O VITI ME CHRISTIAN STATE ME BOKO NA (SECULAR)
WASE 2 LAWA NI DODONU	ME VAKALESUI TALE NAI NA LAWA NI ROGOCU GA NA DOMO NI VEILIUTAKI ① VAKALESUI TALE NA KUITA VEI IRA NA GONE ME VAKARUSI GA NI LOCOMA
WASE 3 NA PALIMEDI	VAKALESUI TALE NAI NA SEMETI KINA PALEMEDI. +VAKAVULI TALE NAI NADEWALE NI VEIDIGIDIGI MAKAWA GA

WASE 4 NA VEILIUTAKI VAKAMATANITU	ME VEISAUTAKI KECE ME VAKARARAMATAKI NA LEWE NI VANUA
WASE 6 VEIQARAVI VAKAMATANITU	KEMAMI GA ME VAKARARAMA TAKI VAKAVINAKA
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	VAKALAIHATAKI NA TEA PAY VEI IRA LOW 50% RATE.
WASE 8 VEIQARAVI VAKADODONU	
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	TOKONA ME TOMANI TIKO MARDROI TIKO NA NODA VANUA.

WASE 10 VEIVAGALALATAKI	KOYA E VAKACALAI ENA LAWA KE RAWA NI CEGU. ENA NOMA VAKAITAVI TAKI VAKAMATANITU SE VEIHUTAKI
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	DONU ME VEISAUTAKI 75% to 51%.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	SA KEREI ME VEISAUTAKI NA YAVU OO SE BOKO ME DIKEVI LESU TALE KE DINA NA VEISAU OO KEMANI SA MARAUTAKA NA BULA KEI NA TALEI NI KEMANI NAI TAUKEI DINA

VEIKA TALE ESO AU KEREA KE RAWA NI VEISAUTAKI NA YAVU NI VAKAVULEWA NI 2013 KEI NA 1997. KEI NA KENA RAWA NI SOLI GA MAI VUA NA I TAUKEI OELE KEI NAI OOLIOOLI NA KAUKAUWA KEI NA LEWA. ME KAKUA NI LEWA TU GA VAKA VOSA VAKA I TAUKEI ME SA TIKO TALEGA VEI KEMANI NA LEWA KEI NA KAUKAUWA VAKAI VOLA

05/06/2026

Saini (tikini ni siga)

19/06/2026

> Acknowledged & received

CRC Team (2)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 09/06/2026

Yaca/Yacamu KORO WAISASAVU, YAVUSA NACAQARU.
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	1) ROGOCI NA DOMODIA NA LEWENIVANUA 2) TFT DECANI QELE YOLO BOTONI SAULOA ME NEIMAMI NA TAUKEI NI QELE 3) QOLIQOCI ME SUKIA VIANA TAUKEI NI QELE 4) VENAKACANAKUTA TAKI ME VAKITARAI.
WASE 1 NA MATANITU	1) KEDA NA KAWA TAUKEI ME SA TA LEWIA NO NEDA YAVU NI VAKAVULEWA 2) ULUSALA (VASU ME RA VAKAROROGO 3) ME ROGOCI TIKE GA NA NODA GAGADRE NA KAWA ITAUKEI. 4) ME BULI NA TUI VITI E VITI. 5) ME LUTU NA SAU NI YAVA
WASE 2 LAWA NI DODONU	1) MOKU NA LIGA NI GONE ENA MOKU NI VINAKANULICI, SA RA VAKILA TIKO NA VEICORONIVULI SE MOKU DAVO 2) ME ROKOVI NA SIGATABU 3) NA DODONU ME VAKAYALAYALA 4)
WASE 3 NA PALIMEDI	1) VIVAKATOROCAKE TAKI ME KEIMAMI LEWA YANI NA LEWE NI VANUA 2) ME LUTU NASOBU NA TAX 3) ME ROGOCI NA NODRA TUKUTUKU NI VEIYASANA

WASE 4 NA VEILIUTAKI VAKAMATANITU	1) ME VEILIUTAKI VAKADODONU KUA NA YALAYALA LASU. 2) TAMATA CAKACAKA ENA MATANITU ME VEILIUTAKI ENA DINA. 3) NI SA TAROVI NA LORI NI MATANITU ME KELE. 4)
WASE 6 VEIQARAVI VAKAMATANITU	1) DUA NA OVISA QITO DUKA ME VAKACEGUI 2) SOTIA KEI NA OVISA DOU KAKUA NI VEIVAKA MAVOWA TAKI 3) ME SA CEGU NA CORRUPTION
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	(1) VEIMAMI ILAVO NI QELE BORO DAMUDAMU ME SA SUKA VEI IRA NA TAUKEI NI QELE (CROWNLAND) KA TAURA TIKO NAI ITAUKEI (2) TRUST FUND. ME DIKEVI TALE NA TIKI NI QELE E DODO E DODONU ME SUKA VEI IRA NAI TAUKEI NI QELE (3) O IRA NA VIA LISI MERA KUA NI VAQITOQITO TAKA NA NODRA LISI, BALETA NA KENA DAU REFUND TALE NA NODRA ILAVO KA DAU MUSU TALE NAI VANA ILAVO NI MATAQALI)
WASE 8 VEIQARAVI VAKADODONU	(1) ME VEIQARAVI DINA, DODONU KEI NA SAVASAVA.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	(1) IRAWA NI VAKAMURIA VINAKA GA NA LAWA NI MATAMTU KA VEIQARAVI VAKADODONU

WASE 10 VEIVAGALALATAKI	① ME VUAVIRI ENA INAKI SAVASAVA ② DUA NA VULAGI E VEILUTAKI ME VAKAGALALA TAKI BALETA MEDA KUA NI BUTUKI SOBU NA ~~KA~~ TAUKEI NI VANUA.
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	① NA LAWA NI 2013 MESA BOKOCI VAKADUA IME SA VAKADURI NA LAWA NI MATAMTU KOSA CICI TIKO ENA GAUNA OQO.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	① MESA BOKOCI NA YAUNI VAKAVULEWA NI MATANITU SA OTI (2013) ② KOVA PARTY E LAILAI ME SA BIU LAIVA. ③ ME SA BOKOCI NA FIJIAN VEI IRA MA ~~KAWA~~ TAMATA TALE ESO, ME TUKUNI GA NA FIJIAN VEI KEDA NA KAWA I TAUKEI.

VEIKA TALE ESO

DODONU NI MAKAMA KEI NA DODONU NI GONE ME SA BOICO TANI SA MAI VAKALEQA ICELAMAMU KEDA TIKO.

(CHAIRMAN NI BOSE)

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Saini (tikini ni siga)

09/06/26

VEIVAKADONUA NI YAVU NI VAKAVULEWA NI 2013 ME VEISAU TAKI MAI VEI IRA NA LEWE NI MATAQALI NAIQATU KORO WAISASAVU

	NAME		SIGNATURE
1	ALIPATE RAICEBE #1	–	Raicebe
2	ELIA LUTU #1	–	Lutu
3	RUPENI RAWESCI	–	
4	VILIKESA ROKOSUICA	–	Rokosuica
5	TOMASI SECESITINO	–	
6	ROKOTAKALA RORATU	–	Roratu
7	PETERO NAMARA	–	
8	KINEMI WAQATABUA #1	–	
9	NIKO RAKAVONO	–	Rakavono
10	VUETI RATUVUKI	–	
11	VILI BAKOSO	–	Bakoso
12	LUKE BALAVAKULA	–	Balava
13	INOKE TUIVANUAKULA #1	–	Tui
14	ELIA LUTUNASOBASOBA #2	–	
15	USAIA MOSUIVALE	–	
16	APISAI BOLA #1	–	Bola
17	SAMISONI CAGISERU #1	–	
18	SAMISONI CAGISERU #2	–	
19	JOSH MC. NAMARA	–	
20	PETERO VOSA	–	
	VILIKE		

19/06/2026 Acknowledged & recieved
CRC Team (2)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 19/06/26

Yaca/Yacamu NACOKAIKA, NAITASIRI, NAITASIRI.
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	Keinami sa duavata na lewe koro tarucoko sara me kau tani na
WASE 1 NA MATANITU	yavu ni Nakavulewa ni 2013. Me sa Nolai Nou tale edua na yavu ni Nakavulewa Nou ni
WASE 2 LAWA NI DODONU	noda vanua lomani ko Viti ko, Sevuloni Koretabua. (MATA NI TIKINA NAITASIRI)
WASE 3 NA PALIMEDI	Koretabua.

* Sa kabi vata toka na neimami saini na lewe ni koro.

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	

	NAME	D.O.B.	SIGN
01	ATONIO DAGANIBEQA.	17/10/44	Atonio Daga.
02	Josefa Nagonenaka NOI.	6/10/57	NAGONENAK
03	JESONI NAILAGODAKUA	1/11/52	[illegible]
04	ASEPI RAIKATEVU	2/7/60	A.Raikatevu
05.	Veremo Cakaunitabua	31/3/73	[illegible]
06.	Tesoni Nailagodakua	21/10/69	[illegible]
07	VERETI VAKACEGU	24/4/76	[illegible]
08	Tomaso Sugubati	29/04/80	[illegible]
09	Tacake ACEVEO TURAGAKULA	21.5.82	[illegible]
10	VINAINA WAQANIBEQA.	23/02/74	[illegible]
11	AKANISI WATI KATSUKI	1/01/76	[illegible]
12	Sera Naisokula	17/7/89	[illegible]
13	ADI VAKANISESE LAQURU	10/06/97	[illegible]
14	SAINIANA DUAILOMALOMA	3/6/84	S.Duai.
15	MERELESITA : KIBO	20/2/59	MKibo
16	LUSIANA - TUIRALOSA	3/5/70	[illegible]
17	ESITERI ROKOTOA NAIVANAWALU	19/01/98	[illegible]
18	Sevuloni Kacfakua	01/11/60	[illegible]

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)

	NAME	D/O/B	SIGN.
19.	Pita Vavaiwaqa	19/9/73	[signature]
20	ILISONI - DAKUILIGA	20/07/86	[signature]
21	Emi Vuavakasiga	16/4/79	[signature]
22	Alipate Rainino	01/09/87	[signature]
23	Paulini Naiiega	23/12/92	[signature]
24	ALIKI TURAGAKULA	01/10/67	[signature]
25	Salanieta Veicaka	01/09/82	[signature]
26	Sakaraia Diresi	07/05/79.	[signature]
27	Tekasa Salusalu	17/02/61	[signature]
28	Meneisi Vakadranu	10/06/07	[signature]
29	TANIELA SUWEDRATA	13/9/84	[signature]
30	SailaSa Verebasaga	07/10/06	[signature]
31	Paulini Qasevakatini	1962/06	[signature]
32	TANIELA KABAUPA	5/5/46	[signature]
33	[illegible]ina Dretirewa	12/9/47	[signature]
34	ISIKELI NASOGA KERETABUA	02/11/88	[signature]
35	Watisoni Cakau. T	25-03-03	[signature]
36	Mosese Vonolagi Keretabua	26-01-00	[signature]
37	Suliasi Kotobalavu	01-05-09	[signature]
38	Esmae Lois Roe	25-04-93	[signature]
39	Sereima Toro	12-11-75	[signature]

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)

	NAME	D.O.B	SIGN
40	Jese Batisarisari	18-02/71	[signature]
41	Eseta Sinu Malai	05-02-~~200~~ 28	[signature]
42	Emosi Seduadua	14-05-11	Seduadua
43	Varamo Cakaunitabua	15-08-08	[signature]
44	ILISONI Dobui DALUI ILIGA	20-07-86	[signature]
45	Avolosa Nimacere	06/5/63	[signature]
46	Avolosa B Nimacere	22/12/95	[signature]
47	Solomone Koroi Cesumainaivalu	28/03/2000	[signature]
48	Emoni Seduadua	17/01/2007	[signature]
49	Joseva Bilitaki	20/11/2006	[signature]
50	Sereana Likusalusalu	25/11/1974	[signature]
51	Emosi Sednedue	08/12/79	Sednedue
52	SAIASI SAAOCCO	18/2/84	[signature]
53	SAVENACA T SEDUADUA	14-04-95	[signature]
54			
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19/06/2026
Acknowledged & Endorsed
CRC Team (2)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga.....

Yaca/Yacamu.....Navuso Koro: TKN·Naitasiri : Yasana: Naitasiri
(Yacani soqosoqo, tikotiko se vuvale) OAO na nei miami Vakatutu na lewa ni koro Navuso.

Lewena	Vakatutu
IKAU (Preamble)	Mena Bokoci laivi na yavu qo, kalela me sa kua ni cicivaki na matanitu ena yavu ni Vakavulewa 2013.
WASE 1 NA MATANITU	Na matanitu mena soli a na kaukauwa veivra na lewe ni vanua mera vakaio taki, me bokoci ka vakatutaka na yavu ni vakavulewa, e veigahiti ena bula sebera mai.
WASE 2 LAWA NI DODONU	Na lawa ni dodonu ni tamata yadua esa gadrevi mena lesu ga veivra na itaukei na yaca Itaukei Kara vakadeitaka kina iliratauka ni vanua o Viti. Na dodonu e soli veivra na vasu me kua ni tautauvata kei keda nai Itaukei.
WASE 3 NA PALIMEDI	E dodonu mena vakasukaitalemaj palemedi na seneti. Mena rawa ni mararoi ka qaravi vinaka na lewe ni vanua ka sega ni vakasausakaki na cicivaka ni Matanitu.

WASE 4 NA VEILIUTAKI VAKAMATANITU	E dodonu mena veiliutaki na matanitu, ka sega ni yaco kina na vakacakacakataki vakavanua, se vakaveiwekani (Nepotism)
WASE 6 VEIQARAVI VAKAMATANITU	E na dodonu mera dikevi vakavinaka na cakacaka vakamatanitu mera kua ni vakaitavi mai ena vuaviri qai mai veiliutaki.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	E dodonu mena suka tale na gele vei ira na taukei ni vanua (ITaukei). ka me dua na yavu mena maroroi nai yau bula noda nai Taukei.
WASE 8 VEIQARAVI VAKADODONU	mena dua na yavu mena maroroi ira na dauniveiqaravi. e na matanitu ka mena vakavinici e dua na independent commission me vakatulewa ga kina na Peresitedi.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	Na kaukauwa ena gauna ni tikoleqa e dodonu mena vakatulewa ga kina na Peresitedi.

WASE 10 VEIVAGALALATAKI	Mena Bokoci na lawa ogo E dodonu mena tau vakadodonu, vakatautauvata na lawa. wili kina oira na vuaviri taka na matanitu.
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	E sa dodonu mena veisau na yavu ni vakavulewa ni 2013.
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	me rogoci na domo, ni lewe ni vanua ena kena vakatututaki na yavu ni vakavulewa vou.

VEIKA TALE ESO

E na gadrevi mena vakasukai na kaukauwa vei ira nai taukei ni qele mera cakacakataka na veika e tiko ruku ni qele sivia mai na ono nafiti, na veika e vuka loma ni maliwa lala kei na vei wasawasa e tawasei ira na vei yanuyanu, koro kei na uciwai lalai eso.

TURAGA IN KORO
NAVUSO VILLAGE
MATASIRI

.....19/06/06
Saini (tikini ni siga)

YACA	SIGA NI SUCU	SAINI
Semisi Vivita	22/12/2005	[signature]
Manoa Senkeitoga	09/07/2008	[signature]
ILAI MOLIDUA	29/05/86	[signature]
VASISEVA WATI	29/5/86	[signature]
Ilai Molidua	10/7/56	[signature]
Tevita Korolitamana	28/7/200	[signature]
Sanyasi Versugusugu	1/6/72	[signature]
Tanyasa Sanou Vangapan	17/08/92	[signature]
Tiutasa Boginiso	05/06/26	[signature]
Ratu Filimoni Vuki	24/09/02	[signature]
Ratu Carniati Qiolevu	15/06/02	[signature]
Sydney Burt	04/12/91	[signature]
Vilikesa Kama	05/11/49	[signature]
Sereana Senimoli	27/11/79	[signature]
Iliesa Tomuki	13/01/52	[signature]
Bill Kama	06/03/86	[signature]
Tevita Drekelevu	09/03/20	[signature]
Andrew Tutini	10/08/05	[signature]
Paula Sevuki Kalou	25/11/56	[signature]
MALAKAI CAKAUNITABUA	15/06/97	[signature]
Eponeri Vuki	21/01/2001	[signature]
Antiko Druma	28/012/83	[signature]
Javenaca Raloa	20/7/88	[signature]
Waisake Uluikade	22/07/02	[signature]
Hiumaia Maravu	18/03/88	[signature]
Emori Naisake	21/10/06	[signature]
Tomasi Ratulevu	20/12/26	[signature]
Nemani Kila	20/02/96	[signature]
David Naulcaukau	18/11/03	[signature]
Samisami Cagi	20/05/96	

YACA	SIGA NI SUCU	SAINI
KONISI TOGAYASI	13.6.1962	[illegible]
Apenisa S. Qiolevu	5/12/84	[illegible]
Adutitilia Qiolevu	02/07/1970	[illegible]
Adi Davila L. Qiolevu	17/9/62	[illegible]
Alifereti Donu	4.12.84	[illegible]
Rt Timoci Qiolevu	03/3/75	[illegible]
Adi Irene Qiolevu	31/10/68	[illegible]
Rt Filimoni Vuki	24/09/02	[illegible]
Iliasi Naisuisili	31/10/81	[illegible]
Jimmy W Tamani	08/01/82	[illegible]
Sairusi - Vesiloma	14/7/71	[illegible]
Penina Vesiloma	05/02/76	[illegible]
Joela - Seniceva	12/01/89	[illegible]
ARIETA - CAVUKALI	17/05/93	[illegible]
Alosio Bera	29/09/2000	[illegible]
LEONY RAMACIKA	20/02/2008	[illegible]
Ana Tupou	07/08/03	[illegible]
Fane Biu	28/09/2000	[illegible]
Arieta Matebalaru	05/06/1977	[illegible]
ISIKELI TAIRA	07/03/1994	[illegible]
Eremasi Tamani	06/01/2000	[illegible]
Josateki Tuikubulau	27/02/04	[illegible]
Salanieta Lewasala Moli	24/04/00	[illegible]
Maika [illegible]	[illegible] 24/04/00	[illegible]
Ana Makereta Canini	25/3/2006	[illegible]
Bale Ledua	11/4/1954	[illegible]
Jese Gaunavou	16/5/2003	[illegible]
Samvaloti Naucalemu	14/08/1967	[illegible]
Epavama Tukai	06/12/2004	[illegible]
Eliori Ligiea	29/04/1995	[illegible]
Semi Tuikawakawa	11/12/95	[illegible]

18/06/2026

Acknowledged received CRC Team (2)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga...05/06/26.....

Yaca/Yacamu...NAVITALAI-MATANAWA-.....
(Yacani soqosoqo, tikotiko se vuvale)

TURAGA NI KORO, GUSUISAVU, VIRIA, NAITASIRI-

Lewena	Vakatutu
IKAU (Preamble)	~~ME DAU~~ KE RAWA NI SOLI VEI KEIMAMI NA LEWE NI VANUA NA KENA TAURIVAKI NA LAWA NI MATANITU
WASE 1 NA MATANITU	ME VAKACEGUI NA SECULAR SETEDE ME DAU ROGOCI TAUNADA NA DOMODRA NA LEWE NI VANUA.
WASE 2 LAWA NI DODONU	DODONU ME RAGOCI NA DOMODA NA LEWE NI VANUA SE VAKATURI E NA BOSE VAKATURAGA.
WASE 3 NA PALIMEDI	KE RAWA NI VAKATURI KABA ME RA LEWENA NA LEWE NI PALAMEDI- ME RAWA NI YA 2 SE 3 NAI NA VEI YASANA ME RA LEWENA NA PALEMEDI. ME RAWA NI RA VAKATAKI-KEDA.

WASE 4 NA VEILIUTAKI VAKAMATANITU	ME KUA NI DUA E VAKAITAVI E NA VUAVIRI SE CALA VAKALAWA ME VEILIUTAKI E NA MATANITU, SA VAKA TA DONUVE TIKO NA GAUNA QO.
WASE 6 VEIQARAVI VAKAMATANITU	KE DUA NA LEWE NI VANUA MANI GOLE YANI E NA NODRA VANUA NI CAKACA SE OFFICE ME DAU CIQOMI NA NODRA I TUKUTUKU: KA ME RA KUNEA KINA NA VAKACEGU.
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	ME RA DAU VAKAYAGATAKI GA NAI XAU NI MATANITU E NA GAUNA QA NI VEI QARAUI.
WASE 8 VEIQARAVI VAKADODONU	ME RA ~~RAU~~ DAU QARAVA-VINAKA NA NODRAI TAVI. KA WATAKI VINAKA NA LEWE NI VANUA.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	KE SA YACO NA TIKO LEQA E NA VEI KOROKORO, ME VAKA NA CAGILABA SE WALUVU, ME RA DAU KAWAITAKI NA LEWE NI VANUA O VITI. QO NA NODRA SIKOVI NA TIKOLEQA.

WASE 10 VEIVAGALALATAKI	ME SOLI NA TALEGGA VEI KEDA NA LEWE NI VANUA VEI VALALATAKI E NA VUKU NI TA VAKATUTUTAKE YANI E SO NA LAWA. ME VAUCI E NA NODA VANUA.
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	NA MATANITU SE PATY E CICIVAKI KEDA. ME KAUTA MAI VEI KEDA NA TIKO SAUTU KEI NA VEI LOMANI,
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	ME DIKEVI TALE MATA NA LAWA, KE RAWA NI TA VAKATUTU TAKE CAKE E VALU NA LAWA ME BALETA NA NODA VANUA

VEIKA TALE ESO = ME BULI NA LAWA NI VAKATULEXA VOU NI SE BERA NA VEI DIGIDIGI.

Matamuva.....
Saini (tikini ni siga)

18/06/2026

Acknowledge & received

CRC Team (2)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 08/6/2026

Yaca/Yacamu LATIA VUNITABUA - TURAGA NI KORO
(Yacani soqosoqo, tikotiko se vuvale) NAMUAMUA.

Lewena	Vakatutu
IKAU (Preamble)	* KE SA LAUA CECERE SA KEREI NE BOKO LAIVI NA LAWA VAKOLONI. * NE KAKUA NI VUKI VEISAU
WASE 1 NA MATANITU	* SA KEREI VAKATURI NE KAKUA TALE NA KAUA TNT. TANI NE BULIA NA LAUA KEI VITI NA KAUA I TAUKEI DUADUA GA. * NE QARAUNI NA CITIZENSHIP NI NAI LEWE NI YANUA O VITI.
WASE 2 LAWA NI DODONU	NA LAWATU OQO E SOLIA VEI KEDA NA KALOU, IA E SA SEGA NI VA-KALOU NA KENA EDA SA MURIA TIKO OQO. NE BOKO LAIVI KOYA OQO, NE BULI EDUA NA-KA VOU.
WASE 3 NA PALIMEDI	NE BOKO LAIVI TALE NA LAUA OQO KA NE KAY CAKE NAI NA SENATI. KA NE TOU GA NA MATA MERA VEIQATI TAKA NA VEIDIGIDIGI.

VAKATUTU.

WASE 4 NA VEILIUTAKI VAKAMATANITU	DEI TIKO. IA MESA DIGITAKI TIKOCA NAI TUTU ERUA OQO ME KAUA ITAUKEI TIKOQA KA ME RAU TURAGA TIKOQA.
WASE 5 VEIQARAVI VAKAMATANITU	SA VAKATURI ME SA AUCA KAU LAIVI ESO LAUA EBULI TIKO MERA IRO BULA TIKO KINA ESO ERA SA CALA DINA.
WASE 6 IYAU KEI NA KENA VAKAYAGATAKI	QE DEI SAKA TIKO Cdori
WASE 7 VEIQARAVI VAKADODONU	
WASE 8 KAUKAUWA ENA GAUNA NI TIKOLEQA	KE RAUA NI DONU DIGITAKI TALEQA ENA SENATE NA KOVANA NI TLAVO NI NODA MTNT

VAKATUTU.

WASE 9 VEIVAGALALATAKI	KE RAWA NI VAKALAUTAKI NA BOSE LEVU VAKATURAGA ME RAWA NI NONA NA TIKINA OQORI.
WASE 10 VEISAUTAKI NI YAVU NI VAKAVULEWA	SA KEREI KE RAWA NI SA BOKO LAIVI SAVAGA NA LAWATU OQORI. QORI E DUA NA RAWA SA VAKALEQAI VITI TIKO VARAVINA TALEGA ME SO ENA SA ABOVE THE LAW.
WASE 11 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	DONU VINAKA.

VAKATU

12

VEIKA TALE ESO

SA KEREI ME SA BOKOLAIVI KA MAKOROI GA NA VEIKA ENA VUETA CAKE NA KAWA I TAUKEI ENA VEI SIGA NI MATAKA.

D KE RAWA NI VAKACEKUCEI NUDA ESO NKI TUKUTUKU ENA TAUDAKU NI KUILA ME RAWA NI MAI VAKADODONUTAKI ESO NA ITUTU ENA NODA VANUA KEI NA VEIKOROKORO E VITI

Saini (tikini ni siga) ..... 2) KE RAWA NI TOCU GA NA MATA VAKATURI ENA VEIDIGIDIGI E VITI..

Nabudrau Village

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: NABUDRAU DATE: 19/6/26 TIME: 3:00 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.	Salote K.	44.	2079193.	Nabudrau.	Noco.	Marama.		[signature]
2.	Mere Materogo	42.	9485262	Nabudrau	Noco	Marama		[signature]
3	Solomoni Seruitamaua	51	8003895	Namaqumaqua ~~Nabudrau~~ NOCO SECONDARY	Serua	Turaga		[signature]
4	NANISE QASENIVAU	50	9865889	NABUDRAU	Noco	Marama		[signature]
5.	Salanieta Cokanasiga	48.	2447897	Nabudrau.	Noco	Marama		[signature]
6.	Asena Marama.	29.	2802252	Nabudrau	Noco	Marama		[signature]
7.	Siteri Daucunikuila.	48	8330070	Nabudrau	Noco	Marama.		[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
8.	Alumeci Veilayaci.	52	-	Nabudrau	Noco	Marama		
9.	Kelera Gata.	55.	2941545.	Nabudrau.	Noco.	Marama.		
10.	Mereseini Vulaidausiga.	42	2164745	Nabudrau	Noco	Marama.		

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nabudrau, Noco, Rewa DATE: 19/6/26 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	Nanise Tokalauvere	71	9472161	Nabudrau	NOCO	M	IT	Nanise
2	Amelia T. Tukuwasa	71	9466846	Narocake	Noco	M	IT	Tukuwasa
3.	Reijeli Bainikalou	76	9472161	Nabudrau	NOCO	M	IT	R Bainikalou
4.	MARIKA GATA	57	9410738	NABUDRAU	NOCO	M	IT	[signature]
5.	TENITA. TUKUWASA	68	9765782	NAROCAKE	NOCO	T	IT	[signature]
6	NETANI SYCHIDREKEI	68	9095668	MATAMMOLI	NOCO	T	IT	[signature]
7.	VARANI LUTU	55	2485905	TAU	NOCO	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: 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
8	Seniloli Tora	55	2978759	Nabrestrave	Noco	Turaga		[signature]
9	Lufe. Rofeofure	57	9422158	Taci Noco Kem	Noco	Turaga		[signature]
10	Jovesa. Karabale	40	8363877	Nakuriwai, Noco	Noco	✓		[signature]
11	Saula. Vulavanga	60	2466456	Nabutrau	Noco	✓		[signature]
12	LEVANI MATEA	50	9880094	NAVAKA	NOCO	✓		[signature]
13	PAILATO: T	35		ITAQARANI	✓	✓		[signature]
14	PITA. DAVUIQALITA	42	8625838	MATANITUOLI	✓	✓		[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
15	Seru Kamuneli	46yr	8993940	FPF	Nausori	M	IT	[signature]
16	SEREMAIA LOMAIVUNA	64	9042166	NAKOROVOLI	DREKETI	M	IT	[signature]
17	EPINERI BAINIMOLI	52yr	8707618	FPF	REWA	M	IT	[signature]
18	IOSEVO SAQACALA	66	9080807	NAVAKA	NOCO	M	IT	[signature]
19	Timoci		1959	Navakoga	Noco	M	DB	[signature]
20	Vereniki Nawa	38	9027287	Rewa PC.	Rewa.	M	ITAUKEI	[signature]

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

Transcript

Nabudrau Village Hall
Date:19-6-2026

Mr. Moce: The respected Chief na Tui Noco, of your chiefly village. The respected elders and the people of the vanua Nabudrau. We sincerely thank you for opening your doors and welcoming us so that we may be here today to hear your submissions and your views on the 2013 Constitution. We also thank you that we have receive a few written submissions this afternoon. Before we proceed, I would like to inform every one of the procedures for this afternoon's session. If you wish to make a submission, please raise your hand, state your name, and indicate where you are from before sharing your views. There is a recording machine here that will capture everything that is said during this session to ensure that all submissions are accurately documented. That is all I wish to say regarding the housekeeping arrangements for this morning. Thank you.

Dr. Fatiaki: The chiefs Turaga ana Tui Noco, the people of Nabudrau Village Ladies and gentlemen and children. On behalf of the Constitutional Review Commission and my fellow Commissioners, I would like first to thank you most sincerely for your presence this afternoon for having us in your midst. I would also like to, on behalf of the Constitutional Review Commission, welcome you all to this consultation for the review of the 2013 Constitution. My name is Dr. John Fatiaki and Iam a medical doctor in Suva, and I am from the village of Motusa on the island of Rotuma. On my right is my fellow commissioner, Merewalesi Nailatikau, who is a media specialist, and she is from Yale in Kadavu. On my left is Mr. Ami Kholi. He is a prominent lawyer from Labasa in Vanualevu, and we are your three commissioners that are here this morning to listen to your submissions. We have been appointed by his excellency the president to review the 2013 constitution.

The 2013 constitution was not formed in the way that normal constitutions are made. It lacked widespread consultation and input from the people. It did not go through a parliamentary process to be ratified and discussed and it was actually enacted by decree and promulgated by the previous government and then ratified after the elections in 2014.

Because of this, what the court called the democratic deficit, the government took the case to the Supreme Court last year to seek from the Supreme Court a direction and ruling as to how we the people of Fiji could change this constitution in a legal manner. We are part of that process. The Supreme Court has given us guidelines.

I will go into that in more detail if you need some further information and it's excellent to see the president has given to us terms of reference which is essentially instructions about what he would like us to include into the constitution when we write the new constitution. These terms of reference and these Supreme Court guidelines are essentially the the general direction that we've been asked to take and we've been asked to travel all throughout Fiji to seek from the people of Fiji through wide meaningful consultations what they want to add, what they want to keep, what they want to remove, or what they want to change in this current 2013 Constitution. After Nadi, my team went off to Yasawa's. We did the three main islands in Yasawa with the three main villages, the islands of Nacula, Waya, and Naviti. We then met again in Lautoka. My team went on to Ba. We went down to Nadarivatu. We've traveled throughout. We did Tavua. We did Vatukoula.

We did settlement at Tagitagi out of Tavua. And we've worked our way around with the other team attending to most of Tailevu. We have done in the village earlier this week, went to Lutu village, Nakorovatu, and Nabukaluka, Muaniweni settlement. And this morning, we were at Navuso in the province of Naitasiri. We are now coming to the end stage of our journey through Fiji. Tomorrow, we will be gathered together, all commissioners in Nausori. And for the last week, we'll be in the Suva Nausori corridor every day. We will be listening to the people of Fiji. You will notice that at all these consultations, we have recordings, the complete consultation on video. It is recorded in audio. And we have people transcribing it into the Hansard records.

We are doing this so that there is no question when we gather in Suva to put together a new constitution, that there is going to be a very clear reflection of what the people of Fiji have asked us to do. I will not go into the terms of reference of His Excellency the President, because this has been gazetted. But I will say that

four of the terms of reference of His Excellency the President ask us very specifically to look at issues to do with the Fijian Itaukei people, their lands, their qoliqoli, their resources. I may allude to that later. At the end of our consultations, we travel to Rutuma for three days in July. My team does. And then we gather in Suva, where we will collate all the information that we have gathered through our three months of traveling throughout Fiji.

All these consultations will then be put into, essentially, a new constitution. We operate with the guidelines of the Supreme Court. And I may allude to that later, if there are questions. We come to these inquiries in a very open manner. We are not civil servants. We do not work for government. We are and have not received any instructions about what to write into the report or into the new constitution. We would hope that that would reflect what you, the people of Fiji, want us to write.
I remind people that most constitutions have a preamble that says, we, the people, give to ourselves this constitution to govern us and to live under. And so, I can't emphasize how important it is that this time round, the constitution for the Republic of Fiji will reflect what the people of Fiji want.

Those comments are introductory. We look forward to hearing from you, your submissions, your thoughts, your questions. We will try and answer them as best we can. We will try and clarify or explain areas, if you should wish to inquire. But the most important thing we want to do is to hear from you, the people of Rewa. With those few words, I open the floor for further consultations. Thank you very much.

If I may just add, we will compile our report and written constitution by ultimately the people of Fiji. I leave the floor now open to hear from you, and I think you've been told that there's a mic available. If someone wishes to talk, please introduce yourself and speak.

Marika Gata: My name is Marika Gata. I'm from Nabudrau village. And I thank His Excellency the President for giving our submission to the Review Commission. We also thank the board, the members of the Review Commission, who are sitting down here today giving their time for us. And we thank the vanua Noco, which we have here with you this morning. First submission is to remove the 2013 constitution. Number two, on the secular state

declaration, and only for the Taukei to be declared Christians, and others can be free to be secular. Number three, the return of the Senate as upper house of Parliament, so that they can review appropriate legislations when they are taken through Parliament. And next is on the ownership of land in Qoliqoli to be returned to the customary landowners and Qoliqoli owners.

In terms of the elections, the return of constituency voting to represent the people through open and communal seats, as was done in the past, so that representation can be established for the people in Parliament. Next is on the code of conduct, ethics, and values of those that are in leadership positions to be strengthened. And next is on the coups, not to be allowed, any future coups to be restricted.

And review of the Tauke Affairs Act, as well as the TLTB Acts. And lastly, on the immunity clause to be removed, as it is only benefiting a few, and not helping the socio-economic cohesion of the people of Fiji.

Dr. Fatiaki: Thank you, Mr Gata. I will ask my fellow commissioners to make a few comments about some of the things that you have raised.

Ms. Nailatikau: Thank you, Mr Ngata. I hope that is correct. . I wish to thank you for your submission, and the people of Nabudrau for putting their thoughts together to provide us with guidance about what your aspirations are, what your values are. I also want to touch on maybe one or two things that I think are unique. There are many themes that we've heard from many villagers, but this one is very different. Your second submission, Christian and secular state. As you mentioned, that perhaps being a Christian state or Christianity can be something that is particular to the indigenous people, and that others are free to be secular if they so wish.

I thank you for recognizing the freedom of people in Fiji in terms of their beliefs, and from the various places we have heard, the preamble of the constitution. In previous constitutions, 1997, 1990, 1970, there was always an acknowledgment of God, or an acknowledgment of the role of Christianity in Fiji's history, and that is something we have also been hearing about. So, I thank you for your very unique submission to us. Finally, I will not touch on it any further. I believe my fellow commissioners can add. We've been hearing that people want no more coups. No more coups. So, they are asking, for example, if anyone is to hold public

office, that anyone who is a coup perpetrator or found to have participated in a coup not hold public office, or perhaps not stand in elections. I'm simply sharing this in terms of other things that we have heard in support of your submission.

And finally, in relations to immunity, my colleagues can speak in more detail to this, relating to Chapter 10, on immunity. And immunity in this constitution applies to anyone who participated in coups from 2006 and earlier. And it does not apply to any future coup perpetrators.

However, we have been hearing very loudly that that is not satisfactory to many communities. And so, we acknowledge that you are asking for the removal of immunity in future constitutions, as is the submission from Nabudrau. I thank you for that, and I'll hand over the rest to my fellow commissioners.

Mr. Kohli: Thank you. I will not repeat what Commissioner Nailatikau said, because so many people here are here to hear you. Just a few things. Change to 2013 constitution, that's why we are here. Otherwise, no point us being here. Senate, we have heard in many places, return of Senate. And in particular, some people have asked that members of Great Council of Chiefs should be in the Senate. That is something that can be brought back, so that at the moment there is one parliament, if they pass laws which is affecting indigenous people, people, then what will happen is that Senate can protect them. They can protect them, there is another level of looking at it.

Constituency, they've talked about everywhere we have gone, they want to bring it back, they want to see their MPs, they can knock on their door, they should have their office, rather than just one person moving around in a Land Rover or whatever. So that is that. The rest I leave it to my team leader, who also was a senator, by the way.

Dr. Fatiaki: For six months. Thank you, Marika. I think most of the topics that you raised have been covered. I should just point out, that was an interesting context, how you approached the issue of the secular state, and acknowledging Christianity, for instance in your particular submission for the Itoke people. You've heard, and I'll reiterate, that in 1990, 1970, 1997 constitutions all had

an acknowledgement of God. In 2013, this constitution, there is no reference to God, because they put in a secular state section.

The problem with the suggestion that you made, although very considered, is that by definition, if you're going to have a secular state in the constitution, it would by definition mean you can't say anything about Christian state or Christianity, because that would be perceived to be favoring a particular religion. By definition, the secular state says you can't favor or mention or attest to a particular religion and incorporate it, because it would then not be consistent with the secular state. So many people have suggested that we remove that section completely. There was no secular state in 1970, 1990, and 1997 constitutions. They did not define a state religion. They did not make Fiji a Christian state, but they acknowledged it, as you have heard from Commissioner Nailatikau.

I thought I would clarify that because it would be impossible, essentially, to have a secular state remain in here, and at the same time, acknowledge Christianity as a separate religion acknowledged for the Itoke people. Just a clarification. Changing the 2013 constitution, I said we had been given some guidelines.

The one elephant in the china shop is Chapter 10. The only thing that the Supreme Court asked the Commission not to touch is Chapter 10, and Chapter 10 is the immunity chapter. There are 12 chapters in this constitution.

We can change every single chapter, every clause, every line, except for Chapter 10. I thought I should point that out because we can change the 2013 constitution, Chapter 1, 2, 3, 4, 5, 6, 7, 8, 9, 11, and 12, but we are bound by the ruling of the Supreme Court. Having said that, as a Commission, we are also interested to hear what the people of Fiji want, and we have heard this almost at every single consultation we have been to.

Somebody has said, remove Chapter 10. Although we can't do it, and we can't write a new constitution without Chapter 10 in it, we can relay your desire and wish to get rid of Chapter 10 to the government, to His Excellency the President, in our report. We intend to do that, because if we do that, and you were to change the constitution, which includes the amendment chapters, then the next government that gets elected, if this constitution is

accepted, the new constitution, the next government can get rid of Chapter 10 using the amendment procedures.

So, there is hope that way. But for us, I must be straight up front, we, the Commissioners in this Constitution Review Commission, cannot change Chapter 10. I hope that's clear. The other aspects of it, I think, have all been touched upon. Interesting, we often have people ask for multiple constituencies. I haven't heard too many people ask for open or communal seats.

I suspect that the whole generation don't understand what that means. But I'm old enough to understand that, and I think that is something that we will be discussing in detail. We have never heard anybody want a single constituency again.

So, I can assure you it will be a multiple constituency, whether it's open and communal seats, or whether they're only open seats, reserve seats, that is something we will try and put together to reflect the wishes of the people of Fiji. Thank you very much.

Seremaia: My names is Seremaia Lomaivuna I'm from the Tikina Dreketi. Firstly, starting off the recommendations is that they do not support the 2013 Constitution, since it was not made by the people, and was not consulted with the people. So, they are not in support of the current 2018 Constitution. And secondly, the ownership of land to return to the customary landowners from land below, right up to the floors of the depths of land and ocean up to the sky, including its minerals and resources, to be returned to the landowners and customary owners. No same-sex marriage.

In terms of the 1997 Constitution, which stated that Christianity was responsible for the enlightenment of the people, and this is something that they support, which needs to be incorporated into the Constitution. And the use of the term Fijian to represent the citizens of Fiji, only to be restricted to Itaukei or the indigenous people. They do not support same-sex marriage, and it should be restricted.

Senate to be returned, in support of the recommendation that came from Nabudrau Village. The GCC to be re-established and

reinstated, and constituency voting to be returned to ensure provincial representation in the Parliament.

Ms. Nailatikau: I think I noticed the gentleman wanted to add something else.

Seremaia: The rest of our submissions will be taken to Roko by Monday. Thank you.

Ms. Nailatikau: I would like to add something to what they call absolute proprietorship of land rights. This relates to Sections 28, 29 and 30 of the Constitution, and what we are hearing from you, please correct me if I heard you correctly, is that indigenous customary owners wish to have full property rights over their land, their qoliqoli, and their minerals. Thank you. I will leave my fellow commissioners to add on to the rest, but in terms of same-sex marriage, this relates to legislations that are under the Constitution, not necessarily in the Constitution, and at present, Fiji's laws currently only recognize marriage between a man and a woman.

And in the submissions that we have received from many groups, groups relating to rights, groups relating to other communities, they are not asking for this. They are only asking for their human rights to be respected. And so I wanted to share that with you in terms of your submission, and thank you for sharing your submissions with us today.

Mr. Kohli: Just in general, like Senate, yes. GCC, yes. Constituency, yes. So, I'm not going to repeat. All those things will be recommended by us in our report.

Dr. Fatiaki: I just want to touch on the issue of the GCC and the land, rivers, qoliqoli, because I mentioned that there was a term of reference given to us by His Excellency the President. There are, I think, ten, nine, nine terms of reference, and four of them are very specific to Itoki affairs. I'll just read two of them. It specifically asks us to protect, guarantee, and secure under the Constitution.

Not under the TLTB Act, not under the Native Lands Act, under the Constitution, because if it's put into the Constitution and entrenched there, then no government can come in and change it unless they follow the amendment of the Constitution, which is not an easy thing to do. We are asked to protect, guarantee,

and secure under the Constitution land and fishing rights and resources of indigenous Fijians and Rotuman's. That tells us that it must be included in whatever Constitution we write, that we write that into the Constitution.

So, what you're asking for is already a given. Before we started this exercise, we already knew that this was going to be in the Constitution. But it is good to hear it coming from the people, and we heard it from the GCC submission, to every single village in Fiji that we have been to.

The second aspect of it is the preamble, the acknowledgement of Christianity. I think that the 1997 Constitution makes it very clear that we are governed by the virtues and the values that Christianity has played in the development of our country and acknowledged. And I think that is something that we will be looking at very closely when we write the next preamble of this Constitution. Another of the terms of reference given to us as directions from His Excellency the President is to recognize the role of the GCC. So that's a given. That is going to be in the Constitution.

How we write it, to strengthen it, whether we do it by making half of the Senate members nominated, for instance, by the GCC, like it used to be, that's one way of strengthening it. But to actually write it into the Constitution will ensure that we entrench it and that it can't be changed by successive governments that get elected. I think those are the only other things that I thought I would clarify in addition to the comments made by our fellow commissioners. I would also like to formally acknowledge and accept a written submission from Nabudrau Village, and likewise...

Ms. Nailatikau: Likewise accepting the written submission from Mr. Seremaia Lomaivuna that is submitted in written form on behalf of the people of Dreketi. Mr. Lomaivuna has stated that this is based on the meeting that was held in Dreketi and he's submitting this on their behalf. Vinaka.

Tevita Tukuwasa: Vinaka, the chairman of the Constitution Review Committee and the members in Bula vinaka. My name is Tevita Tukuwasa and my submission is individually. This is my own individual submission to the commission. As a canteen owner raising a

family, I submit four submissions. Number one is to reinstate the 1997 Constitution. As we all know, the 1997 Constitution was people-driven through nationwide consultation as we've experienced it now. Compared to the 2013 Constitution, that lacks public consultation and I believe it came through the window. And I believe it should be thrown through the window again. Thank you. And the second one is, this is my own individual submission. HD protect micro and small businesses. Canteens, market stalls and family shops drives Fiji's economy.

The Constitution must protect the right to livelihood and fair competition. Clear property rights under the 1997 framework, I believe helped small businesses survive. Number three, fair rules for rural versus urban businesses. OHS compliance, billing codes, licensing fees are identical for, say, supermarkets in the city or in other towns and the rural village canteen. These crushes the rural micro businesses. The Constitution requires laws to consider scale, location and capacity so rural canteens can serve villages without city-level costs. And the fourth and last one is the youth land purpose in the Constitution. There are too many youths idle in towns with no work and education. This leads to drug, crime and lost hope.

The Constitution should recognize the link between land, culture and livelihood. Government must support programs connecting urban youths back to villages to cultivate land, learn farming and build their future on the itaukei land. Land is identity, food security and the solution to unemployment. To conclude, Fiji is strongest when the law respects both the people who write it and the people who live in it. The 1997 Constitution understood Fiji, people, land, culture and fairness. A canteen owner in the village and the youth in the city both need a constitution that gives them dignity and future. Thank you for listening to the grassroots. Thank you.

And there is a note that I put underneath. After this I will share with the members. Last thing, the elections. The elections should be held only after we have a new Constitution. I support this because the rules must come first. Then we choose leaders under those new rules. Let us finish the new Constitution properly, then hold free and fair elections so our Fijians can choose leaders with confidence. I pray for wisdom for our leaders and they make decisions for all Fijians.

Ms. Nailatikau: Noting the submission and relating your submission as a canteen owner. In your introduction talking about the micro business and the role. What they call the back=bone of the economy relating to what the constitution says the right to economic participation. And I also thank you for adding the sense of fairness About how rural business or rural organizers have different context and this must be taken into account relating their constitution mix. In terms of the youth led purpose or crime or perhaps the symptoms What do you see as the cause about youth who have less purpose, who are disconnected from their land or don't have the adequate support to be able to undertake their full potential? And the link between land, culture and livelihood. There are several sections in the Constitution that relate to land or land rights and that relate to the rights of people. And perhaps this is something we can consider in terms of the submission that you have made as well. Thank you.

Mr. Kohli: Thank you, Mr. Tokowasa. I have never visited so many villages in my lifetime as I have done in the last three weeks. And I'm very impressed with the villages, the people, the culture. And having been brought up by a village in Savusavu, I relate very well. But your one point that you are making about the youth, going in the urban, drugs, etc., I think the government should have a planning whereby you can retain youth in the village to do the farming, etc., to listen to the elders. So I will not say much, but I'll take note of that. Thank you very much.

Dr. Fatiaki: Thank you so much. I just want to make two general comments. Your comments about the lack of consultation in the 2013 Constitution, its entry through the window is recognized. That's fine. When people tell us it came through the window, it should go back through the window, I tell them I can only do it legally or illegally. And we don't want to do through the window if we can do it legally. But the point I want to make is you suggested that we reinstate the 1997 Constitution. What I want to relate to you is that often when people tell us, throw out the 2013 Constitution, I ask them, what shall I replace it with? Because we can't have nothing. And always, in most cases, the answer is what you have asked for. So ,I can assure you that a lot of the 1997 Constitution will actually be incorporated into the 2013 reworked Constitution. I don't even call it that because it will probably change the name as well. So, if I call it the 2026

Constitution or we arrive at some name, a lot of that will contain aspects of the 1997 Constitution because people have asked us to do that.

The only other area I want to touch is a very good initiative that you have suggested about the issue. We recognize this. You know, I tell people that until you travel, for instance, to the remote villages in Kadavu or in Macuata, to understand the difficulty people have to face every day just to get on the road or through the sea. We row boats one and a half hours to get from one village, I mean from a village, and we have a great appreciation for the difficulty. We also know that we have a lot of our social problems arise because of the relocation of people from the rural to the urban area.

The problem with this is governments are meant to address it. They talk about rural-urban drift, but it doesn't seem to be happening. What is of interest to me, now that we are writing the Constitution, you have heard Section 32 alludes to the right to economic participation. In that right to economic participation, we can actually write in things specific to insist that the government must, as you pointed out the two examples, maybe not apply the exact same rules and regulations and licensing requirements and fees that apply to urban centers and not apply directly to the rural centers because of the issues you mentioned in terms of scale, location, demographics, and capacity.

I don't know exactly the wording, but I can assure you I don't think any of our commissioners would hesitate to support the idea that we can write there so that the people who live in the coral, whether you're in Rotuma or whether you're in the remote areas of Macuata, are not disadvantaged and do not have the opportunity for economic participation by virtue of where you live. We're going to need to do some creative thinking, but I can assure you that this is an area, now that you have brought it and expressed it in a much clearer way, now we have something to work with. And I can assure you that these three commissioners are going to be talking about this a lot, as to how we can put it into the Constitution so that when the government comes, they say, oh, we have to follow this. So maybe we give, like I say, a particular disposition or allowance for a business that's operating in a rural environment versus a business in the city.

And they consider those things. I appreciate that very much, because that is a very important first step to maybe addressing the issue of rural to urban drift.

And it's sad that we have to put it into the Constitution to make it happen. It should happen as part of laws. But if that is what it takes, thank you for suggesting it.

Tukuwasa: Am I on the right track.

Ms. Nailatikau: Thank you, Mr. Tukuwasa. Relating to your note at the end of your submission, firstly, I want to state for the record the acceptance of your written submission, written on behalf of Tevita Tukuwasa of Narocake Village, and received on this day, the 19th of June.

Sir, you referred to your note at the end of your submission about elections only being held after a new Constitution. This has begun to be raised in many communities, for example, in the Yatu Yasawa, in the Yasawa Islands where we went, where, for example, they suggested that the term of Parliament be deferred until a new Constitution is properly developed in terms of reflecting the voices of the people, and that whatever elections are held are held under the rules of a new Constitution. To determine this is not something that's within the powers of this Commission, but what we can assure you is that, as Dr. Fatiaki said, that these very vociferous, loudly voiced concerns are reflected in the recommendations made in our report.

There is a process that will be followed after our role ends on the 31st of August, and Dr. Fatiaki can clarify this, but it is coming through very loudly and clearly. The words used in one submission was that people do not want to extend the cycle of frustration that they feel under a constitution, as you say, that is not theirs, and to have to hold another election, as was mentioned, is taking it a little too far. So, I will ask Dr. Fatiaki to explain further.

Dr. Fatiaki: Thank you, Commissioner Mere. I think the only comments I have to make are I trust that government, in asking the Supreme Court for guidance, and in setting up the Commission, are genuine about their desire to implement this new Constitution that can be written for the people of Fiji as a product of the

people of Fiji. It is not an easy task, I tell everybody, because they have to take it through the parliamentary process, it has to be read three times in Parliament, they have to then pass it with a 66% majority, which has been reduced from the 75% majority that was previously applicable, and then it goes to a referendum, and all they need is 50 plus 1% of the people who vote Previously it said 75% of all registered voters, which means if 350,000 people are registered, you had to have at least 180,000 go to vote, otherwise it wouldn't.

No, the Supreme Court said if 1,000 people in Fiji went to vote on the referendum, and 501 agreed, then it would become the new Constitution. That's not an easy process, but I keep telling people it can be done. It looks like if they were to follow this parliamentary process and put it to a referendum, they would need to have a referendum, they could have it maybe in December or January, and if they did that, they would have it before the elections. That part of it is something when people ask me, what do you do if you have no power? I say I pray.

Varani Lutu: My name is Varani Lutu Turaga ni Koro Taci village.Three recommendations. First is the establishment of the GCC. Secondly is to bring back corporal punishment in the constitution discipline our children. children at home and in schools. And number three is the return of the qoliqoli ownership to the customary owners. I have a story to tell, during covid curfew, few of my fellow villages were caught from the sea looking for their food because of breach of curfew, so the police took this ladies to the cell, that is why we requesting the qoliqoli laws to be returned to us.

Ms. Nailatikau: I believe your very important submissions on the matter of customary owner rights, whether it's qoliqoqli, I think you've added a new dimension to qoliqoli rights when you talk about freedom of movement, I think, in terms of what happened in the story that you relayed to us. I will speak briefly on corporal punishment, which is something that many people have been suggesting as a way of alleviating some of the issues that people are seeing in their villages and in their schools. I will say that I certainly have my personal views on this matter, but I would also like to touch on what Mr. Tukuwasa raised about how youth are lacking in purpose.

Seniloli Tora: My name is Seniloli Tora, Turaga ni Koro Nabudrau. Firstly, with the regards to the village by laws if that could be legislated, because he had seen that without village by laws there is a lot of challenges in the villages and also the role of the Turaga ni Koro has become a challenge in view of the issues that had been raised due to the lack of expected behaviour ion villages. Lack of respect that is rising by young generation that is foreseen in the villages there is a lot of conflicts rising out of the children that has; given them more powers in terms of what they expected to do and the expected behaviour and conduct that they supposed to be following on the village and this something concerning. This village by laws and village regulation and the lives and administering of laws could be very challenging. Secondly is on the rights, if that could be limited in certain conditions to instill discipline, respect and also formulate respected behaviour in the village settings. Thank you.

Ms. Nailatikau: For the record, I would like to accept written submission for Nabudrau, Varu, Navaka, Naruwai, Matanimoli and Taci. This written submission are signed by their said representatives and are also accompanied by signatures by members of this villages. I want to on the record state our acceptance. Vinaka.

Mr. Kohli: I know how difficult it has become, controlling the children, etc., when you are not allowed to hand out corporal punishment. You touch them, two officers are there, they arrest you. You come running to Am ikohli as a lawyer to protect you. It is becoming very difficult, very difficult. And people have been telling us. So, we, you see, the constitution here says that you should not give them inhumane punishment, inhumane punishment. So, what we can do is, when we look at this constitution here, revising it, we can say no punishment except maybe given by the headteacher, like it used to be before, Turaga ni Koro, you know. So that is something that can be looked at. We are seriously looking because just about everywhere we go people are talking about that. People are asking about how difficult it has become on them. As a result of that, we have heard the teachers are getting abused, the village elders are getting abused, sworn at. So definitely we will take into consideration and once we change it, then I think you should not have any problem.

Ms. Nailatikau: I would like to record a written submission from Marika Gata of Nabudrau village. We would request if you could please sign the

written submission and we will bring it back to you. Apologies the sign submission is already here. The written submission that we have received will also be signed by our chair in acknowledgment of their acceptance. We welcome any further submission.

Dr. Fatiaki: Vinaka. If I may just talk to that. The issue of corporal punishment as we have had it raised many times, there are two areas in the constitution under the Bill of Rights that we can see are incompatible with corporal punishment. It's not the inhumane part of it, but it's the freedom from cruel and degrading treatment is section 11, and section 11.2 specific says every person has the right to security of the person which includes the right to be free from any form of violence. That's any form of violence.

As written there, it means that any form of physical violence. So if you inflict any form of violence, that would contra that. So that's one area that we need to look at very closely, and that's the area that we're talking about from cruel and degrading treatment because of that particular passage that says any form of violence to be free from. The second area pertains to children's rights, and again it says exactly the same thing, except it says that the child must be free of any form of physical violence. If we remove that, it doesn't promote corporal punishment, but it means that if a parent were to smack their child, the police would probably not come and charge them with anything. But if it's written into the constitution as a right of the child to be free from any form of physical violence, then it becomes incompatible with any form of discipline that's physically applied. So those are the two areas that we have looked at that we may accommodate corporal punishment.

The alternative way is to, I think my lawyer commissioner has pointed out, you can put an exception. People have suggested, for instance, that the exception be only that it be allowed in itaukei villages. Some people have suggested that.

It is difficult because the constitution is a supreme document, and it's hard to then say, well, we say you're free from any form of physical violence, but you can in Itaukei villages or the Fijian villages. So, we will look at those areas specifically, but I don't think we were alluding to any form of cruel and inhumane

treatment. We all understand that to be cruel and inhumane treatment, but the area that is specific to corporal punishment by parents, elders, or teachers, those are the two areas in the Bill of Rights that would be contravened, and that we have to look at, possibly to whether we delete it or we amend it.

I will let the lawyers and the constitution experts tell us how to do this to reflect what you are asking. And what the people are asking is that it be allowed as a tool in the toolbox of bringing up their children. Not to be used freely, and the rights of any child will be protected under issues of, for instance, penal code laws that say you can't inflict violence upon people in terms of assault.

And I think there are guidelines that can be written into the constitution to limit that. But those are the two particular areas in the Bill of Rights that we would need to consider closely, which are written and present in the 2013 constitution. They were not there in the previous constitution, which have made those areas difficult. Vinaka.

Ms. Nailatikau: When it comes to submissions, I am simply thinking aloud with you. When it comes to submissions, there is what people ask for. In this case, Mr. Tora has been talking about corporal punishment. And there is the why. And Mr. Tora is saying, if I heard you correctly, sir, that Turaga nikoro' s or village leaders are finding it very challenging to exercise their duties. I believe that's correct, Mr. Tora. It is very difficult to instill discipline or perhaps harmony in the village to ensure that everyone takes part, plays their role, and contributes to a good community. And, sir, your submission also, for me, raises the question of why. Why are children and young people behaving in such ways? Why is there such a disconnect between our generations? And when we have asked people about this in Muaniweni yesterday, in other places, in Vanua Levu, for example, they are sharing with us that children come from homes of single parents. Children come from homes with only grandparents. Or children are living with other family members. And it highlights to us that families are not as complete as we would like them to be. We are always raised by a village, not just our parents, but so many more people as well. And so, sir, that goes to your question of why. And we're wondering whether, for example, as Mr. Tora says, if there is some element of village bylaws or ways in which connections between culture and community can be strengthened, this could

very well support an environment for young people to be given purpose and to have a role to play. And perhaps some of these matters would be much less an issue. I'm sorry if that's not always a very satisfactory answer. I always think about this in a more rounded way. But I believe my colleagues have also conveyed their perspective. Vinaka. Sir, I believe the gentleman at the back wanted to share.

Solomoni: Thank you, Madam Commissioners. My name is Solomoni Serutamana. I'm currently the head of the school of Northern Secondary School, just within the vicinity of Nabudrau, a few meters down the road. My concern, as well as my verbal submission to you, sirs and madams, is with regards to the immunity clause within the Constitution, the immunity clause that protects people that has conducted coups way back from 1987, 2000, 2006. And we all know what has happened in Fiji with regards to the coup that has taken place. I feel it is unfair for that clause to be in any constitution whatsoever. If after this there is a future constitution that will be done, the immunity clause has to be taken out. If the law is equal for everyone, those that have not been born, and those that have been born way back then up until today, the constitution of the law has to be equal. Equal for everyone, those at the very top, and those that probably have just stolen something from the shop. So that it is called fair, fairness, justice.

So, my concern and my submission are, if future constitutions are implemented, are created, that immunity clause has to be taken out. Because at the moment it is regarded as unfair, as unequal. Whereas some are protected within the boundaries of the law, and those ordinary criminals that are doing probably criminal activities, some of them are just minor, they are standing in front of judges and magistrates. That is my concern, and that is what I perceive as unequal in the current constitution. If it is to be equal for everyone, every ethnic group, everybody, that immunity clause has to be taken out. Otherwise, I would say it is an unequal law. Some are protected and some are not. And we all know what happened in the coups. Our country has gone back, way backward. Socially, politically, racially, economically, it has gone back. So that is what I am putting forth to you, Sirs and Madam, this afternoon. I know probably the mandate for that will be taken by the government. But my request is for that. If for any future constitutions to be created, or if this constitution is

to be amended, this 30-day constitution is to be amended, immunity clause has to be taken out.

Dr. Fatiaki: Thank you. Master Solo, thank you very much for your impassioned plea. Just in the way of reflecting on this, your sentiments are shared by very many people in Fiji. I would have to say the bulk majority of people that we have heard. Tell us that they want Chapter 10 out for different reasons, including what you have spoken about, Master, in terms of just the sense of fairness and justice. Reflecting in a village in Macuata, about two or three weeks ago, a gentleman asked me that question, which was that he was in the CRW. He had served 15 years in jail, and he was sitting in that village, and he asked me, how can I keep the Chapter 10, 2013 constitution there, and yet he had, as a serving soldier, he had served his time. I couldn't answer him. I don't know how to answer him, because there isn't an answer.

So, all I could do was thank him for his service, and leave it at that. Yesterday, last night, or the night before, in Naitasiri, a gentleman asked us the same thing. The Qranivalu had served his time, so why are the other people, who partook in coups, walking around free, with immunity? Again, I could only tell him I couldn't answer. I can't answer him. But I will make sure that what you are telling me, and us, will be screamed from the rooftops to the government. And God willing, if they change this constitution, then as I alluded to earlier, the first government that comes after this constitution can get rid of it permanently. That's the best I can give you. Vinaka.

Mr. Kohli: The only thing that I would like to add, Master, is that you are right when you say law is for everybody, whether it's police, lawyer, anybody, ordinary person, should be equal.

Unfortunately, our hands are tied by the ruling of the Supreme Court, but for your consolation, this immunity only applies up to the first sitting of the parliament in 2014. So, if somebody, for example, thinks of committing a coup in the future, the immunity does not apply to them. It's only up to that time. But it doesn't address totally what you are saying. You are saying everybody should be equal, even the past perpetrators. That's what you are saying, am I right? Thank you.

Solomoni: I think if the constitutional lawyers can look into this.

Dr. Fatiaki: The simple answer is at this point in time, because the Supreme Court is the highest court in the land, their ruling stands. And their ruling is that under this 2013 constitution, and under the review of this 2013 constitution, Chapter 10 cannot be removed. But they are not saying that the next government can come in under a new constitution, that government can immediately change it and amend it to remove Chapter 10. So, it would be just one extra step, but it can be done, one extra step away.

If I may just add, a Chief Justice made a submission to us on behalf of the Justice Department in April. And he alluded to this because I think he wrote the judgment for the Supreme Court. And his feeling was that the justices at that time felt that they showed us a legal way to get rid of this constitution. They wanted us to go slow because of issues of question marks about stability, how would the army react, that sort of thing. And because of that they said, change the constitution first. And then worry about things that may be complicating after. That was how the Chief Justice relayed to us the rationale behind the ruling of the Supreme Court in respect of Chapter 10. Thank you.

Ms. Tukuwasa: I would like to thank the Commissioners for their assistance in this matter. I would like to move on to Chapter 3, the Parliament. And I would like to say that the Parliament for those that wishes to be members of the parliament has to be between the age of 30 to 70 years and not go past this age. Amelia Tukuwasa, Narocake, Noco. Secondly emergency power, life shouldn't be missing from it. Thirdly immunity, to end after the 2006, if they conduct coup again or taken over democratic government, they shouldn't be covered in immunity, they have to be convicted. Chapter 11, for 1997 constitution to be reinstated. Thank you.

Ms. Nailatikau: Vinaka Miss Tukuwasa It makes me very happy to hear from the ladies present amongst us today. thank you for your submissions relating to Chapter 3 and the makeup of Parliament. This also reminds me of the section that talks about the conditions for election to Parliament.

So, if you say, as you say, as you state a preference for the ages between 30 and 70 in Parliament, I hear, from what I hear of your submission, you are seeking some youthful presence in Parliament in terms of, in terms of decision-making, and also to ensure that we also have the wisdom of our elders as well, and

then that is not forgotten. This will relate more specifically to the electoral laws that sit under this Constitution, but there is a certainly a section that relates to this, so thank you for for raising that. On the matter of emergency powers in Chapter 9, I believe that this is very topical for all of us because it's happening, it's been happening in recent times, and we acknowledge your plea for there to be no loss of life, for people's lives not to be endangered in whatever decisions that are made for for emergency powers.

On the matter, as Mr. Kohli has mentioned, that all future perpetrators of coups under this current Constitution, immunity does not apply to them, as you as you have stated, and we recognize as well the tremendous support from many of the consultations that we've been attending for the 1997 Constitution. As some of the gentlemen have been adding, perhaps the 1997 Constitution, with some important updates or some changes relating to people's concerns and people's rights. Thank you Ms. Tukuwasa, and my commissioners can add anything further.

Mr. Kohli: I have nothing to add.

Dr. Fatiaki: I likewise don't have much to add. I think they've been addressed. Again, I hear again someone recommending that we replace the 2013 with the 1997 Constitution. Thank you for making that clear. It gives us more latitude when we come to rewrite the new Constitution to include a lot of what is in the 1997 Constitution. Vinaka. Vinaka, Ms. Tukwasa, to confirm, just for the record, that the Commission accepts your written submission, signed and dated this day, the 19th of June. Vinaka.

Ms. Nailatikau: Thank you, for the record Ms. Tukuwasa we have received your written submission signed and received today.

Iosefo Saqacala: MY name is iosefo Saqacala ,I'm from Navaka. My topic is on qoliqoqli. Recommending if a mineral is found on the qoliqoqli in the area that are owned by customary landowners, then the right to be given to the customary owners.

Mr. Kohli: We have heard that in many, many villages. And that is something can be rest assured we'll be putting down in our recommendation. Thank you.

Mr. Moce: Commissioners, just the request from the floor. When the new constitution has been established, if Itaukei version could also be written for the benefit of the indigenous people and those that cannot understand English and the other versions for itaukei version to be written as well.

Ms. Nailatikau: Perhaps we can seek the final submission and then we can address Mr. Lutu and the final submission together. Correction. I believe two more.

Netani Suvcu: Netani Sucumaidreketi, I'm from Matanimoli. In regards to qoliqoqli rights and ownership and the fact that some freehold land to be returned to landowners with effect if that could be applied to the whole of Fiji where the landowners can have ownership of the freehold land that to be returned to them and to be made easier . The process to made easier so that they can have ownership of those lands and later in future those lands can be leased out for them to be compensated accordingly. Vinaka.

Mr. Kohli: Thank you very much. You have taken into consideration what you have said, thanks.

Marika Gata: Further recommendation from Marika Gata according to the recommendation he has alluded to earlier this is regard to the official and business language for the itaukei to be used as the formal business language like Japan uses its indigenous language as official business language. Vinaka.

Ms. Nailatikau: Thank you Mr. Lutu and Mr. Gata. I think hear loudly and clear about indigenous language that our fathers and forefathers use to be respected. Earlier constitution They afford respect to the indigenous language as being amongst the official languages of Fiji, and this is something we will also take into serious consideration. Relating to freehold land, I believe that's something that we have also heard about the return of freehold land. As the gentleman also mentioned, there are initiatives or efforts to realize full land owner, customary owner rights.

If I may pose one final question before my colleagues and I provide their comments. We've heard about Fijian for people of Fiji, a constitution also speaks about how people or citizens of the country are termed, and we hear, for instance, that the name

Fijian can be reserved for Itaukei, or for people who are registered in the volanikawabula. I know that the District of Noco has a very special and unique approach to this, but I would like to pose, if there is a name that we can be known by for people who are born here, registered here, have been naturalized as citizens here, follow the laws, and contribute to society in Fiji. In previous constitutions, for example, they used the term Fiji Islander. But I would like to ask you, ladies and gentlemen of Noco, whether you believe there might be a name that all people of Fiji might be known as, Vinaka.

Marika: Fijian of itaukei descendants.

Mr. Kohli: If I may clarify this. In the 1970 constitution, the 1990 constitution, and the 1997 constitution, the term Fijian refers only to the Itaukei. Only in the 2013 constitution is that term taken and stated that all Fiji citizens are to be known as Fijians. That is the only time that the term Fijian has been used since our independence, in the last 56 years. So, take it however you want it. I want that part of the history to be known. And the other area is, everyone in the 1997 constitution will refer to as Fiji Islanders.

Other people have suggested Fiji citizens. But the term Fijian has been associated with a particular ethnic group, and that is why many people feel very aggrieved about it. With all due respect, and this is personal, this has nothing to do with my position as a commissioner, someone came to Rotuman and said, see this is a blue constitution. All of us are now Fijians. And a lady stood up in the audience and said, sorry, I'm not a Fijian, I'm a Rotuman. I beg to reserve my right to call myself a Rotuman.

Ms. Nailatikau: Thank you very much for taking the time to consider my question. I simply wanted to pose it. I wish to hear from you. I think we are also about listening to your various perspectives, and it's only natural that we will think differently. And I really respect and thank you for considering the question. Thank you very much.

As we can see that time is moving. I wish to conclude our discussion this afternoon. We thank you for listening to us and for deliberating with us about our constitution. We request to keep us in your prayers as we continue our journey back. Thank you very much.

----------End of Session [19-6-2026]----------

Submission(s) Received

VAKATUTU ME BALETA NA YAVU NI VAKAVULEWA 2013

1. NA YAVU NI VAKAVULEWA OQO, E WARAI NI NODA NA LEWE NI VANUA OQO KO VITI, BALETA NI KEIMAM WARAI NI VAKAITAVI KINA, E WARAI TALEGA NI ROGOCI KINA NA DOMODRA NA LEWE NI VANUA.

2. TAUKEI NI QELE – NA KAUKAUWA NI TAUKEI NI QELE ME NONA E DELANI QELE KEI NA BOTO NI QELE. (YAU BULA)

3. 1997 ~~PRAYER~~ PRIYE AMBLE - NA LOTU VAKARISITO A VAKARARAMATAKI VITI. (KO VITI ME LOTU VAKARISITO)

4. FIJIAN-O KEDA GA NA ITAUKEI (KAI VITI) MEDA KUA NI WILI VATA KEI IRA NA VULAGI ENA FIJIANS.

5. NO SAME SEX MARRIGE. (VAKATABUI NA VAKAWATI VAKATAGANE KEI NA VAKAWATI VAKAYALEWA.

6. ME VAKALESUI TALE MAI NA SENATE.

7. ME VAKALESUI TALE MAI NA BOSE LEVU VAKATURAGA KEI NA KENAI TAVI.

8. NA PROVINCIAL CONSTIUENCY ME VAKALESUI TALE MAI. (MATA VAKA KAWA TAMATA).

SEREMAIA LOMAIVUNA 19/06/2026

Received & acknowledged

CRC Team (2)

> Acknowledged & recieved
[signature]
ERC Team (2)

FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 19/07/2026

Yaca/Yacamu NABUDRAU VILLAGE
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	- Me sa veisau na yaru ni vakavulewa ni 2013. - Veisau Raiva na yaru ni vakavulewa qai caka na veidigidigi.
WASE 1 NA MATANITU	- Me da sa Kaciri na taukei ni vanua na I-TAUKEI. Na Lotu vakarisito - Vo ni veimata tamata me sa saukila (secular) me Raiva ni Ra Galala ka Kakua na veivakadu
WASE 2 LAWA NI DODONU	- Me sa vakalesui tale mai na upper House (Seneti) - Na dodonu ni I-taukei / yau bula, Botonisauloa, Qoliqoli, Qele me sa vakalesui tale vei na taukei ni vanua.
WASE 3 NA PALIMEDI	- Me sa vakalesui tale mai nai walewale ni veidigidigi edau vakayacori tu eliu. (Communal sheet, open sheet). - Ke Rua (2) na party Rau sa forau taka na matanitu. Sa vakabau ga ko teru na nova i dabedabe.

WASE 4 NA VEILIUTAKI VAKAMATANITU	- Me Ra veigarari vakadodonu (TRANSPARENT) Na tabana tauceko ni Matanitu.
WASE 6 VEIQARAVI VAKAMATANITU	- Me sa vakatabu me dua na "Coup" (KU) na matanitu ni Lewe ni vanua
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	- Me Review taki na tabana vakamatanitu tauceko Sara kei na kena yaru era yaruta kina
WASE 8 VEIQARAVI VAKADODONU	- Me Review taki na Lawa ni I-Taukei Affairs kei na NLTB.
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	

WASE 10 **VEIVAGALALATAKI**	- Me sa vatabui na Hummanity Baleta ni sa vakalega na dodonu ni veidigidigi - Ena vakalega na Bula ~~vakayato~~ vakaikaro ka vakabera na noda toso ki liu
WASE 11 **VEISAUTAKI NI YAVU NI VAKAVULEWA**	- Me sa veisau na yavu ni vakavulewa ni 2013.
WASE 12 **ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA**	- Warai Ni mai Rogosi na domoda na lewe ni vanua - Ratou Lewe vica ga Karatou Bulia ka vakadonuya ka Ratou sa mai vakaruna tu na lega ni vanua edai.

VEIKA TALE ESO

.....

Saini (tikini ni siga)

Acknowledged & received
Team (2) CRC
> Individual submission

Narocake Village

Noco

Rewa

19th June, 2026

The Chairman

Fiji Constitution Review Committee

Suva

Re: Submission for Review of the 2023 Constitution

Bula Vinaka

As a canteen owner raising a family, I submit 4 submissions:

1. REINSTATE THE 1997 CONSTITUTION
   The 1997 Constitution was people-driven through nation wide consultation. It gave Fiji a trusted Bill of Rights, recognition of the Great Council of Chiefs and years of stability for families and businesses.
   The 2023 Constitution lacks public ownership. Returning to 1997 with minor updates for technology, will restore trust and unity.

2. PROTECT MICRO AND SMALL BUSINESSES
   Canteens, market stalls and family shops drives Fiji's economy. The constitution must protect the right to livelihood and fair competition. Clear property rights under the 1997 framework helped small businesses survive.

3. FAIR RULES FOR RURAL VS URBAN BUSINESSES
   OHS Compliance, Building Codes and Licencing Fees are identical for Suva supermarkets and rural village canteens. This crushes rural micro-businesses. The constitution requires laws to consider scale, location and capacity so rural canteens can serve villages without city- level costs.

4. YOUTH LAND AND PURPOSE IN THE CONSTITUTION

Too many youths idle in towns with no work and education. This leads to drugs, crime and lost hope. The constitution should recognise the link between land culture and livelihood. Government must support programs connecting idle urban youths back to villages to cultivate land, learn farming and build their future on i Taukei land. Land is identity, food security and the solution to unemployment.

CONCLUTION:

Fiji is strongest when the law respects both the people who write it and the people who live in it.

The 1997 Constitution understood Fiji; People, Land, Culture and Fairness. A canteen owner in the village and a youth in the city both need a constitution that gives them dignity and a future.

Vinaka vakalevu for listening to grassroots.

Yours sincerely,



Tevita Tukuwasa

ttooks@gmail.com

976 5182

NB. Elections to be held only after we have a new constitution

I support this because the rules must come first, then we choose leaders under those new rules. Let us finish the new constitution properly, then hold free and fair elections so all Fijians can choose leaders with confidence.

I pray for wisdom for our leaders as they make decisions for all Fijians.

Received @ Nasa Hill.
19 June 2026

19/06/2026 > Acknowledge & CRC Team (2) received

Oqo na noqu vakatutu ena kena talevi se raici tale na Yavu ni VAKAVULEWA NI 2013.

WASE 2: LAWA NI DODONU
Me sa vakasukari tale mai na "Veivakanakuita-taki vei ira na gone; ia me vakayacori ena dela ni veivakavulici, ia me kakua ni cala ena delani cudru se me yaco kina na veivakamavoataki.

WASE 3: NA PALIMEDI
O ira mera lewena me yalani na yabaki ni nodra bula mai na yabaki 30 kina 70 me kakua ni laikai mai na 30 ka kua ni sivia na 70.

WASE 4: NA VEILUTAKI VAKAMATANITU
Me ra Turaga ka Marama Yalodina ko ira era Veilutaki kina ka ra Cakacaka Vakadodonu.

WASE 9: KAUKAUWA ENA GAUNA NI TIKO LEQA
O ira era veigaravi ena gauna vakaoqo mera kakua ni kauta tani na bula ni Tamata.

WASE 10: NA VEIVAKAGALALATAKI (IMMUNITY)
Na veivakagalalataki me sa kena i otiotí vei ira a vuaviritaka na Matanitu ena 2006. Ke qai dua tale se dua nai lawalawa e vuaviri taka tale na matanitu me sa biu i Valeni Veivesu me wawa MATE KINA. (Yabaki Sese i loma minimum 50yrs without Pardon)

WASE 11: VEISAUTAKI NI YAVU NI VAKAVULEWA
Me vaka na veivakadonui ni SUPREME COURT sa lutu kina mai na 75% kina 51% na lewe ni vanua mera vakadonuya na Veisau oqo. Me sa visa laivi na 2013 Constitution, sa na vinaka meda taurivaka tale na 1997 Constitution.

VEIKA TALE ESO:

Na kena Maroroi ka Dokai na Siga Tabu. Da rai lesu ga vakalailai - "Na Essential Services" me vakadonui me ra Veiqaravi ena Siga Tabu. Na Public Holidays talega me gauna ni Vakacegu me vaka na kena i Naki Taumada. Sogo na Makete kei na vanua kece ni Volitaki. Kakana ena Siga Tabu kei na vei Holidays se siga ni Vakacagicagi.

Vinaka saka Vakalevu na Wiliwili kei na Vakatudaliga.
Dou kalougata tiko enai tavi bibi dou sa kacivi kina modou qarava.

Tukuwasa
Amelia Tale Tukuwasa
Narocake, Noco, Rewa
19/6/26

4. TOVESA KANABALE (TURAGA NI KOLO NAKURUWAI).

19/06/2026 Nakuruwai

> Acknowledgment & recieved

CRC Team (2).

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Taro me Veitalanoataki

Proposed Questions for Considerationn

No.	iVurevure ni Tukutuku *Primary Issue*	iVakamacala *Explanation*	Tiki ni Yavunivakavulewa *Relevant Constitutional Provision*	Veisau e nanumi *Intended Objective*	Toqa ke o Veivakadonuya *Approved*
1	**Sega ni yavutaki ena nodra veivakadonui na itaukei.** *Absence of Genuine Consent of the iTaukei*	Na Yavunivakavulewa 2013 e sega ni rokova se doka na dodonu ni lewenivanua. Qo e vakadinadinataki ni a sega ni okati me tiki ni noda Yavunivakavulewa a vola o Yash Ghai, ka koto kina na domoda na lewei Viti. Na Yavunivakavulewa 2013 e dua na yavu ka volai lo ga ka tekivutaka ga o Bainimarama ni oti na nona vuaviri ena 2006. *The 2013 Constitution of Fiji was established following the 2006*	Preamble; Section 1 (State); Section 159 (Commencement)	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 *To review the legitimacy of the constitutional foundation of the State and consider pathways*	

No.	iVurevure ni Tukutuku *Primary Issue*	iVakamacala *Explanation*	Tiki ni Yavunivakavulewa *Relevant Constitutional Provision*	Veisau e nanumi *Intended Objective*	Toqa ke o Veivakadonuya *Approved*
		coup and did not adopt the draft constitution prepared under the leadership of Yash Ghai. Traditional leaders and customary governance structures were not meaningfully involved in its approval.		*toward a new constitution that is directly endorsed by the Vanua.*	
2	**Vakamalumalumutaki se vakalailaitaki na kaukauwa ni veiliutaki vakavanua** *Marginalisation or weakening of traditional governance*	Na Yavunivakavulewa 2013 e sega ni doka na Bose Levu Vakaturaga ena kena sa bokoci ka sega ni vakavotui ena loma ni Yavunivakavulewa na itavi kei na veiqaravi ni BLV. Era okati tale ga kina na veilawa kei na veitabana era tutaka ka maroroya na dodonu ni itaukei ni Vanua me vaka na UNDRIP	*Section 26 (Right to culture, language and identity); absence of provisions recognising the GCC*	Me vakadeuci na veisala eso me vakalesui se vakaukauwataki kina na ituvatuva ni veiliutaki vakavanua ena Yavunivakavulewa kei na kena dokai nodra veitalanoa kei vakavulewa ni itaukei ni yau	

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		The Constitution does not legally recognise the role of the Great Council of Chiefs (GCC) and removed the functions it previously held under earlier constitutional frameworks. Significant international standards, including those reflected in UNDRIP, emphasise the importance of such institutions.		*To consider ways to restore or strengthen traditional governance structures within the constitutional framework.*	
3	**Vakawaletaki/sega ni kauwaitaki na noda dodonu meda kilai ena veika vakapolitiki na iTaukei**	Na Yavunivakavulewa 2013 e tutaka nida sa okati kece meda "Fijian" ka sega ni doka me dusimaka nida tiko na itaukei ni vanua qo.	Section 5 (Citizenship); Section 6 (Common and equal citizenry)	Me dikevi na sala ena rawa ni vakadeitaki kina ena Yavunivakavulewa 2013 na noda dodonu kei na noda kaukauwa vakapolitiki na itaukei.	

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	Dilution of the Political Recognition of the iTaukei	*The Constitution promotes the concept of "mainstreaming," under which all citizens are collectively referred to as "Fijians."*		Me kau tani na vakanananu ni *"mainstreaming"* *To examine mechanisms through which the political status and customary rights of the iTaukei people may be expressly recognised and safeguarded in law.*	
4	**Vakamalumalutaki na kaukauwa ni itaukei kei na dodonu ni itaukei ena taukeni ni iyaubula**	Sa taqomaki rawa tiko na qele veikeda na itaukei, ia, na lewa ni kena taukeni na vatutalei tale eso era tiko ena loma ni qele se tiko ga ina matanitu (Mining Act 1965). Qo	Section 27 (Ownership of iTaukei land)	Me dikevi na sala ena rawa ni vaqaqacotaki kina na lewa ni vanua ena qele, wasawasa kei na iyaubula, ka wili kina	

No.	iVurevure ni Tukutuku *Primary Issue*	iVakamacala *Explanation*	Tiki ni Yavunivakavulewa *Relevant Constitutional Provision*	Veisau e nanumi *Intended Objective*	Toqa ke o Veivakadonuya *Approved*
	Weak Protection of ownership of Customary rights and interest over Natural Resources	e okati kina na dodonu kei na lewa ni noda iqoliqoli kei na kena taukeni na veiuciwai – Rivers and Streams Act (1880) *Although customary land is protected, the Constitution does not clearly guarantee customary authority over resources within the land and surrounding marine areas. Mineral resources remain vested in the State under legislation such as the Mining Act 1965 (Fiji).*		na kena taukeni na wai kei na ivaka so ni wai e lomanivanua. *To review mechanisms to strengthen the authority of the Vanua over land, marine areas, and natural resources.*	

No.	iVurevure ni Tukutuku *Primary Issue*	iVakamacala *Explanation*	Tiki ni Yavunivakavulewa *Relevant Constitutional Provision*	Veisau e nanumi *Intended Objective*	Toqa ke o Veivakadonuya *Approved*
5	**Na levu ni Vakatulewa vakatawadodonu ena Matanitu** *Excessive Concentration of Power in the Central Government*	Na Yavunivakavulewa e vakaraitaka e dua na kena tuvakataki na kaukauwa kei na lewa vakalawa kece e tiko ena matanitu, ena nona valenivolavola na Paraiminisita (kei na Vunilawa) *The constitutional framework establishes a structure that centralises executive power within the national government, particularly in the office of the Prime Minister.*	Section 91 (Prime Minister); Section 92 (Cabinet)	Me vakadeuci na veisala eso ena rawa ni votai vakatautautava kina na lewa kei na kaukauwa ena Matanitu *To consider reforms that would enhance checks and balances and promote a more balanced distribution of governing authority.*	
6	**Bokoci na yavu ni tu vakamatatamata**	Na Yavunivakavulewa makawa kece me vaka na Yavunivakavulewa ni 1990 kei	Section 53 (Electoral System)	Me vakadeuci na sala ena rawa ni vakadeitaka kina na matanitu ni na	

No.	iVurevure ni Tukutuku *Primary Issue*	iVakamacala *Explanation*	Tiki ni Yavunivakavulewa *Relevant Constitutional Provision*	Veisau e nanumi *Intended Objective*	Toqa ke o Veivakadonuya *Approved*
	Removal of Communal Representation Mechanisms	1997 e vakaraitaka na veitokoni ni tu vakamatatamata. Na tikina qo e qai mai sosomitaki ena Yavunivakavulewa 2013 me sa dua ga na *Constituency* ni veidigidigi e Viti taucoko. *Earlier constitutional arrangements, including the 1997 Constitution of Fiji, provided for communal representation. The 2013 Constitution replaced this system with a single nationwide electoral system.*		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 *To review possible mechanisms ensuring that the voice and representation of the iTaukei people are adequately reflected in the electoral system.*	

No.	iVurevure ni Tukutuku *Primary Issue*	iVakamacala *Explanation*	Tiki ni Yavunivakavulewa *Relevant Constitutional Provision*	Veisau e nanumi *Intended Objective*	Toqa ke o Veivakadonuya *Approved*
7	**Dredre ni veisautaki na Yavunivakavulewa ni Matanitu** *Difficulty of Amending the Constitution*	Na Yavunivakavulewa 2013 e viria e dua na ivakatagedegede vakalawa ka vakavuna me dredre na kena veisautaki. Ena dredre tale ga na kena veisautaki na ituvatuva ni veiqaravi vakamatanitu. *The Constitution establishes very high thresholds for amendment, making meaningful constitutional review or reform extremely difficult.*	Section 160 (Amendment of the Constitution)	Me vakadeuci na sala me rawarawa kina na kena veisautaki ena veivakadonui ni vanua kei na matanitu. *To consider ways in which constitutional amendments may be made more achievable where there is broad support from both the State and the Vanua.*	
8	**Sega ni rokovi na dodonu kei na galala ni nodra vakatulewa**	E na Matabose kei Vuravura sa tiko eso na lawa e vaqaqacotaka ka rokova na noda galala kei na	Section 26 (Cultural Rights); Section 27 (iTaukei Land)	Me vakadeuci na sala veisala me vakadeitaki ena matanitu na dodonu	

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	vakataki keda vakataki keda (self-determination) *Incomplete Recognition of the Right to Self-Determination*	dodonu na itaukei meda vakatulewataki keda vakataki keda (Self –determination) qo e dua na tikina e sogolati keda kina na Yavunivakavulewa 2013. *International standards such as the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) emphasise the right of Indigenous peoples to self-determination and control over their lands and resources. However, the constitutional framework provides limited mechanisms for their full implementation.*		ni itaukei me lewa na nona qele, iyau kei na galala ni veiliutaki vakavanua. *To examine ways to entrench the rights of the iTaukei to exercise authority over their lands, resources, and traditional governance structures within the Constitution.*	

No.	iVurevure ni Tukutuku *Primary Issue*	iVakamacala *Explanation*	Tiki ni Yavunivakavulewa *Relevant Constitutional Provision*	Veisau e nanumi *Intended Objective*	Toqa ke o Veivakadonuya *Approved*
9	**Sega ni tiko e dua tale na lawa me maroroi kina na itaukei mai na noda dodonu kei na galala ni noda vakatulewa taka na noda qele, iyaubula kei na veika eda taukena** ***No entrenchment provisions to safeguard against laws that may adversely affect Fijian***	Ena Yavunivakavulewa ena veimatanitu sa oti, e tiko kina eso na Tabana me vaka na Seneti me dau yadrava, valataka ka taqomaka na noda dodonu na itaukei me vaka na itaukei ni qele, kei na iqoliqoli. Qo e oka kina na kena dau yadravi me dau rokovi na dodonu oqo ena gauna e dau veiveisau kina na lawa ni matanitu. *Previous Constitutions had within it enabling frameworks such as the Senate to safeguard possible adverse legal developments*	None	Vakaturi eso na ituvatuva vakalawa me yadrava ka maroroya me kua ni vakasabaliataki se vakatanitaki na kaukauwa vakalawa qo. *Ring fence legal protection go avoid discretionary exercise of power.* *Put strong legal protections in place so*	

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	rights and interest in relation to customary governance and security of their lands and territories and properties within it	*impacting on Fijian governance and the security of customary ownership rights and interests land and resources including qoliqoli areas.*		*that power cannot be used freely or unfairly.*	

Yacamu

JOVESA . KARAKALE

MATA NI TIKINA
TEVITA . TUKUNASAU
SAINI :
TIKINISIGA : 18/06/26

Name of Person Completing

Saini _____

Signature

Tikinisiga 19/6/26. _____

	YACA	Koro	Tiki Ni Siga Ni Sucu	Saini
1.	JONESA KARABALE	NAKURIWAI	7/7/86	[illegible]
2.	ASELA . RAVULA.	–	07/01/00	[illegible]
3	MERE - RAVULA		28/1/65.	[illegible]
4	LAVENIA YULAIDAUSIGA	NAKURIWAI.	22/06/85	[illegible]
5.	AMELIA. SERU	–	8/11/66	A. Seru.
6	KELERA. TORIKA	–	7/8/96	[illegible]
7	SEVULONI. NONAKORO	–	21/7/74	[illegible]
8	MAKELESA. MIRANACAGI	–	29/7/79	[illegible]
9.	AMELIA . RATUMAITAVUKI	–	07/01/01	[illegible]
10	NGA. NAIVI	–	11/06/59	[illegible]
11	JOVILISI. RAKETEKETE	–	6/4/59	[illegible]
12	MAIKALI . YULOKO	–	26/5/81	M. Vulako.
13.	SAMU. KINIBOI	–	12/11/11	[illegible]
14.	NATISONI. QESA	–	21/7/74	[illegible]
15.	RAIJIELI. RAKETEKETE	[illegible]	12/10/04	
16.	AKISI. KOLA . SOQETA	–	20/11/75.	
17.	LITIANA. RATUMAITAKI	–	28/7/1999	
18.	MALONI. YAKACAVU	–	22/1/02	

19.	KAMELI. CAKAU	—	13/5/84.	
20.	ATEA. SAGATA. NGWAKORO	—	11/1/82	
21	ATEA. YUSUFA. CAKAU	—	12/1/89.	
22.	SAMUSONI. KOROIDOMA	—	14/6/72.	
23	ENOSI. RATUMATAVUA	—	23/3/64.	
24	AVENAU. TAITUSI.	—	22/11/91.	
25	ILIEA. RAKEIEKE	—	18/5/89.	

3. LEVANI MATEA TURAGA NI KORO NAVAKA.

Navaka

> Acknowledged & rec.

CRC Team

Taro me Veitalanoataki

Proposed Questions for Considerationn

No.	iVurevure ni Tukutuku *Primary Issue*	iVakamacala *Explanation*	Tiki ni Yavunivakavulewa *Relevant Constitutional Provision*	Veisau e nanumi *Intended Objective*	Toqa ke o Veivakadonuya *Approved*
1	**Sega ni yavutaki ena nodra veivakadonui na itaukei.** *Absence of Genuine Consent of the iTaukei*	Na Yavunivakavulewa 2013 e sega ni rokova se doka na dodonu ni lewenivanua. Qo e vakadinadinataki ni a sega ni okati me tiki ni noda Yavunivakavulewa a vola o Yash Ghai, ka koto kina na domoda na lewei Viti. Na Yavunivakavulewa 2013 e dua na yavu ka volai lo ga ka tekivutaka ga o Bainimarama ni oti na nona vuaviri ena 2006. *The 2013 Constitution of Fiji was established following the 2006*	Preamble; Section 1 (State); Section 159 (Commencement)	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 *To review the legitimacy of the constitutional foundation of the State and consider pathways*	

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		coup and did not adopt the draft constitution prepared under the leadership of Yash Ghai. Traditional leaders and customary governance structures were not meaningfully involved in its approval.		*toward a new constitution that is directly endorsed by the Vanua.*	
2	**Vakamalumalumutaki se vakalailaitaki na kaukauwa ni veiliutaki vakavanua** *Marginalisation or weakening of traditional governance*	Na Yavunivakavulewa 2013 e sega ni doka na Bose Levu Vakaturaga ena kena sa bokoci ka sega ni vakavotui ena loma ni Yavunivakavulewa na itavi kei na veiqaravi ni BLV. Era okati tale ga kina na veilawa kei na veitabana era tutaka ka maroroya na dodonu ni itaukei ni Vanua me vaka na UNDRIP	*Section 26 (Right to culture, language and identity); absence of provisions recognising the GCC*	Me vakadeuci na veisala eso me vakalesui se vakaukauwataki kina na ituvatuva ni veiliutaki vakavanua ena Yavunivakavulewa kei na kena dokai nodra veitalanoa kei vakavulewa ni itaukei ni yau	

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		The Constitution does not legally recognise the role of the Great Council of Chiefs (GCC) and removed the functions it previously held under earlier constitutional frameworks. Significant international standards, including those reflected in UNDRIP, emphasise the importance of such institutions.		*To consider ways to restore or strengthen traditional governance structures within the constitutional framework.*	
3	**Vakawaletaki/sega ni kauwaitaki na noda dodonu meda kilai ena veika vakapolitiki na iTaukei**	Na Yavunivakavulewa 2013 e tutaka nida sa okati kece meda "Fijian" ka sega ni doka me dusimaka nida tiko na itaukei ni vanua qo.	Section 5 (Citizenship); Section 6 (Common and equal citizenry)	Me dikevi na sala ena rawa ni vakadeitaki kina ena Yavunivakavulewa 2013 na noda dodonu kei na noda kaukauwa vakapolitiki na itaukei.	

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	Dilution of the Political Recognition of the iTaukei	*The Constitution promotes the concept of "mainstreaming," under which all citizens are collectively referred to as "Fijians."*		Me kau tani na vakanananu ni *"mainstreaming"* *To examine mechanisms through which the political status and customary rights of the iTaukei people may be expressly recognised and safeguarded in law.*	
4	**Vakamalumalutaki na kaukauwa ni itaukei kei na dodonu ni itaukei ena taukeni ni iyaubula**	Sa taqomaki rawa tiko na qele veikeda na itaukei, ia, na lewa ni kena taukeni na vatutalei tale eso era tiko ena loma ni qele se tiko ga ina matanitu (Mining Act 1965). Qo	Section 27 (Ownership of iTaukei land)	Me dikevi na sala ena rawa ni vaqaqacotaki kina na lewa ni vanua ena qele, wasawasa kei na iyaubula, ka wili kina	

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	Weak Protection of ownership of Customary rights and interest over Natural Resources	e okati kina na dodonu kei na lewa ni noda iqoliqoli kei na kena taukeni na veiuciwai – Rivers and Streams Act (1880) *Although customary land is protected, the Constitution does not clearly guarantee customary authority over resources within the land and surrounding marine areas. Mineral resources remain vested in the State under legislation such as the Mining Act 1965 (Fiji).*		na kena taukeni na wai kei na ivaka so ni wai e lomanivanua. *To review mechanisms to strengthen the authority of the Vanua over land, marine areas, and natural resources.*	

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5	**Na levu ni Vakatulewa vakatawadodonu ena Matanitu** *Excessive Concentration of Power in the Central Government*	Na Yavunivakavulewa e vakaraitaka e dua na kena tuvakataki na kaukauwa kei na lewa vakalawa kece e tiko ena matanitu, ena nona valenivolavola na Paraiminisita (kei na Vunilawa) *The constitutional framework establishes a structure that centralises executive power within the national government, particularly in the office of the Prime Minister.*	Section 91 (Prime Minister); Section 92 (Cabinet)	Me vakadeuci na veisala eso ena rawa ni votai vakatautautava kina na lewa kei na kaukauwa ena Matanitu *To consider reforms that would enhance checks and balances and promote a more balanced distribution of governing authority.*	
6	**Bokoci na yavu ni tu vakamatatamata**	Na Yavunivakavulewa makawa kece me vaka na Yavunivakavulewa ni 1990 kei	Section 53 (Electoral System)	Me vakadeuci na sala ena rawa ni vakadeitaka kina na matanitu ni na	

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	Removal of Communal Representation Mechanisms	1997 e vakaraitaka na veitokoni ni tu vakamatatamata. Na tikina qo e qai mai sosomitaki ena Yavunivakavulewa 2013 me sa dua ga na *Constituency* ni veidigidigi e Viti taucoko. *Earlier constitutional arrangements, including the 1997 Constitution of Fiji, provided for communal representation. The 2013 Constitution replaced this system with a single nationwide electoral system.*		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 *To review possible mechanisms ensuring that the voice and representation of the iTaukei people are adequately reflected in the electoral system.*	

No.	iVurevure ni Tukutuku *Primary Issue*	iVakamacala *Explanation*	Tiki ni Yavunivakavulewa *Relevant Constitutional Provision*	Veisau e nanumi *Intended Objective*	Toqa ke o Veivakadonuya *Approved*
7	**Dredre ni veisautaki na Yavunivakavulewa ni Matanitu** *Difficulty of Amending the Constitution*	Na Yavunivakavulewa 2013 e viria e dua na ivakatagedegede vakalawa ka vakavuna me dredre na kena veisautaki. Ena dredre tale ga na kena veisautaki na ituvatuva ni veiqaravi vakamatanitu. *The Constitution establishes very high thresholds for amendment, making meaningful constitutional review or reform extremely difficult.*	Section 160 (Amendment of the Constitution)	Me vakadeuci na sala me rawarawa kina na kena veisautaki ena veivakadonui ni vanua kei na matanitu. *To consider ways in which constitutional amendments may be made more achievable where there is broad support from both the State and the Vanua.*	
8	**Sega ni rokovi na dodonu kei na galala ni nodra vakatulewa**	E na Matabose kei Vuravura sa tiko eso na lawa e vaqaqacotaka ka rokova na noda galala kei na	Section 26 (Cultural Rights); Section 27 (iTaukei Land)	Me vakadeuci na sala veisala me vakadeitaki ena matanitu na dodonu	

No.	iVurevure ni Tukutuku *Primary Issue*	iVakamacala *Explanation*	Tiki ni Yavunivakavulewa *Relevant Constitutional Provision*	Veisau e nanumi *Intended Objective*	Toqa ke o Veivakadonuya *Approved*
	vakataki keda vakataki keda (self-determination) *Incomplete Recognition of the Right to Self-Determination*	dodonu na itaukei meda vakatulewataki keda vakataki keda (Self –determination) qo e dua na tikina e sogolati keda kina na Yavunivakavulewa 2013. *International standards such as the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) emphasise the right of Indigenous peoples to self-determination and control over their lands and resources. However, the constitutional framework provides limited mechanisms for their full implementation.*		ni itaukei me lewa na nona qele, iyau kei na galala ni veiliutaki vakavanua. *To examine ways to entrench the rights of the iTaukei to exercise authority over their lands, resources, and traditional governance structures within the Constitution.*	

No.	iVurevure ni Tukutuku *Primary Issue*	iVakamacala *Explanation*	Tiki ni Yavunivakavulewa *Relevant Constitutional Provision*	Veisau e nanumi *Intended Objective*	Toqa ke o Veivakadonuya *Approved*
9	**Sega ni tiko e dua tale na lawa me maroroi kina na itaukei mai na noda dodonu kei na galala ni noda vakatulewa taka na noda qele, iyaubula kei na veika eda taukena** ***No entrenchment provisions to safeguard against laws that may adversely affect Fijian***	Ena Yavunivakavulewa ena veimatanitu sa oti, e tiko kina eso na Tabana me vaka na Seneti me dau yadrava, valataka ka taqomaka na noda dodonu na itaukei me vaka na itaukei ni qele, kei na iqoliqoli. Qo e oka kina na kena dau yadravi me dau rokovi na dodonu oqo ena gauna e dau veiveisau kina na lawa ni matanitu. *Previous Constitutions had within it enabling frameworks such as the Senate to safeguard possible adverse legal developments*	None	Vakaturi eso na ituvatuva vakalawa me yadrava ka maroroya me kua ni vakasabaliataki se vakatanitaki na kaukauwa vakalawa qo. *Ring fence legal protection go avoid discretionary exercise of power.* *Put strong legal protections in place so*	

No.	iVurevure ni Tukutuku *Primary Issue*	iVakamacala *Explanation*	Tiki ni Yavunivakavulewa *Relevant Constitutional Provision*	Veisau e nanumi *Intended Objective*	Toqa ke o Veivakadonuya *Approved*
	rights and interest in relation to customary governance and security of their lands and territories and properties within it	*impacting on Fijian governance and the security of customary ownership rights and interests land and resources including qoliqoli areas.*		*that power cannot be used freely or unfairly.*	

Yacamu

LEVANI MATEA

Name of Person Completing

MATA NI TIKINA NOCO.

Saini _____

SAINI: [signature]

Signature

TIKINI SIGA: 19/06/26

TEVITA TUKUSARA

Tikinisiga 19/06/26

	YACA	Koro	Tiki Ni Siga Ni Sucu	Saini
1	IOSEVO SAQACALA	NAVAKA	12-8-1960	Saqacala
2	ILAKEMI NAVILO	NAVAKA	01-09-1953	Navilo.
3	MOSELE LAGIA	✓ ✓	14-11-67	[illegible]
4	NEVANI RAVUSOLO	✓ ✓	15-01-60	[illegible]
5	SIMIONE BIAUDAMU	✓ ✓	22-10-1985	Biaudamu.
6	Wame Rasari	✓	10 5 1975	Rasari
7	PONIPATE - RABARABA	✓	26.5.1987	[illegible]
8	WAISEA - BOIWAI	✓	25-9.66	UBOWAI
9	JOSESE . PITA . VULIVAKARUA	✓	28:03:77	Vuli
10	INIA . TOA	✓	26:05:1987	[illegible]
11	AMINIACI Vakalala	✓	11/6 1964	Vakalala
12	ILIMO - KOROI	-	3-10-1979	Koroi
13	FILIPO WAQABALADALA	✓	11:09.1968	Waqabaladala
14	Eroni Kotoiwasawasa	✓	5.6.2006	[illegible]
15	ESALA TUMAI	✓	7/5/71	[illegible]
16	Marica Maramayaga	✓	26/03/2004	Maramayaga
17	Levani Matea	✓	08/03/2008	[illegible]
18	ASERI Ruci	✓	06/08/1980	Aseri

1508

	YACA	KORO	TIKI NI SIGA	SAINI	
19	SIRELI. URUDAKAI	NAVAKA.	02.08.1970	[signature]	
20	Laisa-Wati	NAVAKA	10.09.1980	[signature]	
21	ANASEINI TINAIMASARA	NAVAKA	01:05:1980	[signature]	
22	Lice Tuiwaininiu	Navaka	20:05:2000	[signature]	
23	Akata Maraga	Navaka	07:08:1996	[signature]	
24	Teresia Tokaibai	Navaka	18/03/1974	[signature]	
25	Loata Ravula	Navaka	28/08/1995	[signature]	
26	WAISEE NAITAKA	✓	15:09:63	[signature]	
27	Jovilisi. Vegu	✓	30.7.67.	[signature]	
28	Laisiasa Cogabula	NAVAKA	04:12/2000	[signature]	
29	Paulina Elesi	✓	20:11:1974	[signature]	
30	Beniamino Varomusu	✓	12:06:2003	[signature]	
31	Meira Koroitamana	✓	20:05:2003	[signature]	
32	Savivio Wag	✓	15/01/1980	[signature]	
33	Sereseini Vulajilala	✓	9/2/1953	[signature]	
34	Litia Tuiwaininiu	✓	13/09/84	[signature]	
35	Akisi Saqaeli	Navaka	14/06/93	[signature]	
36	Viliame Gukisua	Navaka	01/06/79	[signature]	
37	Titilia Rokonsob	Navaka	28/1/83	[signature]	

	YACA	KORO	TIKINI SIGA	SAINI
38	MERESEINI RADINIBEQA	NAVAKA	28/03/77.	MRadinibeqa
39	MOSESE SADOLE	NAVAKA	16/12/73	MSadole.
40	MEREANI DESENABARAVI	NAVAKA	15/11/98	MDesenabaravi
41	VARASIKO RAVULA	NAVAKA	30/12/83	[redacted]
42	Taufa Kaitaru	NAVAKA	9/06/90	TKaitaru
43	Ronald Cooper	Navaka	15/01/2001	RCooper
44	Tomasi Ratu	Navaka	03/04/2007	TRatu
45	Luisa Kaitaru	Navaka	24/11/1994	LKaitaru
46	Myra June	Nakaka	24/06/1998	MJune
47.	Seruloni Ravulolo	Navaka	15/05/2007	SRavulolo

Received @:
Noco Village

19/06/2026

Acknowledge & recieved
CRC Team (2)

1511

Taro me Veitalanoataki

Proposed Questions for Considerationn

No.	iVurevure ni Tukutuku *Primary Issue*	iVakamacala *Explanation*	Tiki ni Yavunivakavulewa *Relevant Constitutional Provision*	Veisau e nanumi *Intended Objective*	Toqa ke o Veivakadonuya *Approved*
1	**Sega ni yavutaki ena nodra veivakadonui na itaukei.** *Absence of Genuine Consent of the iTaukei*	Na Yavunivakavulewa 2013 e sega ni rokova se doka na dodonu ni lewenivanua. Qo e vakadinadinataki ni a sega ni okati me tiki ni noda Yavunivakavulewa a vola o Yash Ghai, ka koto kina na domoda na lewei Viti. Na Yavunivakavulewa 2013 e dua na yavu ka volai lo ga ka tekivutaka ga o Bainimarama ni oti na nona vuaviri ena 2006. *The 2013 Constitution of Fiji was established following the 2006*	Preamble; Section 1 (State); Section 159 (Commencement)	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 *To review the legitimacy of the constitutional foundation of the State and consider pathways*	

No.	iVurevure ni Tukutuku *Primary Issue*	iVakamacala *Explanation*	Tiki ni Yavunivakavulewa *Relevant Constitutional Provision*	Veisau e nanumi *Intended Objective*	Toqa ke o Veivakadonuya *Approved*
		coup and did not adopt the draft constitution prepared under the leadership of Yash Ghai. Traditional leaders and customary governance structures were not meaningfully involved in its approval.		*toward a new constitution that is directly endorsed by the Vanua.*	
2	**Vakamalumalumutaki se vakalailaitaki na kaukauwa ni veiliutaki vakavanua** *Marginalisation or weakening of traditional governance*	Na Yavunivakavulewa 2013 e sega ni doka na Bose Levu Vakaturaga ena kena sa bokoci ka sega ni vakavotui ena loma ni Yavunivakavulewa na itavi kei na veiqaravi ni BLV. Era okati tale ga kina na veilawa kei na veitabana era tutaka ka maroroya na dodonu ni itaukei ni Vanua me vaka na UNDRIP	*Section 26 (Right to culture, language and identity); absence of provisions recognising the GCC*	Me vakadeuci na veisala eso me vakalesui se vakaukauwataki kina na ituvatuva ni veiliutaki vakavanua ena Yavunivakavulewa kei na kena dokai nodra veitalanoa kei vakavulewa ni itaukei ni yau	

No.	iVurevure ni Tukutuku *Primary Issue*	iVakamacala *Explanation*	Tiki ni Yavunivakavulewa *Relevant Constitutional Provision*	Veisau e nanumi *Intended Objective*	Toqa ke o Veivakadonuya *Approved*
		The Constitution does not legally recognise the role of the Great Council of Chiefs (GCC) and removed the functions it previously held under earlier constitutional frameworks. Significant international standards, including those reflected in UNDRIP, emphasise the importance of such institutions.		*To consider ways to restore or strengthen traditional governance structures within the constitutional framework.*	
3	**Vakawaletaki/sega ni kauwaitaki na noda dodonu meda kilai ena veika vakapolitiki na iTaukei**	Na Yavunivakavulewa 2013 e tutaka nida sa okati kece meda "Fijian" ka sega ni doka me dusimaka nida tiko na itaukei ni vanua qo.	Section 5 (Citizenship); Section 6 (Common and equal citizenry)	Me dikevi na sala ena rawa ni vakadeitaki kina ena Yavunivakavulewa 2013 na noda dodonu kei na noda kaukauwa vakapolitiki na itaukei.	

No.	iVurevure ni Tukutuku *Primary Issue*	iVakamacala *Explanation*	Tiki ni Yavunivakavulewa *Relevant Constitutional Provision*	Veisau e nanumi *Intended Objective*	Toqa ke o Veivakadonuya *Approved*
	Dilution of the Political Recognition of the iTaukei	*The Constitution promotes the concept of "mainstreaming," under which all citizens are collectively referred to as "Fijians."*		Me kau tani na vakanananu ni *"mainstreaming"* *To examine mechanisms through which the political status and customary rights of the iTaukei people may be expressly recognised and safeguarded in law.*	
4	**Vakamalumalutaki na kaukauwa ni itaukei kei na dodonu ni itaukei ena taukeni ni iyaubula**	Sa taqomaki rawa tiko na qele veikeda na itaukei, ia, na lewa ni kena taukeni na vatutalei tale eso era tiko ena loma ni qele se tiko ga ina matanitu (Mining Act 1965). Qo	Section 27 (Ownership of iTaukei land)	Me dikevi na sala ena rawa ni vaqaqacotaki kina na lewa ni vanua ena qele, wasawasa kei na iyaubula, ka wili kina	

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	Weak Protection of ownership of Customary rights and interest over Natural Resources	e okati kina na dodonu kei na lewa ni noda iqoliqoli kei na kena taukeni na veiuciwai – Rivers and Streams Act (1880) *Although customary land is protected, the Constitution does not clearly guarantee customary authority over resources within the land and surrounding marine areas. Mineral resources remain vested in the State under legislation such as the Mining Act 1965 (Fiji).*		na kena taukeni na wai kei na ivaka so ni wai e lomanivanua. *To review mechanisms to strengthen the authority of the Vanua over land, marine areas, and natural resources.*	

No.	iVurevure ni Tukutuku *Primary Issue*	iVakamacala *Explanation*	Tiki ni Yavunivakavulewa *Relevant Constitutional Provision*	Veisau e nanumi *Intended Objective*	Toqa ke o Veivakadonuya *Approved*
5	**Na levu ni Vakatulewa vakatawadodonu ena Matanitu** *Excessive Concentration of Power in the Central Government*	Na Yavunivakavulewa e vakaraitaka e dua na kena tuvakataki na kaukauwa kei na lewa vakalawa kece e tiko ena matanitu, ena nona valenivolavola na Paraiminisita (kei na Vunilawa) *The constitutional framework establishes a structure that centralises executive power within the national government, particularly in the office of the Prime Minister.*	Section 91 (Prime Minister); Section 92 (Cabinet)	Me vakadeuci na veisala eso ena rawa ni votai vakatautautava kina na lewa kei na kaukauwa ena Matanitu *To consider reforms that would enhance checks and balances and promote a more balanced distribution of governing authority.*	
6	**Bokoci na yavu ni tu vakamatatamata**	Na Yavunivakavulewa makawa kece me vaka na Yavunivakavulewa ni 1990 kei	Section 53 (Electoral System)	Me vakadeuci na sala ena rawa ni vakadeitaka kina na matanitu ni na	

No.	iVurevure ni Tukutuku *Primary Issue*	iVakamacala *Explanation*	Tiki ni Yavunivakavulewa *Relevant Constitutional Provision*	Veisau e nanumi *Intended Objective*	Toqa ke o Veivakadonuya *Approved*
	Removal of Communal Representation Mechanisms	1997 e vakaraitaka na veitokoni ni tu vakamatatamata. Na tikina qo e qai mai sosomitaki ena Yavunivakavulewa 2013 me sa dua ga na *Constituency* ni veidigidigi e Viti taucoko. *Earlier constitutional arrangements, including the 1997 Constitution of Fiji, provided for communal representation. The 2013 Constitution replaced this system with a single nationwide electoral system.*		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 *To review possible mechanisms ensuring that the voice and representation of the iTaukei people are adequately reflected in the electoral system.*	

No.	iVurevure ni Tukutuku *Primary Issue*	iVakamacala *Explanation*	Tiki ni Yavunivakavulewa *Relevant Constitutional Provision*	Veisau e nanumi *Intended Objective*	Toqa ke o Veivakadonuya *Approved*
7	**Dredre ni veisautaki na Yavunivakavulewa ni Matanitu** *Difficulty of Amending the Constitution*	Na Yavunivakavulewa 2013 e viria e dua na ivakatagedegede vakalawa ka vakavuna me dredre na kena veisautaki. Ena dredre tale ga na kena veisautaki na ituvatuva ni veiqaravi vakamatanitu. *The Constitution establishes very high thresholds for amendment, making meaningful constitutional review or reform extremely difficult.*	Section 160 (Amendment of the Constitution)	Me vakadeuci na sala me rawarawa kina na kena veisautaki ena veivakadonui ni vanua kei na matanitu. *To consider ways in which constitutional amendments may be made more achievable where there is broad support from both the State and the Vanua.*	
8	**Sega ni rokovi na dodonu kei na galala ni nodra vakatulewa**	E na Matabose kei Vuravura sa tiko eso na lawa e vaqaqacotaka ka rokova na noda galala kei na	Section 26 (Cultural Rights); Section 27 (iTaukei Land)	Me vakadeuci na sala veisala me vakadeitaki ena matanitu na dodonu	

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	vakataki keda vakataki keda (self-determination) *Incomplete Recognition of the Right to Self-Determination*	dodonu na itaukei meda vakatulewataki keda vakataki keda (Self –determination) qo e dua na tikina e sogolati keda kina na Yavunivakavulewa 2013. *International standards such as the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) emphasise the right of Indigenous peoples to self-determination and control over their lands and resources. However, the constitutional framework provides limited mechanisms for their full implementation.*		ni itaukei me lewa na nona qele, iyau kei na galala ni veiliutaki vakavanua. *To examine ways to entrench the rights of the iTaukei to exercise authority over their lands, resources, and traditional governance structures within the Constitution.*	

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9	**Sega ni tiko e dua tale na lawa me maroroi kina na itaukei mai na noda dodonu kei na galala ni noda vakatulewa taka na noda qele, iyaubula kei na veika eda taukena** ***No entrenchment provisions to safeguard against laws that may adversely affect Fijian***	Ena Yavunivakavulewa ena veimatanitu sa oti, e tiko kina eso na Tabana me vaka na Seneti me dau yadrava, valataka ka taqomaka na noda dodonu na itaukei me vaka na itaukei ni qele, kei na iqoliqoli. Qo e oka kina na kena dau yadravi me dau rokovi na dodonu oqo ena gauna e dau veiveisau kina na lawa ni matanitu. *Previous Constitutions had within it enabling frameworks such as the Senate to safeguard possible adverse legal developments*	None	Vakaturi eso na ituvatuva vakalawa me yadrava ka maroroya me kua ni vakasabaliataki se vakatanitaki na kaukauwa vakalawa qo. *Ring fence legal protection go avoid discretionary exercise of power.* *Put strong legal protections in place so*	

No.	iVurevure ni Tukutuku *Primary Issue*	iVakamacala *Explanation*	Tiki ni Yavunivakavulewa *Relevant Constitutional Provision*	Veisau e nanumi *Intended Objective*	Toqa ke o Veivakadonuya *Approved*
	rights and interest in relation to customary governance and security of their lands and territories and properties within it	*impacting on Fijian governance and the security of customary ownership rights and interests land and resources including qoliqoli areas.*		*that power cannot be used freely or unfairly.*	

Yacamu

Peni Vonobati

Name of Person Completing

Saini Vonobati

Signature

Tikinisiga 19/06/2026

	YACA	Koro	Tiki Ni Siga Ni Sucu	Saini
1	Eremasi Gonenicava	Nacuvu	17/5/62	[signature]
2	Janieta Iuvu	"	15/2/57	[signature]
3	Alesi Malewa	"	12/3/65	[signature] Gonenicava
4	Tevita Vakarutabua	"	27/8/83	[signature]
5	Unaisi Rabuli	"	30/12/88	[signature]
6	Saula-Naivakacavu	✓	22/11/63	[signature]
7	Makereta-Litia-N.	✓	23/11/63	[signature]
8	Inise-Bale. Naivakacavu	✓	25/02/205	[signature]
9	Jimi-Taura-Naivakacavu	✓	7/10/207	J.N.
10	Sera-Burekaria.	✓	4/02/1990	[signature]
11	Erelia.W. Vonohati	✓	8/02/1959	[signature]
12	Kavalaini-Jane. Ratuvou.	✓	30/08/1980	[signature]
13	Kavalaini.B. Tamanilatui	✓	03/05/2003	[signature]
14	Tevita.N. Tamanilatui	✓	26/04/2005	Tamanitui
15	Samu Wambuli.	✓	13/01/1955.	[signature]
16	JOELI WAQANILAWA	✓	28/10/1987	[signature]
17	ELENDA BANI	✓	29/10/1956	EBANI
18	Siteri Kubulevu.	✓	23/1/1960	S-K

19	Mere. Lomawai	Nacuru	21/06/1961	Lomawai	
20	MOSESE. S. KOROIDIMURI	✓	01/09/1951	[illegible]	
21	LOATA. MADRANA	✓	01/09/1963	[illegible]	
22	SEMESA. DUMARU	✓	15/07/1975	[illegible]	
23	Sarita. Tanono	✓	01/09/1988	[illegible]	
24	Eremoce Yavuca	✓	08/04/1976	[illegible]	
25	Noke Bainivalu	✓	06/09/1983	Noke.	
26	Mesulame Rarawa	✓	10/03/1984	[illegible]	
27	Eloma Bani	✓	18/04/1989	[illegible]	
28	Viliame Raiti	✓	31/05/59	[illegible]	
29	Seruwaia ✓	✓	30/Sep/65	[illegible]	
30	VILIAME VULOWAI	✓	22/07/88	[illegible]	
31	MARIA VUETIGAMWAI	✓	25/03/92	[illegible]	
32	Arkanisi. Raici	✓	06/06/52	Araici	
33	Tomasi. Turuturu	✓	10/11/70	[illegible]	

- PITA DAYUIQALITA (TURAGA NI KORO).
- MATA-NI-MOL VILLAGE.
matanimoli

19/06/2026
> Acknowledged & recieved
CRC Team (2)

1524

Taro me Veitalanoataki

Proposed Questions for Considerationn

No.	iVurevure ni Tukutuku *Primary Issue*	iVakamacala *Explanation*	Tiki ni Yavunivakavulewa *Relevant Constitutional Provision*	Veisau e nanumi *Intended Objective*	Toqa ke o Veivakadonuya *Approved*
1	**Sega ni yavutaki ena nodra veivakadonui na itaukei.** *Absence of Genuine Consent of the iTaukei*	Na Yavunivakavulewa 2013 e sega ni rokova se doka na dodonu ni lewenivanua. Qo e vakadinadinataki ni a sega ni okati me tiki ni noda Yavunivakavulewa a vola o Yash Ghai, ka koto kina na domoda na lewei Viti. Na Yavunivakavulewa 2013 e dua na yavu ka volai lo ga ka tekivutaka ga o Bainimarama ni oti na nona vuaviri ena 2006. *The 2013 Constitution of Fiji was established following the 2006*	Preamble; Section 1 (State); Section 159 (Commencement)	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 *To review the legitimacy of the constitutional foundation of the State and consider pathways*	

No.	iVurevure ni Tukutuku *Primary Issue*	iVakamacala *Explanation*	Tiki ni Yavunivakavulewa *Relevant Constitutional Provision*	Veisau e nanumi *Intended Objective*	Toqa ke o Veivakadonuya *Approved*
		coup and did not adopt the draft constitution prepared under the leadership of Yash Ghai. Traditional leaders and customary governance structures were not meaningfully involved in its approval.		*toward a new constitution that is directly endorsed by the Vanua.*	
2	**Vakamalumalumutaki se vakalailaitaki na kaukauwa ni veiliutaki vakavanua** *Marginalisation or weakening of traditional governance*	Na Yavunivakavulewa 2013 e sega ni doka na Bose Levu Vakaturaga ena kena sa bokoci ka sega ni vakavotui ena loma ni Yavunivakavulewa na itavi kei na veiqaravi ni BLV. Era okati tale ga kina na veilawa kei na veitabana era tutaka ka maroroya na dodonu ni itaukei ni Vanua me vaka na UNDRIP	*Section 26 (Right to culture, language and identity); absence of provisions recognising the GCC*	Me vakadeuci na veisala eso me vakalesui se vakaukauwataki kina na ituvatuva ni veiliutaki vakavanua ena Yavunivakavulewa kei na kena dokai nodra veitalanoa kei vakavulewa ni itaukei ni yau	

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		The Constitution does not legally recognise the role of the Great Council of Chiefs (GCC) and removed the functions it previously held under earlier constitutional frameworks. Significant international standards, including those reflected in UNDRIP, emphasise the importance of such institutions.		*To consider ways to restore or strengthen traditional governance structures within the constitutional framework.*	
3	**Vakawaletaki/sega ni kauwaitaki na noda dodonu meda kilai ena veika vakapolitiki na iTaukei**	Na Yavunivakavulewa 2013 e tutaka nida sa okati kece meda "Fijian" ka sega ni doka me dusimaka nida tiko na itaukei ni vanua qo.	Section 5 (Citizenship); Section 6 (Common and equal citizenry)	Me dikevi na sala ena rawa ni vakadeitaki kina ena Yavunivakavulewa 2013 na noda dodonu kei na noda kaukauwa vakapolitiki na itaukei.	

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	Dilution of the Political Recognition of the iTaukei	*The Constitution promotes the concept of "mainstreaming," under which all citizens are collectively referred to as "Fijians."*		Me kau tani na vakanananu ni *"mainstreaming"* *To examine mechanisms through which the political status and customary rights of the iTaukei people may be expressly recognised and safeguarded in law.*	
4	**Vakamalumalutaki na kaukauwa ni itaukei kei na dodonu ni itaukei ena taukeni ni iyaubula**	Sa taqomaki rawa tiko na qele veikeda na itaukei, ia, na lewa ni kena taukeni na vatutalei tale eso era tiko ena loma ni qele se tiko ga ina matanitu (Mining Act 1965). Qo	Section 27 (Ownership of iTaukei land)	Me dikevi na sala ena rawa ni vaqaqacotaki kina na lewa ni vanua ena qele, wasawasa kei na iyaubula, ka wili kina	

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	Weak Protection of ownership of Customary rights and interest over Natural Resources	e okati kina na dodonu kei na lewa ni noda iqoliqoli kei na kena taukeni na veiuciwai – Rivers and Streams Act (1880) *Although customary land is protected, the Constitution does not clearly guarantee customary authority over resources within the land and surrounding marine areas. Mineral resources remain vested in the State under legislation such as the Mining Act 1965 (Fiji).*		na kena taukeni na wai kei na ivaka so ni wai e lomanivanua. *To review mechanisms to strengthen the authority of the Vanua over land, marine areas, and natural resources.*	

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5	**Na levu ni Vakatulewa vakatawadodonu ena Matanitu** *Excessive Concentration of Power in the Central Government*	Na Yavunivakavulewa e vakaraitaka e dua na kena tuvakataki na kaukauwa kei na lewa vakalawa kece e tiko ena matanitu, ena nona valenivolavola na Paraiminisita (kei na Vunilawa) *The constitutional framework establishes a structure that centralises executive power within the national government, particularly in the office of the Prime Minister.*	Section 91 (Prime Minister); Section 92 (Cabinet)	Me vakadeuci na veisala eso ena rawa ni votai vakatautautava kina na lewa kei na kaukauwa ena Matanitu *To consider reforms that would enhance checks and balances and promote a more balanced distribution of governing authority.*	
6	**Bokoci na yavu ni tu vakamatatamata**	Na Yavunivakavulewa makawa kece me vaka na Yavunivakavulewa ni 1990 kei	Section 53 (Electoral System)	Me vakadeuci na sala ena rawa ni vakadeitaka kina na matanitu ni na	

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	Removal of Communal Representation Mechanisms	1997 e vakaraitaka na veitokoni ni tu vakamatatamata. Na tikina qo e qai mai sosomitaki ena Yavunivakavulewa 2013 me sa dua ga na *Constituency* ni veidigidigi e Viti taucoko. *Earlier constitutional arrangements, including the 1997 Constitution of Fiji, provided for communal representation. The 2013 Constitution replaced this system with a single nationwide electoral system.*		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 *To review possible mechanisms ensuring that the voice and representation of the iTaukei people are adequately reflected in the electoral system.*	

No.	iVurevure ni Tukutuku *Primary Issue*	iVakamacala *Explanation*	Tiki ni Yavunivakavulewa *Relevant Constitutional Provision*	Veisau e nanumi *Intended Objective*	Toqa ke o Veivakadonuya *Approved*
7	**Dredre ni veisautaki na Yavunivakavulewa ni Matanitu** *Difficulty of Amending the Constitution*	Na Yavunivakavulewa 2013 e viria e dua na ivakatagedegede vakalawa ka vakavuna me dredre na kena veisautaki. Ena dredre tale ga na kena veisautaki na ituvatuva ni veiqaravi vakamatanitu. *The Constitution establishes very high thresholds for amendment, making meaningful constitutional review or reform extremely difficult.*	Section 160 (Amendment of the Constitution)	Me vakadeuci na sala me rawarawa kina na kena veisautaki ena veivakadonui ni vanua kei na matanitu. *To consider ways in which constitutional amendments may be made more achievable where there is broad support from both the State and the Vanua.*	
8	**Sega ni rokovi na dodonu kei na galala ni nodra vakatulewa**	E na Matabose kei Vuravura sa tiko eso na lawa e vaqaqacotaka ka rokova na noda galala kei na	Section 26 (Cultural Rights); Section 27 (iTaukei Land)	Me vakadeuci na sala veisala me vakadeitaki ena matanitu na dodonu	

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	vakataki keda vakataki keda (self-determination) *Incomplete Recognition of the Right to Self-Determination*	dodonu na itaukei meda vakatulewataki keda vakataki keda (Self –determination) qo e dua na tikina e sogolati keda kina na Yavunivakavulewa 2013. *International standards such as the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) emphasise the right of Indigenous peoples to self-determination and control over their lands and resources. However, the constitutional framework provides limited mechanisms for their full implementation.*		ni itaukei me lewa na nona qele, iyau kei na galala ni veiliutaki vakavanua. *To examine ways to entrench the rights of the iTaukei to exercise authority over their lands, resources, and traditional governance structures within the Constitution.*	

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9	**Sega ni tiko e dua tale na lawa me maroroi kina na itaukei mai na noda dodonu kei na galala ni noda vakatulewa taka na noda qele, iyaubula kei na veika eda taukena** ***No entrenchment provisions to safeguard against laws that may adversely affect Fijian***	Ena Yavunivakavulewa ena veimatanitu sa oti, e tiko kina eso na Tabana me vaka na Seneti me dau yadrava, valataka ka taqomaka na noda dodonu na itaukei me vaka na itaukei ni qele, kei na iqoliqoli. Qo e oka kina na kena dau yadravi me dau rokovi na dodonu oqo ena gauna e dau veiveisau kina na lawa ni matanitu. *Previous Constitutions had within it enabling frameworks such as the Senate to safeguard possible adverse legal developments*	None	Vakaturi eso na ituvatuva vakalawa me yadrava ka maroroya me kua ni vakasabaliataki se vakatanitaki na kaukauwa vakalawa qo. *Ring fence legal protection go avoid discretionary exercise of power.* *Put strong legal protections in place so*	

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	rights and interest in relation to customary governance and security of their lands and territories and properties within it	*impacting on Fijian governance and the security of customary ownership rights and interests land and resources including qoliqoli areas.*		*that power cannot be used freely or unfairly.*	

Yacamu

PITA. DAVUQALITA CTNK MATANIMOLI

Name of Person Completing

MATA NI TIKINA

TEUTA. TUKUCASA.

Saini _____

Signature

QAINI:

Tikinisiga 19/06/2026

TIKI NI SIGA: 19/06/26

	YACA	Koro	Tiki Ni Siga Ni Sucu	Saini
1.	PITA DAVUIQALITA	MATANIMOLI	16/12/1950	[illegible]
2.	LANIETA RAVESI	MATANIMOLI	26/01/1952	Ravesi.
3.	RAIJIELI BUKANI	MATANIMOLI	23/09/1975	[illegible]
4.	ATUNAISA ROKOVESU	MATANIMOLI	29/10/1999	[illegible]
5.	LUSE MOCEIWAI	MATANIMOLI	25/09/1990	[illegible]
6.	RUPENI RAVURAVUNISALI	MATANIMOLI	14/06/1998	[illegible]
7	SAIASI KURULATABUA	MATANIMOLI	15/11/1956	[illegible]
8	ATECA KALOUNICAVA	MATANIMOLI	12/02/71	[illegible]
9	Sala V	Matanimoli	02/02/77	[illegible]
10	Selina Waleigusu	MATANIMOLI	05/06/76	[illegible]
11	Matilita Drani	Matanimoli	5/4/70	[illegible]
12	Jokaveti Sugusuguvanua	Matanimoli	5/5/2008	[illegible]
13	RT Onisi Nikola	Matanimoli	10/9/2008	[illegible]
14	Seremaia Nikola	Matanimoli	12/08/1952	[illegible]
15	Kalara Matiki	Matanimoli	9/05 1986	[illegible]
16	Losalini Lutu	Matanimoli	12/9/1969	[illegible]
17	Keresi Roro	Matanimoli	12/10/1980	[illegible]
18	Mereani Saurara	Matanimoli	12/07/1979	[illegible]

19	Siteri Saumoi.	Matanimoli	20/04/06	Siteri.
20	Rupeni Ravuravunisali	Matanimoli	31/08/2004	R.Ravuravunisali
21	Luisa Meri	Matanimoli	19/09/73	Meri
22	Paula Saumitamana	Matanimoli	17/10/2002	Paula
23	URAIA DALI	Matanimoli	[illegible]/6	Urai
24	Jone Yadraica	matanimoli	22/02/1969	Yadraica
25	Miriama Ivalu	Matanimoli	11/09/1976	Miriama
26	Setareki Yadraica	matanimoli	25/07/1997	Setareki
27	Lice Tuicaininiu	matanimoli		Tuicaininiu
28	Lusiana Marama	matanimoli	23/10/2006	Lusiana
29	Inise Rokobaii	matanimoli	11/11/1973	Rokobaii
30	Aliveti Dere	matanimoli	18/04/1994	Dere
31	Jiuta Gasai	matanimoli	18	Gasai
32	Titilia Delana	matanimoli	22/05/1995	Delana
33	Salome Wati	matanimoli	12/04/2000	Wati
34	Joeli Colati Jnr	matanimoli	22/12/2004	Colati
35	Meliana Naigunuguna	matanimoli	14/03/2007	Naigunuguna
36	Marika Lakotani	matanimoli	27/06/2001	
37	ATIINAISA DOKANIWAI	MATANIMOLI	24/09/2006	Dokaniwai
38	KELERAANI DOMOE	MATANIMOLI	11/4/67	Domoe

39	Tarisi Vakatawanuku	Matanimoli	13/12/1969.	Nakatawa
40	Torika Sagacala	matanimoli	11/09/1973	Sagacala.
41	Loraini Nunume	Matanimoli	19/10/95	Nunume.
42	Inimere Marama	Matanimoli	10/11/1986	Marama.
43	Jovilisi Waganibau	Matanimoli	17/06/1970	Waganibau.
44	OFA AGA	Matanimoli	13/04/01	Aga.
45	Biriama Ravesi	Matanimoli	1-10-48	Bravesi
46	Litia Dure	Matanimoli	30/11/70	Dure
47	MELI NAYACALEVU	Matanimoli	25/02/70	Nayacalevu
48	Mercani Rokodau	Matanimoli	14/07/01	Rokodau.
49	ADI NAULU WATI	matani moli	31/07/59	Navilo.
50	SOSICENI NAVILO	matani moli	24/07/59	Navilo
51	SETARIKI COKACIRI	MATANIMOLI	08/12/1973	Cokaciri
52	PITA DAVUIQALITA	MATANIMOLI	03/01/1984	[illegible]
53	NETANI SUCHIBREICETI	MATANIMOLI	26/09/57	[illegible]

1. SEMILOLI TORACTUNAGA NI KOLO NABUDRAU.

19/06/2026 Nabudrau i

Acknowledged & recieved

CRE Team (2)

1538

Taro me Veitalanoataki

Proposed Questions for Considerationn

No.	iVurevure ni Tukutuku *Primary Issue*	iVakamacala *Explanation*	Tiki ni Yavunivakavulewa *Relevant Constitutional Provision*	Veisau e nanumi *Intended Objective*	Toqa ke o Veivakadonuya *Approved*
1	**Sega ni yavutaki ena nodra veivakadonui na itaukei.** *Absence of Genuine Consent of the iTaukei*	Na Yavunivakavulewa 2013 e sega ni rokova se doka na dodonu ni lewenivanua. Qo e vakadinadinataki ni a sega ni okati me tiki ni noda Yavunivakavulewa a vola o Yash Ghai, ka koto kina na domoda na lewei Viti. Na Yavunivakavulewa 2013 e dua na yavu ka volai lo ga ka tekivutaka ga o Bainimarama ni oti na nona vuaviri ena 2006. *The 2013 Constitution of Fiji was established following the 2006*	Preamble; Section 1 (State); Section 159 (Commencement)	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 *To review the legitimacy of the constitutional foundation of the State and consider pathways*	

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		coup and did not adopt the draft constitution prepared under the leadership of Yash Ghai. Traditional leaders and customary governance structures were not meaningfully involved in its approval.		*toward a new constitution that is directly endorsed by the Vanua.*	
2	**Vakamalumalumutaki se vakalailaitaki na kaukauwa ni veiliutaki vakavanua** *Marginalisation or weakening of traditional governance*	Na Yavunivakavulewa 2013 e sega ni doka na Bose Levu Vakaturaga ena kena sa bokoci ka sega ni vakavotui ena loma ni Yavunivakavulewa na itavi kei na veiqaravi ni BLV. Era okati tale ga kina na veilawa kei na veitabana era tutaka ka maroroya na dodonu ni itaukei ni Vanua me vaka na UNDRIP	*Section 26 (Right to culture, language and identity); absence of provisions recognising the GCC*	Me vakadeuci na veisala eso me vakalesui se vakaukauwataki kina na ituvatuva ni veiliutaki vakavanua ena Yavunivakavulewa kei na kena dokai nodra veitalanoa kei vakavulewa ni itaukei ni yau	

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		The Constitution does not legally recognise the role of the Great Council of Chiefs (GCC) and removed the functions it previously held under earlier constitutional frameworks. Significant international standards, including those reflected in UNDRIP, emphasise the importance of such institutions.		*To consider ways to restore or strengthen traditional governance structures within the constitutional framework.*	
3	**Vakawaletaki/sega ni kauwaitaki na noda dodonu meda kilai ena veika vakapolitiki na iTaukei**	Na Yavunivakavulewa 2013 e tutaka nida sa okati kece meda "Fijian" ka sega ni doka me dusimaka nida tiko na itaukei ni vanua qo.	Section 5 (Citizenship); Section 6 (Common and equal citizenry)	Me dikevi na sala ena rawa ni vakadeitaki kina ena Yavunivakavulewa 2013 na noda dodonu kei na noda kaukauwa vakapolitiki na itaukei.	

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	Dilution of the Political Recognition of the iTaukei	*The Constitution promotes the concept of "mainstreaming," under which all citizens are collectively referred to as "Fijians."*		Me kau tani na vakanananu ni *"mainstreaming"* *To examine mechanisms through which the political status and customary rights of the iTaukei people may be expressly recognised and safeguarded in law.*	
4	**Vakamalumalutaki na kaukauwa ni itaukei kei na dodonu ni itaukei ena taukeni ni iyaubula**	Sa taqomaki rawa tiko na qele veikeda na itaukei, ia, na lewa ni kena taukeni na vatutalei tale eso era tiko ena loma ni qele se tiko ga ina matanitu (Mining Act 1965). Qo	Section 27 (Ownership of iTaukei land)	Me dikevi na sala ena rawa ni vaqaqacotaki kina na lewa ni vanua ena qele, wasawasa kei na iyaubula, ka wili kina	

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	Weak Protection of ownership of Customary rights and interest over Natural Resources	e okati kina na dodonu kei na lewa ni noda iqoliqoli kei na kena taukeni na veiuciwai – Rivers and Streams Act (1880) *Although customary land is protected, the Constitution does not clearly guarantee customary authority over resources within the land and surrounding marine areas. Mineral resources remain vested in the State under legislation such as the Mining Act 1965 (Fiji).*		na kena taukeni na wai kei na ivaka so ni wai e lomanivanua. *To review mechanisms to strengthen the authority of the Vanua over land, marine areas, and natural resources.*	

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5	**Na levu ni Vakatulewa vakatawadodonu ena Matanitu** *Excessive Concentration of Power in the Central Government*	Na Yavunivakavulewa e vakaraitaka e dua na kena tuvakataki na kaukauwa kei na lewa vakalawa kece e tiko ena matanitu, ena nona valenivolavola na Paraiminisita (kei na Vunilawa) *The constitutional framework establishes a structure that centralises executive power within the national government, particularly in the office of the Prime Minister.*	Section 91 (Prime Minister); Section 92 (Cabinet)	Me vakadeuci na veisala eso ena rawa ni votai vakatautautava kina na lewa kei na kaukauwa ena Matanitu *To consider reforms that would enhance checks and balances and promote a more balanced distribution of governing authority.*	
6	**Bokoci na yavu ni tu vakamatatamata**	Na Yavunivakavulewa makawa kece me vaka na Yavunivakavulewa ni 1990 kei	Section 53 (Electoral System)	Me vakadeuci na sala ena rawa ni vakadeitaka kina na matanitu ni na	

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	Removal of Communal Representation Mechanisms	1997 e vakaraitaka na veitokoni ni tu vakamatatamata. Na tikina qo e qai mai sosomitaki ena Yavunivakavulewa 2013 me sa dua ga na *Constituency* ni veidigidigi e Viti taucoko. *Earlier constitutional arrangements, including the 1997 Constitution of Fiji, provided for communal representation. The 2013 Constitution replaced this system with a single nationwide electoral system.*		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 *To review possible mechanisms ensuring that the voice and representation of the iTaukei people are adequately reflected in the electoral system.*	

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7	**Dredre ni veisautaki na Yavunivakavulewa ni Matanitu** *Difficulty of Amending the Constitution*	Na Yavunivakavulewa 2013 e viria e dua na ivakatagedegede vakalawa ka vakavuna me dredre na kena veisautaki. Ena dredre tale ga na kena veisautaki na ituvatuva ni veiqaravi vakamatanitu. *The Constitution establishes very high thresholds for amendment, making meaningful constitutional review or reform extremely difficult.*	Section 160 (Amendment of the Constitution)	Me vakadeuci na sala me rawarawa kina na kena veisautaki ena veivakadonui ni vanua kei na matanitu. *To consider ways in which constitutional amendments may be made more achievable where there is broad support from both the State and the Vanua.*	
8	**Sega ni rokovi na dodonu kei na galala ni nodra vakatulewa**	E na Matabose kei Vuravura sa tiko eso na lawa e vaqaqacotaka ka rokova na noda galala kei na	Section 26 (Cultural Rights); Section 27 (iTaukei Land)	Me vakadeuci na sala veisala me vakadeitaki ena matanitu na dodonu	

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	vakataki keda vakataki keda (self-determination) *Incomplete Recognition of the Right to Self-Determination*	dodonu na itaukei meda vakatulewataki keda vakataki keda (Self –determination) qo e dua na tikina e sogolati keda kina na Yavunivakavulewa 2013. *International standards such as the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) emphasise the right of Indigenous peoples to self-determination and control over their lands and resources. However, the constitutional framework provides limited mechanisms for their full implementation.*		ni itaukei me lewa na nona qele, iyau kei na galala ni veiliutaki vakavanua. *To examine ways to entrench the rights of the iTaukei to exercise authority over their lands, resources, and traditional governance structures within the Constitution.*	

No.	iVurevure ni Tukutuku *Primary Issue*	iVakamacala *Explanation*	Tiki ni Yavunivakavulewa *Relevant Constitutional Provision*	Veisau e nanumi *Intended Objective*	Toqa ke o Veivakadonuya *Approved*
9	**Sega ni tiko e dua tale na lawa me maroroi kina na itaukei mai na noda dodonu kei na galala ni noda vakatulewa taka na noda qele, iyaubula kei na veika eda taukena** ***No entrenchment provisions to safeguard against laws that may adversely affect Fijian***	Ena Yavunivakavulewa ena veimatanitu sa oti, e tiko kina eso na Tabana me vaka na Seneti me dau yadrava, valataka ka taqomaka na noda dodonu na itaukei me vaka na itaukei ni qele, kei na iqoliqoli. Qo e oka kina na kena dau yadravi me dau rokovi na dodonu oqo ena gauna e dau veiveisau kina na lawa ni matanitu. *Previous Constitutions had within it enabling frameworks such as the Senate to safeguard possible adverse legal developments*	None	Vakaturi eso na ituvatuva vakalawa me yadrava ka maroroya me kua ni vakasabaliataki se vakatanitaki na kaukauwa vakalawa qo. *Ring fence legal protection go avoid discretionary exercise of power.* *Put strong legal protections in place so*	

No.	iVurevure ni Tukutuku *Primary Issue*	iVakamacala *Explanation*	Tiki ni Yavunivakavulewa *Relevant Constitutional Provision*	Veisau e nanumi *Intended Objective*	Toqa ke o Veivakadonuya *Approved*
	rights and interest in relation to customary governance and security of their lands and territories and properties within it	*impacting on Fijian governance and the security of customary ownership rights and interests land and resources including qoliqoli areas.*		*that power cannot be used freely or unfairly.*	

Yacamu

[illegible] . Tora .

Name of Person Completing

Saini [signature]

Signature

Tikinisiga 19 · 06 · 2026 ·

TEVITA · TUKUWASA ·
MATA NI TIKINA NOLO ·
[signature]
19/06/26 ·

1.	Maciu Sakealevu.	Nabudrau	23/05/04	[signature]
2.	Sailosi Naivaluvou.	Nabudrau	22/12/07	[signature]
3	NANISE QASENIVALU.	NABUDRAU	01/05/76	[signature]
4	JOAVE KUBUNAKADAVU	NABUDRAU	31/12/77	[signature]
5	SALOME ROKOMADA	NABUDRAU	10/10/2007	[signature]
6.	Mitieli Narolnan K.	NABUDRAU	~~[illegible]~~ 14/01/2006	[signature]
7	Filimoni Kuruyawa.	NABUDRAU	04/03/2007	[signature]
8.	Veniana Rokona Langa	NABUDRAU.	04/05/~~77~~	[signature]
9	Loata Vueti	NABUDRAU	29/06/1976	[signature]
10	Peni Vakabara	NABUDRAU	20/01/1975	[signature]
11	Mitieli Kubunavanua	NABUDRAU	09/05/2001	[signature]
12	MEREWALESI VULAIDAUSIGA.	NABUDRAU	11/07/71	[signature]
13	Meresiana Kuruyawa	Nabudrau	3/4/1958	[signature]
14	Siteri Dreudreu	Nabudrau	6/3/1981	[signature]
15	Alumeci Ratokalauvere	Nabudrau	6/1/1972	[signature]
16	Etelia Veileyaki	Nabudrau	6/11/2002	[signature]
17.	Balasio Delaisavui	Nabudrau	3/11/2000	[signature]

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YACA	Koro	Tiki Ni Siga Ni Sucu	Saini
LOTE ADRE	NABUDRAU	09:03:48	[signature]
EPINERI BAINIMOLI	NABUDRAU	23.07.78	[signature]
JOSE LEVOA	NABUDRAU	28.08.1944	[signature]
Epaiana Veivake Naivalwou	Nabudrau	06:01:2007	[signature]
Saula Vulaidanaiga	Nabudrau	05.02.1960	[signature]
Jonetani	NABUDRAU	30.8/1977	[signature]
LOATA KEDRAIKA	[illegible]	8/8/1977	[signature]
Mere Materogo.	Nabudrau	10/07/1984.	[signature]
Ro Colcanasigai	Nabudrau	13/7/78	[signature]
Salote Kaukiono.	Nabudrau.	20/03/1983.	[signature]
NANISE QASENIVALU	NABUDRAU	7/6/55	
Rajeli Bamkalou	Nabudrau	09/11/49.	[signature]
MARIKA GATA	Nabudrau	09/01/69	[signature]
NANISE TOKALAUVERE	NABUDRAU	15/06/55	[signature]
Nainikt Rayaos	Nabudrau	17/04/63	[signature]

1550

2. SETAREKI VELOVELO TURAGA NI KORO NAKUWARU.

19/06/2026 Nakuruwaru
> Acknowledged & endorsed
CRC Team (2)

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Taro me Veitalanoataki

Proposed Questions for Considerationn

No.	iVurevure ni Tukutuku *Primary Issue*	iVakamacala *Explanation*	Tiki ni Yavunivakavulewa *Relevant Constitutional Provision*	Veisau e nanumi *Intended Objective*	Toqa ke o Veivakadonuya *Approved*
1	**Sega ni yavutaki ena nodra veivakadonui na itaukei.** *Absence of Genuine Consent of the iTaukei*	Na Yavunivakavulewa 2013 e sega ni rokova se doka na dodonu ni lewenivanua. Qo e vakadinadinataki ni a sega ni okati me tiki ni noda Yavunivakavulewa a vola o Yash Ghai, ka koto kina na domoda na lewei Viti. Na Yavunivakavulewa 2013 e dua na yavu ka volai lo ga ka tekivutaka ga o Bainimarama ni oti na nona vuaviri ena 2006. *The 2013 Constitution of Fiji was established following the 2006*	Preamble; Section 1 (State); Section 159 (Commencement)	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 *To review the legitimacy of the constitutional foundation of the State and consider pathways*	

No.	iVurevure ni Tukutuku *Primary Issue*	iVakamacala *Explanation*	Tiki ni Yavunivakavulewa *Relevant Constitutional Provision*	Veisau e nanumi *Intended Objective*	Toqa ke o Veivakadonuya *Approved*
		coup and did not adopt the draft constitution prepared under the leadership of Yash Ghai. Traditional leaders and customary governance structures were not meaningfully involved in its approval.		*toward a new constitution that is directly endorsed by the Vanua.*	
2	**Vakamalumalumutaki se vakalailaitaki na kaukauwa ni veiliutaki vakavanua** *Marginalisation or weakening of traditional governance*	Na Yavunivakavulewa 2013 e sega ni doka na Bose Levu Vakaturaga ena kena sa bokoci ka sega ni vakavotui ena loma ni Yavunivakavulewa na itavi kei na veiqaravi ni BLV. Era okati tale ga kina na veilawa kei na veitabana era tutaka ka maroroya na dodonu ni itaukei ni Vanua me vaka na UNDRIP	*Section 26 (Right to culture, language and identity); absence of provisions recognising the GCC*	Me vakadeuci na veisala eso me vakalesui se vakaukauwataki kina na ituvatuva ni veiliutaki vakavanua ena Yavunivakavulewa kei na kena dokai nodra veitalanoa kei vakavulewa ni itaukei ni yau	

No.	iVurevure ni Tukutuku *Primary Issue*	iVakamacala *Explanation*	Tiki ni Yavunivakavulewa *Relevant Constitutional Provision*	Veisau e nanumi *Intended Objective*	Toqa ke o Veivakadonuya *Approved*
		The Constitution does not legally recognise the role of the Great Council of Chiefs (GCC) and removed the functions it previously held under earlier constitutional frameworks. Significant international standards, including those reflected in UNDRIP, emphasise the importance of such institutions.		*To consider ways to restore or strengthen traditional governance structures within the constitutional framework.*	
3	**Vakawaletaki/sega ni kauwaitaki na noda dodonu meda kilai ena veika vakapolitiki na iTaukei**	Na Yavunivakavulewa 2013 e tutaka nida sa okati kece meda "Fijian" ka sega ni doka me dusimaka nida tiko na itaukei ni vanua qo.	Section 5 (Citizenship); Section 6 (Common and equal citizenry)	Me dikevi na sala ena rawa ni vakadeitaki kina ena Yavunivakavulewa 2013 na noda dodonu kei na noda kaukauwa vakapolitiki na itaukei.	

No.	iVurevure ni Tukutuku *Primary Issue*	iVakamacala *Explanation*	Tiki ni Yavunivakavulewa *Relevant Constitutional Provision*	Veisau e nanumi *Intended Objective*	Toqa ke o Veivakadonuya *Approved*
	Dilution of the Political Recognition of the iTaukei	*The Constitution promotes the concept of "mainstreaming," under which all citizens are collectively referred to as "Fijians."*		Me kau tani na vakanananu ni *"mainstreaming"* *To examine mechanisms through which the political status and customary rights of the iTaukei people may be expressly recognised and safeguarded in law.*	
4	**Vakamalumalutaki na kaukauwa ni itaukei kei na dodonu ni itaukei ena taukeni ni iyaubula**	Sa taqomaki rawa tiko na qele veikeda na itaukei, ia, na lewa ni kena taukeni na vatutalei tale eso era tiko ena loma ni qele se tiko ga ina matanitu (Mining Act 1965). Qo	Section 27 (Ownership of iTaukei land)	Me dikevi na sala ena rawa ni vaqaqacotaki kina na lewa ni vanua ena qele, wasawasa kei na iyaubula, ka wili kina	

No.	iVurevure ni Tukutuku *Primary Issue*	iVakamacala *Explanation*	Tiki ni Yavunivakavulewa *Relevant Constitutional Provision*	Veisau e nanumi *Intended Objective*	Toqa ke o Veivakadonuya *Approved*
	Weak Protection of ownership of Customary rights and interest over Natural Resources	e okati kina na dodonu kei na lewa ni noda iqoliqoli kei na kena taukeni na veiuciwai – Rivers and Streams Act (1880) *Although customary land is protected, the Constitution does not clearly guarantee customary authority over resources within the land and surrounding marine areas. Mineral resources remain vested in the State under legislation such as the Mining Act 1965 (Fiji).*		na kena taukeni na wai kei na ivaka so ni wai e lomanivanua. *To review mechanisms to strengthen the authority of the Vanua over land, marine areas, and natural resources.*	

No.	iVurevure ni Tukutuku *Primary Issue*	iVakamacala *Explanation*	Tiki ni Yavunivakavulewa *Relevant Constitutional Provision*	Veisau e nanumi *Intended Objective*	Toqa ke o Veivakadonuya *Approved*
5	**Na levu ni Vakatulewa vakatawadodonu ena Matanitu** *Excessive Concentration of Power in the Central Government*	Na Yavunivakavulewa e vakaraitaka e dua na kena tuvakataki na kaukauwa kei na lewa vakalawa kece e tiko ena matanitu, ena nona valenivolavola na Paraiminisita (kei na Vunilawa) *The constitutional framework establishes a structure that centralises executive power within the national government, particularly in the office of the Prime Minister.*	Section 91 (Prime Minister); Section 92 (Cabinet)	Me vakadeuci na veisala eso ena rawa ni votai vakatautautava kina na lewa kei na kaukauwa ena Matanitu *To consider reforms that would enhance checks and balances and promote a more balanced distribution of governing authority.*	
6	**Bokoci na yavu ni tu vakamatatamata**	Na Yavunivakavulewa makawa kece me vaka na Yavunivakavulewa ni 1990 kei	Section 53 (Electoral System)	Me vakadeuci na sala ena rawa ni vakadeitaka kina na matanitu ni na	

No.	iVurevure ni Tukutuku *Primary Issue*	iVakamacala *Explanation*	Tiki ni Yavunivakavulewa *Relevant Constitutional Provision*	Veisau e nanumi *Intended Objective*	Toqa ke o Veivakadonuya *Approved*
	Removal of Communal Representation Mechanisms	1997 e vakaraitaka na veitokoni ni tu vakamatatamata. Na tikina qo e qai mai sosomitaki ena Yavunivakavulewa 2013 me sa dua ga na *Constituency* ni veidigidigi e Viti taucoko. *Earlier constitutional arrangements, including the 1997 Constitution of Fiji, provided for communal representation. The 2013 Constitution replaced this system with a single nationwide electoral system.*		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 *To review possible mechanisms ensuring that the voice and representation of the iTaukei people are adequately reflected in the electoral system.*	

No.	iVurevure ni Tukutuku *Primary Issue*	iVakamacala *Explanation*	Tiki ni Yavunivakavulewa *Relevant Constitutional Provision*	Veisau e nanumi *Intended Objective*	Toqa ke o Veivakadonuya *Approved*
7	**Dredre ni veisautaki na Yavunivakavulewa ni Matanitu** *Difficulty of Amending the Constitution*	Na Yavunivakavulewa 2013 e viria e dua na ivakatagedegede vakalawa ka vakavuna me dredre na kena veisautaki. Ena dredre tale ga na kena veisautaki na ituvatuva ni veiqaravi vakamatanitu. *The Constitution establishes very high thresholds for amendment, making meaningful constitutional review or reform extremely difficult.*	Section 160 (Amendment of the Constitution)	Me vakadeuci na sala me rawarawa kina na kena veisautaki ena veivakadonui ni vanua kei na matanitu. *To consider ways in which constitutional amendments may be made more achievable where there is broad support from both the State and the Vanua.*	
8	**Sega ni rokovi na dodonu kei na galala ni nodra vakatulewa**	E na Matabose kei Vuravura sa tiko eso na lawa e vaqaqacotaka ka rokova na noda galala kei na	Section 26 (Cultural Rights); Section 27 (iTaukei Land)	Me vakadeuci na sala veisala me vakadeitaki ena matanitu na dodonu	

No.	iVurevure ni Tukutuku *Primary Issue*	iVakamacala *Explanation*	Tiki ni Yavunivakavulewa *Relevant Constitutional Provision*	Veisau e nanumi *Intended Objective*	Toqa ke o Veivakadonuya *Approved*
	vakataki keda vakataki keda (self-determination) *Incomplete Recognition of the Right to Self-Determination*	dodonu na itaukei meda vakatulewataki keda vakataki keda (Self –determination) qo e dua na tikina e sogolati keda kina na Yavunivakavulewa 2013. *International standards such as the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) emphasise the right of Indigenous peoples to self-determination and control over their lands and resources. However, the constitutional framework provides limited mechanisms for their full implementation.*		ni itaukei me lewa na nona qele, iyau kei na galala ni veiliutaki vakavanua. *To examine ways to entrench the rights of the iTaukei to exercise authority over their lands, resources, and traditional governance structures within the Constitution.*	

No.	iVurevure ni Tukutuku *Primary Issue*	iVakamacala *Explanation*	Tiki ni Yavunivakavulewa *Relevant Constitutional Provision*	Veisau e nanumi *Intended Objective*	Toqa ke o Veivakadonuya *Approved*
9	**Sega ni tiko e dua tale na lawa me maroroi kina na itaukei mai na noda dodonu kei na galala ni noda vakatulewa taka na noda qele, iyaubula kei na veika eda taukena** ***No entrenchment provisions to safeguard against laws that may adversely affect Fijian***	Ena Yavunivakavulewa ena veimatanitu sa oti, e tiko kina eso na Tabana me vaka na Seneti me dau yadrava, valataka ka taqomaka na noda dodonu na itaukei me vaka na itaukei ni qele, kei na iqoliqoli. Qo e oka kina na kena dau yadravi me dau rokovi na dodonu oqo ena gauna e dau veiveisau kina na lawa ni matanitu. *Previous Constitutions had within it enabling frameworks such as the Senate to safeguard possible adverse legal developments*	None	Vakaturi eso na ituvatuva vakalawa me yadrava ka maroroya me kua ni vakasabaliataki se vakatanitaki na kaukauwa vakalawa qo. *Ring fence legal protection go avoid discretionary exercise of power.* *Put strong legal protections in place so*	

No.	iVurevure ni Tukutuku *Primary Issue*	iVakamacala *Explanation*	Tiki ni Yavunivakavulewa *Relevant Constitutional Provision*	Veisau e nanumi *Intended Objective*	Toqa ke o Veivakadonuya *Approved*
	rights and interest in relation to customary governance and security of their lands and territories and properties within it	*impacting on Fijian governance and the security of customary ownership rights and interests land and resources including qoliqoli areas.*		*that power cannot be used freely or unfairly.*	

Yacamu

Setareki Velovelo

Name of Person Completing

Saini _____

Signature

Tikinisiga 19/06/2026.

MATA NI TIKINA

TEKITA TUKUWAKA

SAINI: _____

TIKINISIGA: 10/06/26

	YACA	Koro	Tiki Ni Siga Ni Sucu	Saini
1.	Kavalaini Lewatu.	Nakakawaru	10.06.72	[signature]
2.	Mereseini Kadinibega	Nakakawaru	28:03.77	[signature]
3.	Mereseini Sesenabakavi	Nakakawaru	15.11.98	[signature]
4	Mosese Sadole	Nakakawaru	16:12:73	[signature]
5	Luisa Ana Grace	Nakakawaru	12:11:05	[signature]
6	Luisa Baleilakeba	Nakauwaru	9:6:78	[signature]
7	Josaia Rawamila	Nakauwaru	10.3.50	[signature]
8	Alumite Biandamu	✓	10.3.50	[signature]
9	Sunia Biandamu	✓	27/02/88	[signature]
10	Vio Cakau	✓	27/02/01	[signature]
11	KELERA VUKICIGAU.	✓	13/11/1965	Kukicigau.
12	AMINIO VUKICIGAU.	✓	10/10/1966	Vukicigau.
13	Jacquelyn Siteri	Nakauwaru	15/06/1992	[signature]
14	Isoa Ratuinite	✓	28/06/01988	[signature]
	SAMUELA KINIBOI.	✓	17/05/1990.	[signature]
16	IUESA VEREBIKA	✓	30/09/1976	[signature]
17	Samuela Kiniboi	✓	19/03/1995	[signature]
18	SENITIELI-RAWAMILA	✓	12-12 1972	[signature]

19	Cemeki Leno	Nakawaru	21/01/1973	L Leno
20	Hamita Teni	— —	15/11/1976.	[illegible]
21.	Faransiska Raduwe	— —	19/11/2004	[illegible]
22.	Boi Tuivatuoga.	— —	22/07/2005	[illegible]
23	Pita Naduwa.	— —	8/06/1998	[illegible]
24	Amelia Boleiyadua	— —	11/07/2002	[illegible]
25	ARIETA B. TUVAKASIGA	— —	04/03/1971	[illegible]
26	TOKASA WATI RAWAMILA	— —	10/08/~~20~~66	T Rawamila.
27	Lusi Mouliwai	— —	13/02/1955	[illegible]

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6. NAME: VARANI. LUCA VILLAGE: TAU, NOCO, REWA.

19/06/2026> Acknowledged & recieved

CRC Team (2)

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Taro me Veitalanoataki

Proposed Questions for Considerationn

No.	iVurevure ni Tukutuku *Primary Issue*	iVakamacala *Explanation*	Tiki ni Yavunivakavulewa *Relevant Constitutional Provision*	Veisau e nanumi *Intended Objective*	Toqa ke o Veivakadonuya *Approved*
1	**Sega ni yavutaki ena nodra veivakadonui na itaukei.** *Absence of Genuine Consent of the iTaukei*	Na Yavunivakavulewa 2013 e sega ni rokova se doka na dodonu ni lewenivanua. Qo e vakadinadinataki ni a sega ni okati me tiki ni noda Yavunivakavulewa a vola o Yash Ghai, ka koto kina na domoda na lewei Viti. Na Yavunivakavulewa 2013 e dua na yavu ka volai lo ga ka tekivutaka ga o Bainimarama ni oti na nona vuaviri ena 2006. *The 2013 Constitution of Fiji was established following the 2006*	Preamble; Section 1 (State); Section 159 (Commencement)	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 *To review the legitimacy of the constitutional foundation of the State and consider pathways*	

No.	iVurevure ni Tukutuku *Primary Issue*	iVakamacala *Explanation*	Tiki ni Yavunivakavulewa *Relevant Constitutional Provision*	Veisau e nanumi *Intended Objective*	Toqa ke o Veivakadonuya *Approved*
		coup and did not adopt the draft constitution prepared under the leadership of Yash Ghai. Traditional leaders and customary governance structures were not meaningfully involved in its approval.		*toward a new constitution that is directly endorsed by the Vanua.*	
2	**Vakamalumalumutaki se vakalailaitaki na kaukauwa ni veiliutaki vakavanua** *Marginalisation or weakening of traditional governance*	Na Yavunivakavulewa 2013 e sega ni doka na Bose Levu Vakaturaga ena kena sa bokoci ka sega ni vakavotui ena loma ni Yavunivakavulewa na itavi kei na veiqaravi ni BLV. Era okati tale ga kina na veilawa kei na veitabana era tutaka ka maroroya na dodonu ni itaukei ni Vanua me vaka na UNDRIP	*Section 26 (Right to culture, language and identity); absence of provisions recognising the GCC*	Me vakadeuci na veisala eso me vakalesui se vakaukauwataki kina na ituvatuva ni veiliutaki vakavanua ena Yavunivakavulewa kei na kena dokai nodra veitalanoa kei vakavulewa ni itaukei ni yau	

No.	iVurevure ni Tukutuku *Primary Issue*	iVakamacala *Explanation*	Tiki ni Yavunivakavulewa *Relevant Constitutional Provision*	Veisau e nanumi *Intended Objective*	Toqa ke o Veivakadonuya *Approved*
		The Constitution does not legally recognise the role of the Great Council of Chiefs (GCC) and removed the functions it previously held under earlier constitutional frameworks. Significant international standards, including those reflected in UNDRIP, emphasise the importance of such institutions.		*To consider ways to restore or strengthen traditional governance structures within the constitutional framework.*	
3	**Vakawaletaki/sega ni kauwaitaki na noda dodonu meda kilai ena veika vakapolitiki na iTaukei**	Na Yavunivakavulewa 2013 e tutaka nida sa okati kece meda "Fijian" ka sega ni doka me dusimaka nida tiko na itaukei ni vanua qo.	Section 5 (Citizenship); Section 6 (Common and equal citizenry)	Me dikevi na sala ena rawa ni vakadeitaki kina ena Yavunivakavulewa 2013 na noda dodonu kei na noda kaukauwa vakapolitiki na itaukei.	

No.	iVurevure ni Tukutuku *Primary Issue*	iVakamacala *Explanation*	Tiki ni Yavunivakavulewa *Relevant Constitutional Provision*	Veisau e nanumi *Intended Objective*	Toqa ke o Veivakadonuya *Approved*
	Dilution of the Political Recognition of the iTaukei	*The Constitution promotes the concept of "mainstreaming," under which all citizens are collectively referred to as "Fijians."*		Me kau tani na vakanananu ni *"mainstreaming"* *To examine mechanisms through which the political status and customary rights of the iTaukei people may be expressly recognised and safeguarded in law.*	
4	**Vakamalumalutaki na kaukauwa ni itaukei kei na dodonu ni itaukei ena taukeni ni iyaubula**	Sa taqomaki rawa tiko na qele veikeda na itaukei, ia, na lewa ni kena taukeni na vatutalei tale eso era tiko ena loma ni qele se tiko ga ina matanitu (Mining Act 1965). Qo	Section 27 (Ownership of iTaukei land)	Me dikevi na sala ena rawa ni vaqaqacotaki kina na lewa ni vanua ena qele, wasawasa kei na iyaubula, ka wili kina	

No.	iVurevure ni Tukutuku *Primary Issue*	iVakamacala *Explanation*	Tiki ni Yavunivakavulewa *Relevant Constitutional Provision*	Veisau e nanumi *Intended Objective*	Toqa ke o Veivakadonuya *Approved*
	Weak Protection of ownership of Customary rights and interest over Natural Resources	e okati kina na dodonu kei na lewa ni noda iqoliqoli kei na kena taukeni na veiuciwai – Rivers and Streams Act (1880) *Although customary land is protected, the Constitution does not clearly guarantee customary authority over resources within the land and surrounding marine areas. Mineral resources remain vested in the State under legislation such as the Mining Act 1965 (Fiji).*		na kena taukeni na wai kei na ivaka so ni wai e lomanivanua. *To review mechanisms to strengthen the authority of the Vanua over land, marine areas, and natural resources.*	

No.	iVurevure ni Tukutuku *Primary Issue*	iVakamacala *Explanation*	Tiki ni Yavunivakavulewa *Relevant Constitutional Provision*	Veisau e nanumi *Intended Objective*	Toqa ke o Veivakadonuya *Approved*
5	**Na levu ni Vakatulewa vakatawadodonu ena Matanitu** *Excessive Concentration of Power in the Central Government*	Na Yavunivakavulewa e vakaraitaka e dua na kena tuvakataki na kaukauwa kei na lewa vakalawa kece e tiko ena matanitu, ena nona valenivolavola na Paraiminisita (kei na Vunilawa) *The constitutional framework establishes a structure that centralises executive power within the national government, particularly in the office of the Prime Minister.*	Section 91 (Prime Minister); Section 92 (Cabinet)	Me vakadeuci na veisala eso ena rawa ni votai vakatautautava kina na lewa kei na kaukauwa ena Matanitu *To consider reforms that would enhance checks and balances and promote a more balanced distribution of governing authority.*	
6	**Bokoci na yavu ni tu vakamatatamata**	Na Yavunivakavulewa makawa kece me vaka na Yavunivakavulewa ni 1990 kei	Section 53 (Electoral System)	Me vakadeuci na sala ena rawa ni vakadeitaka kina na matanitu ni na	

No.	iVurevure ni Tukutuku *Primary Issue*	iVakamacala *Explanation*	Tiki ni Yavunivakavulewa *Relevant Constitutional Provision*	Veisau e nanumi *Intended Objective*	Toqa ke o Veivakadonuya *Approved*
	Removal of Communal Representation Mechanisms	1997 e vakaraitaka na veitokoni ni tu vakamatatamata. Na tikina qo e qai mai sosomitaki ena Yavunivakavulewa 2013 me sa dua ga na *Constituency* ni veidigidigi e Viti taucoko. *Earlier constitutional arrangements, including the 1997 Constitution of Fiji, provided for communal representation. The 2013 Constitution replaced this system with a single nationwide electoral system.*		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 *To review possible mechanisms ensuring that the voice and representation of the iTaukei people are adequately reflected in the electoral system.*	

No.	iVurevure ni Tukutuku *Primary Issue*	iVakamacala *Explanation*	Tiki ni Yavunivakavulewa *Relevant Constitutional Provision*	Veisau e nanumi *Intended Objective*	Toqa ke o Veivakadonuya *Approved*
7	**Dredre ni veisautaki na Yavunivakavulewa ni Matanitu** *Difficulty of Amending the Constitution*	Na Yavunivakavulewa 2013 e viria e dua na ivakatagedegede vakalawa ka vakavuna me dredre na kena veisautaki. Ena dredre tale ga na kena veisautaki na ituvatuva ni veiqaravi vakamatanitu. *The Constitution establishes very high thresholds for amendment, making meaningful constitutional review or reform extremely difficult.*	Section 160 (Amendment of the Constitution)	Me vakadeuci na sala me rawarawa kina na kena veisautaki ena veivakadonui ni vanua kei na matanitu. *To consider ways in which constitutional amendments may be made more achievable where there is broad support from both the State and the Vanua.*	
8	**Sega ni rokovi na dodonu kei na galala ni nodra vakatulewa**	E na Matabose kei Vuravura sa tiko eso na lawa e vaqaqacotaka ka rokova na noda galala kei na	Section 26 (Cultural Rights); Section 27 (iTaukei Land)	Me vakadeuci na sala veisala me vakadeitaki ena matanitu na dodonu	

No.	iVurevure ni Tukutuku *Primary Issue*	iVakamacala *Explanation*	Tiki ni Yavunivakavulewa *Relevant Constitutional Provision*	Veisau e nanumi *Intended Objective*	Toqa ke o Veivakadonuya *Approved*
	vakataki keda vakataki keda (self-determination) *Incomplete Recognition of the Right to Self-Determination*	dodonu na itaukei meda vakatulewataki keda vakataki keda (Self –determination) qo e dua na tikina e sogolati keda kina na Yavunivakavulewa 2013. *International standards such as the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) emphasise the right of Indigenous peoples to self-determination and control over their lands and resources. However, the constitutional framework provides limited mechanisms for their full implementation.*		ni itaukei me lewa na nona qele, iyau kei na galala ni veiliutaki vakavanua. *To examine ways to entrench the rights of the iTaukei to exercise authority over their lands, resources, and traditional governance structures within the Constitution.*	

No.	iVurevure ni Tukutuku *Primary Issue*	iVakamacala *Explanation*	Tiki ni Yavunivakavulewa *Relevant Constitutional Provision*	Veisau e nanumi *Intended Objective*	Toqa ke o Veivakadonuya *Approved*
9	**Sega ni tiko e dua tale na lawa me maroroi kina na itaukei mai na noda dodonu kei na galala ni noda vakatulewa taka na noda qele, iyaubula kei na veika eda taukena** ***No entrenchment provisions to safeguard against laws that may adversely affect Fijian***	Ena Yavunivakavulewa ena veimatanitu sa oti, e tiko kina eso na Tabana me vaka na Seneti me dau yadrava, valataka ka taqomaka na noda dodonu na itaukei me vaka na itaukei ni qele, kei na iqoliqoli. Qo e oka kina na kena dau yadravi me dau rokovi na dodonu oqo ena gauna e dau veiveisau kina na lawa ni matanitu. *Previous Constitutions had within it enabling frameworks such as the Senate to safeguard possible adverse legal developments*	None	Vakaturi eso na ituvatuva vakalawa me yadrava ka maroroya me kua ni vakasabaliataki se vakatanitaki na kaukauwa vakalawa qo. *Ring fence legal protection go avoid discretionary exercise of power.* *Put strong legal protections in place so*	

No.	iVurevure ni Tukutuku *Primary Issue*	iVakamacala *Explanation*	Tiki ni Yavunivakavulewa *Relevant Constitutional Provision*	Veisau e nanumi *Intended Objective*	Toqa ke o Veivakadonuya *Approved*
	rights and interest in relation to customary governance and security of their lands and territories and properties within it	*impacting on Fijian governance and the security of customary ownership rights and interests land and resources including qoliqoli areas.*		*that power cannot be used freely or unfairly.*	

Yacamu

Varani Lutu

Name of Person Completing

Saini _____

Signature

Tikinisiga 19/06/26

Tevita Tukawasa
Mata ni Tokoma Naco
10/06/26

VAKATUTU KORO TAGI

1 DUAVATA KORO TAGI VAKATUTU NI BOSE LEVU VAKATURAGA.

2. SOLI NA KUITA VEI IRA NA LUVEDA MAI VALE KORONIVULI

3. VAKALESUI LEWA NI QOLI QOLI TAUKEI NI QOLI QOLI.

Date

1575

YACA		Koro	Tiki Ni Siga Ni Sucu	Saini
1.	JESE BASAGA	TAKI	19/06/26	[illegible]
2.	KIMONE BATIWALE	TAKI	19/06/26	[illegible]
3	SESONI VOLAU	TAKI	19/06/26	[illegible]
4	VARANI LUTU	TAKI	19/06/26	[illegible]
5	MALA VASALI	TAKI	19/06/26	[illegible]
6	WATISONI BASAGA	TAKI	19/06/26	[illegible]
7	ELIANA BASAGA	TAKI	19/06/26	[illegible]
8	SAMU WAINIBIRI	TAKI	19/06/26	[illegible]

1576

Lomanikoro Village Hall (Rewa)

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Rewa Lomanikoro DATE: 22/6/26 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
	VENASIO M	69	9804939	Vunuku	Rewa			[signature]
1	Rusiate Gareva	67	2177632	Nulai	Rewa	A		[signature]
2	Amani Domontani	65	9096625	Lomanikoro	Rawa.	A.		[signature]
3	MANUELI. VETANIBA	[illegible]	9976591	Vutia.	REWA.	A		[signature]
4	Kulinio. Lete	52	986002	Tavuya Rewa	Rewa	A		[signature]
5	SAMU. VALEGA	75	-	NABUA	REWA	A.		[signature]
6	Seru. K	46	8493940	Drekeva	Rewa	T		[signature]
7	APENISA R.	60	8451123	NABUA	REWA	T		[signature]

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Rewa Lomanikoro DATE: 22/6/26 TIME: _____

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8	Talaiasi Valentabua	40	9312118	NUKUI, REWA	REWA	TURAGA	IT	[signature]
9.	Koroi Tikoilomaloma	33	2009378	Gaji Road	Rewa	Turaga	IT	[signature]
10	Peniasi Dobui	61	9949289	Nasigatoka	✓	Turaga		[signature]
11	Charlie Kunarara	46	9676693	Nukui	✓	Turaga		[signature]
12	Apisai Lomavere	61	9480288	Nukui	✓	Turaga		[signature]
13	Semi Tarago	57.	9988605	~~Dreketi~~ Nakorovou	Dreketi	Turaga		[signature]
14	Banuve Kaumanlaki	72		Lomanikoro	Rewa	Taleva		[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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15	VIKASH KUTY	67	8774270	[illegible]	Rewa	T	IT	
16	KITIONE MIM	58	2543102	[illegible]	Rewa	T		

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: DATE: _____ TIME: _____

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17	Apete Nalunivalu	51	8774705	Tamiya	Kewa	Turaga	IT	[signature]
18	LUISA WAQA	62	2752024	Lomanikoro	Reva	Reva		[signature]
19	Jennifer Kosoitavalevu	70	97225116	✓ ✓	✓ ✓	Marama		[signature]
20	Esala Drivata	70	9420831	Yutia.				[signature]
21	PAILAPO	34		NAQARANI	NOVO	T		[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: _____

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22.	Tanielalfa-bakidrau	62	9202981	Muana Toga	Toga	Tura	IT	[illegible]

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

Transcript

Rewa Lomanikoro
Date:22-6-2026

Dr. Fatiaki: The Chiefs and the people of Lomanikoro, Rewa, in the province of Rewa: on behalf of the Constitutional Review Commission, I would like to extend a sincere thank you for having us in your midst this morning and welcome you to this consultation regarding the review of the 2013 Constitution.

My name is John Fatiaki; I am a doctor in Suva, and I come from the village of Motusa on the island of Rotuma. On my left is my fellow commissioner, Mere Nailatikau. She hails from Yale, Kadavu, and is a media specialist. We apologize on behalf of our third commissioner, Mr. Ami Kohli—a lawyer from Labasa—who has unfortunately taken ill.

We have been appointed by His Excellency, the President, to review the 2013 Constitution, which, as you know, is the supreme law of the land. We are aware that the 2013 Constitution was not created in the way that normal constitutions are made. It did not result from extensive consultations with the people, nor did it go through our parliamentary process; rather, it was enacted, decreed, and promulgated by the last government.

Because of this irregular formation of the 2013 Constitution, the government sought an opinion from the Supreme Court last year as to how they could legally change it. The Supreme Court has provided an opinion that permits us—with certain limitations—to change the 2013 Constitution in a legal manner. We have also been given Terms of Reference by His Excellency, the President, which have been gazetted and are available for public scrutiny; these also provide the Commission with directions regarding what His Excellency would like us to include.

Guided by the Supreme Court's ruling and the Terms of Reference provided by His Excellency the President, we are part of this process. We have been asked to travel widely throughout all of Fiji to hold discussions with all the people of Fiji to determine what they want to do with the 2013 Constitution. They can add to it, keep it, remove it, or change it.

We began our work in April in Suva at Suvavou House, Level 9, where the old commission sat. We received submissions from workers' organizations, various bodies, non-governmental

organizations, and individuals throughout the month of April. In May, we split ourselves into two teams. One team is led by our chairman, Mr Valenitabua. We have travelled throughout most of Fiji, and this is the last province we are visiting. We have travelled to Lautoka and held meetings in 78 villages and settlements in those two provinces. The other team travelled to the North. Two or three weeks ago, we met in Tailevu, and then we met at each town where we all gathered together. My team met in the Suva area; we worked our way through and held meetings in the remaining villages in Naitasiri and Rewa. From there, we moved on to Ba, then up to Nadarivatu where we spent four days last week. We have completed those meetings, and after leaving the settlement in Navusoso last Friday, we are now here after our meeting in the town on Saturday. After this will go to Rotuma then meet again in Suva.

After completing consultations in Rotuma next week, we will reconvene in Suva to hear submissions from political parties, the military, and finally from Boselevu vakaturaga. We will then compile all submissions into a report, with the assistance of constitutional experts and lawyers, throughout July and August. On 31 August, we will present His Excellency the President with a revised Constitution and final report, at which point our role as commissioners will conclude.

It is important to emphasize that constitutions are written by the people, for the people. Every law passed by Parliament must comply with the Constitution, making it the supreme law of the land. This is why your participation is vital. We want to ensure that the new Constitution truly reflects the will of the people of Fiji. The seven commissioners are independent; we have not received instructions from the government on what to write. Our oath is to His Excellency the President, and our duty is to faithfully reflect the voices of the people, guided by the Supreme Court's ruling and the President's terms of reference.

We invite you to ask questions, share your views, and make recommendations. This consultation is your forum to express what you want in the new Constitution. On behalf of Commissioner Mario Alessi and myself, I thank the people of Alumni Coro and Rewa for welcoming us today. I now open the floor to you.

Mr. Moimoi

My name is Tevita Moimoi the chiefly herald and the matanitikina o Rewa.Im here representing on behalf of people of Lomanikoro,Rewa. Firsly appreciate the opportunityThis submission is given to the people to voice their opinions and recommendations for changing our Constitution, and thank the government for providing the pathway to amend the 2013 Constitution.

Firstly, as part of the recommendations, the community will compile their views using the forms provided and submit them to the Commission. The main focus of the submission is to support the recommendations of the *Bose Levu Vakaturaga*, which will form a key part of what is presented to the Commission.

Secondly, the community recommends that a new Constitution be established before the next General Elections.

Thank you.

Mr Lalanabaravi

My name is Waisale Lalanabaravi from Vutia, Rewa.Im here representing the people of Vutia. As you have known that we are here to our submission

Commissioners, Sir and Madam, my name is [Name], and I speak on behalf of the chiefs and our people.

We are here today to present our submission. As you have explained, we understand that the Constitution of 2013 was not properly enacted, and that is why we gather here today.

We are very glad to have you here to listen to our submission. What we have gathered together as a community, we now present to you.

Our submission here is to call for a new Constitution. We have already completed the forms before us, outlining the changes we would like to see. In particular, we wish to change the Constitution in its entirety especially the provisions relating to what belongs to us as indigenous people.

Sir and Madam, I would like to raise two key questions:

1. Ownership rights
2. Usage rights

Most of the time, these issues are left unresolved. But as customary landowners and as the people of Vutia we wish to see these matters properly addressed in the new Constitution.

That is the core of our submission.

Vinaka vakalevu.

Ms. Nailatikau: Sir, you mentioned two questions. The first concerned ownership rights, and the second—please forgive me for my inability to hear clearly—was also related to ownership and usage.

Mr Lalanabaravi Response to Questions by Ms. Nailatikau: on Change and Rights

Ms. Nailatikau: On the matter of ownership rights and usage rights: regarding your first submission about changing the entire Constitution, this is a very common request. In many of the villages we have visited, people have expressed a desire for a complete change of the 2013 Constitution.

I will respond as best I can to your second question on ownership and usage. What we have been hearing is a call for absolute proprietorship—meaning full ownership of land, minerals, and resources such as *golden goalie*. I believe this encompasses your request for usage rights as well.

People are also seeking full customary ownership of their lands, which would involve a new approach to management and a redefined role for both the State and investors. We welcome any ideas you may wish to include in your submission.

Finally, my colleague Dr. Fatiaki will respond specifically to Sections 28, 29, and 30 of the Constitution, which I believe address your concerns.

Vinaka.

Dr. Fatiaki: Specific to the comments made by my fellow Commissioner, I wish to reiterate two aspects.

First: In the terms of reference given to us by His Excellency, the President, when we embarked on this work, four out of the nine terms of reference directly concern the ownership of land, *qoliqoli* resources, the Great Council of Chiefs (GCC), and group rights.

We have been asked to ensure that these rights are protected, guaranteed, and secured.

Our understanding is that the President has directed us to entrench these provisions in the new Constitution. *Entrenchment* means that such protections will not be left to ordinary laws passed by Parliament, but will be written directly into the Constitution itself. This includes land and fishing rights, resource ownership, indigenous rights, and group rights in respect of customary practices. It also includes recognition of the role of the GCC in national affairs.

I can assure you that in every village we have visited, there has been a consistent request to return ownership directly to the customary landowners—not to the government in trust. This is in keeping with the terms of reference, and when we meet to draft the Constitution, these requests will be reflected. Your concerns on customary ownership and usage rights are therefore encompassed both in the President's directive and in the submissions we have received.

Second: Regarding changes to the 2013 Constitution, I mentioned earlier that we are guided by a ruling from the Supreme Court. The Court has placed one restriction on us: we may not remove or change Chapter 10 of the 2013 Constitution.

Chapter 10 refers to immunity for those involved in coups from 1987 until 2006, and for the governance of the country from 2006 to 2014. While we can change Chapters 1 through 9 and 11 through 12—every word of them—we must leave Chapter 10 unchanged, at least for now.

We have sought legal opinions and will continue to discuss this matter further. At present, our directions from the Supreme Court are clear: Chapter 10 must remain. However, as Commissioners, we have decided that even if we cannot change it, we still want to hear the people's views. If the new Constitution retains Chapter 10 unchanged, while other chapters are amended, we will still record and report to His Excellency the President what the people of Fiji want.

I must be honest: in all our consultations, I have not heard anyone support Chapter 10. That has been noted, and it will be reflected in our report.

I hope this clarifies the scope of constitutional change. We can amend eleven chapters, but Chapter 10 is restricted. Nevertheless, you are free to express your opinion on it, and we will ensure that your views are conveyed.

Mr Senikuta

The Commissioners, thank you for the opportunity given to us. My name is Alipate Senikuta I speak on behalf of the district of Rewa in presenting our recommendations.

My name is Firstly, on Chapter 2 – the Bill of Rights: We ask whether the individual rights enshrined in the Bill of Rights can be amended to also include *communal rights*. At present, most of the rights focus on individuals rather than communities, yet traditional settings are based on communal structures. We believe the Constitution should reflect communal rights alongside individual rights.

Secondly, on the judicial system: We propose consideration of a *Village Court* or traditional judiciary to address certain matters. For example, in Rewa the during consultations under the Public Health Act, it was observed that some penalties disproportionately affect individuals in the village,while companies—often the main contributors to public health issues—should face stronger penalties. A Village Court could handle community-level cases, while more serious crimes would proceed through the mainstream court system.

Lastly: We will provide further submissions before making additional comments. At this stage, our key recommendations are:

1. Amend Chapter 2 to include communal rights.
2. Strengthen accountability for companies in matters of public health.
3. Establish a Village Court or traditional judiciary to complement the mainstream courts.

Vinaka vakalevu.

Kolinios:

My name is Kolonio Late representing the villages of Nukua,Tavua and Nukuni.First of all the the nation to establish in the Christian principal as enshrined in the court of arms in the bible verse 2nd Peter 17.Also to return the land and qoliqoli to its customary owner. And a separate Ministry to deal with our i taukei

land and the affairs of the i Taukei. The benefits of the i taukei land to be directed to the land owners

Number three is to establish the Constitution first, and then hold the general elections later. In addition, we propose the return of the constituency voting system so that citizens can have appropriate representation in Parliament. Alongside this, we recommend the re-establishment of the GCC, with its powers restored, as in the past when the GCC was represented in the Senate under the 1997 Constitution.

Next, we propose appointing more judges in the judiciary to strengthen its capacity and improve administration.

We also recommend creating pathways that promote and encourage peace and prosperity, including investment schemes to support the people. This would ensure a fair distribution of wealth derived from the use of their resources.

Furthermore, we call for the removal of the Immunity Clause.

Finally, we propose the establishment of a special sinking fund for the taukei, to be accessed after 20 years. This fund would serve to compensate the taukei people for the use of their resources, with contributions from the government according to the purpose for which the fund is set up.

Thank you.

Mr. Bukarau: Commissioners, thank you for giving us the time to present to you this morning.

My name is Tevita Bukarau and I appear today on behalf of the Tikina o Dreketi, which consists of five villages. In accordance with your program, we were scheduled to appear in Noco, but as I was indisposed, I requested permission to attend here instead. That is why I am before you today. I have submissions to present, but I will speak briefly.

I was also part of the GCC group that submitted earlier, and I am aware of those submissions, which were sent to each province. We have also prepared solutions and agree with many of the points raised. I will, however, comment on some of the issues raised this morning, because in my view, if they are not addressed

properly, then much of what has been discussed will amount to little more than "hot air."

History plays an important role in determining where we are going and how we act. I draw upon that history in making my submissions today. Ownership has been a recurring issue in submissions across Fiji, and I am sure you have been saturated with views on this matter. My position, having considered it for some time, is that unless sovereignty is addressed in the Constitution, we will be powerless to properly address ownership.

The sovereignty of this country originates from the Deed of Cession. Before the Deed of Cession, chiefs sold land freely. When the Deed was promulgated, the first Governor ceased all land sales by chiefs, ruling them unlawful. That is why the 188 monuments still stands in Suva opposite the Westpac building—to remind us that once upon a time, the leaders of this country agreed to stop land sales and to determine which were valid and which were not.

Ownership is stressed by Fijians because we once held ownership of this country. When the Deed of Cession was signed, we gave away our rights of ownership to the British government of the day. Between 1874 and 1970, legislation was drafted to deal specifically with proprietary rights. For example, the Mining Act and laws governing riverbeds and fishing rights. These laws restricted indigenous rights, allowing only limited use without government licenses.

Even after independence in 1970, successive governments and the 2013 Constitution continued to assert sovereignty in the first section: "Fiji is a democratic sovereign state." But what does that mean? It means sovereignty, once held by chiefs, was expressed in the Constitution to empower governments to make laws over proprietary interests.

Today, the only payments made to iTaukei landowners are royalties—per cubic meter of timber, gravel, or minerals extracted. Once upon a time, all of this belonged to us. That is why ownership has become a principal issue in submissions. You cannot address ownership without addressing sovereignty. To address sovereignty, you must return to the Deed of Cession.

This is why many have submitted that the Deed of Cession must be part of the Constitution, and that the GCC must also be recognized, as it represents the chiefs who ceded sovereignty in the first place.

I am not advocating for a wholesale return of ownership to the Fijians, because I understand the realities of governance. What I am suggesting is that government must properly address this issue in consultation with the iTaukei, to ensure equitable sharing of property rights and benefits. This is critical given the poverty levels among our people.

For example, during a mining consultation, we calculated payments to landowners. The amount was divided among 24 landowning units, and then further divided among individuals, leaving each with very little. This demonstrates how current laws are designed in practice to impoverish the iTaukei.

Therefore, I urge the Review Committee to recognize ownership as a live issue. Sovereignty and ownership are inseparable, and both must be addressed in the new Constitution.

Thank you

Ms. Nailatikau: And to the two gentlemen who made their submissions before him, I see that we now have someone waiting to present. I will place this as a holding item for us to respond to, in consideration of your substantial submission this morning.

I would also like to say that your remarks made us both smile, because speaking about our sovereign democratic state has been a central theme in our discussions as Commissioners. Thank you for raising it at the table today.

At this point, I would like to give the floor to the lady, should she wish to make her submission. Vinaka.

Ms. Banuve: Today, I am making this verbal submission as a supplement to the written submissions already provided. These are thoughts I reflected on while listening to the discussions today and to the submissions from other villages.

Firstly, I strongly support the abolition of the 2013 Constitution. While supporting its removal, I have come to realize that its role

has, in a way, awakened us. The 2013 Constitution has served to remind and alert us to issues that must now be addressed.

I wish to thank you for the terms of reference, particularly number four out of nine, which deals with the iTaukei. We appreciate that it is written there that matters concerning the iTaukei will be entrenched in the Constitution itself, rather than merely in laws. This is something we value greatly.

I also support the emphasis on governance, specifically the restoration of the dual system that existed during the colonial era. That system had two structures: the Fijian Administration and the Westminster-style civic administration. I believe we should restore this dual system of governance.

Regarding the military, I note there has been little comment on its role. I would like to see this reviewed. The current Constitution gives the military absolute power over the welfare, security, and defence of Fiji. In my view, the conventional role of the military should be limited to safeguarding against foreign invasion, while the police should be responsible for domestic security. The Constitution should not give the military more power than the President or the Prime Minister. History shows that the military has been involved in coups, and this must be reconsidered.

On the matter of immunity, I agree that the Immunity Clause should be removed. However, I suggest that the presidential power of pardon be reviewed and considered as an alternative mechanism, replacing immunity with a carefully defined pardon power.

Finally, I fully support the submission that the Deed of Cession should be recognized in the Constitution as the foundation of Fiji's sovereignty.

Thank you.

Ms. Nailatikau: I note that many would like another opportunity to make submissions, and Dr. Fatiaki and I will do our best to respond in kind. Firstly, ma'am, thank you for your remarks.

This is a very unique submission in the sense of adapting or clarifying the powers afforded to different institutions, such as the military, as you stated. The military is viewed as a form of protection against foreign invasion, while the police force is

entrusted with the protection of the people—*salus populi*, as their motto states. Regarding immunity, perhaps it should not simply serve as a stand-in, but instead leave room for the review of presidential powers of pardon, while removing immunity for those who perpetrate coups or overthrow democratically elected governments.

I will briefly touch on the restoration of the dual system of governance, as I believe this was also raised by Mr. S in relation to traditional laws—having village, district, or provincial magistrates or courts to manage minor crimes. I was part of the team in Lomayviti that heard submissions from gentlemen who spoke about the opportunity for offenders from provinces to undertake community service in their own communities. This was seen as a form of restorative justice, reconnecting them with their culture and potentially minimizing incarceration rates among indigenous Fijians.

Finally, before handing over to Dr. Fatiaki, on the matter of group rights you raised in terms of indigenous communal rights, I note that the second term of reference provided to us by His Excellency the President relates to the protection and guarantee of fundamental rights and freedoms of individuals under the Constitution, while also recognizing the group rights of communities in Fiji.

That is something we are taking into serious consideration, and I now invite Dr. Fatiaki to add his comments before we continue with submissions.

Dr. Fatiaki: Thank you. If I go back to Tevita, Kolonio, Mr. Bukarau, Waisale, and Alipate and finally Banuve—thank you very much for all your submissions. There is a lot to digest, and I will try to reflect and expand on some of these issues rather than give generic answers or rulings. This is mainly because, from next week, we will, as a collective commission, begin digesting these matters with the guidance of constitutional experts, professors, lawyers, and a team of drafters, attempting to collectively address the issues raised in a way that formalizes them into a written constitution.

This process is not an easy one. By law, two of us alone cannot finalize what goes into the constitution, even though we can receive submissions. Finalization can only happen when we are

together as a commission. That process will begin the week after next and continue through July and August.

From the outset, I said this was meant to be an open-ended discussion. By that, I meant we would engage with you on the issues you have raised, even though we cannot give you a definitive answer that "this is what will happen."

On Tevita's request that the Constitutional Review Commission amend or create a new constitution, we have been advised by constitutional experts that we can rename it, for instance, "Fiji's Constitution 2026." If this were to be passed before the general elections, then the next elections would be held under the new constitution. However, as I mentioned earlier, when our report is submitted on August 31, our role and powers as commissioners end there. After submission to His Excellency the President, the President would normally forward it to Cabinet, who would then have the discretion to add, remove, keep, or change provisions before taking it to Parliament.

Parliament would then need to follow the amendment provisions, which require three readings separated by a month. Using Standing Order 51, the bill could be introduced within a week, but subsequent readings would still require a month's interval. If successful, this process could conclude by November. Should the proposal require a referendum, the Supreme Court has adjusted the requirement to 50% of those who vote, rather than 75% of all registered voters. At best, this could be completed by December, still two months before the scheduled elections. Therefore, while it can be done, only government, Cabinet, and Parliament have the power to defer elections until after the constitution is passed.

The second issue is customary lands and customary laws. This has been a common thread in submissions, particularly from iTaukei communities, who want a system of parallel governance where village bylaws and traditional governance structures can apply alongside state laws. For example, in the United States, Inuit people are allowed to hunt polar bears under specific laws, even though the general law prohibits it. Similarly, Fiji could formalize village governance structures within the constitution.

On the matter of land and mineral ownership, people have expressed dissatisfaction with the current status quo, where all minerals are owned by the state under Section 30. Many

submissions have asked that ownership be vested in customary landowners. How this is written into the constitution will require expert legal advice, but we will reflect the people's wishes in our discussions.

Regarding the military, Section 131(2) currently states that the Republic of Fiji Military Forces are responsible for the security, defense, and well-being of Fiji and Fijians. Many submissions have asked that this responsibility be removed from the military and reassigned to the President or Parliament. The military will make its presentation to us next week, and we will ask them directly about this provision.

Those are my comments on the issues raised. Unless there are other matters you wish us to address separately, I will hand the microphone back to the floor. Vinaka

Commissioners, the question from the floor is: why can Chapter 10 not be removed, and what makes it so important that it cannot be touched? Could there be some clarification on this matter?

Ms. Nailatikau: I believe you directed your question to Mr. _Bukarau__, who is here in the audience, and I believe he deserves the first right of response. My fellow Commissioner and I will add to his explanation if needed. Vinaka

Mr. Bukarau: Commissioners, you will have heard in the introductory remarks made by Mr. Fati that, in relation to this question, we are guided by the Supreme Court ruling. Because this ruling has come from the highest court in the land, the Supreme Court, it cannot be appealed.

Their opinion to the review has been that we must adhere to the ruling and not touch this particular chapter on immunity. That is why it has been left as it is. However, Mr. Fati stated during his introductory remarks that submissions from us will still be taken into account, and they will hear what the attitude of the Fijian people is in relation to immunity.

We in the Tikina Raketi have also said that we do not support immunity, simply because it looks to tomorrow. That is the reason we do not support it—so that even those who may consider undermining governance in the future cannot rely on an immunity clause.

For us, our attitude has been made clear. We leave it to them to record it in their report, reflecting that this is the position of the people, even though the ruling prevents formal changes at this stage.

Ms. Nailatikau: While we circulate the microphone for more submissions, I would also like to state for the record our acceptance of certain written submissions. A submission from the Ra Provincial Council, dated Monday, the 22nd of June, will be sent for signature. If members of the Provincial Council are present, their signatures will assist us in formalizing the acceptance of this submission.

There are a few more written submissions we will also discuss for the record, including one from the Tikina of Rewa, received today, the 22nd of June, signed by the chairman. We will sign and date that, as well as a typewritten submission from Ra, also dated today. I will check, but I believe this is the signed version of the submission that was shared earlier. I am stating this for the record.

At this point, I give the floor to the gentleman to make his submission.

Joseva : My name is Joseva Vesukara , and I am the coordinator for the Rewa Provincial Council subsidiary.Our submission is on your table. It is contained in one folder with two parts: Submission One and Submission Two. Both submissions have been signed by the Chairman of the Provincial Council and myself.

Allow me to read the summary of Submission One. This submission specifically recommends that the Constitution of the Republic of Fiji support community correction as a primary sentencing option for minor and young offenders. I believe this has already been alluded to by Mr. Martin Tequina, but our submission provides broader details. Community correction was successfully implemented in Fiji before the year 2000, and we urge you to consider it again as an option. The current criminal justice system is not effectively rehabilitating offenders, and we believe community correction will serve that purpose. That is why we have made Submission One.

Submission Two addresses electoral rights. As we all know, the Constitution currently states that when a person is convicted of a crime, he forfeits his electoral rights, meaning he cannot vote. Our

submission proposes that the Constitution of Fiji be amended to guarantee the right to vote to all citizens, including persons convicted of a criminal offense.

I will not go into detail, as this is already outlined in the papers before you. What I am suggesting is that if a person is convicted of a crime and incarcerated, we should not take away his voting rights. Doing so is against the principles of rehabilitation.

Thank you.

Ms. Nailatikau: We look forward to reading in more detail Submission One and Submission Two, as you and the committee have submitted. I will also take this opportunity to read into the record a typewritten submission from the Dreketi Tikina Council, received today, the 22nd of June. If I have not yet seen a signed copy, we will circulate it for signature—or if it has already been signed, we will confirm that. Thank you very much. I am simply noting this additional typewritten submission for the record. Correction: it will soon be signed.

While we await the submission, and seeing that we are at the top of the hour, Mr. Bukarau, I would like to thank you and fellow submitters for giving us the opportunity to consider the larger framework of what is at stake. We are hearing extensively from many communities, and as you mentioned, there is a feeling of almost saturation—but for valid reasons. People are asking for sovereignty to be made whole, not simply mentioned in law, but made real in ways that are relevant to how people live their lives.

For us, receiving these submissions requires careful thought and integrity, so that if they become part of our recommendations, we are duty-bound and oath-bound to reflect them faithfully. Whatever is included in our report of recommendations must be justified in terms of how it responds to the concerns we have heard. This is something that weighs heavily on us—it keeps us up at night. I know it certainly keeps me up at night.

I am also aware that words have power and meaning, and when people place their trust in us through their words, we must think very carefully about how we respond. I thank you, Mr. Bukarau, as well as other submitters, for reminding us to take care in how we adapt or craft our recommendations, because they must suit

people's ways of life, their needs, and the realities of how they exercise and acknowledge sovereignty.

Thank you for that. I will also ask if anyone wishes to make further additions, and I will continue to look to the floor for additional submissions

Dr. Fatiaki: I have been double-minded about whether I should continue speaking on this issue of Chapter 10, given the guidance of the Supreme Court. However, since you have raised it again, and with the question of why it is considered so sacred that it cannot be changed, I will go into a bit more detail about the circumstances surrounding the Supreme Court's decision, as I understand their legal opinion.

Firstly, the entire Supreme Court is legitimate by virtue of its appointment under the 2013 Constitution. When it came to the question of how Chapter 10 could be changed, they had to use the amendment provisions in Chapter 11 of the 2013 Constitution. Section 159(2) of Chapter 11 contains three sub-parts:

A: No amendment may repeal any provision in Chapter 10 or Par t D of Chapter 12.

B: No amendment may infringe or diminish the effect of any provision in Chapter 10 or Part D of Chapter 12.

C: No amendment may repeal, infringe, or diminish the effect of Chapter 11 itself.

The Supreme Court ruled that part C was nonsensical, since Chapter 11 is meant to be the amendment chapter. They struck out part C but maintained parts A and B, which protect Chapter 10. In doing so, they explained why they reduced the requirements for amendment—from 75% of Parliament to 66%, and from 75% of all registered voters in a referendum to 50% plus one of those who actually vote. This made the Constitution amendable, though still difficult, while preserving Chapter 10.

The second point I often raise is this: if the Constitution is successfully changed under the guidance given, then the first Parliament elected under the new Constitution could decide to amend it further. Following the new amendment provisions we will write, the Constitution will be amendable—not easily, but amendable.

That means the first government after 2026 could decide to remove Chapter 10 entirely.

So, my advice is twofold:

1. The Supreme Court explained why Chapter 10 cannot be touched under the current Constitution.
2. There is hope on the horizon—if a new Constitution is passed, future governments will have the power to amend it and remove Chapter 10.

Ms. Nailatikau: If there is no more submissions then we call this sessions to an end and we thank you all for todays submission and we pray that we all share the grace of our almighty god, Thank you

----------End of Session [22-6-2026]----------

Submission(s) Received

To: The Commissioner, Review of the 2013 Constitution of the Republic of Fiji

From Rewa Provincial Youth Council

Date: June 22, 2026

Subject: Submission on Constitutional Reform and National Development

SUBMISSIONS:

1. **Equitable Mineral Rights and Environmental Stewardship**

The Naitasiri Provincial Youth Council moves for a constitutional reassessment of the clause stating, **"all minerals belong to the State**." While we acknowledge the State's role in national development, we assert that the **iTaukei** people have been the primary stewards of these resources for generations.

- **Free, Prior and Informed Consent (FPIC):** We propose that the Constitution explicitly integrate FPIC protocols. This ensures that any extraction on native land is not merely a directive from the State, but a partnership where landowners have a meaningful seat at the table before any "development" begins.
- **Sustainable Proceeds:** We advocate for a constitutional guarantee that a specific percentage of mineral proceeds be placed into a **Sovereign Wealth Fund** or **Heritage Trust** specifically for the future generations of the affected land-owning units.

2. **Transitioning from Punitive to Restorative Justice**

As the nation grapples with an evolving drug crisis, the Youth of Naitasiri believe that the current constitutional and legal framework relies too heavily on punitive measures that often marginalize young people further.

- **Restorative Justice:** We propose that the State mandates "Restorative Pathways" for youth offenders. This involves rehabilitation, community reintegration, and traditional reconciliation (**Veivosovosoti**) to ensure that victims of substance abuse are treated as citizens in need of healing rather than just criminals to be discarded.
- **Deterrence through Empowerment:** While we support law enforcement, we believe deterrence is best achieved when youths are given a stake in society through skills training and mental health support.

3. **Harmonizing the Bill of Rights with Cultural Values**

We seek a constructive review of the **Bill of Rights**, particularly concerning the rights of Women and Children, to ensure they are applied in a manner that complements the Fijian communal way of life (**itovo vakaviti**).

REWA PROVINCIAL YOUTH COUNCIL

PO BOX 1396, NAUSORI – PHONE 4500801/2327313/7273657

PRESIDENT: KINIJIOJI BUKARAU YOUTH COORDINATOR: TEVITA DAKUIBOCA

05/06/2026

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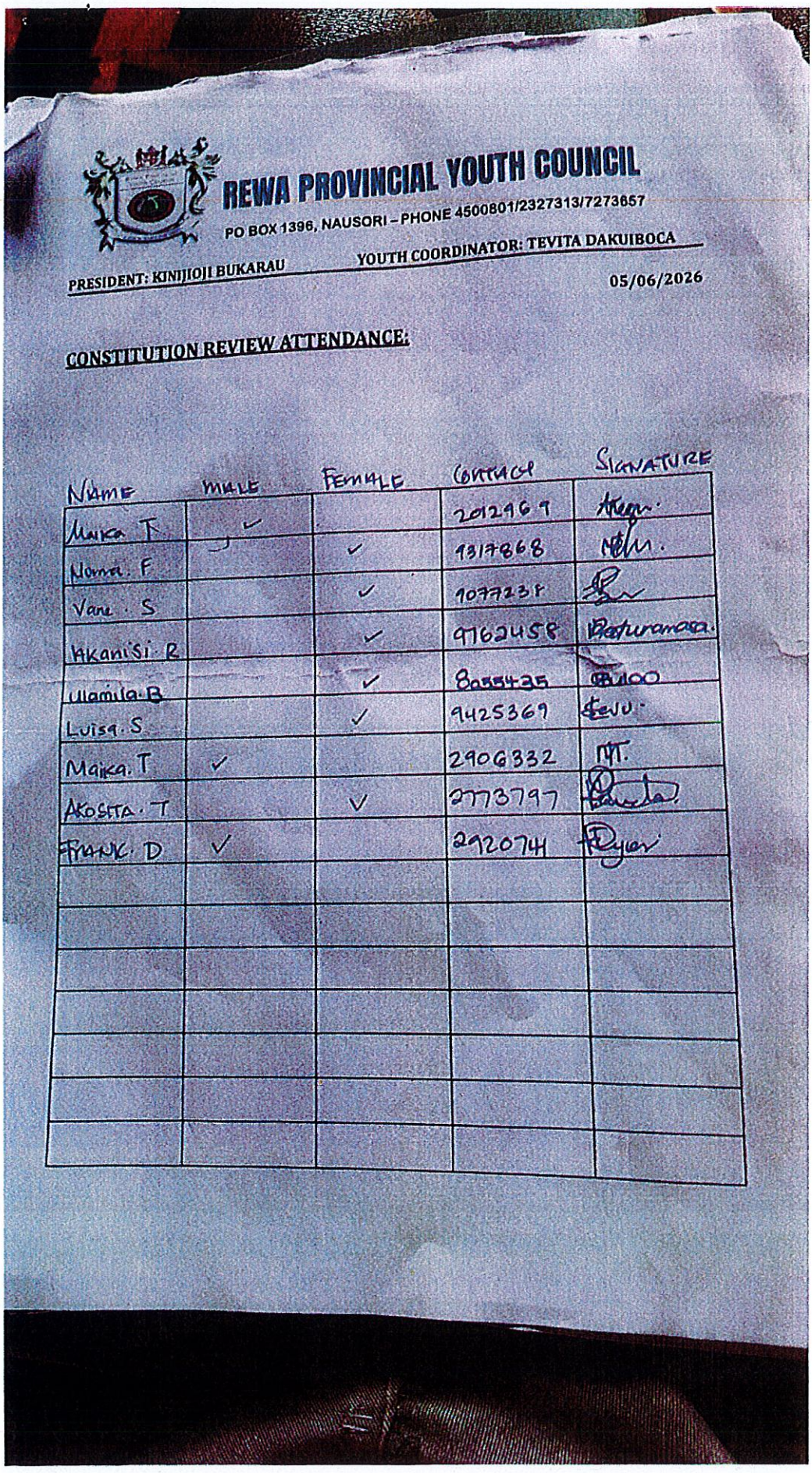

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PRESIDENT: KINIJIOJI BUKARAU YOUTH COORDINATOR: TEVITA DAKUIBOCA

05/06/2026

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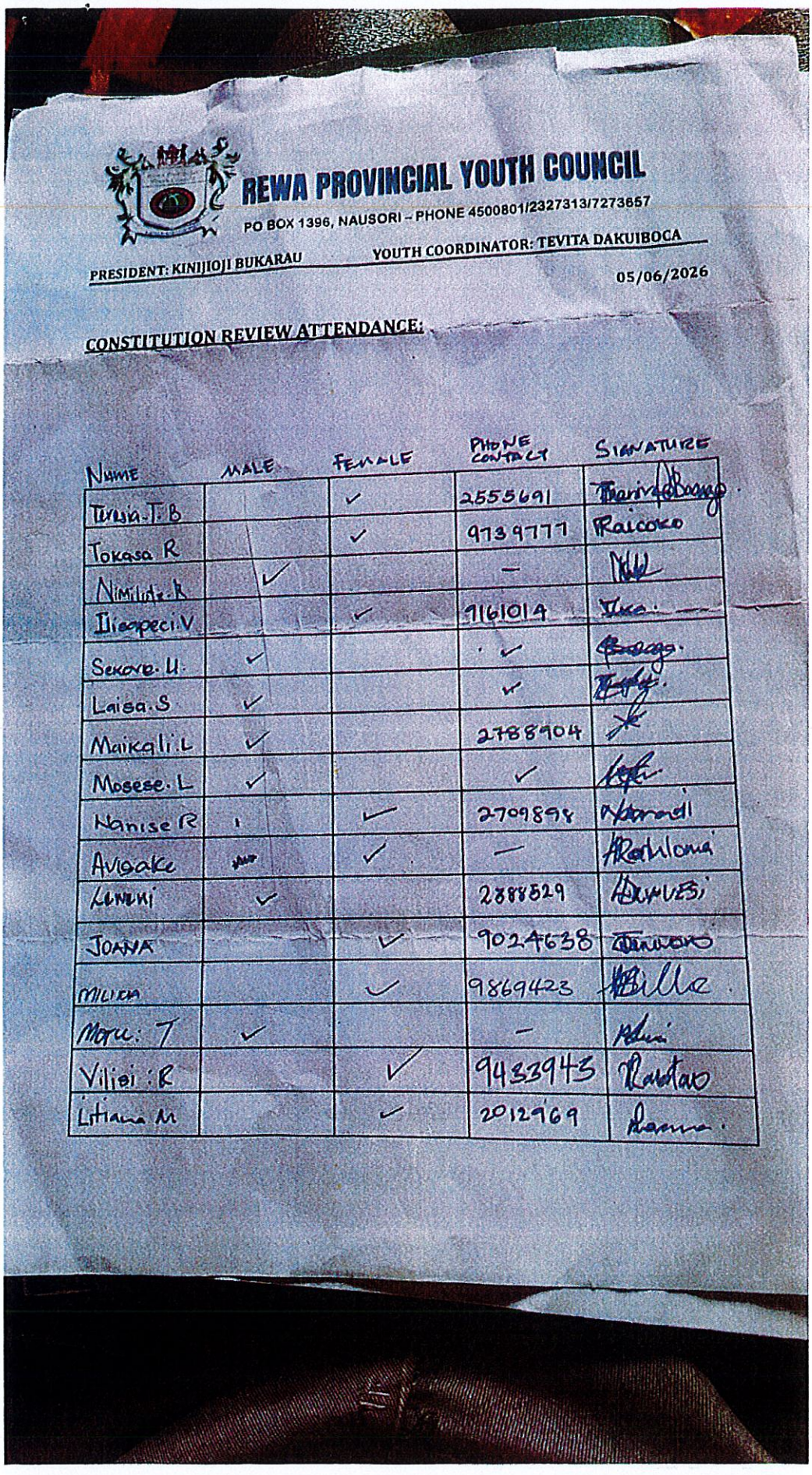
Luisa S		✓	9425369	
Maika T	✓		2906332	
Akosita T		✓	2773797	
Frank D	✓		2920744	



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PRESIDENT: KINIJIOJI BUKARAU YOUTH COORDINATOR: TEVITA DAKUIBOCA

05/06/2026

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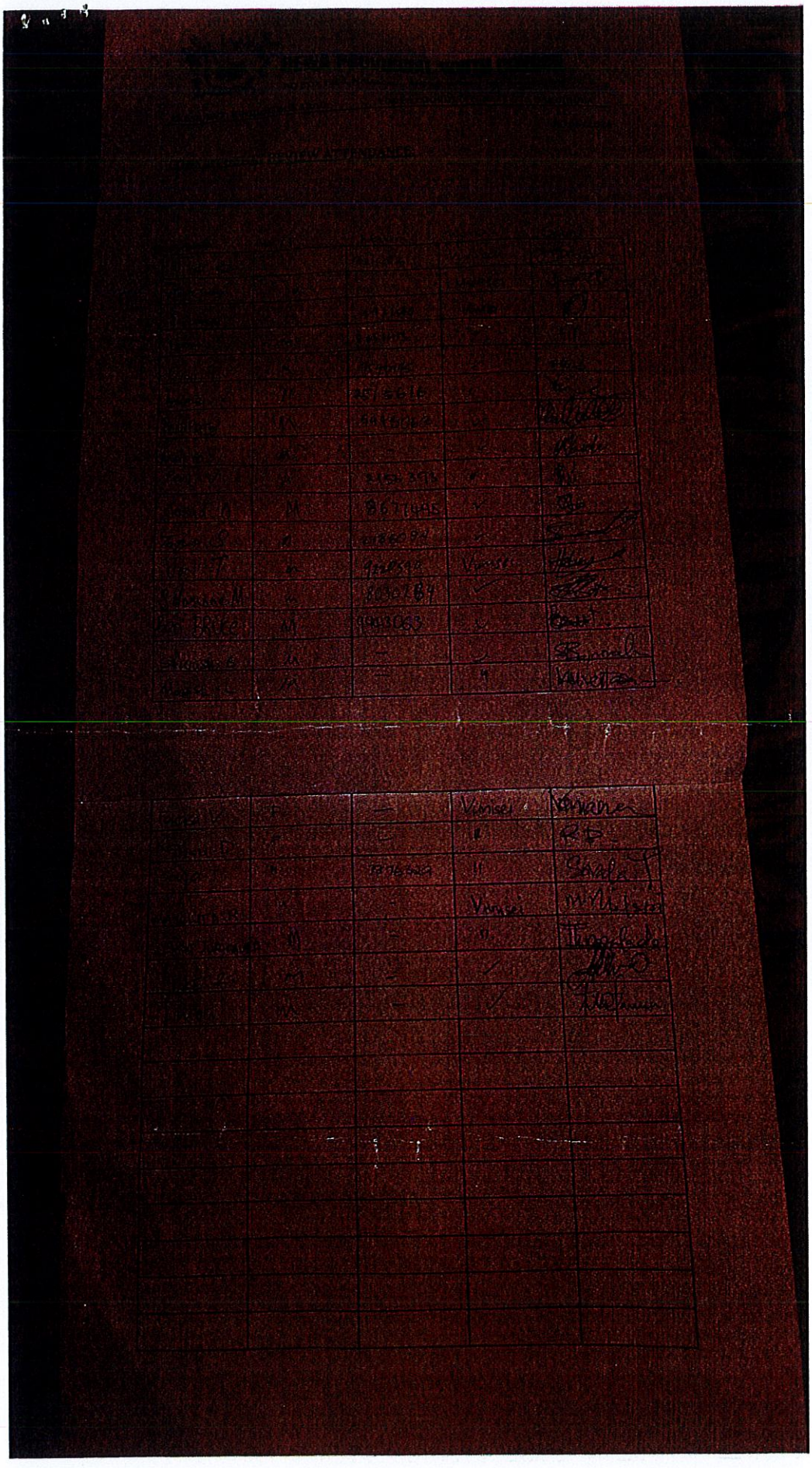
Ilisapeci.V		✓	9161014	[illegible]
Sekove.U.	✓		✓	[illegible]
Laisa.S	✓		✓	[illegible]
Maikali.L	✓		2788904	[illegible]
Mosese.L	✓		✓	[illegible]
Nanise R		✓	2709898	[illegible]
Avigake		✓	—	[illegible]
Lenemi	✓		2888529	[illegible]
JOANA		✓	9024638	[illegible]
MILIKA		✓	9869423	[illegible]
Moru: T	✓		—	[illegible]
Vilisi: R		✓	9433943	[illegible]
Litiana M		✓	2012969	[illegible]



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> Acknowledged & received CRC Team (2) 22/06/2026

FOMU NI VAKATUTU
TALEVI NI YAVU NI VAKAULEWA NI 2013

FOMU NI VAKATUTU
TALEVI NI YAVU NI VAKAULEWA NI 2013

Tiki ni Siga – 22 Jun 2026

Yaca / Yacamu: .....DREKETI TIKINA COUNCIL .....
Yasana – Rewa ..... Vanua – **Burebasaga: .....**Matanitu – **Burebasaga .....**

Signed copy to be received via email CRC

#	LEWENA (SUBJECT)	VAKATUTU (SUBMISSIONS)
1	IKAU (Preamble)	a. The current preamble of 2013 Constitution acknowledges the existence of the following including their rights of ownership, culture, customs, traditions and language; 1) iTaukei, 2) Rotuman, 3) descendants of indentured labourers & (*Predominantly persons of Indian origin*) 4) descendants of settlers & immigrants to Fiji. (*Predominantly persons of White (Caucasian) Origin*) b. 2013 preamble does not state from where these races came from, c. Even though it acknowledges the existence of the above races including their rights of ownership, culture, customs, traditions and language. It still does not make allowance for their protection

		d. The Preamble as drafted is devoid any historical genesis that explains how the races mentioned in sub-para a above came to Fiji. A draft may read as follows: ***"PREAMBLE*** ***WE, THE PEOPLE OF THE FIJI ISLANDS,*** ***SEEKING*** *the blessing of God who has always watched over these islands:* ***RECALLING*** *the events in our history that have made us what we are, especially the settlement of these islands by the ancestors of the indigenous Fijian and Rotuman people; the arrival of forebears of subsequent settlers, including Pacific Islanders, Europeans, Indians, Chinese* and other races*; the conversion of the indigenous inhabitants of these islands from heathenism to Christianity through the power of the name of Jesus Christ; the enduring influence of Christianity in these islands and its contribution, along with that of other faiths, to the spiritual life of Fiji:* ***ACKNOWLEDGING*** *our unique constitutional history:* *(a) Colonial governance began with the Deed of Cession of 10 October 1874 when Ratu Seru Cakobau, styled Tui Viti and Vunivalu, together with other High Chiefs, signifying their loyalty and devotion to Her Majesty, Queen Victoria, and their acceptance of the divine guidance of God and the rule of law, ceded Fiji to Great Britain, which cession was followed in November 1879 by the cession to Great Britain of Rotuma by the Chiefs of Rotuma; hence sovereignty on proprietary interest of the itaukei passed from itaukei chiefs to the British.* *(b) Sovereignty passed from the British to the government of the day when Her Majesty Queen Elizabeth II promulgated the Fiji Independence Order of 1970 making Fiji an Independent Sovereign State under which the Fiji Constitution of 1970 came into being;*

		(c) *That political turmoil in Fiji deteriorated culminating in the following events:* *(1) the abrogation of the 1970 Constitution on 1987 by the Constitution Abrogation Decree 1987;* *(2) the giving to Fiji of the 1990 Constitution on by then President, Ratu Sir Penaia Ganilau, with the blessings and approval of the Great Council of Chiefs;* *(3) the review of 1990 Constitution undertaken by the Reeves Commission under its provisions; whereupon the High Chiefs of Fiji in their abundant wisdom and blessings, approved 1997 Constitution;* *(4) the latest Constitution of Fiji was promulgated in **2013**, when it was signed into law by President, Ratu Epeli Nailatikau.* ***RECOGNISING** that the descendants of all those who chose to make their homes in these islands form our multicultural society:* ***RECOGNIZING** the rights of iTaukei and Rotumans to their inalienable rights to the property in these islands; and further recognizing the rights of others to own property in Fiji.* ***AFFIRMING** the contributions of all communities to the well-being of the Fijian society, and the rich variety of their faiths, traditions, languages and cultures:* ***TAKING PRIDE** in our common citizenship and in the development of our economy and political institutions:* ***COMMITTING** ourselves anew to living in harmony and unity, promoting social justice and the economic and social advancement of all communities, respecting their rights and interests and strengthening our institutions of government:*

		REAFFIRMING *our recognition of the human rights and fundamental freedoms of all individuals and groups, safeguarded by adherence to the rule of law, and our respect for human dignity and for the importance of the family,* *WITH GOD AS OUR WITNESS, GIVE OURSELVES THIS CONSTITUTION"*
	WASE 1 – NA MATANITU **(Chapter 1 - The State)** 1. The Republic of Fiji 2. Supremacy of the Constitution 3. Principles of constitutional interpretation **4. Secular State** 5. Citizenship	Section 1 – "The Republic of Fiji is a sovereign democratic State" • The Sovereignty derived from gift of chiefs to British which is summarized from Preamble F and Clause 1 of the Deed of Cession as follows: ✓ See below **Secular State** - ***S4 - Secular State in 2013 to be repealed*** 1) It is the desire of Tikina Dreketi to restore back to our individual and communities their faith in God of Christianity as may be seen in Preamble C of the Deed of Cession. The preference of our chiefs. 2) The inclusion of secular state in the Constitution is an intrusion to the right that individuals possess to voluntarily practise a religion of one's own choice. 3) It also a denial of hardship that the country has come since formal governance began in 1874; and the immense contribution of church elders of this country in maintaining the faith in God over and during our trying times until today. 4) Section to be deleted. The Bill of Rights aptly mentions the practice to be adopted.
	WASE 2 – LAWA NI DODONU	

	(Chapter 2 – Bill of Rights)	

	26. Right to equality and freedom from discrimination	***Section 26(3)(a) – Right to equality and freedom from discrimination based "sexual orientation" and "gender identity and expression" to be deleted.***
		• *Sex & Gender are same*
		• *Falling in the cavity of hook, line & sinker acceptance of practices that have wide acceptance. Problem with this is we accept values that a foreign and, in most times, contrary the good that our faith stands for. Eg*
		  ◦ *Muslims chopping limbs for theft &other offences*
		  ◦ *Homosexuality is contrary t Christian faith. I am sure with other faiths practices in Fiji.*
		• *We have much more local issues that are more pressing than having to waste valuable time on issues that we create havoc in this country.*
		• *Leaders whom we send to parliament have a duty to us not to accepts these trends.*
		• *As a parent we owe a duty to our generations of tomorrow NOT to accept practices that will break our cohesiveness or ridicule it*
		Section 28 - To Amend Section as prescribed re Rights of ownership and Protection of iTaukei, Rotuman and Banaban Lands
		a. Discrimination on the grounds of *"sexual orientation"* or *"gender identity and expression"* is a misguided theory of biology that leads to transgenderism and it needs to be deleted from the Constitution.

b. This trend gives birth to
   1) use of pronoun issues,
   2) sex changes & medical operations,
   3) definition of a woman problems,
   4) male competing in female sports and vice versa,
   5) confusion in males wanting to use female latrines & showers, transgender toilets in the work place, schools and public spaces etc.

c. Fiji and its communities are not ready for these archaic changes. The reason for this is not only because it is an immoral practice even, if practiced by consenting adults are engaged in this practice, it is counter counter-productive to the order of nature; and it impairs or stunts reproductive system in concerned individuals. The reproductive system is what the chiefs want to protect from this invasion because the stunting of this system will have a potential ill-effect on the steady increase and continued existence of Fijian race.

d. *The explanatory notes on the reasons for deletions are explained in sub-para a above.*

e. *In respect of this provision, we firstly say that:*
   (1) *The 2nd line of sub-section 26 (3)(a) below has the words; "sex" and "gender". We submit that these two terms mean one and the same thing. Either one of them can be deleted. I have deleted "gender" and included "sex" in the above draft.*

   (2) The second and more important amendment is to delete the terms that form the basis of this this purported discriminating grounds of *"sexual orientation"* or *"gender identity and expression"*

"Right to equality and freedom from discrimination

		D.—(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;* *(2) 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.*
28. Rights of ownership and protection of *iTaukei*, Rotuman and Banaban lands		**New Section 28A - State to Recognize and Protects iTaukei Proprietary and Economic Rights** a. This section protects the proprietary and economic rights of the iTaukei people over their lands, waters, and natural resources *State to Recognize and Protects iTaukei Proprietary and Economic Rights* *"28A (1) The State recognizes and protects the proprietary and economic rights of the iTaukei people over their lands, waters, and natural resources.*

		(2) The use of iTaukei resources for commercial, governmental, or industrial purposes shall be conducted at current market rates, ensuring equitable benefit-sharing with the iTaukei landowners. *(3) The State shall enact laws to ensure the preservation, promotion, and protection of iTaukei cultural heritage, traditional knowledge, and intellectual property, including folklore, traditional designs, and practices."* **New Section 28B - *Development Involving Extraction Affecting iTaukei Land and Water Resources*** **<u>Right of Landowners to Fair Share of Royalties for Extraction of Minerals</u>**
	30. Right of landowners to fair share of royalties for extraction of minerals	*Now re-asserts the ownership of minerals in the Act* in or under any land or water, are owned by the State as asserted in the Mining Act 1960. Currently mining Act is reviewed and it will need to re-looked at with Constitution.
	41. Rights of children	***<u>Section 41 (1)(d) – Rights of Children – Protection from Punishment.</u>*** a. Firstly section 41 prescribes – *"Rights of children"*. See section below to note the impact of sections 41(1)(d) -" *On disciplining of children in schools. Trite iTaukei teaching that is consistent with scripture is ":O koya e lomana na luvena me kuita taka". This trite old itaukei cliche which reflects the conduct of custom is reinforced in the advent of Christianity by scripture*[1] *- Prov 13:24: "He who spares the rod hates his son but He who loves him disciplines him diligently"*. The bulk of the iTaukei supports this position. Some fathers have been imprisoned because

[1] *Prov 13:24. "He who spares the rod hates his son but He who loves him disciplines him diligently".*

		this matter has intervened their exercising their customary rights over his children. Chiefs through the BLV will lend their weight to support this amendment to allow itaukei to discipline their children in a way that is in keeping with their culture. b. A majority of the itaukei supports this position. BLV submissions in this Review is for an amendment to remove the repugnant portions that will allow parents and teachers to punish our children or students for better behaviour. This is consistent with our duty to look after the Welfare or well being of the itaukei people in an area so crucial as family discipline. c. Some trite scripture that reinforces the iTaukei culture of disciplining children are below: (1) *Prov 3:11-12: "My son, do not despise the Lord's discipline, and do not recent his rebuke, because the Lord disciplines those he loves, as a father the son he loves".* (2) *Heb 12:8 "If you do not experience discipline like everyone else, then you are illegitimate children and are not true sons".* (3) *Heb 12:6: "The Lord disciplines him whom He loves".* *Rights of children* *E.—(1) Every child has the right—* *(a) to be registered at or soon after birth, and to have a name and nationality;* *(b) to basic nutrition, clothing, shelter, sanitation and health care;* *(c) to family care, protection and guidance, which includes the equal responsibility of the child's parents to provide for the child—*

		i *whether or not the parents are, or have ever been, married to each other; and* ii *whether or not the parents are living together, have lived together, or are separated;* *(d) to be protected from abuse, neglect, harmful cultural practices, any form of violence, inhumane treatment and ~~punishment, and hazardous or exploitative labour~~; and* *(e) not to be detained, except as a measure of last resort, and when detained, to be held—* i *only for such period of time as is necessary; and* ii *separate from adults, and in conditions that take account of the child's sex and age.* *(3) The best interests of a child are the primary consideration in every matter concerning the child.*
	WASE 3 – NA PALIMEDI **(Chapter 3 – The Parliament)** Part A—**Legislative Authority** *Legislative authority and power of Parliament* 46.—(1) The authority and power to make laws for the State is vested in Parliament consisting of the members of Parliament and the President, and is exercised through the	Dreketi submission hear focuses on the derivative of the **Sovereignty** exercised by the State in successive Constitutions since independence. Sovereignty originally comes from the Chiefs who now sit as part of the BLV or GCC as shown in the illustration below: **Deed of Cession Preamble F** ***"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 Cakobau***

	enactment of Bills passed by Parliament and assented to by the President. (2) No person or body other than Parliament has authority to make any law in Fiji, except under authority conferred by this Constitution or by a written law. Part B—Composition Part C—Institution & Offices	***styled 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; "* **Deed of Cession Clause 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 latitude of fifteen degrees South and twenty two degrees South of the Equator and between the Meridians of longitude of one hundred and seventy seven degrees West and one hundred and 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."* At independence this was given in the Fiji Independence Order by Queen Elizabeth of 30th Sep 1970 bringing to existence the in the Schedule to the Order the 1970 Constitution which stipulates by section 1: *"Fiji shall be a sovereign democratic State."* Now translates in the 2013 Constitution as: **Preamble 8th & Last Para** *"DECLARE our commitment to justice, **national sovereignty** and security, social and economic wellbeing, and safeguarding our environment,"*

		The Republic of Fiji ***"1. The Republic of Fiji is a sovereign democratic State founded on the values of—*** *(a) common and equal citizenry and national unity;* *(b) respect for human rights, freedom and the rule of law;* *(c) an independent, impartial, competent and accessible system of justice;* *(d) equality for all and care for the less fortunate based on the values inherent in this section and in the Bill of Rights contained in Chapter 2;* *(e) human dignity, respect for the individual, personal integrity and responsibility, civic involvement and mutual support;* *(f) good governance, including the limitation and separation of powers;* *(g) transparency and accountability; and* *(h) a prudent, efficient and sustainable relationship with nature."* This above provisions will show how sovereignty passed from chiefs to British (in the Deed of Cession) and from the British to an existing government in 1970 and now through successive governments by their Constitutions until now. The chiefs & their peoples have somehow been forgotten as the grantor of the original power over their proprietary interests. In the exercise of this Sovereignty successive government who are elected to power need to remember the genesis of this power and be responsible about its use. 75% of Fijians are now below the poverty line. Governments must now look and the institutionalised poverty forced upon the Fijians by the laws that have provisions that are archaic and institute changes that will bring about an equitable distribution of wealth. Some examples of such laws are: a) Mining Act, 1966, Cap 146. b) Native Lands Act 1905, Cap 133; c) Native Land Trust Act 1940, Cap 134;

		d) Fisheries Act 1942, sections 14 – 20, Cap 158 e) Agricultural Landlord & Tenants Act 1967, Cap 270 f) Crown (State) Lands Act, 1946, Cap 131 – deals with gravel etc g) Rivers & Streams Act 1883, Cap 136 - Ownership of spoils in river beds. h) Crown (State) Acquisition of Lands Act, 1946, Cap 131 - Compensation i) Forests Act, 1953 Cap 150 j) Petroleum (Exploration and Exploitation) Act, 1978, Cap 148 Laws need to now be amended to support a move towards an equilibrium that supports equitable sharing between resource owners and investors.
	WASE 4 – NA VEILIUTAKI VAKAMATANITU **(Chapter 4 – The Executive)** Part A—**The President** Part B—Cabinet	***Section 84 – Amend to make BLV the Appointing Authority of President and Vice President.*** a. This brief acknowledges that all 4 past constitutions nominated different authorities that was responsible for appointing the Head of State: (1) 1970 Constitution – Appointment of Head of State (Governor General) made by the Queen of Fiji being a dominion. (2) 1990 Constitution –prescribes that a President and Commander-in-Chief of Fiji who shall be appointed by the Bose Levu Vakaturaga and who shall hold office for a period of five years. (3) 1997 Constitution – prescribes that a The President and Vice-President are appointed by the Bose Levu Vakaturaga after consultation by the Bose Levu Vakaturaga with the Prime Minister. (4) 2013 Constitution – prescribes that the President shall be appointed by Parliament in accordance with the prescribed section.

		b. In reading the above provision there is merit in the provisions of the 1990 & 1997 Constitutions because it takes the appointment of the Head of State out of political influence and vests it with BLV. With the appointment put in the hands of an apolitical entity like the BLV it will avoid the situation akin to the one involving the stalemate between the changeover of the last governments where the election results were close. c. *We have considered the wordings in all the 4 constitutions since 1970 until to date. We favour 1990 and 1997 versions as suitable to the posture currently adopted the BLV in it dealings with government and other principal authorities.* d. *The proposed draft provision is stipulated below:* *Appointment of President and Vice-President* *B (1). There shall be a President and Commander-in-Chief of Fiji and his Vice-President who shall be appointed by the Bose Levu Vakaturaga after consultation with the Prime Minister:* *(2) The persons who hold these offices shall be for a period of five years.*
	WASE 5 – JUDICIARY (Chapter 5 – Tabana ni Lawa) Part A—Courts & Judicial Officers Part B—Independent Judicial & Legal Institutions	
	WASE 6 – NA VEIQARAVI VAKAMATANITU	*"Republic of Fiji Military Forces*

	(Chapter 6 – State Services) Part A—Public Service Part B—Disciplined Force **131. Republic of Fiji Military Forces** Part C—Constitutional Offices Commission Part D—General Provisions Relating To Public Offices	*131.—(1) The Republic of Fiji Military Forces established under the State Services Decree 2009 continues in existence.* *(2) It shall be the overall responsibility of the Republic of Fiji Military Forces to ensure at all times the security, defence and well-being of Fiji and all Fijians.* *(3) The Commander of the Republic of Fiji Military Forces shall be responsible for exercising military executive command of the Republic of Fiji Military Forces.* *(4) The Commander of the Republic of Fiji Military Forces is appointed by the President, on the advice of the Constitutional Offices Commission, following consultation with the Minister responsible for the Republic of Fiji Military Forces.* *(5) The Commander of the Republic of Fiji Military Forces has the following powers in relation to the Republic of Fiji Military Forces for all ranks, members and other employees of the Republic of Fiji Military Forces—* *(a) to appoint persons to the Republic of Fiji Military Forces;* *(b) to remove persons from the Republic of Fiji Military Forces; and* *(c) to take disciplinary action against persons in the Republic of Fiji Military Forces, and all written laws governing the Republic of Fiji Military Forces shall be construed accordingly.* *(6) The Commander of the Republic of Fiji Military Forces, with the agreement of the Minister responsible for the Republic of Fiji Military Forces, has the authority to determine all matters pertaining to the employment of all staff in the Republic of Fiji Military Forces, including—* *(a) the terms and conditions of employment;* *(b) the qualification requirements for appointment and the process to be followed for appointment, which must be an open, transparent and competitive selection process based on merit;* *(c) the salaries, benefits and allowances payable, in accordance with its budget as approved by Parliament; and*

		(d) the total establishment or the total number of staff that are required to be appointed, in accordance with the budget as approved by Parliament. *(7) A written law may prescribe provisions relating to the Republic of Fiji Military Forces."* • General criticism of this provision like the 2013 Constitution is verbosity. The bulk of this provision should have been in the RFMF Act under the Ministry responsible for the Military. • Section 131(2) is too wide a power to given to an arm of the State unchecked. This needs to be re-drafted to state unequivocally the responsibility of the RFMF. *"(2) It shall be the overall responsibility of the Republic of Fiji Military Forces to ensure at all times the security, defence and well-being of Fiji and all Fijians."*
	WASE 7 – IYAU KEI NA KENA VAKAYAGATAKI (Chapter 7 – Revenue and Expenditure)	
	WASE 8 – VEQARAVI VAKADODONU (Chapter 2 – Accountability) Part A—CODE OF CONDUCT Part B—FREEDOM OF INFORMATION Part C—AUDITOR-GENERAL	

	Part D—RESERVE BANK OF FIJI	
	WASE 9 – KAUKAUWA ENA GAUNA NI LEQA (Chapter 9 – Emergency Powers) 154. State of emergency	
	WASE 10 – VEIVEGALALATAKI (Chapter 10 – Immunity) 155. Immunity granted under the Constitution of 1990 continues 156. Immunity granted under the Limitation of Liability for Prescribed Political Events Decree 2010 continues 157. Further immunity 158. **Immunity entrenched**	On Immunity: - the Tikina of Dreketi does not favour the granting of immunity to anyone for acts omissions in pursuance of an unlawful end.
	WASE 11 – VEISAUTAKI NI YAVU NI VAKAVULEWA (Chapter 11 – Amendment of the Constitution) 159. Amendment of Constitution 160. Procedure for amendment 161. Amendments before 31 December 2013	Tikina Dreketi accepts the decision of the Supreme Court and is thankful that the Constitution can be amended through 2/3 majority and not ¾ of the members of the House.

		This may allow citizen to continue amend the Constitution as and when the need arises and further enhances the democratic status of the Constitution,
	WASE 12 – ITEKITEKIVU, IVAKAMACALA, (Chapter 12 – Commencement, Interpretation, Repeals & Transitional) Part A—Short Title & Commencement Part B—Interpretation Part C—Repeals Part D—Transitional	

ISSUES NOT COVERED IN THE IN THE 2013 CONSTITUTION		
1.	**DEED OF CESSION** ***Deed of Cession to be included to import our unique History into the Constitution***	***<u>Deed of Cession to be included to import our unique History into the Constitution</u>*** *(Whether through Preamble or by a separate new section)* a) Unique place of the Deed of cession in Fiji's constitutional history needs to be recognised in the any Constitution of this country. b) Secondly, the relevance of this Legal Instrument in reflecting the dealing of the proprietary interest of the itaukei is a prominent and live issue. Because Deed explains: 1) The Deed explains the gift of itaukei proprietary interest to Queen to assist governance. 2) the history of whom it was given to, & what was given. 3) How it was dealt with by Colonial Government 4) History of Independence explains where gift is at. i.e. to whom it was returned to, 5) Where gift are currently held; 6) How are they are dealt with between independence and now. 7) the live issue of its return of what was gifted to the original owners - the iTaukei is a matter for this house to deliberate upon at appropriate time; on that the government and the itaukei will need to address 8) In respect of iTaukei proprietary rights, the Deed of Cession of 1874, is the legal instrument that keeps these issues alive and preserves the original intent that mirrors the goodwill of the chiefs to (colonial) government in the governance of their country.

		Because the BLV was undone during the term of the former administration, the entity's existence was also deleted in the 2013 Constitution. It is felt that we should use the principal wording in the 1970, 1990 and 1997 Constitution as a basis for a draft to inclusion in this proposed amendment to the 2013 Constitution. A draft may read as follows:
3	**ENTRENCHED PROVISIONS** **Protection in Alteration of Laws Affecting iTaukei Proprietary Rights.**	This provision was not incl in the current Constitution. Have to re-insert. ..... *New Alteration of certain Acts* *X.--- (1) A Bill that alters any of the following Acts, namely:* *(a) Native Lands Act 1905, Cap 133;* *(b) Rotuma Act 1927, Cap 122;* *(c) Native Land Trust Act 1940, Cap 134;* *(d) Fisheries Act 1942, sections 14 – 20, Cap 158* *(e) Fijian Affairs Act 1945, Cap 120;* *(f) Rotuman Lands Act 1959, Cap 138;* *(g) Banaban Lands Act 1965, Cap 124;* *(h) Fijian Development Fund Act 1966 Cap 121;* *(i) Agricultural Landlord & Tenants Act 1967, Cap 270* *(j) Banaban Settlement Act 1970, Cap 123;* *(k) Itaukei Trust Funds Act 2004;* *(l) Indigenous Rights Act 2025; and (Currently Bill)* *(m) Bose Levu Vakaturaga Act 1925 (Currently Bill)* *including a Bill prepared in consequence of the enactment of this Constitution:* *(n) must be expressed as a Bill for an Act to alter the Act concerned:* *(o) must not be presented for the President's assent unless it has been read 3 times the House and motions for the second and third readings are carried in the House of Representative; and*

		(p) is deemed not to have been passed at its third reading in tthe House of Representative- *(2) 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 IIouse of Representatives and motions for the second and third readings are carried in the House of Representative; and* ii *at its third reading it is supported by the votes of at least two-thirds of the members of the House of Representatives.* iii *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.*
4	***CUSTOMARY LAWS & CUSTOMARY RIGHTS.***	This provision was not incl in the current Constitution. Have to re-insert. *All references to Customary Laws and Customary Rights were taken out by the 2013 Constitution, this proposal recommends that section 186 of the 1997 constitution be reinstated.* *This is a Tikina proposal 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.* *History educates us that as regards itaukei their conduct is regulated by customs eg:* *(a) Land tenure;* *(b) Practices of Marriage, Deaths, Births, reconciliation etc*

	Proposal Recommends that section 186 1997 Constitution	*Even though the preamble of 2013 Constitution* recognizes the existence of rights of ownership, culture, customs, traditions and language. *The 2013 Constitution does not facilitate all that in the constitution proper* *Customary laws and customary rights* *6.-(1) The Parliament must make provision for the application of customary laws and for dispute resolution in accordance with traditional Fijian processes.* *(2) In doing so, the Parliament must have regard to the customs, traditions, usages, values and aspirations of the Fijian and Rotuman and other communities that forms Fiji's populace.* *(3) The Parliament must make provision granting to the owners of land or of registered customary fishing rights an equitable share of royalties or other moneys paid to the State in respect of the grant by the State of rights to extract minerals from the land or the seabed.* *(4) A law fixing amounts under subsection (3) must require that account be taken of:* *(a) any benefits that the owners are likely to receive as a result of the mineral exploitation;* *(b) the risk of environmental damage;* *(c) any legal obligation of the State to contribute to a fund to meet the cost of preventing, repairing or compensating for any environmental damage;* *(d) the cost to the State of administering exploitation rights; and* *(e) the appropriate contribution to the general revenue of the State to be made by the person granted exploitation rights.*
	BOSE LEVU VAKATURAGA	This provision was not incl in the current Constitution. Have to re-insert. a. The Bose Levu Vakaturaga (BLV), as the most senior of all leadership institutions in Fiji, somehow still finds its place in the Regulations of the iTaukei Affairs Act 1945, Cap 120.

	Bose Levu Vakaturaga to be included in the 2013 Constitutional Amendments.	b. *It did get constitutional recognition when elevated in the 1997 Constitution. It was soon replaced and relegated back to its former position after the promulgation of the 2013 Constitution.* c. *The entity having suffered suspension and disestablishment during the former administrations, it is now the desire of the Chiefs to have this forum reside in the Superior Law of this country so that its seniority is not only acknowledged but also its contribution to the welfare and well being of the State & its component peoples.* d. *Further and more importantly, its pendency will not be tampered with by successive governments.* e. *Having regard to wording of section 166 of the 1997 Constitution 1997 proposed as amendments as follows:* *Bose Levu Vakaturaga* *116.-(1) The Bose Levu Vakaturaga continues in existence and its membership, functions, operations and procedures are as prescribed from time to time by or under that Act.* *(2) The Bose Levu Vakaturaga has, in addition to the functions set out in the Fijian Affairs Act, in addition to functions conferred on it by this Act or under this Constitution.*
		This brief acknowledges that all 4 past constitutions nominated different authorities that was responsible for appointing the Head of State:

	1. ***BLV the Appointing Authority of President and Vice President.***	1) 1970 Constitution – Appointment of Head of State (Governor General) made by the Queen of Fiji being a dominion. 2) 1990 Constitution –prescribes that a President and Commander-in-Chief of Fiji who shall be appointed by the Bose Levu Vakaturaga and who shall hold office for a period of five years. 3) 1997 Constitution – prescribes that a The President and Vice-President are appointed by the Bose Levu Vakaturaga after consultation by the Bose Levu Vakaturaga with the Prime Minister. 4) 2013 Constitution – prescribes that the President shall be appointed by Parliament in accordance with the prescribed section. a) In reading the above provision there is merit in the provisions of the 1990 & 1997 Constitutions because it takes the appointment of the Head of State out of political influence and vests it with BLV. With the appointment put in the hands of an apolitical entity like the BLV it will avoid the situation akin to the one involving the stalemate between the changeover of the last governments where the election results were close. b) *We have considered the wordings in all the 4 constitutions since 1970 until to date. We favour 1990 and 1997 versions as suitable to the posture currently adopted the BLV in it dealings with government and other principal authorities. The proposed draft provision is stipulated below:* *Appointment of President and Vice-President* *B (1). There shall be a President and Commander-in-Chief of Fiji and his Vice-President who shall be appointed by the Bose Levu Vakaturaga after consultation with the Prime Minister:* *(2) The persons who hold these offices shall be for a period of five years.*

	Section 84 to be Amended	

Rt Tevita V. Q. Bukarau Liuliu ni Yavusa Roko Tui Naduguca	**Rt Sairusi Korodrau** Liuliu ni Yavusa Tui Nabuli	**Maratino Sarau** Liuliu ni Yavusa Matanivanua Wailumu	**Vilikesa Bavai** Liuliu ni Yavusa Matanadoria	**Naibuka Bola** Liuliu ni Yavusa Tui Waina

A VAKAYACORI NA KENA VEITALANOATAKI NA VEIKA ME BALETA NA NODA LAWA TU SE NA YAVU NI VAKAVULEWA NI 2013 ENA NODRA DABEVATA NA LEWE NI YAVUSA KA SOLI VAKASAMA ME BALETA NA VEITIKI NI LAWA ENAI WASEWASE LELEVU NI LAWA ENA LOMA NI LAWA TU.
SA I KOYA QO NA NODRA VAKATUTU NA LEWE NI YAVUSA O NAKOROLEVU

VAKATUTU NI YAVUSA

KI NA KOMITI E DIKEVA NA YAVU NI VAKAVULEWA 2013

TURAGA NI KORO
SIGN:
DATE: 22-6-26
MUANA TOGA REWA

MUANA TOGA REWA

MUANA VILLAGE - TOGA, REWA

VAKATUTU KI NA KOMITI NI KENA DIKEVI NA YAVU NI VAKAVULEWA NI 2013 (CRC 2013)

VAKATUTU:

KEIMAMI SA DUAVATA NA LEWE NI YAVUSA QO (Nakorolevu), me:

1. ME SA BOKOCI NA YAVU NI VAKAVULEWA NI 2013

2. ME TAURIVAKI GA NA YAVU NI VAKALEWA NI 1997, KA ME QARAVI NA VEITALANOA KEI IRA NA LEWENIVANUA (Public Consultation) ME ROGOCI KINA NA DOMODA ENA VEIKA EDA NANUMA SE VAKABAUTA ME BIU LAIVI SE VAKAVINAKATAKI MAI ENA VEITIKI NI LAWA NI YAVU NI VAKAVULEWA NI 1997

YAVU NI VAKATUTU:

1. ERA WARAI NI KILA NA LEWENIVANUA NA KENA CURUMAKI MAI NA YAVU NI VAKAVULEWA NI 2013
2. A WARAI NI VAKAYACORI E DUA NA VEITALANOA VAKAOQO KEI IRA NA LEWE NI VANUA ME ROGOCI KINA NA DOMODRA
3. E WARAI NI KILAI O CEI A VAKAITAVI ENA KENA VOLAI SE VAKARAUTAKI NI YAVU NI VAKAVULEWA NI 21013

Vinaka saka vakalevu

20 June 2026

Na yacadra na lewe ni Yavusa era sa duavata ena vakatutu

	YACA	T/SIGA NI SUCU	SAINI
	Vonivate Rasese	20/3/45	[signature]
	SESICENI M. Odrovakoula	05/11/48	[signature]
	SIMIONE RANAWAKANA	03-6-53	[signature]
5	TIMOCI Kuruyawa	04/07/73	[signature]
	Miriama Kotoivalenbula	03/03/83	[signature]
	Tameta Yabakidrau	24/8/63	[signature]
	Peni Vunisau	5 1 - 57	[signature]
	SAVENACA WAQADAU	3/8-65	[signature]
	Siteri Ranate	7/2/62	[signature]
	MERE SERU	20/11/76	[signature]
	Sesenieli Adituivuna	27/10/65	[signature]
	Vasemaca Radiminabukelevu	10/04/68	[signature]
	Adi Onoma	10/12/93	[signature]
	Nelly Hendryeta Vunisau	17-10-1998	[signature]
	Lutiana Yabakivou	02/09/00	[signature]
	Siteri Ranate	12/08/97	[signature]
	Sesenieli Vunisau	31/05/01	[signature]
	Priscilla Ane Cheryl Vave	14/12/02	[signature]
	JONACANI ULULAKEBA	17/07/95	[signature]
	Adi Iosana qeregeretabua	~~17/86~~ 1/7/86	[signature]
	Paulina Rokosana	26/06/1994	[signature]
	Rayieli Kakua	26/09/1993	[signature]
	Laini Waqawai	15/07/94	[signature]
	JONACANI QUOBOWACU	19/08/1996	[signature]
	Sera Lewavono	14/06/1983	[signature]
	Rupeni Yabakivou	18/03/1988	[signature]
	Usamate Seniceva	04/04/1990	[signature]
	JOSEVA NADRUMA	19/02/1987	[signature]
	OSEA VAKALEVU	11/01/1995	[signature]
	JOJI CAVALEVU	02/09/03	[signature]
	JOSEVA GAVIDI	17/09/68	[signature]
	Asaeli Onoilau	07/12/2003	[signature]

20 June 2026

	REJUELI KAKUA YABAKIWON	29/06/80	Yabakiwon
	Litiana Yabakiwou	02/09/00	Yabakiwou
	Latu Takayawa	22/05/65	Yabakiwou
	Birisita Vave	22/01/45	Vave
	EPARAMA YAMALA	07/06/79	
	VILIAME R. TURAGA	27/11/76	
	BALE SAWANA SIVO	04/06/1989	
	Anomarie Tikomaitoga	06/01/1988	Tikomaitoga
	Ana Sivo	11/12/63	A. Sivo
	Amelia Lagilagi	08/06/70	Lagilagi
	MERE SIVO	26/06/62	
	Joana Mataki	20/3/60	Mataki
	Seruwaia Rokotaro	4/5/68	
	Losasa Tokaibai	4/10/78	
	Susana Odro	9/01/52	
	Sera Tupou	01/05/91	
	Sakiusa Vuibega	24/08/06	
	Josaia Sila	12/3/66	
	Seru Senituraciri	29/06/87	
	Sokovuli B. Ostorakavula	12 Sep 1989	
	Tama Bugica Odro	7 July 1989	
	SENMILI Vuibega	27/7/77	
	Titiana Valerou	27/5/56	Valerou
	Anareta Odro	04/08/80	
	Joana Rokonaki	12/03/83	Rokonaki
	Nanise Gavalu	20/04/70	
	Acmaca Verubasaga	07/07/60	
	Akanisi Bawaga	28/4/56	
	Kinsimere Tabugasau	09/05/78	Tabugasau
	Lusa S. Cusu	11/11/66	
	NAULU BULOUQALI	17/12/95	
	Mere Waituki	16/09/80	
	Losana Nalolo	05/07/96	
	Rosi Lomani-T	03/06/84	Lomani
	PENI GRAHAM VUNISAU	3/6/1990	

REWA PROVINCIAL COUNCIL

REWA CARE

REWA CARE SUBMISSION TO

CONSTITUTION REVIEW COMMITTEE

22.6.2026 | AT LOMANIKORO, REWA

SUBMISSION 1

REWA PROVINCIAL COUNCIL

REWA CARE

Chairman: Alipate Senikuta *Contact: +679 9527707*
Secretary: Seveti Naisilisili *Contact: +679 2745814*
Co-ordinator: Joseva Vesikara *Contact: +679 8454090*

Submission to the Constitutional Review Process of the Republic of Fiji

Subject: Restoration of Electoral Rights for Persons Convicted of Criminal Offences

Submitted by:
Joseva Vesikara
Rewa Care

Introduction

This submission respectfully proposes that the Constitution of the Republic of Fiji be amended to guarantee the right to vote to all adult citizens, including persons convicted of criminal offences.

The right to vote is fundamental pillar of democracy. It enables citizens to participate in the governance of their country and hold leaders accountable. The loss of voting rights as a consequence of criminal conviction excludes a segment of the population from democratic participation and undermines the principles of equality, rehabilitation, and inclusive citizenship.

Constitutional Principles

The Constitution is founded upon democratic values, equality, justice, human dignity, and respect for human and citizen rights.

The denial of voting rights to offenders is inconsistent with these principles because:

1.Citizen is not lost through conviction

- A person convicted of an offence remains a citizen of Fiji.
- They continue to be subject to the laws of Fiji and the decisions of elected governments.
- As citizens affected by government policies, they should have a voice in electing those who govern.
- The Constitution guarantees equal treatment and protection under the law without distinction
- Disenfranchisement creates a separate class of citizens whose political rights are restricted solely because of their criminal status.
- **Such restrictions should be imposed only where they are demonstrably necessary and proportionate.**

2. Rehabilitation and Reintegration

Modern criminal justice systems increasingly emphasize rehabilitation rather than exclusion.

Allowing offenders to vote:

- Encourages civic responsibility.
- Reinforces a sense of belonging to society.
- Promotes successful reintegration after release.
- Supports the objective of reducing reoffending.

When offenders are permanently or temporarily excluded from democratic participation, they may become further alienated from society. Allowing them to vote communicates that they remain members of the national community with responsibilities as well as rights.

International Human Rights Standards

Many democratic nations have moved away from blanket restrictions on prisoner voting. International human rights bodies have increasingly recognized that restrictions on voting rights should be exceptional and carefully justified.

The right to participate in public affairs is recognised in instruments such as the United Nations's International Covenant on Civil and Political Rights, to which Fiji is a party.

Global trends demonstrate growing acceptance that democratic participation should not be automatically forfeited upon conviction.

Comparative International Practice

Several democracies permit prisoners and offenders to vote, including:

- New Zealand (for many categories of offenders following judicial and legislative reforms)
- Canada
- South Africa
- Ireland
- Norway
- Denmark

These countries have maintained free and fair elections while extending voting rights to incarcerated persons.

Democratic Legitimacy

A democracy is strongest when all citizens have the opportunity to participate.
The exclusion of offenders from voting:

- Does not enhance public safety.
- Does not contribute directly to punishment or deterrence.
- Compromises electoral integrity eelectoral integrity.

Conversely, allowing all citizens to vote strengthens the legitimacy of electoral outcomes

and demonstrates confidence in democratic institutions.

Proposed Constitutional Amendment

It is respectfully proposed that the Constitution be amended to provide: "Every citizen of Fiji who has attained the age prescribed by law for voting shall have the right to vote in genuine periodic elections and referenda, and no person shall be denied that right solely on the basis of conviction for a criminal offence or imprisonment."

Alternatively:
"A conviction for a criminal offence shall not, by itself, disqualify a citizen from registration as a voter or from exercising the right to vote."

Conclusion

The right to vote is a fundamental attribute of citizenship and democracy. Criminal conviction should result in the loss of liberty were ordered by a court, but it should not automatically result in the loss of political voice.

Restoring electoral rights to all offenders would promote equality, strengthen democracy, support rehabilitation, and align Fiji with evolving international democratic standards.

For these reasons, this submission respectfully urges the Constitutional Review Commission to recommend constitutional protection of voting rights for all citizens, including those convicted of criminal offences.

Endorsed by

22/06/2026

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SUBMISSION TO THE CONSTITUTION REVIEW COMMITTEE OF THE REPUBLIC OF FIJI

RECOGNISING COMMUNITY CORRECTIONS AS AN ALTERNATIVE TO IMPRISONMENT FOR MINOR AND YOUNG OFFENDERS

Submitted by:

Joseva Vesikara/Rewa Care :Coordinator

Date: 22 June 2026

1. EXECUTIVE SUMMARY

This submission respectfully recommends that the Constitution of the Republic of Fiji recognise and support Community Corrections as a primary sentencing option for minor and young offenders.

The current reliance on imprisonment for low-risk offenders places significant financial pressure on the State, contributes to prison overcrowding, disrupts families and communities, and often exposes first-time offenders to hardened criminal influences. Evidence from Fiji's own experience before the year 2000 demonstrates that community-based correctional programmes can achieve better rehabilitation outcomes at a fraction of the cost of incarceration.

The submission further recommends a return to the successful principles of the Australian-influenced probation and community corrections system that operated in Fiji before 2000, while modernising it to meet current social and legal realities.

2. BACKGROUND

Prior to the reforms that followed the year 2000, Fiji's justice system reflected many principles inherited from the Australian and Commonwealth criminal justice models.

These principles recognised that imprisonment should be reserved primarily for serious offenders who present a danger to society. For minor offenders, especially young people, courts were encouraged to utilise:

- Probation Orders;
- Community Service Orders;

- Supervised Rehabilitation;
- Restorative Justice Programmes;
- Community-Based Corrections.

These approaches focused on accountability, rehabilitation, victim restoration and community involvement.

One notable example was the community-based correctional approach previously utilised in Ba, where young and minor offenders were supervised within their communities rather than incarcerated. The programme achieved positive outcomes by maintaining family support, cultural connections and community accountability.

The gradual move toward greater institutional incarceration has increased correctional expenditure while producing mixed rehabilitation outcomes.

3. CONSTITUTIONAL PRINCIPLES SUPPORTING REFORM

The Constitution of Fiji recognises:
- Human dignity;
- Equality before the law;
- Social justice;
- Protection of children and young persons;
- Rehabilitation and reintegration of offenders.

hese constitutional values support a justice system that seeks not only to punish but also to rehabilitate.
A modern Constitution should explicitly encourage sentencing options that promote rehabilitation, restorative justice and community safety.

4. CURRENT CHALLENGES

A. High Cost of Imprisonment

The Fiji Corrections Service requires substantial annual government funding.
The costs include:
- Staff salaries;
- Security infrastructure;
- Medical care;
- Food and accommodation;
- Transportation;
- Administration.

Minor offenders often occupy prison space that could be reserved for serious offenders.

Community corrections programmes cost significantly less while delivering better opportunities for rehabilitation.

B. Reoffending Risks

Research across Commonwealth countries consistently shows that short prison sentences can increase the likelihood of reoffending.

Young offenders frequently:

- Lose educational opportunities;
- Lose employment;
- Become disconnected from family support;
- Associate with more experienced offenders.

This often creates a cycle of criminal behaviour rather than rehabilitation.

C. Impact on Families

When a young or minor offender is imprisoned:
- Families lose income;
- Children suffer emotional harm;
- Communities lose productive members;
- Social problems often worsen.

Community corrections avoid many of these negative consequences.

5. THE CASE FOR COMMUNITY CORRECTIONS

Community Corrections allow offenders to remain within society under strict supervision while being held accountable for their actions.

Such programmes can include:
Community Service
Offenders perform unpaid work that benefits society, including:

- Cleaning public spaces;
- Environmental projects;
- Assisting municipal councils;
- Supporting community facilities.

Probation Supervision

Offenders report regularly to trained probation officers who monitor:
- Behaviour;
- Employment;
- Education;
- Compliance with court orders.

Rehabilitation Programmes

Participation may include:

- Drug and alcohol treatment;
- Anger management;
- Life-skills training;
- Vocational training;
- Counselling.

Restorative Justice

Offenders are encouraged to understand the impact of their actions and, where appropriate, make amends to victims and communities.

This approach reflects traditional Fijian values of reconciliation, responsibility and restoration.

6. SPECIAL PROTECTION FOR YOUNG OFFENDERS

Young people are still developing emotionally, mentally and socially.

International best practice recognises that juvenile and young offenders should be treated differently from adult offenders.
Community-based rehabilitation offers:

- Greater educational continuity;
- Family support;
- Cultural guidance;
- Reduced exposure to hardened criminals;
- Better prospects for future employment.

The objective should be to correct behaviour rather than create lifelong criminals.

7. PROPOSED COMMUNITY CORRECTIONS CENTRES

This submission recommends the establishment of Community Corrections Centres in every province of Fiji.
These centres should:

- Supervise Minor Offenders
- Provide structured daily reporting and monitoring
- Deliver Rehabilitation Programmes
- Offer counselling, skills development and behavioural programmes.
- Engage Traditional Leaders

Include:

- Provincial Councils;
- Village Chiefs;
- Religious organisations;
- Community representatives.

Support Victims

Facilitate restorative justice processes where appropriate.

Monitor Compliance

Ensure offenders comply with court orders and programme requirements.

8. RECOMMENDED LEGAL REFORMS

The Constitution should recognise rehabilitation and restorative justice as important objectives of the criminal justice system.

Parliament should also strengthen legislation allowing courts to impose:

- Community Service Orders;
- Probation Orders;
- Restorative Justice Orders;
- Electronic Monitoring Orders;
- Rehabilitation Orders;
- Diversion Programmes for Youth.

Imprisonment should remain available for:

- Violent offenders;
- Repeat serious offenders;
- Offenders who pose a danger to the community.

9. ECONOMIC BENEFITS

Community Corrections would:

- Reduce prison overcrowding;
- Lower correctional expenditure;
- Reduce reoffending rates;
- Improve employment outcomes;
- Strengthen family stability;
- Promote safer communities.

Funds saved from imprisonment could be redirected toward:
- Education;
- Drug rehabilitation;
- Youth development;
- Community safety programmes.

10. PROPOSED CONSTITUTIONAL AMENDMENT
The Constitution should include a provision similar to:
"The State shall promote rehabilitation, restorative justice and community-based correctional programmes as alternatives to imprisonment for minor and young offenders, where consistent with public safety and the interests of justice."

11. CONCLUSION
Fiji has previously demonstrated the effectiveness of community-based correctional programmes. The experience of probation and community corrections, influenced by Australian and Commonwealth justice principles prior to the year 2000, showed that rehabilitation within the community can be more effective and less costly than imprisonment for minor and young offenders. The Constitution Review Committee is respectfully urged to recommend constitutional recognition of Community Corrections as a central pillar of Fiji's criminal justice system.
Such reform would strengthen public safety, reduce government expenditure, preserve families, rehabilitate offenders and reflect Fiji's traditional values of reconciliation, accountability and community responsibility.
By investing in rehabilitation rather than unnecessary incarceration, Fiji can build a safer, fairer and more compassionate justice system for future generations.
Respectfully submitted.

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FOMU NI VAKATUTU

TALEVI NI YAVU NI VAKAVULEWA NI 2013

Tikini ni siga 22/06/2026

Yaca/Yacamu TIKINA O VUTIA ENA YASANA O REWA
(Yacani soqosoqo, tikotiko se vuvale)

Lewena	Vakatutu
IKAU (Preamble)	KAI VITI ME TAUKEI ~~VEIKA~~ KA ~~NA~~ TAUKEI NI NANUA TALEGA.
WASE 1 NA MATANITU	ME VEISAU NA MATANITU
WASE 2 LAWA NI DODONU	NA DODONU NI TAUKEI NI QELE ME SOVIA NA KAUKAUWA KEINA YAU BULA ME LEWA (NA YAU BULA ME SUKA TALE VUA NA TAUKEI IN QELE
WASE 3 NA PALIMEDI	SUKA TALE MAI AIA SENETI MARATO LEWA NA MATA BOSE NI TURAGA ENA 14 NA WASEWASE

WASE 4 NA VEILIUTAKI VAKAMATANITU	LESU TALE ENA SENETI SE KANA TALE KINA BOSE LEVU VAKATULAGA VAKATULEWA MAI KINA.
WASE 6 VEIQARAVI VAKAMATANITU	VAKAVINAKATAKI NA VEIQARAVI MA VAKATULEWA GA NA OVISA ENA VUKU NI LAWA
WASE 7 IYAU KEI NA KENA VAKAYAGATAKI	ME NANUMI O IRA NAI TAUKEI NA TAUKEI NI YAU BULA. NA FDB ME NODRA GA NA KAWA ITAUKEI
WASE 8 VEIQARAVI VAKADODONU	VEISAUTAKI NA KENA SOLI NA VEIVUKE VEI IRANATAUKEI NI VANUA ENA VUKU NI BISINISI
WASE 9 KAUKAUWA ENA GAUNA NI TIKOLEQA	NE COMMENT

WASE 10 VEIVAGALALATAKI	VAGALALA TAKI LAIVI SE ME BOKO LAIVI NA (HUMANITY CLAUSE)
WASE 11 VEISAUTAKI NI YAVU NI VAKAVULEWA	BOKO LAIVI NA CONSITUTION BALETA NI CAKA VAKABUTO BUTO ME 2AI CAKA NA VEIDIGIDIGI, ME CAKA RAWA NA CONSITUTION
WASE 12 ITEKITEKIVU, IVAKAMACALA, BOKOCI KEI NA KENA IDEWADEWA	BOKO GA NA CONSITUTION NI 2013 ME DUA TALE NA KA VOU. OTI ME 2AI CAKA NA VEIDIGIDIGI

VEIKA TALE ESO

NA VEIVOSAKI ENA I VOGA MATA ME SA NA LAURAI O IRA ERA VOSA VAKAVEITAKIA ME NA CAKE E DUA NA KA VEIRA NA LOWENINANUA. ERA DAU VAKAYACORA NAI TOVO CA OYA.

WAISALE. LALAWABARAVI

Saini (tikini ni siga)

22/06/2026

MATA NI TIKINA VUTIA

REWA PROVINCE

FORMAL SUBMISSION

To the Fiji Constitution Review Commission

REGARDING THE REVIEW OF THE 2013 CONSTITUTION

SUBMITTED BY:

VUNUKU, TAVUYA, AND NUKUI

INTRODUCTION & CORE PRINCIPLES

This submission outlines comprehensive proposals for the amendment and restoration of Fiji's constitutional framework. It seeks to address the perceived discriminatory effects of the 2013 Constitution on the iTaukei people and advocates for the restoration of essential protections, group rights, and institutional structures that were present in the widely consulted 1997 Constitution.

The central premise of this submission is the necessary integration of **Lotu, Vanua, and Matanitu** into the foundational text of the Constitution. We propose explicitly recognizing Fiji's Christian heritage and historical foundations, ensuring that the Matanitu (Government) formally acknowledges the Lotu (Church) and Vanua (Land/People) from the outset. This will establish a constitutional identity where indigenous citizens are recognized as being simultaneously modern and traditional.

PART I: DISCRIMINATORY EFFECTS OF THE 2013 CONSTITUTION

The 2013 Constitution introduced several provisions that have undermined the rights, governance, and cultural identity of the iTaukei people. The table below outlines the specific constitutional provisions and their respective negative impacts.

CONSTITUTIONAL PROVISION	DISCRIMINATORY EFFECT ON ITAUKEI
Preamble	Declares all citizens as "Fijians" united by common and equal citizenry, unilaterally changing the nationality from "Fiji Islander" to "Fijian" while relegating indigenous identity to the term "i-Taukei". The 1997 Constitution clearly and respectfully laid out both nationality and ethnic identities.
Chapter 1: The State (Section 1)	Established a secular state, removing the recognition of Christianity and the acknowledgment that the biblical "worship and reverence of God are the source of good government and leadership" that existed in the 1997 Constitution (Section 5).
Chapter 2: Bill of Rights (Section 26)	Introduced anti-discrimination protections including sexual orientation, gender identity, and gender expression, which are viewed as undermining traditional cultural and religious values.
Chapter 2: Bill of Rights (Section 28)	While protecting iTaukei land from permanent alienation, it removed the requirement for prior informed consent from landowners before their natural resources are used for development programs.
Chapter 3: Parliament	Abolished all communal constituencies reserved for indigenous Fijians and established a single national constituency with open-list Proportional Representation, severely diluting guaranteed iTaukei parliamentary representation.
Chapter 4: The Executive	Abolished the Great Council of Chiefs (GCC) entirely, removing the GCC's constitutional role in appointing the President and Vice-President (1997 Constitution, Sections 90-91). This 136-year-old institution was abolished by the interim military regime in 2012.

CONSTITUTIONAL PROVISION	DISCRIMINATORY EFFECT ON ITAUKEI
Chapter 6: State Services	Removed the dedicated chapter on group rights (1997 Constitution, Chapter 13), including affirmative action, recognition of customary rules, and the principle that the composition of the state service should reflect the ethnic composition of the population (Section 140(d)). The previous allocation of 50% of scholarships, civil service roles, and grants to iTaukei was eliminated.
Chapter 8: Accountability	Removed the requirement for laws to establish affirmative action and social justice programs to secure effective equality of access for iTaukei and Rotuman people to education, training, land, housing, commerce, and public service (1997 Constitution, Section 44).
Chapter 11: Amendment of Constitution	Lowered the amendment threshold from three-quarters (1997) to two-thirds, removing special protections that required iTaukei communal members to hold a veto over constitutional amendments affecting their interests.
General Provisions	Removed recognition of customary law as a formal source of law (1997 Constitution, Section 186). Furthermore, it removed the Compact provisions establishing the "paramountcy of Fijian interests as a protective principle" and Section 185 protections requiring key indigenous Bills to be supported by at least 9 of the 14 GCC-appointed Senators.

PART II: COMPREHENSIVE PROPOSED AMENDMENTS

Preamble

Restore the unique place of indigenous Fijians and Rotumans while affirming the equal value of all communities. Recognize the Deed of Cession of 10 October 1874 and the conferral by the High Chiefs of Fiji of their blessings and approval on this Constitution.

Restore the nationality of "Fiji Islander" for all citizens while retaining "iTaukei" as the ethnic identity of indigenous Fijians, mirroring the respectful framework of the 1997 Constitution.

> *Me volai ena iqi ka me tawa-taqusi rawa na veisemati kei na veiwekani ni Lotu, Vanua kei na Matanitu. Meda sa Fiji Islanders kece na lewenivanua (citizens to be Fiji Islanders) ia meda 'Fijian' ga na iTaukei (iTaukei to be Fijians). E na vakamatana ga ni da iTaukei ka Fijian kevaka eda TAUKENA na koula, siliva kei na varasa mai na veidelana, na waiwai mai na boto ni sauloa, na ika mai na wasawasa, kei na iyau bula kece sara e vakalougatakai keda tu kina na Kalou levu o Jiova, na luvena o Jisu Karisito kei na Kalou na Yalo Tabu.*

Chapter 1: The State

Declare Fiji as a sovereign democratic state founded on Christian Values to replace the current secular framework. Insert explicit language acknowledging indigenous paramountcy as a protective principle to ensure the interests of the iTaukei community are not subordinated to the interests of other communities (1997 Constitution, Section 6(j)). Restore the acknowledgment that "worship and reverence of God are the source of good government and leadership" (1997 Constitution, Section 5).

> *Me yavutaki na Matanitu o Viti ena vatu era a cata na Matai ni vale. Na vatu ka tauyavutaka kina o Pita na Lotu oya na Lotu Vakarisisto. Na qai dina kina na Rerevaka na Kalou ka doka na Tui ka koto ena noda 'Coat of Arms' yavutaki ena **1 Pita 2:17**.*

Chapter 2: The Bill of Rights

Remove equality protections based on sexual orientation and gender identity. Amend sections 28-30 to ensure a larger, fairer share of mineral and natural extraction royalties flows directly to traditional landowning units (mataqali), with ownership of minerals reverting to landowners.

Restore the right of iTaukei to have their customs applied to the holding, use, or transmission of land and fishing rights (1997 Constitution, Section 38(8)). Mandate prior informed consent of landowners before their natural resources are used for development.

> *Me sa vakasukai na taukeni ni qele, qoliqoli kei na iyau bula mai na veidelana, ki na veibuca me yaco ki na boto ni sauloa ka vakadeitaki ni ra taukena na iTaukei. Me sa dua ga na Tabacakacaka ni Qele ka me sa dua ga na kena Minisita ni Qele... Na Minisitiri ni iTaukei me sa qarava vakatabakidua na veika vaka-iTaukei sega ni okata na qele kei na iqoliqoli. Na veiqaravi kece eda raica ena noda veiyasani koro ni cakacaka... e dodonu me drodrovi keimami talega ena veikoro vaka-iTaukei baleta ni keimami taukei ni qele, qoliqoli kei na Vanua.*

Chapter 3: Parliament

Replace the single national constituency system with localized geographical constituencies and reinstate communal seats to ensure iTaukei representation is not diluted (1997 Constitution, Sections 50-51).

Restore the requirement for GCC appointment of 14 Senators and mandate that any Bill altering critical land and indigenous acts (Fijian Affairs Act, Native Lands Act, Native Land Trust Act, Rotuma Act, etc.) must be supported by at least 9 of the 14 GCC-appointed Senators (1997 Constitution, Section 185).

> *Me sa na cegu toka mada na veidigidigi yacova ni sa qaravi oti ka vakacavari na ilovi lesu ni Yavu ni Vakavulewa 2013 kei na kena vakaduri (se bokoci) na vei-Komiti kece vaka-yavunivavulewa. Me vakasukai mai na veidigidigi vaka-uma-tamata me rawa ni wasei vakatautauvata na idabedabe ena vei-mata-tamata kei na veitikina ena loma ni veiyasana.*

Chapter 4: The Executive

Repeal the 2012 abolition of the Great Council of Chiefs (GCC). Mandate a formal, constitutional role for the reinstated GCC within the executive branch, specifically restoring

its right to appoint the President and Vice-President (1997 Constitution, Section 90). The GCC should also play a formal advisory role in government formation.

> *Me sa yavutaki vaka Yavu ni Vakavulewa na BLV ka me kua ni vakadromuci tiko ena Regulation. Ena digitaka na Peresitedi na BLV ka na vakatututaka talega e levu duadua (majority) ni lewe ni Seneti (14) ka na vakadeitaki ka vakabau na lawa ni iTaukei k era vakadonuya na lewe ni Seneti me vaka e a tiko ena Yavu ni Vakavulewa ni 1997.*

Chapter 5: Judiciary

Restructure judicial appointments to eliminate executive overreach and ensure absolute independence. Ensure judicial appointments reflect the ethnic and gender balance of the community (1997 Constitution, Section 134). Critically, restore the recognition of customary laws and traditional dispute resolution processes (1997 Constitution, Section 186).

> *Me sa tosoi cake na lewe ni Turaga ni Lewa iTaukei ka bakabibitaki na lawa vaka-iTaukei kei na veitotogi kece sara e vakatauci ena loma nib ula vakoro, kei na vaka-Vanua.*

Chapter 6: State Services

Draw a strict line between military and civilian policing by banning joint operations. Ensure civil service appointments by the Public Service Commission (PSC) are strictly merit-based, while also restoring affirmative action and social justice programs. Restore the principle that state service composition at all levels should reflect the ethnic demographic of the population (1997 Constitution, Section 140(d)).

Chapter 7: Revenue and Finance

Establish strict constitutional ceilings on government borrowing, tighter spending limits, and mandatory fast-tracked timelines for the Auditor-General to submit reports to address national debt. Ensure equitable sharing of economic and commercial power so that all communities fully benefit from the nation's progress.

> *Me vasaqarai na gaunisala me kauta mai vei keda na lewenivanua na bula sautu (sustainable development) ka vakatubu I lavo me valuti kina na bula dravudravua (fiscal space) vakauasivi na Sovereign Wealth Fund.*

Chapters 8 & 9: Accountability, Transparency & Emergency Powers

Constitutionally mandate the immediate operationalization and enforcement of the Accountability and Transparency Commission, Code of Conduct, and Freedom of Information frameworks. For emergency powers, formulate stricter parameters ensuring non-derogable human rights cannot be suspended during political crises, and explicitly protect iTaukei land, culture, and governance structures.

Chapter 10: Immunity

Completely remove or drastically narrow sweeping immunity shields for past coup architects. Legally link immunity clauses to the Truth and Reconciliation Commission (TRC) to mandate open testimonies.

> *Me sa bokoci na imuniti vei ira era sa lako curuma na na Komiti ni Dina kei na Veivosoti (TRC) me vaka ni ra sa lewe lailai sara era kovuti ena tiki ni lawa qo vakauasivi mai na 1987.*

Chapter 11: Amendment of Constitution

Lower the parliamentary vote threshold from "three-quarters" to "two-thirds" and remove the referendum requirement entirely to establish a feasible approach to updating the text. **However**, restore the three-quarters majority requirement and the special veto power (GCC-appointed Senators) specifically for any amendments affecting iTaukei rights, land, or customary institutions (1997 Constitution, Sections 191-192).

Chapter 12: General Provisions & Sovereign Wealth Fund

Resolve legislative inconsistencies and protect all laws relating to iTaukei land, fishing rights, and customary governance from repeal. Restore the Compact provisions establishing the paramountcy of Fijian interests.

New Proposal: Establish a *Sovereign Wealth Fund* for the iTaukei. The opening deposit is to be formulated by the State as compensation for historical resource use.

> *Me qai tauyavutaki e dua na tobu (Sovereign wealth Fund) me qai nimati ni oti e 20 se 30 na yabaki me ilavo maroroi tudei ni kawa i-Taukei me i vakayaga ni nodra solia tu na nodra iyau bula kece sara. Me sa i dola ni tobu oqo e dua na compensation me na vakatawana (deposit) kina na Matanitu ena kena gauna totolo duadua, ka me fikataki ena dua na fomula.*

PART III: SUMMARY OF CONSTITUTIONAL RESTORATIONS

The following table summarizes the foundational principles removed by the 2013 Constitution and the proposed measures to restore them, aligning primarily with the rights enshrined in the 1997 Constitution.

PROTECTION / SUBJECT	STATUS UNDER 2013 CONSTITUTION	PROPOSED RESTORATION MEASURE
Nationality & Ethnic Identity	Nationality: "Fijian" Ethnic: "i-Taukei"	Restore 1997 distinction: "Fiji Islander" for all citizens; "iTaukei" as the ethnic identity.
Paramountcy of iTaukei Interests	Removed	Re-insert into Chapter 1 as a foundational protective principle.
Christian Foundation	Secular state	Restore acknowledgment of Christian heritage ("worship and reverence of God").
Group Rights	Removed	Restore dedicated chapter on group rights (equivalent to 1997 Ch 13).
Great Council of Chiefs (GCC) Role	Abolished	Re-instate GCC with constitutional mandate.
GCC Appointment of President	Removed	Re-insert into Chapter 4.
GCC Senate Representation	None	Restore 14 GCC-appointed Senators.
Protection of Land Acts	Removed	Re-insert requirement for 9 out of 14 GCC Senators' support to amend land laws.
Affirmative Action	Removed	Re-insert with strengthened protections and access.

PROTECTION / SUBJECT	STATUS UNDER 2013 CONSTITUTION	PROPOSED RESTORATION MEASURE
Customary Law Recognition	Not explicitly recognized	Explicitly restore as a formal source of law.
Communal Seats	Abolished	Restore to ensure iTaukei parliamentary representation.
Compact Provisions	Removed	Restore as foundational principles (equitable sharing of power).
Amendment Threshold (Indigenous Rights)	Lowered to Two-thirds	Restore three-quarters threshold and Senate veto for indigenous rights amendments.

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2.	Saiasi Navulagi Lagi	[illegible]	2064338
3.	Waisea Vonolabua	[illegible]	2393876
4	Sitaniki Lokanadyan	[illegible]	2015746
5	Sikeli Dolesalu	[illegible]	9036265
6.	Jolame Tintini	[illegible]	
7	Vani Vulava	Vulava	2148677
8	Mere Namaki	[illegible]	9036265
9	Kitione Mini	Kmini	2543102
10	Arieta Nai	[illegible]	~ ~ ~
11	Venisila Lomaiviti	[illegible]	4387503
12	Miliana Radavulau	Radavulau	8732652
13	Iniveni Tinai	Tinai	2438231
14	Alumeta Kavesa	Kavesa	8345090
15	Apete Natunivalu	[illegible]	
16	Metuisela Vunidumi	[illegible]	2161043
18	Hai Ravuloa	Ravuloa	
19	Naomi Tuinasake	Tuinasake	9810627
20	Lusia Ravokavoka	Tuinasake	2014665
21	Helen Heilala Tui	Heilala	8441945
22	Semi Tinivata	Tinivata	2184136
23	Loraini Watidranagi	Loraini	8405883
24	Semi Tinivata	Tinivata	8786769
25	Kinisalote Matevakalolu	Matevakalolu	
26	Kolaimikaco	[illegible]	2018944
27	Lusiana Cadrei	[illegible]	9686438
28	Manaini Cakaunivere	Cakau.	2089335
29	Luke Daunitutu	Daunitutu	2821291
30	Anamaria Daunitutu	Daunitutu	944387
31	Paula Tawake	[illegible]	9788261
32	Vueti Racira	Racira	2800382
33	Sulueti Wati	[illegible]	2120930
34	Inoke Baka	Inoke Baka	
35	Inimere Ieweni Ketekete	Inimere Ketekete	9221271
36	Inoke Baka	Baka	9054474
37	Paulini Claudia	[illegible]	
38	Dominiko Naitasiri	Naitasiri	
39	Aliveretí Turagarua	Turagarua	
40	LUKE LELE	Lele	8048891

Nabua Methodist Church Hall

1664

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: NABUA METHODIST HALL - DATE: 23/6/26 TIME: 2pm – 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
15	[illegible]	68	8643359	NABUA OVERSEAS CHURCH [illegible]	—	TURAGA	ITAUKEI	
16	Amele Luveni	36	9350300	TAMAVUA	—	MARAMA	IT	
17	Gavna Taka	57	8449561	NABUA		MARAMA	IT	

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: NABUA DATE: 23/06/26 TIME: 2:00 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
8	Sereana O.	48yrs	9459722	Nabua		M	IT	
9	Eta Rabuatoka	38yrs	2758940	Suvavou	Suva	F	IT	
10	PENI MORRISON	30	2740943	OVEA BAU TA	TAILEVU	M	IT	
11	Rita Rokorath	64	2389013	Nabua		M		
12	MERE RAMUNI	64	8955946	NAGONEDAU TAVUKI KADAVU	TAVUKI	F	IT	
13	RUSILA TURAGALEVU	65	8370010	ARAUNDI LEMUKA OVALAU	LEMUKA	F	IT	
14	NEPOTE TUIAGALEVU	70	8355403	GALOA LEKUTU BUA	LEKUTU	M	IT	

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: NABUA DATE: 23/06/26 TIME: 2:00 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.	Davila Toganivalu	83		Bau Landing	National Early Childhood Development Advisory Committee Member (CNEAC)	Marama	Itaukei	Davila Toganivalu
2.	Temesia Tuicaumia	32	9280669	1 Salesi Rd, Namadi Heights.	CNEAC)	Turaga	Itaukei	Tuicaumia
3.	Jodie Halabe Jones	32	2878771	Unit 14, Uth towers, Krishna st, Waiboku	Mobile Kindy ECC/ECD taskforce	Marama	Australian/ Lebanese	
4.	Analesi Tuicaumia		7071858	382 Princes Rd, Tamavua.	Child Benefit Fiji ECC/ECD taskforce	Marama	It	
5.	Torika Uluilakeba		7071859	1 Salesi Rd, Namadi Heights.	Early Learning Centre ECC/ECD taskforce	Marama	It	
6.	Alumeci Seruisavou		9441330	Sawani	ECD/NEEC	Marama	IT	
7.	Jone Ravisa		8013286	12 Tavola, Kinoya	ECD/NEEC	Turaga	IT	

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

Transcript

Nabua Methodist Hall
Date: 23-6-26

Dr. Fatiaki: Sincere appreciation to you for having us with you this afternoon. I would also like to welcome you to this, our constitutional consultation to review the 2013 Constitution. We have been appointed by His Excellency the President to review the 2013 Constitution, which I think we all understand is the supreme law of the land.

We are aware that the 2013 Constitution did not follow the normal process by which constitutions are made. It didn't go through a wide consultation with the people of Fiji. It was enacted by decree and promulgated and subsequently ratified after the 2014 elections.

As a consequence of this, the government has sought from the Supreme Court last year an opinion as to how they could legally change the 2013 Constitution. It is on the basis of the legal opinion that the Supreme Court has given to us as to how we, the people of Fiji, can change or amend or review the 2013 Constitution, and we are part of that process. His Excellency the President has given us terms of reference.

These are guidelines as to what His Excellency would like us to put into the Constitution during the review. They have asked us to travel widely throughout Fiji and to seek meaningful consultation, engagement with all the peoples of Fiji to ascertain what they would like to add to keep, remove, or change in the 2013 Constitution. Our work began in April this year, where we, as a commission of seven, have been meeting throughout the month of April in Suva Vou House on level nine, and we have received submissions from various parties.

Our first submission in early April was from the Boselevu Vakaturaga. We have received submissions from various government ministries, from various religious organizations, from various trade unionists, political parties, individuals throughout all of April. We then split ourselves into two teams.

I lead one of the teams, and our chairman, Sevuloni Valenitabua is leading the other team. We have traveled widely throughout Fiji. We are on its last leg. We have traveled to Lau-Lomaiviti. We have traveled throughout Beqa, Kadavu, Ovalau. We were two

weeks in Vanualevu. My team did Bua and Macuata, about eight villages in each province, about various settlements. The other team did Cakaudrove. They traveled to Rabi.

They traveled throughout Taveuni and into Qamea. We gathered about three weeks ago in Suva, and then we subsequently worked our way throughout Fiji, Viti Levu. My team went off into Namosi. We traveled up into Keyasi in Navosa. We traveled to Bukuya in Ba. We got together.

Our other team went through Navua. We got together in Sigatoka and met as a team. We traveled to the Tuva settlement out of Sigatoka. We then traveled on to Nandi, where we met again as a team. My group went off to Yasawa's. We did the three main villages on the three main islands of Yasawa, Nacula, Waya, and Naviti.

And then we traveled back to Lautoka, where we again congregated as a team of commissioners. We had consultations in Lautoka. My team traveled on to Ba, and we worked our way to Nadarivatu, Vatukoula, Tavua, Rakiraki, and then we worked our way into Naitasiri.

Our other team continued throughout Tailevu and Rewa. We were in Lutu village, Nakorovatu, Nabukaluka, Muaniweni settlement in Naitasiri over the last week. We ended up in Nabudrau and Lomanikoro yesterday.

Our other team and ours have now come to Suva, and we, over the next week, will be working the Suva-Nausori corridor. My team travels to Rotuma next week for three days, and then we will all gather at Suvavou house. As you've heard, all these consultations are recorded on video and audio, and there is a individual transcribing these as we go along.

The idea is that we will have on record what the people of Fiji indicate to us that they want to do with the 2013 Constitution. We will convene throughout the rest of July and August in Suvavou house, with the assistance of professors, constitutional experts, lawyers, and professional drafters. We will then write up a report for His Excellency the President and draft out a new constitution.

That draft and that report will reflect what you, the people of Fiji, indicate you want in this reviewed constitution. We will then

submit a report to His Excellency the President on the 31st of August, and at that point, the duties of the Commission ends. Beyond that, the onus is then upon government, Parliament, and ultimately the people of Fiji to determine the next steps with the amended constitution and the report that will be presented to His Excellency the President.

This, in a nutshell, is the work that this Commission has done thus far. We are at the final stages of the consultation, and we thank you again for coming this afternoon, and we look forward to hearing from yourselves. I repeat what you would like to add, what you would like to keep, what you would like to remove or change in the 2013 Constitution so that it reflects, as most constitutions say, we, the people of Fiji, give to ourselves this constitution to live under and be governed. Those are my general comments. I thank you for listening and your patience, and I look forward to hearing from you. Ladies and gentlemen, the floor is now open.

Whoever wants to make a submission, please raise your hand, and we'll bring a mic over to you. Just a few other housekeeping matters. For those of you who have phones, you can put them on silent, and if you have to take a call, please do so outside the consultation venue.

Submitter: About the constitution in 2013, how do we go about it? We want to change it. If you want to change the constitution, you end up in court, or you just automatically change it, or you want the population to sign a letter or something like that.

Dr. Fatiaki: So, the process that has been given to us by the Supreme Court is that we have now convened a review commission. This commission's purpose is to go out to the people of Fiji, which we have done over the last four months, to listen to you, to record what you want with this constitution.

We are empowered by the guidance of the Supreme Court to change every part of this constitution except for one chapter. That's chapter 10, which is the one that grants immunity. We have been asked that chapter 10 not be changed.

But chapter 1, 2, 3, 4, 5, 6, 7, 8, 9, 11, and 12 of this constitution can be changed. What we are doing is listening to the people of Fiji, gathering from you what you wish us to do with it, recording

it, and then we will be discussing it. When we finish, we will write a report to the President, and we will write a new constitution.

That will be given to His Excellency, the President, with the report. His Excellency will then, if he wishes, give it to the government—this is the Cabinet—who will then enact a bill, like a law, to change this constitution, should they wish. That will be then taken to Parliament.

They will have to vote on it. The Supreme Court has indicated that they would need at least 66 percent of the parliamentarians to vote at three separate readings to pass that they want to change the constitution. After that, it will come to the people of Fiji.

There will be a referendum conducted. That referendum requires only 50 percent, plus one, of the people who vote. So if Parliament passes it, and it comes to the public for a referendum, and 2,000 people in Fiji voted only, and 1,001 voted to change the constitution, then the constitution will be changed.

That is the process. What we are doing today is gathering from you what you want to do with the constitution. I emphasize again, we are able to change every part of this constitution except for Chapter 10.

Submitter: During my work time, I really liked the old constitution, but when it changed, it really affected my core, my village, my people surrounding me, about the 2018 constitution. In my heart, I really want the constitution to be changed. Vinaka.

Dr. Fatiaki: Thank you. Let me just say that many people come to us and they tell us, get rid of all of the 2013 constitution. I tell them that we can do that except for Chapter 10. But then I always ask them what they want us to do for a constitution. What I understand you're saying is you prefer the previous constitution. Is that what you would like us to do, to bring back the 1997 constitution and put it in place of the 2013 constitution? Just review this one.

Mr. Kohli: Vinaka. Vinaka, Mr. Tuglwertwo, I believe as Dr. Fatiaki mentioned, if during the course of our discussions today, you hear other submissions being made that might stimulate some ideas about anything specifically you would like to be featured in the review of the 2013 constitution, please feel free to let us know.

You can make a submission more than once if you like and we hope to hear from you if anything comes to mind.

Submitter: Vinaka. Thank you. Commissioner.

We request from Mr. Seremea Nuru, the Church Minister in Nubua. This is with regards to on the immunity clause. And the question is why it is so dangerous that it cannot be touched from the awareness that was done in Nausori.

The awareness team also raised the challenges faced and the difficulty in changing Chapter 10. So the question to the commission is to what is the purpose that Chapter 10 cannot be touched at this time?

Mr. Kohli: Thank you for your question. As a matter of fact, when this matter was taken to the Supreme Court, Supreme Court actually ruled that the review committee should not touch Chapter 10.

And the question that is being asked by you has also been asked by many places we have visited. Many people feel it is not correct. Some say it's not fair.

Some say it discriminates people who are law-abiding against those who are not law-abiding. Unfortunately, our hands are tied. We believe that the Supreme Court, in its wisdom, decided not to touch Chapter 10 for the reasons that people who were involved in the previous coups were granted immunity. They were granted immunity, including those who were involved in 2000, 2006, 1987. But that immunity only carries on until the first sitting of the Parliament after 2014 elections. It does not touch on any people who may be minded to carry on a coup in the future.

That may be some consolation to your heart, maybe some solace. But still, you may still be asking, why are those people being let off? Our understanding is, and you may be wrong, our understanding is that they did not want any instability. If these people who were the very perpetrators of the coups were not granted immunity and were removed, they would all be charged and brought to court to face the full brunt of the law.

And I think that is the danger they have seen. Thank you.

Ms. Nailatikau: In addition to the explanation provided by Mr. Kohli, while the judgment guides us and may limit us, it certainly does not limit you as sovereign citizens who are able to give us your views.

We have heard by and large submissions from people wishing for all to be equal under the law. And I think it is incumbent on us to ensure that we relay this in our report in terms of reflecting what people think about Chapter 10 and what they believe should be done with it. In addition, people have also provided submissions that relate to perhaps determinants of the coup culture.

For instance, proposing that eligibility for candidates for election, for instance, be restricted for those who have participated in previous coups. So these are some of the examples that are coming from people who have made submissions to us. And as Mr. Kohli mentions and Dr. Fatiaki has, while we are guided by the advice of the Supreme Court, citizens are free to tell us whatever they wish, including their views on the matter.

Dr. Fatiaki: The simple answer is, next week, we will be receiving the RFMF delegation in respect of their presentation to the committee. And I suspect that that question may be posed to them. Let me just say that there have been many other submissions, as you have heard from Commissioner Nailatikau, that have indicated that people wish the Chapter 10 to be removed as well.

We state that we as a commission operate under the terms of reference of His Excellency the President and the guidelines of the Supreme Court. But as indicated earlier, concerns that are raised about the persistence of Chapter 10 are concerns that are heard regularly, heard often, and heard very loudly. And we, as commissioners, will ensure that His Excellency the President, in the form of the report, will be informed as to how strongly the people of Fiji feel about Chapter 10.

Rev. Nepote: Recommendation, Commissioners from UN, Mr. Seremen Uroor. This is with regards to affirmative action that was implemented by the previous Qarase government, whether that can also be considered under the new constitution. Vinaka.

This has also been raised specifically relating to scholarships for itaukei communities, relating to support for entrepreneurship, for entry into business and income and livelihood generation. I believe that that would be best captured or addressed in the laws

that come under this constitution, but they especially relate to the Bill of Rights, rights to economic participation, various other aspects of the constitution as well. This has definitely come through in terms of ensuring that Indigenous rights and sovereignty are addressed, but also more specifically to ensure that no community, whatever their background, feels left behind by development, by progress in the country.

That particularly rang strongly from rural communities that we visited in Vanualevu, for instance, hoping that whatever is done to alleviate poverty in the country, not forget them as well. Vinaka.

Dr. Fatiaki: Vinaka, Reverend, I presume that is the blueprint that was under the Qarase government, and your request is that we consider within this constitution the possibility of an inclusion of an affirmative action component, particularly in respect of the iTaukei population.

Ms. Nailatikau: Vinaka. Vinaka, the recommendation from Mr. Nepote for the return of corporal punishment. Vinaka, this is also something that has come out very loudly and clearly in the various communities we have visited.

It also relates to what communities, or particularly iTaukei communities, believe is their God-given resources, such as land, such as natural resources, as well as people. And some of the things that we have been discovering when we ask schoolteachers or people in communities like Muaniweni, for example, is what is the source of the disciplinary issues they are facing in their communities. What kind of backgrounds do children come from? We are discovering that children come from single-parent homes.

They are living with relatives or are being raised by grandparents. And this instability from the questions we have asked from people seems to also have a significant impact on the children's behavior. We also heard from a principal in Vatukoula about behavior correction, or addressing behavior.

But I think what you are telling us, we hear, that there are many problems or many challenges with communities in maintaining respect and harmony in their homes, in their churches, and in their communities. And that is why people are asking for these types of measures to be undertaken. It is something that we will not turn

a blind eye to. We see the realities that people are bringing forth to us. And we will also be looking for ways in which this can be addressed in a solution that works for the community. But I hear your submission.

Dr. Fatiaki: I thank you for making it, and welcome any others that you would wish to make. If I might just add to that, Nepote. I think, again, as you have heard from Commissioner Nailatikau, this is something.

I think every consultation we have had in the iTaukei villages has raised this issue. I think I can only reflect on it in a number of ways. In 1970s constitution, in 1990s constitution, and in 1997 constitutions, corporal punishment was not criminalized.

It is something that only has come about since the 2013 constitution. That has come to the fore. Now, obviously, there are components of the constitution that relate to children's rights, human rights, that may be in conflict with the concept of corporal punishment.

And this is an area that we will need to address to see whether an accommodation can be made in the context of the Bill of Rights that would permit, in the context of customary upbringing, that various tools such as corporal punishment may be restricted, for instance, to a principal administering it. I think that used to be the case in the previous constitutions. For education or for parents, utilize it in the households.

I mentioned to you that there are issues to do with the 2013 constitution that make that basically a criminal offense. And we will need to look at it carefully to balance rights versus the requests that we're hearing from the Vanua that this be a tool that they use, given their concerns, as indicated by Ms. Nailatikau, with the deteriorating situation in terms of behavior, misbehavior, assault, even we've heard from teachers where they've been physically assaulted by students, rampant crime, often of violence, children in the bus stand, you know, breaking up in fights. All these issues are real issues that have been raised to us as the grounds on which people, particularly in the context of the Itaukei population, have indicated that for them, this as a tool is something that used to be there and probably would have prevented a lot of these issues that they see are afflicting the country.

We will have to look at that carefully in the context of what is written in the 2013 constitution in respect of rights.

Submitter: Thank you very much, Mr. Mayor. Commissioner, again, with a recommendation from Mr. Mayor, this is on the village administration and community administration, where the powers and authority could be given to this administration to administer the regulations and laws to manage the communities and the villages so that they can implement some of the village policies in order to maintain peace and stability and also proper conduct in the villages and communities.

An example is from the Nabua community, where they have a special committee that looks into these issues that are raised from the communities, and they have also exempted some of the regulations and policies to remove individuals from the community.

So, in line with that, they are recommending if powers and authority could be given to village and community administration to manage their communities.

Dr. Fatiaki: I would not be able to comment specifically on the matters you were speaking about with relation to Nabua Koro, I believe you would know best about that, but what has also been submitted to us is the wish for an acknowledgement of customary law within the constitution.

From various communities, they have asked to be provided with some form of authority to be able to undertake their collective obligations to make sure they maintain order in their communities, whether they be villagers at the Tikina or even at the Yasana level. Yesterday, while we were in the province of Rewa, for example, we heard people talking about potentially looking at ways which would be addressed in laws under this constitution, not necessarily directly in the constitution, for an approach in terms of having provincial or district courts or magistrates who are able to deal with minor offenses and able to undertake rehabilitative measures such as connecting young people with their culture, making sure that these types of behaviors that might not be positive for the community can be addressed in a proper way. But I think relating to your overall question, there has been a lot of support for the recognition of customary law within the

constitution that might address some of the concerns that you are facing here in Nabua, in Napa.

And just generally speaking, and on my personal observation, when I grew up near a village, they were very strict. There were strict rules in the village and Turaganikoro was very well respected. Nowadays, we hear that if Turaganikoro tries to discipline, they are sworn at.

People don't respect. Those days, if Turaganikoro said to the people, so many of you, people will all go and join in. These days, they have difficulty finding people who can clean the village.

They don't want to do the work, but they want to enjoy it. They don't want to take responsibility, but they want to enjoy the fruits of other people's labor. Constitutionally, I don't see anything difficult in having it enacted whereby you have bylaws so long as they do not conflict or are not inconsistent with the constitution.

Just for example, I can give you an example. You have laws of Fiji. In that, there is a law for the local government. In the local government, they have bylaws about the market, about the parks. So long as they are not inconsistent, you will not have any problem. So how are you going to administer that? There's something to be debated about. There's something to be consulted about. But definitely, we can assure you, like Commissioner Mere said, we are hearing this all over the place. It's a great concern, particularly in this day and age with the drugs coming in, alcohol and all that.

It becomes very hard. So, we will definitely, we promise you, we'll put in our report with a recommendation what the government does with that is not in our hands. Thank you.

Further to the recommendation that was presented before, just to reinforce the issue, we're recommending that that be included in the constitution so that everything is aligned to whatever is established in the constitution. So, we are recommending that authority and powers be given to those committees that oversee the village and community administration and laws of conduct and just to maintain order in these communities. And we're requesting that recommendation be entrenched in the constitution.

I will just add to some of the conversation that has happened thus far. The terms of reference from His Excellency the President, there are a number of them that specifically ask us, and I'll read part of one to you, promoting the most appropriate and accessible system of government for Fiji.

We're not only necessarily talking about a national system of government, but we're hearing, as you have heard at various places, the request that some form of provincial or customary governance goes parallel with it and becomes entrenched into the constitution so that it becomes part and parcel of the way that the country operates. We've heard this regularly. How we actually do it and put it into the constitution is something that we will need to seek the advice of constitutional experts on that.

But we hear what you are asking, that you wish us to entrench it into the constitution, which is the supreme law, so that it becomes applicable and other subsequent legislations under it need to align themselves with this provision. I say that also in the context that we are asked to protect and guarantee under the constitution the rights, interests, and concerns of indigenous Fijian and Rotuman people. This concern that you have raised is something that we are asked to protect and guarantee under the constitution.

How we actually do that in the process of deliberations and advice from experts, we can guarantee you, as Commissioner Koli has indicated, we will definitely be considering this in the context of what you are asking.

Temesia: Nisa Bula Vinaka. My name is Temesia Tuicaumia, and I'm here representing the National Early Childhood Development Advisory Committee.

We have a lot to go through, so I hope that's okay. We have a pretty big team here with us. The NEAC, for short, the National Early Childhood Development Advisory Committee, consists of our three ministers, Minister of Health, who chairs the committee, with the Minister of Women, Children, and Social Protection, and the Minister of Education.

Today, we do have representatives from the three ministries that are here with us. Two of us that sit on the committee is Adi Davila Toganivalu and myself. We also have the Early Childhood Care

Task Force that is here as well, and also the Early Childhood Development Task Force that is here.

These two policies and guidance notes have gone through Parliament and is now possibly being implemented in the country. This is a perfect time for us to come and share with you what we'd love to see for children in Fiji represented in our constitution. The constitution is the highest expression of our national values, and it tells us who we are and what we believe in, and what we choose to protect.

If we are serious about building a prosperous, peaceful, resilient, and equitable Fiji, then we must begin by protecting and investing in our children from the very earliest stages of life. Children are not simply future citizens; they are citizens today. They are right holders today, and they deserve constitutional protections that reflect both the realities they face and the future they will inherit.

I will just share what each of the ministries have put together and voices from our task force before I let them share as well with you what they feel like needs to be shared. And so, to the Honorable Commissioners, the period from conception to eight years of age is the most critical stage of human development. Science has shown us that during these early years, more than 1 million neural connections are formed every second.

The foundations of learning, emotional well-being, behavior, physical health, resilience, and future productivity are established during this period. When children receive this responsive care, proper nutrition, protection, healthcare, and opportunities to learn, their brains develop in ways that support lifelong success. However, when children in Fiji are exposed to neglect, violence, chronic stress, malnutrition, poverty, or exclusion, those same developmental systems are disrupted.

The consequences for our Fijian children and for our Fijian people are not temporary, they are lifelong. So yet despite overwhelming evidence on early childhood development, this still remains insufficiently recognized within our Fiji's constitutional framework. The constitution currently protects children generally, but it does not explicitly recognize early childhood development as a foundational stage requiring national protection, prioritization, and investment.

This is a critical gap for our nation. Without constitutional recognition, early childhood remains vulnerable to changing political priorities, fragmented implementation, inconsistent funding, and uneven access to services. So, we as the National Early Childhood Advisory Committee would like to therefore respectfully recommend that the constitution explicitly recognize early childhood development from conception to eight years of age and establish a clear obligation on the state to ensure every Fijian child has the opportunity to survive, develop, learn, and thrive.

Honorable Commissioners, the cost of failing our children is already visible in our nation today. We see it in our schools when children arrive unprepared to learn. We see it in our health systems when preventable development challenges remain undressed.

We see it in our social welfare and justice systems when trauma, violence, and neglect continue across generations. Most importantly, we see it in the lives of children whose potential is diminished before they are even given a fair chance to succeed. Recent evidence estimates that violence against children cost Fiji approximately $459.8 million annually, equivalent to more than 4% of our gross domestic product.

These costs include health care, social services, justice response, lost productivity, reduced human capital, and long-term impacts on well-being. But beyond economics lies a greater cost. The cost of lost potentials are Fijians.

The cost of futures that could have been different for Fijians. No nation can achieve sustainable development while neglecting the well-being of its youngest citizens. One of the most urgent child protection issues facing Fiji today is the continued use and social acceptance of corporal punishment and violent discipline.

Recent evidence shows that more than 80% of children in our nation aged 1 to 14 years in Fiji have experienced violent forms of discipline, including physical punishment and psychological aggression. For generations, many have believed that hitting children teaches discipline. However, the science of brain development tells us something very different. When a child is hit, the brain does not learn respect. It learns fear. When a child is humiliated, the brain does not learn responsibility.

It learns shame. When a child experiences violence from the very people entrusted with their care, the body's stress response system is activated for these young children. Repeated exposure to fear and violence affects brain development, emotional regulation, memory, learning, and mental well-being for our children of Fiji.

In the short term, a child may comply because they're afraid, but compliance is not learning. Fear is not discipline, and violence is not teaching. Research consistently demonstrates that children exposed to corporal punishment are at greater risk of anxiety, depression, aggression, behavioral difficulties, poor educational outcomes, substance abuse, and future involvement in violence.

Violence teaches violence. As a nation, we must ask ourselves a simple question. If it's unacceptable for one adult to hit another adult, why should it be acceptable to hit a child? Children deserve dignity. Children deserve protection. Children deserve guidance without violence. The Constitution should therefore provide explicit protection from all forms of violence against children and support the elimination of violent and degrading forms of discipline, including corporal punishment.

At the same time, it should promote positive, non-violent, and evidence-based approaches to parenting, caregiving, and education. Protecting children from violence is not about weakening discipline. It is about strengthening children. It is about building a generation that learns through guidance rather than fear. Through respect rather than humiliation, and through connection rather than violence. We just have one more to add, Commissioners, and that is on technology.

Today, children are growing up in a world fundamentally different from the one previous generation experiences. Technology has transformed childhood. Children increasingly access social media platforms, online gaming environments, messaging applications, digital learning systems, and emerging technologies such as AI, artificial intelligence.

These technologies offer extraordinary opportunities for education, communication, creativity, and participation. However, they are also exposed. Children are at risk, and they do not exist when Fiji's Constitution was developed.

Today, children are dealing with cyberbullying and online harassment, online sexual exploitation and abuse, grooming and coercion through digital platforms, harmful and violent online content, privacy breaches and misuse of personal data, digital manipulation and exploitation, and then AI-generated exploitative material that are emerging and causing technological harms. We therefore respectfully recommend that Section 41 of the Constitution be strengthened to state that every child has the right to protection from all forms of violence, abuse, neglect, exploitation, and harmful treatment occurring in physical, digital, online, or technological environments. And just representing our children with disabilities, they're not able to be here with us today, but they have something that they've put together that they'd like to share with you.

A truly inclusive Constitution must ensure that children with disabilities are fully recognized, protected, and supported. Far too many families experience delays in diagnosis, intervention, and access to services during the critical years of development. Many children in Fiji miss opportunities for support because systems in Fiji remain fragmented and difficult to navigate.

The Constitution should guarantee equal access to health care, education, nutrition, child protection services, and digital participation without discrimination. It should require reasonable accommodation, early identification, timely intervention, and coordinated support across all sectors. No child should be excluded because of disability.

No child should be left behind because services failed to reach them in time. To our Honorable Commissioners, the decisions made through this Constitutional Review process will shape Fiji for generations to come. Future generations may never know our names, but they will live with the choices we are making today.

We have an opportunity to create a constitution that reflects modern realities while remaining grounded in our shared values of dignity, protection, inclusion, and human development. And just to conclude, these are the respectful urges that we have put across for our Commissioners, which is explicitly recognize early childhood development from conception to eight years of age, strengthening protections against violence, abuse, neglect, and exploitation, eliminate violent and degrading forms of discipline,

including corporal punishment, recognize children's rights and protections in digital environments, apply the best interest principle to online and technological settings, establish a constitutional duty on the state to protect children from digital harms, strengthen protections and inclusion for children with disabilities, and require integrated and accountable systems that place children at the center of national development. Because when we invest in children, we invest in Fiji.

When we protect children, we strengthen Fiji. And when we place children at the heart of our Constitution, we secure the future of our nation. Thank you.

Dr. Fatiaki: Thank you, Temesia. I'll get my fellow Commissioners. They might like to express a few words.

Mr. Kohli: Thank you for that very comprehensive. Do you have actually a written submission? Then if we could, thank you very much. Thank you very much, Temesia and your fellow committee members, taskforce members.

Thank you not only for your submission, but for the work you do when we don't see you. We know that it's a daily vocation in terms of supporting our communities and children. I believe you provided some very pertinent matters to consider within the Constitution, protections that we can look at in a new light in understanding the new challenges, such as technology that are facing children today that perhaps were not there when earlier constitutions were made.

In addition, I think something that I'm reflecting upon is when we hear the very real challenges that so many communities face in terms of social cohesion, being able to maintain family cohesion and enable communities to undertake their communal obligations. I think, as you were showing us about the importance of recognizing the vital aspect of conception to eight years of age is very critical in a person's life. It seems that the seeds of what we are reaping today were planted many, many years ago.

I think that if we are to invest in a future that would not have the problems that we face now, then this is something to consider again in section 41, as you are sharing with us. Those are all the thoughts that I have at the moment. I'll give this moment to my commissioners to comment.

Thank you very much indeed. On a personal level, I don't speak on behalf of my commissioners, personal level, I couldn't agree more than that with you. I have a 23-year-old child, I've never ever slapped him, never.

I personally believe violence begets violence. And if a child is beaten when he's corrected by violence, he will grow up to learn that is the only way to correct violence. This is again on my personal level, not on behalf of other commissioners.

One of the difficulties we have, we've been talking about early childhood. We don't pay much attention to that. How much intelligence a child is able to gain by the age of five is what, 50%? It's documented.

So, spending time with them, listening to them is very, very important. The problem here is when the children end up in school, by that time it's too late. Sometimes it's too late. And sometimes parents leave the responsibility to the teachers. And the teachers are in a very difficult situation. They are facing a child who already is traumatized. I think what we need to do is perhaps have counselors. When small kids are there, it's not only what they say that you hear, but you should have the ability to hear what they want to say, what they cannot say. That is very important.

What they want to say, but they are not able to say. And you should be able to know if that's what he wants to say. And I think this is, from experiences in New Zealand, they've got counselors. When they have difficulty with children, they invite the parents. The parent will come with a counselor. He'll go through a counseling session. And they see a tremendous increase, improvement. These are my personal observations. Again, as I repeat for the last time, thank you very much.

We'd like to hear. I think a better person here is Dr. Fatiaki. You know, this is his field, and I would like to hear from him.

Dr. Fatiaki: I hardly think this is my field, but suffice to say, thank you, Temesia, and your team for the advocacy you put in respect of children. As you rightly point out, children don't really have a voice in these settings. And it is appreciated that we have a group that is willing to speak on their behalf.

I thank you for that. As commissioners, unlike my colleague, I can't state my personal inclinations in respect of some of the issues that you have brought, because obviously they're personal to me. Suffice to say, I have eight children, and right now 14 grandchildren under the age of seven, eight of whom live in my household.

So I can assure you on a daily basis, I have reason to interact with their parents and my grandchildren. And I'm constantly reminded that I am a lot less strict with my grandchildren than I was with my children. You can read that any way you wish.

Thank you.

Submitter: I am the founder of Child Benefit Fiji.

I would just like to present this, and I know that this bears again with us. And we are here to again state the importance of keeping corporal punishment away from the lives of our children. From a brain development perspective, corporal punishment activates the child's stress response system.

When a child experiences fear, pain, or humiliation, the brain releases stress hormones such as cortisol and adrenaline. And I'm sure doctor would know this more. Frequent exposure to this stress responses can interfere with healthy brain development.

I'm speaking from the brain development perspective, particularly in the areas responsible for learning, memory, emotional regulation, decision making, and social relationships. Fiscally, corporal punishment can cause injury and may be particularly harmful for children with disabilities who may have underlying health conditions, sensory differences, or communication challenges. Emotionally, children may develop fear, anxiety, low self-esteem, and feeling of insecurity.

Psychologically, repeated punishment can affect the development of trust. Not can, it will affect the development of trust and attachment, making children less likely to seek help from adults when they need support. Research shows that children who experience corporal punishment, ladies and gentlemen, and honorable commissioners, punishments are more likely to

develop behavioral difficulties, which we're now hearing from today.

What are we going to do about it? But this is where it all begins. Aggression, depression, anxiety, and poorer educational outcomes. For children with disabilities, this impact can be even greater, as they may already face barriers to communication, inclusion, and learning.

Rather than teaching self-discipline, corporal punishment often teaches fears and compliances, while weakening the brain's ability to develop self-control and problem-solving skills. The role of women in the home in supporting the care, protection, and early child development of children. Women often play a central role in nurturing children, early development.

I know that there's a say that says it takes a village to raise a child, but most of the time it falls back to moms and women in the communities. Although caregiving responsibilities should be shared by all family members, during the early years, a child's brain develops more rapidly than any other stage of life. It closes down when the child turns eight.

Responsive caregiving through talking, playing, comforting, feeding, and protecting children helps build strong neural connections that support life, learning, learning, health, and well-being. Commissioner Story, bear with us. Women frequently contribute to creating safe, loving, and stimulating environments, where children can develop secure attachment.

These secure relationships help regulate children's stress responses and support healthy, emotional, and cognitive development. For children with disabilities, caregivers often play an even more important role in identifying development needs earlier, advocating for services, supporting inclusion, and ensuring that children receive opportunities to learn and participate. When women are supported through education, health care, parental support services, and economic opportunities, children are more likely to experience positive development outcomes.

Strong caregiving relationships help children develop confidence, resilience, communication skills, and emotional security. The importance of parents' roles in ensuring safety, inclusion,

learning, and development. Parents are child's, we cannot disagree with that, that parents are child's first teachers.

And most important, influence on early brain development. Every interaction between a parent and a child helps shape the developing brain, positive interactions such as reading, talking, listening, playing, and encouraging curiosity strengthen the neural pathways responsible for language, thinking, emotional regulations, and social skills. Parents are also responsible for creating safe environments that protect children from violence, neglect, abuse, discrimination, and exclusion.

For children with disabilities, parental support is particularly important as parents often serve as advocates, sorry, as advocates for access to health care, education, assistance services, and community participation. When parents provide consistent care, emotional warmth, and encouragement, children develop a stronger executive functional skills, including attention. Most, if they do not have this, are honorable commissions today.

That's why most of our children, they do not function in the executive functioning skills, but they settle on their second, third, fourth best. Self-control, planning, and decision making. These skills are essential for life learning, learning, and success.

Children who feel safe and supported are more likely to participate actively in school, develop positive relationships, and reach their full potential. Effective non-violent approaches to discipline. Effective discipline teaches rather than punishes.

From a brain development perspective, children learn best when they feel safe, ladies and gentlemen, connected, and respected. Non-violent discipline helps children understand expectations, develop self-control, and learn problem-solving skills. That's why when we look around us, our children are not able to solve problems that are to their development stages because of all the things that does happen to them, and learn problem-solving skills with triggering fear or toxic stress.

Examples of non-violent discipline include setting clear and consistent boundaries, explaining the reason for rules, redirecting inappropriate behavior, or using positive reinforcement and praise. Thank you very much for not just highlighting some of the challenges, the science, and the research, but also suggesting

solutions and actions in terms of what you described as non-violent discipline. I also remember that we crossed paths a few years ago relating to the important work that Child Benefit Fiji does, and commend you as well for, I believe, it's a program that's still underway, the mobile kindy that's happening in many of the settlements surrounding Suva, which as we continue to experience a growth in population, that is really where the bulk of Fiji's people are, but also Fiji's future and present citizens in terms of their young children.

So, thank you for that, and much appreciate the submission that you've made today. Thank you.

Dr. Fatiaki: Thank you very much indeed for the submission.

As a matter of fact, the constitution does not prohibit you from punishment, from punishing child. There is a provision, if I can just draw a parallel with the prison system. Prisoners are punished. They're retained, they're detained there. But years ago, part of the punishment was caning. They were caned, but that was bad.

It was regarded as inhumane. Therefore, the constitution says here, generally in section 11, every person has the right to freedom from torture of any kind, whether physical, mental, or emotional, and from cruel, inhumane, degrading, or disproportionately severe treatment or punishment. And when you look at the children's right, again, it says every child has a right to be protected from abuse, neglect, harmful cultural practices, any form of violence, inhumane treatment and punishment, and hazardous or exploitative labor.

So basically, I think if I hear you correctly, you are saying there are other ways of punishment, rules, writing down rules, and things like that, rather than inflicting physical violence. So, punishment is allowed. A lot of people say we can't punish. You can punish, proportionately. Thank you very much. Thank you very much. Again, thank you for your advocacy on behalf of children. And I appreciate particularly your reference to the issue of corporal punishment in respect of disabled children. I think this is an area that needs to be highlighted.

This is an area that is poorly understood and spoken about. But this is an area that certainly we need to address in a very clear and explicit manner, because the effects of corporal punishment, particularly in the context of developmentally challenged children,

is particularly bad. And I thank you for bringing that up, because that is an area that needs probably more clear emphasis on, that if it's bad punishing a child with corporal punishment, it's particularly bad if you inflict it upon a child that is, for instance, with a disability, mental, physical, or otherwise. So, thank you for that. The Constitutional Review Commission team. This is a proposal on strengthening children's rights in the Constitution of Fiji.

Torika: My name is Torika Uluilakeba, and I'm from Lau. I'm a global leader, Fiji, and educator in early childhood development. Children are the cornerstone of the future of Fiji.

Yet, despite this truth, they remain among the most vulnerable members of our society, often without a strong or direct voice in the decisions that shape their lives. I present this submission to strengthen the constitutional protection of children's rights, development, and participation in Fiji. For clarity and constitutional consistency, a child is any person below the age of 18 years old.

Fiji must also recognize that childhood is a critical development stage requiring protection, nurturing, and guidance in accordance with a child's evolving capacities. Every child has a fundamental right to free, compulsory, and quality education from early childhood through to secondary level. No child shall be denied access to education on the basis of gender, disability, ethnicity, religion, socioeconomic status, or geographic location.

Importantly, no child should be pushed out or permanently excluded from school as a form of punishment. School must implement fair, transparent, and restorative disciplinary systems. Discipline must never become a mechanism that strips a child of their right to learn.

Parents and guardians retain the right to choose education pathways aligned with the values provided national standards are met. To support healthy development, a child should begin kindergarten at the age of five, not to be prematurely advanced to formal grade one. A child shall only be enrolled to grade one upon reaching six years of age by July of the enrollment year.

These measures safeguard cognitive readiness, emotional stability, and reduce unnecessary learning stress. Every child is

entitled to life, health, nutrition, shelter, safety, and a secure environment. The state or the nation of Fiji must ensure access to free, compulsory, and quality education at all levels alongside systems that support holistic child development.

Children must be protected from all forms of violence, including physical, emotional, and sexual abuse, neglect, exploitation, child trafficking, child sex tourism, and harmful traditional practices. Neglect must be clearly recognized as a form of harm. This includes the failure to provide adequate care, supervision, emotional support, education, nutrition, or medical attention.

Neglect can be silent, but its impact on a child's development is deeply damaging and long lasting. Children must be protected from bullying in all of its forms, including physical, verbal, psychological, and cyber bullying. Children in conflict with the law must be treated through rehabilitation first approach, recognizing the capacity for reform and reintegration into society.

A critical and often overlooked reality is that many children in Fiji attend school while living in homes affected by domestic violence, emotional abuse, and neglect. These children carry invisible burdens into the classroom. The consequences are significant.

Difficulty concentrating and retaining information due to trauma, stress, and lack of emotional safety. Frequent absenteeism caused by unstable home environment or lack of care and supervision. Emotional withdrawal, aggression, or behavioral challenges often misinterpreted as discipline issues, reduced academic performance, and diminished self-esteem.

Long-term effects on brain development, emotional regulation, and learning capacity. When a child is exposed to violence or neglect at home, the classroom becomes not just a place of learning, but often a space where trauma suffers without support. Therefore, school must be equipped and supported to identify, respond to, and to refer children affected by violence and neglect through counseling services, safeguarding framework, and strong collaboration with social welfare and child protection systems.

Trauma must not be punished. It must be understood and addressed. Right to participation.

Children have the right to express their views freely in matters affecting them with due weight given according to their age and maturity. This includes the establishment of Child Adversary Council or forums to ensure children contribute meaningfully to national policy and development. Every child has the right to a name, national nationality, identity, and family belonging.

Children must be protected from arbitrary separation from their parents unless it is necessary for their safety and best interests. To conclude, Fiji has a constitutional responsibility to protect not only the survival of its children, but their dignity, development, voice, and future. By ensuring these rights in the constitution, we affirm that children are not passive dependents, but active citizens in development whose well-being determines the strength of our nation.

Ms. Nailatikau: Thank you for clarifying and expanding on the critical stage of childhood, but also uplifting that neglect is also a form of abuse in terms of not being able to cultivate emotional safety, various forms of childhood development, and also promoting a rehabilitation- first approach. I think that gives us something to consider when we are looking at the sections of the constitution that you have referred to.

Jody Jones: Vinaka. Bula Vinaka, everybody. My name is Jody Halabe Jones. I am the project coordinator for Mobile Kindy Fiji. It really is an honor to be here today. Today, I'll be discussing the reality that we witness in our Mobile Kindy communities. So, first and foremost, Honorable Commissioners, as Mobile Kindy Fiji works directly with children and families across some of Fiji's most vulnerable and socioeconomically disadvantaged communities, we witness both the extraordinary resilience of families and the serious challenges that many children face every day. Many of these communities we serve experience intergenerational poverty, unemployment, overcrowded housing, substance abuse, family instability, gender-based and domestic violence, and harmful disciplinary practices, including corporal punishment.

While many parents and caregivers love their children deeply and want the best for them, they are often raising children while carrying significant economic pressures, trauma, stress, and limited access to support services. The children who experience violence do not leave that violence at home. They carry it into their

classrooms, their playgrounds, their relationships, and eventually into adulthood.

Gender-based violence does not only affect the adults involved. Children are often the victims here. Even when they are not physically harmed, witnessing violence can leave children feeling fearful, anxious, and emotionally distressed.

It can affect their ability to concentrate, participate in learning, build healthy relationships, and develop important social and emotional skills. Over time, the impact can be even more serious, increasing the risk of depression, anxiety, substance abuse, poor educational outcomes, involvement in crime and violence, and unhealthy relationships in adulthood. Without support and intervention, violence can become a cycle that continues from one generation to the next.

Mobile Kindy Fiji also continues to see the widespread use of corporal punishment as a form of discipline. However, research shows that while physical punishment may lead to immediate compliance through fear, it does not improve behavior in the long term and can negatively affect children with fear, stress, and violence. Children who experience corporal punishment may become anxious, withdrawn, or aggressive, and over time may face lower self-esteem, poorer mental health, reduced educational achievement, and an increased likelihood of using violence themselves as adults.

Children learn not only from what adults say, but from what adults do. When violence is used to solve problems, children may learn that violence is acceptable in relationships and conflict. So, for these reasons, we respectively recommend that the Constitution strengthen protections for children by explicitly recognizing every child's right to grow up free from all forms of violence, abuse, neglect, exploitation, and degrading treatment.

The Constitution should affirm that every child has the right to safe, nurturing, and supportive environments in their homes, schools, communities, and digital spaces. Such protection is not only a child protection issue. It is an investment in Fiji's future human capital, social cohesion, economic development, and national well-being.

A nation that protects its children protects its future. Every child deserves to be raised with dignity, guidance, respect, and care, not fear. By embedding these protections within the Constitution, Fiji can take a significant step forward, breaking cycles of violence and creating safer families, stronger communities, and a more prosperous nation for generations to come.

Dr. Fatiaki: Thank you, Judy. I much appreciate the submission that you've made on behalf of the Mobile Kindy and the extensive work you do. I've heard loudly and clearly how you've acknowledged that parents and caregivers love their children deeply, want the best for them, of course, and yet are shouldering tremendous and interlocking burdens in terms of what affects how they raise their children.

I think to close; you've reminded us that while we hear a lot, and we're grateful to hear that the Constitution must encapsulate our history. That's important. We must be rooted in our history, that it recognizes our present.

I think you've also reminded us today that it should also be about protecting our future or investing in our future. So thank you very much for your submission. Yes, thank you very much for your submission, for your consolation.

Most of the things that you say are in the Constitution, generally. But you would like it to be more specific, right? Probably, yeah. So most of the things that you have said is already covered there.

And in fact, some people want things to be taken away from it, what you are saying should be added on. So, there's another way of looking at it. We will take into consideration and make submission.

Thank you very much. When will you change the Constitution? When? Very generally, our report will be completed on the 31st of August and handed to His Excellency, the President. Let me just say that that has been asked of us at various consultations, is this desire that we enact the new Constitution and that elections are held after it.

We note that and that will be certainly a recommendation that will be sent to His Excellency, the President and Cabinet. I must emphasize our powers under this Inquiry Commission stop on the

31st of August. After that, the power to change the Constitution is with the government of the day and the Parliament, and ultimately the people of Fiji.

So, we note your request. We will ensure that that is communicated.

Submitter: I think also speak to your parliamentarians, the ministers and others in Parliament.

They need to know how the people feel. And it is important that you mention this to them because ultimately, they are the ones who can change the Constitution before the elections. I am presenting today on behalf of Inspire Pacific.

Inspire Pacific is a non-profit charitable organization that is solely devoted to working with young people. Inspire Pacific has been functioning over the last five years, working alongside the various government ministries such as the Fiji Police Force, Ministry of Women, Children and Social Protection, as well as the Ministry of Education, Schools, Itaukei Affairs, Correctional Services, Churches, Community Organizations. And as I mentioned, our focus is primarily on youth development.

However, because of our focus on youth development, we also work with children. We also work with parents. And so we work with a very broad demographic of people in various spaces in Fiji.

I understand that there is a limitation to time. And so, I have a presentation to which I probably will send through an email. But for just, I guess, sake of conversations happening here and to share with the Commission, I'd like to present a few proposals to our submission to the Fiji Constitutional Review Commission.

Firstly, I would like to thank the Commission for the opportunity to listen to the people and to hear the voice of the people. As a young person, I still see myself as a young person. Growing up today, it's encouraging to have a government and to have leadership that recognizes and hears the voice of the people.

So, because of the work that we have, bear with me, I have eight proposals for you, and I'll try to summarize as best as I can. As I mentioned, we work with young people. We specifically work with young boys. We have also started working with young girls. And

we work with the boys from the juvenile detention center. We run programs there.

We also work with at-risk youths. Some of our partners are sitting here in the room today as well. But because of this work, we have had the opportunity to experience some of the root issues that we face in society today.

And so, it is out of that that we present some of these proposals as what we believe can deal with some of these root issues in the work that we do. I guess I'm going to go straight into the first proposal that we have is to recognize the family as the foundation of human development and national priority. And also that the family is also at the foundation of our national prosperity.

I understand that the Constitution protects important rights concerning children, education, health, social justice, and these protections are essential. However, the family is the first place where children learn values, character, identity. Much of what is happening today is a reactive, not proactive approach with dealing with the issues that we face with children and young people in general.

And many of Fiji's current significant social challenges, including crime and violence, are often symptoms of deeper challenges affecting the family. So, in that, to try to keep it simple, our proposal is that the Constitution recognize the family as the fundamental institution for the development of individuals and the well-being of society. It should affirm that parents bear the primary responsibility for the care, development, education, and well-being of the children.

The Constitution should encourage any government to adopt policies and programs that strengthen family life through preparation for marriage, healthy relationships, parenting education, responsible fatherhood, motherhood, and child development education, to name a few. The Constitution should also encourage the inclusion of family life, parenting, and child development education within secondary schools, tertiary institutions, vocational education, because of the importance of the family entity, especially within our community and in relation to our culture and our cultural heritage. And we believe that investing in families is therefore not merely a social policy.

It is and can be one of the most effective long-term investments our nation can make. So that is the first. The second is establishing education and human development as strategic national priority.

Education and human development as strategic national priorities, I agree with much of what has been shared concerning the importance, especially for early childhood education. So I'm not going to touch on anything that has already been mentioned, but I believe we all know that the long-term success of any nation depends on the quality of its people. We see some of the reforms that took place in countries like Singapore, which placed at the center of its developmental priorities human development and education.

And we believe that there should be that same level of emphasis in our constitution to highlight the importance of education, particularly early childhood education, as has been mentioned. So, the constitution should encourage particular emphasis on quality teaching, science, technology, innovation, technical and vocational education, leadership and character development, literacy and numeracy, especially digital capability, given that we are living now in an age that is advancing very quickly in terms of technology, and we are still very far behind. And I also say that I grew up in America and I have experienced the education system in America, and it is one of the reasons that America is what America is today.

But I believe that we are very capable, and we see this with our young people, they are very capable. But because our education system is weak and frail and needs adjustment, I believe the constitution can play a part in encouraging and strengthening our education system. So a nation's I believe priority should be education.

The third is strengthening constitutional principles relating to housing, planned communities and prevention. And I say this because much of the we do deals with individuals living in informal housing communities. I believe the statistics, recent census, is that of the population in Sumer, 60% of the population live in informal housing.

And so, this is data that must be taken into careful consideration. For our everyday running's, working in the community, we see

that much of the challenges that are involved with the average household family lacking the ability to provide for themselves the most basic housing needs. And so, this creates significant differences in safety, sanitation, drainage, disaster resilience.

As an example, we work in G2, and there's literally a street where you have a three-story mansion right next to a tin shack. And we're finding that these discrepancies in the rural housing legislations have opened the door for the possibility of communities like this to even exist in the first place, where OHS applies to one housing area on the same street, OHS is limited. And so that continues to baffle me today when I walk into this kind of community.

So, I believe that the constitution should strengthen its housing provision by not only recognizing that every person has the right to live in communities progressively achieving the minimal standards of structural safety, sanitation, drainage, water, electricity, road access. The constitution should encourage Parliament to establish one national framework for minimum community development standards that applies consistently across all forms of land tenure while respecting customary ownership rights and existing constitutional protections relating to itaukei land. The constitution should also encourage governments to prioritize prevention by investing in healthy communities before social problems become entrenched.

Again, an example, and unfortunately these examples I know are not intended by this government, but they are what is. We work with a lot of our PRB housing, and in these housings there's nothing for children, there's no space for young people. And so, families growing up in these communities are left to walk the streets at night to find some form of avenue to entertain themselves or as children that they would like to play.

So, these are some of the concerns that we hope that the constitution can address this. The fourth proposal is strengthening partnership between government, civil society, and faith communities. When we first came into the NGO space, we were sent everywhere to figure out what to do and how to do what we wanted to do to help communities.

We realized that there is a very much a disconnect amongst civil society, government, and faith communities. There's a lot of

progress that has happened over the last few years, but I much more can be done. And we hope that the constitution will be able to encourage these partnerships between governments and society as an important principle of national development.

The constitution should also encourage legislative frameworks that promote good governance, financial accountability, ethical leadership, and appropriate safeguarding standards for any organization serving in the public space while fully protecting freedom of religion and freedom of worship. And I believe that the government can do this. The reason is because government cannot solve every national challenge alone.

Communities become stronger when churches, NGO's, traditional leaders work together in partnership. However, accountability strengthens public confidence and enables these organizations to continue making contributions. So that's the fourth.

We have three more and then I'm done. Number five. We hope that the constitution will strengthen fathers and men as essential partners in building strong families and national well-being.

Already the constitution guarantees equality before the law and protects the rights and dignity of every person. We are grateful that over many years Fiji has rightly invested in programs supporting women, children, and other vulnerable groups. These initiatives have strengthened countless families and should continue.

However, comparatively little constitutional or policy emphasis has been placed upon the unique role of fathers and the specific challenges facing men and boys today. Many organizations working to strengthen fathers like ourselves, mentor boys, rehabilitate young men, restore families, and counter practical barriers in accessing sustainable support despite contributing directly to national priorities such as crime prevention, family stability, youth development, and community well-being. So future constitutional reform presents an opportunity to recognize that supporting fathers and men is essential to strengthening families.

I'm not going to go into detail but the data is very clear that at the root of a lot of family dysfunction are men not being the men that they are supposed to be fathers. However, unfortunately men are

only left to our prison system to be reformed at the moment and the few I would say ineffective men's program that run in our churches and I say this as a pastor of a church. So, I believe that there needs to be more emphasis and government can play its part by in constitutionalizing support towards programs that help men dealing with challenges.

So, the constitution should encourage investment in responsible fatherhood initiatives, marriage and relationship education, mentoring and programs for boys and young men, men's mental health services, suicide prevention initiatives as men top the data on suicide, rehabilitation and reintegration programs, employment and life skills development. We believe that strong fathers do not diminish the importance of mothers. They complement and strengthen the family unit.

So that's the proposal, I don't know where I'm at, number five. Proposal number six is to strengthen constitutional protection and active preservation of Fiji's cultural heritage. While the constitution already provides important protection for equality before the law, while recognizing safeguarding iTaukei land ownership, the constitution is focused on protecting race rights rather than encouraging the active preservation, transmission and practical application of Fiji's cultural heritage for future generations.

And the reason I say this, we are engaging in a project right now to build bure's. Unfortunately, the knowledge of bure's is now only left to those for our hotels and it's lost in our villages. This is one amongst many cultural knowledge that we are quickly losing and as a young person with my children I'm afraid that my children will never ever see a buri and let alone walk into one and stay in one apart from that which tourism has, I don't want to use an extreme word, but has abused.

But I believe that there are many aspects of our traditional knowledge that are disappearing from everyday life and especially our iTaukei men are losing that knowledge. And this experience highlights a broader national concern. Traditional architecture, craftsmanship, language, navigation, environmental knowledge, weaving, carving and other cultural practices are increasingly viewed as heritage displays or tourist attractions rather than living skills that can continue to shape daily life.

You'd be surprised how cheap it is to build a buri and how strong it can be. Yet it is not an option anymore. So, for that we propose the constitution continues to provide protection for iTaukei language and ownership.

However, in addition, the constitution should encourage government to actively preserve, revitalize and transmit Fiji's cultural heritage by supporting programs that ensure traditional knowledge and skills remain a living part of national life. This should encourage traditional architecture, craftsmanship, language preservation, traditional music, dance and storytelling as well as community-led initiatives. That brings us to the last proposal.

I also work as a music director and a musician and I know the commissioner. We have had run-ins in this area of music. So the proposal that we have, and because we work with young people, we realize that some of these things are actually important in developing our young people.

Our proposal is to recognize the arts, creative industries as strategic pillars of national development. To recognize the arts and creative industries as strategic pillars of national development. We understand and are grateful that rugby has been a key part of development, especially of our young boys and thankfully over the last few years our young women and women generally.

But I believe that we are not only good rugby players, that there is more that our young people can do apart from the rugby field. So through sustained investment, structured development pathways, rugby has become one of Fiji's greatest international success stories. The same principle should now be applied more intentionally to the arts and creative industries.

We're seeing organizations like VOE, VT1s, and maybe young people would be more in tune with who these organizations are. However, through these different organizations and ambitions, we have discovered that there is exceptional talent in Fiji in music, singing, dance, drama, film, visual arts, as well as traditional craft storytelling and digital content creation to name a few. These are not merely forms of entertainment, they are economic assets and they are contributing tremendously to our economy.

So, our submission is that the constitution should recognize alongside sports, the arts and the creative industries as important contributors to Fiji's national development and encourage government to support their growth alongside traditional educational and economic sectors. The constitution should encourage governments to invest in creative education from early childhood through tertiary education, meaning to strengthen music, visual arts, drama, cultural education within the schooling system, to develop clear career pathways within the creative industries, support entrepreneurship and employment within the creative economy, as well as preserve and promote traditional artistic and cultural practices. Government should provide opportunities for talented young people to develop their gifts regardless of whether those gifts are academic, vocational, sporting, or artistic.

We personally believe a nation's greatest resource is its people and wise nations recognize the unique strengths of their people and intentionally create opportunities for those strengths to flourish. And we believe by recognizing the arts and creative industries as a strategic contributor to national development, Fiji can diversify its economy while empowering thousands of young people to build meaningful careers using the gifts and talents that they already possess. It's a real pleasure to cross paths again at our various run-ins many years ago through the creative industries which you close your submission making a recommendation for.

Ms. Nailatikau: We thank you for sharing a submission as a parent, as the pastor of a church, as a program coordinator for working with young people, as you have mentioned. I think it was also illuminating as well that you listed the various ministries and organizations that you work with because complex problems need complex solutions. And thank you for highlighting the ecosystem of various ways that the constitution can be considered, various aspects of it can be strengthened, and at least when we look at them we understand that it comes with very real-life scenarios that you've shared with us.

I also know sometimes that things like this can seem quite slow-moving when the issues that you are facing and working in every day are so urgent and so major. So, thank you for spending time, making time to provide your submission with us today. I think we're all very mindful of the fact as well that such a major part of

Fiji's population is in this souvenir corridor that we will be sitting in.

As you've highlighted, so many of our people living in the areas around us are living in informal settlements. And the right to housing, which is very much a part of the Bill of Rights, part of the socioeconomic rights and of the Bill of Rights, is something that as you point out to us, a majority of people certainly do not have or do not have the stability to be able to go home every day to a roof over their heads. Thank you for highlighting that and how it has multiple effects, spin-off effects on the various lives of the young people that you work with.

With that, I simply reiterate my thanks and thank you for the work that you continue to do. I share the same sentiments as the Commissioner. I have nothing to add.

Thank you very much. I believe since Mr. Morrison mentioned time is running ahead of us, and I know many of us have perhaps a traffic jam to contend with as you return home or children to get back home to, a family to return to. We thank you for making the time to be with us today.

To those working in early childhood, this might have trespassed on your school hours, so thank you very much for that. And if there are no more submissions, we would like to extend our deep gratitude to each and every one of you for making time to join us. To the Methodist Church of Nabua, thank you for making this venue available to us.

And thank you all for your concern for our national constitution. Thank you. On behalf of the Commission, I'd just like to thank everyone who came today to make submissions.

Very much appreciated, especially to the Methodist Church of Nabua.

----------End of Session [23-6-26]----------

Submission(s) Received

Jodie Halabe Jones, 2878771

MOBILE KINDY FIJI 23/6/26

Submission to the Constitution Review Commission 2026

The Reality We Witness in Communities

Honourable Commissioners,

As Mobile Kindy Fiji works directly with children and families across some of Fiji's most vulnerable and socio-economically disadvantaged communities, we witness both the extraordinary resilience of families and the serious challenges that many children face every day.

Many of the communities we serve experience intergenerational poverty, unemployment, overcrowded housing, substance abuse, family instability, gender-based and domestic violence, and harmful disciplinary practices, including corporal punishment.

While many parents and caregivers love their children deeply and want the best for them, they are often raising children while carrying significant economic pressures, trauma, stress, and limited access to support services.

The children who experience violence do not leave that violence at home. They carry it into their classrooms, playgrounds, relationships, and eventually into adulthood.

Gender-based violence does not only affect the adults involved; children are often the hidden victims. Even when they are not physically harmed, witnessing violence can leave children feeling fearful, anxious, and emotionally distressed. It can affect their ability to concentrate at school, participate in learning, build healthy relationships, and develop important social and emotional skills. Over time, the impact can be even more serious, increasing the risk of depression, anxiety, substance abuse, poor educational outcomes, involvement in crime and violence, and unhealthy relationships in adulthood. Without support and intervention, violence can become a cycle that continues from one generation to the next.

Mobile Kindy Fiji also continues to see the widespread use of corporal punishment as a form of discipline. However, research shows that while physical punishment may lead to immediate compliance through fear, it does not improve behaviour in the long term and can negatively affect a child's development. The early years are a critical period for brain development, when safe, nurturing relationships help build strong foundations for learning and wellbeing. In contrast, fear, stress, and violence can disrupt this development. Children who experience corporal punishment may become more anxious, withdrawn, or aggressive, and over time may face lower self-esteem, poorer mental health, reduced educational achievement, and an increased likelihood of using violence themselves as adults.

Children learn not only from what adults say, but from what adults do. When violence is used to solve problems, children may learn that violence is acceptable in relationships and conflict.

Constitutional Recognition of Children's Right to Protection from Violence

For these reasons, we respectfully recommend that the Constitution strengthen protections for children by explicitly recognising every child's right to grow up free from all forms of violence, abuse, neglect, exploitation, and degrading treatment.

The Constitution should affirm that every child has the right to safe, nurturing, and supportive environments in their homes, schools, communities, and digital spaces.

Such protection is not only a child protection issue. It is an investment in Fiji's future human capital, social cohesion, economic development, and national wellbeing.

A nation that protects its children protects its future.

Every child deserves to be raised with dignity, guidance, respect, and care, not fear.

By embedding these protections within the Constitution, Fiji can take a significant step toward breaking cycles of violence and creating safer families, stronger communities, and a more prosperous nation for generations to come.

Vinaka Vakalevu,
By Jodie Halabe Jones - **Mobile Kindy Fiji**

Vatuwaqa Methodist Church Hall

1708

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Vatuwaqa Methodist hall DATE: 24/6/26 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	Misaele Drubalavu	73	8364684	3 AIDNEY RD RAIWAQA.	NURU, SERUA.	M	IT	M. Drubalavu
2	Joeli K.	25	9791378	16 Joe Singh Rewa Street	Suva	M	IT	[signature]
3	Jonesia N	25	8011847	Tacirua, ~~[illegible]~~	Suva	M	IT	[signature]
4	Aisea. B	24	8024908	Nababa Place Namadi	Suva	M	IT	[signature]
5.	Apiliasi Tonu Kasa	61	8734579	Vatuwaqa.	Suva	M	IT	[signature]
6.	Luisa sera	39	9345621	caubati	Suva	M	IT	[signature]
7.	Vuki	35	9273241	Nadawa	Suva	M	IT	[signature]

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

CamScanner

Transcript

Vatuwaqa Methodist Church Hall
Date :24-6-2026

Leighton: I just have to go through a few housekeeping matters. Today's consultation is in English, if you want to. If you speak in Fijian, if you can just speak in short sentences. If you have written submission, you can also hand that you've submitted. If you have written your submission in other languages, in other places, you can also submit that. It is not necessary to submit it in the 2013 constitution, it is just that it is not necessary to submit it in the 2013 constitution. So, everything that you say today is being recorded, and just for the benefit of some of the commissioners who don't speak ITaukei, Mr. Samu will translate on your behalf. So, please feel free to speak in your preferred language. Today, we have three commissioners. To the far left is Mr. Ami Koli. He's a senior lawyer in Fiji, a well-known lawyer in Vanualevu, with his own practice, Koli and Singh, also a previous special administrator for Savusavu. Seated next to him is Dr. John Charles Fatiaki. He's a medical practitioner with his own practice in Suva, also a former senator, and a current special administrator for Suva. Seated next to him is Dr. Nilesh Kaunda. He's a well-known economist in Fiji, has done work on Fiji's national development plan, and as well as being a lecturer with the University of the South Pacific. I will now hand over to the team lead, Dr. Fatiaki, to introduce the commission and what they are here to undertake.

Dr. Fatiaki: Master, members of the media, on behalf of my fellow commissioners and the Constitutional Review Commission, it's my pleasure this afternoon to welcome you all to this consultation in Vatuwaqa. We have been appointed by His Excellency the President to review the 2013 Constitution, which, as we all realize, is the supreme law of the country.

We are aware that the 2013 Constitution did not follow the normal process by which constitutions are usually made. It did not seek as wide consultation as you would normally expect in constitution-making. It did not go through a parliamentary process of review and approval.

Instead, it was enacted by decree, promulgated, and subsequently ratified under the 2014 Parliament after elections. Because of this, the government sought from the Supreme Court last year an opinion as to how we could address this issue of the

2013 Constitution and its perceived democratic deficit. That process is what we are part of.

We have been appointed by His Excellency to travel widely throughout all of Fiji. We are at the end of that. Our last few consultations have been in the Suva Nausori Corridor. We have traveled throughout Lau, Lomaviti. We have traveled to Beqa. We have traveled to Kadavu. We have done Vanualevu. We have been to Vitilevu. We have worked our way right around the island and into the interior. As I said last week, we were in Naitasiri, from Laselevu to Korolevu. Four of the main villages along the center of Vitilevu. And now we are back in Suva. Our final consultations are next week in Rotuma, and then we gather. We will then collate all the information. You have heard that everything is recorded.

We will collate all of that. It will be transcribed by our legal officers, and then it will be put together for us to accept as evidence, and then we will go into the process of actually considering the submissions and essentially writing up possibly a new constitution. The guideline from the Supreme Court was that we were not to change or withdraw or take out Chapter 10. But I always tell people there are 12 chapters in the Constitution, and essentially, we've been given the liberty to change anything from Chapter 1, 2, 3, 4 until 9 and 11 and 12, should the people of Fiji choose. Remember that this review allows the people of Fiji to keep. We can keep the Constitution as is. We can add to it. We can remove significant parts of it. We can change. That is the nature of this review process, and we invite your opinion. It is valuable. It will give us an idea as to what the people of Fiji wish. With those opening words, again, I thank you, members of the media, and I invite you to make a submission. Thank you.

Misaele: Thank you very much, Mr. Chair and members of the Commission. My Tauvu here asked me, how did you know about this consultation? And I said, I've been following the reports daily in the Facebook of the Commission. So this is why I'm here. I was supposed to come to Raiwaqa this morning. But anyway, first of all, I would like to acknowledge the great work that the Commission has done so far. Thank you very much for the hard work. I've been listening and hearing your words and the Chairperson. It's really very enlightening. I am Misaele Driubalavu. I'm getting old now.

I'm 73 years old. I worked in the Ministry of Education the whole of my life, 36 years, as a teacher, assistant teacher, assistant principal, vice principal, principal, senior education officer. Then I became the director of the Substance Abuse Advisory Council, the department that looks after the drug and substance abuse in schools, also in the community, for 12 years. So, first, this afternoon, I would like to share the information. There are only three presentations that I will make. Unfortunately, or fortunately, I do not know. But that one is the one that I think the Supreme Court has guided the Commission not to. But I've been hearing that you could hear my views on the clause 10, or Chapter 10 of the Immunity Clause of the Constitution. So, some of the things that I will mention will be based on my experience as a teacher, particularly with the young people of the nation, because I taught in very large secondary schools, Nasinu Secondary School, Tailevu North Secondary School, Bemana High School.

Then I became an education officer at the headquarters, so I'm fully aware of the various problems that young people face. And this is where part of my concern and my submission will be based from, on the issue of corporal punishment based on the children's rights. And then the second one is the provision in the Constitution, if they could be looked into, the monitoring and evaluation of the Bills of Rights. And the third one, of course, is the Immunity Clause. So, Mr. Chair and members of the Commission, let me just start with the first one. That is the issue of the Bill of Rights.

While the Bill of Rights is a wonderful thing, one of my concerns over the years, I'm 73, so I've gone through the general election from 1972, when Ratu Sir Kamisese Mara was the Prime Minister, and onwards up to the SVT government in 1987, after the coup in the 1990 Constitution, and then the enactment of the 1997 Constitution, 2013 Constitution. So, I have some ideas and living examples of what people went through, and especially for me. Now, the first one is on strengthening, monitoring, and evaluation of the Bill of Rights.

The question that I would like to raise to the Commission, to members of the Commission, is that how does, or what mechanism is there to ensure the strengthening and compliance on the Bills of Rights in the Constitution? Now, I understand there's a section there which says that it will depend on the funding, by available funding from government. But first, the issue

that I want to raise here in monitoring and evaluation, I wonder if there's been any monitoring and evaluation conducted throughout these years on the implementation of the Bill of Rights. One of the things that I hear most often is the violation of human rights, particularly the violence against girls and women, maybe because of the advocacy work that they do.

It's quite strong. But in other areas, in other Bills of Rights, and the one that I'm referring to here, Commissioners, is the Section 36.1 of the Constitution, the right of clean and safe water in adequate quantities. Section 36.1, the right of clean and safe water in adequate quantities. I've left out the part on the food, but specifically on right of clean and safe water in adequate quantities. I'm sure all of us agree that safe and clean water is a very important part of our lives, our daily lives. Children depend on it, we all depend on it. And from my experience, I said I'm 73 years old now. I've experienced all these governments that have come into power. And I'm wondering, because I have experience in my own village. Since independence, we just completed some improvement in our water supply in our village just a week ago, funded by Rotary Club of Suba. We have been pushing, asking for government support, but on death years, all these years. So over 50 plus years or so since independence.

And I'm concerned about the other rural areas in Fiji, because I've been in my work as a teacher, as a secondary education officer, I travel very widely, visiting schools throughout the country. And I can see that the poor water supply in the rural areas, particularly for the health and safety of young children. So my question here is, is there any mechanism within the constitution about the monitoring and evaluation of the Bill of Rights? In various bills of rights, right to access, to transport, but I'm concerned about this one, water. Because I think water is a very important aspect. So that is what I would like the Commission to look into. Any mechanism, because government change. We are having the general election very shortly. We don't know what is going to happen. So another government comes in. Maybe they have half completed what they plan to do. And the next government comes in. So this monitoring and evaluation mechanism will ensure that whatever government comes into power, we'll have that mechanism in place so that we as members of the public can see what is being done.

Is it being done in a fair manner? Or is it being done just because of favoritism due to the political party that a particular area has chosen? So to be fair to everybody in the nation. Even in the urban areas, we see that also the lack of clean water supply in some of these settlements. And even in squatter settlements.
So, Mr. Chair and members of the Commission, that is my first submission. Monitoring and evaluation of the Bill of Rights.

My second submission, Mr. Chairman and members of the Commission, is on the Rights Section 41, on the rights of children. Rights of children. I understand, being a teacher and an educational officer, that it is linked to the International Convention on the Rights of the Child, etc. But I want to bring us closer home, and I'm sure you must have heard from members of the public also, of the increase in various indiscipline in schools. And this issue about the use of corporal punishment. Section 41D is, I think, relevant in this particular case. And dealing with the rights of children from abuse. I would just like to bring us to the Bible. The Bible teaches that discipline is a crucial expression of parental love. That shapes character.

And saves children from the destructive paths that they can go into. Mr. Chair and members of the Commission, as I said in my experience as a teacher, and in the last 12 years that I've been working in this Department of Drug and Substance Abuse, we receive reports from schools on the kinds of abuses that children take part in. Abusing teachers, swearing at teachers, throwing at teachers. There's so many indiscipline in schools. And in my analysis, I was the Chair of the Advisory Council for the last few years, two years. And I made an analysis from the annual reports in the last seven years.

It is really amazing to see the various offenses students commit in schools. And the, what can we say, inability of the counselors from that particular department. We have only a few counselors, but there are other counselors in other divisions. But they're very limited. And teachers also have been complaining about this indiscipline in school. And there's been issues raised.

We need to look back at the time, 19, I can't recall, but I still can recall this. When I was teaching at Nasinu Secondary School in the 1980s, 1990s, corporal punishment was still allowed at that point in time. And I inflicted corporal punishment to students using the method that was set out at that point in time, where you cannot

raise your shoulder like that right away, but here, one, two, three, and it's recorded in the logbook. So that is a way of disciplining students. That is only done, we used to do it after all the counseling has been done. We have exhausted counseling.

And this issue of abuses by students, swearing, throwing at teachers, punching teachers, has been going on. And some of us as teachers and education officers thought that we should bring back this corporal punishment, but in a controlled manner, a controlled manner. And what has been suggested is that this corporal punishment is to be done in a controlled, this is called controlled corporal punishment, be implemented after all counseling avenues have been exhausted.

It is biblical, it is a biblical deterrent and a solution to indiscipline, lawlessness in schools and in society. If you want to address the youth out there, we first need to address the schools, young people in schools. This is where things start from, from primary schools, secondary schools, etc. And the Bible is very clear on that. I can just quote two here, Proverbs 13, verse 13, 24, highlights that diligent discipline is an act of love. We love the child. We are not going to hurt the child, but we love the child through that form of discipline. While avoiding it, avoiding the discipline is detrimental. That is one.

Next one is Ephesians 6, 4. It instructs parents to use discipline and instruction rather than causing anger through harshness. Now in schools, as you are all aware, the teachers are local parents, that is they are the legal parents of the students. And while the students are there, they are legally responsible for everything that takes place in the school environment, the school compound.

So what I'm suggesting is that the commission look into this particular aspect of the rights of children and this issue about teachers being local parents and try and address or put in provision for this controlled corporal punishment to be implemented. I'll just give some examples. A number of students whom I had taught in the senior secondary school, they were boarding schools. 150 boys in three hostels. One whom I met in town two years ago. He's a 7th rugby player and now used to be a Fiji 15 rugby player Setareki Tawake. He's living in Japan now. He saw me in the street in Sioux when he stood still, straight, in

Bull sack. '*Sir ,ni bula saka'* I want to thank you for the discipline that you did to us.

It has enabled me to go through my rugby achievement and the work that I'm doing now. There are many others whom I've met talking about discipline in school. Why is it that indiscipline in school is really a big problem now? And they're all suggesting, you need to bring back the discipline that we used to have.
What did I used to do with you? Okay. Recording the logbook, pass it on to the VP and to the principal. So those were quite well managed at that point in time. So, discipline was controlled and then we could continue with the counselling. But, dear commissioners, we need to also look at the area of counselling. The counsellors are overstressed. They're overwhelmed with the work that they do. I analysed the seven years annual report and it shows the various numbers of issues that the counsellors have to address. So many different kinds of issues. If I can just give a few of these in the list that I prepared for a paper that I presented to the... First one, bullying. Cyber bullying. Verbal abuse. Sexual abuse. Survivor of suicide. Absenteeism related to family issues. Students' relationship issues. Alcohol and other drug issues. Peer pressure to behaviour problem. Trauma experiences. Couples' family issues related to legal matters. Victims of domestic violence and separated family. Physical and verbal abuses by guardians and parents affecting academic performance. Negligence by parents and guardians on the provision of student meals. Family relationship issues affecting academic performance.

These are the kinds of issues that the counsellors are trying to address in doing their counselling in the schools. So they are already overwhelmed. And therefore, there is a need for alternative form of discipline. And this is where I'm coming from. Looking at these issues that the teachers are facing in schools. And the need for alternative means of discipline. And we are suggesting, or I am suggesting, that there is a need to reintroduce controlled corporal punishment. The details of which can be worked out later on by consultation with other stakeholders. So that is a bit of background of this issue. The need to review this section of the constitution on children's rights. And to see the reality that teachers are faced or confronted with in schools. And also, parents. Yes. The commissioner, chair and commissioners, their submission is on section 41, sorry, on chapter 10. The immunity clause of the constitution. My view is, I was working in

parliament, for that matter, in the year 2000. And I experienced a civilian coup conducted by George Page. I was a principal administrative officer with the leader of the opposition.

And I could experience the tenseness at the time when the march was conducted. Big marches that was conducted from Suwat up to government house and then coming to the parliament house. Before the coup took over by George Page.
So looking back, it was a sad day for Fiji. The coup had already taken place, or two coups, or four coups rather. What did it bring? We have our own interpretation depending on how we look at it. But it is a very sad day for Fiji at that point in time. Whatever the reasons for the civilian coup and other coups, we don't want to go back to that. But the question that I put before the commissioners is this.

Everyone should be equal before the law. And in reality, there are so many young people in prison now. As I said, I was working in the drug and substance abuse department for 12 years.

I get statistics from the police department on numbers of drug offenses. From the corrections officers, from people who are involved in drugs and who are put in prison because of drug use or drug trafficking or planting marijuana. Now the drug situation is in a very dangerous situation. So the point that I want to raise is that everyone should be equal before the law. There are so many young people, Fijians, who are put in jail for very minor offenses. Very minor.

And if you compare this to the coup makers or the coup that took place, it is a very major offense. If justice is to prevail, then everyone must be seen to be treated the same. No one is above the law.

Chair and fellow commissioners, the immunity clause is a direct contrast. If we look at the immunity clause and what it says, it's a direct contrast to the values expressed in Chapter 1, right from Chapter 1 of the Constitution. Very beautiful language put there on the values that we are supposed to espouse. Chapter 1 of the Constitution is about equal citizenry and impartial system of justice. Beautiful. Good governance. Very good. Transparency and accountability. I wonder if these values have been seriously valued in the input of the immunity clause of the Constitution.

It's unfair when a group of people who have committed serious crimes, then you have the bulk of the large percentage of the young population who are in prison with very minor offenses, still in jail. So that is what I would like to express in this particular submission. Whatever the decision that your commissioners will make, I'll leave it at that.

But it's very unfair, it's morally wrong, and I think the immunity clause should be abolished as a precautionary measure to stop any future coup makers. Thank you very much, Mr. Chair and members of the commission. That is all that I have to put forward for your deliberation.

Dr. Fatiaki: Mr. Misaeli, let me first, before I hand over to my fellow commissioners to make some comments, let me just say that that is the most comprehensive, balanced presentation on the issue of corporal punishment in the Bill of Rights versus the children's rights issue. I've heard it, dare I say, in every single consultation that we have had throughout the country.

Strong opinions expressed on this, and this was, for me, the most comprehensive, the most eloquent, the most balanced address that I've received. But let me hand it over to my two commissioners to make some general comments. You have lawyers, you have, I won't say social scientists, but people who are very familiar with the runnings of government and administration, and I'm sure they'll add to my general comments.

Mr. Kohli: Thank you, Master. I think with your years of experience, your wisdom, we can learn from you. A lot of people can learn from you. There are flaws in the Constitution, no doubt about it, and that is why the Supreme Court has asked us to identify and fix it. I'll just address very briefly on each point you have raised. First of all, you talk about the monetary evaluation of the Bill of Rights. You see, all over Fiji, you see some places people get water all the time. Some people get once in three days. Some places, water has still been carted by trucks. We do not know how much money is spent on carting. It's against fixing it. The only solution I can say to you is that, you see, there is in Section 36, if you look at it, it is incumbent upon the state to provide these services. This is in the Bill of Rights. But what is the point of putting it in the Bill of Rights if you can't implement it? It's a waste of time. So, one way of looking at it is this.

Section 36 says the state must take reasonable measures within its available resources to achieve available resources. But in Subsection 2, in applying any right in 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. So the question is, how can you make sure that the state doesn't have resources? One of the ways of doing it is to challenge it and saying that how much funding came from this? Where has it been utilized? How come these people have got it and we have got nothing? Then the state will have to come and explain to you that, look, we could not provide because of these reasons. The reasons may be right or may be wrong, but there's one avenue you have got. People, from my personal experience in New Zealand, they've taken authorities to court to say that in South Island we are being disenfranchised as compared to North Island. And the courts have come out strongly. The governments have implemented. So that's one. Section 41, rights of the children. Like Chair has said, we've been hearing everywhere, everywhere. Now, you see, the Constitution does not stop you from handing out punishment. It doesn't stop you.

It talks about inhumane treatment, inhumane punishment, and your good self has quite rightly said, which I really agree, your good self has said that we identify counselling, etc., etc., etc., then this can be as a last resort, last resort properly documented. If it's any help to you, you see, it says here in Section 41D, every child has a right to be protected from abuse, neglect, harmful cultural practices, any form of violence, inhumane treatment and punishment and hazardous or exploitative labour. Under that you can be a proviso, except in the case of, and then you've got to have, you will have to bring out somewhere how you're going to monitor that, how it's going to be applied. Like you said, quite interesting new countries more than that. Even the punishment should be proportionate to the crime. It should not be more or less; it should be proportionate. That's one of the principles of sentencing. So, yes, we have people who are very against couple punishment, but we have heard your words of wisdom, definitely we'll have to put it, whether it's going to be implemented, I don't know.

Chapter 10, again, I'm a lawyer, I think I'm a lawyer, so basically what happens is that we all say law should be equal to everybody. Unfortunately, Supreme Court has tied our hands and said that you cannot touch Chapter 10. It is applicable to the people who

participated in courts from 1987 right up to 2006, but only exemption is given to the first sitting of the Parliament in 2014. So, it doesn't apply to future. If anybody thinks of committing a court in the future, it doesn't apply to them. It only exempts those people and only up to that date. After that, it doesn't apply. So, if there's any consolation to you, it doesn't apply to future, but again, we have heard from people comparing that you commit this crime and you walk away, you commit petty crime, you're punished. It doesn't stop us from listening to you people. We have listened and definitely it's going to go in our report. Finally, I'd like to thank you very much indeed. I wish, if you ever come to Lombasa, please. Kohli is my name. I would love to have a good session of talk with you. Thank you.

Dr. Gounder: Thank you, Commissioner Vinaka, Master, for your submission this afternoon. I want to take this opportunity to thank you for your long service in the education sector for our country. I remember when you were the roving counselor for schools in Suba, based at the Ministry of Education. We received you in some of the schools where I was the chairman of the education board. So, I recall receiving your services to our schools. Now, regarding the Bill of Rights, that is a very good question. Some of the NGOs monitor some of the Bill of Rights, but not all of the Bill of Rights.

We also have the Human Rights Commission in Fiji, which produces reports monitoring how the rights that exist in the Constitution have been implemented on the ground. But there is no coverage of all the rights with respect to monitoring and evaluation. The one on water that you brought is a very important one.

This morning, I was in a workshop with the Ministry of Strategic Planning and CSOs where this issue was also highlighted. And when we did the consultation for the National Development Plan, this was one of the top issues. And for that reason, one of the core outputs in the National Development Plan is increasing the access to households in rural areas in particular.

So, 40% of the households in rural areas currently don't have access to clean water. And as you rightly identified, this is 55 years after independence. So, in the National Development Plan, there are multiple strategies to achieve, to reduce this number by 2029.

We also have a very strong monitoring and evaluation framework to ensure that the strategies are implemented and data is collected. We also have identified a strategy in terms of who is supposed to get access to water this year, who is supposed to get next year, and so on, based on a criteria rather than politicians deciding which household should get first to which area should get first. That's what a plan is about, is locking in the reforms, and then you can't change the strategies or policies or budgeting midway through.

So hopefully that works, and some of the issues that you have raised is dealt with. But I completely agree with you that access to water is a fundamental right. And where my parents live today in Nadroga, nobody has access to water even today. So, this is a challenge that we are facing as a country. But I think we have made a first move in the National Development Plan and hope that this is the platform to push further ahead in the future. Thank you. And the corporal punishment, we have received numerous submissions regarding this. It's on the agenda of the Commission. We'll certainly be looking at it.

We have received submissions from some children as well regarding cobalt punishment in Bucalevu Secondary School in Taveuni, in Penang Sangam School in Rakiraki, from Ra High School, and I think the public consultation in Ba as well. So many other places, and it's on the agenda of the Commission.

Dr. Fatiaki: Master Misaele, I think my colleagues have addressed most of the issues you have raised. I will take a slightly different tack on this entirely as a constitutional commissioner because some of the things that you raise, I suspect, can be addressed in a rewriting of the Constitution. So I will just deal with them generally and throw it out as something that we, as we gather together in the next month and a half, might look at. So I refer specifically to the issue of this right to water and food and right to sanitation and lots of other ones that are what we used to call aspirational rights.

The U.S. Constitution has ten rights, fundamental human rights in their Bill of Rights. They've had amendments added to it, but that's what they've got. The 1997 Constitution had 20-something, 25, I think. But this Constitution has 45. When we have sat, and the right person you're talking to is my colleague, Ami Kohli, because when we subdivided the Constitution into different sections to look at in more detail, he had the Bill of Rights, being a lawyer. The

point I'm trying to make is that obviously there's a difference between what should be in the Bill of Rights and maybe things that should maybe not be in the Bill of Rights under what I used to call inalienable human rights because what we seem to be writing into here is aspirational rights, things that you aspire to.

But as you've heard, the problem with those rights is they then place it in the hands of the government through one of a number of mechanisms. One is they ask the government to justify and explain why they can't. That's one. Two, they have what we call clawback clauses. So every time they give you a right, underneath that are three instances when they can deny you your right. And my colleague and I keep making a joke about removing all those clawbacks, so we just say the person has the right to this and just leave it at that.

And then if government wants to break that right in the Constitution, it has to then be ready with its lawyers to defend why it did not have that right. So when we talk about water, and I feel very strongly about water as a doctor, I think it should be a fundamental human right. Now how do we as commissioners reviewing the Constitution address this? Someone very bright in Sigatoka came up with the idea that in the aspirational rights we should align it with the national budget, which means when the national budget has been written, they have to look at these aspirational rights and allocate funds to fulfill the commitment to that.

Now that was a very smart person and a very smart idea, because what he was saying was exactly what you're saying. It's here, but how do we make you obey the Constitution? Well, if we remove away the clawback clauses, we could do it one of two ways. One is aligning the budget to say X amount of the budget, the exact figures and quantums and percentages I will leave to experts to do.

But we can say that in the Constitution must be spent on the provision of water. It will then not give subsequent governments the leeway to avoid it if they have to allocate it. The second way we can do it is compelling the state to do it.

And by that, I mean we remove the clawback clauses, we don't say they take reasonable measures, we take away reasonable measures, and we say they have to provide clean water. Give

them a timeline on population with a fixed idea. Now, again, I don't want to get into the details about how we would work it into the Constitution, but I think we, with good lawyers and we have constitutional professors who will give us assistance, I'm sure they will hear what we want them to do or what you've asked us to do and actually put it in a way that makes a government come up and say, oh, we have to do this because the Constitution says we must do it.That is another way that I think we might be able to address the issue, and I'm specifically talking only about water because, like you, I feel very strongly about that. It should not be an if or but that we in Suva take it for granted that we get water, and now we don't even get it in Suva sometimes, but that there are people in this place, you heard my fellow commissioner, his parents, do not have any access to water.

For me that's ludicrous. I live in Rotuma, and at least for 12 hours a day we get access to water. Sinatuga? Nandroma? No water? And I assure you, having been to lots of islands in the course of this journey, we have seen the same thing. So I take your point very strongly, and I can assure you that these three commissioners, when we come to the point of discussing this, we're not happy to just leave it to government to do the national planning and all that.

That's all good, but they've been doing their planning since 50, 60 years ago. They obviously are not taking it seriously enough, as you are, and I'm sure some of us think about it, and maybe we can coerce them, or shall I say forcefully guide them, in the direction of making this a requirement. The issue of corporal punishment, let me just say that up until 2013, corporal punishment was not illegal.

So, the 1970 Constitution was written, the 1990 Constitution was written, and the 1997 Constitution was written, and none of them decriminalized corporal punishment. The 2013 Constitution criminalized it in two areas, as I read it, and as from advice in lawyers. The part that you've alluded to, it's section, what is it, 31, no, 31.4, 41D. And the 41D, there's one particular clause that says, no form of physical violence. Now that's not in the previous Constitution. That no form of physical violence is what criminalizes it, which means that technically becomes a form of physical violence.

So, a simple solution would be if there were enough of us to agree to it, we remove that line. We leave everything else, we remove that line. Or, as suggested by a colleague, that we write into it conditions, as you have demonstrated as a practicing, lived experience as a teacher, how you did it, to sign the logbook, to report it, take it to the principal, vice principal, how many, the guidelines as to how you would administer.

I think these are all necessary, and I'm grateful to you, because you have given it in a lot more detail than people have told us, bring it back. And it's been so much more rational and very heartening to hear it in that context. There's that part of it, and again, under the freedom from any form of assault or trauma, is another, under human rights, is another phrase that says, any form of physical violence.

As soon as it says that, it criminalizes it. Those are the two areas that we can look at very closely. It does not, how shall I put it, promote corporal punishment, but it means that if a father smacks his child, the child could not go to the police and report him, because the police would have to tell him, well, he's not actually breaking any law. Those are just some general comments from the point of view of rewriting a constitution that may be in a more specific way, address some of the issues that you have brought up.

I won't talk about Chapter 10, other than to say, and again, this is more a reflection. We've had individuals, there was a CRW one in Draketi, soldier who'd served 15 years, who looked me in the face and said exactly this. I have done my time. I was involved in the coup in 2000. I was sentenced for 15 years. I was a serving soldier that should have been covered by this, and yet I was sentenced. I've served my time. Why? Why? And I couldn't answer him. So that came from there. We had names of individuals given to us who had served time, and this idea of justice for all and equal before the law, as per your comments about Chapter 1, in terms of our values, that is an important one, and I think, again, I thank you for it. I won't allude to it any more than that.

You realize that we are guided and bound by the Supreme Court's comments in respect of Chapter 10, but as my colleagues have indicated, that does not prevent us reporting very strongly the sentiments that you have expressed in respect of Chapter 10, and

I thank you for that. Thank you. The floor is still open for any other proposals or recommendations or submissions.

----------End of Session [24-6-2026]----------

Makoi Methodist Church Hall

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

DATE: 25/6/26 TIME: 2.00pm

VENUE: Makoi Methodist Hall

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.	DAC MAKOI Raveena Prasad	41yrs.	9973631	Kanoba St 8 miles Makoi		Female.	Indo Fijian	RPrasad.
2.	Kitione Rabou	65	8357567	NAMUKA SANIMA KADAVU		Turaga		[illegible]
3.	ERELIA NAWADRA	60	925849	SAQANI		Marama	-	[illegible]
4.	MATAI DRANIVES	47	2319774	MAKOI		Turaga	-	
5.	Kaseti Tufagalel	55	837843	MAKOI		Marama	-	[illegible]
6.	Lameta	54	8332764	Makoi		Marama	-	[illegible]
7.	Minirofi Uhilakeya	67	9246192	Makoi		Turaga		[illegible]

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: Makoi Methodist hall DATE: 25/6/26 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	Saimoni Dawai	45	8611700	Makoi	NASINU -	TURAGA	IT	[signature]
9	Ana Kensuedi	75	9973631	Makoi	"	M	IT	[signature]
10	Savita Devi	63	9671915	Makoi	"	F	H	[signature]
11	Aruna Devi	64	8008755	"	"	F	INDIAN	[signature]
12	Jokapeci Peau	58	9934891	Makoi	Nasinu	F	IT	[signature]
13	Enele Ca Colavana	59	7234203 2306884	Makoi	Nasinu	M	IT	[signature]
14	Marica Taoi	36	2826165	Makoi	Nasinu	M	IT	[signature]

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

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Transcript

Makoi Methodist Hall
Date:25-6-2026

Mr. Moce: Thank you, coming to today's session to review our 2013 Constitution and we welcome you all to Makoi Methodist Church Hall. I would like to thank the Makoi Methodist Church for availing the hall for these consultations to be held here this afternoon. First of all, before I introduce our commissioners in front of you, I would like to brief you on some housekeeping matters. Today's consultations will be held in English, conveyed to you in English from the, for those that are wishing to make submissions, you are free to make submissions in your own language or language which you are comfortable with. If English is best for you, then you are welcome to make your submissions in English or you can make it in your own native language. If you would like to make a submission, we request that you put your hand up, then we will bring over a microphone for you to use.

And first and foremost, we would request that you convey your name and where you are from before you make your presentation, your submission here this afternoon. Those that are here with us today, on the table in front of you, the commissioners, we have Dr. John Fatiaki who is a medical doctor who is the chair of the commissioners present here today. To his left is Mr. Ami Kohli, a lawyer from Labasa, also a former Special Administrator of Labasa Town. And to the chair's right is Ms. Merewalesi Nailatikau, a media specialist. Most of you know her as a former Miss Hibiscus and Miss South Pacific. So those are the commissioners that are present here this afternoon who will be receiving your submissions.

We also have machines to record today's deliberations, so all conversations, all presentations that are done today will be recorded in audio, in visual, and also in writing. So, rest assured, all the discussions and presentations that you convey that will be held this afternoon will be recorded and also will form those notes that will highlight the important issues that you've raised here today. So that basically is the basis of how we will present our presentations here this afternoon. Also, even though we are less in numbers at the beginning, we would like to encourage you to, after this session, to spread the word around because after today, the commissioners will also be going to Nadawa tomorrow and also Davuilevu, and on Saturday at Albert Park. So those that are not able to make it today due to commitments, maybe you can tell them that they can make their way to Albert Park on Saturday at

the Albert Park Pavilion. So with that, ladies and gentlemen, I would like to now give the floor to the chair, Dr. Fatiaki, to brief you on today's proceedings.

Dr. Fatiaki: Turaga Talatala, the advisory councillor, gentlemen, and if there's any ladies, ladies. On behalf of my fellow commissioners and the Constitutional Review Commission, it is my pleasure this afternoon to firstly thank you for having us in your community and to also welcome you on this, our consultation for the review of the 2013 Constitution. We have been appointed by His Excellency the President to review the 2013 Constitution, which, as most of you know, is the supreme law of Fiji. We are aware that the 2013 Constitution did not follow the normal process by which constitutions are made. It did not have extensive, widespread consultations, such as we are having today. It did not go through a parliamentary process for passage.

It was instead enacted by decree and promulgated by the last government and subsequently ratified after the elections in 2014. Because of this, the government sought last year an opinion from the Supreme Court of Fiji as to how we, the people of Fiji, could change this constitution in a legal manner. The Supreme Court has given us an opinion. There were a number of questions that they asked of the Supreme Court, but essentially, they gave us a way, legally, using the 2013 Constitution, a man-built chapter, to review and change the 2013 Constitution in a legal manner. We are part of that process. We have also been given terms of reference by His Excellency when he appointed us to serve as commissioners on this review commission.

The terms of reference is gazetted, and I won't go into that in too much detail, except to say that enclosed in it are guidelines about specific issues that His Excellency the President would like us, the commission, to ensure that we include in the drafting of the new constitution in our report. We began our work in April. The idea is that we are to travel widely throughout all of Fiji, consult with all the peoples of Fiji, to seek wide, meaningful consultations, to engage the public in a discussion about the 2013 Constitution. You have the option to add to it. You can keep it exactly as it is. You can remove it, except for one chapter, as per the guidance of the Supreme Court, or you can change it. Those are essentially the options available to the people of Fiji. To add, to keep, to remove, except for chapter 10, or change. Again, I said we began

our work in April at Super Bowl House Level 9 as the whole team of six commissioners, seven commissioners.

We then subdivided ourselves into two teams from the month of May. In April, we saw the Boselevu Vakaturanga as our first submitter. We saw various political parties. We saw various government ministries, religious bodies. Some have submitted in April. We've had submissions from non-governmental organizations and individuals. In May, we split ourselves into two teams to try and cover as much of Fiji. For the next eight weeks, the last two months, we have been traveling right throughout Fiji. We've done Lomaiviti Lau.

We've done Ovalau, Kadavu, Beqa. We've been up into Vanualevu and spent two weeks. Our team looked after Bua and Maduata, and the other team looked after cakaudrove, Rabi, Taveuni, GameaWe came back together about a month ago in Suva. We then worked our way, the two teams. Some went to Navua. We went into Namosi. We subsequently went into Navosa, Keasi. My team went up into Bukuya and the highlands of Ba.

Our other team did other areas along the route. We gathered together in each of the towns and the cities and worked our way around. We traveled to Yesawas, this team, and the three main islands and the three main villages of Nacula Waya, and Naviti. We did Tavua. We did Ba. We did various settlements along the way, Tuva, Tagitagi. We did Nadarivatu. We worked our way around. Our group went to Naitasiri. Four main villages in Naitasiri, we did part of Rewa. The other team did Tailevu and Rewa, and we completed that with our last meeting in Lomlekoro in Rewa on Monday. Tuesday, Wednesday, Thursday, Friday, and Saturday, we're in the Suva Nausori Corridor. We have had consultations in Vatuwaqa, Nabua. We're here today. You've heard that we will be in Nadawa tomorrow, Davuilevu. And we're at Albert Park for our last public consultations. My team travels to Rotuma for three days next week, and the other team will travel to Vatulele and conduct consultations at Suvavou House.

The idea is that after we return from Rotuma is we gather together as a full commission. We will then take all the recordings which our legal officers are currently collating and they will present these findings to us. We as a commission, as a whole commission, will admit all these collated findings and accept them as evidence.

And then we will deliberate upon these in the context of the 2013 Constitution and essentially write up what I say is a new constitution according to what the people want.

We are independent. The seven commissioners are not civil servants. We have definitely not been given instructions about what to have in our report. And I want to assure you that all these recordings in video, audio, and being transcribed into the Hansard record is there specifically so that the voices that we hear and our report reflect each other so that the people of Fiji know and be confident that what they have asked for is reflected in our final report and constitution.

That report will be completed on the 31st of August and presented to His Excellency on that date. At that point, our work as commissioners ends. It will be up to the government of the day, the Cabinet, the Parliament, and ultimately the people of Fiji to decide whether they accept our new constitution, our report to the President. It will be for them and our government to decide. Our role as commissioners finishes on the 31st of August. The nature of this consultation is it's an open one. It's an open inquiry. So I encourage you to make your voices heard.

Our job is to try and answer any questions you might have, explain any aspects of the constitution that you might like explaining, engage with you, possibly in terms of clarifying issues, responding to inquiries or questions. That is the nature of these public inquiries. I did mention to you that we had a restriction in the guidance from the Supreme Court.

We as commissioners have been advised not to change Chapter 10 of the current constitution. That relates to immunity. However, you the people are permitted to talk about it, tell us what you think, and we will ensure that it is made very clear what the people of Fiji feel about Chapter 10 as well as the rest of the constitution.

With those opening comments, I again thank you for being here. It's wonderful to be in the area of Makoi and the surrounding localities. And I welcome any submissions from you to kick this session off.

Ravina: On behalf of the residents of Makoi, I'd like to talk on rights for the older persons to be included in the constitution, like how the constitution can protect the existing seniors, like their social

pension schemes and free bus fare so the federal government cannot easily cut or reduce them. That was from our residents' point of view for elderly as mostly they are the ones who stay back at home when we visit them. Thank you very much.

Ms. Nailatikau: Ma'am, I hope to ask if for the record you could also state your name so that we make sure that we capture it in our transcripts.

Ravina: My name is Ravina. I'm district advisory councillor for Makoi area.

Ms. Nailatikau: Thank you so much, Ravina. You have touched on an important part of the constitution which relates to the Bill of Rights. As the good doctor next to me is indicating, concern for elder rights has also come up as an important issue in the various submissions we've received. One of those is the right to social security schemes, right to economic participation, right to safety and security. But I believe you're speaking particularly in relation to social security schemes. And from what I hear, doing your best to ensure that the constitution does what it can to protect such schemes from being adapted in a way that's, I guess that's not beneficial to elder people. I hope I'm hearing you correctly. Thank you very much, Ravina.

Mr. Kohli: Yes, Ravina, I hear you. One of the difficulties about constitution is that constitution is the supreme law. And being a supreme law is not something that can be changed from year to year or from one parliament to the other parliament. Of course it has got provisions to change.

So, one of the reasons why they choose not to write all these things down here is because every time a government comes in, it depends on their budget, depends on what they can afford, depends what they promise in their policies. And therefore, it cannot be written here as such for specifically saying you cannot change that because it will fluctuate. But generally, it is accepted, it is recognized that people have certain rights. And I think what you are saying can be taken into consideration.

Dr. Fatiaki: I don't have too much more to add except to say that section 34 and 38 have aspirational rights, for instance, to reasonable access to transportation, housing, sanitation, adequate food and water, right to social security schemes. And even under 42 is a special right of persons with disabilities.

I can see a situation where this could be amended to include the elderly. The elderly, although they may not have physical disabilities or mental disabilities, are nonetheless somewhat handicapped by virtue of their age. And I think we may be able to amend this section to include the elderly because there are very definitely references, part 1, 2 and 3 of section 42, that refer to very specific constitutional protections and suggestions to governments that a person in this situation should be attended to in a particular manner.
I think that it's reasonable to consider that a person who is possibly slightly disadvantaged, and in this case by virtue of age, might possibly have a place there. I speak particularly to my colleague here because he is in charge of this chapter. And I'm sure being a lawyer he will have the right way to word it so that your concerns might be affected. Thank you.

Ms. Nailatikau: We encourage you to take your time to consider if you would like to make any more submissions or take time to read through the constitution document. We are also open to questions that you may have regarding this process, where to from here. We will do our best as is part of our obligation to make sure that we answer as much as we can. That's part of our role as well. So, we encourage you to take time if there are additional submissions you would like to make.

Dr. Fatiaki: Just to add weight to that and to follow up on Commissioner Nailatikau's comments. The first term of reference from the Excellency the President asks us to engage the people of the Republic of Fiji in meaningful consultations on the constitution. One. Number two, seeking input and evaluating key aspects of the constitution to ensure that its provisions reflect the values, needs and aspirations of all of the people of the Republic of Fiji.That's two that specifically allude to this process. Three. This is at the end.

Facilitating public discussions, workshops, written submissions on all aspects set out herein to ensure, and again I repeat this, comprehensive engagement. We are tasked to undertake a comprehensive inquiry into the democratic deficit which is the lack of consultation identified in the 2013 constitution to engage the people of Fiji through a consultative process and evaluate key aspects of this constitution to ensure that it reflects your values, needs and aspirations of the nation. I mention that because those are terms of reference in addition to guidance of the Supreme

Court that indicate how seriously His Excellency would like this commission to engage. And that's what I mean when I say we are open for you to say whatever you want in respect of basically any topic you wish even if it is just an opinion and not a submission. Our job is to engage and inquire and facilitate in a meaningful comprehensive manner. So again, I leave the floor open. Anyone want to say anything you're welcome to. Thank you very much.

Nimiroti Uluilakeba: Bula Vinaka to the Three commissioners. Actually, I'm from Savusavu next to Mr. Kohli's town. I know him very well since my time in Savusavu but now I'm in Suva. I'm staying in Makoi. I think it's just an opinion as Mr. Fatiaki I have said about the our political parties. There have been a lot of political parties around the corner as we were going to the next election. There is what can I say we can lessen the parties so that we have been a lot of division in the parties that we have. That is an opinion we can have as you can elaborate on that as I'll be very happy to hear it from you. Thank you.

Mr. Kohli: What's your good name?

Nimiroti Uluilakeba: Sorry for that. I thought you remember me. My name is Nimiroti Uluilakeba.

Mr. Kohli: Thank you. Thank you. Yes. To answer your question under the current law under the electoral act of the Constitution you cannot limit the number of parties. It's open. You can have as many parties as you can but I can see your concern. Your concern is that too many parties are coming in campaigning and drawing members dividing people rather than uniting. Like USA you only see two parties. UK you only see a couple of parties.

New Zealand you've got a number of parties. But looking at our population small population to have so many parties is it really practical? Does it really serve the purpose? It will depend on the electoral act we have. If for example we have multiple constituencies right you could end up having a political party with only 7-800 votes or 7-8000 votes and they're not being represented in the parliament.

They're not represented in the parliament. They take so many votes away but their people who have voted for them do not have do not have representation in the parliament. So, if you change it to MMP then smaller parties can come in it becomes meaningful.

But if you maintain the system we have at the moment then it's not meaningful. We hear you we will consider that and it can be reassured that your voice will be heard and we'll put it down. Thank you very much indeed.

Dr. Fatiaki: Mr Nimiroti, just so we're completely clear when I said that we have been given a legal way to review this constitution which means we can amend it we can revoke it we can repeal it. We can take things out we can add things to it or we can keep it as is. Part of that process is to review every chapter from chapter 1 to chapter 12 except we must leave chapter 10. And when we review it we can change it.

So chapter 3 is the chapter that talks about parliament and its composition members of parliament proportional representation composition of parliament voter system how you vote voter qualification. All of these things are in there and all of these things are amenable which means they can be changed, which means and I read to you from the terms of reference we are meant to choose the most appropriate and acceptable system of government from Fiji including the composition of and representational arrangements in parliament as well as the voting method etc adopted in respect.

The point I'm making is we will take that we will sit as a commission we will talk about it in the context of what is currently listed here and see whether we can as Mr Kohli has indicated are just parts of this composition to maybe make a recommendation whether it's in the constitution as part of that amended constitution or whether as part of our report to his excellency the president to see whether we can in fact either include it or make a recommendation about what you are saying.

I say that because you're not the only one ok people have come out and asked us for that. They say it's too complicated too many parties and because people have split their votes and it's very hard for everybody to be represented adequately .So, this is what we've been asked to do and we hear what you are suggesting it's been heard before and we will ensure that it's given due consideration whether it is in the form of our amending the constitution if that's possible in the composition of the parliament electoral system, voter qualification or whether it has to be under the electoral act again, that's something that we will be discussing but we can certainly include in the report of the president the

recommendation that maybe the electoral system should be limited for instance to two or three parties or whatever. Those are the details that lawyers and constitutional experts will work on but I want to assure you that that I would consider a submission thank you

Mereliana: Bula vinaka I'm Mereliana Wadra and I'm from Makoi . I just want to raise up one issue in regards to the the the government wages. am I supposed to bring that issue up thank you in regards to the the wages in the government these days. My issue is if only the government of the day we are bringing a lot of things sorry sir for the government for the institution committee but, what I want to point out here is if only the government should look into the wages of the government, not only the civil servant but also the unestablished if only it should be 10% maybe those who have 50 above should remain and we have to look onto the below 50. If only it should be increased. yeah, that's it thank you.

Ms. Nailatikau: Merelina, I hope I got your name correct please correct me if I'm wrong thank you very much for your submission. I will simply repeat it back to you to ensure that we've heard you correctly you are relating in particular to wages and particularly wages for government workers who are serving in the public sector. And in your view, you mentioned a 50-50 arrangement or an arrangement for above 50 and for below 50. I'm just asking ma'am if you could please reiterate that for us again. We are looking at the various sections that this may apply to within the constitution but we definitely invite your expanding on that explanation please and we look forward to discussing it thank you.

Mereliana: Can I elaborate on that. okay that is a concern not only to me yeah I think we have 50 pluses more and the load of work that the 50 thousand below that is my concern. If only the government of the day and the constitution review committee can just increase the wages look onto that matter thank you.

Ms. Nailatikau: Thank you Ms. Nawadra I will invite my colleagues to speak to the particular sections in the constitution that this may relate to. I see certain sections that may be here these may also be in smaller laws or acts that are governed by the constitution that may be the public service commission may be administering but, if I hear you correctly.

I believe 50 thousand and below is the pay grade for civil servants who you mentioned are also undertaking very high loads of work. So, from what I'm hearing from you the work burden is not matching with the amount of salary that they are getting. So, from what I understand from your submission it's a request to ensure that there's a fair and equitable metric or standard by which government workers are paid. I hope I've heard that correctly I'll hand over to my fellow commissioners now to speak more.

Dr. Fatiaki: I'm just looking at the relevant parts of the current constitution, section 136 specifically speaks about the remuneration and allowances and the first part 134 says it applies to and they name all the different constitutional offices including the members of the public service commission. So, these are very specific constitutional offices and their pay and the remuneration is considered. Part of the constitutional process and it's actually a commission of the constitutional offices commission that determines the pay rates for those people. I do not see any specific reference under the constitution to the general public service commission.

It alludes specifically to members of the public service commission electoral commission human rights governor of the reserve bank auditor general commissioner police like that. However, if it's not in the constitution for us to have input into it it can certainly be part of our report and what I understand is your concern that the people who earn under $50,000 a year are very different to the people earning over $50,000 a year. In terms of their difficulties and do you want us to recommend that the government or the country addresses those who are earning less than $50,000 a year. To maybe bring in a degree of equity and fairness. Is that what I hear you asking thank you. I think that's a valid point, I think that can be emphasized in our report.

Mr. Kohli: Thank you for your query. One of the things that we do to reduce the disparity $50,000 to bring in a threshold of $50,000. Anybody that is getting $50,00 or less is exempted. From income. But if you are between $30,000 and $50,000 you have to pay tax. So, if you bring it to exemption to $50,000 definitely all the people getting $50,000 or; less because it will be less tax. Again, that is something beyond us. That is something tax department people look at it. They adjust it definitely we will note it down in our report.

Ana: Can constitution include rules that automatically adjust community funding for peri urban areas experiences massive population boom.

Dr. Fatiaki: Let me understand this clearly, you are asking that we write it in the constitution or write it in a way that community funding for peri urban areas is given a fair share of the budget. I say this because we have had a similar submission in the rural areas. They say that the share of funding and development for rural areas is significantly les along with urban areas. And I guess it systematically aligns with what you are pointing out. Or is a similar scenario for the funding be adequate may not be sufficiently equitable share of the national budget.

Mr. Kohli: It's a very interesting point that you have brought and we are hearing this. I think one of the difficulties we have at the moment with the current system is that there is only one role and people are elected. So, you might not have representing in your areas representing you one of the thing people have asked us to bring back the constituencies like before. If you bring back the constituencies like before like your MP's in your areas in the parliament they can be your voice. They will have their offices and you can knock on their door. Look what about that funding in Suva. Why can t we have it here. So, it's a very good point to raise and definitely we have within our powers and we will listen to people if they want to go back to the constitutional system the constituencies. So that may be able to assist you to some extent.

Dr. Fatiaki: If I may add on to that and I'm the special administrator for Suva. and i know Nasinu has its special administrator. I know funding for Suva is different. We are self-funding; government does not give the Suva City Council any money. However, every other municipality in Fiji is funded by the Ministry of Local government, including Nasinu. So again, we need to look at the constitution to see whether we can incorporate to increase funding for municipalities. We can see in other ways in which we can address in a constitution proper or our report.

Ms. Nailatikau: This also relates to the rights of old people no matter where they lived. This is the things that have direct implication on them. We are open to submission whether you would like to share your submissions and of course if you would like to ask question.

Aruna: My name is Aruna. Regarding the waste. That is my main problem here in Makoi. Its not good for the kids' school is there, they cross it every day. Somehow but is still not good the waste there. So that is my main target to keep it clean.

Ms. Nailatikau: Thank you for the work that you do. In terms of the major waste problem this came through in the discussion we were having various citizen right. And of course, one of the important rights is the right to sanitation. I believe your submission also compliments Ana's submission very well. In terms of talking about being able to be a sure that community like Makoi get adequate.

Saimoni: My question today is regarding Human Rights. My question is that can we Remove the human rights in our constitution. My name is Saimoni.

Ms. Nailatikau: Thank you Saimoni, I would like to ask why do you need to remove the human right. Is there a particular right in particular.

Saimoni: My concerns is takes the rights of the wife's the children's and all the country and the laws. We can go freedom too about that.

Dr. Fatiaki: Thank you Saimoni, you know when we talk about human rights there was we had what we use to consider inalitable human rights which are the kind of thing God give every person a right to life right to freedom right of liberty, there are certain things there are no such thing that everybody agrees on. What I think you bringing is the fact that we have taken inalialible human rights and added lots of extra right that are impacting in your life.

So, I will be very blunt, In this constitution certain rights that are not in the previous constitution, the last one in 1997 had 27 rights under the bill of rights, this one has 45 and counting, the point is we had to decide the important rights we don't that to be thrown out. None of us to be arrested not to be able to question, why the police should ask you. But I hear what you asking. There are certain rights that are starting to impact people are brought up for instance children right and the impact that has come out of the villages. The corporal punishment for parents, teachers, that kind of issues was not criminalize but now it is regarded as a crime. People have brought up things like that, people have brought up women's, we tell them there is no women's rights in this constitution, although you hear it on the news.

Ms. Nailatikau: One of the human rights that had is to do with the changes in technology.30-40 years again cyber security or online safety was not necessarily a relevant concern. Now one of the things we are hearing is maybe paying attention to cyber security especially when it comes to children and young people in terms of the online spaces. So this is one examples as how as society change as things progress there might also be need to look at peoples needs how peoples needs change and potentially what potential and what responsibilities people needs as well. Relating to the aspects of human rights when it comes to all the rights outline in this constitution it talks about a person has the freedom or to be free from violence or the person has the right to be free from xyz. So when it comes to this aspects of human rights, a woman is a person a man is person a grans parent is a person, a child is a person and I think it goes towards some of the conversation we have been having it goes to dwell on those as well uniting aspects and making sure that the constitution pro[vides to the most privileges but also for the most vulnerable and the most disadvantage.

Saimoni: About those rights, about that children rights, at home 'when children we don't give them the hidings about the parents. As long too as the schools, corporal punishments. You know plenty schools right now can't control the children that are rights that's why m asking about that question.

Ms. Nailatikau: Thank you this is something that has been raised with us in terms of ensuring that communities have respect have harmony families and schools are able to teach younger generations and younger generations have the benefit of learning from older generations. What we are also hearing for instance when we were in Muaniweni, is that many children are also coming to school from families where there is a single parent or being raised by other family members. So, the question there is also about the type of environment that children are coming from, and then also whether they are being put in the best position to be able to succeed.

We also heard from a gentleman who works with disadvantaged youth in the urban areas particularly in the informal settlements. He also spoke about the need to ensure that family life is able to be well supported that they have access to proper housing and I believe that these would go towards addressing some of the important matters that you are raising in terms of tensions in families and difficulties in school with education. I just thought to

raise that with you because this is a very prominent theme that we are also hearing in terms of concerns from people. Vinaka.

Mr. Kohli: One of the things that you have raised about children's rights etc. etc.is very important like you are saying commissioner Mere have said we have been hearing that. we have been hearing that on a slightly different aspect. If you look at it look at the number of prisoners we have got now in the prisons so my question is sometimes you are looking at a solution by maybe corporal punishment some people were trying to address yesterday what is the cause of this behavior, and how can we address those behaviors. So, maybe you want to think what is the cause of this problem before addressing that giving out handing out corporal punishment should there be counseling, there was a gentleman retired school teacher very prominent retired school teacher.

He was saying corporal punishment should be brought not with counseling and as a last resort and maybe you can look at it if you want to bring it as a last resort, how we can put it down. Something that has to be think you have to seriously think about it because it's very important to about it because it's very important to think about it. But we won't promise you if it could be legislated.

Ms. Nailatikau: Thank you we have been hearing a lot of stories about the rights of children, corporal punishments, here in our community in Makoi. If you have any other issues, you have the right to speak, we just simply want to engage with you as a way of exchanging thoughts but it is your view we are here to receive.

Jokapeci Peau: Thank you I will speak in Fijian, just my concern today with the land that we're sitting on, because we are on the housing areas. Housing areas. I think most of us sitting here, like we've been living in Mokoi for more than 50 years. And we're still paying crown rent. And, I mean, like some are second generation, and even third generation. They're still being ground rent. Just my concern, is the government able to scrap that? Wil there come a time we have to stop paying? I mean, as 79 years. 99 years, too long, some of us are retirees.

What is the government thinking, we are sitting on the housing, Weill the government help us, or we keep on paying. Then, don't know., now, so, I mean, say, is I make the, keep my built on the ground rent. So, most of us have been paying the rent since when

they moved to Makoi. Some have been living here for more than 50 years. And the question is on whether that payment will cease at a point in time, or whether they will keep on paying until forever. We pass from this world and the next generation comes on, whether they will keep on paying that lease, or is there a way in which government can assist so that they, at a point in time, those payments can stop and they can take full possession of the land and the house which they live in. Thank you.

Ms. Nailatikau: Thank you my fellow commissioners will add on to my response. It is certainly a relevant one because people will want security particularly as you say as you have been living here for generation contributing to the community you also want add you security and your future. I simply will limit my answer because none of us work for government and aren't able to speak on their behalf. However, It is our responsibility to make sure that your concerns are reflected in our report and our recommendations. And that's something that we continuously assure people, because it's what we swore oaths to be able to do. The issue of home, of housing security, including land tenure and security, has also been raised in terms of many people living in urban and peri-urban areas.

This was raised as a concern from people who lived in the Kerebula settlement, for example, in Nadi, who spoke about their deep concerns in terms of being able to live there, in particular because there are many retirees whose children are away or have moved. And they also don't have much in terms of security because of their old age and the various other challenges that I'm sure are familiar to all of us. So, I can tell you that this is certainly something that is important for us to note, something that we will certainly convey, and I believe Mr. Kohli can speak in particular to if there are any relevant sections in the constitution, but I believe this is better captured in laws and regulations relating to municipalities or local government.

Mr. Kohli: Thank you. My question, before I can answer your question, is what sort of a lease is it?

Jokapeci Peau: Housing lease, eh?

Mr. Kohli: Housing lease? And, like, a lot of people are living on one particular lease, right?

Jokapeci Peau: Yes. It's housing lease, eh? Yeah.

Mr. Kohli: Sub-lease?

Jokapeci Peau: Yes.

Mr. Kohli: My question is that do you have individual leases or is it just a lot of people living in one lease?

Jokapeci Peau: Individual.

Mr. Kohli: Individual leases?

Jokapeci Peau: Yes. For every lot, we pay leases. Like, when we bought, it's like we...

Mr. Kohli: Yeah. It's a bit like, it's owned by a housing authority, right?

Jokapeci Peau: Yes.

Mr. Kohli: It's government sub-lease to housing authority, they give it to you. But if you are, do you have a registered lease?

Jokapeci Peau: Yes.

Mr. Kohli: You have a registered lease?

Jokapeci Peau: Yes. For 99 years.

Mr. Kohli: If you have a registered lease for 99 years, then it's a bit similar to the iTaukei lease. Given for 99 years and you have to pay a rent to ITLTB every year so much. So, housing leases all over Fiji, people are paying rent. Yes. You know, they have to pay rent to the duration of the lease, 99 years, and every six years or so they reassess the rent. So there's no way you can escape from paying the rent, because you have a registered lease. Registered lease gives you an advantage that, A, you are secured, B, you know your specific area, it's marked, C, you can go and borrow money from the bank, because it's a registered lease. If it was an informal settlement, you can't do anything like that. If it was an informal settlement, I would have said to you that maybe housing will later on divide or subdivide and give the different lots. But now you've got a registered lease. I think if you look at the terms of the lease, before you were given that lease, they must have given you a letter of offer.

Jokapeci Peau: Yes.

Mr. Kohli: And then there may have been conditions there saying this is the premium, this is how much you have to pay. And then you must have signed on that lease on the back page, saying that you agree to the terms and conditions. And you have been paying that over the years. Unfortunately, there isn't anything in the constitution that can...

Jokapeci Peau: Because we're not only paying ground rent, we're also paying town rate, so what... I mean it's been like a kind of a burden to most of us, eh? You pay town rate, you pay ground rent and...

Dr. Fatiaki: Jokapeci, let me just understand this clearly. This land belongs to the government, lands department, who have given it to housing authority, who have subdivided it, and you're on a lease with housing authority. Is that my understanding? Because the other two types of land is obviously freehold land and native land. Okay, so the simple answer to your question, if you do not want to continue to pay this forever, for 99 years, is that government has the power to convert that lease into, I guess, yours.

Jokapeci Peau: Yes, that's what I was asking, yes.

Dr. Fatiaki: Alright, government has, it belongs to government. So, if I hear you rightly, what you're asking us to report is to ask government to convert that lease no longer into a 100-year lease, but to give it to you, which they have the power to do. A government can do that. They can't do it for native land. Obviously, they can't do it for freehold land. But if they are the owners, and if they saw fit, and if you voted in the government that promises that, then the answer is yes, they can convert it.

I'm not sure that we can compel them using the constitution, but we can certainly include that request in the report. I hear what you're saying. Generations have lived there, possibly 40 or 50 years. Surely in time, maybe government can say, well look, you've lived here long enough, we convert this lease into a freehold. You pay a fair amount. Government certainly has that power. Thank you. I think what you are bringing is a very valid point. I think that a government that aspires to be governing, this is a very valued argument you can make to them. The simple answer from my point of view is that yes, government can change it. Thank you. But it is government. The constitution can't do that,

but government can certainly do that. If you select the government that maybe promises you, they'll do it, then I think that might be the right thing to do.

Jokapeci Peau: Yes, I think. Make us more happy. Okay.

Ms. Nailatikau: Aruna, did I see you raising your hand?

Aruna: No. So that house, land, we paid off and it's belonged to us. So still, we have to pay the ILEA, ground rent and garbage and everything we have to pay. But when we miss the date, we have to pay the extra.

Ms. Nailatikau: Okay, so Aruna, if I understood you correctly, you would have to pay arrears if you are late in your payment, and this is in particular relating to the lease.

Aruna: Yes, my house, my land, we already paid off for that, so we have to still pay. In, I think, native land paying their own land, garbage fees for them in Tuirara area, where there is a squatter. They're paying for their garbage and fees. They're paying for them, their residence. They don't pay the lease they paid.

Ms. Nailatikau: I will only summarize, and I think you have all answered each other's question in a way, and have collectively come up with a recommendation. As my colleague said, that's certainly something that we have to limit in terms of how it can be captured in the constitution. But more importantly, it's a concern for you, and it's something that is important for us to reflect in our recommendation.

But what I'm hearing is, in terms of a proposed solution from yourselves, given that you are committed to obligations to pay not only your lease, but also your town rates, you are suggesting that if some solution, perhaps not under this constitution, but under related laws that you can lobby directly in terms of government, if the lease payments or lease obligations can be addressed, you certainly are expressing willingness to continue paying your town rates, because you appreciate those services in terms of garbage collection, etc. Okay, thank you.

Saimoni: Another issue for that, for the garbage fees, it's more than what they want to pay for them. That's a big issue, but that's the government's rule, so it's not the constitution, the way you said.

It's only about the government. You have all the councils, the councils come under government. But can anything be done by the government?

Mr. Kohli: How much are you paying at the moment, garbage fees?

Saimoni: 165 one year.

Mr. Kohli: There is about 40-something cents per day for collection of garbage. You know, this is something that...

Saimoni: $35 a month. $35,\

Mr. Kohli: that's $365 a day, right? That's how much you're paying in the garbage fees. And how many times does the council collect your garbage?

Saimoni: Twice a week, and then also there are days where they collect green waste, right?

Mr. Kohli: Yes. Green waste. So, as much as they would like to waive it, and I'm talking as a past special administrator of Labasa and Sub-Suburban Council, and fellow commissioner here is the current special administrator of Suva City Council, it is very difficult. It is very, very difficult, because if you look at the cost of landfilling, this is very expensive. So, if you're paying a dollar a day for the garbage and green waste, etc., $7 a week, I don't think it can be any cheaper than that. But I'm prepared to listen to you if you have any questions.

Saimoni: I'm not saying so for paying, I'm saying so for the interest. For the interest. That's why I'm saying that it's like double it when it's putting into that amount.

Mr. Kohli: Interest?

Saimoni: Yes, the interest.

Mr. Kohli: Interest on the rate? When you are getting late payment. Yes, if you look at it, if I remember correctly, I'm speaking from Labasa Town Council, and I'm pretty sure it's the same with other town councils, they give you a period, say three months, within which if you pay, you actually get a discount. Your rate is discounted. Right? After that, if you pay late, then they charge you interest.

So, but if you are regular in your payment, you don't have to pay any interest. It is those people who have not been paying for years, it has happened in Labasa, accumulates to two or three thousand dollars, then when the interest is charged, they say, so much interest, and they say, can you waive it? And the council says, no, we can't waive it. But there is a provision. There is a provision for hardship. If you really plead hardship, then you can go to the CEO of the council, and he has to go to the minister, and ministers go to the powers, in cases of hardship, to write off interest, to write off part of the rates. That's all I can say.

Ms. Nailatikau: Vinaka, welcoming other contributions. And ma'am, please feel free to speak in iTaukei. Speak in Fijian, we'll listen to whatever language you're most comfortable with.

Jokapeci Peau: In addition to my submission earlier in regards to price of housings. There is a high rate of housing that Housing Authority is providing. And t hey are able to see that there is an increase in informal housing in the area and for most of them that have bought houses for housing authority they were able to afford that at that time. the government can do something to provide proper accommodation since the Housing today is very expensive compared to the previous years. Housing today is very expensive compared to the previous years. And this is seen with the increase in informal settlements where people are not able to afford suitable housing, where people are not able to afford suitable housing, so they resort to living in informal settlements. so they resort to living in informal settlements. Even though people today, like children, working for the government and yet with their combined salary they are still not able to afford suitable housing. So, it is something for government to consider So it is something for government to consider since it is related to the rights of housing under the Constitution.

Mr. Kohli: You are quite right, it's of great concern to a lot of people. One of the difficulties is the failure on the part of housing authority to allocate lots on merit. I remember there was an investigation, I was involved in that too. And there are people who are doctors living in a housing authority area. Right, I think that's where you're coming from. So, the people who can't afford, they have to go to a squatter settlement. I do not know whether it's Tacirua or somewhere, there is some place where they look at the big huge buildings, double storeys rented out, and the poor people have to go and become squatters. This is something that seriously has to

be looked into. I think we note down what you are saying and we will definitely raise this issue.

Ms. Nailatikau: Thank you. I think as you rightly said Ms. Peau, that this right to housing is something that is not being fully recognized for the community that you are part of, or at least it deserves more support, particularly for security. And I think we also note that as you state, for people who are hardworking, have retired after a long career of hard work, are continuing to abide by your obligations, it's also difficult when you look around and you see that there are different conditions or different regulations for different people. And I think that's important for us to state, especially because it relates to this right. It's incumbent on us to make sure that that's reflected in our report. Thank you for bringing it to our attention.

Dr. Fatiaki: Ms. Peau, I might just address a few of those issues. Particularly in respect of informal settlements and the need for some recognition. I think the Ministry of Local Government intend in the next municipal elections, when it happens, to ensure that informal settlements have the opportunity to be represented in council. That's the first thing, is to actually include them if they are within the city boundaries. That's one step. The more pressing issue, though, is the issue of adequate affordable housing, security and tenure, of tenure, with, for instance, the current leases that you hold. And again, I emphasize this is, you know, in the context of the Constitution, it shows significantly the inadequacy in the provision and guarantee of the rights of individuals to housing, sanitation, we heard about waste disposal. And we hear even from the rural communities, the concern about significant numbers of people residing between, for instance, Suva and Nausori, that didn't exist before. It's a catch-22.

The reason so many people come here from Kandavu and Vanuolivu and Laos and everywhere else is because they perceive, and probably correctly, that life is better here. They get electricity, they get water, they might get a job, earn some money. All of these are push factors for the people in the rural areas. And that's why you've got this peri- urban issue. We can address it one of two ways. Obviously, address the ones who live here. And two, maybe try and make it more attractive for those here to go back. And you can only do that if you address the issues in the urban area, sorry, in the rural areas. It's a two-edged sword. It just requires vision and commitment. Again, I emphasize, ask these

questions of the people who want to stand in government and represent you, because these are real people from real people with real lived experiences.

Ms. Nailatikau: Since we are at the top of the hour, we know your time is valuable as well. We're happy to take one final submission. And then we know that for those of us as well traveling, we might try to beat traffic. Just giving this time for any final submissions.

Enele: I think I'll be asking the last question. Is there any legality laws suited for drugs that we are facing continually right now, nationally, to be stopped or to be suppressed? Because it's on the boom. And we can't stop it right now.

Dr. Fatiaki: Just for the record, please, your name?

Enele: Enele Colavanua.

Dr. Fatiaki: Enele, thank you. Maybe I'll make a comment about it, because I'm a doctor. The issue of the drug problem has been recognized, I'd say, at least five years. The correlation between the drug issue, Bluetoothing, needle use, and HIV. OK, so the Medical Association has brought it up at least four years ago. The Joint Task Force, they're still having conferences and workshops and that in the last four or five years. And now they've got the army and police acting on it. Better late than never. I think what you're worried about is something that has been recognized, at least certainly from the medical profession, four years ago. But I think now the government is addressing it in a very aggressive, significant way. And I don't want to take anything away from that.

I think they're doing it now. I think we all hear it every day in the newspapers. We're playing catch-up We're trying to catch the cat that's gotten out of the bag. But I think if we apply ourselves, the community, the police, the army, the government, the medical institutions, I think we can put the cat back in the bag. So, I think governments committed to it. I see it every day written about. And I'm pleased for that. I think it is a little later than it should have been because certainly my profession brought up the issue of needles, HIV, drug use. At least three, four years ago in conferences, we talked about it. We're asking government, please, this is affecting the health now. Forget the drug addiction part, but it's affecting the health and the criminal part. But that was

three, four years ago. Now there's aggressive involvement of government. And I hope for the best.

Enele: Vinaka sir, to your answer, our concern is that even they've been going to jail and some, and their award is so little. So, because they've been getting the minimized award or something. And is there a legislation about it to increase the penalty? So that they are frightened to do it. Because I know we Fijians, if we are frightened of anything, we won't do it. Vinaka.

Mr. Kohli: Thank you for your submission. Government is very, very serious about this. They all know. Not only the government, our chiefs are concerned. Today, Tui Macuata was in line with me. He was addressing this issue. Ratu Mara he's raising this issue. There is, for your information, there is counter, something, narcotics bill. Thank you, Mere. Thank you. Which is being debated in the parliament, consultation had done. Something like, for example, LTA. They can go around and have a look at it, ask you to blow. If you've got it, take it in. Right? Similar things, at the moment, they can't take blood out without your consent because it's against human rights. But if something is designed whereby you can enter into a contract, like for example, police force, medical practitioners, lawyers, they say that right, if you want to join, you have to sign this, that you have a, we have the right to take your blood out, do the random blood test. But you can't do it for ordinary person. Something has got to be done whereby anybody sitting here, you take it, you are high, your drug level is high, and what are you going to do? They arrest and take you.

Mr. Kohli: So anti-narcotics bill is looking at some things and a lot of people are opposing it, but government is very serious about it. I can tell you now. Thank you.

Saimoni: Okay, to support that question, looking to that drugs have been smuggling around our country, you said there were joint task force operating now, and about that, can we give it to another law, to the military to operate that and done that, to scrap out? That issue, it is now. But looking before, the news day before, that's a big issue now for HIV, it's coming into that. But looking to joint operation, you can notice that they cannot clear that. Only if you can give it to the military or enforce any law, they can be empowered. That's my question, concern. Thank you.

Ms. Nailatikau: Thank you for your submission, Simoni. In terms of the stronger deterrence for penalties, I think that's something to be taken on, and then also what institutions are responsible for addressing those concerns. That's a submission we'll take on and consider, in addition to various submissions that have come from communities. I believe the gentleman after you would also like to make a submission.

Dr. Fatiaki: I might just make a comment about that, Saimoni. The answer is, there is a provision for an emergency power under Chapter 9 of the Constitution. It says that if the commander of the military forces and the police think that there is reasonable grounds to believe that the security and safety of all parts of Fiji is threatened, they can request a state of emergency to be declared. I say that only because we are reviewing the Constitution, and in the Constitution is that provision for a state of emergency declaration. I'm not saying that it should be done, I'm just saying that it's there. So, I think many people might suggest that the drug, crime, HIV epidemic in the country is affecting our state of security. If that will be the case, then the next stage may be this sort of provision. If that were to be exercised, then the involvement of the military would become a mainstay of the response.

There are issues, obviously, to do with concerns about human rights. That is not something that this commission can do. We can report on your thoughts and your submissions, but ultimately it will be for the government and the discipline forces, maybe with the Ministry of Health, to decide whether it qualifies for that.

Vinaka, I agree. I made that comment in response to the question that came there. That's what I meant when I said the cat has gone, and we're chasing around trying to put the cat back in, catch it. Same with drugs. I see what you're saying, and I sympathize. We don't want to wait 10 years and find out what's happening to all of us on the streets of Suva.

Ms. Nailatikau: Vinaka, I believe we'll take this time to thank everyone for each and every one of your submissions. It's our role to hear your submissions. All submissions from citizens have value. We do our best to engage you in conversation, but it's our role to take them on and listen to you. So, we thank you for making the time to accept us into your community. You've made your concerns very clear. It's about your everyday lives, whether it's your security, whether it's your living conditions, and the various concerns about

what's happening around us, not just here, but also in the country. So, we take this time to thank the church, the Methodist Church of Makoi, the district advisory councillor, and all the members of the community for making this precious time to give your submissions. It does not only end here.

As mentioned, tomorrow we will be in two more venues. I will ask our team to confirm. One is in the Davuilevu, and another one would be in Nadawa. On Saturday, we will also be at the Albert Park Pavilion for much of the day. And we invite you to please come along to those consultations as well. If you prefer to email us, our email address is commissioners2026 at gmail.com. The email address is there in the leaflets and the pamphlets that you have with you. And there is a QR code in the banner here behind us that you can also scan to be able to upload your submission directly.

So, we are welcoming submissions from the community until the 30th of June. So, we invite you to please make the most of that time. We look forward to hearing from you, and thank you for making time for us today. I will ask our representative of the church if they may close our gathering today with a word of prayer, please.

----------End of Session [25-6-2026]----------

Nadawa Methodist Church Hall

1758

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nadawa Methodist hall DATE: 26/5/26 TIME: 3.00pm

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.	Mesake Tukana	58	2458776	Lot 11, Lumi Rd Nadawa	DALICONI MUALEVU	T	IT	[signature]
2	Adriu Moli	71	2357811	LOT 18 QARI Place	NUKUTOCIA LOVONI	T	IT	[signature]
3	[illegible]	66	2816304	Lot 12 Qari Place	[illegible]	T	IT	[signature]
4.	KENAITASI.C	54	2752613	Lot 25 Kuku Place	DALICONI MUALEVU	T	IT	[signature]
5	Jese Malewa	56	8991147	Lot 18 Cagiri Nasmu	Nadoria, Dreketi Rewa	T	IT.	[signature]
6	Wati Tuiloma	59	9746262	Lot 47 Lumi Rd Nadawa	Yale Kadavu	F		[signature]
7	Loata G	51	8352439	34 Lumi Rd, Nadawa	Navuni Mwanaki	F	IT.	[signature]

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Nadawa Methodist hall DATE: 26/6/26 TIME: 3.00pm.

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	Paulini Lomavatu	56	9424 326	SINUVACA KORO	MUDU	MARAMA	IT	Lomavatu
9.	Thereani Balewai	63	8720366	RUKUA BEQA	RAVIRAVI	MARAMA	IT	Tbalewai
10.	Lauetanalagi Sen.	34	2786279	LAUCALA BEACH SUVA		T	IT	[illegible]
11	Lynda.	51	3391833	Sua.		F	others	[illegible]
12	Jone Lako (Dr)	59	9722504	Ketei, Totoya Lau	Totoya.	T	IT	[illegible]

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

Transcript

Nadawa Methodist Church Hall
Date : 26-6-2026

Mr. Moce: Thank you, coming to today's session to review our 2013 Constitution and we welcome you all to Nadawa Methodist Church Hall. I would like to thank the Nadawa Methodist Church for availing the hall for these consultations to be held here this afternoon. First of all, before I introduce our commissioners in front of you, I would like to brief you on some housekeeping matters. Today's consultations will be held in English, conveyed to you in English from the, for those that are wishing to make submissions, you are free to make submissions in your own language or language which you are comfortable with. If English is best for you, then you are welcome to make your submissions in English or you can make it in your own native language. If you would like to make a submission, we request that you put your hand up, then we will bring over a microphone for you to use.

Dr. Fatiaki: Welcome. Tuirara, members of the Methodist congregation of Nadawa, ladies and gentlemen, on behalf of my fellow commissioner and the Constitutional Review Commission, I would like to extend a sincere thank you for having us in your neighborhood this afternoon. We also welcome you to this, it's almost our last consultation for the Constitutional Review Commission, and thank you. I would also like to apologize for our slight delay with the traffic, and also for the absence of our third commissioner, who is normally with us, Ms. Merewalesi Nailatikau from Yale in Kadavu. She unfortunately had commitments this afternoon and was unable to be with us. We have been appointed by His Excellency the President to review the 2013 Constitution. We all know that the Constitution is the supreme law of the land. We also know that the 2013 Constitution did not follow the normal process by which constitutions are made. It did not consult widely with the people of Fiji. It did not go through a parliamentary process. Instead, it was decreed and enacted by promulgation before being ratified after the 2014 election.

Dr. Fatiaki: Because of this deficiency in the formation of the 2013 Constitution, the government took a matter to the Supreme Court last year to seek from the Supreme Court guidance as to how they could change this 2013 Constitution legally. The Supreme Court has given us a ruling on that, and we are part of

that process of changing the 2013 Constitution. We have also been given terms of reference by His Excellency the President, which essentially asks us to consider certain things which he would like us to put into the new Constitution. We began our work in April at Suvavou House. We consulted first with the Boselevu Vakaturaga, the first submitter. We had submissions from various church groups, government ministries, trade union organizations, NGOs, individuals throughout all of April.

In May, we split ourselves into two groups. There's a team led by Sevuloni Valenitabua, our chairperson. The other team is led by me, and we've traveled all throughout Fiji. We have been asked by His Excellency to travel widely throughout all of Fiji to engage in meaningful discussions with the people of Fiji to seek their opinion as to what they want to, they can keep this as is, they can add to it, they can change it, or they can remove it with the guidance of the Supreme Court. We traveled throughout Lomaiviti, over Lau, Kadavu, Beqa. We have traveled up into Vanuolevu over a month and three weeks in Vanualevu, all Bua, Cakaudrove, Macuata. We traveled up into Vitilevu, and over the past month, we have been traveling around Vitilevu. Our two groups have traveled to every province. My open group did the Namosi, we went up into Keyasi, in Navosa, we traveled up to Bukuya and Ba. We worked our way up throughout each of the towns as we went around the island. We traveled to Yasawa's, the three islands there, came back to Ba, down to Vatukola, to Tavua and Nadarivatu. We worked ourselves through the four villages in Naitasiri, and we ended last week with the last few villages in Rewa.

We have now come to the end of our travels over the last two months, and we are in the Suva Nausori Corridor, and this is our last consultation. Tomorrow we have one final consultation, combined one, in Albert Park, so if you have any friends or relatives who would wish to make a final submission, that's the time to come. We will meet together after my group travels to Rotuma next week.

We travel to Rotuma for three days, and then we meet. When we meet, the idea is that what the people of Fiji have told us over the last two months, three months, four months now, we want this report, to His Excellency the President, and the new constitution, to reflect what the people say. All these

consultations we do are on video, they're on audio, and they're being transcribed by Hansard reporters.

We want that for the record, so that when the report and the new constitution is written, it will reflect truly what the people have asked us for in these consultations. We will prepare a report by the 31st of August, and we will hand that to His Excellency the President. At that point, the work of the Commissioners ends, and it will then be incumbent upon the President, the Government, Cabinet, and Parliament to decide what they do with it.

Those are the words, in the way of an introduction, about what we have been doing, where we are at, and we are now, at this final consultation, here to listen to you, the people of Nadawa, as to what you want us to do. I repeat, you can keep this as is, you can add to it, you can change it, you can remove all of it except one chapter, which the Supreme Court has given us guidance on. Those are my general comments.

I thank you again, the people of Nadawa, particularly the Methodist Church, for the use of your hall, and we welcome your comments. So that we can bring over a mic to you, for you to use. Once you have the mic, we request that you state your name, before you put forward your submission to the Commission.

We remain poor as indigenous because we do not own those resources. Even though we are told that we are landowners, but we don't own it. And I may go back to what I mentioned earlier about the notion of with due respect to other communities that we should be equal in the eyes of God, but we are made different.

Avimeleki Wairara: Avimeleiki Wairara from Nakobo Vanualevu. First recommendations that i would like to present to the commissioners. The first is to abolish the 2013 Constitution. Number two is for the identity of Fijian to be reserved for the Taukei people, whereas the rest of the ethnic groups to be known as Fiji Islanders. In terms of the declaration of Fiji to be a Christian state, from the declaration of a secular state that is currently in the 2013 Constitution, so Fiji needs to be declared a Christian state. Number four is on the rights of children to be limited, and upon the age of 17, then some of the rights can be bestowed on them, because that is the time where they can make decisions for themselves. And number five is on the

wearing of religious attire that pose a risk to the people. For example, in some regions, they wear a dagger or sword with their attire, which can pose a danger and risk to the people. Number six is on the formation and establishment of a national rescue service to carry out emergency assistance and medical evacuation to the people, although we have the National Fire Authority and the St. John Ambulance Services available, but this is to be more specific towards assisting people in times of emergencies and those that are in need of medical assistance. Number seven is on the appointment of the president to be appointed through a forum consisting of the GCC, a rep from the Indo-Fijian community, and one from the church. At the moment, the current appointment forum through parliament is too political, as it is influenced by politics, thus the need to have a separate body to appoint the president and to run for a term of six years to ensure effective transition from one government to another. So those are my recommendation.

Dr. Fatiaki: We have received submission to remove the 2013 constitution and I always question what would you replace it with. and I wonder if you have any thoughts what would do for the constitution after we abolish the 2013 one. Some people have been submitting to put back the 1997 constitution other suggest to write a new one. I wonder what you would do for our constitution after we abolish the 2013 one. Thank you.

Avimeleki Wairara: The recommendation is that a committee is made up of the GCC, a representative from the Indian community and from various religious denominations to form that committee to appoint his excellency the president with a six-year tenure.

Mr. Kohli: Thank you. All those suggestions are noted.

Dr. Fatiaki: They're taken on board. Apimeleki, I assure you that many of the ones that you have brought up have already been brought up to us already, but it's important that we hear again what other people think so that we can combine those thoughts together and say that we've heard this, you know, at other places as well. We thank you for your submission.

Laveta na Lagi: My name is Laveta Nalagi. I hail from Nanukuloa Saivou, Ra. I currently work for a U.S.-based tropical organization, and it's a privilege to be here to be part of this consultation. I'd like to

acknowledge the work of the commissioners, as we've heard extensively, going out to communities, including in rural communities, to gauge the thoughts and perspective of the people. I'm here in my personal capacity as a private citizen, but also as someone who's worked in the development space on a number of issues, including climate justice, human rights, equality, and youth development. And I'd like to share my perspective based on some of the experience through the work that I've done with mostly particularly young people.

And may I start off with a question to say that I'm not sure how many young people have been part of your consultations, so I'd be keen to hear, like, just a rough estimation of the percentage or number of turnout, and also the inputs into this constitutional review process. I know that there are many young people who I'm connected and work with who are unable to be part of these processes because of bread-and-butter issues there at work. So, I hope that some of the things that I'm highlighting here today is reflective of some of the experiences of young people.

Let me begin by saying that, touching on the point of Fiji's electoral law, the current electoral law, you know, some has argued for and against about it, but I think it lacks accountability, in the sense that when we have members of parliament elected, we don't really know who, you know, the votes are coming from across the country, which is good, but then who are they accountable to? Like, if I have an issue, I live in my village, how can I be sure that the issue that I'm taking to a certain member of parliament is raised or highlighted by that member of parliament? I think the past electoral law had flaws, so the one that you had different constituencies it had its own flaw, but I think we need to rethink about how members of parliament are accountable to the people. Like, there's no direct, for me, like, sense of accountability. So, I think that's the first thing that I'd like to highlight about Fiji's electoral law.

Yeah, so citizens need to know who speaks for their community and who they can hold accountable when issues that they're highlighting are not being addressed. The second point I want to touch on is around the Bill of Rights. I think the 2013 Constitution has probably one of the, is probably progressive, is progressive in a sense, in terms of the protection of rights of people, including indigenous people, those of minority groups,

and yeah, you know, you can't discriminate anyone on the actual, yeah, the actual perceived, you know, age, race.

I think that should remain. We just have to look to social media today to see the kind of racism, ageism, you know, all sorts of issues that are coming up. So, and people are using different fundamental beliefs to push forward that, you know, my race is a superior race or my religion is a superior religion.
I think we are all equal and we should be accorded the, you know, equal rights, including, I think, persons of diverse sexual orientation, gender identities, and expressions. I know from experience, working with communities of people who are being discriminated in workplaces, in public spaces of worship, even in public spaces like bus stands and for, you know, we need to keep the Bill of Rights as it is. However, we need strong accountability.

What we're seeing is that when people do raise issues, there's no, you know, follow-through of mechanisms. Some of the independent bodies have been either defunct or, you know, not being able to do what hasn't functioned to the ability it should be. And so, you know, government as a duty bearer should have the ability to operationalize those independent bodies, but it comes down to the constitution to ensure that, you know, these particular bodies and also rights are protected.

There is some flaw as well in terms of limitations to some of the rights. I think over the last, you know, even with the previous government and even the current government in terms of freedom of expression, freedom of assembly. So, you know, not only from the point of view of various groups, including non-governmental organizations, but also trade unions.

So, I think that needs to be duly considered. The third thing I want to talk about is around the culture of immunity. So, I know that the previous constitutions, I think after 1987 coup, there were immunity to protect, you know, the coup, but we can't allow that moving forward.

If we are to move forward as a nation, we can't let people who, you know, who use force, who use guns and, you know, and all these things to take a democratically elected government to be part of the political process. We can't allow them to come back

as political candidates. We can't allow them to, you know, to hold public office.

I think that's, you know, that's one of the, I see as a flaw to the current constitution that we continue to see that people who were part of the 1987, 2000, 2006 coup still being part of, you know, Fiji's political landscape. The fourth thing that I want to touch upon is around indigenous people's rights. Many times, you know, when we've heard like even land and minerals being talked about is seen as a sensitive issue.

I understand that the government is currently undertaking efforts to review and probably, I'm not sure if they've finished that process, the review of the mining and the quarrying act. And one of the issues that was raised up during those consultations was that people wanted equitable benefit sharing. You know, we can't allow the government to own the minerals and the people, you know, own the land.

You know, if the minerals is sitting in someone's land, you know, they should benefit from that and not only the state. So, and I know that in the process of changing the mining act, one of the things that was raised up is that to change that, we need to change what's on the constitution because the constitution also kind of has that language around the state owning all minerals. So, I think that's one of the things that I'd like to see, particularly for indigenous people.

I feel they've been, for lack of a better term, like cheated from the resource that they own. I know that these are laws that came in place during the colonial administrative, but I think that needs to be changed. The other thing that I'd like to touch on is around what, you know, what the earlier intervener had highlighted about the office of the president.

The office of the president should be a unifying role for the country. Whoever holds that role should be someone who can unify the role. It should not be a political appointee and we know like even with the current process where members of parliament select the president, it's still, you know, whichever political party is in power and has the votes gets to select who that is.

So, I would like to recommend to the commission that that particular office should be also given to the people through, you know, sort of like an election, like a general election. Whoever wants to, you know, it's the people feel confident in whoever is taking that role and they know that the role, the incumbent will unify the nation. So I'd like to recommend that the office of the president should be elected by the people and that I think is what a true democracy looks like.

On, I think, the issue of secular government, I think this is a very contentious issue as well. People feel that, you know, it should be a Christian state or others say it should be a secular state. My personal belief, and I'm a Christian, is that Fiji should be a place where people believe in coexistence with other people of different religion, of different belief.

I think if we allow a single religion to be recognized as more superior because of like, of the recognition of that particular religion, then it could give rise to a lot of issues that we've seen in the past. You know, I'm talking about even when we have a secular state today, if you go online, people are still saying that, you know, you don't have a right to this particular country. But these people have been living here, they've contributed to the country, they've paid taxes, and I think it's unfair, and I only think it's also, you know, it's in all fairness that we live in coexistence with other people of other belief and religion. I think that's probably a few things that I wanted to share this afternoon, and I thank you once again for your time this afternoon.

Mr. Kohli: I'll just address a few things very briefly, because we've been hearing this all over Fiji. The electoral law changes. Before you used to have constituency, we could see our IMPs, their offices, we can knock on the door and raise our concerns, whereas at the moment you'll see there is one person coming in a Pajero and moving around and running away, and you don't even know where he stays, where his office is, what to do. So that will be taken into consideration, and definitely that we will pass it on. Secondly, you're talking about Bill of Rights. True, you are right. It's not the other day I was saying about water. No use saying that everybody's got a right to water if you can't implement it. Basically, it's no use giving a right and then on the other hand you're taking it away. You must give a right and you must see

that it's followed, and people do benefit from those rights. So again, that will be taken into consideration.

Culture of immunity. What I can say is that we have been hearing all over the place. They say that the people who did wrong are now legitimately in government, through right process. They carried out coups, they were perpetrators of coups, and they were given immunity and they're in the government. We have heard from people, they are saying they should not be allowed to take part in the elections. So again, that can be noted. President-elected, few people have said that. It is a very democratic way of doing it. Some people have suggested that they should be appointed by GCC, together with consultation of other people. Both will be considered in our submissions, recommendations. So that's all I'll address.

Dr. Fatiaki: I might just address the three that he didn't talk about. The first one was your question, how many young people have been part of this process? Let me just say that in the urban areas, we had reason, we actually invited, we extended the invitation to Form 6 and Form 7s. And it was taken up particularly in the West, but in Taveuni as well, they turned out in force. So that's certainly been extended out to them. In the villages and the more remote areas, the representation of younger people was very low. I'm not sure whether that is more to do with the cultural situation. There are younger people. When I say young, I mean in their 20s and maybe 30s sitting there. But it wasn't as many as we might have expected for the population numbers. Again, I don't know whether that's to do with the cultural thing in terms of who attends these sorts of meetings and whether they are actually invited. But certainly there's no prohibition in our setting. We expected to see more young people other than the ones like in the schools that we invited when we came to the urban areas. Let me be very frank, the urban area turnouts have been very disappointing, all right? So in Suva to Nausori Corridor, we have 10 sessions, 12 in one week, morning and afternoon.

And the turnout in total of the numbers of people has never equaled any of our rural settlements and village turnouts. So we may get 60 people in Nakorovatu or in Keyasi, 60 or 70 people or 80. No urban centre has given us more than maybe 20 or 15, 10 and in some places 2. Now, that's where we expect to be seeing, I guess, more young people. Why we don't see it, I don't know.

It's certainly announced, people know that it's on. Maybe they're not interested. Maybe just, I don't know, a lack of interest in partaking in it. I can't answer that. But certainly, we have tried. Like I said, we've invited schools. We've had in the West in , Tavua in what do you call it, in Vatukoula, our group saw significant numbers of students who came and filled up the first five rows. The turnouts in the rural areas, very low.

And again, I suspect that that's more a cultural thing. But certainly, the turnouts in the cities where we expected to see a lot more younger middle, you know, between the 20s and the 30s, that didn't transpire. Actually, the turnouts were very poor for all people, including young people.

I would also just, the two other issues that you brought up, the indigenous people's rights, I think the acts and your comments are taken on board. Section 30 is the particular area that currently says that all minerals in or under any land or water are owned by the state. That's an area that's been brought back to us. And the request from many, many people is to give it back to the landowners. And we heard your submission in that respect. My only other issue is the issue of the secular state. This is more reflection for you to go and think about. We did not have a declaration of a secular state, or for that matter, a Christian state, in 1970, 1990, and 1997 constitutions. In none of those was there a declared Christian state. But we also didn't have declared a secular state, right? And many people who lived under those constitutions probably didn't have problems with religious discrimination. So, the question is, the 2013 constitution brought in and put in there a secular state. Now I don't know whether that's improved the situation or made it worse.

There is the suggestion that when 2013 came in and secular state came in, all allusion to God, in all the constitutions alluded to God. They didn't call it Christian state, but they talked about God in every constitution 1970, 1990, and 97. Once you put in the secular state, there is a concern that by saying God, you may impinge upon rights of people who don't believe in God. So there is no reference to God in 2013. That would be my only reflection in terms of the fact that we brought in a secular state. We never had a Christian state, 1970, 1990, 1997. But we didn't have a secular state either. We only introduced it in 2013. I wonder why, and I wonder whether it helped the country's relations. That's

just a reflection. It doesn't answer anything. We heard you, but I'd like you to think about it in that context. Thank you. Thank you

Jone Lako: My name is Jone Lako I'm from Ketei Totoya. Im an academic at FNU. I will start off with the notion of secular state. Which you have alluded to. I totally disagree with the secular state issue being included into the constitution. And I believe in the previous constitution, it was only in the preamble of the constitution, whereby our forefathers have given this land to God and value God as the only God in this land. I would agree to the sentiments of our forefathers, and I would like to maintain that. And having said that, I would like to see the value of Christianity, because it has been part of our indigenous community.

So the second point that I would like to raise is indigenous. Now, with due respect to other communities, we are rightly, I mean, people rightly said that we are equal in the eyes of God, but we are made to be different. We have to accept the fact that indigenous are the right owners of this land, and they have the right to the resources.

Whatever resources that they have in their land, that they communally own, this must be reflected in the constitution that the land and the resources belong to the land owners. And in previous constitutions, these limits, and we are asking why indigenous people are so poor, that is exactly why. We are poor in our own land, which we said that we own, but we do not own any resources.

How can we be when we are not given the right to own? Now, why I said that? Because I was part of the committee that looked at the indigenous land owners' resources. We worked together with the minister of Itoke, and I was amazed with the types of different types of resources that different provinces have. We remain poor as indigenous because we do not own those resources, even though we are told that we are land owners, but we don't own it.

And I may go back to what I mentioned earlier about the notion of, with due respect to other communities, that we should be equal in the eyes of God, but we are made different. And I think there should be a reflection of indigenousity or indigenousness in the way in which the constitutions are drafted to ensure that

we are indigenous people. This is an indigenous country. And let me state that again.

And I think there should be a reflection of indigenousity or indigenousness in the way in which the constitution are drafted to ensure that we are indigenous people. This is an indigenous country. And let me state that again. This is an indigenous country. Fiji is an indigenous country like any other country in the Pacific. We are indigenous communities. The other point that I would like to move on is relating to immunity. This has been mentioned earlier and I have heard about this issue. Now I would like to advocate the notion of the removal of immunity clauses because it does not make people equal in the eyes of the law.

Immunity clauses show us that some people are above the law. How can we be equal in the eyes of the law when the law themselves are limiting us from being equal? How can that be? However, we cannot undo the past, so I do not suggest that we would retrospectively go back to the past, but moving forward.

I also want to talk about the issue of the president. I believe that the president must be a decorated leader of Fiji and Rotuma, whose name must be in the VKB. That has also to do with indigenousity and indigenousness of this nation. So he must keep that to either Fiji or Rotuma with due respect to other communities.

Mr. Kohli: Very interesting submission. Thank you.

Dr. Fatiaki: I think we alluded to the secular state in the last discussion. The issue of indigenous rights and very specifically the ownership, I just want to make two comments about it. I mentioned at the outset that His Excellency the President had given us terms of reference when we were going to write this constitution and review. And in that terms of reference are four areas that he asks us to basically include in the constitution. And they allude very specifically to itaukei indigenous rights. He asks us to protect and guarantee and also secure under the constitution, which is another word for saying entrench it into the constitution.

Land and fishing rights, resources of indigenous and Rotuman's, customary fishing rights. He talks about minerals, riverbeds, protecting and guaranteeing the rights and concerns and enshrining it. He talks about promoting and recognizing group

rights, and that alludes to it. He asks us to ensure that the GCC, Bose Levu Vakaturaga, is included as a significant role in the national affairs of the state. I mention that because these are already parts of the terms of reference already given to us. So, I think some of them address your comments. By virtue of this term of reference, we are obligated to include that into it.

The second issue is the issue of indigenous rights in terms of ownership. I think every consultation we have had in every indigenous community has requested to us to return the QELE, Qoliqoili, the rivers, the seas, the minerals, back to the landowners. No longer to the government, to the state, not to the TLTB. They want it in the constitution. Put into the constitution, which is the supreme law, so that every other law relating to land and Ngulingoli has to comply or align with the constitution. That has been a constant refrain that we have been receiving from the people. And like my colleague says, that will certainly be taken into account when we sit down and discuss this particular issue.

The immunity, what can I say? I haven't encountered one community that told us to keep the immunity close. We have not had one consultation I can't think of. Every single person has asked us to remove it. Because it goes against what you rightly point out. In the beginning of the chapter of the constitution it says everyone is equal in the sight of the law. And then immediately afterwards it says we are not equal. And people have pointed this out.

We have had CRW soldiers, a soldier who asked us in Dreketi that question. He said, I have served 15 years. I was a serving soldier, public servant, and I wasn't covered under the immunity. So why are there people walking around? We have no answer for that. But it is to the issue of justice and equality. And I think your point is well made. We cannot do anything about the actual chapter 10 now. But that does not preclude us from asking you what you think of it. And we can take that in the form of a report. And make that known very clearly to the president and by extension to the government and the parliament of Fiji. This is what the people of Fiji say in respect of immunity. Thank you.

Lenaitasi: My name is Lenatasi Cabealawa. I'm from Daliconi Vanuabalavu. Most of this legislation was done prior to our independence.

When the context of people and what was happening in Fiji was totally different from what we are encountering now. Post-election, we are doing piecemeal legislation reform in all areas.

I think some of the legislation in our government are outdated compared to the time we are in now. So my suggestion is to be enacted in the constitution to reform everything prior and post-independence to suit what we are doing now. As some of the colleagues have mentioned, the land legislation was enacted prior to Fijian independence rather than what we are doing post-independence. And we know the influx of development that happens within. But not to do legislation reform on a particular area. It should be holistic in where the government has. Because everything that happens, it will come down to legislation. And if you go down to the legislation, most of them are in the 1800s before independence. That's one area we are more concerned of in terms of resource or anything that you will mention. It will come to the legality of it. But as we are here to talk about the constitution review, it will be enacted from the highest law in the land to reform all land to suit the time we are in now. We are in 2026. And most of the legislation, you will hear the government official hand over land. They will go back to the 1800s when it was given and the value was less and the return was less until now. That's one area I think we have to be robust on. Legislation reform on all areas, all arms of the government to be compatible and to be in the time we are in and to suit us. I think prior to Fiji independence, we were colonized. And most of those legislations were from the colonial days. And we have carried on those legislations from the colonial time till now. And some of them are not relevant to the time we are in.

In Nadawa, there is a big development just at the edge of the housing, Emerald Bay. And here is the housing and on top you see all the land. That's where we are in now. It's a multi-million-dollar project that's happening just beside where we live. So, what I wish to say is we are moving forward but our legislation reform is lagging behind because we are getting all the legislation that suited back then and not now. That's one thing I want to say. And another one, we have a six-year term for the government of the day. Because four years is short and they can have more development. I think we had the budget today and spill over to fifth and sixth year and they just announced the budget. They won't be there for the development from four to

six years. That's another one that we would like to add on to that. And I thank the team for the consultation throughout Fiji as you mentioned. Thank you.

Mr. Kohli: Thank you Mr. Cabealawa. I think you made a very interesting point, very relevant point. It's one thing to talk about indigenous rights, talk about goli goli, talk about minerals, talk about rights going back to the Ithaka people. It's another if you don't have proper legislation. At the moment legislation is all over the place. And if you look at it recently, they were trying to come with the Mining Act, they're trying to make the Mineral Act. A lot of legislation are coming in. What we need to do, as you have said, to look at it holistically, all the legislation they should align with each other. All of them should align with each other to promote the ownership of the land, goli goli, minerals, etc. Only once that has been done then you'll have a uniformity and a better understanding with the people. At the moment there is no better understanding. Again, you have said about the resources.

A gentleman from USP said that we own the land but we are poor. Because some places the resources are there but they're not getting the benefit of resources. So there's already a provision that you should have an equitable share of the resources. At the moment it is very one-sided. So again, all these things, after hearing you, we put on a recommendation and strongly recommend to be taken into consideration. Particularly legislation because that's my area. Thank you, Mr. Cabealawa. The gentleman sitting here, I'm from Labasa, we have no traffic problem. Because we are in Nadawa, my friend. And I think we have to go through here. And I think there is something going on near USP, around that place. And we want to reach home too. Because you see his voice and my voice is giving up after going to all islands and drinking a lot of grog. We can't say no to the culture. And the grog has been so nice. Hospitality has been so nice. Since this is the last place and we are blessed to be in the church, we thank Almighty Lord with thanks and the people here. May God bless you all.

Mr. Moce: If we don't have any more submissions, I believe we will call it a day. But for your information, there is another session tomorrow at Albert Park Pavilion. So if you wish to provide or recommend further submissions, then you are most welcome to come to Albert Park tomorrow. Welcome to make more than one

submission. Even if you have made submissions today and you think of extra issues tonight while at home. Maybe you will discuss with your family and you come up with some other issues. Then you can bring it over tomorrow to Albert Park. That's starting at 10am. You can also send submissions through email. Through the email that is provided. Through that code, the banner.

All submissions that are emailed will be before the commission by the 18th of June. So on that note, gentlemen, again, thank you so much to the Methodist Church of Nadawa and those that have raised submissions this afternoon on behalf of the commission. I would like to thank you so much for accepting the commission to carry out its work and continue with the work trying to collate and get information and submissions from the public with regards to establishing a new constitution. And on that note, we will call this session to a close. Before we close, on behalf of the Nandawa communities and the surroundings and people who have made it here, we wish to thank you commissioners for the opportunity to be here.

Jone : Dr. Fatiaki and Mr. Kohli, Turaga Tovata, thank you for your presence. And also the people that have been with you from April, I believe. We wish to thank their services. And on behalf of our church elders and the people of Nadawa, those that are here and those that are not here, we would like to say thank you for making it happen. Even though we are very minimal in number that have been here to contribute, we believe that a few issues that we have raised would be part of your recommendation as a whole to the president. So on that note, let's bow our head in prayer. And let us pray. Dear Lord, our Heavenly Father, we thank you for this moment. We thank you for the lives of the commissioners and the people around them for the couple of months that they've been together, travels that they have done, places that they have stepped on, and also concerns that they have heard. We pray that you be with them. And we also pray that your wisdom be upon them and your strength and courage. Amen.

----------End of Session [26-6-2026] ----------

Motusa Hall

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Motusa Hall (Ahau, Fapufa, Motusa, Feavoi, Savlei & Tuakoi Villages). DATE: 01/07/26 TIME: 12pm-3pm

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	Marieta Tesaitu	47	7698894	Hapuiak Itutiu	Itutiu	Marama	R	
2	Moira Tigarea	35	7887020	Losa, Itu'tiu	Itu'tiu	Marama	R	
3	BETTYROSA JIONE	66	7498353	MOTUSA	ITUTIU	✓	R	
4	Jieni Fonmoa	60	7099749	MOTUSA	Itutiu	FEMALE	R	
5	TATTO. TIGHREA	62	7841294	MOTUSA	ITUTIU	FEMALE		
6.	FANNY TOLO	36	7853184	JIRAO	ITU'TI'U	FEMALE	R	
7	CHRISTOPHER YAMARASI	41	7856985	TUAKOI	ITUTIU	MALE		

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
8	Fereti Fatiaki	30	7573478	Motusa	itutui	M	R	[signature]
9	WILMA. Tivakwa.	48	7611680	Jirao	itutiu	F	R	[signature]
10	Akanisi Nakaora.	53	7467296	Sarlei	Itutiu	F	R	[signature]
11	Maria. Manegrave	58		✓	✓	✓		[signature]
12	FAGA. ALFereti	65	7153055	JIRAO	✓	M	R	[signature]
13	AKATA FUATA	55	/	/	✓	F	R	[signature]
14	Romano Sosefo	42	7884320	Motusa	Itutiu	M	R	[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
15	ELIZABETH WHIPPY PEREI	50	-	YUAKOI Itutiu	Itutiu	female Marama	others	[signature]
16	ATFOA SEMESI	34	-	Motusa Itutiu	Itutiu	Male	Others	[signature]
17	HARIETA REJELI	53	—	LAUC Itutiu		Female		[signature]
18	Jiuria Rigamoto	68		Motusa, Itutiu		Female		[signature]
19	Philip Hamoni	—	—	Itutiu, Motusa	Itutiu	M	—	[signature]
20	Emele Tivao	62	—	Motusa Itutiu	Itutiu	Female	—	[signature]
21	Samuela Balaiewa	55	—	[illegible]	Itutiu	M.	—	[signature]

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: motusa village, Rotuma DATE: 1/7/26 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
22	Ravatle. Indicario	38.	7757020	Ahau.	Itu'tiu	M.	IT	
23	Jione Epasio	55	7269075	Feavai	Itu'tiu	M	R	
24	Makalesi. Antonio	50	7842250	Lau	Itu'tiu	F	R	
25	Akata Fuata	55	799 9187	Lau	Itu'tiu	F	R	
26	Sisilie Marie	46		Tuakoi	Itu'tiu	F	R	
27	Liliana Rabuku	38	7721505	Lau/Fisheries	Itu'tiu	F	IT	
28.								

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

Transcript

Motusa Village Hall
Time:
Date: 01-07-2026

Leighton: The Commission. Thank you very much for having us on behalf of the Fiji Constitutional Review Commission. My apologies, that's as far as my Rotuman goes. I will leave the rest to the professionals, my uncle. Just to let you know, if you wish to make a submission, we ask that you raise your hand and a mic will be brought to you. And then you can introduce yourself first. your name, your district, your village and then you can make your submission in Rotuman if you wish. All that we ask is that because there's a recording that is being done so they're recording everything that you say from the speaker and then it's also being videoed so what will happen is that it will be whatever you say in Rotuman will be translated in English because the app will then transcribe. It can't transcribe Rotuman. So it can only transcribe the English part. So later, who will translate for you? It's the lady sitting in front here, Litia. So when you make your submissions, we ask if you can speak in very short sentences, maybe five sentences at a time, and then she will try her best to translate. Otherwise, maybe uncle will translate. After you make your submission, normally the commissioners will comment on the submission or they will ask questions just to clarify, and you can also ask questions or make submissions. But we ask that if you're asking questions that only just stick to the 2013 constitution. But if there are other issues that relate to the 2013 constitution, we welcome them as well. Thank you

Dr. Fatiaki: Let us just wait for those coming in now.

Leighton: Ladies and gentlemen, can I get a show of hands if everyone in the room is comfortable speaking in English or speaking in Rotuman? So if you're comfortable in speaking in Rotuman, please put your hands up. Okay, if you're comfortable in speaking in Rotuman, please put your hands up. Okay, so then we'll just do it in Rotuman.

Dr. Fatiaki: Greetings everyone we are here today as the Constitution Review Commission; I would like to thank everyone that is present this morning for the consultation. My two colleagues here with me; Conway Begg this man has relations Motusa in Mofmonu his Wife Angela is the daughter Tofana and Taito. After this session he will

go and look for his relatives. My left is a Lawyer from Labasa Ami Kohli this man has been travelling with us the past two month throughout Fiji. We have been appointed by His Excellency the President to review the 2013 Constitution, which is the supreme law of Fiji and for us Rotuman's. I think we know that the 2013 Constitution was not formed in the way that a normal constitution would be enacted. It did not consult widely with the people of Fiji. It was promulgated. It did not go through a parliamentary process so that the people could have a say in it. And because of these deficiencies, the government sought an opinion from the Supreme Court as to how we could change the 2013 Constitution. It was a military constitution set by degrees. That opinion from the Supreme Court legally chose this commission, and we are part of that process. Not like the last constitution which was done illegally. They have sent us through out For those who don't speak Rotuman, I'll just say in English very briefly. I have on my right Ami Kohli, a prominent lawyer from Labasa. He was one of my fellow commissioners. On the left is Conway Beg. He is not an Indian. He is a Rotuman. But we are the three commanders that have come here. We have been appointed by His Excellency the President to review the 2013 Constitution, which is the supreme law of Fiji.

We are aware that the 2013 Constitution was not constructed the way that normal constitutions are enacted. It did not go through the wide consultations with the people to ask them what they want to put into the Constitution. It did not go through a parliamentary process to be voted into law. And it was just enacted by decree and promulgated by the President because of this, what the Supreme Court recognized as a democratic deficit, His Excellency has asked us to travel widely throughout Fiji. To seek wild consultations to decide what you want to keep in this constitution, what you want to remove out of this constitution, what you want to add to this constitution, or what you want to change. The idea is that we go throughout all of Fiji.

So we began our work in April in Suva, seven commissioners. We heard submissions from the Boselevu Vakaturaga. We heard submissions from religious organizations. We heard submissions from private individuals, trade unions, and various political parties. That process went on for one month, and then we split ourselves into two groups. One group traveled with me, and we basically did

all of Fiji. We've been through Lomaiviti, Lau, Kadavu, Beqa, Ovalau. We've traveled up to Vanualevu, spent three weeks in Vanualevu. My team did Macuata and Bua. The other team did Cakaudrove, Rabi, and Taveuni. As you have heard and hopefully understand that our work is to hear what the Rotuman people what to submit towards the constitution, things that you want to add, change or remove. We began our work in April in Suva. Throughout the month of April, we then split ourselves into two teams went around Fiji and now we are here as for our last consultation. People have given their views now is our time to give ours to contribute to the new Constitution this is the time. So, I ask that you please speak your voice Let us hear it. If there are areas to be clarified and discussed we will answer as best as we can. I want you to know that this is the legal processes that has been showed to us by the government of the day and we as commissioners are going to reflect that. There are videos recording everything that happens at every consultation. We have it recorded on audio. It is also recorded on paper by our hands-on reporters. Everything that is said by the Rotuman people is recorded. That is a brief introduction from us thank you.

Taito. Tigarea

My second point, the principle of return upon Fiji's independence in 1970, our submission to the committee. When Fiji became independent, what was ceded in 1891 should have been returned to the descendants of those who ceded to Rotuma and its waters. The basis of my submission is that two separate sessions require a separate constitution consideration of de-colonization. The Rotuma Act 1927, already recognized Rotuma as needing special provision for the council of Rotuma and Rotumans. The last point is the post-1970, Rotuma became... a self-governing dependency of Fiji, showing its status never fully merged. Request to the committee, a constitutional mechanism for Rotuman's through the Council of Rotuma to negotiate the terms of governance, land and marine resources, control within Fiji.

My point three, recognition of sovereignty and protection of culture, language and heritage. Submission to the committee the constitution must recognize the sovereignty of Rotuma and guarantee the protection of Rotuma culture, language, and heritage. Why? Rotuman's are distinct indigenous Polynesian people recognized in the constitutional preamble. Our language Land denier and customs are vulnerable without constitutional

protection. The Rotuma Act is an ordinary act and can be repealed by a simple majority. Request to the committee a Rotuma clause recognizing Rotuman sovereignty, language, and customs. Constitutional status for the Rotuma Council of Rotuma and the Rotuma Development Fund. Declare Rotuma a protected national language. My point four, decision-making power for chiefs and people of Rotuma. All decisions affecting Rotuma and its homeland must be determined. by our chiefs and we, the basis of the expression of our 72 chiefs so make laws do not fit the island 650 columns away request to the committee a consent clause no national law applies to it without council of tumor resolution entrance to the legislative power for the council on land, sea, language, education, and custom. Define matter of 8th in Rotuma in constitution schedule.

My last point. Christianity as the established religion of Rotuma. Submission. Christianity should be recognized as the established religion of Rotuma. The basis of this submission is that Christianity has been central to Rotuma since the 1840s and was the faith of the 1881 chiefs. Season chiefs, sorry. Over 98% of Rotuma are Christians. Church, custom, and governance are one life. Fiji has previously given special constitutional recognition to faith at the community level. I request Rotuma specific laws recognizing Christianity as the foundation of Rotuma's public life. Protect the council's right to prayer, Christian holidays, and Christian education on Rotuma. Save God the right alongside individual freedom of conscience for all on Rotuma.

Mr. Chair, Honorable committee members, these five points are one story. Who we are, how we came to Fiji, and how we wish to remain in Fiji with dignity. We are not asking to leave Fiji. We are asking to be fully home in Fiji when Rotuma is faith and culture, faith and governance. Fiji is stronger. We submit this in faith and we pray. that God gives you wisdom as you save the nation's future. To conclude today, I will bring one text from the Bible, Isaiah 6, verse 8. Then I heard the Lord say, Whom shall I send? Who will be our messenger? I answered. Here am I. Send me. Before, I forgot to introduce myself. My name is Taito Elis Tigaria, a lay preacher of the Seventh Day Adventist Church. Thank you so much.

Mr. Fatiaki: Thank you very much, Taito. I might thank you for the receipt of a written submission on this day and date from Taito Tigarea, an

elder, a lay preacher from the Seventh-day Adventist Church. I might just hand the mic to a couple of my colleagues to see if they'd like to make some comments. They have in front of them the written submission.

Mr Kohli: Thank you for your submission. First of all, I would like to thank you all for accepting us here in Rotuma. And a special thanks to the team leader, Dr. Fatiaki and Leighton Fatiaki, for convincing me to come here. Having come here and seen your culture, your way of life, etc., your submission makes more sense. If I had not visited here, I would have said that what you are asking for is... How can we give it to you? But seeing that your cultures, your faith in charity, etc., your recognition that you are asking for, I don't think you are asking for too much. It should be recognized. You are an island far away from Fiji. Yesterday somebody made a representative, not yesterday, a couple of days ago, in Suba, they wanted three representatives from Rotuma. If I had not come here this far away, I would have thought, why do they want three? You are so far away, you are forgotten brethren of Fiji. People don't even know how many people have come here. So I totally endorse what you are saying. Definitely we are going to put this in our report. Only difficulty I see is that when you are in Vitilevu, you will still have to abide by the laws that are applicable there. But on the island, of course, I totally understand. Here is a beautiful island. I don't think there is any marijuana here, is there? I don't think we're not here. No, seriously, I'm just surprised. It's such a well-organized society. Thank you. Thank you for having me.

Mr. Beg: Thank you very much, Commissioner Kohli and Chair. I'd like to thank you for the warm welcome that we had yesterday and also the speech today. I am deeply honored and privileged to be back in Rotuma after 29 years. I think it is ironic when I first came. It was in 1997. when the 1997 constitution was enacted. So 29 years later, we're reviewing the constitution.

So I'm grateful to the people and those who've turned out today. And Mr. Tigarea, thank you for your compelling submission. I think what caught me the most is the... I think, cheers, I think... Dr. Fatiaki's favorite word, the deficit, I think, I like to use it in this context, is the, I hear loudly, and it came from also from the group we heard in Suva, was the independence in the Rotuman Act, was the 1927 Act, and about unfinished work in bringing that back, so

the recognition of Rotuman. has its own tradition culture and heritage and and that's really prevalent and and i guess that's been missing although it's in the constitution and something that you know we will address but i hear what you're saying and i welcome those words and it's something the commission will look at in in depth obviously we will have our debates and and talk this through but thank you sir for your submission

Mr. Fatiaki: To everyone our chairperson was supposed to bring this team since I am Rotuman he told me to come, I will not be doing a lot of talking it will be done by my two colleagues. That you Taito for your submission for your knowledge as we went around Fiji they request that ownership be returned to the people for right now it is with the government. I see that your submission is no different from those of what the Fijians want. I just mentioned in return to two things. One was that I would not have much to say. about their submissions by virtue of my possible conflict of interest in my role as an advisor to the council and as a resident of this island. I explained to them how I was told to come by our team chair, even though I raised my reservations, and therefore the contributions would mainly come from the two of you. But I just reaffirmed for Mr. Tigarea that...

Some of the things that he's asked for, which is a return to what Commissioner Conway alluded to, which was this idea of unfinished commitments. If this was what you said in 1927, that there would be the need for special provision for governance of the island, then why is it that in 2026 that hasn't been implemented 100 years later? So I just told him I think people have asked for that in Fiji in some instances when they've asked to return things that were theirs from 1874.

They wanted to return the rights and the ownership and stuff like that. So those are my only comments, ladies and gentlemen. I give back this time to the floor if anyone else wishes to make a submission this morning. While we are waiting I like to share what my colleague just mentioned. He stated that from the all the places we have been to in Fiji this is one place where most attendees are women. In Fiji women will just come when it is time to prepare the refreshments for us.

I just pointed out to them how when we were going to the other villages and we were only men, you know, and then you were looking, I think Nilesh asked me, where are the women? And I said, no, he said to me, ask them where are the women? And I said, that would be extremely bad manner for me to ask them, hey, where are your women? But I could see the women preparing our meals, you know, on the outside. So when we walked in this morning, he looked and he said, hey, they're only women. I said, well, that's because they rule this island. So that's what I was saying to them.

Mr. Kohli: Thank you. I was told by our leader, team leader, that, you know, when I asked, he said, our women in Rotuma are very strong. They run the house, be careful. So I am very careful.

Leighton: Uncle, we have a signed submission from Pastor Taito Tigarea that he signed and dated.

Mr. Fatiaki: I'll just again acknowledge receipt of a signed submission from Taito Tigarea in respect of the issues that we have discussed so far. Thank you very much.

Mr. Fatiaki: Please do not be shy we are here for an hour we ask that ask if you are not clear with anything on the constitution do ask away. To speak on how this consultation process will go; we will put together everything that has come through these consultations and then we can amend we can change. And that's why I went to explain to great detail that we can do all of these things but... I have to say but because I didn't bring it earlier.

Because the Supreme Court has told us, the commissioners, that we cannot, when we write out the new constitution it will be taken to parliament and will be discussed 3 times in order to approve the reviewed submissions. 75% have to be in agreement in parliament in order to change the constitution. That means by November in the 3rd reading if they secure the 66%. They will then bring a referendum to the public, where 75% of registered voters will have to vote. Now if 50% come to they can change the constitution. Those are the guidelines and when we write the report on the 31st of August 2026, we will give it to the President and our work as commissioners will cease there. We don't work for government. We have not been told by government or by anybody what to write in

the report. We are all independent and we are not civil servants. Government has not told us anything specifically to write on the constitution. That is why consultation is been done to hear your voices here in Rotuma. If you want your submissions to have power than you need to submit that it is constitutionalized.

When the report is handed over to parliament it is then their work to see that it represents the people's voices. I notice there are quite a few teachers in the audience. I want to ask the teachers in the audience, because this has been brought to us at a number of different places. Section 30 under the Bill of Rights is the right to education. I think 30 or 34. But it says 31. Section 31. Part 3. This is his 2013 constitution. It says conversational and contemporary Itaukei, Fijian, and Fiji Hindi languages shall be taught as compulsory subjects in all primary schools.

That's a requirement of the constitution under the... Every person has the right to education under the Bill of Rights. And that's been in place since 20... 13. If that was the case, then everyone in school should be speaking Fijian and Hindi. Or at least conversationally. Because that's 13 years ago. So, I want to ask the teachers, is that the case? And if not, why not?

Fanny: My name is Fanny. I am a secondary school teacher, but currently teaching at the primary level here in Motusa. In regards to your question, we've been teaching the Rotuman language at the primary school levels here in Motusa, in Rotuma, as well as at high school. I believe it is an option. to choose which vernacular language the students wish to study.

For instance, last year we had an Itaukei student at Motusa, and he had found it challenging to study the Rotuman language. And thankfully, because our head teacher was fluent in Fijian, he's Rotuman, by the way, he volunteered to teach this student. the Itaukei vernacular curriculum, which the student was able to study and sit for his Fiji 8th year examination at the end of last year, so if that, which is stated in the constitution, should have been in effect, currently here... and Rotuman are teaching Rotuman because it is our primary language, our mother tongue, and also with the belief that our language is now deemed endangered, so.even for myself as a teacher growing up in Fiji, I was blessed to learn the language through my grandparents.

And this is just spoken. Coming here to Rotuman has taught me a lot to learn how to write proper Rotuman, which not only I, but I can clearly see a lot of students here on the island are also struggling with our own language. We may speak it fluently, but sad to say, the written part is lacking very much. So I would like to see perhaps some specially trained Rotuman teachers who would be able to teach the proper way.

Mr. Kohli: Thank you very much indeed, again, this is something which is an eye-opener to us. You are 100% right in the sense when you say that your language is very, very important. And if it's not taught, people will forget, especially in the case of Rotuman's when they are migrating. You know, there are very few people here, about 3,000, whereas 12,000 are outside Rotuma. So, you need to make provision for that. And I cannot see why, like they're saying eat okay, they're putting down English and Hindi. There's no harm in adding Rotuman as well. So if there is, say for example, 30, 40 students in a school in Suba, Rotuman's, they can be taught Rotuman. It is very, very important because yours is special. I was just sharing with our team leader the other day, your counting, your words, which is not similar to Maori or Samoan. It is very different. You must teach your people to maintain that. If you lose it, you lose your culture. So I am grateful that you are saying that

Dr. Fatiaki: If I may ask vernacular is taught for conversational or for exams?

Fanny: It is taught so for exam; it starts at kindergarten. It starts with pre-primary education all the way up to year 13. And when I view the textbooks that are in place for the Rotuman language. And when I viewed these textbooks, the textbooks are structured in such a way that it... relates to the English textbooks. So, when they sit for the Rotuman paper, the structure of the English paper is exactly how it is structured in the English examination. For example, there's comprehension, there's grammar, there's usage, letter writing, and composition, but in the Rotuman language.

Mr. Fatiaki: Thank you very much, Fanny. The reason I ask this is, I think this is going to be very important, and I'd like to find out what my commissioners will think. You see, this was brought to us by the education ministry, and I asked this question of them. Their excuse or their reason was that there weren't enough teachers. And so we had a conversation about what was the intent behind this

partnership. I've just been told, I asked whether they had to have, they teach it as an examinable subject, or whether it was just for the purpose of conversing with others.

And my understanding, as you've heard, is that actually teaching it as an examinable subject in a format that's like the English format. Now I wonder whether that's the purpose of section... 31.3. I presume when you say conversational, what you're wanting to do is let people talk to each other. So, you know, Indo-Fijians, like in the West, we've experienced, can speak Fijian. I mean, it's okay Fijian.

And likewise for Rotuman's and others. I say that because I think that part of it is an important part. It is not...Which is the exam to say thatI've just said, you know, if they make it examinable and you have to pass it, then it's no longer, I think, in the intention of the original framers of this constitution was to make it conversational. Because if you make it conversational, which means you just teach the basic words that allow you to come to other people of other races, then... That's a different intent than trying to examine somebody on the grammar and the verbs and the phrases that they're using. And I think we need to look at that very carefully when we look at that part of the Constitution.

Mr. Kohli: Yes, I agree with our team leader. And you brought in a very, very good subject one of the things that you've been required to do is to have a meaningful engagement with your people. And one of the things is this protection and guarantees under the constitution of the rights, interests and concerns of the indigenous Fijians and the Rotuman's. So, this is your concern. And rightly so. And this is one of the things that we will need assistance from experts. Sit down and see how we can get that in the constitution.

Mr Beg: Sorry, Anny, thank you for your submission. I just wanted to hear, you said it's optional here as a subject. What would you like to submit in your own opinion as a teacher and someone working in this space? What would you submit to? Sorry to put you on the spot. Thank you. In my opinion.

Fanny: I would like to submit it to be optional if it were conversation-based, conversationally based. If it was to be examined... I would propose it compulsory, specific to the Rotuman children, because I feel that it is a core part of our identity, as Sir had mentioned. But then I also believe it needs a lot of support from our community. And within our

schools, like I said, coming here to Motusa, I didn't know that I would have to teach Rotuman language. So for the teachers that are sent out like this, we have a Rabian teacher at school. Because she does not speak the language, our head teacher has to take on that extra responsibility.

So I wouldn't say extra, but it's swapped. So for her and I... He offers to take our year eight Rotuman language classes while we take healthy living and elementary science. It's a win-win for both. But if it was to be... I myself am struggling to teach it. So if I don't understand and know how to teach it well, I cannot expect my kids to also do the same. I hope that makes sense. No, it does. Thank you.

Mr. Beg — My question is, does it...do you feel it has to be examinable for a tumor, or do you feel that that's something that could be encouraged in the communities? Because I think it's a delicate situation when you're dealing with a subject that you're trying to enforce, but I'm here to listen. I'm not here to change the views or anything. The reason why I say that is because you brought up an example earlier on with Itaukei.

Mr. Beg: — And forgive me, Litia, for bringing your name up. She's sitting right behind you. She came and did her schooling here in Rotuma and learned the language fluently and speaks it. But I'm not sure whether you're able to write it, Litia. But she is an example of that. So there are people that can adapt and some people can't. In your professional view, I just thought if you could talk about that as well. Thank you.

Mr. Fatiaki: — I'd like to also just acknowledge the presence of two of our elders from the villages around here, Joji. These are two of our elders that are sitting there, Jojis long storied history and experience in civil service. I think the mic should go to Joji to have a comment, if he could. Please.

Joji: — Greetings, my concern is in the current constitution I do not know which name we Rotuman people fall under; are we other or are we in the category of the Itaukei? This is one of my major concerns. We Rotuman's, we stand firm as Rotuman's, because we have a land, we have our own culture, we have our own. So in the new constitution, I believe that we Rotuman's should stand firm as Rotuman's, not in the category of others, or not in the category of

Itaukei. The name... Rotuman should remain Rotuman. That is one point where my heart is concerned about our name Rotuma our Identity. I'm sorry to say we have some Fijian friends here, but yes, I'm not trying to victimize this, but I have been working for the Fiji government for over 40 years, and most of my time I have spent all of my life teaching Fijians, but when it comes to something like the Constitution... I would like to remain Rotuman as the name God has given us, Rotuman, because of our land, because of my people, because of my culture, and that is my identity as Rotuman. We are not Itaukei, that is what I would like to submit. Thank you.

Mr. Fatiaki: I'll touch on this very briefly because the FRA brought that up too. And I think one of our commissioners asked them, what do you want to be called? Fijian? Or Itaukei? Or Rotuman? And I think three different people in the submission respectfully said Rotuman. I think Joji I agree with your concern as in the constitution it does not clarify were we fall under. The constitution just says that "We declare that we are all Fijians, united by an equal citizenry, and all citizens of Fiji shall be known as Fijians."

When it is written like this it is hard for us that do not what be identified as Fijian. I said to my collogue that we should allow people to choose what they chose to identify as. For instant in the previous constitution, it did not force people to identify as a certain name. Freedom was given to people to choose. 1997 it introduced the name Fijian Islander. We are clear on that part where you are coming from. His great concern was to be forced to be called anything other than a Rotuman. And I'm trying to explain to him that I don't think even this constitution forces you to be called something. It's still your choice, but if you wish to call yourself this... as written here, then you can do that. But if you wish to be called Rotuma, and I explained to him how the question was posed to, I think by Neelesh, to a couple of our lawyer friends, to Obama and the others who presented last week, or early this week, you know, what do you want to be called? And across the board, I think they said what George has asked, that he maintains the ability to call himself Rotuman

Mr. Beg: you very much, Joji. I understand fully where you're coming from. Could I ask you a pertinent question as a subsection to your point is that's what you want to be called, but what do you think the identity of Fiji should be in that case? Because it's interesting. I mean, that's... That's really powerful and we've heard it. But what do you

think in the current constitution, Fijian covers everything, but what do you think then, what's your submission to that identity as Fijian?

Joji: Thank you. I have no queries about... But what I've spoken, it comes from my heart. The name. I cannot be a Fijian. I cannot be a Itaukei. I cannot be others. But I am a Rotuman. So the Constitution, if it's possible that we... Use the name Rotuma. Rotuma. That is what I am trying to imply.

Mr. Fatiaki: Thank you Joji we are clear with your concern when we discuss that topics we will regard your views. I believe that is all from you today as we have to attend the next session at Itumuta.

Litia: Sir apologies, if there could be one more submission?

Mareta Solomone: Apologies Sir, I could see here on the hand out pamphlets that the constitution is published in three languages so my request is, is it possible to have this Constitution Review 2026 having a Rotuman copy? Possible, please. That's the request that I'm trying to put through.

Mr Kohli: It's not something much to ask for. You are entitled to it. Thank you, sir. To be able to understand. And it's also good for the people to learn about the constitution in their own language. So that can be answered. Yes.

Mareta Solomone: I just wanted to say that because I've noticed that on your pamphlet you have written three languages. And since we talk so much about Rotuma, and as a proud Rotuman, I think, to have a copy in the language, and especially our elderly, you know, most of our elderly are not really familiar with the Constitution itself. And if we have this free also, you know, giving it out into the community, that the people could read and understand it in the language, it would probably help a lot. Thank you, sir.

Mr. Fatiaki: Thank you Mareta I believe Kohli was answered that very clearly, definitely is not a big ask and will definitely be done in vernacular when it is time to vote in the referendum it will be done in vernacular as per submission report. Any more question if not I ask brother Taito to say a prayer to end our session.

----------End of Session [1-7-2026]----------

Submission(s) Received

Submission to the Constitution Review Committee

From: Taito Elaise Tigarea.

Elder Lay preacher.

Seventh Day Adventist Church.

Date:

Re: Constitutional Recognition of Rotuma's District Status, Sovereignty, Christian Identity.

Introduction.

- Faiaksia to the committee for the opportunity to make this submission. We come as descendants of the rotuman Chiefs who ceded Rotuma to Great Britain on 13th May 1881.
- We come not to divide Fiji but to strengthen it by asking that the constitution finally address the unfinished business of independence concerning Rotuma.
- Rotuma is Polynesian, Christian and Distinct. For 144 years we have been part if Fiji by Administration, but our legal and Spiritual foundation is separate.
- We seek RECOGNITION, PROTECTION, and SELF – GOVERNANCE with the REPUBLIC OF FIJI.

POINT 1: THE SEPARATE CESSION OF ROTUMA TO GREAT BRITIAN IN 1881.

SUBMISSION: Rotuma ceded as a separate colony to Great Britain in 1881, not as part of Fiji's 1874 cession.

EVIDENCE: UK Parliament records, in response to an approach from the chiefs in the island, Rotuma was ceded to Britain and annexed to Fijian 1881.

REQUESTS: That this constitution acknowledge in its preamble that Rotuma's inclusion in Fiji originates from distinct 1881 cession by Rotuman Chief's.

POINT 2 THE PRINICIPLE OF RETURN UPON FIJI'S INDEPENDENCE IN 1970

SUBMISSION: When Fiji became independent what was ceded in 1881 should have been returned to the descendants of those who ceded Rotuma and its waters.

BASIS: 1. Two Separate cessions require separate cessions require separate v Constitutional consideration at Decolonization.
2. The Rotuma Act 1927 already recognized Rotuma as needing special provision for the Government of Rotuma and Rotumans.
3. POST 1970 Rotuma became a "Self – Governing Dependency of Fiji "showing its status never fully merged".

REQUESTS: A Constitutional Mechanism for Rotumans through the Council of Rotuma to negotiate the terms of Governance, Land and Marine Resources control within Fiji.

POINT 3 RECOGNITION OF SOVEREINGNITY AND PROTECTION OF CULTURE, LANGUAGE AND HERITAGE.

SUBMISSION: The constitution must recognize the sovereignty of Rotuma and Guarantee the protection of Rotuman Culture, Language and Heritage.

Why: 1. Rotumans are a distinct indigenous Polynesian people recognized in the 2013 Constitution Preamble.

2. Our Language, Land Tenure and Customs are vulnerable without constitutional protection. The Rotuma Act is an Ordinary act and can be repealed by simple majority.

REQUESTS: 1. A "Rotuma Clause" recognizing Rotuman Sovereignty, Language and Custom.

2. Constitutional Status for the Council of Rotuma and Rotuma Development Fund.

3. Declare Rotuman a Protected National Language.

REQUESTS: 1. A Rotuman Specific Clause Recognizing Christianity as the Foundation of Rotuman's PUBLIC LIFE.

2. Protect the Council's right to Prayer. Christian holidays and Christian Holidays and Christian Education on Rotuma.

3. Safeguard this right alongside individual freedom of conscience for all on Rotuma.

CONCLUSION

Mr. /Madam Chair and Honorable Committee Members.

1. These Five Points are one story, Who we are, How we came to Fiji and How we wish to remain in Fiji with dignity.
2. We are not asking to leave Fiji, we asking to be fully home in Fiji. When Rotuma is strong in Culture, Faith and Self – Governance Fiji is Stronger.
3. We submit this in FAITH, and we Pray that God gives you wisdom as you shape the Nation's Future.

Isaiah 6: 8 Then I heard the Lord say, "Whom shall I send? Who will be our messenger?" I answered, "I will go go! Send me!".

EXECUTIVE SUMMARY

SUBMISSION TO THE CONSTITUTION REVIEW COMMITTEE

Subject: TAITO ELAISE TIGAREA
Elder/ Lay Preacher: Seventh-Day Adventist Church

Acknowledged & received CRC Team (2)

Representing the People of Rotuma.

Fai'aksea for the opportunity to be heard.

- Rotuma is a distinct Christian Polynesian people of Fiji.
- Our relationship with Fiji began with a separate Act of Cession on 13th May 1887 by our 7 Itu'u chiefs to the British crown.
- This was 7 years after Fiji's 1874 cession, and it was not founded on prior ties between Rotuma and Fiji.

As we seek a new Constitution, we submit 5 Core Principles for your consideration:

1. **Acknowledge Our Separate Legal Origin – 1881**
   Rotuma was ceded separately. This fact is the foundation of our distinct identity and was recognised by the Rotuma Act 1927 which made special provision for the government of Rotuma for Rotumans.

2. **Fulfil The Promise of Independence – 1970**
   When Fiji became independent, the authority ceded in 1881 should have been addressed separately. We seek a constitutional process for Rotumans to determine our relationship with Fiji as descendants of the 1881 signatories.

3. **Protect our Sovereignty, Culture, Language and Heritage**
   Rotumans are recognised as Indigenous in the 2013 Constitution.
   We now ask that this be given effect through constitutional protection of our language, customs, land and the Council of Rotuma as our governing institution.

4. **Let Chiefs and People Decide Matters Affecting Rotuma**
   No National Law should apply to Rotuma without the consent of the Council of Rotuma. Decisions on lands, sea, education and custom are best made by those who live in Rotuma. This is self-governance within Fiji, ***not separation from Fiji.***

5. **Recognise Christianity as the Established Religion of Rotuma**
   Christianity is the faith of our forefathers in 1881 and of our people today. We respectfully ask for constitutional recognition of Christianity as the foundation of Rotuma's public life alongside Freedom of Conscience for all.

Conclusion

We are not seeking to leave Fiji.
We are seeking to be fully at home in Fiji.
When Rotuma's Identity, governance and Faith are constitutionally protected, Fiji is made stronger in its unity and diversity.
We humbly pray the committee will receive this submission in good faith.

(***Isaiah 6:8 ... "Here am I, send me."***)

Itumuta Hall

1804

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Itumuta Hall (Itumuta & Losa Villages). DATE: 01/07/26 TIME: 2.30pm - 4pm

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	TEROTUME S. V	56	7529871	ITUMUTA		R.		
2	Mere Parker	63	7889916	ITUMUTA		Turaga	R	
3	JIOSE PENE	55	7256131	ITUMUTA		M	R	
4	Rosarine Fonmoa	57	7698818	Itumuta		Marama	R	
5	JULIA. TIGARERA	40	7168560	LOSA		MARAMA	R	
6	SAM. KAFRETE	56	—	LOSA		M	R	
7	Rejieli Semesi	55	—	LOSA	Iturtiu	M	R	

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Iturmuta Hall (Losa & Ituitiu Villages) DATE: 01/07/26 TIME: 2-30pm 4pm

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	Shasti. Paka	27	7189725	Losa Village	Ituitiu	Female	R	Shasfaka
9	Fatiaki. Paka	67	7189725	Losa Village		Male	R	Paka
10	Irao. Aifu	57	7104964	Iturmuta	Iturmuta	Female	R	Aifu.
11	Kanagsau Salome	62	7999984	Losa village	Ituitiu	Female		Salome
12	Aisea Olsen	62	7123457	Iturmuta	Iturmuta	Male	R	
13	Jone Kaituku	58	—	Losa	Ituitiu	Male	R	Jone K
14	Moses Fiu.	43	7046558	Losa	Ituitiu.	male	R.	

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Itumuta hall (Losa and Itumuta.

DATE: 1/7/26 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
15	Fanifau T.	65	-	ITUFIU, Losa		Female	R.	[signature]
16	Rave Solomone	65		Losa		Male	R	[signature]
17	Muniraí Taukave	71		Itumuta		Male	R.	[signature]
18	KATOAGTAU. P	62		✓		✓	✓	[signature]
19	Tiuggosa	67		LOSA		✓	R.	[signature]
20	G/ Manan	45		Itumuta		✓	✓	[signature]
21								

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

Transcript

Venue: Maftoa Itumuta
Date:01/07/26

Leighton: Greeting. On behalf of the Constitutional Review Commission, my apologies, that's as far as my Rotuma goes. I will hand over to speak in Rotuman. Just a few housekeeping matters and I'm the MC for today. I'll just be explaining a few things. Just with regards to making submissions, before you speak, we ask if you can put your hands up, and a mic will be given to you, if you can introduce yourself. You can speak in Rotuman or English, whichever language you prefer, and the commissioners will comment. on your submissions or they'll ask a query or question. We ask that when you speak, and I know we don't have to ask because confident people are here, the two men will speak frankly, honestly and openly. We thank you for being here today. It's a great pleasure to be amongst our people. And I will now hand over to my namesake to introduce the commissioners. the work that they'll be undertaking for each other.

Mr. Fatiaki: Thank you Leighton. Gagaj Tamanao, Gagaj Katangtau Gagaj Tigarea, , Turaga DO, Ladies and Gentlemen from Losa and Itumuta Greeting to you all. On behalf of the Constitutional Review Commission, I would like to thank you all for coming this afternoon. The work we are here to do to is to review the 2013 Constitution. As we all know that the 2013 Constitution was not formed in the way that a normal constitution would be enacted. It did not consult widely with the people of Fiji. It was promulgated. It did not go through a parliamentary process so that the people could have a say in it. And because of these deficiencies, the government sought an opinion from the Supreme Court as to how we could change the 2013 Constitution.

Due to this reason the government took to Supreme Court how they can change the current constitution to a new Constitution that if for the people and by the people. That opinion from the Supreme Court gave us a legal way, and we are part of that process. Therefore, the three of us are here following the legal process delegated by the president to collect what the people if Fiji and Rotuma need to say about the constitution. His Excellency has asked us to travel widely throughout Fiji. To seek wild consultations to decide what you want to keep in this constitution, what you want to remove out of this

constitution, what you want to add to this constitution, or what you want to change, in line with the Term of Reference given to us. So, we began our work in April in Suva, seven commissioners. We

Mr. Fatiaki: heard submissions from the Boselevu Vakaturaga. We heard submissions from religious organizations. We heard submissions from private organizations, individuals, trade unions, and various political parties. That process went on for one month, and then we split ourselves into two groups. One group traveled with me, and we basically did all of Fiji. We've been through Lomaiviti, Lau, Kadavu, Beqa, Ovalau. We've traveled up to Vanualevu, spent three weeks in Vanualevu. My team did Macuata and Bua. The other team did Cakaudrove, Rabi, and Taveuni. My team looked after Bua, Macuata, we did about 10 village. We had been to Namosi and into Navosa, Nadroga, Keasi and Bukuya, the interior Nadarivatu, Monasavu, we went to the Yasawa's and ended in Suva, then our beloved island Rotuma. So, I acknowledge everyone here today. Initially Chairperson was supposed to but he insisted I bring the team though by virtue of my possible conflict of interest in my role as an advisor to the council and even though I raised my reservations, he proposed to bring this team since I am Rotuman, he told me to come. So therefore, the contributions and opinions would mainly come from my two colleagues On my right is Mr. Ami Kohli, he's a prominent lawyer from Labasa.

On my Left is Conway Beg he is Rotuman. He is married to Angela from our side Upu and linage to Mofmanu. I believe it is not coincidence that he is part of this team because Ms Nailatikau wes sick and not able to come. Its been 29 years since the last time he was here. We will be going around the island to hear your submissions, questions and concerns. Tomorrow we will be in Juju, Noatau, Malha'a and end with the submission from the seven district chiefs. We don't work for government. We have not been told by government or by anybody what to write in the report, we are delegated by the president therefore the most important part of that process is that your voices to be heard. Even if you have questions, we will try to answer them. For those who don't understand Rotuman, I've just indicated in very brief that my two colleagues who are with me, Ami Kohli is a prominent lawyer from Labasa.

My other commissioner here is Conway Beg, who's a part-Rotuman lawyer from our area in Motusa, who's returned to the island for the first time in 27 or 29 years. And I thank the people in Motusa to Sir Turaga D.O. for the Mamasa ceremony that was conducted yesterday. We are part of the process by which government sought last year an opinion from the Supreme Court as to how to change or amend or review the 2013 concept. The Supreme Court has shown us a way to find out from the people, engage with the people of Fiji. what it is they want to keep, what it is they want to change, what it is they want to add, or what it is they want to remove from the 2013 Constitution.

Mr. Fatiaki: The Supreme Court felt that the process by which the 2013 constitution was enacted did not follow the normal process that we expect constitutions to be made. It did not go through a wide consultation like we're doing now, and it did not go through the parliamentary process to enact it as law. So it is on that basis that we are here as part of the Supreme Court decision. And we've been empowered by His Excellency the President to seek wide and meaningful consultation with all the people of Fiji. We've been all around Fiji. Right now, I say I know Fiji like not the back of my hand, but for two and a half months of traveling, we've traveled to some wonderful places, beautiful places like home and beautiful. We are much more appreciative of the breadth and width of this country and its beauties. I'm now home, literally home, for the last consultation. I will not say much because I'm Rotuman and by rights I should not be here. My other team should be here, but they insist that I come. And so, I use those as introductory words. I thank you on behalf of my commissioners for your presence this afternoon. And now I open the floor and invite you to maybe say a few words.

Gagaj Manav: Greeting, would like acknowledge the government team here today, the commissioners for the constitution. As you have heard we are the last island to give our submission so please do make use of this opportunity to give your concerns and submissions as the floor is now open. First question I want to raise is that that Fiji and Rotuma have been working for the past year still today, but there's something we didn't clear on how the connection on Rotuma to Fiji. So, can we have that Fiji recognized us Rotuman's to be our sovereignty for the island?

Mr. Fatiaki: Thank you Gagaj Manav. Your question is regarding how our island is under Fiji. I will explain it historically we were ceded in 1879, 1881, after Fiji was ceded in 1874 to Britain 1874, 10th of October. For us we in this case, I would like to say that I would like to say that I would like to say that I would like to say that I would like to say that I would like to say that I would like to say that I would like to say that I would like to say that I would like to say that. We are a dependency of Fiji by virtue of annexation, which occurred in 1879. That process of annexation obviously ceased and there's been a gray area as to the nature of the relationship between Rotuma and Fiji. I will explain it historically we were ceded in 1879, 1881, after Fiji was ceded in 1874. Rotuma we were ceded in 1879, 13 May 1881 after Fiji was ceded in 1874 the UK British government decided to annex Rotuma to Fiji, their colony, at that time. Because that was convenient for governance. It was answerable to the governor to rule in Rotuma. In 1970, when independence occurred, there was an understanding of a continuation of the relationship. But there was never a full understanding of exactly what is the relationship.

Since we were small in population at that time not much was known as to how Rotuma is still annex to Fiji, which has led to a grey area in regards to the dependence of Rotuma which needs to be made clear. FRA has also appeared before the commission with this question. They submitted that the constitution is to acknowledge that Rotuma has its own people, land and sea with their unique culture. Therefore, they want the ownership of their land, minerals, and sea to be returned to the people of Rotuma. I believe that is

Mr. Fatiaki: The big question that we need answered here today whether It was answerable to the governor to rule in Rotuma. In 1970, when independence occurred, there was an understanding of a continuation of the relationship. But there was never a full understanding of exactly what is the relationship. That's a long-winded explanation of the question. The question was to ask us, what was the nature of the relationship between Rotuma and Fiji? Historically I explained that we were ceded in 1879, 1881, after Fiji was ceded in 1874. And immediately after that, the UK British government decided to annex us to Fiji, their colony, at that time. Because that was convenient for governance.

But they still sent us a separate commissioner. It was answerable to the governor to rule in Rotuma. In 1970, when independence occurred, there was an understanding of a continuation of the relationship. But there was never a full understanding of exactly what is the relationship. And my comments were just that this is the time, if you have questions about that, then this is the time to make your intentions known. Because we have been to different areas in Fiji where we have heard, maybe not exactly the same, but where people have said, you know, do we own the land, for instance? Which I thought was a remarkable question to come from a village. But the question was asked, do we own the land or do we own our qoliqoli? Do we own our minerals? And we have learned as we've gone along that actually a lot of it is actually owned by the state. And people have come asking, please, please write it into this constitution that we, the Vanua, the customary landowners; own the land, own this mineral on the sea? So, I guess the same question of what is the nature of the relationship between Rotuma and Fiji? By definition, we are a dependency of the Republic of Fiji with its own Rotuma Act and Rotuma Lands Act that govern it. But the nature of that relationship is something that you can ask and address for in the context of a submission to the Constitution. I hope that explains in Rotuman and in English generally the nature of the question Gagaj Manav has asked. Thank you. Legal opinion? We have two lawyers accompanying us everywhere we go from the office of the AG and Solicitor General.

So, we'll ask some questions about the legal nature. Maybe I'll ask them to give us an opinion. I don't want to say that After independence, sorry, after session, I wasn't even aware of this relationship, but I've just been instructed by my lawyers that it was for the matter of ease of governance. And then I've just been told by my colleague, Commissioner... Mr. Kohli, that when Fiji became ceded to Britain, Britain annexed Fiji to New South Wales government in Australia. And the New South Wales government in Australia was like governing Fiji for many years, and then subsequently we got full independence in 1970. So that I didn't know, but I understand that that actually occurred, and I hope that adds some more information about the nature of the relationship.

Gagaj. Katagtau: I want to raise a question about our registration. When the Fiji first government, they told us that we will register all Fijian, as Itaukei. But we have our sovereignty. We are Rotuman's, we have our own island, we have our own language, and we have our own culture. So, for me... We should remain. It is.

Mr. Beg: Thank you very much. I totally see where you're coming from in that perspective. The part about the connection in the laws that was prescribed. The whole idea was the colonies of Rotuma and Fiji, if you like. One was seated first and the other followed, which was Rotuma, and then that separation and then the enactment of the Act of 19, I think it's 27, the Rotuma Act. But what I'm hearing from you, sorry to come back to your question, was the gap, the deficiency of that is what you're asking for, and it comes back to your point about... Using the word sorry, but it almost feels like your ownership needs to come back in and recognition of your independence in that sort of format. And that's what I'm hearing. Forgive me for maybe going around in a roundabout way, but the previous consultation earlier today was talking along the same lines about this. The 1881, you know, the acknowledgement from that to now. So it's the same thing, and acknowledge your input, so forth, about your culture, your land, and your identity. That's

Mr. Beg: very prominent. That ties back to the part that Chief Tigarea was talking about earlier. And I think that I hear you, and I'd like to go and ponder on that and discuss that further. But I welcome those thoughts and I thank you for raising it. Thank you.

Mr Kohli: First of all, I would like to thank you all for accepting us here in Rotuma. And I would like to thank our team leader Dr. John Fatiaki and Leighton Fatiaki, for inviting me to Rotuma. It has opened my eyes. I'll be very honest with you, I'm from Labasa. I wasn't very well aware, even though I had a lot of Rotuman friends. One of them is married to a good friend of mine in Labasa. To come back to your question, See, one of the reasons why we have been appointed is because, as the team leader has said, the 2013 Constitution was not made after consultation. I do not know whether the people of Rotuma were consulted at all, whether they had any say or not. And this is the reason why

His Excellency the President has asked us to go Fiji-wide to consult with the people. Our team leader has told you where we have visited. Now we also had the pleasure of listening to the council in Suva. And they also raised this concern. We are Rotuma's and we are proud to be Rotuma's. We want our identity to be Rotuman. I could not fully understand that, but having come here on this island to see your way of life, your language is different, even your counting is different from Dua, Rua, Tolu, Vitu, Lima, Ono, you know. In Maori too, they have Tua, Rua, Hua. But yours is unique. I think only two of the numbers matches with Itaukei numbers, come close to that and we should feel proud that you are able to maintain your identity. You should feel proud that you should

Mr. Kohli: be able to talk about your language being taught otherwise, time will come. There's only about 3,000 Rotuman's on this island. People have gone away. And if they don't learn the culture, the language, they'll be very, very sad. So again, I think what you are raising is something very, very unique, and not only unique, it's something that you deserve it. And one of the things that we have been asked to do when we consult is to see the protection and guarantee under the constitution of the rights, interests, and concerns of the indigenous, Fijian, and Rotuman people. So, this is your concern. And with your concern, we can promise you... I hope I'm promising behalf of the commissioners we have to take this and put it in our report. Thank you for raising that. We totally understand.

Mr. Fatiaki: Gagaj Tukagtau as you have my colleague, he has highlighted the term of reference given to us by the president that it states that we as commissioner to priorities the indigenous concerns of their customary laws and heritage. He fully supports you concerns as similar to FRA. For he was not clear as to why FRA was asking the same thing but when he set foot on the island he clearly sees that Rotuman's have a total different culture from Fijians. Conway, can we say anything further? Okay. Anyone else?

Gagaj Katagtau: My name, I'm a sub-chief of district Itumuta. My chief, I am a sub-chief to Gagaj Manav Thank you.

Mr. Fatiaki: For the record, is a sub-chief of Itumuta district, and he is the one who asked the last question. Ladies and Gentlemen, my colleagues

a asking that not much women are taking, are they fearful of the men? I said no it is the other way around, so I thank my sisters for coming to the consultation.

Hannah: Greetings everyone, my name is Hannah Bennett. I just arrived on the plane this morning, but this is my home. This is where I grew up, and I went to school. My parents are Harieta and John Bennett. I'm very happy to be able to make this meeting today, and thank you, Mr Conway, Mr. Kohli, for being here. I think this is really important. And I just have a follow-up question to what my uncle, Chief Katagtau, had mentioned about how important it is that Rotuman's are represented in the Constitution from an independent, sort of sovereign way. I guess we don't like to use the word sovereign, but... that our identity and our language and our culture is differentiated from the rest of ITaukei and the rest of Fiji. And I think that concern and that message carries throughout Rotuma. I'm sure you've heard it in other places. And I guess my follow-up would be is, since you're working so closely with this review, is there an idea that you can share with us on... what that would look like in the Constitution if it was to be shaped and implemented. What does that look like, and how does it relate to our way of life as we move forward?

Mr. Kohli: It's a very good question, very relevant question. I think if you look at it from my perspective, I'm thinking that you are a minority, number one, and you are unique. We own culture, own language, like I was explaining before. And there can be a special provision, depending on what we are here to only make your recommendations to His Excellency the President. Whether our recommendations are followed or not by the government is another issue. You'll appreciate because laws are made by the parliament. Amendment will be made by the parliament. But the reason they have sent us across is to hear your voices. And surely, they'll take into consideration. The simple answer is we can have a provision in the constitution, especially pertaining to Rotuma and the Rotuman people. That can be put. It's not difficult. It has been placed in other places. I think fellow commissioners, Dr. Charles Fatiaki can relate to you about the American, Indian Americans. They have a special provision of rights. So, Rabi and Kiribati Constitution. So likewise, I cannot see why we cannot do that. And we're definitely going to recommend. Thank you.

Mr. Fatiaki: If I might just add to that. I believe that is a very good question that we really need to take a deeper look at. Three Submission from FRA and from Itutiu has recommended that a New Chapter be entrenched solely for the Rotuman people; on their heritage, ownership of land, sea and its customary laws. Similar to what Mr. Colley suggested, there can be a special provision
written into it to actually entrench it in legal form into the constitution so that subsequent governments cannot change it. And I think that's a more concrete answer. I mentioned that the FRA Itutiu Rep had asked for a chapter, and as alluded to by Mr. Colley, Rabi people, Banaban people who live in Rabi in Fiji have a chapter in the Kiribati constitution, the constitution of Kiribas. And not only that, they have a guaranteed seat in the parliament of Kiribati even if they live in Fiji. Such is the nature of the recognition of that relationship.

So, I would envisage that if we were to ask for something like this, as you've heard, there may be that kind of provision written into the Constitution to recognize in a very concrete way what you have alluded to and asked for. We will put together everything that has come through these consultations and then we will rewrite a report to His Excellency the President which we will hand to him at the end of August the 31st. Our work as commissioners will end there. The submissions will then be taken to the cabinet they will make it as a Bill, Parliament to Supreme Court where 2/3 have to agree first the percentage of those in favor has to around 75%. Supreme Court found it rather difficult

Mr. Fatiaki: so, they has decreased it to 2/3 which is 66%. Which then will be written in English, Fijian, Hindi, and Rotuma. It will then be bought back to the people as referendum where they will vote, if they approve of the reviewed constitution. Meaning parliament approved it and the people in the referendum approved it. I promise your voices which will be put down in our report will come back as referendum.

Mr. Kohli: You see, when we have been touring around Fiji, people have raised the question of having constituency, meaning in the parliament they can see who their rep is. They can identify, knock on the door and say, this is our worry from this area. We would like this road to be fixed, the water to be done. When I flew over yesterday, I realized how far you are away from Fiji. And it's one and a half hours flight

and so far away. My question to you is that do you think there should be a rep from Rotuma in the parliament, one reserved seat? I mean, something for you to think about from what I'm hearing other people. Because your MP will then be based here. You can knock on his door and say, look, take our message across to parliament. We want this? Just a question.

Joje Sapeta: Thank you my name is Jojoe Sapeta. I am from Itumuta. My Submission is for the By Laws to be constitutionalized. Reason being in past years like 1960s we use to have these village by laws that we follow. Example one was that tourism was not allowed on the Island. Now that it is not recognized tourist and foreigners are entering at their own will. That is one of my concern, to entrance Customary Law and Village by

Joji Sapeta: laws. I am saying this because we don't want tourist to enter our island so this has to be constitutionalized. These laws govern us and protects us.

Mr. Fatiaki: So the question is, previously in Rotuma, there were lots of bylaws that govern the actual island that was only applicable in the island. And at that time, it was empowering to the chiefs and the people and was a law that had to be followed. The question was, can we entrench it into the constitution so that that governance structure is recognized as being legitimate? because sometimes from the point of view of operating as an island community or as a village community, if you don't have those village bylaws to adhere to, then it makes things a bit difficult. So that was the question.

Mr. Kohli: I have two answers. First, just on a personal level, when I've visited your island, I don't think you need bylaws. It's so well organized, so clean, no marijuana, no drug issue. I have not, I've been walking around without being here. Really need a bylaw? Village bylaw? I think other places might need it, but I don't think Rotuma needs it. Having said that, on a more serious note on your question, like when you're thinking about maintaining Rotuman identity, Rotuman name,

Mr. Kohli: etc., there is nothing stopping from having a Rotuman village bylaw, if you really think about it, because this is something other villages all around Fiji have been asking for, and they have got major

problem. Their problem is the youth are drifting, people are not attending meeting.
When I look at the meeting here in a small place like this, I'm overwhelmed. Proportionately, this is the best represented population we have had from all over Fiji. So again, it can be put if you want, but seriously think about it, what do you need it for?

Mr. Beg: Thank you very much. On the bylaws, I sort of kind of lean towards what Mr. Corley is saying, but wouldn't that be discussed amongst the districts, amongst the people? And if there's appetite for that, is there a need for that? Then I think that's a good... To answer that question, it will come from yourselves. I understand that. And then also, a lot of Fiji... You know, the way villages are made up, and so on in all over the different yavusa, tikina in all Fiji or provinces. They have been calling for that bylaw to come back because there have been a lot of instances, and I don't think you face it on this island, but the drugs is a big key issue where...Those infringements or people come back into the village and hide and they have no power to control that. So there's a lot of that being discussed throughout the wider nation of Fiji. But I want to ask you whether that question could be put towards the wider people of Rotuma. And maybe that's really resonating loudly and you really want that. And I think that's a good thing if the people want that so so just throw the question back at you again sorry about that but i just but it's a lovely i just wanted to give you a different background to that

Rosarine: Greetings my name is Rosarine I am from Itumuta. Regarding By Laws for us Rotuman people from what I just heard I submit that Customary Law be Constitutionalized. Rotuman act to be Reviewed and that Rotuman people to have their own Chapter in the constitution that governs and protects them. These Law guided our forefathers and they are a group people that have good characters, moral courage and values. Whereas for today the different types of believes and disrespect from people is causing communal division within us.

Mr. Fatiaki: Question was in three parts. Now that we're talking about this, it's okay to be called Rotuman's to be called Rotuman's. And secondly, or thirdly, that the Rotuma Act and Rotuma Land Acts, where the bylaws are included, be reviewed to reflect the changing times. Both

these acts, the Rotuma Acts started in 1927. and has been updated with various regulations and changes. The Rotuman Land Act, I think, was enacted in the late 50s, early 60s, and the request is that these be reviewed.

(Interpretation)

Mr. Fatiaki: I told her the process of reviewing the Rotuma Act and the Rotuma Land Act has been ongoing thing. I think our council has looked at this over the last few years, and the feeling was that now that the constitutional review had come up, was look at it in the context of the constitution first,

(Interpretation)

Mr. Fatiaki: because whatever Rotuma is put into the constitution... If it's in a provision or in a chapter, then the Rotuma Act and the Rotuma Land Act become subservient to that, and they can be reviewed after it, rather than in which there may be provisions that will conflict with the constitutional provisions for Rotuma. The Council are currently reviewing the Act, and the aim is to first change the constitution then we can change our Act. And that would be, obviously, we've had this discussion in respect of other acts that have been spoken about now that may contradict. So that was the gist of the question. Sister Rosarine in regards to by laws, I told my colleagues of the tourists that came in the plane and had no one or a place to stay when they got off the plane.

As far as the bylaws request, this has been an ongoing request from throughout Fiji. Almost every consultation we have had is this desire, and Commissioner Kohli has alluded to it, for people asking, please, we want our customary bylaws, which were recognized before, from the time of Sukuna. In Fiji, bring them back. And give it like legal standing and I think that's what you are asking Joje. The Fijian people have also been asking for the same thing Customary Governance Structures and Village by laws fall under that.

Joje Sapeta: Since I ask that question, I submit that Customary Law be constitutionalized in the Supreme Law which is the Constitution.

Mr. Fatiaki: Just a clarification from Joji Sapeta, submitting the entrenchment of village bylaws into it, having said that, she'd like it on record that she

would like us to consider it in our consideration of the constitution as it pertains to Rotuma. and the people of Rotuma be permitted some recognition in law of their customary role as guardians of the community so that they can make laws that govern the well-being and the desires of the community to live in harmony and peace. And I reiterated to her that we've heard this request from many, many village communities in Fiji. And just as we've heard it from them, almost to a T, everybody, we will not ignore it. It will be certainly part of our consideration. And we're asking for the same for Rotuma. And I can assure you, on behalf of my two commissioners, that that will be the case. To Joji a hope you are

Mr. Fatiaki: Im satisfied with what has been discussed. Just for your information, fellow commissioners, Joje speaking to us in Rotuman, as a proud Rotuman should, but she's actually completely fluent in the English language because she was in this district, for this district, as in the representative for this district, almost for as long as I can remember. And she gave it up a few years ago, and we have a replacement, but she's been part of our council, and she's had long experience. with discussions related to governance in Rotuma. I would say she's like an elder stateswoman for Itumuta. She's also one of the best pig farmers. Pig farmers. Her pigs are the healthiest on the island. I don't know what she's feeding it. I hope it's not fertilized.

Gagaj Manav: Can there be a Holiday for Rotuma as in a Rotuma Day?

Mr. Kohli: Thank you for your question. Like, this morning when I went for a walk, I went and sat in the Catholic Church for a while, prayed, and I walked, and I found this place where session was done. 13th of May, 1881? Yes. May seems to be a very auspicious month for Rotuman. His brother was born in May, his father was born in May. He was born in May. cool things happened in May, very worrying too, you know, but having said that, I don't see anything wrong with that. To be very honest with you, if I had not walked this path, not seen that, I took a picture of it, I would not know.

So, if that is celebrated for all the Rotuman's, and maybe those who are outside come here too, it'll be good for them, and again, like Joje has said about bylaws, I mean, to be very honest with you, like... Fijian culture, I mean Rotuman language, that is something that

should be given to you. You might say everybody must read and write Rotuman language to a certain age so you preserve your culture and heritage and all that. So I personally would strongly recommend that it should be recognized.

Mr. Fatiaki: Gagaj Manav with the submissions coming in for Rotuma to have a Chapter of its own, I believe your request can be put under it that "on 13th May it will be a Holiday on Rotuma Island to commemorate the session in 1881 to be celebrated each year", it can be a public holiday on the island of Rotuma. That, you've heard, is not a difficult thing. I know that other than the national public holidays or other, when I was in school in Lautoka, Holi, the festival of Holi was like a public holiday for my school. I mean, it was accepted, the school had it and we celebrated it, even though it wasn't gazetted. Education Ministry allowed us to acknowledge it. But it can be unique to, you know, you could say that it is for the island. that the island is granted a public holiday observation on the 13th of May each year.

Makarite: Greeting my name is Makarite I am from Itumuta. I have quite a few questions and it is in support to what Gagaj Manav previously asked. However, with all these things being asked I am trying it very hard to believe that this will bring any change. A lot of teams have come with their consultations and promises from the government, but they do nothing what the Rotuman

Makarite: people requests. It is usually swept under the carpet. It has been bought up before the return of ownership of land and sea to the people of Rotuma to various meetings. I sincerely ask Dr John and the team that this time what Gagaj Manav is asking be heard and taken in to considerations.

Mr. Fatiaki: So, the question was that numerous delegations from government have come at various times, and they have discussions and to and fro sessions, and the people tell them what they want, and oftentimes they go back and nothing is actually finalized or nothing is actually of the promises have been relieved. And I guess the question is... What assurance are they getting? It's not going to follow the same path. That's one. And if you are actually going to follow the path that you are saying you are here to implement, then what Gagaj Manav had asked, again, at the very beginning, which was to entrench some

aspect to recognize Rotuma's relationship with Fiji in the context of its autonomy, its sovereignty, its... ownership of lands and seas and things like that, that that be, again, entrenched in the Constitution. That was the question and I invite my fellow commissioners to say something before I say anything.

Mr. Beg: Makarita, thank you very much. I agree with you. If I was sitting there, I'd say the something. What truth is when people come and talk and have dialogue, have a conversation and go back and nothing happens. But I can speak on the Constitution Review Commission. We're here to listen. Our mandate is said by Commissioner Coley. Dr. John was to come and hear the people, hear your voices, take record, understand. Your submissions are and then when we go back to sit and then take that on board, thrash it out maybe I could say it but I'll ask Dr. John to elaborate a little bit more on that because the commission will sit as a full commission, take your voices your concern and we have a constitutional lawyer working with us and a legal drafter and we'll sit in a room and we'll thrash out these concerns so I can promise you as a commissioner i've listened to you and i will take your your comments very seriously and all the other comments for us and this will be discussed and deliberated amongst the fellow commissioners and then you know we will go through this um you know our recommendations as said earlier to the to the president will be a thorough one, obviously, with the full team and the experts coming on. But to reassure you, yes, as a commissioner, I am hearing you loudly and seriously and clearly, if that's okay, I hand it back to Dr. John.

Mr: Kohli: Your concern is quite right. We can take it, make a recommendation, government might accept it. Three, four years down the line, new government, they may not accept it, change it. What good is it to you? One way of protecting your right is putting this in the constitution. One way of doing it is saying that any religion within the constitution It can be put in the constitution that 75% of the Rotuman people should agree before that law is passed. So in that way, all of you people will have a say before any decision is made affecting you, your land, your people, your language, your culture, whatever. Another way of doing it is this. They can say that, I think you are represented by Rotuman Council, you have your elders here.

Mr: Kohli: It's for them to legislate and put in the constitution that any legislation that affects the Rotuman people, their land, heritage, culture, etc., etc., cannot be passed unless and until agreed to by the Rotuma Council. So there's two ways of protecting you. Once we put that in the constitution, subsequent government cannot come and just change because it will require, if our recommendation goes through, 66% or 75% or whatever to change the constitution. That way you'll be protected. I think my team leader will explain to him in the language.

Kanagsau: Can we, as a matter of priority, put into the Constitution that civic education of our youth in the form of a compulsory education as part of their syllabus is included so that unlike us old people who are only finding out about the Constitution and its laws at this old age, it would be better if all children, high school, even in primary school, had this opportunity to be educated about what's in the Constitution and its implications for their lives. So I submit that the teaching of the Constitution, Acts and Degrees be taught in Primary and High School. This way children when growing up are aware of the laws of their country. Not only finding out about these laws when they break one, when they are older or having to become a lawyer to know about the law. May it be constitutionalized that be taught from a young age as a compulsory requirement for schools, both in primary or secondary.

Mr. Beg: so, thank you very much very um compelling point I personally I agree with that um my own conviction um but I understand that the subject matter is taught at a later part in secondary school in in levels 11 civic education constitution whether so it was that question was it was being taught at a later part in school, but should it come from, could it come down lower so it's in trend. So that's a, I hear your submission. So I know that it's being taught or they brought it in at levels 12 and 13, level 11, 12 and 13, 11 and 12 I think. So, I just want to hear you, your suggestion is broader to bring it down earlier. Well, thank you very much. I appreciate that. And point well noted. Thank you. Master Olson, sorry. Yeah, can I ask you that question, whether the Constitution is being taught at the higher levels?

Mr. Olson: My name is Mr. Olson, and I was in the primary level from year 8 to year 8. And I guess there's nothing like that in the primary level. And

I'm not quite sure about years 11 and above, whether it is taught or no. Thank you.

Mr. Kohli: That question whether constitution can be taught as a compulsory subject. You come to think about it. Constitution is the supreme law of the land. And even the lawyers don't know what's in the constitution. Not all lawyers know, unless they are constitutional lawyers. There are so many things in the constitution people should know. I would agree with that to making it compulsory. I'll give you a few examples from my practice in life. For example, if a police officer says, let's go to the station, people will just go people will just go.

The constitution says no. Police can't take you to police station. If they want to take you, they have to arrest you. If they want to arrest you, they must give you reasons. If they give you wrong reasons, you can later take them to court and say, I was taken for the wrong reasons. So you know your rights. In America, everybody knows Fifth Amendment. They know the right to remain silent. If a police officer is asking you a question, All you are required to do is give your name and address. Anything else, I've got a right to remain silent. How many people know that? Not many people know that. There are so many other things in the Constitution which people don't know, and this is your right. So, in short, to answer your question, I fully support people, Constitution should be taught. As a compulsory, everybody should know. And to take it forward from there, Elections will be much more meaningful. People know that they are going to vote. What are they voting for? It will be very, very meaningful. So, I totally support what you are saying on a personal level and this is something that should be recommended even the Ministry of Education should have taken it without you asking for it. They should have taken it. So, thank you very much for your question.

Makarite: Greetings. I have a concern that is this blue constitution book is written in Rotuman or not? Because if not I submit that it be published in the Rotuman language. My other submission I support the previous proposal where the ownership of the land and sea be returned to the Rotuman people. If it is in English then it be simple vocabulary that is easy to read without being confused with the sub sections and its provisions.

Mr. Fatiaki: I assure you that when the amended constitution is pass in parliament it will be published in English, Fijian, Hindi, and Rotuman.

Gagaj Tigarea: My proposal is if there could be a Parents Rights

Mr. Kohli: You see, the rights which is under the Constitution is not specific to only one. Rights belong to everybody. The right to do wrong cannot be written in the Constitution. If you, for example, say, can I as a parent have the right to whip my child and cause him harm? No. There's a criminal law there that will also charge you. I know where you're coming from. I think if I understand you correctly, you are saying, and this question has been raised all over, about corporal punishment, children not behaving themselves answering back to the parents. I think the kids are very well behaved.

They listen to the parents because I think the parents devote a lot of time with the children in education. I may be wrong, but I'm just saying that parents should also devote a lot of time with their kids. Take them to church, teach them, rather than... inflicting corporal punishment, what happens is that if you give parents a right in the constitution that you have a right to inflict punishment, then they will come and say, yes, this is my right. I do not know how the children behave. I am not a psychologist. I hope I have answered your question. So, rights are there for everybody. Of the record, I must say that this is the only place in the whole of Fiji.

Mr. Kohli: They play a very good role. The more women in the parliament, the better Fiji. Where I think the women have more rights than the men. You know, they are all speaking and they are not scared to speak. And I'm so proud because I believe in the empowerment of ladies.

Mr. Fatiaki: The question we are trying to ask is how do you what you're calling parents' rights versus children's rights. And I think the pressing question we will be asking ourselves is how we incorporate into the Constitution decriminalizing parents who actually smack their children. Oh, not criminalizing that act. We do that. How do we do that? Not to promote, you know. I think that's what we're hearing from people. And I think there probably are ways that you could, smart lawyers will tell us how you could write it so that you don't promote corporal punishment necessarily against children's rights.

But at the same time, you can make it so that the police don't criminalize it which means they don't take you to, or your child doesn't take you to court for that kind of thing. I think that's one of the questions that we are wrestling with. I don't know whether we give, like you said, parents' rights to do that. No, but I think there are subtle ways of doing it so that parents, for instance, or teachers don't get criminalized if they were to apply that as a form of...I won't say punishment, a form of a tool of education, or whatever the culture of society wants to use.

Mr. Beg: I was just going to add to that, is that your individual rights, this is something that we're, there's individual rights, and the point that you made, sir, was that parents, so that parents could be considered as a group right. You know, so it's... One right is affecting a group right. As parents, I have the right to foster and bring my child up and lead them in the way I feel fit for them. So these are things that we are grappling with. Individual rights also impinge on group rights. So these are conflicting things that we as commissioners have to address. But it's a good point, good analogy. Thank you.

Makarite: As my rights of freedom to speak. Can a coup maker lead a government?

Mr. Beg: Under this constitution, yes, but we've heard the same comments throughout Fiji about bringing a provision that anybody or any persons or people involved in coups or sedition should not be considered to stand for parliament or to be aspiring leaders for the country. So it's a good point. Ma'am, we've heard this. But to answer your question, currently, yes, in the current constitution, but the question you've asked has been asked right throughout Fiji as well. So, thank you I hope that answers, but maybe...

Mr. Fatiaki: So, Dr. Ami, can a co-maker lead the government? The answer is yes, he's leading it right now. That's the simple answer. But the more serious answer to what you are asking in a cynical way is that, and you've heard from Conway, we have been asked not to touch Chapter 10 in this Constitution. Chapter 10 is the one that grants immunity. But other people have suggested to us that we can write into the qualifications, for instance, for Parliament, because we write

that too. you know, who qualifies to vote, who qualifies to stand in parliament for elections. We can write into that. And people have to ask, we'd like you to write into that. It doesn't charge chapter 10, but we'd like you to write into that, that if you had any part to play in any coup, you cannot stand as a chairman of a board, you cannot stand as a PSE CEO, you cannot stand as a parliamentarian.

That's actually been asked to us. And we're going to seek legal advice as to whether that conflicts with touching Chapter 10, or whether we in fact can write that without touching Chapter 10, because Chapter 10 is retrospective. And by saying, in the next elections, anyone who has had involvement in previous schools cannot take part in the election. That is something that can be actually written into it, but we need a lot of legal advice. So, the answer to your question is, can a co-maker lead the government? Yes, under this constitution. If we rewrote this constitution and reviewed it and changed it, can we stop coup makers from entering government in future? The answer is, for me, not a lawyer. The answer is yes, but we will... sit and discuss that in greater detail with our constitutional experts.

NO Name: Greeting I have a question why do us Rotuman own the sea then why do we have to have licenses in order to go fishing. I as someone who loves fishing I now love fishing at night so the fisheries are not aware. I don't know about those who fish during the day. So if we are sovereign and the ownership of our land and sea could be returned to us we do not have to buy license in order to fish.

Mr. Fatiaki: So, this question relates to the issue of sovereignty over lands and in this particular instance the example was of seas and her concern. And we've heard this before. Why is it that if we are the owners and custodians of the land and the sea and have been for time immemorial, why is it that we should have to pay government a license to get permission to fish in our own seas? That's basically the question. And then the request is that if we are able to incorporate it into the constitution. a way to allow them not to have to be committed to governments that make these kinds of rules and force them to apply to people who actually own the sea. I'd like my colleagues to comment before I say anything.

Mr. Beg: Yeah, it's a very good point. This comment is a very strong point that's come throughout Fiji. The written of customary land and fishing, ITLTB and Itaukei Affairs. So, the question is, we've heard this question from all the 14 provinces, including...Rabi, they were very vocal on this as well. So the point is a very valid point and I've heard you and I think it's worthy of raising, but I thought I'd just let you know that this point has been brought heavily to our attention, mainly in the various provinces throughout Fiji. They've really hit home hard on this, so it's a point that we would have to... sit as commissioners. Again, as Dr. John and Mr. Kohli have said, we need to thrush it out legally to see how this would fit with the current administration and processes that are in place. But, yes, very, very compelling point. Thank you.

Mr. Kohli: I think your question is very legitimate. You have more reason to ask that question than people in Fiji talking about qoliqoli rights and that. And the reason why I say that is this. You, just like Fiji, were totally independent until you ceded to Queen Victoria in 1881. Your land, your sea does not... conflict with other peoples. You have a territory here. And when we try to address Rotuman issue, Rotuman name, etc., I do not see how we cannot say that when it comes to your land, your fishing, you are unique. And you should be able to control that self without any interference. That can be taken into consideration because your land and you are here is also very different from Fiji. Here you don't have individual ownership. It's owned by the chiefs, the clan, but correct me if I'm wrong, I'm team leader. He cannot say this is my land only, that I can mortgage it to the bank and say I can take money over this land. You have such a good understanding amongst yourself that you know whose land is where. You don't fight over the boundaries. But going back to your question again, I think you have a very legitimate reason to ask for that and a chapter should be addressed in the constitution of Fiji about Rotuman. Rotuman and the Rotuman people. Thank you.

Hannah: Sorry just one more um one more point to add since we're talking about marine activities i just wanted to know this might be for legal um When it comes to NGOs that visit the island, we know that marine protected areas are becoming more popular around Fiji in particular. So if there's an NGO that comes to Rotuma to do research, whether it's the UN, whether it's Conservation International, I know we've had

a few groups here studying our seabed and our reefs i'm not sure what the legality is around it right now but does that information that's collected the data so there's one thing where we allow them to come and do research to help um support you know whatever findings they're trying to prove scientifically but the research that's collected in our land in our reefs um who does that belong to and is there any legality around that belonging to the custodians or being managed or that information being shared with us Rotuman's as far as scientific research goes in our waters and in our lands? Can we have ownership or at least can we have access to that information and that data?

Mr. Kohli: That's a good question. At the moment when NGOs come in here, they have understanding with the Fiji government, that they are going to come here, collect data. For research, et cetera, ownership does not belong to Fiji. I want data, I want to send to them, and that belongs to the people who are doing research. As far as sharing of the data is concerned, it should be shared with the people. like Rotuman people here, Fijian people in Fiji. And this is where, when they come to do a research, there has to be a terms of engagement. I think I've got a very learned counsel here, Mr. Cagilaba from Attorney General's Office. I don't want to pretend to say that I know everything about that law. He will be able to guide you, and I think he should guide you on this.

Cagilaba: Thank you, Mr. Koli. Specifically, to the question, maybe I can have someone translate it later, but when someone is coming to Fiji for the purposes of trying to conduct research, specifically in relation to climate change, the Climate Change Act of 21 clearly states that they would have to go first through the Ministry of Environment. So, there's entry points for the CSOs and CSOs come in and conduct this research, but we've still collected because that is what we understand to be intellectual property. Now the intellectual property would then be owned either by the state and then allowed for them to use, but also on the understanding that there would be some engagement with the indigenous and customary landowners because the data is basically sourced from the studies that they carry out within your environment. So that would really be dependent on the agreement that's arranged between the CSO NGO that comes in together with the government approving authority. But yes, there are

approving authorities that are in place to make sure that before they can come and conduct any study in Fiji, that they actually come and provide us with actual substantial reason as to why they're coming to do it, so that we don't have just any scientists or any Tom Dick and Harry basically coming into your home and invading your space and coming and carrying out scientific research here without your approval. Thank you.

Mr. Kohli: Thank you, Mr. Cagilaba, to come to my assistance and explain. And to carry it further from there, you see, now that I'm aware of the total, could be...written in the agreement that they are going to do any research in Rotuma or Rotuma borders, it's got to be approved by the Rotuma Council or something. Or, like for example, if you want to deal with it, you have 60% of the people over the age of 18 consenting to it. Because it's far away from here and if they agree to something detrimental to you, it will not be good. So it will be a good idea to put in the agreement that they must be consulted as well. A lot of issues are coming out about development where people have not been consented. Animators have gone to court and I'm sure you people are aware of it. So certainly, this can be written into it.

Mr. Fatiaki: Thank you, Hannah, with the submission from Itutiu, one says that we Rotuman's are to provide our own laws regarding people coming in to the island. This is similar to Gagaj Manav said that ownership our land, sea, heritage to be returned and constitutionalized

Raijieli: Greetings my name is Raijieli. I am from Losa. My question is on the land I am a woman and I look after the land. What I am aware of is that in the law of the government women has no say regarding the land. Even if your relatives are overseas and are not in the Island. As for me my sibling and immediate family are not in the island and I am the only one looking after the land Does the law indicate that I despite I am the only one toiling and looking after the land I have no say towards the family land?

Mr. Fatiaki: So this is referring to the Rotuman Land Act. This law is one sided as it mainly on Man. I just explained in respect of Richelle's concerns that She's read in the Rotuma Lands Act aspects of the ownership and the dependency and I guess "Pure" as in someone that looks after the land, as in people who are in charge of the land, that has

been written there that disenfranchises her as a woman and I went to some lengths to explain that although this was enacted in the... 60 years ago. It's never actually been operationalized. It needs three components. One is to appoint a commission. That's never happened.

The commission would then demarcate the boundaries. That's never happened. And the demarcation would then also include the people of the land ownership. That's never happened. And because of that, to this day, it's like a neutered elephant. It's there, but it's there, but it doesn't do anything. And I think they don't pick up the Rotuma Lands Act and apply it. They say you go back to the island, meet as a customary land-owning group, and decide your issues there. Don't bring it to us to apply the law. Every case, my son just did one last six months ago. That's, I think, the law has... recognized that and has sent it back. So I think the addition to that is that part of the process that the council has been looking at is to review those two acts. In terms of order, I think they're looking at first the constitution and the recognition of aspects of their submissions, that Rotuma be recognized, have a degree of autonomy, to clarify the relationship between Rotuma and Fiji, and then after that. the process of reviewing these acts which will then govern the actual operations on the island. Thank you.

----------End of Session [1-7-2026]----------

Submission(s) Received

Submission to the Constitution Commission.

(1) Rotuma to be a self-governing island.
(A treaty between Rotuma + Fiji)

(2) Rotuma to be given a seat in Parliament.

(3) Our fishing rights to be returned to the traditional customary rights.
(Remove Fishing Liscence)

Reina Kauata – HOD Lang. RHS.
Losa Village

1/07/2026 > Acknowledged & received
CRC Team (2)
Filipe. Makrava - 02/07/26. -

SUBMISSION TO THE CONSTITUTION REVIEW COMMISSION

Review of the Constitution of the Republic of Fiji 2013

RECOGNITION AND PROTECTION OF ROTUMA AND THE ROTUMAN PEOPLE

1. PURPOSE

1.1 This submission asks the Commission to recommend that the Constitution recognise and protect the special and distinct place of Rotuma and the Rotuman people. It proposes two things, both set out below: a short passage for the preamble and a dedicated chapter, *"Rotuma and the Rotuman People"*.

2. BACKGROUND

2.1 Rotuma came to Fiji by its own path. Its chiefs separately ceded Rotuma to the British Crown in November 1879 by a Deed of Cession, after which Rotuma was annexed to, and made part of, the Colony of Fiji. The cession took formal effect on 13 May 1881 at a flag-raising ceremony at Lihava,]Motusa, in the district of Itu'ti'u — a day since celebrated as Rotuma Day.

2.2 Rotuma is, and wishes to remain, part of the Republic; but it is a distinct community with its own islands, seas, people, language, culture, traditions, customary governance and system of land tenure.

2.3 Earlier Constitutions acknowledged this more fully than the present one: the 1997 Constitution recited the cession of Rotuma, recognised the Rotuman people's governance through their own administrative system, entrenched the Rotuma Act and the Rotuma Lands Act, and gave Rotuma a seat in the House of Representatives and a senator nominated by the Council of Rotuma.

2.4 The 2013 Constitution only purports to protect Rotuman land (section 28) and a share of royalties (section 30), but otherwise no longer reflects Rotuma's distinct constitutional position.

3. WHAT THIS SUBMISSION SEEKS

3.1 The Rotuman people ask that the Constitution provide for —

a) recognition of Rotuma's special and distinct character within Fiji;

b) Rotuma's internal self-government in local matters, exercised through the Council of Rotuma;

c) adequate funding for Rotuma's development, applied according to Rotuma's own priorities;

d) the entrenchment of Rotuman land rights and of the core Rotuman laws, so that they cannot be changed without the consent of the Council of Rotuma and a simple majority of Rotumans voting in a Referrendum; and

e) a lawful and peaceful means by which the Rotuman people may decide their future political status, Rotuma remaining part of the Republic unless and until they decide otherwise.

4. THE PROPOSAL

4.1 The preamble passage and chapter that follow give effect to these matters in plain terms.

4.2 The chapter recognises Rotuma and the Rotuman people; affirms internal self-government and the role of the Council of Rotuma; protects Rotuman land, culture and custom; requires consultation and funding for Rotuma's development; guarantees Rotuman representation; provides a carefully limited avenue for self-determination; and entrenches the chapter and the core Rotuman laws.

5. CONCLUSION

(3) Rotuma forms part of the Republic of Fiji, and this Constitution must be applied to Rotuma consistently with this Chapter and with the rights and interests of the Rotuman people.

2. Internal self-government

(1) Rotuma has the right to internal self-government in matters of local concern affecting Rotuma, the Rotuman people, Rotuman land and seas, custom, local governance and community affairs.

(2) That right is exercised through the Council of Rotuma and other Rotuman customary institutions in accordance with law and Rotuman custom and tradition.

(3) The State must respect and support Rotuma's internal self-government.

(4) The Council of Rotuma may make regulations for the good government of Rotuma in matters within its responsibility, and a law may provide for such regulations to take effect without confirmation by Parliament.

3. Council of Rotuma

(1) The Council of Rotuma is recognised as the principal customary and representative body of the Rotuman people.

(2) The State must consult the Council of Rotuma on matters that significantly and specifically affect Rotuma or the Rotuman people.

(3) The Council of Rotuma must not be abolished, and its essential character must not be altered, except by a law approved by the Council.

(4) The membership, procedures and functions of the Council may be provided for by law, but that law must be consistent with this Chapter and with Rotuman custom.

4. Laws affecting Rotuma

(1) The laws of Fiji apply to Rotuma, but when applied to Rotuma they must be construed to apply only so far as is consistent with this Chapter, Rotuman custom, Rotuman land tenure, the constitutional role of the Council of Rotuma, and the circumstances of Rotuma and its inhabitants.

(2) A law or decision that specifically affects Rotuma, Rotuman land, customary rights or the Council of Rotuma must not be made without meaningful consultation with the Council.

5. Land, Sea and Resources

(1) All land in Rotuma, and all associated waters, internal waters, territorial waters, reefs, lagoons, fisheries, foreshores, seabed, minerals and other natural resources within or pertaining to Rotuma, vest in and are held for the benefit of the Rotuman people in accordance with Rotuman custom and law, for present and future generations.

(2) Those lands and resources are owned, used and enjoyed by the Rotuman people through their customary institutions and arrangements, including the Council of Rotuma and the customary owners.

(3) No such land or resource may be alienated, acquired, leased, licensed, burdened, exploited or otherwise dealt with except in accordance with Rotuman custom and law, with the approval of the Council of Rotuma and any dealing contrary to this section is void.

6. Culture and Custom

(1) The Rotuman people have the right to maintain, practise, protect and develop their identity, language, culture, customs and traditional institutions.

(2) The State must take reasonable measures to support the protection and development of the Rotuman language and culture.

(3) Rotuman customary law is recognised as part of the law applicable to Rotuma, especially in relation to land, chiefly titles and customary dispute resolution, subject to this Constitution; but a custom relating to Rotuman land and sea, fishing or chiefly title is not invalid only because it is inconsistent with a right in the Bill of Rights, to the extent that the inconsistency is reasonable and justifiable.

7. Development, Services and Funding

(1) The State must promote the development and wellbeing of Rotuma in a manner that respects this Chapter and Rotuma's internal self-government.

(2) In matters of development, infrastructure and essential services affecting Rotuma, the State must work in consultation with the Council of Rotuma.

(3) The State must provide adequate funding for the development, services and administration of Rotuma; and such funding is, to be provided in a way that enables the Council of Rotuma to apply it according to Rotuma's own priorities.

8. Representation

(1) The Rotuman people are entitled to effective representation in the national institutions of the Republic of Fiji.

(2) Rotuma is entitled to be represented by at least one member of Parliament for Rotuma; and if a second chamber of Parliament is established, one member of it is to be appointed on the nomination of the Council of Rotuma.

(3) In making laws or policies affecting Rotuma, Parliament and the Government must give special regard to the views of the Council of Rotuma and the Rotuman people.

9. Self-Determination

(1) Consistent with the way in which Rotuma became part of Fiji, the Rotuman people have the right to determine their political status in relation to the Republic of Fiji by peaceful and lawful means.

(2) This right does not authorise any unilateral act of separation; and unless and until a change takes effect under this section, Rotuma remains part of the Republic of Fiji.

(3) The process may be initiated only by a resolution of the Council of Rotuma supported by at least two-thirds of its members, after which the Government must consult the Council and the Rotuman people in good faith, and any proposed change of status must be approved by the Rotuman people in a free and fair referendum by at least two-thirds of those who vote in the referendum.

(4) A change in the status of Rotuma may take effect only by an amendment to this Constitution, and any separation of Rotuma is to be recorded in a solemn instrument following the precedent of the cession of Rotuma.

10. Entrenchment

(1) A Bill that amends this Chapter, or that alters the core provisions of the Rotuma Act or the Rotuma Lands Act, must not be passed unless it has been approved by a resolution of the Council of Rotuma.

(2) If the Bill would reduce or adversely affect the rights, protections or interests of the Rotuman people under this Chapter or those Acts, it must also be approved by the Rotuman people in a free and fair referendum by a simple majority of those who vote; and if there is any doubt whether this subsection applies, it is to be treated as applying.

(3) No special majority of the members of Parliament is required for the passing of such a Bill, but this section applies in addition to any other requirement of this Constitution for the alteration of the Constitution.

11. Savings and Consistency

(1) The Rotuma Act, the Rotuma Lands Act and other laws relating specifically to Rotuma continue in force, subject to this Constitution and this Chapter.

(2) Nothing in this Chapter limits or diminishes any right, protection, title, interest, custom or land right held by the Rotuman people immediately before the commencement of this Chapter.

(3) This Chapter prevails over any inconsistent law to the extent of the inconsistency.

-END-

Constitutional Review Submission Signatures

No.	Name	Date of Birth	Gender	Signature
1.	FILIPE SAKIMI	21.3.55	MALE	[signature]
2.	RALIFO NASARIO	25/10/57	Male	[signature]
3.	RAKI FILIPE	30/01/87	F	[signature]
4.	Alison Inoke	07/11/86	F	[signature]
5.	Fagua Fuida	1/12/63	F	[signature]
6.	Motojaga Firipo	25/10/45	F	[signature]
7.	Matilda Magie	23/8/89	F	[signature]
8.	Rutagreve Susana	14.08.88	F.	[signature]
9.	MARY JOSEPH	22/12/1995	F	[signature]
10	FOSKATOA	27/7/1958	F	[signature]
11	Tonmana.	27/12/87	F	[signature]
12	Aliti Menaga	22/4/91	F	[signature]

13	Vafeou	1960	M	[illegible]
14	Jiurie Marsey	07/03/63 1963	F	J Marsey
15	Regina Petero	2000	F	[illegible]
16	G/Maraf. F	1956	M	G. Maraf.
17	Raumu	5/12/61	F	[illegible]
18	Kapani. F.	18/03/73	M.	[illegible]
19	Tartessani. J.	1/~~18~~/~~83~~/61	M.	[illegible]
20	Ulrika C.	24/10/91	F	[illegible]
21	Jasmina. M.	05/11/06	F	[illegible]
22	[illegible]	08/08/69	M	[illegible]
23	Sepo. P	8/5/77	M	[illegible]
24	G/[illegible]	07/[illegible]	M	[illegible]
25	G/Tokoor	31/7/73	M	[illegible]

26	Roberta Vareca	14 12 2007	F	Vareca.
27	Mata Aisake	4 09 1963	F	M A.
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Juju Hall

1846

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Juju Hall (Juju & Pepjei Hall Villages). DATE: 2/7/26 TIME: 9am -

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	Harriet Osborn (Vaurasi)		7586670	Pepjei(Juju)		FEMAIL	ROTUMAN	
2	Tupou Pene		7345869	Pepjei(Juju)		F.	Fijian	
3	ESTELA GABRIEL			Juju (Rotuma		F	Rotuman	
4	JOELYN RIGAMOTO	25	7244437	AVEVE, PEPJEI		FEMALE	ROTUMAN	
5	NAFRUE REJELI.		—	UNU, PEPJEI		FEMALE	ROTUMAN	
6	Veronica. Faga	49	7632342	HAGA, JUJU		FEMALE	ROTUMAN	
7	Gerard. Savua	54		Haga, Juju		Male	Rotuman	

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
8	David	22	–	PEPJEI. (ujia)		MALE	ROTUMAN	[signature]
9	SIORA ROSA	58	7269384	SAUKAMA/JUJU		FEMALE	ROTUMAN	Rosa
10	Fonmanu Alcanisi	61		Saukama/Juju		Female	Rotuma	[signature]
11	SAAU SOSEFO	58		JUJU		MALE	Rotuma	[signature]
12	Petero Nataiwa	67	–	Juju		✓	✓	[signature]
13	Jeanmaria. Tolo.	55		Pepjei.		Female	✓	J Tolo.
14	Kemeli Amadi	54		"		Male	"	[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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15	PETER Soseto	59	-	PERTH		MALE	ROTUMAN	
16	GAGAI, UAFTA	33		Juju		MALE	ROTUMA	
17	G/Vuman	42		Juju		Male	Rotuma	
18	Luke Sam.	34		Ahau		Male	Fijian.	
19	E/Sualeman	30		PERTH		M	Rotuman	
20	KATY KAFOA	67		Juju		Female	Rotuma	
21	Matilda kafoa.	35		JUJU		F	Rotuman	

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

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22	Samuela Ufamarata	70	—	PEPJEI		MALE	R	[signature]
23	Patrick FAGA	66	—	Pepjei		M	R	Faga.
24	Joachim Patrick	39	-	Juju		M		[signature]
25	VISONI SEMANTAFA	52		JUJU.		M		[signature]
26	OKOSTINO SAVERIO	59		JUJU		M		[signature]
27	Zai A.	59		PEPJEI		M		[signature]
28	Kiko S.	53		PEPJEI		M		[signature]

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

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29	GERARD	54		Juju		M	Rotuman	
30	Robert. K	42		Tuqi, Juju		M	Rotuman	
31	Mosese. F	44		Pepjei		M	Rotuman	
32	Pino. V. Sava.	48		Fiji		M	Rotuma	
33	F/Sakimi	55		Pepjei		M	Rotuma	
34	Vigenti. U	59		Pepjei		M	Rotuma	
35	Qaqaj Tavo	54		Juju		M	Rotuma	

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

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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
26	JULAIN. U	52		Pepjei		F		
27	LUISA. K.	47		PEPJEI		F.		
28	Maria. Tima.	46		Pepjei		F.		
29	Sainieli. H.	52		Juju		F.		
30	Rejeli T.	54		Juju		F		
31	Leone. W	69		Juju		F		
32	AKNESE. K	51		PEPJEI		F		

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
23	ENJIMO	72		JUJU		M		
24	PETERO	69		JUJU		M		
25	Faga Joeli	56		✓		F		
26	Emilio. Tavo	19		PEPJET		MALE		
27	G KAMEA SOKIMI	73		LSLEPI JUJU		MALE		
28	Faafetai. Vitori	39		KOTHEATIU/Juju		F		
29	Immanuel Joseph Tonu	29		JSLEPI JUJU		MALE		

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

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30.	Kon Rote	66		Pepjei	Pepjei	Male		[illegible]

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

Transcript

Saukama, Village Hall Juju Pepjei
Date: 02-07-2026

Leighton: Greetings, I am Leighton Fatiaki my father is Daniel Fatiaki. And apologies, that's as far as my Rotuman goes. I will hand over to my namesake to speak the rest for me. Just a few housekeeping matters. For those of you who wish to speak in Rotuman, you can speak in Rotuman. For those who wish to speak in English, you can speak in English. This consultation will be conducted predominantly in Rotuman, because we are in Rotuma. So we asked if you wish to make a submission, just put your hands up. Once you receive the mic, just introduce yourself, and then you can make your submission. The only thing that we ask is you be frank, you be honest. And I know for Rotuman's that's not hard. But if you can also make your submissions with regards to the Constitution, you can also ask questions that you need clarified. The commissioners who are seated here, there's a lawyer as well, as well as Dr. John and Mr. Beg. They will happily answer your queries with regards to the Constitution.

Mr. Fatiaki: Greetings all; Gagaj Somaas Gagaj Huan Gagaj Uafta Gagaj Tavo Turaga DO Gagaj Fekau, Ladies and Gentle man from the two villages. It is of great honor to be here regarding the constitution, so I would like to sincerely welcome you all. This session is on three review of the Welcome to Ladies and gentlemen of the village, on behalf of the Ladies and gentlemen of the village, on behalf of the Ladies and gentlemen of the village, on behalf of the Constitutional Review Commission, it is my pleasure to thank you all for pleasure to thank you all for joining us in your village and to welcome you for this joining us in your village and to welcome you for this joining us in your village and to welcome you for this consultation. As you have heard, consultation. Greetings everyone we are here today as the Constitution Review Commission; I would like to thank everyone that is present this morning for the consultation.

My two colleagues here with me; Conway Beg is an architect this man has relations Motusa in Mofmanu his Wife Angela is the daughter Tofana and Taito. After this session he will go and look for his relatives. My left is a Lawyer from Labasa Ami Kohli this man has been travelling with us the past two month throughout Fiji. We have been appointed by His Excellency the President to review the 2013 Constitution, which is the supreme law of Fiji and for us Rotuman's.

We are aware that the 2013 Constitution was by a military government and was not constructed the way that normal constitutions are enacted. It did not go through the wide consultations with the people to ask them what they want to put into the Constitution.

It did not go through a parliamentary process to be voted into law. And it was just enacted by decree and promulgated by the President because of this, what the Supreme Court recognized as a democratic deficit, His Excellency has asked us to travel widely throughout Fiji. To seek wide consultations to decide what you want to keep in this constitution, what you want to remove out of this constitution, what you want to add to this constitution, or what you want to change. The idea is that we go throughout all of Fiji. We can amend. We can change.And that's why I went to explain to great detail that we can do all of these things but... I have to say but because I didn't bring it earlier. Because the Supreme Court has told us, the commissioners, that we cannot, when we write out the new constitution, we cannot touch Chapter 10.

They have not told us that you can't tell us that. And we decided early on that we will listen to what you want. And we will write it down. But when we come to writing the new constitution up, we cannot touch Chapter 10. We began our work in April in Suva. Throughout the month of April, April, our first submission came from the Boselevu vaka Turaga and it was followed by submissions from church groups, various political parties, non-governmental organizations and individuals. We then split ourselves into two teams.

The leader of team one is Sir Sevuloni Valenitabua, who is our chair, I'm the leader of team two. and then we split ourselves into two groups. One group traveled with me, and we basically did all of Fiji. We've been through Lomaiviti, Lau, Kadavu, Beqa, Ovalau. We've traveled up to Vanualevu, spent three weeks in Vanualevu. My team did Macuata and Bua. The other team did Cakaudrove, Rabi, and Taveuni. We went through Viti Levu end up in Rewa and Suva and we are here Rotuma the last Island, venues in Motusa, Itumuta, Pepejei, Noatau, Malhaá and Council. We will put together everything that has come through these consultations and then we will rewrite a report to His Excellency the President which we will hand to him at the end of August the 31st.

Our work as commissioners will end there. Before the consultation proper, I want to point out two things. Firstly, the six commissioners do not work for government. None of us are civil servants. We have not been given instructions as to what to write in the report and I think we are committed to reflect what the people of Fiji want when that report is written, you will notice that there are videos recording everything that happens at every consultation.

We have it recorded on audio. It is also recorded on paper by our hands-on reporters, everything that is said at the consultation so that when we meet in Suva and when the report is written out, there should be no doubt in your mind that everything that is said has been recorded and we would like to think that that report will be a reflection of it. So, I ask that you please speak your voice Let us hear it. If there are areas to be clarified and discussed we will answer as best as we can. I want you to know that this is the legal processes that has been showed to us by the government of the day and we as commissioners are going to reflect that. There are videos recording everything that happens at every consultation. We have it recorded on audio. It is also recorded on paper by our hands-on reporters. Everything that is said by the Rotuman people is recorded. That is a brief introduction from us thank you.

Kemueli: Greetings Doctor and team, first thing I would like to submit today is regarding our Island Rotuma that we know our Island has been neglected in regards to some of the things we ask to the government. I am know this because I use to represent my district to the council. What I see is the budgets allocated for Rotuma is used elsewhere.

So, I what sovereignty for Rotuma to be constitutionalized Secondly our national identity; as citizen yes Fiji Citizen but since we have our own Island, sea and culture, I disagree with everyone being under the term Nationality Fijian. Another concern I would like to put out is on rights. Parents rights is not in the constitution, and the young generation are disrespectful towards parents and teachers. Before our parents smack us children in order to discipline us and that got us to stay in the right direction. Different people have their different ways of discipline their children and us we have our ways because we have our own tradition and customs. Not like those that are bring those rights to us. Children have abused these rights and parents are finding it hard to discipline them the indigenous way. So how about to entrance Parents Rights.

Mr. Fatiaki: Kemueli usen to be the representative of Mata for Pepjei, so he is very aware of a lot of the issues that relate to Rotuma through the years. He has brought up three issues that he would like us to address. Firstly, he reiterated the difficulties that he was aware of during his time in council. Many years he served faithfully. And during that time, often the wants and desires of the council and the people of Rotuma, particularly in respect of development, did not occur or did not go hand in hand with what the people in the council of Rotuma would ask for. Development would often be decided in Suva by people in an office. and then hand it to the island. And he's asking that we consider in the Constitution recognition of Rotuma's sovereignty. I think the word was sovereignty that he used for the island. I think essentially, he's asking for some degree of autonomy, some degree of self-determination in terms of... particularly in terms of development and governance.

Mr. Fatiaki: He alludes to the fact that Rotuma is obviously very far away from the mainland, things that we have heard echoed in other places. So that was his first submission and the grounds on which he has brought that up. His second submission is this issue of a national identity. He says he doesn't object to everyone being called Fijian. That's not the issue for him. He prefers personally to be called a Fiji citizen. But he wants to maintain his identity as being Rotuman and not to be called Fijian. That is his second...

The third submission is to do with the Bill of Rights. He explained that he has concerns about indiscipline and the mode of upbringing that children nowadays have and that the children's right in the current constitution imposes upon parents a task that is difficult for them to fulfill. He reflects on the way that he and his generation were brought up. He is concerned that with the current children's rights, a lot of children are taking advantage of this. And what he asked for was the possibility that the Constitution would recognize in the Bill of Rights, Rights of parents, particularly in respect of discipline in children, so that they are not criminalized. Those are essentially the three aspects that Kemueli Mata from Pepjei previously has brought for consideration, and I'd like my fellow commissioners to have some comments about that.

Mr. Beg: Thank you very much Kemueli. Appreciate your services and your experience and lived experiences. So, thank you for sharing that. The first part on sovereignty, I like the analogy that you made that serving on council, plans and developments were discussed and

agreed and then decisions were made. So, I presume that state or government in that case, those decisions that were just a qualification. But I think what I hear from you and I've heard from the other submissions is, you know, Rotuma is up here and Fiji is down here with the 14 provinces and Rotuma is on its own. So, it's quite visible that the 1881... when the deed of session was promulgated. But then the act came about. So, I think in terms of giving you more visibility of what I hear, it's for you and the people of Rotuma to make those decisions so that they are lived and alive and actually happening.

So, I think that's a very valid point. I'm sure our commissioners will continue to sit and hear and I can see that because in terms of the development on Rotuma and the decisions that the council make and the people here, you know, that's around. So that's very strong coming through. I've always seen Rotuma up here and Fiji here. And what's happening up here is completely... You know, you feel like you're a sovereign state or a colony of your own, but under Fiji. So, thank you. I appreciate the feedback and the point really well taken, and I'm sure we will share that further. Thank you.

Mr. Beg: Yeah, sorry, and the part about the national identity, we've heard that Rotuman's want to be called Rotuman's, and this is the first I've heard here, that you would rather be called, or the others would be a Fiji citizen, but your identity is Rotuman, so thank you for that. And the other one was the last one. Maybe perhaps I'll let... Mr. Kohli talk about the bill of rights on the group rights thank you

Mr. Kohli: Thank you. First and foremost, I must thank you all. In particular, I'd like to thank our team leader, Dr. Charles Fatiaki, John Charles Fatiaki, and Leighton Fatiaki for bringing me to the island of Rotuma. It's a beautiful place, beautiful people, and I can tell you, you are different. You are different from the rest of the people in Fiji in a very unique way. As a matter of fact, taking that into recognition in the preamble, we have given a right here, recognizing the indigenous people of the Rotuman from the islands of Rotuma, their ownership of the Rotuman Islands, their unique culture, customs, traditions and language. That is there already and then further than that, we have been mandated to take into consideration the same thing. Talking about sovereignty, this has been debated ever since Fiji got independence in 1970. It has gone to court and this is an agreement. You want to be in charge of certain things which is not dictated by Fiji because of a unique culture. All I can say is that I

agree with that. I think you are very isolated, one and a half hours from, no sorry, to coming here. You have your own sea. You don't have conflicting qoliqoli rights like in Fiji. You have this mataqali, that mataqali. If I may say there's only one mataqali in Rotuma. Everything is owned by you people. So, I cannot see any difficulty where there can be certain powers given exclusively to the people of Rotuma, how they want to govern.

This happens in other places in the world. The United States, they have a national assembly, then they have the states, Australia, same thing. So, as far as that is concerned, there is something to seriously look into it and see how we can have this entrenched. We have some very good legal minds from Rotuma. I understand our former Chief Justice is also here. So, we'll certainly look into that, definitely. Number two, you're talking about national identity. What you are asking for is not something unique. People want, I do not know what was the rationale behind not recognizing in the senses, who are Rotuman's, who are Indians, who are Chinese. Because if you look all over the world, even in New Zealand, they want to identify them separately to see which particular race has got more diabetes, which has got certain conditions. On that basis, they are able to then

Mr. Kohli: assess. Here, you paint them all in the same picture. You can't have that. I'm sure Dr. John Fatiaki can vouch for that. It's very, very difficult. You asking to be called Rotuma's? Absolutely right. Why not? And we should feel proud that there is a community which is part of Fiji. No way else. You people speak a language which is not similar to Maori. The other day I was sitting with Dr. John Fatiaki and I was saying, you know, how do you say? He didn't have an equivalent of that. There's only two letters, two numbers that came very close to it. Whereas in Maori there's very... But seven or eight numbers are the same.

So, you have a unique language, you have a unique culture. And not only that, when I look around your beautiful island, you are so disciplined in your own way. So you should be proud to be called Rotuman. People are proud to be called Indians. Nothing wrong with that. Or to be called Itaukei. So that, no issues. Parents write, big time issue. I'm sorry to say that. I and Dr. John sometimes argue about that. He has got his own ideas, I've got my own ideas. But I am saying that overall, I have not been here long enough to make judgment, but I can say that by and large, we have been consulting

all around Fiji, complaining about the youth, the drunkenness, people not trying to listen to them, talking back. When the teachers are walking, they are taking the space. Well, I haven't heard this from here. That doesn't mean it doesn't happen. I'll be willing to learn. But parents' rights, I don't think you should really look into their rights for everybody in the Constitution. You can't put down children's rights, women's rights, and men's rights. Again, talking about women's rights, yesterday I was in a consultation. 90% of the people are talking about ladies. I got more women's right to Rotuma than anywhere in Fiji. I felt very proud.

I think women are much empowered. And so you can't put down just parents, right? With a God due respect to you. But discipline issues, yes, I think there should be. Cultures vary, we cannot just copy everybody. Cultures vary. So, you should be able to discipline people with your own cultural way is falling foul of the constitution like for example or criminal law if you see somebody, he gets injured taken to hospital you can't say parents right correctly you'll be charged by police and rightly so but you should have your own way of discipline how you're going to put it in is something I'll leave it to doctors

Mr. Fatiaki: He's the lawyer. I'm not the lawyer. But we have lots of constitutional assistants, professors of constitutional law from overseas, and drafters that will help us try and find how to word the rights to allow us to, like you rightly point out, to maybe discipline in a cultural way what we... have been doing without at the same time injuring our children in a way that none of us want to. I thank you, Commissioner Kohli.

Mr. Fatiaki: Chairperson was supposed to but he insisted I bring the team though by virtue of my possible conflict of interest in my role as an advisor to the council and even though I raised my reservations, he proposed to bring this team since I am Rotuman, he told me to come. So therefore, the contributions and opinions would mainly come from my two colleagues.

Katie: My name is Katie and I'm not surprised because once we were in the standing committee in the Bill for the Rotuma, we were one of those that went for the standing committee. So, I'm interested in this thing here, to continue with this, I'll start with the legal rights to the seat and then the second one, our customary laws. Our customary laws, our Rotuma Act, our Rotuma Land Act, to be given promises to, well, dilating with the Rotuman's issues as it is consistent with the Fiji

constitution. The Council of Rotuma is the main body that needs to be consulted regarding the affairs of Rotuma people to provide advice. Rotuma to be given more autonomy to run their affairs, but of course within the financial support of the Fiji government and that the Fiji and Rotuma should remain as a secular state to allow people the freedom to choose and that all citizens to be given equal respect and opportunities because of new characteristics, example, race, religion, and sexual orientation. Rotuma lands and rights, we are to be addressed in our council and to our customary and to our country and our custom way, it will be well done. Because we have a Rotuma Act, but it's not, it's now, it's getting linked to 2013, after that constitution done, we are going down.

There's no, and we have to emphasize this because no use calling Itaukei. And no use calling, like, as in Fiji, it's not really, it's really nice and very high. But in Rotuma, we call it our Itu and our chief Fa'isitu, but then, it's very lenient because it is not stabilized. It's not legalized. Like, we don't ask for legalizing, but we ask the backup of the government to work together with us.

For example, I'll give you an example, like Samoa. Samoa, they had a Matai, the common district with that district. And whatever the matai, whatever is decided at the culture, at the custom, the government supports it. And that's what I always emphasize, that's what I wanted, we should be having here, because before 2013, it was effective. It was effective here. And we see a generation coming up with respect, with the proudness to be called a Rotuman, to be where you are, you come from, who is your chief. And we're really proud of Beirut women. But after the 2013 constitution, we are going down. There isn't any respect. Everything was all coming to a mess. No use having a chief. No use having a sub-chief. When it's not effective, our law in the village, in the village law, is almost the same as the civil law. If we need the help from the government by this law, to buy side with us in our customary, and our...And our culture, it'll be a great boost up.

Katie: You know, no use. And all these trees and all these cultures and everything and language and everything. When this is where, this is the roots. This is where we start off. And if the government help us to buy side with us, because our law in a customary way works together with the civil law. So if we have the strength like used to be when we will grow up in that way, It will be really maintained and help the government to proceed more to the future and for the generation

to grow up and have respect, have values, and something to be proud of, to be who you are, your identity.

So, this is the angle I'm coming. If only we have that from the government to help, but inside the constitution of the government, but at least have, you know, have something to do, have some more power to give to our... our customary laws and that be more effective, more bright future, more educational to help our youth and our generation coming up to be respectful, to be very Rotuman. Thank you.

Mr. Beg: Thank you very much, Katie, for your compelling presentation. I listened tentatively and overwhelming with it. Yeah, I think your point about the request of land, sea, you say sea instead of fishing rights, which is quite interesting. I like that sea, you know, the seas that surround the land. You know, the right. to be recognized back into the Constitution. I mean, although it's written here, but it's probably not as specific, but the request is for that for Rotuma.

The other point you make was the land. And around other parts in the other provinces, they're claiming the same thing. If I hear you correctly, you're saying six feet below, everything goes right down and under. I think I wrote it down, but I don't know whether you meant that. But, yeah, thank you. And then the other one was just that I like the fact that you talk about your traditions and culture and how it was working previously. So that at the moment, hearing you is that things have been watered down a bit, so you're not having that how you used to work previously in the old days. So that point's taken. I think you want more visibility, want more say back into the mainland in the state. And then you talked about circular state, you know, and you support that.

So, we'll take that on board. And then you talked about local governance, something working closely with the people and the districts. Yeah, I think that's a very important point in ensuring that Rotuma is moving forward. If those things, like you said, say one thing earlier on and then there's something else that's happening. So, point well taken. Thank you very much.

Mr. Kohli: Thank you, Madam, for your presentation. I'll start off with the last point of yours. And you said that under the 2013 Constitution, things seem to be going down. For your information, your view is shared by a lot of people. That is the very reason why His Excellency, the President of Fiji, has appointed the commissioners to go out and find

out what aspects of the Constitution is not correct want to change, want to retain. And consultation means that you can pay a lip service when you write, we are the people of Fiji, give ourselves the constitution. When you are not consulted, does it really reflect we the people of Fiji or it reflects only we the few people of Fiji? So this is the reason why we are doing consultation from place to place. Your views are very important. It doesn't mean that whatever you say, we agree totally, but we must hear you out. We must hear you out and then reflect upon what you are trying to tell us. And this is exactly what we are doing here.

So, as far as that is concerned, please, others too, if you think they are part of the constitution, it's got to be changed, let us know. Now, freedom to choose, we have already said that... Sorry, we are talking about legal rights to see, land rights, etc. That is all over Fiji is the same people are not happy. We have been mandated to protect and guarantee under the constitution the rights, interests and consents of indigenous Fijian people, Rotuman people, ensuring that the rights of other communities grow. And ensuring that registered owners of native lands and customary fishing rights have an equal share of the income derived in exploitation, etc. So, we are here also to look at your land rights, your sea rights. For you, we have been hearing elsewhere, people want it to be reverted to them. State should not govern. At the moment, the state has got rights over the minerals, anything under six feet of the ground and above.

Government has got the rights; people go and do surfing. The indigenous people are not getting fair income, etc. They need to be consulted. These things, Rotuma-wise, can be easily controlled because you are far away from elsewhere. We hear that there is not a problem. Rotuman Land Act, I think I'll ask my good friend here, Dr. Charles Fatiaki, he's been involved in it. I don't pretend that I know a lot about it. I'll confess to you, I'm sorry about it. I know a little bit, but I know this Rotuman Land Act implemented and implemented, being implemented, I'll leave it to him. And Mr. Cagilaba is there, maybe he'll be able to assist us. He's attorney general solicitor.

Cagilaba: So, with respect to the Rotuma and Lands Act, I understand that it's primarily the legislation that governs the administration of how land usage and particularly the accrediting of how activities are carried out here in Rotuma. I think if there was anyone that would be better placed to answer this question, it would be Leighton, but given that

I've been given the opportunity, I think, if anything, all I will say is that...

The Act does allow for there to be a serious amount of consultation with the people of Rotuma before any activity is carried out here. We were looking through the piece of legislation yesterday and saw that it required for there to be an engagement with the actual owners of the land here. So with respect to the submission on mineral rights, I'll just... take the attention of those that are present here this morning in relation to section 30 of the constitution it does not necessarily specify whether or not it's land that is owned by Itaukei or Rotuma it simply states that all minerals that are found within the jurisdiction of Fiji belong to the state so your submission as stated earlier by the commissioners are well taken it's something that's been already brought up in other places around Fiji including by the Itaukei people in their villages.

They've all also stated that they want the reversion of mineral rights back to their people, much like how you made your submission this morning in relation to the minerals that would be found here in Rotuma. I mean, this is my first time here in Rotuma, and I've come to find that there are a lot of beautiful resources that you have here. So it's understandable that you would like for the reversion of those mineral rights back to your people. Apart from that, I believe that... If you have any further questions, I'd be here. I'd be to sit down with you and then maybe go through it a little bit more in detail. Thank you.

Pita Sosefo: Greetings my name is Pita Sosefo, my submission for Rotuma to have a seat allocation in the new constitution however the person representing this seat is the person appointed through the Rotuman Council. Secondly, I submit that Rotuma to be sovereign state, like a government within a government or whatever you may call it.

Mr. Fatiaki: Commissioners, the two issues that have been brought up here is the issue of representative seat and Senate is to be chosen by the Rotuman Council. The second issue that he brought up was the issue of a sovereign state. The second submission is that he supports the call for a sovereign state more along the lines of what we call internal sovereignty within a country. It's not external sovereignty, their sovereignty is to do with their self-governance within the island. And I hand over to my two colleagues to make

some comments about the representation of Rotuman's to be nominated by the Council of Rotuma and the issue of the sovereign state that's been brought up by my cousin.

Mr. Beg: Yeah, sorry, the point about that I said earlier on about the two, the separation was raised by Kemueli. So, I think it's been brought up from the previous districts as well about, I guess, about your unique culture. Rotuma is unique in itself, its customs, its traditions, its people, the land recognized. There are several countries that operate like that. I mean, for instance, I think my learned friend here would probably talk about that, but I'll leave him to talk about the reference to that type of setup. So it's coming across from a lot of people, I mean, from the previous consultation, sorry. So I hear that, and it's a very, very strong point. that we, as the commissioners, need to really sit and not just listen and then go south the window. But I think it's a very strong point. But I'll hand over to Ami Kohli, who will talk about the references.

Mr. Kohli: Thank you. Your first representative in the parliament. We have been hearing all over Fiji where people want changes to the constituency. They, everywhere, they have echoed that they want to see their MP. They want to see their office. They want to see their face. They should be able to knock on their door and say we have this problem. Yours is a special case. You are so far away. They don't even come here in a pajero. I don't know whether they have to do or not and they disappear, it's one and a half hours from flight. So having a representative in the parliament we have had, your representative in Suva said they wanted three seats. Whether you'll get three seats or not, but definitely you should have a seat. You should have an MP who stays here. You can identify. and he can take your consent to the parliament. How he is going to be appointed there or elected there is something that we have to look deeply into because it has got legal implications.

The constitution applies to everybody's consent. Everybody is elected. I am mindful of the fact that you have had some very capable people. The late former president was from Rotuma, Mr. Konorote former senator who is sitting right beside me. He was a senator from Rotuma. Both of them were not elected. They were appointed based on their caliber, based on their merits. Now here if you look at it, if you want to have a representative from Council of Rotuma to represent whether he, if he picks or they pick, there may be other Rotuma, about 15,000 Rotuma in the world. 3,000 are living here.

They might come and say, look, we have a birthright. We are born in Rotuma. Our culture is Rotuma. Our families are there. Land is there. We also want to have a say. How come these 3,000 people have decided who should be represented? Something that has to be worked out. Something maybe... I do not know. I don't have the answer at the moment. But being a representative there, yes, definitely. That is on.

Mr. Kohli: I'm grateful to my friend, Mr. Cagilaba. He has told me something about the status of Rotuma. It was a protector of Fiji. Can you please explain?

Cagilaba: Thank you, Mr. Kohli. I believe that at the time when Rotuma had given itself over through its state of session in 1881, it was attached to Fiji for the simple reason that it

Cagilaba: was easier for the British to be able to administer, given that Fiji was the closest colony of the British at the time. Now, for that purpose, to be able to allow for... issue of administration, Rotuma was somewhat given a similar structure. Even enabling the minister to a certain level, how they look after their own people, they still also have, in large part, reliance on New Zealand. So similarly, a similar type of structure or relationship has been built over time between Rotuma and Fiji. So basically, that's just for the better understanding of the people present this morning. Thank you.

Mr. Kohli: Thank you. Similarly, when Fiji was ceded to Great Britain, Fiji came into Australia, New South Wales. They were legislated from there for a while. So that was the rationale for ease of reference, ease of administration.

Harieta Osbourne: Greeting to the Commissioners, Chief, Ladies and Gentleman, my name is Harieta Osbourne. My Submission is on sovereignty of Rotuma as Kemueli has previously highlighted. Under sovereignty we can bring back ownership of our resources and heritage of our culture. Also, under sovereignty we can rezone our waters and have ownership over it capitalizing over it. Another submission is that I want my Identity to remain as Rotuman. One concern I want to highlight is the written Rotuman vernacular is different with religion. If this can be looked at to have it being taught the proper Rotuman language in School.

Mr. Fatiaki: The three issues that Harieta has brought up first relates to the issue again of sovereignty. I must reiterate, when a retirement speaks of

sovereignty here, they're not talking about secession. They're talking about a degree of autonomy, a degree of self-determination particularly in the context of our island being so far away from Fiji, with recognized maritime zones and recognized land and islands. So she mentioned that in the context of a developing economy, access to maritime zones that belong to Rotuma. is an important potential source of development of the economy, and hence her request that the sovereignty of the island over its land and seas be recognized in the constitution. Number two was the issue of identity. She identifies herself Rotuman no matter where she goes in the world. She knows that there are times when it's a bit difficult to try and explain to people that she's from, like, Fijian, by passport and nationality, and we're a dependency of Fiji. But as far as her identity is concerned, she is essentially Rotuman and would like that to be maintained and recognized. Part of that process for her, and she was a teacher at one stage, is the importance for her language,

Mr. Fatiaki: Rotuman, to be taught. Not just oral Rotuman, but written Rotuman. And she relayed an anecdote with her and her sister about the nuances and the differences between Methodist written Rotuman and Catholic. You realize we're in a Catholic district here. When I used to make the sign of the cross. Everywhere we went as the villagers prayed, I was the only one who did it. Here, if you notice, today everybody did it. So, this is a Catholic district, and Harieta brought up the issue of how the nuances taught for the pronunciation of certain words by the Methodist districts is different to the Catholic districts. And because of that, she said she's made herself look like an...but embarrassed. She made herself look embarrassed. Good laugh about what she said.

It was in that context that she felt the importance that as part of identity, language, Rotuman language needed to be taught well and maintained because we're a small island and our language is endangered and that the written part of it should be also emphasized. Those were her two, three main areas. The issue of the sovereignty. Particularly in respect of the definition of maritime zones, her identity as a Rotuman and the need for her to maintain that and the issue of language, Rotuman language to be taught orally as well as written form.

Mr. Beg: Thank you very much, Harieta, for your comments. I know the sovereignty aspect is ringing really loud and obviously making us think a lot. I'm an architect by profession, and one word that I can

think of is symmetry, well, does this relate to sovereignty? So, something like asymmetrical autonomy. Because this recognizes that Rotuma is not simply another province. Fiji would remain one sovereign state, but Rotuma would have powers that no other province possesses. So that thing comes to my mind as an architect, because unfortunately I think in 3D and in that sort of space. So, the asymmetrical autonomy is something I sort of looked at and maybe our legal friends in the house can actually take that a bit more or look at it and see whether that makes sense. But I also love your commentary on language. This is the first I've heard of it. In the Catholic districts versus the Methodist districts that the written and pronunciations are somewhat different. So, I think, wow, that's a... Interesting one, and it's something we heard in the previous districts about language. One of the teachers said that written language should be in the constitution in terms of preserving your culture. So that's something that came through and Rotuman, I think that we hear that quite a lot. I think everybody's proud to be a Rotuman. Your unique identity, your culture and your lands and your people, I think that's coming across quite vividly. And many thanks for your submission.

Mr. Kohli: Thank you, Harieta. I will not repeat because there are so many people here. I would like to hear some new things. As far as sovereignty is concerned, I think my fellow commissioner has spoken about it. I take note of it. As far as language is concerned, I entirely agree with you because you have language here. But if it's not written or taught properly, Time will come that you will lose the originality and new words will come in with mixing, etc. and people will laugh and say, what are you talking about? Is this Rotuman, real Rotuman? I just draw an analogy. In this constitution it says conversational and something contemporary Hindi and Itaukei languages to be taught. Well, I'll tell you what Conversational Hindi... is very different from the proper Hindi which is spoken and written.

So, when the Indian High Commissioners have functions, I have some of my Indian friends from Fiji, and they are speaking and they are saying, what is he saying? They are not able to understand some of the words because it is totally different. It's totally different. The words are different and they don't understand. They ask me what are they saying. I was brought up in a very different way. Reading the proper Hindi, like a school teacher told us. So I totally agree with you. We should have proper written Rotuman language. Not only just

conversational level. It should be taught. It should be made compulsory.

Sa'au Inisimo: Thank you, Commissioners. My name is Sa'au Inisimo, and my first point is protection of heritage. Place provisions to protect traditional knowledge, intellectual property, and sacred historical sites from misuse or destruction. Reserve legislative seats or advisory councils to ensure Rotuma have a direct voice in government decisions that affect us. Resource sovereignty. manage our own resources, recognize our collective rights to ancestral lands, territories and natural resources, for example fishing license, permits to harvest marine life. Free, prior and informed consent require that our consent must be obtained before any development, resource extraction or hazardous waste disposal occurs on our lands. Economic equity country fair access to economic opportunities, financial resources and fair distribution of revenue generated from our territories. Thank you.

Mr. Beg: The intellectual historical sites and protection of that and you mentioned the word collective rights as well in that very valid point. And we'll hear that on board. The most riveting point that you made is the consent first from the customary landowners, I assume. It would go through your districts or through the council. Fair and quality distribution or equal economic participation or equal right equalities in distribution of fair share. This point was also made amongst a lot of the other 14 provinces about how there is an act, and I'm wondering if Mr. Tevita or Leighton can quote me on this, is the Equality Fair Act, I think, in 2018. that talks about this, and it makes reference to some percentage, which we've heard a lot, and in the end it doesn't filter back, but your point is taken on board. It's something that we've heard throughout Fiji, where this economic participation has been very unfair to the landowners. So, I think if legal council can... Bring that up I think there was... Yeah, it's the Royalties and Minerals Act 2018. They refer that to that act. So, it's something that we will have to look at and make it more visible that it's coming back. But thank you for your submission. I really appreciate that.

Mr. Kohli: You talked about intellectual and historical preservations. History is very important in any society. Only yesterday morning I went around the churches, the Catholic Church, I entered, I prayed, and I thought to myself, this structure was built by the French people, the French priests were here, and still, some of the windows, some of these are

still the original ones. And if you try to find, to replace, I think you'll have a great difficulty. So some of those places should be maintained the way they are. They can be declared into a heritage site depending on you people. I'm not here to tell you. If you decide it should be, it can be. Preserve the way it is.

Now reserve seats we have already talked about. I'm not going to repeat. Sovereignty, again I'm not going to repeat, prior informal consensus this has been a really, shall I say, a sore thumb. What has happened is that from 2018 onwards, there has been little consensus. Prior to 2018, if ITLTB, I just draw an analogy, wanted to renew the lease, you had to go back to the owners, traditional owners, and get their consent. 60% of the members of the Mataqali, of the age of 18 and above had to consent. They would go to ITLTB, there was consultation, and then as a result of that lease was renewed. If there was any reservations, they'd sit down on a table, they'd take...and they'll resolve it.

There was no animosity. When that was taken away, ITLTB on its own accord, being the trustee of the ITLTB land, decided to renew it and the Mataqali didn't even know about it till they found out this lease had been renewed. Lot of animosity came between the tenants and the traditional land-owning units. Luckily, People in Fiji are very nice, they don't carry guns, they don't like other places. There is all these issues. When it comes to Rotuma, same thing should happen. It should happen. Without your consent, without your, what do you call, consultation, nothing should be done. Yesterday somebody brought up, a lovely lady brought up an idea about people coming to Rotuma and doing research. You know, and Mr. Cagilaba said there is an agreement with the government.

Mr. Beg: Government has to agree to that, they sign an agreement, they have to go through environment impact assessment, all those things. But I am saying that's not sufficient. Apart from that, the government of Fiji should consult the council of Rotuma or the Rotuma people and say, do you agree to this? If you agree to that, are you prepared to share the data with all the people in the world? Are you going to get any benefit from that? From that report you should be able to see are they writing something which is not in favour of Rotuma? So, this thing is very, very important.

Economic equal share. Sometimes I want to join Dr. John, a doctor who is a lawyer as well, because he helps me out in many ways. You

can see it is happening right now. Rights to economic participation. This is very important. Under the present constitution, every person has a right to full and free participation in the economic life of the state, which includes a right to choose their own work, trade, occupation, profession, or other means of livelihood. And the state must take reasonable measures within the available resources to achieve the progressive realization of the rights recognized in subsection 1. My friend will translate it for you. Then you've got rights to work and minimum wages. Then you have rights to reasonable access to transportation. All these rights are there. But sometimes people question, rights are there, but are they implemented? They say, what is the use of putting these rights if they are not implemented? Again, I think if you have your own representation from your representative, it will make more sense for him to go and question from time to time. Thank you.

Gagaj Sokma'as: Greetings to you Doctor, Commissioner and your team Ladies and Gentlemen, my name is Gagaj Sokma'as I am from Pepjei. My concert is the deteriorating of the Rotuman Language and Culture. As considered by the UN that Rotuman Language is rendered endangered. I recommend that this be looked at by the government and given assistance it embracing and reviving the Language, Custom and Culture of Rotuma. If qualified people be sent to teach our children like in our days Gagaj Tamanao. Those are currently teaching are not fully teaching the deep essence of our Culture. Secondly I submit that our Rotuman Act and Rotuman Land Act be entranced into the constitution.

Mr. Fatiaki: Fellow commissioners, there's two issues that Gagaj Sokma'as, the district chief of Pepjei, have raised, one is respect of language and culture, the retirement language and culture. It is endangered under the UN observation, and so the request was the need to reintroduce into the educational curriculum, especially for the island, but also... as an option in Fiji, the formal teaching of Rotuman language and culture. And again, I emphasize, particularly for the island, so that the children are able to learn it in a formal context and touches similar to what was brought up by Harieta Osbourne.

The second issue that was raised is the question that the Rotuma Act and the Rotuma Lands Act, which are the government legislation, currently...changing by different governments. The request is that the Rotuma Act and the Rotuma Land Act, which are our governing legislations, to be entrenched into the Constitution. And subsequent

alterations or reviews of those acts can then be initiated by the island subsequently obviously taken through the parliamentary process. Those are the two requests from Gagaj Sokma'as of Pepjei.

Mr. Kohli: Thank you. So, I must say that both of your concerns have been raised even yesterday, and language and culture, Madam here has also raised it. I think it's very important because, as I said earlier on, you can't overemphasize that yours is a unique culture. And with migration, particularly now looking at the number of people who are left here and those who have left, it's more so the reason to preserve it. Because otherwise, People who have migrated, their children, children will forget about what the culture was like. They'll come here and feel stranger and people laugh at them.

So it's very, very important to have that. Rotuma Act, Entrenchment, there's two ways of doing it. Like we were discussing even yesterday with Dr. Fatiaki and we were saying, I think there may be a need to put a special chapter about Rotuma in the constitution. If you can't entrench it, we can at least say that any legislation dealing with Rotuma land or the sea, etc., the council of Rotuma must be consulted and they must accent to that before any changes are made. It's like ITLTB land before the provision should come in, that members of the Mataqali must agree, then ITLTB can lease the land out.

So, in that way... There's another way of protecting. The government don't come and just change it. You may want to put down 75% of the people in the Rotuma Council agree, they can be legislated. There's a similar provision to that in New Zealand when you're dealing with Maori land. I think what has happened, any legislation affecting Maori land, you have to consult the Maori tribunal and the attorney general has to be involved. in there to advise the government to legislate or not. They come and say, this legislation is affecting the Maori land here, you should not touch it. It's not right. So there's another way of protecting it. Thank you very much. We're definitely going to look into that and see how it can be entrenched. Thank you

Gagaj Sokma'as: Thank you very much just hearing right through all the consultations and the voices of the people, I was wondering to pose a question back to yourselves, and you can respond by a show of hands, just as an indication whether you feel that there, and I'm not trying to advocate this, or whether you feel... the question is and may be

translated as well please is whether you feel that there should be a chapter on Rotuma in the constitution

Petero: Greetings to al. My name is Petero. My concern is regarding boat freight. What I know it that regulation of the Consumer Council is from the government. I am not only a pastor in the Catholic Church, but also a long-standing representative of the district of Juju to the council of Rotuma until he went into retirement a few years ago. I am very familiar with a lot of the difficulties that the people on the island face.

His issue... concerns the freight charges that are livid on the Rotuma-Fiji route. He is aware that the Consumer Council and through the Fiji Commerce Commission have regulations governing these freight charges. We have a particular schedule that applies to our particular area, which is similar to what is applied to Ono-i-Lau and distant islands. And his concern is that despite these freight charges actually being defined and written and gazetted, that the shipping companies just ignore them and charge whatever they want to charge. Just in the background, and just personal experience, they have not really investigated. I mean, it's been an ongoing issue. And I think I allude to the right to fair transportation because for all Rotuman's, the sea is our road. The sea is our road. It's not a luxury. If we don't have fair and equitable freight rates, then that's like a bus service charging whatever they want to charge or a taxi service charging whatever they want to charge. I'll leave you two to make some comments please.

Mr. Kohli: Thank you. It is one thing in the constitution to say everybody is equal and the other thing to charge different rights and punish some people. If everybody is equal then if you look at the cost of transportation. If you are going to be more cost of transportation here,

Mr. Kohli: people will want to leave this place and go where it's cheaper, which is not right. Government should in fact, if you had a representative from here, government should in fact bear some of that cost to make you feel that you are equal, that you are being cared for. I'll give you one example. In the sugar industry, when people suffer, government tops up with $10 per ton, so that everybody is able to have a decent living. Similarly, in this sort of thing, this is opposite.

Despite there being a legislation with a schedule of what it should be charged, people are breaking the law and charging more than that,

which is even unfair, totally wrong. If, for example, I'll give you another example. If people want everyone to have access to news, to newspapers, they should charge same everywhere. So everybody can pay and have access. Labasa, we pay more than they pay in Suva. In New Zealand, Auckland Star, whether it goes to Otago, three hours flight, is the same charges all over. So everybody has access. So I think this is unfair. This matter should be reported. And if still they don't pay heed to it, then I think... I just saw a police van pass today. I didn't realize you have police in this island. How a surprise. So you can take it up. Thank you.

Mr. Beg: Thank you very much. This point has been brought up by the other maritime places like in Laos, Lomaiviti, but mainly those maritime areas. I can only talk on one shipping company, which is the Gounder Shipping. We heard from our consultations in Lau and Lomaiviti was that point that was brought up from the people was that they have a fixed contract, you know, like Gounder Shipping had. And I need my team to correct me. I'm not sure whether it's 15 years or 10 years that they had this contract with government. So, I think that could influence and have an impact to what you're bringing up. So, this was brought up by the people in these areas where... They were being charged by volumes and unfair. Before it was on pieces and then there was volumes. So, the rates, the shipping companies control the rates. But it's sort of like they're having the upper hand because of that long-term contract. So, this is a point that was raised. We are going to look into it because... It is the point that was brought up by Commissioner Mr. Kohli. It's about equality and ensuring that there is fairness and that there is your right for transportation and so on a lot of the things that you were discussing earlier on. You know, this is one item. It has an impact on the items and the topics that was discussed earlier. So, I really thank you for that, and we will definitely look into that.

Mr. Fatiaki: Pastor Petero your recommendation we will look in to it. When we write the report, we will put people's concerns including yours therefore will see to that issue and follow it up so that those not following law be put to custody.

Kemueli: Thank you what I would like to bring to Doctor and the commissioners is that according to my knowledge before 1881 he had tribal wars and conflicts within the island. Since the session that was our turning point, we have been leaving in peace and 13 May has been celebrated as Rotuma Day. So I submit that 13 May of every year be

constitutionalized as Rotuma Day in the Island of Rotuma and Rotuman's around Fiji, for it holds such significant to our people. My second issue the concern about drugs, particularly hard drugs. I Submit that we look at ways that the laws could be strengthened, banning anyone from society those convicted of any drug trafficking or drug possession. Because they are the ones that ruins society, will make out society unsafe for women and young children.

That's how strongly I felt because there was the need to ensure that this did not become rampant in our society. We are fortunate so far on the island, because of our isolation, not to have been very affected by what we know is happening in Suva and possibly even in Vanualevu. So that's his second issue, drugs and the need for appropriate strengthening of the laws and punishments. The third one was to do with the education grant. Again, I apologizes if this is not part of the constitutional review, but educational grants, when they give it to different schools, his feeling, and it not only applies to us, but to other schools in maritime provinces, because of the expenses being multiplied or expanded in the maritime provinces because of, you know, cost of freight, textbooks, pens, everything is more expensive, that maybe in the allocation of grants, they should take that into account when allocating funds, say, for Rotuma High School and other schools in Rotuma, as well as to the other schools in the Maritime Provinces, just recognizing that education here is a lot more expensive, and therefore the decision on how much to give should take that into account. Those are the three issues brought up by Kemueli. I hand this over to you gentlemen to make some comments.

Mr. Beg: Thank you very much, Kamueli. I think the Rotuma Day celebration, we've heard that. It's a very valid point, but I think Dr. John's spoken on that. On the drugs issue, when we

Mr. Beg: travelled, I was fortunate to be in the other team that we travelled all the way to the Lao group and the Lomaiviti group, which is where the drugs is very prevalent in these areas. And the people...spoke very passionate on this subject. So the point that you're making about harsh penalties was even harder out on the islands. And they were calling for the death sentence, life imprisonment, really harsh penalties. It's affected them, as you pointed out, it's really impacted their society. I'm hoping that it hasn't come this side. But, you know, it's been brought up by these people, so thank you for your point. It's nice to the point about the education grants, yeah, I think I hear you

on that in terms of proportionality, in terms of logistics, people being further hear us more so that we want that concession. And somehow, we will look at the sections in the constitution where it says the right to education. I won't quote you this section, but I take your point. Yeah, thank you very much. The point on the drugs one was really hit home up in the Lomaiviti and especially the Lau group. Thank you.

Mr. Kohli: Thank you very much indeed. Rotuma Day, not an issue. There are states really which celebrate their particular Auckland anniversary, Otago anniversary, applicable to that area, not an issue. You could also have it in such a way that people of Rotuman descendant anywhere in Fiji can be granted and leave on that particular day to celebrate. They can come here, whatever. Number two, education grant. This is very important because government should... understand that teachers who are posted to maritime schools, their expenses is far more than a teacher who is staying in Suba or Labasa. Travelling cost, cost of living, so some allowances should be made on that, together with the education grant that is done. Maybe, as I said, if you have a representative, during budget time, they should say that Rotuman schools, education grant for Rotuman. Should be beefed up by 20,000, 30,000, half a million, whatever. Drugs, yeah, Fiji white problem. I'm really surprised and I hope, pray to God, it never had a Rotuma.

How wonderful. Kadavu, they said, make it legal. I almost freaked out as a lawyer, make it legal. I said, oh my God, you know, everybody will be smoking and be high. So, yeah, and the penalties are there. If you notice, I mean, this is particularly of my interest, penalties are there, one million fines. Slowly the courts are becoming very hard. Before, if somebody was caught with drug, they were taken to court, bailed out. There are two other eminent lawyers here. These days they look you up and they say, it's becoming very prevalent in Fiji, you will not bail you out. And if they are convicted, penalties are rising. Hopefully, that will take care of it.

Mr. Fatiaki: Anymore questions we will take two more as we will be going to Noatau after this and then Malhaá in the afternoon.

Mosese Faga: Greeting my name is Mosese Faga I am from Pepjei. My concern today is regarding the Law from council to ban pesticides despite the ban, there are some people who are still using it. And he wondered whether there was some way that we could... make a constitutional

provision to ensure that what the council has asked for is followed religiously

Mr. Kohli: I don't want to lie to you. I don't want to make false promise. That is nothing. You can't write that in the constitution. That pesticides are banned or whatever. It comes from different ministries. Ministry for Health, FCC will make a tour of the town every two, three hours to see who is selling for what. They'll go to the restaurants to see if they are complying or not. They'll shut it down. They'll put a notice. Enforcement issue is something that we will definitely address when it comes to enforcement. We have put in our report that enforcement is weak here, FCCC, together with this pesticide issue, and see if they can do something about it.

Mr. Fatiaki: I have just alluded to the issue. There was another way that we could approach this; which was the issue of what people have been asking for which is customary governance, you know, that the council's voice has some strength because obviously right now the council says it's banned. Most people observe it, but some people don't. And I suggested to him that if this were to be incorporated as part of the... request a degree of autonomy and strength of customary governance, then their laws would then have meaning and some strength, and therefore what he's asking for could be implemented. Thank you.

End of Session [2-7-2026]

Noatau

1881

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Noatau village hall

DATE: 2/7/26 TIME: 12.00pm

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
1.	G/Tokanlua	61		Malia	Oinafa	Turaga		[signature]
2.	Raivai J.S Qiusiwa	69		Papfea	Oinafa	Turaga		[signature]
3.	G/Sakwan	43		Oinafa	Oinafa	Turaga		[signature]
4.	Tevotam	62		Noatau	—	Turaga		[signature]
5.	G/Ream Kau	67		Noatau	—	Turaga		[signature]
6.	G/Tokoav	53		Noatau		Turaga		[signature]
7.	G/Marafi F			Noatau		Turaga		[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
8	Kanagsau F	52		Mālia, Oinafa	OINAFA	Female		
9.	Kaitiu R	56		VAIMEA OINAFA	OINAFA	MALE		
10	Sagaity R	65		VAIMEA OINAFA	OINAFA	Female		
11.	Moagrava E	69		Utumārā'e Oinafa	OINAFA	MALE		
12.	Suzy Vanee	47		Ramaglei	OINAFA	F		
13	[illegible]	35		ATAGA PAPITEA	OINAFA	MALE		
14	[illegible]	40		PAPITEA	OINAFA	M		

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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15	TONU RIANKAU	58		UTUTU VILLAGE NOATAU	NOATAU	MALE		[signature]
16	IELI NASARIO	43		NOATAU	NOATAU	MALE		[signature]
17	LAISIASA VEREBASAGA	57		NOATAU	NOATAU	MALE	FIJIAN	[signature]
18	TIFI. IAFNERANI	39		Kalvaka	✓	✓		[signature]
19	Sapeta. Fakraufon	58		NOATAU	✓	Female.		[signature]
20	GRACE PETERO	33		NOATAU	—	FEMALE		[signature]
21	SAMILA. PASIRIO	44		UTUTU VILLAGE	NOATAU	FEMALE		[signature]

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

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22	MAKARITE · SOLO	59		UTUTU VILLAGE	NOATIAU	FEMALE		
23.	JOLIN · KONUSI	34		UTUTU	NOATIAU	FEMALE		
24	LORENTI MATEO	64		UTUTU	✓	MALE		
25	SEMESI PETERO	36		Matuéa	✓	✓		
26	Ieli Raki	59		MARAGTELI	✓	MALE		
27.	VILIAME FIATIAKI	58	7434660 9400733	FAFAGSWA NOATAU	✓	✓		
28	SEFO · PASKIO	49	—	NOATIAU	✓	✓		

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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29	Vamarasi.Lagi	54	7487588	PAPTEA/DINAFA	DINAFA	MALE	ROTUMAN	
30	Marsea Mauli	57	7324934 7Q4934	Noatau	Noatau	M	R	M.M.
31	MAEVA.Vaurasi	12		Noatau	Noatau	M	R	M.V
32.	Ephraima.Robin	11		Noatau	Noatau	M	R	E.R.
33	Vincent Luvi	13		Noatau	Noatau	M	R	V.L
34	Tuifalagi Vaurasi	11		Noatau	Noatau	M	R	T.V
35	Nathan · Varea	12		PAPTEA/DINAFA	DINAFA	M	R	N.V

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
36	Ezra kava	11		Oinafa	Oinafa	F	R	E.K
37	Lorina · King	12		Oinafa	Oinafa	F	R	L·K
38	Tiaurici Ralifo	12		Oinafa	Oinafa	F	R	T.R
39	Abigail Dave	11		Oinafa	oinafa	F	R	A.D
40	Joshua · Manulie	11		Noatau	Noatau	M	R	J.M
41.	Ven. PETERO	13		Noa'tau	Noa'tau	M	R	V.P
42.	SUSAU VAREA	14		Oinafa	Oinafa	M	R	S.V

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43	RALIFO NASARIO	69	7994456	NOATAU	NOATAU	TURAGA		
44	Roberta Varea	19	—	Paptea	Qinafa	Marama		
45	Alison Inoke	40	7851557	Qinafa	Qinafa	Marama		
46	RAKI FILIPE	39	—	Qinafa	Qinafa	Marama		
47.	Mafa. Aisake	62		✓	✓	Marama		
48.	THERESA. KAMILO	31	—	NOA'TAU	NOATAU	MARAMA	ROTUMAN.	
49.	ANNA LORA	42	—	NOA'TAU	NOA'TAU	MARAMA		

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50	Susana Koroi	37	—	Fekeioko Noatau.	Noatau	marama	Fijian	[signature]
51	Rahine Samuela	29	—	Fekeioko	Noatau	Marama	Fijian	[signature]
52	Vara Lutu	33	-	Kalvaka	Noatau	Marama	Fijian	[signature]
53	Faega Fuatu	63	-	Maitua	noatau	Marama	Fijian	[signature]
54	Regina Petero	26	-	'ututu	Noatau	marama	Fijian	[signature]
56	MARY Joseph	31	9708718	Kalvaka	Noatau.	Marama	Fijian	[signature]
57	ROSARINA MATEO	55		Feke e ko	Noatau		Fijian	[signature]

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58.	SHANE. HENRY.	31.	–	MARAGTE'U.	NOA'TAU.	TURAGA.	R.	[signature]
59	Jasmina. Mateo	19	–	Fekeioko	Noa'tau	Marama.	R.	[signature]
60.	ALITI MEMAOFA	35	–	MARAGTE'U.	NOATAU	MARAMA	R.	[signature]
61	Ulrika	35	–	Maragteu	Noatau	Marama	R	[signature]
62.	Jiurie Marseu	63	–	Maragteu	Noatau	Marama	R	[signature]
63	Rutagvere. Susana	68	7115854	Matu'ea	NOATAU	Marama	R	[signature]
64	Matilda: Magie	36	–	Kalvaka	NOATAU	Marama	R	[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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65	Rejieli. Raki	41		Maragteu	Noatau	Marama	R	Raki
66	Patricia Nasario	40		Matuea	Noatau	Marama	R.	Nasario
67	Luise Nasario	65		Matuea	✓	✓	✓	Nasario
68	FesKATOA.	67		Matuea	✓			IR.
69	Raumue M.	64		Fekeioko	✓	✓	R.	[illegible]
70	TARICRANI V.	65		Maragteu.	/	TURAGA		[illegible]
71	DEFELI M	37		~~NOATAU~~ FEKEIOKO	NOATAU			[illegible]

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

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Noatau District Hall DATE: 02/07/26 TIME: 2.00 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
72	Motofaga	37	7820023	FAFAISINA	NOATAU	M		[signature]
73	Sekove	33	7588882	Ututu	Noatau	M	Rotuma	[signature]
74	Nacuieli	36	2018342	Kalvuka	Noatau	Turaga	IT	[signature]

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

Transcript

Venue: Noatau
Date:02/07/26

Leighton: Greetings, The Chiefs of Noatau and Oinafa thank you very much for having us here. I'll be just going through a few housekeeping matters. So if you... Today, the consultations are in retirement. But if you want to speak in English, you may speak in English, whatever you prefer. Before you speak, if you can put up your hands, the mic will be brought to you, and you can introduce yourself, your village, your district, and then make your submission. You can also ask questions if you need to, with regards to clarifying issues that you might have on the Constitution. But really, we are here to listen to you. We are here to listen to what Noato and Oinafa wants for Rotuma and for Fiji in the constitution. So, with that I will now hand over to Uncle.

Dr. Fatiaki: Greetings to Gagaj Marav Tokwar, Gagaj Riamkou, Gagaj Tirotuam, Gagaj Sakman, Gagaj Toknio, Gaga Ravai, Circuit Reverend, Pastor, Ladies and Gentlemen of Oinafa and Noatau Greetings to you all. On behalf of the Constitutional Review Commission, I would like to thank you all for coming this afternoon and review the 2013 constitution. On my left is Mr. Ami Kohli, he's a prominent lawyer from Labasa. On my Right is Conway Beg he is Rotuman. He is married to Angela from our side Upu and linage to Mofmanu. I believe it is not coincidence that he is part of this team because Ms Nailatikau was sick and not able to come, she was Miss Hibiscus once. It has been 29 years since the last time he was here. As we all know that the 2013 Constitution was not formed in the way that a normal constitution would be enacted. It did not consult widely with the people of Fiji.

It was promulgated. It did not go through a parliamentary process so that the people could have a say in it. And because of these deficiencies, the government sought an opinion from the Supreme Court as to how we could change the 2013 Constitution. Due to this reason the government took to Supreme Court how they can change the current constitution to a new Constitution that if for the people and by the people. That opinion from the Supreme Court gave us a legal way, and we are part of that process. His Excellency has asked us to travel widely throughout Fiji. To seek wild consultations to decide what you want to keep in this constitution, what you want to remove out of this constitution, what you want to add to this

constitution, or what you want to change, in line with the Term of Reference given to us however we have been asked not to touch Chapter 10 in this Constitution. Chapter 10 is the one that grants immunity. There are seven of us commissioners we then split ourselves into two teams. The leader of team one is Sir Sevuloni Valenitabua, who is our chair, I'm the leader of team two. and then we split ourselves into two groups. One group traveled with me, and we basically did all of Fiji. We've been through Lomaiviti, Lau, Kadavu, Beqa, Ovalau. We've traveled up to Vanualevu, spent three weeks in Vanualevu. My team did Macuata and Bua. The other team did Cakaudrove, Rabi, and Taveuni. We went through Viti Levu end up in Rewa and Suva and we are here Rotuma the last Island, venues in Motusa, Itumuta, Pepejei, Noatau, Malhaá and Council.

We will put together everything that has come through these consultations and then we will rewrite a report to His Excellency the President which we will hand to him at the end of August the 31st. Our work as commissioners will end there. Before the consultation proper, I want to point out two things. Firstly, the six commissioners do not work for government. None of us are civil servants. We have not been given instructions as to what to write in the report and I think we are committed to reflect what the people of Fiji want when that report is written, you will notice that there are videos recording everything that happens at every consultation.

We have it recorded on audio. It is also recorded on paper by our hands-on reporters, everything that is said at the consultation so that when we meet in Suva and when the report is written out, there should be no doubt in your mind that everything that is said has been recorded and we would like to think that that report will be a reflection of it. So, I ask that you please speak your voice Let us hear it. If there are areas to be clarified and discussed we will answer as best as we can. I want you to know that this is the legal processes that has been showed to us by the government of the day and we as commissioners are going to reflect that. There are videos recording everything that happens at every consultation. We have it recorded on audio. It is also recorded on paper by our hands-on reporters. Everything that is said by the Rotuman people is recorded. That is a brief introduction from us thank you.

Filipe Makrava: It is a collective submission that was done by a few of Rotuman people, and I have been chosen to speak upon this submission that

I brought to table. It is all about the constitution, and it reads, recognition and protection of Rotuma and the Rotuman people. Number one, the purpose. This submission asks the Commission to recommend that the Constitution recognize and protect the special and distinct place of Rotuma and the Rotuman people. It proposes two things, both set out below, a short passage for the introduction and a dedicated chapter Rotuma and the people. A bit of the background of how Rotuma was annexed to Fiji is number two. Rotuma came to Fiji by its own path. Its chiefs separately ceded Rotuma to the British crown in November 1879 by a deed of session, after which Rotuma was annexed to and made part of the colony of Fiji. The session took formal effect on 13th May 1881 at a flag-raising ceremony at Lea Motusa in the district of Itutiu, a day since celebrated as Rotuma Day.

Rotuma is and wishes to remain part of the Republic, but it is a distinct community with its own islands, seas, people, language, culture, traditions, customary governance, and system of .land tenure Earlier constitutions acknowledged this more fully than the present one recited the session of Rotuma, recognized the Rotuman people's governance through their own administrative system, entrenched the Rotuma Act and the Rotuma Lands Act, and gave Rotuma a seat in the House of Representatives and a senator nominated by the Council of Rotuma.

The Submission 6, the Rotuman people ask for the constitution provide for, number one, recognition of Rotuma's special and distinct character within Fiji. Two, Rotuma's internal self-government in local matters, exercised through the Council of Rotuma. Three, adequate funding for Rotuma's development. ...applied according to Rotuma's own priorities. Four, the entrenchment of Rotuman land rights... ...so that they cannot be changed without the consent of the Council of Rotuma... ...and a simple majority of Rotuma's voting in a referendum... ...and five, a lawful and peaceful means by which the Rotuman people may decide their future political status, Rotuma remaining part of the Republic unless and until they decide otherwise. Our proposal, which is number four, the introduction passage and chapter that follow give effect to these matters in plain terms.

The chapter recognizes Rotuma and the Rotuman people, affirms internal self-government, and the court of the Council of Rotuma

protects Rotuman land. Culture and custom require consultation and funding for Rotuman's development guarantees Rotuman representations, provides a carefully limited avenue for self-determined entrance and entrance, the chapter and the core Rotuman laws. Rotuma forms part of the Republic of Fiji and its constitution must be applied to Rotuma consistency with its chapter and with the rights and interests of the Rotuman people. On internal self-government Rotuma has the right to internal self-government in matters of local concern affecting Rotuma, the Rotuman people, Rotuman land and seas, custom, local governance and community affairs. That right is exercised through the Council of Rotuma and other Rotuman customary institutions. The Council of Rotuma may make regulations for the good government of Rotuma in matters within its responsibility, and a law may provide for such regulations to take effect without confirmation by Parliament.

The Council of Rotuma, this is number three, the Council of Rotuma is recognized as the principal customary and representative body of the people, of the Rotuman people. The state must consult the Council of Rotuma on matters that significantly and specifically affect Rotuma or the Rotuman people. The Council of Rotuma must not be abolished and its essential character must not be altered, except by a law approved by the Council. The membership procedures and functions of the Council may be provided for by a law, but that law must be consistent with the chapter and with Rotuman custom laws affecting Rotuma.

The laws of Fiji apply to Rotuma, but when applied to Rotuma, they must be construed to apply only so far as is consistent with this chapter. Rotuman customs, Rotuman land tenure, the constitutional rule of the Council of Rotuma, and the circumstances of Rotuma and its inhabitants. A law or decision that specifically affects Rotuma, Rotuman land, customary rights, or the council of Rotuma must not be made without meaningful consultation with the council. Land, sea, and resources. All land, Rotuma, and all associated waters, internal waters, Territorial waters, reefs, lagoons, fisheries, foreshores, seabed, minerals and other natural resources and airspace within or pertaining to Rotuma vest in and are held for the benefit of the Rotuman people in accordance with Rotuman custom and law for present and future generations. Those lands and resources are owned, used and enjoyed by the Rotuman people through their

customary institutions and arrangements, including the Council of Rotuma and the customary owners.

No such land or resource may be alienated, acquired, least licensed, burdened exploited, or otherwise dealt with except in accordance with Rotuman system, with the approval of the Council of Rotuman, and any dealing contrary to this section is void. Our culture and custom, the Rotuman people have the right to maintain, practice, protect, and develop their identity, language, culture, customs, and traditional institutions. The state must take reasonable measures to support the protection and development of the human language and culture. Rotuman customary law is recognized as part of the law applicable to Rotuman, especially in relation to land, chiefly titles, and customary dispute resolutions. Subject to this constitution, but a custom relating to Rotuman land and sea fishing or chiefly title is not invalid, inconsistent with the right in the Bill of Rights. To the extent that the inconsistency is reasonable and justifiable. Number seven is development services and funding. The state must promote the development and well-being of Rotuma in a... in a manner that respects this chapter and Rotuma's internal self-government. In matters of development, infrastructure, and essential services affecting Rotuma, the state must work in consultation with the Council of Rotuma.

The state must provide adequate funding for the development. services and administration of Rotuma. And such funding is to be provided in a way that enables the Council of Rotuma to apply it according to its own priorities. Representation, number eight, the Rotuman people are entitled to effective representation in the national institution of the Republic of Fiji. Rotuma is entitled to be represented at least one member of parliament for Rotuma, and if a second chamber of parliament is established, one member of it is to be appointed on the nomination of the Council of Rotuma. In making laws or policies affecting Rotuma, parliament and the government must give special regard to the views of the Council of Rotuma and the Rotuman people. Self-determination. Consistent with the way in which Rotuma became part of Fiji, the Rotuman people have the right to determine political sense in relation to the Republic of Fiji by peaceful and lawful means, an electoral act of separation.

And unless and until a change takes effect under this section, Rotuma remains part of the Republic of Fiji. The process may be

initiated only by a resolution of the Council of Rotuma, supported by at least two-thirds of its members, after which the government must consult the Council and the Rotuman people in good faith. And any proposed change of status must be approved by the Rotuman people in a free and fair referendum by at least two-thirds of those who vote in the referendum. A change in the status of Rotuma may take effect only by an amendment to this constitution. An agent of Rotuma is to be recorded in a solemn instrument following the precedent of the session of Rotuma. A bill that attends this chapter or that alters the core provisions of the Rotuma Act or the Rotuma Lands Act must not be passed unless it has been approved by a resolution of the Council of Rotuma. If the bill would reduce or adversely affect the rights, protection or interests of the Rotuma people under this chapter or those acts, it must also be approved by the Rotuma people in a free and fair referendum by a simple majority of those who vote. And if there is any doubt whether this subsection applies, it is to be treated as applying. This section applies in addition to any other requirement of this constitution for the alteration of the constitution. Thank you.

Leighton: Just for the record, I have received the submission from Mr. Felipe Makrava. It is also supported with a signed petition with 25 signatures attached to it. 27. Apologies.

Dr. Fatiaki: Thank you. I acknowledge a written submission submitted by Juan Felipe Macrava of Oenafa district. It is made up of eight pages and it is accompanied by a petition signed by 27 individuals on the island. That's acknowledged and received. That was it. Thank you.

Koitu Ravai: Greeting Ladies and Gentlemen my name is Koitu Ravai, I am from Oinafa, my thinking is that constitution is like our 10 commandments however a new government comes it changes. I ám concerned about how quickly people change constitutions I suggest that any constitution that is written should be written in a way so that it's... not easy to change so that the constitution doesn't keep getting changed by subsequent governments. The second is that there should be no participation whatsoever of anybody who was involved in coups in government. And number three, parliamentary representation. I submit for some form of parliamentary representation reserved for who live in Rotuma selected by the Rotuman Council.

Dr. Fatiaki: I now give this time to the two commissioners to comment on the submissions given so far. I'll hand this to my fellow commissioners.

Mr. Kohli: Thank you very much indeed. Because of limitation of time, and considering the number of people who are here, I will not repeat what has been requested. Chapter 10, our hands are tied because we are guided by the Supreme Court of Fiji, which has said for us not to touch Chapter 10 and to move forward with the country. As far as those who have taken in the... previous coups. Your request is they should not have any right to take part in the elections or any positions. That can be put in the Constitution because at the moment no provision is there. Parliamentary representation, definitely we have heard in other places. I think because of the geographical isolation and because of the fact that a lot of people are saying they want their local representatives, that is something that should be taken into consideration because I'm sure you want to see your own MP, you want to see his office, knock on his door if you want to make changes, rather than relying on people who are in Suva. So that again. He's going to win the recommendation.

Mr. Beg Thank you very much, Filipe. I acknowledge your submission. And the same word by Commissioner Kohli. The consultation was that a review period was suggested to review the Constitution every 10 years, some say 5, based on... the election cycle. So, we've heard that comment, and I think that point is very relevant. As far as the sensitive topic on the immunity, Chapter 10, I know my colleague, Mr. Kohli, has made reference to the Supreme Court ruling. However, throughout Fiji, we've heard a lot of strong-voiced opinion on this, you know, the need to remove or take it off or remove it completely. And these are the words being echoed by our consultations up in the Lau group, the Lomaiviti group, the Yasawa, the whole of Vanu Levu. So we've heard this comment, and your point is well taken. However, it is up that we will liberate and discuss amongst the commissioners when we get back. So thank you very much for those points.

Gagaj Fekau: Thank you, the Commission. I would present my question in Rotuman, and I will ask

Aiveni Dr. John to relate it to the forum. The question from our Methodist minister, head minister for the island of Rotuma, is he's reflecting on our historical attachment to Fiji. The analogy he puts is we were and now being spoken amongst This child, meaning the island, is this desire that now that the child has grown up, is there some way we can address in this constitution-making process to reflect that idea that this child now has grown up and wants to, I guess, have a degree

of, sovereignty was used, that entrenches into the constitution, things related to the island and people of the island of Rotuma, which its own land, seas, customs, traditions, sovereignty, minerals, resources. Now that the child has grown up, is there some way that our constitution-making process can accommodate these... desires that seem to be now part of a general conversation on the island.

Mr. Kohli: Thank you for your question. It's a very timely question in the sense that this is the time when we are trying to review the Constitution. And this is the time that you can echo your sentiment and say, what should be done? Our previous speaker was saying that we should have the Constitution entrenched in such a way that we can't keep on changing quickly. But then again, after listening to you, the child has now grown. This change is evolved. Maybe time for a change. Now if you look at the constitution, the constitution here in the preamble says recognizing the indigenous people or the Rotuman from the island of Rotuma, their ownership of Rotuman land. It only talks about land. It doesn't talk about your sea rights, fishing rights.

All those things are not there, only the land. However, our appointment, it says here, protecting, guaranteeing and securing under the constitution land and fishing rights. Fishing rights is not in the constitution. Fishing rights and resources of indigenous Fijians and Rotuman's and assuring that registered owners of native lands and customary fishing rights have equitable share. So your question I would say is very relevant at this time. What I would suggest is that you have a Rotuman council here. You sit down and decide what changes you want to bring in. You have brought in some. And we are here to listen to your views and then put a recommendation after we have heard and see how it can be accommodated in the constitution. Thank you.

Mr. Beg: Thank you, Fekau. I won't talk too long, but the comments from Commissioner Koli is quite relevant. Just to sum it up, the discussions we've heard throughout districts is the same, and it's that having that detached, like you said, the child has grown up, it's matured, now it's time to go on its own, but still respectfully connect the relationship with the parent or whoever brought them up. So it's interesting. I asked the previous district the question, and I'll probably ask it again if I may, Chair, from listening to a lot of the discussions,

is whether Rotuma has its own chapter in the Constitution. So, I'll ask the question, but I'll ask the Chair to... Translate that for me, please, so I can get a show of hands.

Makarava: Greeting commissioners, I take this opportunity to say a few A few issues which I consider essential in this discussion, especially the review of the Constitution. For most, I take us back to the deed of session. Fiji was ceded to Great Britain in 1874. Rotuma followed after. Seven years later, we signed the deed of session. Therefore, given what had happened at that time, one may call, or I may call, Fiji is a sovereign state. Suddenly Rotuma is a sovereign state. Now, after that, things evolved, and Fiji became independent. Where was Rotuma? Where was Rotuma? If I may at this time pause for a moment and go back to the deed of session, I suggest or I submit that the state of Rotuma is a sovereign state and the state of Fiji is a sovereign state be included in the preamble of the constitution because that is really the gist of the Constitution.

We are talking about two different sovereign states, and each state has its own lands, sea, airspace, and peoples. Therefore, it is rightly that the preamble, this is stated quite clearly, that everyone... No, agrees. And so that from the preamble, things will begin to roll Fiji and Rotuma. Today, Fiji and Rotuma, as the saying goes, "Viti Kei Rotuma" Yes, that's on paper. And that's what people refer to Rotuma. But where is Rotuma? Where is Rotuma in the constitution? There was barely mention of Rotuma. And the learned lawyer stated that apart from the land, reference to the land, there was nothing much about Rotuma. Yet, we have two sovereign states that we are talking about.

Now with the constitution. After the preamble, I submit that we should have a chapter for Rotuma has already been raised. And why chapter? Then I submit that chapter is chapter number seven. Now why number seven? Number seven is seven years after Fiji became or ceded or signed the deed of session Rotuma signed the deed of session. That is why Chapter 7 will become or should become the chapter for the state of Rotuma. Okay. The third thing is the name Rotuma.

The name Rotuma. Rotuma is Rotuma and Ma. Rotuma and Ma. Making reference to Rotuma's allegiance to its God. And Ma is the face. that Rotuma has on its God. Now, over time, that God is God

the Father, God the Son, and God the Holy Spirit. Essentially, what that means is Rotuma has all along a Christian state, a Christian state. Therefore, it is incumbent on the writers of the Constitution to think seriously about that, Rotuma is a state, Rotuma is a Christian state. It's not something that we will have to fight for. It is already in, from the deed of session, coming along until now. "Rotu" and "Ma"our identity.

That is our identity as Rotuman's. "Rotu" and "Ma" and I think this is very important as we discuss other matters relating or are relevant to Rotuma that we must feel and know that the name Rotuma has a lot of significance. It has a lot of significance. It is a sovereign state. It is a Christian state. and also it has land, sea, air, and its people. The fourth point that I would like to submit is in Chapter 7, we will now have all the essential components relevant to Rotuma. All essential components relevant for Rotuma. Number one is its people. Rotuma has a unique... people, natives of Rotuma. The uniqueness of Rotuma shows with its people. Everywhere Rotuma's are, they have a distinguished difference. The way they speak, the way they behave, and the way they make friends. Fair enough, there may be some of you, they may differ, but the majority of Rotuma's are well-liked.

Therefore, where do we inherit this? We inherit this from our God-given characters, "Rotu" and "Ma", and therefore, I feel that in chapter 7, it's relevant to Rotuma that we include everything and anything to do with Rotuma. The land, the sea. And the sea, we are talking about the EEZ zone, 200 miles or kilometers around Rotuma. The economic value of the sea, the economic value of the land, and the economic value of the airspace project the EEZ upwards, and that is the economic value.I understand the Fiji airspace. is 6 million square kilometers. Out of that 6 million square kilometers, Rotuma has a percentage of that.

The economics of the airspace is there. The other point that I would like to make, to submit, is... It's a document that binds Rotuma to Fiji. That binds Rotuma to Fiji formally. And that document could be a deed, not a deed, a treaty. A document that binds Rotuma and Fiji as perhaps two unique identities but special in the way we do things. And to me, if we have such a document, then that will help a lot of Rotuman and it okay in distinguishing about our uniqueness, our ideas, and our right to know who we are and what we are. Okay, and

there's maybe two more points that I would like to submit, the one regarding our locality, Rotuma has a special locality, strategically placed in the middle of the Pacific, whereby it takes perhaps a very high-speed boat from Fiji to Rotuma, maybe in 24 hours.

Should something happen to Rotuma, how will we get that assistance to Rotuma? Strategically located in the middle of the ocean, in the middle of the Pacific, can be reached by many and cannot be reached by many. What is the significance of this locality, the special significance of Rotuma, plugged in the middle of the Pacific? I'm sure Fiji... Security Council. Rotuma is protected. And I mean, these things need to be looked at in their own special ways. That the economic value of many of the things that I bring to your notice should be taken on board. Should be taken on board. That Rotuma becomes...the relationship between Rotuma and Fiji are strengthened by that document. So what it means is that we are not cutting off our relatives from Fiji and abroad. We are strengthening that relationship. Now, in the same document, if we have a minister for the state of Rotuma, that minister for the state of Rotuma remains there until further notice, and whether it is a political position, it is there because of the state of Rotuma. Therefore, we are assured of a voice in parliament, and if we have an upper house, there we have a senate represented, for Rotuma State. And these things, to me, are essential, essential for the state of Rotuma, for the state of Rotuma. Therefore, it is important that we have such one seat for the House of Representatives and one seat for the House of Senate. And that encompasses the state of Rotuma. And it will remain as long... as the document that we are reviewing stays put.

The last point that I would bring, it has been raised. Why? Why is the document changing? You know, when a government comes in, the document changed, the document scrutinized by all relevant experts to ensure that it is difficult to change by... by any government. Therefore, the analysis of the voice of the people need to be taken into account and ensure that if the voice of the people are taken into account, then there was no real need for any government to change the document. And so the life of the document will remain for even 20 years if the voice of the people continue to be taken into account. So those are the things that I would like to submit to the commissioners as to what I see and feel about Rotuma.

Mr. Kohli: Thank you for your submissions. I'll start off from where you ended. Why is the document changing? This is the very question to answer this question, we are here. You have said very rightly that people are not consulted. If they are not consulted, they are not happy. If they are not happy, they want changes. Here today, we are consulting Fiji wide to find out what do people want in the Constitution. If people are happy with the Constitution, there will be no need to keep on changing. So White consultation is very, very important. Even though at the very beginning the preamble says, we the people of Fiji give ourselves the constitution. Is it really for we the people of Fiji? Were they consulted about 2000 constitution? We've been hearing all over Fiji they were not consulted.

Apart from one place, one village I went to, everyone said we were not consulted. So, I think this discussion is very, very important, particularly when you are isolated far away. So consultation, acceptance. There will be no need to keep on changing. Now, I'll go back to when you talk about sovereignty. I have difficulty with that because you see when Fiji was ceded to Great Britain and subsequently Rotuma on 13th of May 1881 ceded itself to Queen Victoria. There after 1970 constitution coming around that time people were asked. And the chiefs, I do not know rightly or wrongly, they agreed to Rotuma be part of Fiji. This matter was taken to court.I think the litigant was Mr. Gibson. He was charged. He wanted it to be separated. And judgment was given whereby it left it open. If people decide later on, they can work out. If you have a sovereign state, then you are totally separate from Fiji. You will have your own constitution, you will have your own army, you will have your own laws, you will have your own enforcement.

That may be difficult. However, when you say that we want to be part of Fiji, but be separate in the sense that we should have our own right to determine what we want to do, how we want to function, what developments we want to do. It makes sense. Because that is also in conformity with other nations where the federal government makes its own laws. As long as it is not in conflict with the superior law, the constitution, you can do that. And writing chapter 12 in the constitution for Rotuma specifically should not be hard. You want that to be in 7. 7 is significant. I have no issue with that. You know, I'm a great supporter of rugby sevens too, so seven number is very... So seven, when you say from 1874 to 1881, it makes sense. Why

seven? So it will be an explanation for it. I hope I have answered your question, and thank you for your submissions.

Mr. Beg: Thank you very much, Makarava, and thank you, Commissioner Kohli. Probably just to make it short, coming back to the part about the sovereignty, I guess perhaps I can answer it in a different way. I think what you're asking for is that you recognize that Rotuma is not just simply another province in Fiji, so that you want to remain...as a one sovereign state, but Rotuma would have its own powers that none of the other provinces possess. I wrote something down as a reflection, as a thought, but I'm not advocating this, I'm just throwing it out there, in response to a very... academic sort of proposition that you've provided.

I mean, Rotuma is an autonomous island territory within the sovereign state of Fiji. The people of Fiji... So, Rotuma is an autonomous island territory within the sovereign state of Fiji. The people of Rotuma shall exercise self-government in matters assigned to the Rotuman... Council or government by this constitution. Something along those lines is the thinking process has got into me when you challenged a very intellectual question that was put forward. But I thank you for that. I think there's some real good meaning behind that where the commissioners will regroup. And I also... was thankful for the question that was asked about the chapter and I appreciate the show of hands and I'm very grateful for that. And before I finish, thank you for having me here today. Thank you.

Dr. Fatiaki: Floor is still open if anyone else would like to make a submission. If we leave at quarter to three, we can still arrive in Malhaá for their session. Before we finish, if we can ask everyone to just stay to take a photo with the commissioners.

----------End of Session [2-7-26] ----------

Malha'a

1908

Attendance Sheet(s)

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Malha'a Hall (Malha'a, Lopta & Hapmak Villages). DATE: 2/7/26 TIME: 3.20pm

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.	Solomone Taito	59	–	Malha'a	Malha'a	Male	Rotuman	
2	Gagaj Kausiviaf	69		Lopta	Oinaf	✓	✓	
3.	Gagaj Väienuk	78	7643065	Hapmak	Itufi'u	✓	✓	
4.	J.K. KONROTE	79	3321170	Malhaa, Maftoa, ROTUMA 60 Patrik Cres. Namadi, SUVA		✓	✓	
5.	SHIRLEY FLEXMAN	44		HAFNOA, LOPTA	OINAFA	F	ROTUMAN	
6	Deeann Donu	52		Lopta	Oinafa	F	✓	
7.	Rigamoto Taito	58		Lopta	Oinafa	F	✓	

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
8.	Alfereti Tivao	57		Lopta	Qimafa	F	Rotuman	[signature]
9.	H/T Fuata Kamoe	73	9324308	Pepahua, Malháa.	Malháa	M	Rotuman	[signature]
10	TAIS VAGRASI	73	—	—	—	—	—	[signature]
11	JONATHAN LOBENDAHN	47	8891001	PEPHAHA VILLAGE	MALHA'A ROTUMA	M	ROTUMAN	[signature]
12	MARSEU TIVAKNA	67		ELSIO VILLAGE	MALHAHA	M	Rotuman	[signature]
13	Christopher Tavo	45		ELSEE	MALHAA	M	Rotuman	[signature]
14	Kanea	46		PEPHAHA	MALHAA	M	Rotuman	[signature]

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15.	Mousio.	57		PEPHAUA	Malhaa	M	Rotuma	[signature]
16	Lusio	49	8891167	ELSÉE ~~MALHAA~~	MALHAA	M	Rotuma	[signature]
17	CHRIS	49		ELSÉE MALHAHA	MALHA'A	M	ROTUMA	[signature]
18	ELIESA	68	7305883	ELSIO MALHA'A	MALHA'A	M	ROTUMA	[signature]
19.	Elaisa Pauriasi	48	7238120	Hapmak.	Itut'u.	M	Rotuma.	[signature]
20.	JIOJE FIU	54	—	ELSÉE MALHAA	MALHAA	M	ROTUMA	[signature]
21.	HAE SOLOMONE	54	—	PEPHAUA	MALHAA	M	ROTUMA	[signature]
22	Etike Raki	59	—	HAPMAK	Itutiu	M	✓	[signature]

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23	Willy. F. S. Wesley	53		Lopta.	Oinafa	M	Rotuman	W F Wesley
24	SAVEA FLEXMAN	42		Lopta	Oinafa	M	Rotuman	[illegible]
25	Vama Ataligo	60		Hapmak	Thutia	M	Rotuman	[illegible]
26	JARE IELI	75		MALHAA		M	✓	[illegible]
27	FARETOGA. AISAKE	31		MALHAA	ELSEE	M	ROTUMAN	[illegible]
28	Timote AISEA	49		MALHAA	ELSEE	M	ROTUMAN	[illegible]
29	Luna. Paka.	58		MALHAA	PEPHAUA	M	ROTUMA	Luna.

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30	Odelia Vacirasi	4	–	Lopta village	Cinafa District	F	Rotuman	Odelia
31	Makereta Susau	55	8891130	Lopta Village	Cinafa District	F	Rotuman	
32	Malia. Fai	4	–	Lopta village	Cinafa Dist.	F	Rotuma	Malia
33	Noasita. Fai	32	–	Lopta. village	Cinafa. Dist	F	Rotuman	
34	Genesis. Solvalu	32	–	Malha'a	Malha'a Dist	M	Rotuman	Solvalu.
35	Tausie. Solvalu	57	–	Elsio, Malha'a	Malha'a. Dist	F	Rotuman	T. Solvalu
36.	Vamarasi Fiu	32	7433401	Elsio, Malha'a	Malha'a Dist	F	Rotuman	

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37	LISA PAURIASI	55 yrs.	7395157	HAPMAK		F	R	
38	KUIANA MEKATOA	47 yrs		11		F	R	
39	FAMFAU ALISI	37 yrs		11		F	R	
40	SEMANTAFA MOSESE	65 yrs.		11		F	R	
41	Dawn Samantha	48 yrs	7046584	Malha'a		F	R	
42	Liliana Rabuka	38 yrs		Fisheries		F		
43	Twili Semesi	68 yrs	-	Lopta (Omata)		F	R	

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44	Asif. A	18	–	Malha'a	–	M	✓	
45	Austin. J	18	–	Hapmak	–	M	✓	
46	Sharlyn. T	17	–	Hapmak	–	F	✓	
47	Maria. Mua	48	–	Malhaā	–	F	✓	
48	Geonarose. Olsen	38	–	Malhaā	–	F	✓	
49	Mereana. Niele	42	–	Malhaā	–	F	✓	
50	FONMANU. T	18	–	Malha'a	–	M	✓	

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51	Jayda Hayle	17	—	Malha'a	—	F	✓	Hayle.
52	Umar	17	+6799752599	Malha'a	—	M	—	
53	VINCEN LIVINO	26	9005901	LOPTA		M	R	
54	Maida Marama	33	7374199	Malhaia	—	F	R	Marama.
55	Walene. Reilyn	42	—	Malhaia	—	F	R	Reilyn
56	SARAH King Ralfe	36	—	LOPTA	—	F	R	Ralfe.
57	Lusiana Tausle	65	-	LOPTA	—	F	R.	L.T.

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58	Liu Taito	62	—	Lopta	Oinafa	M		[signature]
59	Senesi Kauta	72	—	Depaua ~~Malhaa~~	Malhaa	M		[signature]
60	Manava Tausie	43	—	Lopta	Oinafa	M		[signature]
61	Kaitun. Paka	56	—	Tephaua ~~Malhaa~~	Malhaa	M		[signature]
62	S/Varomuo	36	—	Elsee	Malhaa	M		[signature]
63	Vieoni Mitchel	58	—	Hapmak	Itutiu	M		Mitchel
64	Makrao Mue	62		Elsio, Malhaa		F		[signature]

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65	Emily Vakaora	58	—	Lopta, Oinafa		Marama		[signature]
66	BEIM INIA	59	—	Itapmak, Itu'tiu		F	Rotuma	[signature]
67	Lillian Atalifo	60	—	"		F	"	[signature]
68	Vani T.	54	—	✓		✓	✓	[signature]
69	Fonmanu. T	18	—	Malháa		M	✓	
70	Ummar	17	—	✓		M	✓	
71	Jayda. V	17	—	✓		F	✓	

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12.	Masima Fatiaki	39	7466036	Malkaki		F	R	

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

Transcript

Malhaá Village Hall
Time: 3pm-5pm
Date: 02-07-2026

Leighton: Thank you very much for having us here today. It is an honor to be amongst our people. And I just have a few housekeeping matters just to go through with you. Make a submission. We ask that you raise your hand. A mic will be given to you. And then you can introduce yourself, your village, your district, and then make a submission. We ask that you be frank, you be open and honest. We are here to hear from you, from what the Rotuman people want. So tell us what you want in the constitution for Rotuma, for Fiji and its people. We also ask after the consultations if we can also take a picture together once we've finished. Everything you say is being recorded. The audio is being recorded. The video is being recorded. But you can speak in Rotuman and speak in English. Whatever you prefer, the consultations will be conducted in Rotuman because we are in Rotuman. And I will hand over to Uncle now.

Dr. Fatiaki: I would like to acknowledge Gagaj Fikitua, Gagaj Kausiref, Gagaj Varamua, Gagaj Vasia, Gagaj Vafo'ou, Gagaj Veinuk, Gagaj Furaghanua, Formar president and Turaga DO, Ladies and Gentlement Greetings to you all. On behalf of the Constitutional Review Commission, I would like to thank you all for coming this afternoon and review the 2013 constitution. Actually, there are seven of us commissioners, here with us today are three of us. On my left is Mr. Ami Kohli, he's a prominent lawyer from Labasa. On my Right is Conway Beg he is Rotuman. He is married to Angela from our side Upu and linage to Mofmanu. It has been 29 years since the last time he was here, e is renowned architect throughout the pacific. I believe it is not coincidence that he is part of this team because Ms Nailatikau was sick and not able to come, she was Miss Hibiscus once.

As we all know that the 2013 Constitution was not formed in the way that a normal constitution would be enacted. It did not consult widely with the people of Fiji. It was promulgated. It did not go through a parliamentary process so that the people could have a say in it.And because of these deficiencies, the government sought an opinion from the Supreme Court as to how we could change the 2013 Constitution. Due to this reason the government took to Supreme Court how they can change the current constitution to a new

Constitution that if for the people and by the people. That opinion from the Supreme Court gave us a legal way, and we are part of that process. His Excellency has asked us to travel widely throughout Fiji. To seek wild consultations to decide what you want to keep in this constitution, what you want to remove out of this constitution, what you want to add to this constitution, or what you want to change, in line with the Term of Reference given to us. We don't work for government. We have not been told by government or by anybody what to write in the report. We are all independent and we are not civil servants. Government has not told us anything specifically to write on the constitution.

His Excellency has asked us to travel widely throughout Fiji. To seek wild consultations to decide what you want to keep in this constitution, what you want to remove out of this constitution, what you want to add to this constitution, or what you want to change, in line with the Term of Reference given to us however we have been asked not to touch Chapter 10 in this Constitution. Chapter 10 is the one that grants immunity.

We began our work in April in Suva. We have submissions from; GCC, different church groups, from public parties from NGO's, from Government Ministries and department and individuals. We then split ourselves into two groups. The first group is chaired and led by our chairman, Sevuloni Valenitabua, and the team leader for the second group. And we have covered all of Lau for my people. Beqa, Ovalau, Kadavu. We spent two weeks in Vanualevu. My team looked after Bua, Macuata. We did about 10 villages. The other team did Cakaudrove, Rabi. They went across to Qamea and Taveuni. We then all got back together in Suva.

We had been to Namosi and into Navosa, Nadroga, Keasi and Bukuya yesterday. And we were again meeting Nadi to meet the people of Nadi, or the town people of Nadi, tomorrow. We will travel to Yasawa next week for three days and the rest of Viti Levu right through Ba, Ra, Naitasiri, Rewa and the we will come back to Suva and lastly here Rotuma. You will notice that we are recording everything on video, on audio, and we have girls writing it into our hand signs. All these recordings are so that when we meet together in Suva, everything that is said by the people throughout Fiji is what is going to be written into that report. Those are the guidelines and when we write the report on the 31st of August 2026, we will give it

to the President and our work as commissioners will cease there. Initially Chairperson was supposed to but he insisted I bring the team though by virtue of my possible conflict of interest in my role as an advisor to the council and even though I raised my reservations, he proposed to bring this team since I am Rotuman he told me to come. So therefore the contributions and opinions would mainly come from my two colleagues. . And so I use those as introductory words. I thank you on behalf of my commissioners for your presence this afternoon, now I open the floor and invite you for submissions

Kava: Greeting Chiefs and Commissions. I'll speak a little bit in English. My name is Kava. I'm the resident of Malhaá. I've got a few grievances to voice, especially on the current constitution. Three years ago, I went through a very bad experience with the current constitution. An experience that I feel very deeply none of my brothers or my sisters here should go through. And I hope that my grievance will be heard by all of you and taken into consideration. Like Dr. John said, our voices is the purpose of your presence here this afternoon.

The experience I went through is, I'm speaking from, in Rotuman we call it, Huoi. Huoi, I know a lot of people take it very lightly, but to me, it is very important. Huoi is the, we, the people that look after the land. And the experience I went through, I believe I was treated very poorly. And I hope that this will not happen again in the future. The experience is I briefly went to jail just for standing up for the right of being a huoi. I was basically treated very poorly by some outsiders. And I had to stop and make my presence felt and my voice heard.

We, as Huawei, we should not bow down to any outsider that comes to our land and does not respect us. We are very hospitable and accommodatable. We like to treat everyone friendly when they come to our land, but please respect us. The experience that I went through is very unnecessary. I briefly went to jail for something that is very unnecessary and is a flaw of the current constitution.

So my point is, I hope the new constitution will give a little bit of more accommodation for us, the Hui, when we stand up for ourselves. From land issues, whatever. Whatever things do matter to us, we would like our voices to be heard. This experience here, I wouldn't go into fine details, but it's basically I felt that as a huoi, I wasn't given the respect I deserved and the treatment that I deserved. And as a first-time offender, I wasn't even given leniency with it. And I believe that's a flaw in the current constitution. So, I humbly ask to please

the team that came in this afternoon, please take into consideration, please hear our voices, respect our decisions. So we would not have to go through such... Like I said, I won't go into the fine details about it. Second, I would like the Constitution Commission to take into consideration the value of us, the Huoi.

There's a very common issue on the island now in terms of Huoi being treated unfairly by the...relatives from abroad in terms of land. We have a few situations here in Malhaá that my brother sitting next to me here, I believe he's going through the same situation as well. the relatives that live abroad are trying to push their way around on us that look after the land which I believe is very unfair we don't live here and do nothing we do all the community obligations we are why the community exists without there's nobody here so to all our Brothers and sisters, relatives leaving abroad, I hope the message reaches you this afternoon. Please respect us, the Huoi who are here. Once again, thank you to the commission and your team. Just two points I'd like to raise this afternoon. Thank you.

Dr. Fatiaki: Kava is highlighting an aspect of Rotuman. recognition of the landowners who actually live on the island of Rotuma, what we call the Hawaii, as distinct from landowners who are part of the landowner unit who don't live here, who actually live abroad. He had a personal experience where he obviously erred on the side of the law and had to serve a small period of time in prison falling afoul of a dispute that must have occurred. His concern was that the current constitution does not differentiate landowners who live abroad from landowners who live here, what he calls the Huoi, those who reside and live and utilize on a daily basis.

He is concerned that there are disputes between those who live on the island. and those who live abroad, and request that the Constitution address that issue in a way that towards Hawaii was a certain degree of, I won't say preference, but a certain degree of recognition that they are the ones who ultimately bear the work of the districts, do the duties that are accorded to the districts, and if it were not for they, the landowners who actually live here and look after the land and tend to the land, then there wouldn't be a community. I think that in essence is what he was talking about. I'm not sure, and he doesn't want to go into the great details about the actual nature of the crime, if you want to call it that. But there was obviously a dispute where he fell afoul of the law in a dispute, I

presume, related to land, where there was involvement of relatives from abroad, who are part of the landowners who may have opposed whatever it was that he wanted to do in the context of him, a landowner, a resident of Rotuma. Now that I've explained some of that, I can clarify more, but do you want to make a comment about it?

Mr. Kohli: I'll be very honest with you, this is the first time, after stepping on the soil of Rotuma, I'm hearing there's some conflict within the people. You know, I always thank Dr. Fatiaki and Leighton Fatiaki for bringing to this place. And it's such an oddly society, crime-free, drug-free, beautiful people, so warm, so educated. And I'm hearing for the first time. I'll be very honest with you and I'm a bit lost. What did you go to prison for? What wrong did you do?

Kava: Can I say something about that? There's a first time for everything. So unfortunately, you're just hearing it now. I'm just humbly seeking your provision. If you can consider the experience I went through. Put yourself in my shoes. You wouldn't like to go through such experience. Thank you.

Dr. Fatiaki: Conway, would you like to say something?

Mr. Beg: Thank you very much. I'm listening tentatively. Thank you very much. I would like to pay tribute to the chiefs of the district and the former president, ladies and gentlemen, and the kids from Rotuma High School. Good to see you here. Before I answer that, I don't know the details of your case, Kava, but the word Huoi. Without knowing the details, I can't really comment further. If I knew the details, then I probably would. It's like the truth in reconciliation. If someone's come up with the victims come forward, but without the feedback from the other side or perpetrator, I can't.

It's very hard to determine that. I'm trying to see where this sits in the framework of the Constitution because everyone has the right, according to the current Constitution, to justice and to be heard correctly. Exactly. So I'm just wondering, in your submission, do you have an idea? I mean, you're saying that you're unjust was served on you. I'm trying to understand where do you think in the Constitution, where do you think the wording or framework of the law or something, it doesn't have to be law. You might want to elaborate a bit more. Sorry to put you on the spot there.

Kava: Thank you, Mr. Conway. I'm happy to answer your question. Like I said, I wouldn't go into the fine details. I believe it's a personal matter that no one deserves to know. any fine details about it. But I'd be happy to have a sit down with you and Dr. John and discuss it further after the meeting. Let's give the opportunity to other brothers and sisters to have a seat. Thank you.

Morseu: Good afternoon everybody. I just want to ask something about the Constitution. Is that freedom of religious in the Constitution still valid or no?

Dr. Fatiaki: Yes, Sir freedom of religion is still valid in the constitution

Morseu: So, I just want to ask that one, because myself from the AOG church, so when we come to the village, we have to go and ask the chief, ask the talatala, ask the wakatawa. So if the freedom of religion is still valid, I think we don't have to go and ask, we can conduct our things, our service or anything in the village.

Mr. Kohli: Thank you for your question. I'll answer purely from legal perspective. Your freedom ends where my nose begins. You have a freedom to move around, shake hand or whatever. Soon as I touch my nose here, you can be charged for a soul because your freedom ends. Now religious, practice of religious. I live in Labasa. On one side you hear the mosque. In the morning, the other side, I hear the children. On a Sunday, AOG, Methodists, Catholics, I walk into a Catholic church and stay there and pray for five minutes because it falls on the road. So freedom of religion, as far as I'm concerned, like Dr. Fatiaki has said, yes, it's open. But if you like, there are protocols. There are protocols in Fiji.

Like if I want to go to Nasekula and do a preaching, I'll go to Tui Macuata, Tui Labasa. I go Sevusevu and ask him for permission. These are the protocols. Protocols should be followed. You know, in the human society, they have protocols. It has to be followed. We cannot just barge in and say, look, I want to do this. So legally, the answer is, if you want to come to my home, you've got all the right to walk up to my door and knock and say, Mr. Kohli, can I come in? If I say, no, you're a trespasser. You have to walk out. I'll call the police. So this is a legal answer.

Dr. Fatiaki: Freedom of religion, we have the freedom of religion. In this particular instance, I think we're talking about local governance. It's not conflicting exercise of freedom, which is a personal thing. You have

the bill of rights however in village settings you have to consider its protocols.

Morseu: Ok I understand I have to follow the chain of command, protocol, you have to follow the step, but most of the time I do exactly that to ask permission for open-air and I'm not given permission so what's the use of the freedom of religion?

Dr. Fatiaki: Commissioners, I won't make any comment about this. Morsio's concern is that in his particular instance, the issue of discussing religion in the village context here, he feels has been limited by the traditional leadership, by virtue of limitations that are placed on him, which he considers a contrary to the spirit of the exercise of the freedom of religion. So, I'd leave you to maybe have a comment about that and maybe Commissioner Conway?

Mr. Kohli: I now understand where you're coming from. This, if I... Correct me if I'm wrong. If you belong to a denomination and you walk into a place with people of another denomination, you try to assert your denomination's practices. I think people then resist that and say, no, you can't do it. Have I understood you correctly? If it is like that, then all I can say to you is that if it's a public place, you have a right. If it's a private place, you don't have a right. And public places are defined where anybody can go in, like parks. In the village context, it's a bit difficult because it's owned by people.

So, there may be some restrictions in place. It's a common sense, asking the people. And if they stop you from practicing religion, there are other places you can. You can have your own place and invite people to follow a denomination. If I understand you correctly, if not, then I apologize. Because this is, it used to be very common before. And people used to run to me and I said, use your common sense.

Mr. Beg: Morseuo, thank you. In the context of it, like for instance, the two major religions are Methodist and Catholicism or Catholics in that sense. And you are a seven-day, is that? AOG, sorry. So in the context of, and I can't speak because I'm not of the land and not a lawyer, but... When it comes to Rotuma, I think, again, Rotuma has specificity. Respectfully, I'm probably not qualified to speak on that, but in terms of the constitution, it does say that freedom of religion, in that sense, then it would require dialogue with the village people and the chiefs and the people to just have dialogue if that's... an opportunity I think through dialogue but again I'm not an expert I can't

force it in that context because in the mainland it really is applicable you can practice religion but on Rotuma I think there's more sensitivity to what's accepting in terms of religion on the island. So I'm probably not qualified to answer that, but to answer your question initially, it is in the constitution. But I would probably encourage dialogue with the people and the chiefs through that. That's not a knock it probably gives you. I hope that helps, Morseu.

Taio Vaurosi: Greeting everyone my name is Taio Vaurosi from Pepua I would like to acknowledge the work of the Commission and I wishes to thank you all for the work that we are doing. Especially Dr John for the work you have done for Fiji and not forgetting your Island Rotuma I have seen changes in Rotuma since you represent the Rotuman Council, and this consultation is part of the acknowledgement that I wants to give in respect of what you all are doing. It's not a submission per se. but an acknowledgement of the work that you have done the commissioner and secretariat team.

Austin Jone: Honorable commissions, Chiefs, Turaga DO, Ladies and Gentleman. My name is Austin Jone. I am in year 13. I am attending Rotuma High School and I am also a young man from the village of Hapmak. My passion and submission today based on linguistic division and social inclusivity. This year, I conducted my school research for English on modernization and its impact on Rotuman language. I found out a few things. Firstly, Rotuman culture is not very important to our students. And secondly, students lose interest in Western-style education.

According to the 2013 Constitution, Chapter 2 Bill of rights section 31.3 that contemporary Fiji, Hindi languages are compulsory in all primary schools. I submit that this be amended to read as the vernacular of the local school community be made compulsory. This amendment will reflect social inclusivity and remove the division of social communities when referring to the vernacular of a group of people over specifically speaking Rotuman language and culture as a subject in school, needs to be a priority. We need experts at the national level looking after Rotuman in schools from primary to tertiary levels. Our culture, our identity, our language needs to be placed on the same level of importance as English and Maths. Thank you for your attention. Noaia.

Mr. Fatiaki: Thank you young man Jone, You've heard, gentlemen, could you make some comments about the request from Jone

Mr. Kohli: Thank you, Jone. Your request is very legitimate, very relevant, and timely for the people of Rotuma. The reason why I say that is because I've been addressing this in various parts of Rotuma. In a special culture, your language is very unique. And I was sharing with Dr. John Fatiaki the other day. I said, when you count in Itaukei, you don't even have common numbers. It's only two numbers that come very close to, similar to Itaukei. Whereas if you look at Itaukei with Maori language, some are common. It is very, very important for you to preserve your language because for two, three reasons. One, There are only about 3,000 people living on this island. Two, a lot of people are overseas. Three, what will happen is that if people come from overseas to here and are not able to understand the language, you might have conflict.

They are not able to understand what he is saying. Now, having said that, I won't say that Rotuman should be taught in all the schools in Fiji, but nonetheless, I would say that quite a few of Rotumans are in Viti Levu, in Fiji. They should be given a choice. A Rotuman language should be given a choice. But it should be made compulsory in Rotuma. They should send teachers who are qualified to teach proper Rotuman languages. We found out that sometimes teachers here are forced upon to teach because nobody else knows. So they are taking chemistry or physics or something like that, and they are also teaching Rotuma language. Similarly, with Itaukei teachers. I think they got to be proper teachers, and government should seriously look into what you are saying. We will definitely put that in the recommendation. Thank you.

Mr. Beg: Thank you, Jone I appreciate this submission. Well received. Thank you. Coming from the students and really good to hear it from your perspective because we've heard it from the teachers around the districts. In addition to the teaching of language. Thank you very much.

Asif: Thank you. My name is Asif. I'm in year 13 at Rotuma High School. So basically my submission today is based on balancing immigration in Fiji and Rotuma. The population of Rotuman's in this island is very low compared to Rotuman's in Fiji, the Pacific and other parts of the world. In my 2026 research... Two reasons are given as a basis for emigration, number one, education, and number two, employment. In this constitution, there is a right to education from primary, secondary, and further.

Another bill of right is the section 32, right to economic participation. Rotuma needs both rights to be considered, especially for government to allow, number one, more educational opportunities in terms of tertiary education on the island. This can be in the form of FNU branch or vocational center on the island. Number two, more employment opportunities where more locals can be given the first choice for employment. The above can help to retain the people to stay in Rotuma to school. and to work. Thank you for listening.

Mr. Kohli: I hear you clearly. I think I'll make two comments. One, I don't think you really have that much competition from, I'll say, inverted commas outsiders on this island are taking the job, right? If they are, I'm not aware of it. But under the Constitution, everybody is equal. Every appointment that is given is on merit. If you pick up a person and say just because of his race or culture or creed, we put him making him a doctor and doesn't do the job properly, people will suffer. That's my first point.

Second point is about... Economic, I totally agree. Here in Rotuma, you have land, you have fish, you have sea, you might have surfing. And if you look at it, the only protection in the constitution is about the land. It's not about your sea and other things. Now some issue was raised about people coming from outside and doing research, etc. I think best thing to do will be for people of... Rotuma are to be consulted first before they do anything like that. Thank you

Mr. Beg: Thank you very much, Sue. I just have one clarification in your presentation. You made reference to tertiary. Are you referencing vocational TVET facilities on the island so that can empower the local skill in that area? Is that correct? Yes, Sue. Thank you very much. That's a very valid point for a place like this that's so distant.

You know, TVET was a very important, I believe, because it's in my field, that we really need reinforcing. And I thank you, I'll call you sir, for bringing that up and reinforcing. Because it really is very important for the island. If you can empower skill, as you quite rightly pointed out, to economic participation. so that it's localized. But that the minute of education had presented to us in Suva, I can quite hardly talk about. That's something that they're thinking of reinforcing. So that point where we have to really look at in the Constitution how that can be reinforced. But I can just share that with you, and thank you for bringing that up. All the best. Thank you.

Shaleen: My name is Shaleen Sina Tomasi, and I am in year 13, and I attend Rotoma High School. My research was on youth mental health, so my submission this afternoon is the same. Many factors affect our youth today, from education, employment, socioeconomic issues. peer pressure, social media, alcohol, and drugs. The greatest concern and one that the impact is the strongest and more dangerous is drugs. Every day, there are new items relating to drug abuse victims, drug cases, and the people or families affected with suffering. Chapter 2, Bill of Rights, should have the right to be free from drug abuse or the effects of drugs. Worldwide, drugs have destroyed cities, towns and whole country. Drugs now affect the whole of Fiji and Rotuma and it is about to destroy us if we do not take control. Our boarder security is not strong enough and many other departments are not able to stop drugs from entering out towns, homes and villages. In order to preserve our youth's homes our society we must put in very strict laws and enforce our laws. Thank You.

Dr. Fatiaki: Thank You Shaleen.

Mr. Kohli: Thank you very much for sharing your concerns. And these are right concerns. And there's two evils in the society, I say. One is a necessary evil, which is the social media. The other one is not necessary, which is drugs. Both are having impact on our youth. It's affecting society. As a matter of fact, St. Charles Hospital has got 90% of people whose mental stress is related to drug, not normal people who, you know. So one thing I can tell you is that government is taking measures

Mr. Kohli: to go hard on people who are pushing drugs. You may have heard recently that even they are involving the army officers to work hand in hand with them. So that they can move around the maritime areas and see. Fiji used to be a place of conduit to pass the drugs. But Australian and New Zealand, when they came, this government asked for assistance and they came unassisted. So they can't take the drugs out.

So they are trying to push it in Fiji to end the money. Sentences by courts are now increasing. As compared to before. People who commit, who are charged. for an offence related to drug. They are not bailed out easily. They are kept there. We are trying to send a message that drug does not pay. And not only that, what they are

doing now is they are handing out longer penalties. That is one. Can I ask you one question?

Shaleen: Yes Sir.

Mr. Kohli: You know, social media is being used for bullying people and all those things, right? Do you think it should be banned for people under 16 years of age?

Shaleen: Yes Sir

Mr. Beg: Thank you, Shaleen I just think one question. I appreciate the commentary on mental health. I think that's an important topic for all of us. But your point about freedom from drugs, very good. If I could share with you what the rest of Fiji has told us on this, you would probably fall off the mat, I think. You're already on the mat. I mean, the Lauer group, Lomaiviti group, wherever, where these things are very prevalent up there. So the drugs enforcement and penalties were very high.

If you're probably aware, the highest, even though my friend, my commissioner, Kohli on the left, and also the legal officers in the room, the highest penalty for drugs to date, has been in the Lautoka High Court for 50 years. Is that correct? I may be wrong. So that's a precedence at the moment. And the people in the Lau group, in the Lomaiviti group, are calling for things even higher, like a life sentence, and even worse is death. So these are some of the things that are coming out there, because the impact of drugs to society is... Very chilling, very, as you said, having a damaging effect on you. Without going too much, if I can go back to Jone, you'll think about written, just one, the reason why I'm bringing this up is to your right is a young lady called Litia and she's the young lady's holding the mic. She's an ex of Malhaá and Rotuma High School. and is a product of the written language in Rotuman, speaks fluent Rotuman. So I appreciate the fact, and I thought I'd just acknowledge that. Sorry to embarrass you, Litia.

Litia: I am very proud and appreciate it Sir.

Mr. Beg: And she's also, if you want to know, she's also an army officer, so I wouldn't, she's seconded to us. I thought I'd just throw that in. Thank you.

Fonmanu: My name is Fonmanu I am in year 13 at Rotuma High School. I have observed my friends and I, our use of phones and internet. We have

talked about online safety and the types of access to the information through Starlink internet. On the right to access information, right to freedom of speech and right to privacy. Governments should limit or ban the use of of social media platforms at the age of 17.

Our Online Safety Act does not work. Cyberbullying continues, trolling and photoshopped pictures continue to threaten children who participate on the online platforms. This 2018 Online Safety Act will be more effective with a social media ban. We can access research information through more secure platforms that are regulated and more children friendly. Australia has passed as law the under-16 social media ban in 2025, until we need the same ban, but until age 17.

Mr. Kohli: Thank you for your submission. You make a very relevant point. You are right, online safety is not working. As a matter of fact, I was speaking to the chairman, the CEO. What happens is that at the moment they are not able to control people who post offensive comments about each other. And by the time they are able to do something, it is circulated so widely that people get hurt, they get tormented, they have sleepless nights. So, you have suggested that one have age of 17.

I will strongly recommend that. The other recommendation that we are looking at making is that as soon as something vulgar or something obscene comes on, the online safety should take it off immediately. Without asking for anybody's permission, just take it off. If they do that, then the person who was posted can go to them and say, why have you taken off and justify why it should be kept there. In that way, you'll do a lot of damage control. At the moment, the law is this. If you, for example, if you post anything about me, which is not right, I go to them, they tell me go and report to police. Police will then investigate and then they will take it off. By that time damage is done, you have had sleepless nights. So both of your points are very valid and definitely in our recommendation we are going to address that. Thank you.

Rabuku: Noe Maori. I'm from the district of Mala'a. I'm from the district of Oinafa. I might take this time in the district of Mala'a. I might introduce myself to the commission co-review committee. My name is Liliana Rabuku. I am your fisheries officer for Rotuma Island. I've been in the island since 2024. And I've been residing with my family here in the islands from 2025 till now. For the committee, sir, may I try to

explain with regards of the Bill of Rights for Section 20, the Bill of Rights for the Section 28 states that it is only the rights of ownership and protection of Itaukei, Rotumans, and Banaban lands. Sir, my question is, the rights for usage for the sea in the islands of Rotuma, does it also apply in this Constitution 2013 for their bill for the constitutional rights of Rotuma Island? as the qoliqoli owners of the island because when I've been here on the island, I had faced some issues with regarding of the rights of qoliqoli owners in regards to assistance also from governments for our fishing license since it is... not written in the Native Fisheries Land Commission, the NLFC or Itaukei, the fish permit is only written for Itaukei. If it can also be included as Rotuman or a fishing permit separate for Rotumans only, can be considered in the Constitutional Rite of 2013. And if Rotuman can also be...

The Rotuman Act can also be looked into with regards to the term of fishing that is related there. It is just a general definition of fishing compared to Fisheries Act 1842 and the offshore fisheries legislation 2012. It covers Rotuman specifically only because it is under the exclusive zone. but it does not specifically say or identify as when they are doing selling or doing business under the commissioner.

When we try to issue a fishing license, there Rotuman people actually tell me that they, that is their fishing ground. I understand that there is their fishing ground. Even us, it's okay, we actually say that is our fishing ground in Fiji. But for the rights of usage, you need to obtain a fishing license, but there is loopholes in the Rotuman Act that does not actually help the Rotuman people to actually say that they have a fishing rights owner, like a Native Rights Fisheries Commission, NLFC, for Itaukei that is written under Itaukei people. For Rotuman, if it can also be written in the Constitution 2013. Thank you.

Dr. Fatiaki: Thank you, Liliana. You brought some very relevant issues. This issue has been brought to us by three districts. And I'll let my colleagues address it before I address it with you.

Mr. Kohli: Now, thank you. Under the 2013 Constitution, it says here the ownership of all Rotuman land, only mentions land, shall remain with the customary owners of that land. And Rotuman land should not be permanently alienated, etc., etc. There is no guarantee of the fishing rights. One of the reasons why I've been asked by His Excellency, to do a consultation regarding some of the things that were missing in

the Constitution and which was rightly affecting the people. So, one of the things that we have been asked to do is that to ensure the protection guaranteeing under the Constitution, land and land. So, resources also that you have equitable share.

So basically, what has happened now is that in 2006, if my memory is correct, they tried to bring in the qoliqoli bill, and it was shelved, so it didn't take place. We need to define the fishing areas and the fishing rights as it is defined in the land. Like in the land, in Rotuma you don't have that, but in other places, they say this is the land belonging to this Mataqali, that Mataqali. And if somebody trespasses, he can call the police. In qoliqoli, there is no defined area.

So, again, it should go back to the people. They should decide. Not anybody walking and coming and saying, I've given him the license. Much of the problem that has been caused is when lands are renewed, leases are renewed, and the owners are not consulted. You know, and then they realize ITLTB, Itaukei Land Trust Board, is given without counting us. And that creates a confusion, an animosity between the tenant and the landowners. Similarly, here, there have been some very serious consequences of people going in, trying to fish in somebody else's area, and they come and say, this is ours. They say, we have got the license. Who gave you the license? So, again, in conclusion, I will say that is something that has to be addressed, something that we have been mandated to look into it, and we'll do so. Thank you.

Mr. Beg: Well, thank you, Lillian. Quite rightly, I mean, Commissioner Kohli has summed it up. I think this is an area that has been brought up by the 14 provinces throughout Fiji. We can say that now, I guess, because we've been around about the land, the qoliqoli, the fishing rights and the licenses. This has been brought up quite people. And, you know, to be... I've given back to them for consent. But Rotuma is a special... In this case, I would like to do a bit more research, and I think the lawyers are in the form. This is not the first time this has been brought up in the district, so it's a topic of concern, and as you've raised it, there's also some conflict and there's some deficit between the points that have been raised. I, as the commissioner, would like to look at it more in detail and depth the current legislation, but it is a concern, so we'll address it. Thank you.

Dr. Fatiaki: Liliana, I'll cut to the chase and give you some very clear direction about how we should approach this. Terms of reference given by us, by His Excellency, which basically asks us to include it into the Constitution. He asks us to protect, guarantee, and secure under the Constitution the rights, interests, and concerns of indigenous Fijian people, and to protect it under the Constitution our land and fishing rights. You've heard that everywhere we've been in Fiji, for the qoliqoli, the people are asked. They want the qoliqoli returned to them, ownership, not left to the government. And they want it entrenched in the Constitution as per the terms of reference of His Excellency the President. Rotuma's case is a little unique insofar as the two laws that govern Rotuma are the Rotuma Act and the Rotuma Lands Act. Not specific to fisheries, but very specific... is a provision there, I was trying to get it so I could read it to you, that says that any regulation or law that is passed in Fiji will not apply in Rotuma unless the council and the people of Rotuma see fit that it should be applied. I'll repeat that again.

That is written in the Rotuma Act as of now that any law or regulation before it is applied in Rotuma, needs to seek consultation and acquiescence of the council and the people of Rotuma. So when we talk about land, seas, these things are very defined.

They say Rotuma is the land of Rotuma, all the islands, the rocks, the reefs, and all the seas between 12 and 15 degrees. And likewise, from 177, I think, till about 184.That is defined in the Rotuma Act and the Rotuma Lands Act. That's not an equivocation, which means as far as Rotuma is concerned, we don't have qoliqoli in the sense of a Fijian land-owning unit. What it says is that all the seas in Rotuma and the shores and everything up to the reef and beyond is owned by the Rotumans. That is what the current law says. Now, unfortunately, a number of... Government bodies are not aware of this. And I guess our people don't challenge it in a court of law, although they're welcome to. And because of that confusion, a lot of the regulations and laws that are passed by various departments are then applied in Rotuma as a standard as they would apply in Fiji.

That's an area that is still gray. And because of that, I think a number of districts we have been to have asked us to affirm in the Constitution Rotuma's sovereignty over its lands, fisheries, seas, resources, minerals, sky. I'm serious. This is in submissions that have been given to us. And if that is put into the Constitution, then

everything else becomes secondary to that, which means no fisheries will be applicable, and the Council of Rotuma and the people of Rotuma agree to it. It's a difficult area for you, I understand, because you're just doing your job.

My approach to it would be do your job as best as you can. But see it in the context of this confusing picture. I think that when the results of the report of the Constitution come out, we will be in a better position to answer the question as to the sovereignty of the land and sea. But as of now, those two apply. One is the definition of what is Rotuma in terms of its physical geography. It is written, and that applies. The second is to do with the issue of consultation, which means before FRA comes with any registration, they're meant to come to the council, which is the right thing to do. They just haven't been doing it. They've just been making the law and just saying, you know, you must obey it or we will fine you. And I think the issue of the people, as you can well imagine, it's very hard for me to listen to someone say to me, you have to get a license to fish here, when I have fished there since I was born. I think this is a gray area. It's not your fault. This is an area that the lawyers and the constitutional experts will address, and I hope that they will resolve it come the submission of our report. Thank you.

Mr. Kohli: Just to add on to that, it may be a good idea now that Dr. John Fatiaki has pointed out, even I wasn't aware of the Rotuman Act I'll be honest about it. You might want to have that legislation printed out. So whenever you're trying to enforce, he said, you read this. Don't argue with me. This is the law. So that's one way of not getting into an argument and trying to enforce it,

Lillian: It's that what the assistant needs to be given to the respective person. I will give you an example. If there's assistance from the DO's. office that is required, then the criteria is to be a licensed fisherman. So in order for you to obtain a license, the fish permit states it's a native land fisheries Commission, Native Land Fisheries Rights. That fish permit, the Retouman people had told me that it only applies to Itaukei, It's totally a right.

What I am an officer here on the ground is requesting if it can also be reviewed in the Constitution 2013, if Rotuman people can also be included in their rights as a Rotuman Native Fisheries Native Land, Native Rights as their own permit, whether it's for own consumption, for anything. For when there's assistance, those are the

requirements that is needed for assistance from an assistance from respective government agencies, and for us in giving license to a respective individual, the first thing we do, there is a consent form that is given to the Gagaj and the reps, the respective district reps usually go and give it to them or the licensed fishermen itself will come to our office and actually obtain it.

And they will go and ask the district chief themselves and request them if they want to use their fishing ground, not fisheries. Fisheries will not go on behalf of a fisherman to go and ask the district chief to go and fish in their respective fishing ground to sell. their fish or own consumption, it is totally alright with us. When they do business, that is only the time that we will request them just to get their fishing license. And a fishing license is just $5.30 compared to $200 a bucket of fish here in Rotuma and $250 a bucket of lobster. And from our end, we follow proper channels too. We ask the district chief. if he has actually signed it, and the Rotuman.

Lillian: Council too, if they actually cited the consent form. And then we will send it again to Commissioner Easton. He is the only person that will issue us the fish permits, by which we will finally issue the fishing license. Thank you very much, sir.

Mr. Fatiaki: Thank you, Liliana. I have no doubt that your suggestion that people get fishing licenses who want to access assistance is well taken. But again, I emphasize, this is not a clear-cut area, even for Rotumans. You allude to permission of the district chief, for instance. The district chief, with all due respect, maybe in Fiji, has say over the entire district's waters but not in Rotuma. So, the district chief, if he lives in Tuokoi, may not really have jurisdiction over the fishermen who want to fish in Mofmonu where he lives. It's not that simple. And that's what I meant when I said it's a gray zone. You can't apply the same criteria that you're using. I know because I was asked by the divisional fisheries officer, I think southern or eastern, to help to draft out the inshore fisheries decree about 10 years ago. And I asked him why, and he said specifically, because you Rotuman's are different to us, and we don't know how you do it, and we thought we'd bring it to you.

We actually drafted it, and basically, we excluded any form of commercial fishing within the reef, and subsistence fishing inside the reef, and we specifically stated that no license would be required. That was the recommendation that came out of the Prime Minister's office and was given. So this issue of, you know, ownership and

who's supposed to be consulted, these can't be applied because our lands and qoliqoli, we don't even have the term qoliqoli, is different. And because it's different, I think we need to, again, address it at the level of... you know, constitutional experts and lawyers who will tell us the right way to go. Thank you.

Makrau: Greetings to Dr Fatiaki and team, the Chiefs, Former President, Ladies and Gentleman good afternoon to you all. My concern are on, the dignity, honor, and presence of our chiefs. If the government at the provision of a meeting house of sufficient standing and presence to be in accordance with the seven district chiefs that we have selected to oversee and look after the island.

As of now, the council meets in one of the government offices that has been allocated to the council. I remember as a young man that there used to be a special meeting at that time, just near Turaga DO's office, which is where I think the current church congregation is. But that used to be for the meeting house for the chiefs. I asking that you consider the possibility of concealing house with dignity and presence that should be accorded to our chiefs because they basically are the head and eyes and the feet and the mouth and the thoughts of the people of Rotuma.

My second issue is related to the issue that was raised by Kava in the beginning. And this is the issue of the people who are residing on the land. on the island and the relationship between parts of the koinanga or relatives who are part of the landowning unit who do not reside on the island. So the term Hawaii again is raised as the people who actually live here, work the land, attend to the upkeep of the land and also to all the duties associated with the land in terms of providing services to the chief and to the district as and when needed versus the rights of relatives who come from Fiji or retirement and want to impose upon the landowners who live here their wants and often in that situation create a lot of disharmony.

Our elders have always recognized, they don't disenfranchise you if you live away from the land. You are still part of the landowning unit. But it has always been recognized that when you return in any discussion to do with land, the people who live here, the Huoi, have precedence over the visitors, the occasional landowners who come in and out, who are not committed in terms of the duties that are required of them as are of the people Huoi, the people who actually live and caretakers for the land.

Mr. Kohli: As far as the first one is concerned, there was a special house for the chiefs. I think they deserve that. You know, it's one thing to say that you are respected chiefs, you know, you are dignified people, and then to make them sit in a government building or something. So it's not asking for too much when you ask. There should be a chiefly place where all chiefs can meet and discuss and deliberate. That should not be an issue. We can make a recommendation. People deciding on the island is against people who come here for holidays for a short time and there being conflict. One of the things we have been asked to do is to see if we can have separate chapter on people of Rotuma.

Basically, in the constitution which will allow you to address these issues amongst yourself and pass or pass bylaws or whatever that is required here to address this. What you can do then is you have a Rotuma council here. Chiefs can all get together. They can decide how to address this, and then you can put it down in yours. You know, in Rotuma, Chapter 12, what legislation you want, what laws you want to deal with this sort of thing. We can't write in the Constitution, but we can write in the, provide that you can write in. how you want to address these issues.

Mr. Beg: Thank you very much. I think... Makrau, thank you very much for your very poetic description. I say this because I'm an architect and I understand where you're coming from. In terms of culture and tradition, we heard a lot of this about belonging. This is so unique. The Meeting House is a very important part of... I would say Rotuma, because it's the eyes, the thinking, and it's the support foundation for the people. You know, I was having a discussion, but I think, you know, if that was something that, if it came through the Rotuma Council, we were quite happy to, this is offbeat. to consider it to help in the design or in the development of it.

But I would love to make sure that it comes through the proper channels and the right people who are going to be involved in that. I think it's very important that you have that because, as you quite rightly said, it's respectful to the seven districts and to the people. to have something that you look up to that is unique on the island.

And the part about the Hawaii, you know, I think that's very respectful. I feel as an outsider when I come here, I feel that I have, you know, I feel really restricted. Where I go, it's sort of respect. Even if I had to

go somewhere, I would probably have to... ask if I could walk that way rather than just take advantage of it.

So, I understand that and it's a very respectful way of approaching Rotuma. But I think the point that you're making about the people coming back to the land and those who live on the land, it's a very compelling point and I felt it and thank you for that and I appreciate it. But the point that I said earlier, I'm happy to. Take that offline and talk to the relevant people on that. Thank you.

Gagaj Faramoa: Greeting to Dr Fatiaki and his team, Chief, Ladies and Gentleman, I am Gagaj Faramoa is sub-chiefs of Malhaha, my concern is the issue of the use of pesticides and weedy sites on the island. There was a ban put in place, by the council people are saying say, well, the government has its own laws and the chiefs have their own laws and when they conflict, the government's laws precede the chief's laws. I submit the council, in its wisdom, says that weedicides and pesticides are to be banned, then everybody should follow suit.

The concern is that if it comes to push, comes to shove, that governments should support. The requests and the decisions of the Council of Rotuma. And that, you know, an argument should not be made that it's allowed in Fiji and therefore they can use it here. I think we will see clarification from our legal officers, Leighton and Tevita. Could I ask Te, please? He's Rotuman, he can't talk. We need you to give us an opinion. Thank you.

Tevita: Thank you very much, Dr. Fatiaki. My apologies. My apologies. I don't really know anything other than Faeksia, so I'll just speak in English and hopefully the translation will come through. But in terms of the ban, from my understanding, it's only a ban that's been put forward by your council and applies only here in Rotuma. Perhaps one thing that could be done to provide some clarity around it is to go to the Solicitor General's office, which is if... you are unaware, the legal advice is to government.

The reason why I say this is to be able to create a link between the Rotuma Act as well as the council's role in putting forward certain practices that are allowed and not allowed here in Rotuma. Because as we've seen this afternoon, there are certain things that are different in terms of how you operate here on the land of Rotuma as opposed to how we do things back home in Fiji. And see whether or not that ban actually has legal backing.

Whether or not that ban would then require some legislative strength would then have to be determined later. What I mean by this is if the ban needs to take effect, then whether or not it would have to be incorporated into some sort of law to then give some power and teeth to the... administrators on the ground here in Rotuma to be able to actually say, no, you cannot actually use a pesticide, and if you use it, you'll then have the full strength of the law used against you, and you'll be taken before the court of law. So that would be what I would comment on in relation to that, and some clarity would need to be provided around it to see whether or not you'd actually have to legislate it, or if the direction that's been given by the council is sufficient to ban the use of those pesticides. Thank you.

Dr. Fatiaki: He understands English as well as I do. So I have no doubt that he understands that. If I might just throw a spanner in the works. The Rotuma Act says that the council can make regulations that pay into the operation. I need to enact this law, or it's just a regulation that they... on the ground, that we will definitely seek advice from the Solicitor General's Office. Thank you.

Kava: I would just like to say my opinion on what Dr. John mentioned on, I believe, chapter 9, that the Constitution Commission cannot touch on this. Chapter 10. Just an opinion. I believe that defeats the purpose of the Constitution Review Commission if you are restricted on touching that. And it gives the impression that some people are more privileged than others. I believe that this Constitution was specifically designed by, we all know, the previous government and if that's the case Like I said, defeats the papers of the Review of Commission. Just an opinion. Thank you.

Dr. Fatiaki: I have to say but because I didn't bring it earlier. Because the Supreme Court has told us, the commissioners, that we cannot, when we write out the new constitution, we cannot touch Chapter 10. They have not told us that you can't tell us that. And we decided early on that we will listen to what you want. And we will write it down. But when we come to writing the new constitution up, we cannot touch Chapter 10. However, we take note of your concern.

Mr. Kohli: Dr. Fatiaki is quite right, like everybody is opposing. You see, what happened is that in the constitution, there is a provision how you can change constitution. And that provision was very, very strict. 75% of the members of the House of Parliament and 75% of the people who go and vote in the referendum, registered voters. So when they had

the difficulty, they fell short of one vote. They went down to the Supreme Court to get their opinion. In their opinion, they have said that Chapter 10 should not be touched for three reasons.

One, we want to take the country forward, not backwards. Number two, the repercussions. If, for example, that is removed, everybody, all of them can be charged. The civil servants, the police, the soldiers, whoever were involved. And how are you going to address that? So they are saying that if you want a peaceful transition, they said go and do a consultation from the people. We have heard it loud and clear that people don't want that to remain. If there is any consolation to you, all we can say is that that immunity only applies to the... until the first sitting of the parliament which was in 2014. It does not apply to any future perpetrators of course. After that date, if anybody even thinks about it, plans it, they cannot rely on this immunity clause. They'll all be punished, they'll be charged. So it does not apply to that. Thank you.

Mr. Beg: I mean, your point there, Kava, it was the purpose of doing this when the Supreme Court ruling said that we couldn't touch it. So your point is that if that's the case, then this constitution review is done without purpose. Is that what you're saying, Kava? Sorry, I'm putting you on the spot there.

Kava: Basically, what I'm saying, it contradicts the purpose. What I'm trying to see contradicts the purpose of your commission.

Mr. Beg: So, our purpose is to hear, like I said, this is not the first time this point has been brought up. This particular point has been brought up far and wide. From the Lau group, the Lomaviti group, Cakaudrove, all the way up through the coastal line, and then through This point has been brought up many times. So at the moment, our mandate is to hear the people and listen. We as commissioners will take the very sticky points that have been brought up by the people. And we'll deliberate and discuss it. So, I don't think... To answer your question, the purpose is... I mean, you're right to express your voice and your opinion. And that... All we can do is take it and listen. But I can tell you from our perspective and our mandate is to listen to what you say. Your point is taken. And by the other points that have been raised...we will definitely sit down and deliberate over it. But yeah, thank you. I hear you.

Kava: Thank you, Mr. Conway.

Mr. Fatiaki: Chapter 10. You can change the constitution legally or you can change it illegally. But it's because this is the change illegally. It's to stop the legal means. But the legal means is that the Supreme Court is advised. But it's to stop the legal means. Advisory opinion from the Supreme Court on this chapter is that the committee do not touched for if it is disturbed in may cause more conflict here in Fiji. But their advice is only advice for us to follow. It does not restrict you as citizens to say whatever you would like to say. So, we have been hearing from different communities about Chapter 10.

Some people have very strong opinions. Some people don't. So it's open to you, sir, and ladies, if there are opinions or views that you would like to share. But what we have been hearing from some submissions is that if we cannot change immunity from, I believe it was the first sitting of Parliament in 2013, 2014, forgive me, to the years before, from 87 to 2014, then at least there should be no more immunity from that time on. So for future, there should be no more immunity applied to anyone who breaks the law, because people are saying that we should all be equal under the law. Point is noted. I believe that is the last submission. Thank you.

No Name: I would like to take this time to say thank you to the Commission for all the hard work that you have done and the places you've been to here in Rotuma. I know this is the last place that you will conduct meetings like this. And on behalf of the...It is for me to say thank you to the Commission for all the work that they have done. Would like to say some more, but because we are up against time, I'd like to say thank you anyway. And thank you for all the trouble that you've taken to come all the way from Fiji to Rotuma. And on behalf of the chiefs of Rotuma and all the people who have gathered here today, I want to say thank you very much for loving us. Thank you for all the things that you've done.

----------End of Session [2-7-2026] ----------

Rotuma Council of Chiefs

1946

Attendance Sheet(s)

1947

CONSTITUTION REVIEW CONSULTATION 2026 ATTENDANCE SHEET

VENUE: Rotuma Council of Chiefs, Ahau.

DATE: 2/7/26 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
1	G/Kausinaf	69			Oinafa	M	R.	[illegible]
2	G/Tingaree	67	7572745		Itutia	M	R.	[illegible]
3	G Maraf. F.	69			Noatau	T	R	G/Maraf
4	G/Maraf. S	45	7249454		Itimuta	✓	✓	[illegible]
5	G/Suakumas	30	*		PEPJEI	M	R	[illegible]
6	G/Vuan	42	X		Juju	M	R	G/Vuan
7	G/FITITUA	59	X		AMALHAA	—	R	[illegible]

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

Transcript

1949

ROTUMA COUNCIL-ROTUMA ISLAND
Date :2-7-206

Dr. Fatiaki : I'm very pleased to be here amongst the council members. We are here to listen to the council's submission, and thank you for giving us the time and opportunity to go around the island, to also hear from the rest of the island, Faeksia.

Gagaj Manav : On behalf of the chiefs and the members of the council, forum, and the people of Rotuma, I would like to take this time to say thank you so much for commissioners for the constitution and our team from Fiji that have been doing all the hard work going around village to village. Thank you so much for working with us from today onwards.

So with these words, thank you so much for allowing yourself to come to the island of Rotuma.

So we pray that Almighty will bless the rest of the days and the rest of the work that you will do for Rotuma. Thank you so much. I'll read out the submission that the council took this time to apologize if any words or things that were read but are not clear.

I think I'll read it slowly so that each and every one of us will hear. This is the submission to the constitution of the commission. Recognition and protection of Rotuma and Rotuman way.

One, this humble and respectful submission is put forward by the Rotuma Island Council, (RIC), as a united submission of Rotuma people prepared after extensive consultation with them and the district chiefs. Two, the submission asks the constitutional review commission, CRC, to recommend that the amended constitution of Fiji must recognize and protect the statehood, sovereignty, and special place of Rotuma and the Rotuma people within the Fiji context.

Three, to avoid any misunderstanding and or possible confusion with the purpose and for intent of this submission, it must be made very clear that the RIC and the Rotuma people are not seeking or advocating independence for Rotuma.

And for cessation from Fiji, no treasonous or seditious intent is implied by this submission. In the end, however, that the Rotuma people desire independence from Fiji, then the RIC wishes to put on record that this will be undertaken solely on a separate occasion. And with the full adherence with the traditional customs and protocols of the Rotuman and Fijian peoples, as was foreshadowed by the Honorable Chief Justice Tuivaga on 9th June 1988, when he said, in the case of Afosio Mua and the seven others, the Mil Mahau rebels case, Rotuma became part of Fiji by

the most solemn act of faith and trust on the part of the chiefs and the people.

I should imagine that if Rotuma should ever want to serve itself well, established links with Fiji, the least that would be expected of them following the noble precedent set by the illustrious forebears would be to conduct full consultations with government for the time being, representing the independence sovereign state of Fiji.

Background, one consistent with the Montevideo Convention 1933, which codified the definition of a state in international law, we humbly submit that Rotuma satisfies all the requirements of statehood, namely, A, a permanent indigenous people, B, a defined territorial with recognizable land masses and geographical boundaries, C, a functioning administrative and political structure through the RIC, D, to enter into relations with other sovereign states.

The RIC believes that Rotuma's statehood is reinforced by the provisions of A, Articles 169 of the ILO Convention and relevant provisions of the UNDRIP that declare the declarations of rights of indigenous people included in the right of self-government. 3 the Deed of Accessions of Rotuma dated 14th November 1879 clearly demonstrates Rotuma's status as an island state with treaty making powers and establish the relationship between Rotuma and Great Britain. The latest patent, Annexations of Rotuma 1880, granted by Her Majesty Queen Victoria decreed that the island of Rotuma and its dependencies shall be annexed to and from part of Fiji and we do hereby declare that the said island of Rotuma and its dependency shall be subject to the laws enforced in Fiji. Four, the 1997 Constitution recited the Session of Rotuma recognized the Rotuman people's governance through their own administrative system.

It also entrenched the Rotuman Act and the Rotuman Lands Act and gave Rotuma a seat in the House of Representatives together with a Senate nominated by the RIC. Five, on the other hand, the 2013 Constitution will purport to protect Rotuma Land Section 28 and share a royalties Section 30 but no longer reflects Rotuma's unique constitutional position. Six, in simpler terms, using marriage as an example, the relationship between Rotuma and Fiji began in 1881 as an arranged marriage directed and confirmed by our colonial power at that time, namely by Her Majesty Queen Victoria.

This relationship continued until independence in 1970. Since then and to the present time, the relationship between Fiji and Rotuma has continued as an informal de facto, default

relationship. It might be linked to a marriage without a marriage certificate.

Three, our specific request, one, the RIC on behalf of the Rotuman people humbly request that the amended Constitution provide for A, recognition of Rotuma's sovereignty, B, recognition of Rotuma's island statehood, C, internal sense, evidence matters affecting Rotuma and its people, C, determination determined by the RIC, E, the entrenchment and protection of Rotuman lands and seas, of rights, of customary land tenure and core Rotuman laws so that they cannot be changed without the consent of the RIC, and F, a lawful and peaceful means and process by which the Rotuman people may decide the tenure political status within the community of states until they decide otherwise Rotuma will remain sovereign people within the Republic of Fiji.

Four, our specific proposal, one, in summary, this submission advances two propositions. Firstly, several minor insertions into an existing preamble so that reads as follows, recognizing the sovereign indigenous people of Rotuma, their customary ownership on land, seas, airspace, minerals, and other natural resources as well as their unique customs, cultures, traditions, and language and further Rotuma's separate colonial history creating a relationship of trust with the government of Fiji and Rotuma's acceptance of Christianity.

Secondly, a dedicated chapter entitled, chapter 10, Rotuma and the Rotuman people, recognizing Rotuma is recognized as a separate and distinct ethnic people within the Republic of Fiji. Two, the Rotuman people are hereby recognized as sovereign indigenous people with its own history, land, seas, language, culture, traditions, customs, traditional institution, and system of land tenure. And three, Rotuma has been administered as part of the Republic of Fiji and the amended constitution applies to Rotuma.

Two, internal self-government. One, Rotuma have the right to internal self-government in matters affecting Rotuma. The Rotuman people and its land and seas, customs, local governance, and community affairs.
Second, that right is exercised through the RIC, other customary institution, in accordance with the law and Rotuman customs, usages, and traditions. Three, the government of Fiji respects and supports Rotuma's internal self-government. And four, the RIC may make regulations for a peace, order, and good government of Rotuma in matters within the responsibility, and a law may provide for the enforcement of such regulations.

Three, the Rotuman Island Council, the RIC. The RIC is hereby recognized as the primary custodian of Rotuman land and seas,

as well as the principal customary representative body of Rotuma and the Rotuman people with veto power of all matters pertaining to Rotuma. Two, the government of Fiji must consult the RIC on matters affecting Rotuma or the Rotuman people.

Three, the RIC must not be abolished or replaced, and its essential character and composition must be altered, except by the law approved by the RIC and the Rotuman people. And four, the membership procedures and functions of the RIC shall be provided by, for the laws and consistent with the chapter and with Rotuman customs and traditions. Four, laws affecting Rotuma.

One, the laws of Fiji shall apply to Rotuma and be constructed so far as is consistent with the chapter Rotuman principles of land, tenure, and constitution of role of RIC and the circumstances of Rotuma and its inhabitants. And two, any law of administrative decisions of government of Fiji that specifically affects Rotuma, Rotuman land and seas community customary rights of the RIC must not be made without meaningful prior consultation with RIC. Five, land, sea, and resources.
One, Rotuma is an archipelagic island state with a landmass comprised of volcanic island with archipelagic waters, territorial seas, reefs, lagoons, fisheries, foreshores, seabed, seamounts, minerals of other natural resources within its exclusive economic zone, EEZ, and pertaining to Rotuma and belonging to the Rotuman people in accordance with Rotuma custom and usages and relevant national laws for present and future generations.

Two, such lands and resources are owned, used, and enjoyed by the Rotuman people through their customary institution, usages, and arrangements, including the RIC and the customary owners.

And three, no such land or resources shall be sold, alienated, acquired, leased, licensed, burdened, and exploited on or otherwise dealt with except in accordance with Rotuman custom and law, with the approval of the RIC, and any dealing contrary to this section is null and void.
Six, culture and customs. One, the Rotuman people have the right to maintain, practice, protect, transmit, and develop their identity, language, culture, traditional knowledge, and customs. Two, the government of Fiji shall take reasonable measures to support the transmission, development, and development of the Rotuman language, culture, and traditional knowledge.

And three, Rotuman customary law is recognized as part of the law applicable in Rotuma, especially in relations to the ownership and transmission of land and chiefly titles, and any customary dispute resolutions is subject to the constitution. Seven, development, service, and funding. One, the government of Fiji must promote the development of Rotuma and the well-being of

the Rotuman people in a manner that respects this chapter and Rotuma's internal self-government.

Two, in such matters of development, infrastructure, and essential services affecting Rotuma, the government of Fiji must work in close consultation with the RIC. And three, the government of Fiji shall provide funding to RIC for the capital development provision, services, and administrative administration of Rotuma. And such funding is to be provided and administered solely by the RIC for the benefit of and according to the Rotuma's own priorities.

Eight, representations. One, the Rotuman people are entitled to a seat in parliament elected by the Rotuman's for Rotuma. If a senate is established in the amended constitution, one member is to be appointed on the nomination of the RIC.

Two, in making laws or policies affecting Rotuma, parliament and the government of Fiji must have special regard to the views of the RIC and the Rotuman people, which shall be paramount. Nine, right of self-determination. One, the Rotuman people have the sovereign right to determine the political status and relationship with the government of Fiji.

This does not authorize any unilateral act of separation or declaration of independence unless and until a change takes effect under the chapter of Rotuma remains a sovereign island of the Republic of Fiji. Three, the process of self-determination shall be initiated only by a unanimous resolution by the RIC and any proposed change of government must be approved by the majority of the Rotuman people by at least two-thirds majority voting in a referendum. And four, a change in the political status of Rotuma may take effect only by the amendment of this constitution and any separation of Rotuma is to be recorded in a sole instrument such as a treaty of friendship, compact of free or associated state.

Then, entrenchment. One, a bill of the parliament of Fiji that amends the chapter or that alerts the core provisions of the Rotuman Act and the Rotuman Lands Act must not be passed unless it has been approved by the resolution of RIC. Two, any bill which reduces adverse effect of the rights, protection, or interest of the Rotuman people under this chapter or those aforementioned act must be approved by the two-thirds of the members of the parliament including the Rotuman MP and two-thirds of the members of the Senate including the Rotuma member.

Eleven, savings and on consistency. One, subject to the Rotuman Act, the Rotuman Lands Act, and other laws relating specifically

to Rotuma continue subject to this amendment constitution and this chapter. Two, nothing in this chapter audits, limits, or diminishes any right protection, title, interest, custom, or the right held by the Rotuman people immediately or before the commencement of this chapter.

Three, this chapter prevails over any inconsistent law to the extent of the inconsistency. Five, district consultation request. As part of preliminary work undertaken for the writing of this submission, wide consultations were conducted throughout the island to obtain views of the inhabitants.
This consultation occurred over a period of five days between the 25th of June and the 1st of July and all seven districts as well as the Council of Chiefs. Two, in the interest of brevity, a summary of the submission which were received are as follows. A, there was general support with the submission of the GCC that the name Fijian belongs to and identifies the indigenous iTaukei.

On the other hand, the attendees expressed a wish that the name Rotuman continue to be used and to identify the indigenous people of Rotuma. B, there was general request for the register of birth, similarly to the Vola ni Kawa Bula VKB for the Rotuman people. C, similarly, there was a request for a registration of Rotuman lands and their customary owners according to traditional Fouri, traditional house.

D, there was strong dissatisfaction with the unconditional children's rights and accordingly there was a call for the inclusion of parental rights in the Bill of Rights or the express limitation of exclusion of children's rights to allow for reasonable correction by parents, carers and teachers. E, there was a unanimous request for the formal recognition of Rotuman Day celebrations on the 13th of May each year to be legislated as a paid public holiday for all Rotumans residing in Fiji and Rotuma only. F, there was unanimous call for a seat in Parliament contested and voted for by all Rotumans.

However, in the event that a non-resident candidate is elected, then he or she must be required to sit on behalf of Fiji for the term of Parliament. G, many attendees called for the ending of the coups in this country and the discontinuation of immunity for coup makers and the removal of Chapter 10 from the Constitution as an undesirable reminder for a part of our history that is better forgotten. To foster a sense of ownership in the understanding of this Constitution, a request must be made for the newly amended Constitution to be translated into this vernacular language.

There was general concern expressed at the numbers of the undocumented non-Rotuman entering and living in Rotuma was growing rapidly and without any oversight by the RIC. J,

attendees requested some form of entry into Rotuma of non-residents be introduced to control the entry into Rotuma of non-Rotumans. K, there was unanimous call for the existing electoral system to be changed with Rotuma to be organized as a separate constituency ballot paper and first passed to post-counting as in the past.

And L, attendees who expressed the rejection of any possibility of legislation legalizing same-sex marriage and conclusion. Six, the RIC respectfully submits and comments to the CRC to inclusive of the amended preamble passage and dedicated chapter is out of above at this time and in its history Rotuma seeks recognition of its continued protection and cordial relation with Fiji and not separation from it. Ladies and gentlemen, this is the submission that the council has provided for the, I may, we haven't, I haven't put to the floor for questions but I may ask if the commission take this submission to Fiji and if there is any query after, so I will be the right person to help, to solve that query.

So, I will be waiting if any queries come from the government, I will be here to go and answer all these questions. So, thank you so much, sir, for the submission that provides. So, I please thank you, our commissioners.

Dr. Fatiaki: Council of Rotuma, Eric, may I place on record a receipt of the copy of the written submission that has been given to us orally by Gagaj Manav, Chairman of the Council of Rotuma and accompanied by an annex approval and execution signed by all the district chiefs or their representatives and I place that on record and accept, acknowledge and receive it. Thank you.

I acknowledged receiving a copy of the submission by Gagaj Manav, on behalf of the Council of Rotuma, and also on behalf of the Rotuman people after widespread consultations. It's been accompanied by an annex that indicates that it is representative of all the chiefs of Rotuma and signed by the seven district chiefs, and likewise make the certification that this is a true and correct view and resolutions of the Rotuma Island Council dated the second day of July, 2026. I have nothing to add. I ask my fellow commissioners if they would like to say anything. Now would be an appropriate time. Vinaka.

Dr. Kohli : Thank you very much indeed for your submissions. I must say that what is contained here is also what is reflected in our consultation in Rotuma. It's definitely what we've been hearing. And I think a lot of thought has been put into it. And I think you have had the privilege of having some very learned people in Rotuma who have probably put their input in it. And we will definitely take it across to the government and present it. Thank you.

Mr. Bag : Thank you, Chairman Ngatsi, Manawa, and the rest of the district chiefs. I reflect the same comment. And thank you for a well-structured submission. I think I will go away and reflect a lot of it. But one thing that resonates, again, from the submissions and through your paper is that Rotuma is an autonomous island territory within the current state of Fiji. And I think the people of Rotuma want to exercise its own self-governance and form of government through the RIC. And by way of this constitution. So it's like the marriage analogy that was moved. So really well thought. And I appreciate the thought that's gone into it that really, again, secures the direction that the people of Rotuma is taking. Thank you so much. And I've received this. Look forward to discussing it with fellow commissioners in Suva and putting this through.

Joji Konrote : I'm going to read it to you. Having said that, I'd like to, first of all, acknowledge and thank the chiefs for allowing me to make a contribution during this session. And I'm sorry I missed out on time, we ran out of time, but I promised Dr. John that I would make sure that I come back in time to be in Rotuma when the commission is here with us. My submission, it's a plea, it's a request, not so much about Rotuma in total. I was going to go back and see if I can talk to the commander and a few other people, including some leaders of the church, but I couldn't do it and I was busy, so I had to come back.

But thank you. I'd like to thank you for availing yourself to come over the last couple of days. I'd like to thank your support staff for the hard work in following you around the island.

My submission results from my observation, my experience, and my perception as a soldier, but more as a people, because Rotuma was a dangerous peacekeeping mission at that time. And sadly the conflict in that part of the region has been ongoing since then, and we go back centuries, even into the Biblical era. I have heard and I've read submissions from all the provinces, most of the provinces, and I've listened to the submission of our folks in Malha'a this afternoon. And I'm glad to let everybody know that I made the first Rotuma submission after the coup of 87. That was a long time ago, but Dr. John knows all about it.

So, Mr. Kohli, you know, your learned colleague, Judge Isikeli Mataitoga, can fill in some of the omissions that I might have during the presentation. But he was quite involved in those days in our attempt to make sure that what is in here, you know, is protected and maintained and progressed further from those days. Now my submission hinges on the fact that when I was force commander at UNIFIL, I was stuck between all the war

infections in that part of the world. This is about the civil war and the conflict between the war infections.

We're not even allowed to mention, you know, Palestinians or Hezbollah. The UN referred to them as armed elements. And over the years, it got to a stage when I, perhaps I'm going to go down in history, as the only officer involved in that UN deployment who began from the inception of the force and worked my way up right throughout the ranks, eventually called force.

So that changed my perception, my views about the whole UN involvement in that part of the world. It got to a stage that towards the end of my term as a force commander, I had to convene a meeting between all the war infections, including Israelis, because it was getting out of hand. We were losing a lot of men, and UNIFIL was being discredited.

In trying to hold the thin blue line, the Fijian battalion, you know, we sadly paid the price for standing our ground and being resolute in terms of implementing our very difficult and complex mandate in those days. So, during a break in that meeting, I had heads of all war infections, including the Israelis, and I had to invite the U.S. ambassador, the French ambassador, and the British commissioner from Beirut to come, because eventually you'll have to go back through them to the Security Council back in the UN. So during a tea break, one of the delegates asked me a very simple question.

General, with your experience with this mission, what's your solution to all these problems? A very difficult question to answer. But I replied, you know, and gave him a very simple military answer. I said, look, I am a Christian, a devout Christian, and I believe in my God and the good book.
And in the good book, going back through the Bible, the prophet in those days talked about a messiah, a savior.

He was called many names, one of which, the Prince of Peace, the Comforter. So I told this member of the delegation, one of the delegations, if you, all of you sitting around this table, accept the Prince of Peace, we are likely to have some everlasting peace. Without that, we will continue to be at each other's throats until kingdom comes. Now that's my view as a Christian, telling what I think to this man. So, I'm very close to being sent home for those comments, but I stuck by my views.

And the reason why I took us back to those days is when I came home, you know, we had a number of incidents. Reinforced why we were referred to as having a cool culture, unfortunately. The information of this forum, you know, I was involved in all the efforts to try and make sure that we don't go over the brink in those days.

I was very much involved in trying to clear up from behind. It didn't endear me to a lot of people, but it didn't worry me, because I knew that eventually this nation of ours is blessed. And I'll tell you why. If you look back to the days when we first committed ourselves to the Middle East as peacekeepers, sometimes peacemakers, there's a thin line between Article 6 and 7 of the U.N. Charter. There's no army or military force in the world that has got its troops deployed around Israel trying to maintain the peace. From the north, we have UNIFIL.

To the east, we have troops in the Golan in Iraq. They've just come back. To the south, we still have the battalion, you know, the multinational force of observers.

To the west, the Israelis don't worry about the west. The Great Sea, they call it the Mediterranean Sea. We've made a mark for this nation of ours. The legacy we left behind us as peacekeepers. Now, that's why when our diplomats, when our government speaks in any international forum about peace for this world, Fiji's right up there. We are pounds above our weight.

Coming back to my request. I have a few friends that the Israelis declared one day in the year, they call it Yom Kippur, the Day of Atonement. A day to go back to God and dedicate their nation back to God. Now, hence my verbal request to you, the honorable members of the committee. In Fiji, we celebrate Fiji Day. For the Rotumans, we acknowledge and try to celebrate Rotuma Day. We have Rotuma Day. Now, we have Girmit Day.

We have Diwali. We have Prophet Muhammad's birthday. My request is this. I have in this, or if I haven't, I'm sorry. In the year, as our Day of Atonement, our Yom Kippur, Fiji's Yom Kippur, we all get down and acknowledge our maker. I'm aware of the provisions in the constitution, the present constitution, about freedom of religion. I don't begrudge that. We need that. As a multi-ethnic country, we need to get everybody online. Faith is something personal between you and your maker.

We don't want to impose ourselves. I've been reading interesting remarks about declaring Fiji as a Christian state, secular state. That's okay. My request is, okay, our critics might say, okay, as a Christian, we have Christmas and we have Easter. These are not biblical days. I'm sure if you go through the good book, Amen Me, Yom Kippur is in the Bible. It's God's day. I'm talking about those of us who believe in the Christian faith. So, my request is, can we just add on this particular day and make it our Yom Kippur Day for Fiji? We'll create a trend worldwide.

Perhaps we are going to be the first Christian nation in this world to take our country back to God. I see no church ministers in the forum. I'm not a minister. I'm not a pastor. One of my favorite verses in the Bible is, if you have the time, it's about Psalm 40, verse 6. It says, be still and know that I am God. I am to be exalted at all times. And then again, there's another verse in the Bible that says, if we do that, our maker will go to heaven and shower us with his blessings and his grace. And I have no doubt that if this nation do that, the women have started this trend. We have a women's world prayer day. Rosie, correct me if I'm wrong. There's no men's prayer day. So, let's consider my request. Sir, it's a plea. I'm making this request in my capacity as a soldier, as I said, a diplomat, a government minister.

And not too long ago, as a president. It's a request because it reminded me of my primary responsibility as a president. The United Nations, I was the pillar of national unity. I tried my best to unite this nation. But Fiji is unique. We are a multicultural, multi-religious nation. But I'm convinced that we have enough goodwill, tolerance, compassion, to move forward together as a unified nation. And my request is for the Christian community. People say, okay, you have your Easter, you have your Christmas.

Easter is just a long holiday. The intention of our forefathers, you know, to dedicate that particular weekend to God. I see most of the families, you know, go on a picnic or they go on a holiday. Christmas. Retail owners, shops owners, they love it because they go on sale. And our folks who tend to enjoy other things, you know. A day of merrymaking. So, honorable members of the committee, this is my personal plea, my request. If we can dedicate a single day, make it our Yom Kippur Day for Fiji.

Let's create a trend worldwide. We might be subjected to a lot of criticism from other faiths. But I'm speaking on behalf of most of us in this room as Christians. A day of atonement. Back to God to thank him for his love and blessings upon this nation. You go back through history, and I've been, you know, to a number of countries, served with the armed forces, but Fiji is just unique, just special.

Because of our forefathers who accepted Christianity, they were good members of the faith. And I'm glad that the provisions for the Bill of Rights about the right to worship still stands. We need that. But my request is for those of us who belong to the faith, the chairperson, Dr. John, members of your team, sir, Mr. Kohli, and Mr. Conway.

Dr. Fatiaki: Thank you Joji. I acknowledge the oral submission made. I think necessary notes have been taken. And we assure you that they

will be part of our deliberations in consideration of what will be included in the amended Constitution. Mr. Kohli?

Mr. Kohli: Thank you, sir, for your words of wisdom. Well noted with your experiences.

We couldn't have better persons saying all these things. Having said that, I must also acknowledge the presence of former Chief Justice, Judge Fatiaki, who has contributed immensely to the judiciary and the growth of the law in Fiji. He has been my mentor.

Be as it may, it was sitting in front of a vast ocean of knowledge and he and me like a small child throwing pebbles trying to fit it in. And I would love to hear from him, from his legal perspective, of where we are heading. With your permission, Team Leader, may I ask? Thank you, Mr. Kohli.

Judge. Fatiaki: Thank you. Thank you, Mr. Kohli, for your generous remarks. I really don't know what question you had for me. Was it a general question?

Mr. Kohli: Knowing that you must have followed in the past what people have been talking about, bringing changes to the Constitution, consultations, etc., I would just like to have your general remarks, your observation, and perhaps your guidance on how we should move forward. That's all I wanted to know.

Judge. Fatiaki : Thank you very much. It would probably take me two days to answer that question, but I think perhaps I should indicate that I have been invited to appear as a special guest before the Commission and I have accepted. It will be on the 10th, I think, next week.

So maybe that is an occasion when I might address your question. It is extremely general. And yes, I have been blessed with a Biblical age.

I am 76 score years and 10, to which I am eternally grateful to our Creator. Having said that, yes, I suppose most of what happened in Fiji happened the most important events, I guess, in our history occurred slightly before independence and since 1970. I have lived through all of them. I have thoughts about all of them. I have worked in the legal field, which perhaps more than most became embroiled in every single one of the important events in the country. The judiciary has had its different responses to it. Let me say one thing. At the beginning, the 1987 coup, the judiciary remained thankfully untouched. I don't know who advised the soldiers or Rabuka or whatever, but they seemed quite happy to leave the judiciary untouched.

And so it was basically the parliament, I mean the ministers, the government, parliament and the government was what became really shaken up. And as the country progressed and there were more coups, the judiciary became more and more embroiled, unfortunately, in the events of the coups. And that has had a very serious, demeritorious effect on our judiciary. It has given rise to people resigning It has given rise to people leaving with a very grave sense of injustice and unfairness. And we and a lot of judicial officers, capable men, were replaced by complete strangers to our nation.

Whoever thought that our judiciary would one day be almost completely overtaken by people who, well, they're Sri Lankans, they don't speak Fijian, they don't speak Hindi, they have no sense of the history of our country, and yet they actually manned the third arm of government at one stage. And I think that had a devastating effect on the judiciary, the practice of law, the understanding of law, and the quality of justice deteriorated during that time. Those are basically my introductory remarks about an area that I've watched and seen. We still haven't quite recovered, but we're getting there. But we haven't quite recovered. Thank you, those are really the primary remarks I can make at this time.

----------End of Session [2-7-2026]----------

Submission(s) Received

1963

2 July 2026 > Acknowledged, and received
CRC Team (2)

SUBMISSION TO THE CONSTITUTION REVIEW COMMISSION

Review of the Constitution of the Republic of Fiji 2013

RECOGNITION AND PROTECTION OF

ROTUMA AND THE ROTUMAN PEOPLE

1.0 PURPOSE

1.1. This humble and respectful submission is put forward by the Rotuma Island Council (RIC) as a united submission of the Rotuman people prepared after extensive consultation with them and their district chiefs.

1.2. The submission asks the **Constitutional Review Commission (CRC)** to recommend that the amended **Constitution of Fiji** must recognise and protect the statehood, sovereignty and special place of Rotuma and the Rotuman people within the Fiji context.

1.3. To avoid any misunderstanding and/or possible confusion with the purpose and /or intent of this submission, it must be made very clear that the RIC and the Rotuman people are **NOT** seeking or advocating independence for Rotuma; and /or secession from Fiji. No treasonous or seditious intent is implied by this submission nor should any be taken.

1.4. In the event however, that the Rotuman people desire independence from Fiji then the RIC wishes to put on record that this will be undertaken solemnly on a separate occasion and with the full adherence with the traditional customs and protocols of the Rotuman and Fijian peoples, as was foreshadowed by the Hon. Chief Justice Tuivaga on 9th June, 1988 when he said, in the case of Afasio Mua and seven others v DPP (The Malmahao Rebels Case),

> *"...Rotuma became part of Fiji by the most solemn act of faith and trust on the part of the Chiefs and the People. I should imagine that if Rotuma should ever want to sever its well – established links with Fiji, the least that would be expected of them following the noble precedent set by their illustrious forebears, would be to conduct*

full consultations with the government for the time being, representing the independent sovereign State of Fiji".

2.0 BACKGROUND

2.1. Consistent with the **Montevideo Convention, 1933**, which codified the definition of a '***State***' in International Law, we humbly submit that Rotuma satisfies **ALL** requirements of statehood, namely:

i. A permanent indigenous population;
ii. A defined territory with recognisable land masses and geographical boundaries;
iii. A functioning administrative and political structure (through the RIC) which maintains control of Rotuma and its people; and
iv. The capacity to enter into relations with other sovereign states

2.2. The RIC believes that Rotuma's statehood is re-inforced by the provisions of **Article 169** of the **ILO Convention** and relevant provisions of **UNDRIP** (The Declaration of the Rights of Indigenous People including the Right to Self – Government)

2.3. The **Deed of Cession** of **Rotuma** dated 14 November 1879 clearly demonstrates Rotuma's status as an island state with treaty – making powers , and establishes the relationship between Rotuma and Great Britain. The **Letters Patent – Annexation of Rotuma** (1880) granted by Her Majesty Queen Victoria decreed that;

"...the island of Rotumah and its Dependencies ....shall be annexed to, and form part of Our Colony of Fiji; and we do hereby declare that, ...the said island of Rotumah and its said Dependencies shall ...be subject to the laws in force. (in Fiji) "

2.4 The 1997 Constitution recited the Cession of Rotuma and recognised the Rotuman people's governance through their own administrative system. It also entrenched the Rotuma Act and the Rotuma Lands Act and gave Rotuma a seat in the House of Representatives together with a Senator nominated by the RIC.

2.5. On the other hand, the 2013 Constitution only purports to protect Rotuman land (section 28) and a share of royalties (section 30), but no longer reflects Rotuma's unique constitutional history.

2.6 In simpler terms, using marriage as an example, the relationship between Fiji and Rotuma began in 1881 as an *'arranged marriage'* directed and ordained by our Colonial Power at the time namely, by her Majesty Queen Victoria. This relationship continued until independence in 1970. Since then and to the present time, the relationship between Fiji and Rotuma has continued as an informal, defacto, default relationship. It might be likened to a *'marriage without a marriage certificate'*.

3.0 OUR SPECIFIC REQUESTS

3.1. The RIC, on behalf of the Rotuman people humbly requests that the amended Constitution provide for —

a) recognition of Rotuma's sovereignty;
b) recognition of Rotuma's island statehood;
c) internal self-governance in matters affecting Rotuma and its people to be exercised through the RIC;
d) adequate Government funding for Rotuma's development, to be applied solely according to priorities determined by RIC;
e) the entrenchment and protection of Rotuman lands and seas; of rights of customary land tenure and core Rotuman laws, so that they cannot be changed without the consent of RIC; and
f) a lawful and peaceful means and process by which the Rotuman people may decide their future political status within the community of States. Until they decide otherwise, Rotuma will remain a sovereign people within the Republic of Fiji.

4.0 OUR SPECIFIC PROPOSALS

4.1 In summary, this submission advances 2 propositions. Firstly, several minor insertions into the existing **Preamble** so that it reads as follows:

*"**RECOGNISING**, the sovereign indigenous people of Rotuma, their customary ownership of Rotuman lands, seas, air space, minerals and other natural resources as well as their unique customs, culture, tradition and language and further Rotuma's separate colonial history creating a relationship of trust with the Government of Fiji and Rotuma's acceptance of Christianity."*

4.2 Secondly, a dedicated Chapter with the following provisions and entitled :

CHAPTER – ROTUMA AND THE ROTUMAN PEOPLE

A Recognition

(1) Rotuma is recognised as a separate and distinct, ethnic people within the Republic of Fiji;

(2) The Rotuman people are hereby recognised as a sovereign, indigenous people with its own history, land and seas, language, culture, traditions, customs, traditional institutions and system of land tenure; and

(3) Rotuma has been administered as part of the Republic of Fiji, and the amended Constitution applies to Rotuma.

B Internal Self-Government

(1) Rotumans have the right to internal self-government in matters affecting Rotuma, the Rotuman people, and its land and seas, custom, local governance and community affairs;

(2) That right is exercised through the RIC and other customary institutions in accordance with the law and Rotuman customs, usages and tradition;

(3) The Government of Fiji respects and supports Rotuma's internal self-government; and

(4) The RIC may make regulations for the peace, order, and good government of Rotuma in matters within its responsibility, and a law may provide for the enforcement of such regulations.

C The Rotuma Island Council (RIC)

(1) The RIC is hereby recognised as the primary custodian of Rotuman land and seas, as well as the principle customary representative body of Rotuma and the Rotuman people with veto power on All matters pertaining to Rotuma;

(2) The Government of Fiji must consult the RIC on matters affecting Rotuma or the Rotuman people;

(3) The RIC must not be abolished or replaced and its essential character and composition must not be altered, except by a law approved by the RIC and the Rotuman people; and

(4) The membership, procedures, and functions of the RIC shall be provided for by laws that are consistent with this Chapter and with Rotuman custom and traditions.

D Laws Affecting Rotuma

(1) The laws of Fiji shall apply to Rotuma, and be construed so far as is consistent with this Chapter, Rotuman principles of land tenure, the constitutional role of the RIC, and the circumstances of Rotuma and its inhabitants; and

(2) Any law or administrative decision of the Government of Fiji that specifically affects Rotuma, Rotuman land and seas, customary rights or the RIC must not be made without meaningful prior consultation with RIC.

E Land, Sea and Resources

(1) Rotuma is an archipelagic island State with a land mass comprised of volcanic islands with archipelagic waters, territorial seas, reefs, lagoons, fisheries, foreshores, seabed, sea mounts, minerals and other natural resources within its Exclusive Economic Zone (EEZ) or pertaining to Rotuma, and belonging to the Rotuman people in accordance with Rotuman custom and usages, and applicable relevant international laws for present and future generations;

(2) Such lands and resources are owned, used and enjoyed by the Rotuman people through their customary institutions, usages, and arrangements, including the RIC and the customary owners; and

(3) No such land or resources shall be sold, alienated, acquired, leased, licensed, burdened, exploited or otherwise dealt with except in accordance with Rotuman custom and law, with the approval of RIC and any dealing contrary to this section is null and void *ab initio*.

F Culture and Customs

(1) The Rotuman people have the right to maintain, practise, protect, transmit and develop their identity, language, culture, traditional knowledge and customs;

(2) The Government of Fiji shall take reasonable measures to support the transmission, protection and development of the Rotuman language, culture, and traditional knowledge; and

(3) Rotuman customary law is recognised as part of the law applicable in Rotuma, especially in relation to the ownership and transmission of land and chiefly titles, and any customary dispute resolution is subject to this Constitution.

G Development, Services and Funding

(1) The Government of Fiji must promote the development of Rotuma and the well being of the Rotuman people in a manner that respects this Chapter and Rotuma's internal self-government;

(2) In such matters of development, infrastructure and essential services affecting Rotuma, the Government of Fiji must work in close consultation with RIC; and

(3) The Government of Fiji shall provide funding to RIC for the Capital Development, provision of services and administration of Rotuma, and such funding is to be provided and administered solely by RIC for the benefit of and according to Rotuma's own priorities.

H Representation

(1) The Rotuman people are entitled to a seat in Parliament, elected by Rotumans for Rotuma. If a Senate is established in the amended Constitution, 1 member is to be appointed on the nomination of the RIC; and

(2) In making laws or policies affecting Rotuma, Parliament and the Government of Fiji must have special regard to the views of RIC and the Rotuman people which shall be paramount.

I Right of Self-Determination

(1) The Rotuman people have the sovereign right to determine their political status and relationship with the Republic of Fiji, by peaceful, mutually acceptable and lawful means;

(2) This right does not authorise any unilateral act of separation or declaration of independence, unless and until a change takes effect under this Chapter, Rotuma remains a sovereign island of the Republic of Fiji;

(3) The process of self-determination shall be initiated only by an unanimous resolution of RIC and any proposed change of governance must be approved by the majority of the Rotuman people by at least two -thirds majority voting in a referendum.; and

(4) A change in the political status of Rotuma may take effect only by an amendment to this Constitution, and any separation of Rotuma is to be recorded in a solemn instrument such as a *'Treaty of Friendship'*, *'Compact of Free Association* ***(COFA)'*** or *'Associated State.*

J Entrenchment

(1) A Bill of the Parliament of Fiji that amends this Chapter, or that alters the core provisions of the Rotuma Act or the Rotuma Lands Act, must not be passed unless it has been approved by a resolution of RIC;

(2) Any bill which reduces or adversely affects the rights, protections or interests of the Rotuman people under this Chapter or those aforementioned Acts must be approved by two-thirds of the members of Parliament (including the Rotuman MP) and two-thirds of the members of Senate (including the Rotuma member).

K Savings and Consistency

(1) Subject to the Rotuma Act, the Rotuma Lands Act and other laws relating specifically to Rotuma continue in force, subject to this amended Constitution and this Chapter;

(2) Nothing in this Chapter audits, limits or diminishes any right, protection, title, interest, custom or land right held by the Rotuman people immediately or before the commencement of this Chapter;

(3) This Chapter prevails over any inconsistent law to the extent of the inconsistency.

5.0 DISTRICT CONSULTATION REQUESTS :

1) As part of preliminary work undertaken for the writing of this submission, wide consultations were conducted throughout the island to obtain views of the inhabitants. These consultations occurred over a period of 5 days between the 25th of June and the 1st of July and covered all 7 Districts as well as the Council of Chiefs.

2) In the interest of brevity, a summary of the submissions which were received during the district consultations are as follows:

a) There was general support with the submission of the GCC that the name **Fijian** belongs to and identifies the indigenous ***iTaukei***. On the other hand, the attendees expressed a wish that the name Rotuman continue to be used and to identify the indigenous people of Rotuma;

b) There was general request for a **Register of Births** similar to the Vola ni Kawa Bula **(VKB)** for the Rotuman people;

c) Similarly, there was a request for the Registration of Rotuman Lands and their customary owners; according to traditional ***'fuagri'*** *(Traditional house foundations);*

d) There was strong dissatisfaction with the unconditional children's rights and accordingly there was a call for the inclusion of parental rights in the Bill of Rights or and express limitation or exclusion of children's rights to allow for reasonable correction by parents, carers, and teachers;

e) There was a unanimous request for the formal recognition of **Rotuma Day** celebrations on the 13th of May each year to be legislated as a paid public holiday for all Rotumans resident in Fiji and Rotuma only;

f) There was a unanimous call for a seat in Parliament, contested and voted for by all Rotumans. However, in the event that a non-resident candidate is

elected than he/she must be required to reside on Rotuma or Fiji for the term of Parliament;

g) Many attendees called for the ending of coups in this country and the discontinuation of immunity for coup-makers, and the removal of Chapter 10 from the Constitution as a blot and undesirable reminder of a part of our history, that is better forgotten.

h) To foster a sense of ownership and understanding of the Constitution, a request was made for the amended Constitution to be translated into the Rotuman language;

i) There was general concern expressed at the numbers of undocumented non-Rotumans entering and living in Rotuma was growing rapidly and without any oversight by the RIC;

j) Attendees requested that some form of entry into Rotuma of non-residents be introduced to control the entry of non-Rotumans;

k) There was a unanimous call for the existing electoral system to be changed with Rotuma to be recognised as a separate Constituency. Ballot papers and first-pass-the-post counting as in the past; and

l) Attendees also expressed their rejection of any possibility of legalising same sex marriage.

6.0 CONCLUSION

The RIC respectfully submits and commends to the CRC the inclusion of the amended Preamble passage and dedicated Chapter set out above. At this time in its history, Rotuma seeks recognition of its sovereignty and continued protection and cordial relations within Fiji, not separation from it.

APPROVAL AND EXECUTION

This Submission to the **Constitutional Review Commission** has been duly considered, approved and authorised by the **Rotuma Island Council.**

We submit this document as the official position of the Rotuma Island Council on the constitutional matters addressed herein.

Signed for and on behalf of the **Rotuma Island Council**, the **Chiefs** and the **People of Rotuma.**

DATED at Ahau, Rotuma this 02nd day of July ,2026

SIGNATORIES

Rotuma Island Council

Name: GAGAJ MANAV

Signature: _____

Chairman

Date: 02/07/26

MALHA'A

Name: GAGAJ FAKRUITOAG

Signature: _____

(by his authorised '*faufisi*'-Gagaj Fikitua')

Date: 02/07/26

JUJU

Name: GAGAJ ERATAUAF

Signature: _____

(by his authorised '*faufisi*'-Gagaj Vuan)

Date: 02/07/26

PEPJEI

Name: GAGAJ SUAKMAS

Signature: _____

Date: 02/07/26

DISTRICT CHIEF

NOATAU

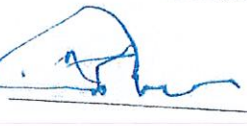
Name: GAGAJ MARAF

Signature: G/Maraf F.

Date: 02/07/26

OINAFA

Name: GAGAJ KAUSIRIAF

Signature: 

Date: 02/07/26

ITUTI'U

Name: GAGAJ VAKATUA

Signature: 

(by his authorised '*faufisi*'-Gagaj Tigarea)

Date: 02/07/26

ITUMUTA

Name: GAGAJ MANAV

Signature: _____

Date: 02/07/26

CERTIFICATION

I hereby certify that this submission to the Constitutional Review Commission represents the considered views and resolutions of the **Rotuma Island Council** and in witness thereof I am authorised to sign and imprint hereon the Official Seal of the Council of Rotuma.

Rotuma Island Council

Name: PASIRIO MIKI VAREA

Signature: _____

Administrator/Secretary

OFFICIAL SEAL

