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The tourist resort and the village:
Local perspectives of
corporate community development in Fiji

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

Doctor of Philosophy
in
Development Studies

at Massey University, Manawatu
New Zealand

Emma Louise Hughes

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Dedication

No nomu I qaiqai ga Qei, na noqu I qaiqai
I'll walk how you walked mother

Nainoca (2011, p. 15) explains that this Fijian saying reminds both mother and child that learning is passed from one generation to another. For my daughters, Layla and Marama: you accompanied me on my fieldwork, learned alongside me, tolerated the many hours spent at the computer whilst the thesis was written, and you also appear in its pages. You have walked each step of the way with me - this thesis is dedicated to you.
Abstract

A new global development model prioritises the role of the private sector, with 17 Sustainable Development Goals aiming to achieve economic, social and environmental sustainability in partnership with business. This study examines the capability of tourism sector-led development initiatives, or Corporate Community Development (CCD), to bring about positive, locally meaningful change for two Indigenous communities in Fiji. A Development First framework for CCD developed in this thesis foregrounds community perspectives. Findings suggest the capacity of the private sector to contribute to community development in line with community priorities is constrained by an overriding Tourism First focus on prioritising the business, even where companies aspire to longer-term sustainable development outcomes. Whilst specific initiatives focusing on supporting development projects and running a socially responsible business achieve positive outcomes for communities, much CCD is charity-focused and confined to a narrow spectrum of immediately visible needs largely defined by hotels and tourists.

Approaching CCD from local perspectives also suggests ways to reconceptualise CCD. It focuses attention on the interconnected impact of all company activities (both core operations such as employment and voluntary activities such as donations), whilst an Indigenous perspective of CCD reframes its purpose as obligation. This can be understood in terms of community expectations around entitlements, reciprocity and fulfilling collective rights. A focus on Indigenous understandings of wellbeing and development shows that tourism is seen as an opportunity to contribute to *vanua* priorities for both current and future generations, but makes it clear that communities do not want more charity or aid, instead seeking to be an integral part of development conversations determining a fair share of their resources. The twin concepts of corporate social coherence and corporate social obligation acknowledge the significance of people and place underpinning tourism in Fiji and prompt a critical rethink of private sector-led development. Findings underline the risks of charging the private sector with responsibility for community development and demonstrate the current limitations to what the tourism industry can be expected to deliver. Community perspectives present a starting point from which to challenge current ways of thinking and allow alternative conceptualisations of development to flourish.
Acknowledgements

vakavinavinaka

An important Fijian protocol is honouring those who have 'looked after you or given something of value to you' (Nabobo Baba 2008, p. 148). This thesis is the result of the hard work, time, generosity, kindness and wisdom of many.

Firstly, I want to acknowledge my supervisors, Professor Regina Scheyvens and Associate Professor Glenn Banks. Thank you for sharing your time, knowledge, wisdom, advice and good humour so willingly and generously to help me shape this thesis into its final form. You made the PhD process engaging, enlightening and enjoyable throughout and I am exceedingly grateful for all your support.

I was incredibly lucky to be part of such a fantastic Marsden team. The financial support from the Royal Society of New Zealand, Ministry of Foreign Affairs and Trade and the School of People, Environment and Planning enabled this research but a team of people gave the project wings. Thank you to Sharon for all your patient advice, helpful insights and practical support, both in New Zealand and during our adventures in Fiji. Thanks also to Professor Tony Bebbington, for coming all the way to Palmerston North, Auckland and Queenstown to share your wisdom with us! Appreciation also goes to project advisors, Associate Professor Yvonne Underhill-Sem, Gavin Murray, Associate Professor Deanna Kemp and Dr Annemarie Gillies for all your contributions to project conversations and debates. Emma, I will be forever glad I had the opportunity to study alongside you. Thank you for being there, through thick and thin. You brought intellectual inspiration, sound advice, and made me laugh when I most needed it.

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### Abbreviations and Acronyms

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<th>Abbreviation</th>
<th>Description</th>
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<tbody>
<tr>
<td>CCD</td>
<td>Corporate Community Development</td>
</tr>
<tr>
<td>CR</td>
<td>Corporate Responsibility</td>
</tr>
<tr>
<td>CSR</td>
<td>Corporate Social Responsibility</td>
</tr>
<tr>
<td>DAC</td>
<td>Development Assistance Committee</td>
</tr>
<tr>
<td>ECPAT</td>
<td>End Child Prostitution, Child Pornography and Trafficking of Children for Sexual Purposes</td>
</tr>
<tr>
<td>FHTA</td>
<td>Fiji Hotel and Tourism Association</td>
</tr>
<tr>
<td>GM</td>
<td>General Manager</td>
</tr>
<tr>
<td>ILO</td>
<td>International Labour Organization</td>
</tr>
<tr>
<td>IMF</td>
<td>International Monetary Foundation</td>
</tr>
<tr>
<td>IUCN</td>
<td>International Union for Conservation of Nature</td>
</tr>
<tr>
<td>MDGs</td>
<td>Millennium Development Goals</td>
</tr>
<tr>
<td>MNCs</td>
<td>Multinational corporations</td>
</tr>
<tr>
<td>MNMCS</td>
<td>Multinational Mining Companies</td>
</tr>
<tr>
<td>MPA</td>
<td>Marine Protected Area</td>
</tr>
<tr>
<td>NGO</td>
<td>Non-governmental organisation</td>
</tr>
<tr>
<td>OECD</td>
<td>Organisation for Economic Cooperation and Development</td>
</tr>
<tr>
<td>PCDF</td>
<td>Partners in Community Development Fiji</td>
</tr>
<tr>
<td>PNG</td>
<td>Papua New Guinea</td>
</tr>
<tr>
<td>PPT</td>
<td>Pro-Poor Tourism</td>
</tr>
<tr>
<td>SDGs</td>
<td>Sustainable Development Goals</td>
</tr>
<tr>
<td>TLTB</td>
<td>iTaukei Land Trust Board</td>
</tr>
<tr>
<td>SPTO</td>
<td>South Pacific Tourism Organisation</td>
</tr>
<tr>
<td>UN</td>
<td>United Nations</td>
</tr>
<tr>
<td>USP</td>
<td>University of the South Pacific</td>
</tr>
<tr>
<td>WTTC</td>
<td>World Travel and Tourism Council</td>
</tr>
</tbody>
</table>
Glossary of Fijian terms

bele                Fijian spinach
bete                priest
bilibili            raft
bose ni Vanua       Vanua council
bose ni koro        village council
bula                life, thriving
bula taucoko        the achievement of a state of completion
bure                traditional Fijian house

dalo                taro
dauvakarogo         being a good listener
davo donu            lying straight
duavavata           togetherness, unity

i tatau             departure, a presentation by visitors before returning to
                    their village
i Taukei            Indigenous Fijians
i tovo vakavanua    customs, values, acceptable customary behaviour
i tukutuku          reporting, analysis, writing
i vakarau           manners, customs, standards, traditions, rules

Ka levu (turaga na ka levu) Paramount chief of the province
Kalou               Christian God
Kalou Vu            ancestral Gods
kanakana            eating place
kava                common name for yagona, ceremonial drink
kerekere           borrowing practised by Fijians
koro                village

---

1 Sources: Nabobo-Baba 2006; Ravuvu 1983, 1988; Meo-Sewabu 2015
<table>
<thead>
<tr>
<th>Fijian Word</th>
<th>English Translation</th>
</tr>
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<tbody>
<tr>
<td>lewe na vanua</td>
<td>members of the land</td>
</tr>
<tr>
<td>lotu</td>
<td>spirituality, religion</td>
</tr>
<tr>
<td>lovo</td>
<td>an oven dug in the ground</td>
</tr>
<tr>
<td>mamaroi/maroroya</td>
<td>stewardship of the environment</td>
</tr>
<tr>
<td>mataqali</td>
<td>sub-clan</td>
</tr>
<tr>
<td>matanitikina</td>
<td>district head</td>
</tr>
<tr>
<td>matanitu</td>
<td>government or state</td>
</tr>
<tr>
<td>matanivanua</td>
<td>herald or spokesperson</td>
</tr>
<tr>
<td>meke</td>
<td>traditional Fijian dance</td>
</tr>
<tr>
<td>navunavuci</td>
<td>conception</td>
</tr>
<tr>
<td>qaravi itavi</td>
<td>unquestionable duty and service</td>
</tr>
<tr>
<td>qele ni teitei</td>
<td>gardening land</td>
</tr>
<tr>
<td>qoliqoli</td>
<td>fishing ground</td>
</tr>
<tr>
<td>reguregu</td>
<td>paying of respects prior to a funeral</td>
</tr>
<tr>
<td>roko tui</td>
<td>head of a province</td>
</tr>
<tr>
<td>saatu</td>
<td>good quality life, wealthy</td>
</tr>
<tr>
<td>sevusevu</td>
<td>a presentation of kava to welcome a visitor or make a request</td>
</tr>
<tr>
<td>solesolevaki</td>
<td>to work together to achieve a common purpose</td>
</tr>
<tr>
<td>soli</td>
<td>fundraising</td>
</tr>
<tr>
<td>sulu</td>
<td>skirt</td>
</tr>
<tr>
<td>sulu jiaba</td>
<td>traditional dress</td>
</tr>
<tr>
<td>tabu</td>
<td>taboo/prohibition. Used here to describe a quarantine placed on a marine area with no fishing permitted</td>
</tr>
<tr>
<td>talanoa</td>
<td>sharing of conversation and knowledge</td>
</tr>
<tr>
<td>tanoa</td>
<td>a carved wooden bowl used to prepare kava (yaqona)</td>
</tr>
<tr>
<td>tikina</td>
<td>district</td>
</tr>
<tr>
<td>tokatokako</td>
<td>extended family</td>
</tr>
<tr>
<td>tui</td>
<td>king, chief</td>
</tr>
</tbody>
</table>
turaga ni koro  village head

vaka matanitu  the way of the government
vakarogotaki lesu tale  reporting back
vakavakarau  preparation and planning
vakavanua  the way of the land, belonging to the Vanua
vakarorogo  listening
vakanomodi  silence
vakavinavinaka  gifting/thank yours
vakaviti  Fijian way of life
vale levu  Chief's house
vanua  a people, their chief, their defined territory, their waterways of fishing grounds, their environment, their spirituality, their history, their epistemology and culture (Nabobo-Baba, 2006)
veidokai  to act with respect and humility
veidolei  reciprocity, giving and sharing
veikau  forest land
veikauwaitaki  showing care and empathy
veilomani  to act with love and kindness
veimaroroi  protection - of research participants
veinanumuni  being considerate of others
veisiko  to visit someone
veivakatorocaketaki  enhancement - benefitting the community
veivukei  giving a helping hand
veiwekani  relationships
vosa vaka dodonu  talking straight
vosota  patience
vutuniyau  wealthy

yalomatua  wise
yalo vata  of the same spirit
yaqona  kava - a plant and drink made from Piper Methysticum
yavusa  clan - largest kin grouping
yavutu  sites of founding ancestors' houses, place of origin

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