

SOCIAL CAPITAL IN THE PACIFIC: A TALE OF A RESORT, TWO TRIBES AND A VILLAGE IN FIJI



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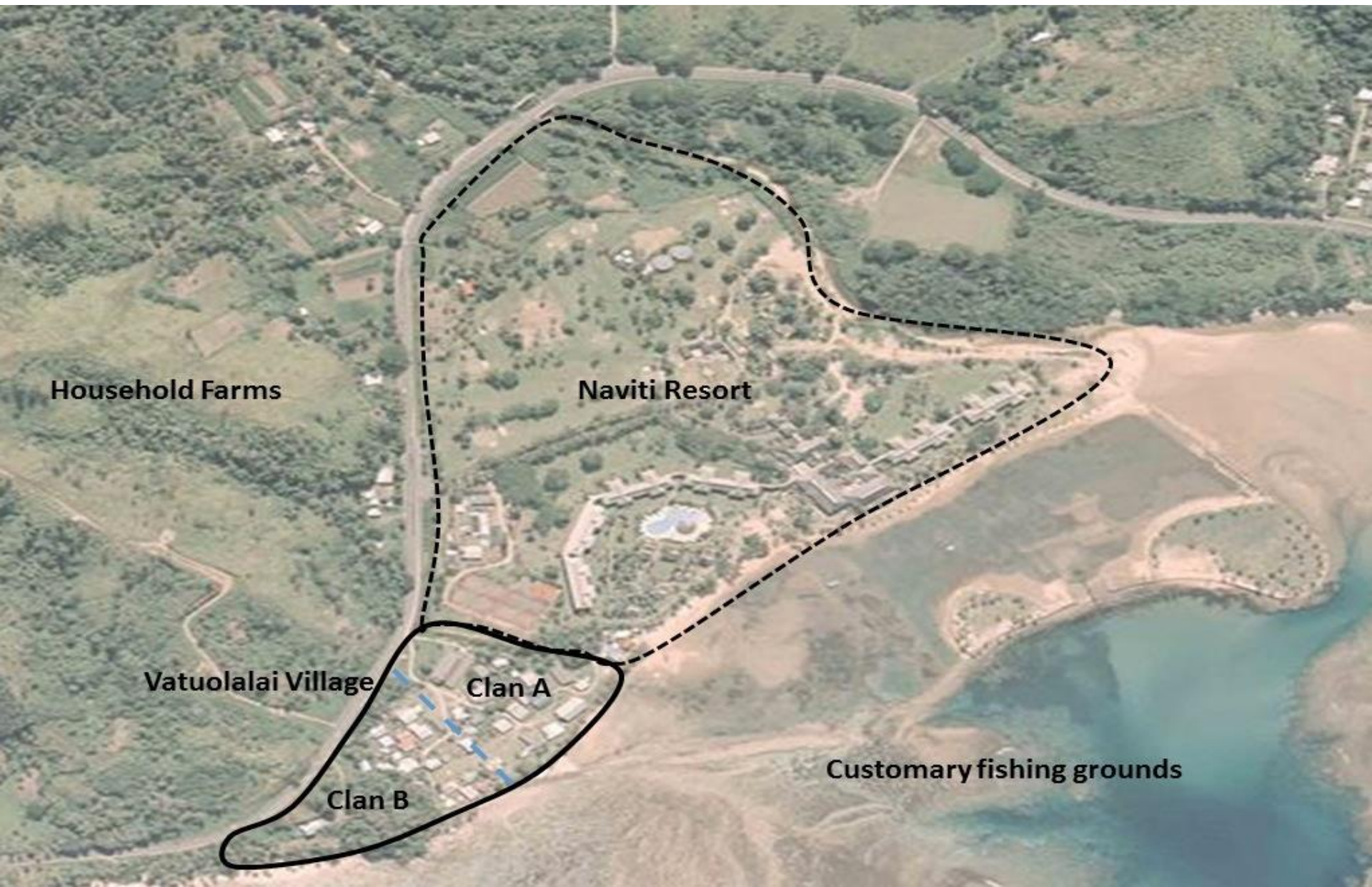


Presentation overview

- Background - study area & case study
- Key concepts
- Methods
- Findings
- Conclusions/recommendations

Study area







Key concepts

Complex Adaptive Systems: Buckley, 1968; Holland, 1992; Holling, 2002, Neely, 2015; Taylor, 2016; Movono & Becken, 2017)

- Roots in ecology and natural sciences views entities as social and ecological systems
- Conceptualizes communities as having unique sets of interrelated components
- Characterized by panarchy

Social Capital Theory: Bourdieu, 1987; Coleman, 1988; Putnam, 1995; Adler & Kwon, 2002; Kwon et al, 2013; Mura & Tavakoli, 2014; Movono & Dahles, 2017.

- Considers that capital exists in various forms
- Considers social capital as a means to attain livelihoods
- Social capital networks depend on the scope of network connections
- Social capital as a means to develop

Methods

Methods: Ethnographic post-modernist approach

Specifically bundled to suit the highly embedded indigenous Fijian context

- Immersion/relationship-trust building
- Complete participant observation (fieldwork)
- Living as a villager
- Conversational interviews or ***talanoa*** conducted at various levels – allowed for extraction of historical data
- Researcher administered survey questionnaires as a mean to gather demographic data.

Central paradigm:

The Fiji Vanua Research Framework (FVRF) (Nabobo-Baba, 2008)

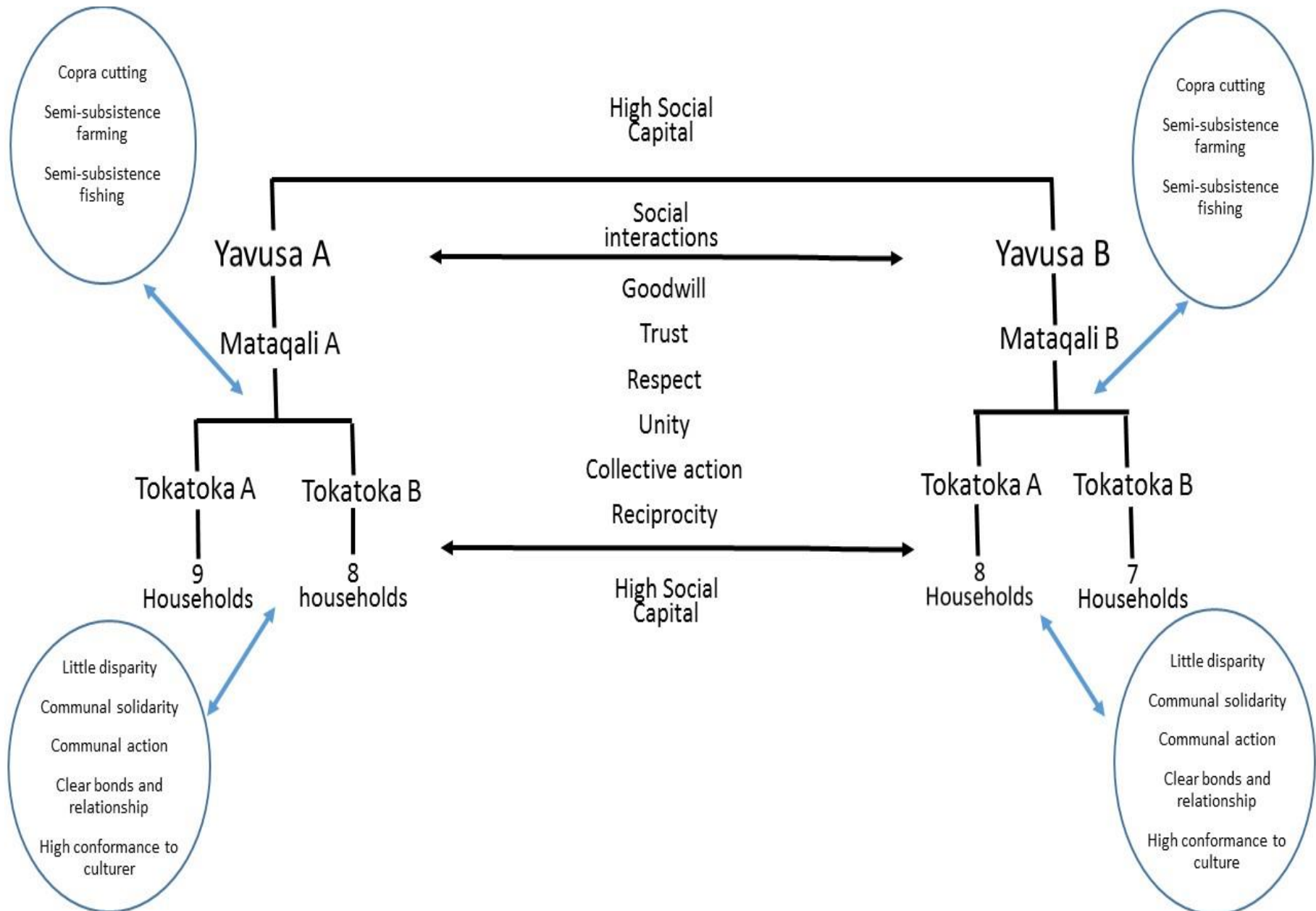
- An attempt to localize research methods and “decolonize” research
- Encourages indigenous research by indigenous peoples in indigenous communities
- Based on interpretive social sciences, qualitative methods, in particular ethnography.
- Allows access to rich **historical data**

Findings: Indigenous Fijian Systems

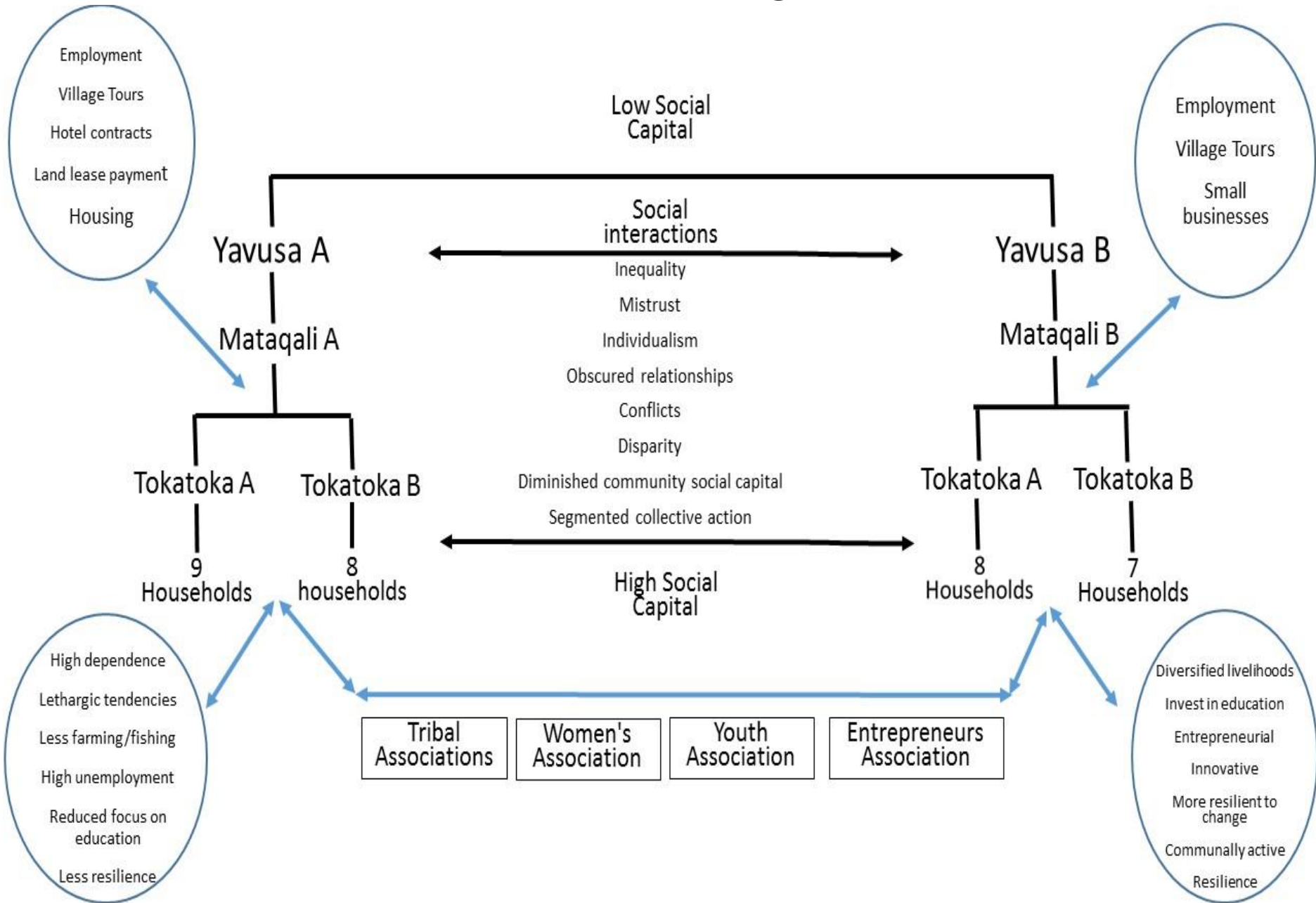
Indigenous Fijian communities:

- Have a unique set of embedded elements connecting people to nature and each other through traditional knowledge, customs, livelihoods activities, and observance of specific cultural values (Movono, 2017).
- Customary livelihoods practice, traditional knowledge and totemic associations govern the activities and interactions between indigenous Fijians and nature, and which are entrenched within indigenous Fijian notions of time and place.
- **Solesolevaki**, reciprocity and communalism features prominently in social relations and is considered culturally as a primary source of wealth
- Social capital, community & kinship relations are therefore essential for development, fulfilling cultural obligations and determine the structure and strength of a community over time

Pre-tourism setting 1940s-1970s



Post-tourism setting: 1974 - 2017



Conclusions

- Although not as sudden, or as abrupt as natural disasters, tourism development is profound in its ability to stimulate long-term structural changes within society.
- The changes observed in this village are not necessarily directly linked to having a job in a hotel (although these are important too), but they are of an indirect nature in that the whole system of livelihoods, culture, traditions, and identity changes.
- Tourism has lead to dependency by landowners & opportunity seeking behaviours in the non-landowning unit.
- There needs to be the establishment of internal development structures that promote communal cooperation and development.
- Implement TIK within village institutions that promote social capital development.
- Ultimately, the findings show that money alone does not create development – but rather tourism and access to a variety of capital does.

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