

# GLOSSARY – Vaka itaukei & Fiji-Hindi language

Words translated here have been selected to provide a context for practitioners. These are translated context-wise as these words do not exist within the *itaukei* nor *Fiji-Hindi* language.

## Translators

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**1 Decentralised sanitation systems** refer to wastewater systems that collect, treat, and reuse wastewater from small clusters of homes, low-density communities, individual dwellings, and other types of properties. The process of treatment, reuse, and disposal occurs relatively close to the source of wastewater generation, and can be considered an alternative to traditional urban sanitation systems when complex sewerage pipeline or water collection networks are not near or easily available.

itaukei

Na kena vakayagataki vakavuku se vakamatau na wai duka kei na wai ni valenilailai.

Fiji-Hindi

Svachchhata system – alag se toilet wale systems ko process karna.maila pani rokna,ushmea dawai dalna, aur fir saafa pani karke jagajaga istamal karna,chota chota baskit aur chota chota gharomein aur jamin mein. Dawai ke baad fir ,aur wushke right tareeka se fekna na ki pani ke supply ke bagal mein nahi, aur yeh ek acha shubidha hai jo ek naha syachchhta ke roop mein jab pani ke supply nagich nahi hai.

**2 Do No Harm** is a key part of the GESI approach to the design and implementation of water and sanitation infrastructure. Do No Harm means making a conscious effort to ensure that no negative consequences or harm occur to anyone, including unintended consequences.

itaukei

Na kenai qarauni na veika e tuvani, veitalanoataki ka wasei ena porokaramu oqo me kakua ni baleca se sakasaka se vakamavoataka e dua na yalo vei kemuni kece ka okati kina.

Fiji-Hindi

Nukasaan na kare jat iaur bedh bau ko nigrani mein rakte huwe pani aur syachchhata ka karobaar ko niman kiya gaya hai.kisi kho nukshaan na pahuche hai ish karkaram ka updes.

**3 Empowerment** is a social process that supports people in gaining control over their own lives. It gives people the agency to make decisions for themselves and to participate more fully in society. There are many types of empowerment, including economic empowerment (empowering people through financial and economic means), gender empowerment (efforts to create equal power dynamics between and within gender identities), and educational empowerment (empowering people through access to education).

itaukei

Na nodra vukei na lewe ni vanua me ra vakatulewataka vakamatau se vakayalomatua na veika me baleta na nodra bula raraba me vaka na bula vakailavo, na vuli, kei na veika tale eso ena vukea na nodra bula sautu na marama.

Fiji-Hindi

Adhikar milna ek samajik karya hai jiske dwaralogo kho adeenta mile apne apne jivan kha. Yeh ek marg hai jisko dwara nirmay banakar pure tareeke samaj mein isha le. Anek roop ke adhikaar ,labdayak vevsaaar,jati bed bau ,shiksha shrest ka adhikaa raur shiksha dilana.

**4 Equity vs. Equality:** Equality means each individual or group of people is given the same resources or opportunities. Equity recognises that people's needs and circumstances are different, so the resources or opportunities they need to have equal outcomes may be different.

itaukei

Na kena wasei vakatautauvata nai yau se yaubula kei na veivuke eso vei keda na lewe ni vanua. Io e dodonu talega me da na kila deivaki ni na duidui na veika e gadrevi vei ira na vei taba tamata eso me ra na rawata kina na bula taucoko se na bula sautu.

Fiji-Hindi

Samanata for Equality. Samant alag ka matlab alag alag vekti au sangatan ke barabar ausar mile.Samanta batlawe alag vekti aur logo ke parastithi alag rahe hai,tho jitna samadhan au ausar mile ke baad alag alag parinamm bhi rahi.

**5 Gender vs. Sex:** In this toolkit, we refer to gender as a construct that is shaped by cultural, historical, and other social contexts. Gender is shaped by roles, behaviours, and individual identities, and may change depending on the context or the individual. Sex, on the other hand, refers to a category that is assigned based on biological attributes at birth.

itaukei

Na kena dikevi vaka vinaka na vieka eso edau vakataotaka tu na nodra tokoni na marama. Oqo e rawa ni willi kina na veika e sa tiki tu ni noda bula, se na I tavi, se nai tutu vakavanua, ka ra dau vakaduiduitaki kina na marama mai vei ira na turaga. Na karua ni vosa e wili kina na veitiki ni yago e da sucu mai kina, ka kilai tani mai kina e dua na marama mai vua e dua na turaga.

Fiji-Hindi

Jati aur yohun: Jath seh samaj bane hai aur samajik, ithihasik ek dushere se juda hai. Jath ham lok ke bhoomika se utpan hoye hai,rahan sahen,aur vektighat paichaan ,badlte watawaran ke karan aur yohni ke karan se bhi.Yohni ke matlab paidaish mein jobhi darja hame diya gaya.

**6 GESI:** Gender and social inclusion is the ongoing process of ensuring that the needs and experiences of all are considered in a policy, project, program, intervention, etc., from start to finish. GESI aims to ensure that all individuals, regardless of their background, have an opportunity for a meaningful and fulfilling life. It calls for representation and involvement by groups that are traditionally underrepresented or marginalised, such as people with disabilities, women, or the elderly.

itaukei

Na kena vakadeitaki me ra na dau okati na veitaba-tamata kece ena veika me baleta na vakatulewa ni matanitu kei na kena veilawa eso, na kena sasaga taki e dua na porokaramu mai na kena i tekitekivu ki na kena i cavacava. Me na dau raici na kena tokoni tiko na veika eso me okati kece kina na lewe ni vanua taucoko, ka me kua ni vakuwai se vakaduiduitaki na nodra bula eso me vakai ira na sa davo tauvimate vakadede, na lokiloki, na marama kei ira talega e ra sa qase sara..

Fiji-Hindi

Yohni aur samajik antarvesan ek pragati aur wushke sath zarooratho aur anubhav sabh ke sath rithi,yojna,karikaram,beech bachwo,adi, shurwad se anth . Yohni aur smajik antarvesan ka lakshya ke sabh logo,bina wunke halat,aur ek mauka ek acha bharpoor jiwana.Iske liye kada hona aur bhag lena alag sangatan jinko man jaan aur samaj ke nichele bhaag hai, aur viklang aurat aur buzrug.

**7 GESI mainstreaming** is the intentional and ongoing process of making GESI a pivotal part of the design process. When GESI is successfully “mainstreamed”, it has become a core element of all programmatic decisions and actions. GESI mainstreaming goes beyond traditional binary gender mainstreaming to include the consideration of other social groups, such as people with disabilities or ethnic minorities.

itaukei

Na kena cuqeni kei na kena dau tokoni na nodra okati na veitaba tamata kece eso ena vakatulewa ni veilawa eso, na vei porokaramu kece kei na veika ni veivakatoroicaketaki.

Fiji-Hindi

Yohni aur mukya samaj karya chalta rahega aur ishko banane mein yeh ek banauti abyan hai. Jab jati aur yohni samaj mein dal jayega tab zaroori aur karikaram aur nirnay ke sath mil jayega.

**8 Intersectionality** is the concept that highlights the interconnected nature of social categorisations, (such as gender, race, age, class, etc.) and how it can create systems of discrimination and oppression. For example, a black woman may experience misogyny and racism, but she will experience misogyny differently from a white woman and racism differently from a black man.

itaukei

Ena uasivi me da deivaki na draki ni bula ni veivakaduiduitaki ena rawa ni vu mai ena veika eso me vaka na noda I tutu vakavanua, ni o marama se turaga, qase se gone, vuli vinaka se sega ni vuli vinaka. E bibi talega me da kila ni veivakaduiduitaki era ra dau sota kaya e so (me vka k era marama I-taukei se lokiloki) ena rawa ni vakarua se vakatolutaki mai vua e dua ke turaga iTaukei ka valesilesi vakamatanitu.

Fiji-Hindi

Pratchedna ka matlab samaj ka algaw jaise ki[ yohni ko lekar, jati ko lekar, umar ko lekar, darja ko lekar adi] aur kaise yeh kalesh aur bedh bau lata hai. Udar mein ek kali maila ka anbau juda hai ratr jati aur bedh bau se.

**9 Marginalisation** is the treatment of an individual as “lesser than” or less deserving of certain freedoms, activities, or basic rights. Marginalisation can occur in many ways, including economic (less or limited access to economic goods), social (fewer opportunities to participate in social processes), or political (limited voice or power in democratic processes). Marginalised people often belong to groups with less power in society, such as those who have low income or people living with disabilities.

itaukei

Na veikaduiduitaki era sotava eso na lewe ni vanua era dau tu beka vakararavi, sega beka na nodra cakacaka se rawa ka vakailavo me ra rawata kina nodra bula, se ra lokiloki, se ra tamata vulagi- qo e so na ka e dau vakavuna tu na nodra sega ni dau okati vakalevu ena veika eso me baleta na nodrai tikotiko, na nodra vanua kei na kena i tavi.

Fiji-Hindi

Prabhawaheene aisa bartaw hai keeshi kho apne se niche yeh chota manna aur vanchit karna azadi aur karya se maiynshkhak chin lena.Nicha dikana kahi prakaar se hota

hai (kamai chin naaur kamai ka zarya men rokna.aur samajik badlaw ka ishe na hone dena,rajnitik awaz na banene dena. Aise log samaj ke woh isha hai jinke paas kam taqat hote hai aur wunke amdani bhi kham rahata hai aur kuch viklang samaj bhi in mein samil

**10 Participatory design** is an approach to designing that actively integrates stakeholders into the design process, to better understand and design for their needs.

itaukei

E dodonu me ra na dau okati na lewe ni vanua taucoko ena vakatulewa kei na kena tuvani nai tuvatuva se na veiporokaramu kece sara e dau tuva se tauyavutaki me baleti ira.

Fiji-Hindi

Sahabhangi design ek aisa zariya hai jo banawti aisa karega thaki barabar isha dari dekar aur baithar samaj aur zarootho ke sath.

**11 Privilege** refers to advantages and/or benefits an individual may have due to a characteristic they possess or the groups they are believed to be a part of (i.e. racial/ethnic groups or physical ability). Oftentimes, but not always, more privilege leads to more power.

itaukei

Nai vosavosa ‘ e dau kalawaci ga na kau’ e bibi ena bula raraba ni veirokorokovi se veidokai, ka uasivi me ra dau kauwaitaki na veitaba-tamata kecega, se mani vakacava sara tu nai tuvaki ni nodra bula. Kevaka e sega, ena rawa beka ni vakavuna na duidui eso ka ra ra dau raici tani tu kina na veitaba-tamata eso (me vaka beka o ira na veika e ra rawata, se nodra I tutu vakavanua, se rawa ka vakavuli).

Fiji-Hindi

Shobagyak hame nafa aur/faide deta hai ek nagrik kho wuske shobawic vichoro se aur jish sangatan ke bhag hai chahe (jati/path yeh kisi maifil key eh sharik awaste se). Lekin Shobagya aap kho har smay izat aur taqat kho badata hai.

**12 Reflexivity** is the systematic analytical reflection on one’s own position and beliefs. In the context of research

and WASH practice, it asks individuals to consider the consequences of interaction with those one works or interacts with, including co-workers, other professionals, funders, stakeholders and communities.

itaukei

Na noda liaci keda vakataki keda ena rai vakarabailevu se vakayalomatua, ka kauwai ena veika e vakawavoliti keda ka na vukea na vakatulewa matau.

Fiji-Hindi

Chit mein Vichar ka matlab picheka vichar apna jagah aur viswas ko lekar.Hamare jo ish khoj mein dona ka prate,woh ek insaan se poochta hai ke doosro ke sath mel milap jinke sath hum kam Karte hai, aur jo hamare kham wale logo, aur bhi sathiyo,madad pahuchane wale log,aur gau wale.

**13 Socio-technical systems** consider human, social, organisational and technical factors in all phases of the project lifecycle (including design process). Technical and social aspects of a system and their interaction are considered together.

itaukei

Na kena okati, kauwaitaki ka rogoci vakavinaka na veika e tiki tu ni noda bula me rawa ni maucokona na kena cokonaki na i tuvatuva ni veivakatorocaketaki eso ma baleti keda.

Fiji-Hindi

Samajik Tal Mel mein insanyat samajik,sanstha nirman aur taknikikarono sabi isha yojna ka hai aur (wuska jaan hai). Takniki aur samajik karane praband ka isha hai aur sath sath kham karta hai.

**14 Systems thinking** is an approach to understanding a system that examines the relationships and interactions between the elements that make a whole, rather than focusing on the elements themselves. It focuses on inter-relationships (context and connections), perspectives of different actors, and boundaries (scope, scale and features of an intervention).

itaukei

Na kena dikevi vakavinaka na veiyavu ni bula taucoko sara e umani keda vata kei na veika eso e rawa ni vukea se

tarova na bula ni veivakatorocakitaki, ka raw ani wili tiko kina na bula ni veiwekani, na veimataqali rai mai vei ira na veiliutaki tiko, se o ira kece e ra okati e na porokaramu ni veivakatorocak taki.

Fiji-Hindi

Awasta mein Sochna ek aisa dristi hai jo samajse awastha kho niraksan karta hai aur rista kayam kar ke mel tayar karta hai dono ke bich mein aur pura karta hai,na ki kisi ek chiz pe dyan.woh sabhi risto kho sath mein lekar chalta hai(samaj aur rista)dristi aur andaz alag kirdaro ke aur wunke daire(soch,tol,aur mel milap ke tareeke)

**15 Treatment train** is a sequence of multiple wastewater and/or storm water treatments designed to meet the needs of a particular environment, in order to maximise results.

itaukei

Na i salasala ni wai eso ka rawa ni tauyavutaki me na dau vakasavasavataka na wai duka se wai ca ni vale ni lailai.

Fiji-Hindi

Bartaw ka Safar anek mail pani aur/toofan pani kho dawa dekar aisa tayar karta hai ki ushe istamal kiya jay eek jagah mein aur uska faida anek.

**16 Vulnerable:** An individual or group is considered vulnerable when they are at a heightened risk of exploitation, poor health, or other adverse social or physical outcomes. Factors that may make individuals vulnerable include, but are not limited to, low income status, age, gender, or chronic health conditions.

itaukei

Na nodra bula na lewe ni vanua ka ra dau sota kaya tu na dredre ni bula baleta beka ni ra sega ni rawa ka vakailavo, se cakacaka vinaka, se na nodra yabaki ni bula, i tuvaki ni nodra bula.

Fiji-Hindi

Kamzor ek insane yeh ek sangatan mushibhat hota tab jab wunka soshan kiya jata hai ,daltha swasth,samajik rukawat yeh saririk dasha.Chize jo insano kho kamzor karti hai lekin rok nahi sakta , chahe kham amdani,darja,umar,yohni, yeh bigatha swasth ander se.

**17 Water-sensitive city** is an approach to planning and designing urban areas with attention to water in all its phases. It includes designing for water evaporation, soaking, infiltration, and other processes. It mimics the natural water cycle as much as possible, in different scales – property, street, precinct and region. It integrates urban design and urban water-cycle planning and management, focusing on supply security and diversity, public health, environment protection, flood protection and climate change resiliency. The approach consists of a range of urban design and engineering options, from green infrastructure – swales, wetlands, soaks, ponds, biofilter drainage – to “hard infrastructure” components, such as pipes, floodgates and raised walkways. The design solutions depend greatly on local challenges and the water catchment within which they are being implemented.

itaukei

Ena dua nai tikotiko ka dau vakayagataki kina vakavuku se vakayalomatua na vakaygaataki ni wai, ka rawa ni tarovi tu kina na luvu ni nodra i tikotiko. Oqo e wili kina na kena navuci vakamatau na kena tara na i salasala ni wai, ka me ra dau okati na navunavuci vakaoqo ko ira kece na lewe ni vanua era tiko wavolita, baleta ni ra kila vakavinaka na veika eso me vukea na nadra I tikotiko.

Fiji-Hindi

Pani Prabandh Sahar ek aisa soch hai jo yojna aur banawat mein pani ko dyan sabhi pahlu mein rakta hai.pani bhaf ,dobana,saf karna,aur bhi kham jo wus she juda hai. Jo pani ka chalan hai wush ke jaise hi tayar karna alag tol mein-jamin pe,rasto pe,galiyo mein,aur pranth.shahar ka banawat aur sahar ke pani ka praband mein samaj aur pakad,jo praband pe nirdharit hai-dal dal jagah,bigha,nadhi,aur dawa ka nala se prabandith banawat aujar,jaise pipe,bhad bandh aur chalet footpath.Banawat karya nirbhar karta hai bhari prakar se ishtanik chunawthi aur pani ke rokna ke baad jish par nirnay lena.