In this paper I investigate the potentials and limitations of multi-ethnic Fiji Islander sociality in two diasporic settings: Japan and the United Kingdom. To this day, one striking feature of the Anthropology of Fiji, is that scholars have been paying ethnographic attention almost exclusively to only one of the many ethnic groups that constitute Fiji’s society (indigenous Fijians, Indo-Fijians, Rotumans etc.). In fact, it has been only very recently that anthropologists have begun to explore aspects of Fiji Islander sociality that is not necessarily demarcated by ethnic boundaries but fuelled, for example, by urban class formations (cf. Brison 2014) or transnational migration (cf. Schieder 2015). Drawing on fieldwork conducted with Fiji Islanders of various ethnic backgrounds in Tokyo and London, this paper aims to offer a fresh perspective on Fiji’s supposedly plural society. By extension, it urges us to engage anew with long held perceptions of indigenous Fijian personhood. For the purpose of my discussion, I borrow Long and Moore’s definition of sociality as a ‘dynamic and interactive relational matrix ... within which subjects are constantly interacting in ways that are co-productive, and continually plastic and malleable’ (2012:2,4). I also draw on Firth’s seminal work on social organization which foregrounds ‘acts of choice and decision’ as intrinsic to ‘the systematic ordering of social relations’ (1971:40). In doing so I interrogate comparatively several social projects in which diasporic Fiji Islanders navigate self and belonging in (multi-)ethnic ways.