

**Mid Term Review of the  
Vanuatu Kastom Governance Partnership Program**

**FINAL**

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## Acronyms

ACPACS	Australian Centre for Peace and Conflict Studies
AusAID	Australian Agency for International Development
CEO	Chief Executive Officer
GOV	Government of Vanuatu
MG	Mama Graon Lands Program
MNCC	Malvatumauri Vanuatu National Council of Chiefs
MTR	Mid-Term Review
PDD	Program Design Document
SLO	State Law Office
SMART	Specific, Measurable, Attainable, Relevant, Time-bound
SRBJ	Stretem Rod Blong Jastis Program
TOR	Terms of Reference
UQ	University of Queensland
USP	University of the South Pacific
VCC	Vanuatu Christian Council
VKGP	Vanuatu Kastom Governance Program
VKS	Vanuatu Cultural Centre
VPF	Vanuatu Police Force
WB	World Bank
WSB	Wan Smolbag Theatre

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## Executive summary

### Introduction

This mid-term review covers the AusAID supported Vanuatu Kastom Governance Partnership Program (VKGP). It is part of a cluster evaluation which also includes the Vanuatu Media Strengthening Program (Vois Blong Yumi) and the Vanuatu Churches Partnership Program. The VKGP review was conducted February 6-22, 2012.

The VKGP is a partnership between AusAID, the University of Queensland (UQ) and the Malvatumauri Vanuatu National Council of Chiefs (MNCC). The MNCC is a small statutory body that reports to the Ministry of Justice and Community Services. VKGP began as a pilot project in 2005 with UQ undertaking research into aspects of kastom governance and the interaction between customary and formal governance systems. Research results are used as the basis for facilitated discussion and dialogues (storians) with chiefs, church, women's and youth leaders on kastom governance, conflict resolution and community development. The third phase, November 2009 to March 2013, has a budget of \$A2.7 million. The program has a rolling design incorporating on-going action research and dialogue. The program objective is:

*To explore, deepen understanding of, and strengthen kastom governance system's contribution to contemporary Vanuatu, in support of the overarching goal of strengthening governance in Vanuatu.*

There are five program areas: (1) Research into kastom governance and its interaction with post-independence governance systems; (2) Action learning through facilitated dialogues (storians) among chiefs, church, women's and youth leaders; (3) Support for community leaders and the MNCC to build links to implement action plans; (4) Strengthening management and administrative skills of the MNCC and; (5) Annual forums to enable national level discussions on kastom governance.

Management of the program is through two AusAID contracts – the UQ and the MNCC. The program is overseen by a Partners' Group which meets twice a year. The UQ undertakes research into aspects of kastom governance and provides expert Australian storian facilitators. A VKGP unit established within the MNCC coordinates storians and manages 12 ni-Vanuatu facilitators, a researcher/facilitator and an assistant coordinator. The MTR addresses AusAID's performance criteria and the questions outlined in the TOR (Appendix A).

### Review findings

**Achievements:** Review outcomes suggest that for AusAID this has been an important engagement with relevance to improved governance and stability in a volatile political situation. Overall, areas 1, 2, 3 and 5 were found to be achieving their objectives. A considerable amount of research has been undertaken by UQ and some of it used to advise program activities; some kastom chiefs and members of the MNCC and Island Councils of Chiefs are now playing important roles both individually and in collaboration with Provincial Governments, the Vanuatu Police Force (VPF) and Correctional Services (CS), in conflict prevention and resolution.

Those who have attended VKGP storians or national fora have improved understanding of kastom governance and the legal and Constitutional role of chiefs.<sup>1</sup> Community leaders interviewed reported an increased ability to help their communities deal with land, conflict and human rights issues. Ni-Vanuatu facilitators have been empowered to lead storians and to support chiefs and community leaders engage in awareness of kastom governance and conflict resolution which has resulted in a number of small individual and community initiatives. Two successful national fora

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<sup>1</sup> In addition to regular program storians on kastom governance and the legal position of the chiefs, the VKGP coordinator presented papers on the legal position of kastom chiefs as outlined in the Chiefs Act No.23 of 2006 and the Vanuatu Constitution at the National Customary Land Workshop, 5-7 September, 2011 and the National Law and Justice Summit, 23-26 January 2012.

have been held - one on the Vanuatu Constitution and its relationship to kastom governance and one on women in kastom governance. Improving gender equality is making slow, incremental progress in a particularly difficult situation. The cross-cutting personal networks of the program's female facilitators have proved effective in bringing initial changes in perceptions of women's roles in kastom.

The unanticipated outcomes have been:(1) The inclusion of 'strengthening kastom governance' as one of the priority policies in the Government of Vanuatu's 'Priorities and Action Agenda', May 2011; (2), The rapid growth in support for, and understanding of, the role of local languages in kastom, and, (3) Provincial Governments, development contractors, the Vanuatu Police Force and Correctional Services recognition and regular use of kastom chiefs to settle disputes, resolve conflict and negotiate peace.

**Challenges:** The impressive body of UQ research has informed storians but has largely benefitted the academic community with little dissemination of research results in formats accessible to ni-Vanuatu organisations or individuals. There have been no discernible improvements in the management and administrative skills in the MNCC which continues to be hampered by limited staff, lack of effective government support and an absence of any administrative mechanism. This lack of capacity has a serious impact on the VKGP and other programs in which the MNCC is a key partner. There have been on-going difficulties with the management relationship between the VKGP and the MNCC. Vanuatu administration of the MNCC contract does not always exhibit good governance principles. Due process in hiring and managing staff has not always been followed and there is limited transparency in planning and reporting within the MNCC. Financial management has been of concern to facilitators, the MNCC President and the Ministry of Justice and Community Services. The AusAID contract with the MNCC does not adhere to GOV labour legislation. Discussion with participants in the new community action storians suggest that action planning associated with the storians is not well understood.

There has been limited collaboration with relevant organisations, government departments and AusAID-funded programs, including Mama Graon and the forthcoming Stretem Rod blong Jastis both of which duplicate some VKGP activities. A challenge for the future will be extending the reach and follow-up of the storians and providing adequate support for implementing action plans. Most of these challenges were raised in the November 2007, VKGP Review but have not been resolved.<sup>2</sup>

The VKGP, together with other program partnerships, place considerable strain on an already overworked AusAID staff. It needs to be recognised that civil society programs that involve true partnerships with AusAID require a high level of involvement.

### **Recommendations and future options**

It is recommended that:

#### ***Program management***

1. AusAID provide closer scrutiny of program management within the MNCC including the processes used to employ, pay and manage the performance of ni-Vanuatu staff. AusAID oversee provision of regular, detailed financial accounts requesting explanation when transactions are not in line with correct practice.
2. AusAID initiate meetings with the Ministry of Justice and Community Services and the Public Service Commission to discuss ways to expedite additional staffing, funding and office space for the Malvatumauri Vanuatu National Council of Chiefs bearing in mind the other AusAID funded programs that partner with the Malvatumauri.
3. AusAID Vanuatu increase the number of staff working on civil society partnership programs.

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<sup>2</sup> AusAID, November 2007, Vanuatu Kastom Governance Partnership Review Report Final, see pages 6,7 and 10.

4. The MNCC provide timely budgets and acquittals and develop criteria for selecting action plans for funding support and make these known to storian participants.
5. The MNCC reduce the number of ni-Vanuatu facilitators attending each storian to allow additional funding for follow-up activities.
6. Program partners re-instate the Reference Group including the University of the South Pacific and the Vanuatu Cultural Centre.
7. Program partners consider reducing the UQ input into those storians where ni-Vanuatu facilitators have the capacity to run them. Continued UQ input will be needed for refresher storians and when introducing and/or fine tuning new topics such as Community Action.
8. Program partners develop a monitoring and evaluation plan that establishes annual objectives and how progress can best be monitored; and adapt the risk management matrix that includes emerging risks and financial management.

#### ***Building relationships***

9. AusAID hold joint consultations with key program stakeholders and leaders of relevant Mama Graon, Jastis Blong Evriwan and Stretim Rod Blong Jastis programs to establish ways the programs can work together to best achieve synergies.
10. Program partners and VKGP staff develop a strategy for creating closer links with national and provincial governments and civil society organisations and implement this by September 2012.

#### ***Research and dissemination of research results***

11. UQ complete existing research rather than begin new topics and concentrate on making those research results that are appropriate to a non academic audience widely available in formats accessible to ni-Vanuatu. AusAID could consider providing additional funding if necessary for the development and implementation of a communication strategy with implementation beginning early 2013. Contact with WSB and the use of VBTC talkback would be a useful start.
12. UQ and MNCC strengthen dissemination of information on kastom governance by holding two annual fora – one in Vila and the other in Luganville. This could begin in 2013.

#### ***Training and skills enhancement***

13. UQ and MNCC provide more regular follow-up after storians and adapt community action storians to provide better understanding of action planning and what constitutes a useful and implementable action plan. Consideration be given to whether the SMART planning method is appropriate as it is not understood.
14. Program partners jointly arrange and fund training in administration and human resource management for the MNCC coordinator, assistant and key facilitators.
15. Program partners consider including information on electoral rights in all storians held between the acceptance of this MTR and the national elections.

#### ***Future options***

1. ***Amalgamation with another AusAID program:*** Given the importance of kastom governance in conflict resolution, inclusion and customary land registration; the knowledge and work undertaken to date; the management difficulties within the MNCC and the overlap between activities, it is recommended that consideration be given to amalgamating the VKGP and one of the AusAID programs focusing on land and kastom tenure or justice and formal and informal legal systems. A merger with the Mama Graon Vanuatu Land Program or Stretim Rod Blong Jastis would be appropriate, cost effective and allow expanded use of skilled facilitators and a continuity of the excellent work undertaken to date. This would benefit both programs and reduce the workload on the under-resourced MNCC. Both programs have opportunities to incorporate and benefit from VKGP expertise. The relative benefits are as follows:

*Stretim Rod:*The SRBJ program considers the ‘strong dependence on kastom law by the rural majority...lack of clarity from GOV regarding the role of kastom law and its interface with formal law and...some interest in the opportunity to build understanding of, and maximise the

benefits, for all people from the dual system'.<sup>3</sup> It provides an opportunity in Stage 2 (2013-2015) to incorporate activities in which VKGP has expertise including defining informal justice systems, strengthening links between kastom and formal legal systems, developing a shared approach on gender equity, culture, context and kastom law and expanding knowledge on interaction between government and kastom law.

*Mama Graon:* VKGP could provide valuable support to achieving objectives 1 and 2 particularly in supporting and achieving 'informed collective decisions on the use of customary land based on kastom' and 'providing effective methods for dispute mediation and conflict resolution'.<sup>4</sup>

**2. A new phase of VKGP:** Consideration could be given to a new and expanded VKGP which would continue to undertake storians and provide professional advice and services to those AusAID-funded programs which include kastom governance, gender equity, conflict resolution and kastom law and kastom land tenure. Reduced expenditure on research could be used to expand the program at island level, increasing the number of facilitators and building the knowledge and skills of local leaders to help access the support needed to implement action plans. Facilitators could assist, where appropriate, with Mama Graon and Stretem Rod Blong Jastis. This would allow regular follow-up and better collaboration between programs. Additional facilitators and support for action planning and implementation could be trialled on two islands.

Before a new program could be considered the following issues would need to have been addressed prior to March 2013:

- regularised management and financial accountability;
- the research component reduced and a communication strategy for disseminating research results and providing greater advocacy for kastom governance and gender issues developed and implementation begun;
- close links established between the MNCC, the VKGP, key stakeholders and national and provincial governments;
- additional trained facilitators in place in two of the six outer islands;
- a mutually supportive working relationship established between VKGP, Mama Graon, Jastis Blong Evriwan and Stretem Rod Blong Jastis.

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<sup>3</sup> See Stretem Rod Blong Jastis Program PDD, August 2011 pp8,29 and 31.

<sup>4</sup> See The Vanuatu Land Program PDD, 12 February 2009, pp.iii - iv



## 1.0 Introduction

### 1.1 Background

This mid-term review covers the AusAID supported Vanuatu Kastom Governance Partnership Program (VKGP). It is part of a cluster evaluation which also includes the Vanuatu Media Strengthening Program (Vois Blong Yumi) and the Vanuatu Churches Partnership Program (VCP). The in-country review of the VCP and Vois Blong Yumi took place November 14-26, 2011. The Kastom Governance Partnership review was conducted February 6-22, 2012.

The VKGP is a partnership between AusAID, the Malvatumauri Vanuatu National Council of Chiefs (MNCC) and the School of Political Science and International Studies at the University of Queensland (UQ), formerly the Australian Centre for Peace and Conflict Studies.<sup>5</sup> It began in 2005 with a pilot phase followed by an interim phase 2006-2007. Phase 3 began in November 2009 and ends March 2013. The budget is \$A2.7 million, 55% of which is allocated to the MNCC and 45% to the UQ. The design was a participatory process involving the MNCC, VKGP facilitators, AusAID and UQ and incorporates recommendations from the 2007 review. A 12 month delay in agreeing the PDD resulted in loss of budget and program momentum and limited opportunity for the VKGP to be involved in the design of the Mama Graon Vanuatu Land Program (MG). This has resulted in design overlap, specifically in objectives 1, 2 and part of objective 3. It is unclear why AusAID program officers responsible for VKGP did not recognise likely overlap as the PDD for Mama Graon states that 'AusAID completed a significant review of current and past assistance'.<sup>6</sup>

The MNCC is a statutory body that reports to the Ministry of Justice and Community Services. It comprises the MNCC President, a CEO funded by the Public Service Commission, an office assistant, driver and gardener. It is seriously under-resourced given its growing importance. In the life of the program there have been three different CEOs and more recently two acting CEOs, both of whom have had full time senior positions elsewhere. As the CEO is the VKGP major point of contact with the MNCC, this has implications for achieving some program objectives.

The current MNCC and the Island and Urban Island Councils of Chiefs were established following the enactment of the Chiefs Act No.23 of 2006.<sup>7</sup> The powers of individual kastom chiefs are enshrined in the Constitution<sup>8</sup>, and the roles of the Councils of Chiefs in the Chief's Act. The members of the MNCC and the Island Councils are elected, while chiefs at community level attain their status by heredity and/or community agreement and participation in appropriate presentations and ceremonies. The situation differs considerably between language/tribal groups. The term "chief" is anomalous and is a European construct as is the establishment of the National Council and Island Councils of Chiefs. Traditionally, in most kastom groups there was no national or island hierarchical structure within the chiefly system and the situation was, and to some extent still is, based on different types of leaders responsible for different aspects of community life, within a specific kastom governance area, more readily identified by language. In many communities, particularly those in or near urban centres, there is confusion and disagreement about who has the right to be a chief resulting in many people claiming this status. 'The proliferation of chiefs leads to the devaluation of the position...they are no longer perceived as being special or authoritative'.<sup>9</sup>

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<sup>5</sup> After university restructuring staff of the Australian Centre for Peace and Conflict Studies (ACPACS) are now located with the School of Political Science and International Studies at the University of Queensland.

<sup>6</sup> Vanuatu Land Program Design Document, 12 February, 2009, p.ii.

<sup>7</sup> The MNCC is established under Part 2 of the National Council of Chiefs Act pursuant to Article 29 (1) of the Constitution of the Republic of Vanuatu (Revised edition 1988). The formal document is the Chiefs Act, not the Chief's Act.

<sup>8</sup> Constitution of the Republic of Vanuatu, (Revised edition 1988).

<sup>9</sup> See Miranda Forsyth, 2009, *A Bird that Flies with Two Wings: Kastom and State Justice Systems in Vanuatu*, ANU E- Press.



With an escalation of long-term leases of customary land there is a problem in ascertaining the chiefs with legitimacy to sign leases and to act on behalf of their communities. This also applies to chiefs' legitimacy to act on behalf of the Vanuatu Police Force (VPF) or Correctional Services (CS). *'We have many people who claim to be chiefs so we need to go down into the history of custom and culture and identify who the real chiefs are...this is where the VKGP helps us'*.<sup>10</sup>

Prior to the VKGP there was limited knowledge or acceptance of the role of kastom chiefs within national government and almost no knowledge, including among chiefs, of their legitimate role as incorporated within the Constitution and Chiefs Act. The program has been successful in making this information known to those who have attended storians, national fora, summits and workshops related to kastom, land and legislation.

## **1.2 The Vanuatu context**

The context for the program is a rapidly growing population, 66 per cent of whom live in rural areas, engage in semi-subsistence agriculture<sup>11</sup> and live within customary governance systems and practices rather than the introduced Westminster system. The country comprises many mountainous islands with scattered, and in many cases, hard to reach, populations. Physical communication is difficult, time-consuming, expensive and subject to the weather. The country is politically volatile with five changes of government in the past year. Government has limited reach beyond the urban centres, including for law and order. On most outer islands there is no police presence and law and order remains the informal responsibility of chiefs. There are over 114 language and kastom groups in Vanuatu, each with their own cultural values and chiefly systems. In the culturally mixed urban and peri-urban areas of Port Vila and Luganville, traditional languages and cultural values and identity are being lost. Nationally, most women have very low status and are seldom involved openly in decision-making. Currently, rapid social and economic change relate largely to land alienation and speculative land leasing<sup>12</sup>, increased cash cropping and to a lesser extent tourism and widespread radio coverage and use of mobile phones.

## **2.0 The Vanuatu Kastom Governance Partnership Program**

The program objective is:

*To explore, deepen understanding of, and strengthen kastom governance systems' contribution to contemporary Vanuatu, in support of the overarching goal of strengthening governance in Vanuatu.*

The program aims to achieve this objective through the following five components:

1. Research into the value and role of kastom governance, and its interaction with post-independence governance systems and to community governance.
2. Action learning through dialogues/workshops (storians), among community leaders aimed at drawing out the contribution of kastom governance to development and conflict resolution and prevention.
3. Support for community leaders and members of the MNCC to build links with other organisations and mobilise assistance to implement their action plans developed as part of the workshops.
4. Support for facilities and strengthening the management and administrative skills of the MNCC.

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<sup>10</sup> Pers.Com.Superintendent Vake Rakou, Crime Prevention, Vanuatu Police Force, February 15, 2012

<sup>11</sup> National Census of Population and Housing, Summary Release, 2009, Vanuatu Statistics Office, p.iii

<sup>12</sup> See Peter Westoby, 2010, 'Dialogue and Disentanglement: Navigating tensions for sustainable community economic development within Vanuatu' in *The International Journal of Environmental, Cultural, Economic and Social Sustainability*, 6:1, 81-92.

5. Annual forums to enable national level discussion on kastom governance and specific development issues with the Government of Vanuatu, churches and civil society organisations including media.

The VKGP definition of kastom governance provides the program's underlying philosophy.

*Kastom governance is about how people might apply collective wisdom or kastom practices to deal with contemporary challenges, and how people might envision organising their lives to live well together.*<sup>13</sup>

The two central elements of the program are: (1) research into key aspects of kastom governance and the relationship between kastom and modern governance systems; and (2) five-day 'storians' or facilitated discussions based on community, action-learning methods. To date the storians have focused on conflict resolution, kastom governance and more recently, community action (development). They consider 'challenges and pressures facing communities and their role in working with these pressures; how to support good development processes; peace-building and working with conflict; the interface between traditional and introduced governance systems; and how to create good community governance'.<sup>14</sup> The storians provide a context for discussion and reflection between a wide range of people from in and around communities – chiefs, church and women's leaders, youth groups, teachers, and provincial authorities – representing a range of social and economic positions. Each storian provides participants with key information on a specific theme gained from previous research and their own experience. The discussion provides the opportunity to share knowledge and experiences in kastom governance and to consider how participants can utilise and share this information in their communities. The role of the ni-Vanuatu facilitators is to help organise island storians, to run community-based storians and to encourage and support community action that supports improvements in community life.

The program has a rolling design which allows for on-going action research utilising the information gained for extending the impact of the program. The partnership works within the context of mutual trust and respect, shared decision-making and planning and a commitment to joint reflection.

### **3.0 Program management**

Management of the program is through two AusAID contracts – one with the UQ and the other with the MNCC. Through the MNCC, the program supports a program coordinator and assistant, 12 facilitators from six different islands and a researcher/facilitator. Each Australian and Vanuatu coordinator is responsible for management, reporting and submitting quarterly reports which should summarise progress, reflect on achievements and lessons learned. UQ provides a joint annual report. Each organisation submits independent annual financial budgets and acquittals. The UQ is responsible for research, providing expert facilitators to guide the storians and for training local facilitators, the MNCC coordinator for managing the work of the ni-Vanuatu facilitators and overseeing arrangements for the storians and for coordinating activities with the MNCC CEO. The program is overseen by a Partners' Group which meets twice a year. The PDD calls for a Reference Group but it no longer meets due to disagreements between a former CEO and the Vanuatu Cultural Centre (VKS). This has not been resolved.

### **4.0 Methodology**

The TOR (see Appendix A) covers two activities – one relates to a cluster evaluation of AusAID's civil society and media programs that will articulate the rationale for ongoing engagement with civil society within the Vanuatu-Australia Partnership for Development – the other is specific to the VKGP. It includes AusAID's program performance criteria and the following specific questions:

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<sup>13</sup> VKGP Annual Report to AusAID, January 13, 2012:1

<sup>14</sup> Peter Westoby. 'Dialogue and development Storians and community based action learning with chiefs in Vanuatu', paper given at the 8<sup>th</sup> World Congress on Participatory Action Research and Action Learning, September 6-9, 2010, Melbourne.

- What is the quality of the partnership interaction between AusAID, ACPACS (UQ) and MNCC?
- What is the quality of the MNCC's relationships with other stakeholders, in particular the GOV's Mama Graon (lands program), women's organisations and leaders, youth-focused organisations such as Wan Smol Bag, churches, and church organisations, and representatives of post-independence governance systems such as State Law Office and the Vanuatu Police Force?
- Has the program impacted on perception of the role of women and youth in Vanuatu kastom and community governance?
- Has the program been monitored through an action research model where all components are subject to critical reflection? Are MNCC staff, including facilitators, participating in this process?
- Are there ongoing issues in relation to the achievements of activities and does the annual plan for 2009/11 remain relevant and appropriate?
- Have research findings been presented in a variety of formats and has collaboration with the Vanuatu Cultural Centre, the University of the South Pacific and the Melanesian Institute of Philosophy and Technology been successful?

The flexible approach to this program makes it difficult to evaluate as there is no monitoring and evaluation plan, no logframe and the annual activities are indicative and based on when key people are available, the weather and transport availability.<sup>15</sup> Monitoring is based on an interpretation of 'action research' and over the last year, the program has given considerable attention to monitoring participants' detailed evaluations of all storians identifying areas for improvement. A review of these reports was included in the research for this MTR.

The evaluation was developed in collaboration with program partners and the Evaluation Reference Group. Its aim was to review what has been achieved, and why, and to use the results to best plan for the future. The methodology was guided by drivers of change and theory of change models including most significant change. The evaluation was planned to be as inclusive as possible and to participate in urban and rural community discussions around the practice and knowledge of kastom governance. A variety of research methods were used including literature and document reviews, a review of all program plans and reports, a review of research conference papers and publications, a series of teleconferences, group discussions, observation, and individual and groups interviews. Discussions were held with a wide range of stakeholders, including national and provincial government personnel, those from other relevant NGOs and donor-funded programs.

An important focus of the review was to include the opinions of men and women living in rural, peri-urban and urban communities and to validate initial findings with stakeholders during data collection. Field visits were made to rural communities on the islands of Efate, Santo, Pentecost, and Tanna. In Tanna discussions were also held with the Island Council of Chiefs (Nikoletan), the Provincial Council, and those working on the AusAID-funded Vanuatu Transport Sector Support Program. In and around Port Vila, discussions were held with chiefs, women and church leaders in urban informal settlements and peri-urban communities. Several discussions were held with key personnel from the Mama Graon Program.

Analysis focused on improvements in knowledge of kastom governance and the role of kastom chiefs, program impact, perceptions of most significant change, knowledge of the role of women in kastom governance and improved linkages between kastom chiefs, church leaders, national and provincial governments and the nature of these linkages. Analysis was based on critical reflection and where appropriate, triangulation of data. A monitoring and evaluation plan, including key

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<sup>15</sup> All planned annual activities are undertaken.

evaluation principles, questions and analytical tools is in Appendix B. A detailed visit schedule and list of people who participated in the evaluation in Appendices C and D.

## 5.0 Review findings

### 5.1 Overview

For AusAID, this program has been an important engagement that is particularly relevant to governance and stability in a volatile political situation where two governance systems operate in parallel – the Westminster and the customary. Both systems are recognised in the country's Constitution, although the Constitutional and legal rights accorded the MNCC and kastom chiefs have not been widely known or recognised. The Chiefs' Act of 2006<sup>16</sup>, which outlines the establishment of the National Council of Chiefs, the Island and Urban Councils of Chiefs, their functions and powers, has been little known among the chiefs themselves. The program has greatly improved this situation through storians, national fora and presentations by the program coordinator and his assistant to different national workshops including the National Law and Justice Summit, 23-26 January, 2012 and the National Customary Land Workshop, 5-7 September, 2011. Both presentations have had and will continue to have an impact on outcomes.<sup>17</sup> In the words of one of the program facilitators:

*The program suddenly moved like a cyclone...new ideas took off!*

Overall, the program is progressing well but has management problems which were identified in a November 2007 review but not addressed. In Area 1, a variety of academic research has been undertaken or overseen by UQ personnel,<sup>18</sup> some of it in collaboration with VKGP Vanuatu partners (a complete list of research undertaken is in Appendix E). It has been important to informing storians but little is available outside academia. Community-based research which has helped inform storians has been undertaken by ni-Vanuatu facilitators. Through storians and the work of the facilitators (Action 2), knowledge of the role of kastom governance and the responsibilities of kastom chiefs has increased among government departments at national level, NGOs and some donor supported programs. Chiefs have increased their developmental roles and are increasingly recognised in this and in their conflict resolution and prevention roles. Local program facilitators are forging constructive intermediary links between customary leaders and police and with Provincial Governments. One of the significant changes reported by chiefs, Provincial Governments, the Vanuatu Police Force (VPF) and Correctional Services (CS) has been the development of a mutually supportive relationship in dealing with conflict resolution and law and order, most particularly in relationship to land issues, labour issues and youth offences.<sup>19</sup> In both urban and rural areas kastom chiefs are playing an increasingly important role in conflict prevention and support for young people on parole and probation. Urban and rural chiefs report that the knowledge gained through the storians and follow-up from facilitators has given them a greater ability to deal with rapid social and economic change, most particularly in relation to land and human rights.

Community Action, is a relatively new focus for storians and includes the development of group action plans. At this early stage the storians are still being adapted in response to participant evaluations. The review found that planning is not always well understood and needs further explanation and follow-up. There is uncertainty and no criteria regarding funding support – a problem identified in the 2007 VKGP review.

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<sup>16</sup> National Council of Chiefs Act No.23 of 2006

<sup>17</sup> See 'Reflections on the National Law and Justice Summit', Vanuatu Ministry of Justice and Community Services, recommendation 10 and National Customary Land Workshop, Resolutions 2,3,7, and 9.

<sup>18</sup> Academic researchers include Dr Anne Brown, Dr Harriet Beazeley, Dr Volker Boege, Dr Miranda Forsythe (USP), Dr Peter Westoby, Dr Polly Walker and Ms Jo Mackey.

<sup>19</sup> There remains some friction and misunderstanding between police and chiefs over jurisdiction for criminal cases.

As part of Area 3, a number of small initiatives being undertaken by individuals and communities that together are expanding knowledge of kastom governance, kastom stories, conflict resolution and local language. The ni-Vanuatu facilitators are providing a useful role in following up storians and organising storians among communities on their islands although their capacity and motivation varies.

Area 4 has seen no improvement in the administrative or management capacity of the Malvatumauri. Lack of basic office resources, lack of government support and an on-going difficulty with the Public Service Commission approving additional staff<sup>20</sup>, in particular a CEO who can work effectively with a range of partners with different island and political affiliations, continues to place additional strain on the VKGP staff. The VKGP human resources are not well managed and there are complaints of lack of transparency regarding in-country financial management. The MNCC is now a partner in several donor-funded programs<sup>21</sup> but its ability to play a realistic role is seriously hindered.

*'The MNCC structure is there but there is no mechanism to ensure it works, not enough staff to make it function, no work plan, and confusion as to what has to be done. The Malvatumauri has a driver that doesn't drive, a gardener who doesn't garden and a typist who doesn't type'.<sup>22</sup>*

Area 5 has fulfilled its objectives and the two national public fora on Kastom Governance and Women in Kastom, were considered a great success by participants and widely reported in the media.

The unanticipated outcomes of the VKGP have been: the inclusion of kastom governance in the Government of Vanuatu's Priority Action Agenda, May 2011 where it includes strengthening kastom governance as one of its priority policies; and new and unexpected action in increasing knowledge of local language and how language relates to relationships, kastom, women's roles in kastom and land; and close collaboration with the VPF. The interest in language is providing a new direction for the program (see Case Study 1). There is also a growing cultural revival and exploration of the role of kastom in more modern settings, most particularly among urban youth (See Case Study 2).

## **5.2 Relevance**

The objective and activities of the VKGP provide strong support for Australia's commitment to build demand for better governance and for the commitment between the Governments of Australia and Vanuatu to increase community engagement in good governance.<sup>23</sup> It also responds to the GOV Priority Action Agenda which includes 'improving understanding of kastom governance' as a key policy issue. The results from the VKGP are highly relevant to other AusAID-funded programs including Mama Graon, Jastis Blong Evriwan (funded by AusAID through the World Bank), the Vanuatu-Australia Police Project, the Stretem Rod Blong Jastis program and the Vanuatu Transport Sector Support Program.

The program has relevance in reducing the likelihood of widespread conflict relating to dubious practices in the extensive long-term leasing of customary land and the resulting alienation of ni-Vanuatu citizens from access to both land and marine resources. The program is providing vital information about kastom governance relating to land, the legitimacy of kastom chiefs, and how kastom land boundaries might be identified and agreed without conflict. The program will continue to have relevance in that it shows kastom governance as a living system that links the ways people organise their lives through land, language, relationships, law and leadership.<sup>24</sup>

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<sup>20</sup> Government has provided additional funding but this has not been used.

<sup>21</sup> Mama Graon (lands) program; Jastis Blong Evriwan,

<sup>22</sup> Pers.comm, Anthea Toka, Ministry of Justice and Community Services, February 16, 2012

<sup>23</sup> See Item 2.3 in 'Partnership for Development between the Government of Australia and the Government of Vanuatu, 2009

<sup>24</sup> See Dickinson Tevi and Selwyn Garu, 2011, 'Kastom Governance is for Everyone' p.10



The core objectives remain relevant and components two and five remain appropriate. Component one now needs to include the widespread dissemination of research results in forms that are accessible and meaningful to the people of Vanuatu. Component three, requires more follow-up and better explanation of the purpose of action planning. Component four needs to incorporate advocacy with the Ministry of Justice and Community Services and the Public Service Commission for provision of more high calibre staff to the MNCC and greater recognition of chiefly roles in peace-keeping and conflict resolution.

### **5.3 Analysis and learning**

The program design was based on a thorough situational analysis and lessons from past research and experience. Extensive participatory and academic research and analysis continued to be undertaken during a pilot phase. This included an analysis of research undertaken by ni-Vanuatu facilitators and evaluations of the storians. The PDD for phase 3 included some of the findings from the review of the previous phases and involved participants of all partnership groups. The basic framework for the program, its objectives, approach and activities are based on action research, analysis, learning from the experience, seeking further information and feeding key findings back into those future program activities which have a direct impact on beneficiaries. Storians and the program monitoring are based on these processes. The program provides a large body of research on kastom governance issues (see Appendix E).

### **5.4 Effectiveness**

Overall, the program has been effective in providing greater knowledge of kastom governance and improved conflict resolution. It could have been more effective if the challenges outlined in the November 2007 VKGP review had been addressed. The program objective is clearly articulated, however, accurate measurement of the extent to which it is being met is difficult to ascertain as there is no baseline and any improvement in understanding and strengthening kastom governance, albeit limited, can be said to be meeting the objective. Discussions with a wide range of respondents illustrated the impact of storians on increased understanding of kastom governance. The UQ and MNCC's publication based on individual facilitators' perceptions of most significant program achievements and changes also provides useful insights into the perceived effectiveness of the program and increased understanding of good governance.<sup>25</sup>

The aims of each of the five components are more specific. In Phase 3, planned annual achievements of three of the five components are being fully met. There remain political and capacity challenges to meeting Area 4 - strengthening the administration of the MNCC.

The review found that the intended results being achieved include: increased knowledge and understanding of kastom governance including the role and responsibilities of kastom chiefs, their constitutional and legal provisions which outline chiefly authority, the role of language in kastom governance and kastom boundaries, the increasingly important role of kastom chiefs in conflict resolution and a better understanding of how the two systems can work together - all of which support the overarching goal of strengthening governance in Vanuatu. There remains further work to be undertaken as there are a number of chiefs and government personnel who have not yet been involved in the program.

A large body of academic research has provided valuable information on kastom governance, conflict resolution, the kastom role of women, and the relationship between kastom and Westminster forms of governance. This has appeared in scholarly publications, has been presented at international and regional conferences, and made available to the University of the South Pacific and the VKS.

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<sup>25</sup> *Kastom Governance is for Everyone*, 2011 includes 26 short case studies written by VKGP facilitators

Apart from two papers summarised and translated into Bislama and lodged at the VKS, research results are not available in forms accessible to most ni-Vanuatu. To some extent, this large body of research has benefitted the academic community to a greater extent than the people of Vanuatu.

The review found an overwhelmingly positive response to the storians and requests for them to be increased and followed up. Respondents reported new knowledge of kastom and its importance in:

- Community governance and conflict resolution;
- formal law as it relates to rights including violence against women and children;
- land and its relationship to language and kastom;
- environment and kastom ways to protect it; and
- the ways formal law and formal systems relate to kastom.

The program has been effective in achieving a well trained and capable corps of 12 ni-Vanuatu facilitators who are undertaking storians and basic research and encouraging individual and group activities to further knowledge of, and interest in, kastom. Some of these initiatives include older men in Aronbwaratu village providing kastom stories once a week for children; in Epau, Mele and Asaramanu, pre-school children are being taught kastom songs in local language; in Port Olry a village nakamal and kastom skul are being built, in Tanna women are working on safe water supply for rural villages, and in urban settlements women are working on language and developing a dictionary of the Dui Dui language from West Ambae. In Epau, the first translation of the Bible into their local language is almost complete and a matrix of language and kastom relationships and respect is being developed by two facilitators. Many Vanuatu languages are still oral and are being written for the first time.

Individual women facilitators who are also members of different women's organisations have arranged two-day storians on language with church women's groups; evening sessions for women teachers from USP, primary and secondary schools; and arranged meetings with Sunday School teachers to teach songs and Bible stories in local language.

The storians have been particularly effective in bringing together the two major sources of power and influence outside the urban areas – the chiefs and the churches. While it is widely assumed that the churches are opposed to kastom beliefs, the reality in many communities is a harmonious relationship, with the agreement that the church looks after the spiritual life of the people and provision of education and health services and the chiefs look after daily economic and political life. Some of the chiefs interviewed for this MTR, were also church leaders. The Anglican Bishop, who is also the chairperson of the Vanuatu Christian Council (VCC), is fully supportive of kastom governance and will discuss kastom and language and the role of the churches at their next VCC meeting (see box). He is hoping to establish a kastom and language school as a centre for kastom governance in Luganville, Santo.

While there is limited interaction between kastom chiefs and national government departments in Port Vila, with the exception of with the VPF and CS, the situation at provincial and island level was found to be mutually supportive. On the three islands visited, the reviewer found a close working relationship between Provincial Government personnel, individual chiefs and members of the Island Councils of Chiefs. In Tanna, for example, the acting Secretary General of the Provincial

#### **Impact of a Santo storian**

*The storian was a wake-up call to Ni-Vanuatu communities. It was a realisation for me to do something about sustaining it. I now have an obligation to let others know - this is a role for those who attended the storian. I have not done enough. We need to spread this information around the country.*

Father James Ligo, Anglican Bishop, Luganville, February 10, 2012



Government admitted that they couldn't manage without the Nikoletan<sup>26</sup> to resolve conflict, land, roading and resource issues. Urban storians have also made important contributions to social order resulting in stronger links between kastom and churches and a stronger focus on women and kastom.

The review found that the two VKGP annual fora on kastom governance which included the Vanuatu Constitution and gender and kastom have resulted in better informed government and non government personnel, chiefs, church leaders and women's and youth leaders, in particular the legal role of chiefs, their responsibilities and the respect due to women in kastom. While the events were considered very successful and were widely covered in the media, their audiences of around 56, were necessarily small. These events need to be held more often and in different locations to make an appreciable difference in perceptions of kastom governance.

The unanticipated consequences of the program have been the inclusion of kastom governance within the GOV's Priority Action Plan 2011-2015; the rapid growth of interest in the relationship between language, kastom roles and land; and an unexpected interest in kastom governance and local language among unemployed urban youth.

The MNCC's limited resources and lack of GOV recognition of their role impact on the effectiveness of the VKGP as does the strained relationship and lack of communication between the program coordinator, acting CEO and the MNCC President. The position of CEO has been advertised but there is no information as to when the position might be filled.

The participatory program processes and program impact are in accord with the *Independent Review of Aid Effectiveness*<sup>27</sup> and its focus on governance, effective partnerships, results and feedback. It also aligns well AusAID's response to it.<sup>28</sup>

*A great thing of the project has been team work...the achievements have been a result of teamwork, creativity of team facilitators in storians. In each storian you see one or two new things as your skills improve. UQ have given us a lot... UQ come to teach us skills, then they step aside and let us do it ... they are the experts in facilitation, we are the experts in kastom. In other projects the overseas experts dictate (Daniel Graham Lukai) VKGP facilitator, February 11).*

## 5.5 Efficiency

Given the importance of its in-depth knowledge of kastom governance for other AusAID and donor programs, in particular Mama Graon, and for government in the maintenance of law and order, the VKGP is reasonable value for money but the inputs have been relatively costly and financial management within the MNCC questionable. The method of program delivery has been effective but expensive given that all 12 facilitators usually attend all storians and are paid generous travel allowances to do so when they may have no specific role in the activity. The salary scale for the program coordinator is higher than those of the Malvatumauri President and CEO (both paid through the Public Service Commission) and facilitators' salaries are also considered to be much higher than in government or most other donor-support programs. While this may ensure high calibre people, it gives rise to discord and is not sustainable. There has been much higher expenditure on vehicle hire than is usual in this type of program. Future savings can be made now there are capable ni-Vanuatu facilitators. While there are benefits of having all facilitators at all

<sup>26</sup> The name for the Island Council of Chiefs on Tanna, established with assistane from VKGP in 2007.

<sup>27</sup> Commonwealth of Australia, 2011, *Independent Review of Aid Effectiveness*, p.4

<sup>28</sup> Commonwealth of Australia, 2011, *An Effective aid program for Australia: Making a real difference-delivering real results*,p.38

storians it would be more efficient if only three or four local facilitators attended relevant storians rather than all 12. More regular AusAID oversight of the program would result in more efficient management and financial transparency.

Risks associated with lack of collaboration and mismanagement have not been well managed although they were pointed out four years ago. Emerging risks are lack of collaboration between the MNCC and the program coordinator and possible duplication of activities with the Mama Graon, Justis Blong Evriwan and to some extent Stretem Rod blong Jastis programs. Management of these risks will need to be incorporated in any future phase of the program. A risk which is not included in the risk management matrix, but one that is common in Vanuatu and needs to be included, is poor financial management. The Vanuatu National Provident Fund payments, which are required by law, have not been paid but a severance allowance, usually paid when an employee leaves has been paid annually as a lump sum. It has been explained that rather than being on an "employment contract" which attracts a regular payment of VNFP contributions, facilitators are on "service contracts" which do not require VNFP payments. Lump sum payments are being made on the initiative of the program manager. The financial statements also include large payments for which there is no explanation and a very high number of payments for hire cars. An audit is currently being undertaken.

There is a history of conflict and financial irregularity within the MNCC. The employment of two previous MNCC CEOs was terminated by the Public Service Commission on allegations of financial mismanagement of the recurrent budget (unrelated to AusAID funding). The VKGP program coordinator was implicated in one of these cases but as he was employed through the program was not under the jurisdiction of the Public Service. This was not followed through.

## **5.6 Monitoring and evaluation**

Program M&E uses an action research methodology. This is appropriate given there is no baseline, no logframe, no firm activities or flexible timelines. Monitoring and oversight of the program are provided by the Partnership Leaders' Group which meets twice a year. Reports from UQ are timely and very detailed. The results of the individual participant's evaluations of each storian are analysed, reported and fed back into future activities as are the evaluations of the UQ and ni-Vanuatu facilitators and the results of most significant change interviews. The most significant changes reported by 26 participants and ni-Vanuatu facilitators have been put together in a volume 'Kastom Governance is for Everyone' which is being translated into Bislama. In addition to qualitative evaluations the program uses quantitative methods based on simple pre-and post storian surveys. These evaluation forms were scrutinised for this review. Monitoring is also undertaken through inclusive discussion and reporting. These arrangements are appropriate for this type of program and clearly indicate program effectiveness and challenges.

## **5.7 Sustainability**

While the design does not specify intended sustainable benefits, the development of a corps of capable ni-Vanuatu facilitators and researchers and the general enthusiasm for the storians and the knowledge they both provide will probably ensure that some of the current activities could continue in other donor supported programs. These skills and in-depth knowledge are valuable and will become more so as there is increased understanding of the value of kastom governance in relationship to formal law, land and development. While the Vanuatu Police Force have funded a storian for their officers on the role of kastom governance in law and order, it seems unlikely that other government departments will fund these activities. Given the weak administrative situation of the MNCC it is unlikely that the program could be continued and the opinion of those in the Ministry of Justice is that the program could not continue without AusAID funding as the government would be unable to match the VKGP salaries.

*...if AusAID stops funding, government cannot carry on. We need to discuss this with AusAID and consider the program being placed directly with the Ministry of Justice and*

*Community Services. Our biggest worry is the coordinator's position. The government cannot pick up on this as the salary for the coordinator is too high – it is much higher than the government system. It is much higher than salaries for other coordinators in other programs which are at government rates. So this is difficult to sustain. (Andrew Napuat, Ministry of Justice and Community Services, February 6, 2012).*

**Management:** Management of the program in-country sometimes neglects due process with regard to financial dealings and hiring and treatment of staff. It is of concern that the financial reports from the MNCC are not provided in a timely manner – the acquittal due October 20, 2011 had not been made available at the time of the review. During Phase 3 there appear to have been no MNCC approval requests for expenditure as outlined in the Agreement (52750) Section 14. The information contained in the financial report for 2009/2010 is not always specific and there are a number of expenditures which need clarification. There is some misunderstanding within the MNCC and the Ministry of Justice and Community Services as to who has the responsibility to hire and fire ni-Vanuatu program staff. There has been limited sharing of program reports or financial accounts and the MNCC President reports that the coordinator does not engage regularly with him or the Ministry of Justice and Community Services. On the other hand, *'the relationship between the Malvatumauri and ACPACS (UQ) is OK. They come to the office and discuss the program but they are not always aware of what is going on'*.<sup>29</sup>

The program management structure has been effective in getting storians organised and reporting undertaken, but requires closer scrutiny and greater transparency. Reports need to be shared with the President, MNCC, ni-Vanuatu facilitators and key stakeholders. The MNCC President considers that there is still a lot of work to be done and that from his experience *'most members of the MNCC do not know about this program'*.<sup>30</sup> This is contradicted by UQ.

Emerging risks are dealt with under 5.5, "efficiency".

## **5.8 Gender equality and cross cutting issues**

In Vanuatu, gender equality is a difficult issue particularly in more traditional communities and can cause tension and disagreements. The program has had varied success in including women and young people in the storians and the program itself has limited female representation. Of 12 facilitators only two are women, there is a female researcher and assistant coordinator. The UQ facilitators have found techniques for diffusing tension created by including women in storians by discussing the role of women within kastom. Progress is being made, but slowly. Within the program, the ni-Vanuatu women facilitators are recognised as being extremely active and effective in introducing and discussing gender issues but this is not always welcome and is felt by different women's organisations that the ni-Vanuatu management of the VKGP is not conducive to gender equality. The VKGP National Public Forum on Women, April 2011, organised by ni-Vanuatu women facilitators in collaboration with the Vanuatu Women's Centre, Vanuatu National Council of Women and the Anglican Mother's Union was a good example of collaboration between government and civil society. The forum, which was attended by 56 people, raised awareness of women's issues and the role of women in kastom and provided an opportunity to openly discuss these issues. The program has not yet addressed child protection but some of the church and women's leaders attending the storians have raised it. It is something that will be dealt with in future. There has been limited discussion on environmental issues and water supply in action plans.

## **6.0 Key findings, by component**

### **6.1 Component One: Research into kastom governance**

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<sup>29</sup> Pers.comm. Chief Gratien Alguet, President, MNCC 6 February, 2012.

<sup>30</sup> The MNCC requested a Kastom Governance storian for its member chiefs. This was held and considered very successful.

There has been considerable achievement in this area although new academic research was not undertaken during the last 12 months due to conflict between the MNCC and the VKS. The VKS must approve all academic research undertaken in Vanuatu through the National Research Council. This was recently resolved. Research provides the basic framework for the program and is an on-going, cumulative activity some of which is planned, some not. Three key research methods are used - academic research undertaken by the UQ, sometimes in collaboration with Ni-Vanuatu researchers, research undertaken by the Ni-Vanuatu facilitators prior to and resulting from storians, and research undertaken as a result of the action plans developed within the storians. The latter can include information gained from talkback radio shows which get callers from all over Vanuatu. Together, they provide a very rich source of information, but one that is not always in a form that makes it readily available to those outside the program. Research has covered case studies of judgements in customary law; contributions of custom to women's safety and participation in community decision-making; and the interaction of customary and state-based governance systems to Vanuatu's social resilience. All academic research papers have been lodged with the VKS. Some have been summarised and translated into Bislama and made available to stakeholders but generally, the research papers have not had a wide audience and neither stakeholders nor most program staff have actually read them. They contain valuable information and should be widely available in an accessible format. A full listing of academic research, publications and conference presentations is in Appendix E.

Community-based research has been undertaken by the facilitators prior to running storians and utilised within the discussions. As mentioned above, the program has put together the document 'Kastom Governance is for Everyone' – a compilation of reports of the activities and impacts of the program seen from the Ni-Vanuatu perspective. Action plans which focus on research have included research into youth and kastom, using radio talkback shows to elicit information on different kastom approaches, the kastom roles for young people, translation of the Bible into local language and a new and unexpected focus on the importance of local language as a way of establishing kastom relationships, respect and identity. It is also a key factor in establishing kastom boundaries and associated land boundaries.

## **6.2 Component Two: Storians/dialogue**

Since June 2008 all planned storians have been undertaken. There have been 10 training/refresher storians on conflict resolution or kastom governance and an introduction to community development (community action), the majority of which have taken place in Port Vila. A special three-day storian was also held on organisational development. There have been eight five-day storians, six of which were on kastom governance and two on community action. These took place in Vila, Luganville, Tanna, Pentecost, Port Olry (Santo), Mele (Efate) and Vanualava. A follow up on action plans was conducted in Port Olry. The review highlighted the value and importance of the storians in creating an understanding of the value of kastom, particularly in conflict resolution and peace keeping, the legal position of chiefs, the ways in which kastom relates to formal legal processes and in the importance of local language. In the words of storian participants:

- *I learned so much about kastom governance – about identify and language and to go back to parents and teach children at home – we must educate the community. Storians are so useful – we learn we must respect others.* (Nancy Hop, Police Officer, Luganville).
- *Storians are a rediscovery and learning about our traditional systems – I learned the difference between facilitation and training* (Roselyn Tor, researcher, VKGP).
- *Storians re-awaken us to our culture, strengthening cultural values and their importance for a good life* (Chief Selwyn Garu, Island Council of Chiefs, Pentecost and former MNCC, CEO).
- *The storians are outstanding workshops and very timely* (Diane Dick, Youth Drop-In Centre, Luganville.)

- *I draw on skills learned during the storians to peacefully settle disputes over land, trespass, and fights (Chief Jean Jack, Anglican priest, Santo).*
- *I want to thank the program for the extra arrows<sup>31</sup> ... I need another five. We are organising a storian on language and relationship, on Chief's Day, March 5 and another follow-up on conflict resolution. Many chiefs come to me and seek advice – this is when I need the extra arrows' (Chief Christian William, Santo).*
- *The storians showed us it is important to speak our language because this tells us who we are, of our values and roles (Miriam Bule, VKGP facilitator).*
- *The storians helped strengthen the power of the chiefs and knowledge of the chiefs and better understanding of the role of women (Tatalo William, VKGP facilitator, Mele Community).*
- *This project has elevated the image of AusAID with the people and the chiefs – at first people were suspicious about AusAID and thought they wanted to dominate, but now they see AusAID as a good samaritan to help Vanuatu (Dickinson Tevi, VKGP coordinator, MNCC).*
- *The storian was the first time I have sat with the chiefs, the church leaders and young people and felt able to speak freely. It was amazing (Ivana Keil, Tanna).*
- *Before the storians chiefs felt they were ignored and left out. We tell them they were there first. They have power. But they don't have the skills to deal with new influences. The project has helped strengthen their powers and to be assertive' (Gideon Ronolea, Facilitator).*

When asked about what they learned in the storians, people said they learned about kastom, about the role of the chiefs, the Constitution and the Chiefs Act, the importance of kastom in the community and in conflict resolution and its role in land boundaries and use. It was clear that people felt empowered by the storians, in particular in being able to express their opinions and to contribute to discussion. Very few of those attending had previously had the opportunity to discuss kastom, development, land issues, or gender with a group of people that included chiefs, church leaders, women, young people and teachers. The impact of the storians is not only increasing knowledge of kastom and its importance in governance and conflict resolution but knowledge of formal law as it relates to rights, violence against women and children, land and its relationship to language and kastom, environment and the ways formal law and formal systems relate to kastom. Individual chiefs report the project has strengthened their skills in community leadership and conflict resolution. A special kastom governance storian held for the Malvatumauri chiefs was greatly appreciated as most chiefs had been unaware of the content of the Constitution of the Chiefs Act.

When asked what they thought the most significant impact of the program was, of 56 people asked<sup>32</sup>, the four most common responses related to:

1. A re-awakening to the importance of kastom values and identity.
2. Recognition of the importance of traditional language to kastom, relationships, respect and identity and the growing interest in teaching language and kastom stories and songs.
3. An increase in peaceful conflict resolution and a reduction in community conflict.
4. Greater community cohesion – chiefs, churches and women leaders talking together.

There was also a growing recognition of the importance of language as a kastom boundary and its implications for land boundaries and proposed registration.

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<sup>31</sup>“Extra arrows” refers to introduced strategies that can be used in addition to kastom strategies to encourage changes in perceptions and actions. See Polly Walker and Selwyn Garu, “A few more arrows: Strengthening mediative capacity in Vanuatu”, in *Mediation in the Asia Pacific Region: Transforming conflict and Building Peace*, Routledge, London pp94-110. It was introduced by one of the UQ facilitators.

<sup>32</sup> The respondents included chiefs, church leaders, women's leaders, national and provincial government and non government personnel 45 of whom had participated in a storian.



### **6.3 Component Three - Support for community leaders and the MNCC members to build links with other organisations and mobilise assistance to implement their action plans**

The responsibilities of the program's 12 facilitators includes holding follow-up storians and motivating and supporting community leaders to implement action plans. Progress in this component has depended to a large extent on the commitment and drive of individual facilitators, their personal networks, existing links with and/or knowledge of other organisations and their knowledge and experience of mobilising assistance. This results in a marked urban bias. While all 12 facilitators have been well trained by UQ, their individual commitment and knowledge varies as does the existence of organisations that could support implementation of action plans. Most organisations that could provide assistance are urban-based as are six of the 12 facilitators. Four of the six program islands have only one facilitator to cover a number of scattered, often remote communities.

Nevertheless, there has been good progress and the review found a growing groundswell of individual and small group development activities on aspects of kastom governance. For example, some parents in Port Vila and Luganville are now teaching their children kastom stories and their local language and using vernacular in the home rather than Bislama; in Port Olry a kastom skul is being built; facilitators have helped individual women include kastom stories and songs in kindergartens on the islands of Pentecost, Tanna and Santo; a chief in North Pentecost built a community market house; in Port Vila, a facilitator established a Youth and Development Group, runs a weekly youth talkback session on Radio Vanuatu and each year runs a week-long traditional festival in his urban settlement; and in Luganville, a female police officer ran a crime prevention storian for police, chiefs and young people. On Tanna, a group of women are looking for support to establish safe water supply for remote communities. The Anglican Bishop, based on Santo Island, is planning on building a kastom language school and has successfully lobbied the Provincial Council for land.

For this component to be fully effective the urban bias needs to be addressed. There is clearly a need for additional facilitators with more in-depth training and a cadre of resource people to provide the support needed in rural communities. The review found there was limited understanding of action planning with a number of respondents commenting that it was a key challenge.

*The project needs to realise that for developing and implementing action plans there are no resource people on the islands and most have very limited education – maybe 5 or 6 years. Some of the things expected of them is beyond their capacity, so people like Chief Selwyn are run off their feet. If you want to raise the standard of living you need more people to help. The program facilitators can't always be depended on. Their capacity is sometimes low – this is the reality. If there is another phase, we need to develop more resource people in the communities – people who can be relied on. We have a limited number of well educated people, so it's always the same people who attend workshops and its these people who move on so we need to think about sustainability. (Chief John Gilu, Island Council of Chiefs and VKGP facilitator, North Pentecost, February 11, 2012)*

Some chiefs commented that they did not understand the SMART<sup>33</sup> process for planning and that participants were developing plans without realising they were expected to implement them. Language and education levels provide additional challenges to understanding development processes and writing an action plan. A planning matrix is provided but according to respondents was not well explained.

*There was a communication breakdown in the storian. People didn't understand about the action plan or how to do it. So we didn't do it properly. Training is needed for developing an action plan (Nancy Hop, Police Officer, Luganville, Santo, February 10, 2012).*

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<sup>33</sup> An acronym relating to a planning process – Sustainable, Measurable, Attainable, Relevant, Time-bound.

#### **6.4 Component Four - Stronger management and administration of the National and Island Councils of Chiefs**

This component has not been achieved, largely because of on-going misunderstandings and difficulties in the relationship between the program coordinator, the MNCC CEO and the ceremonial role of the MNCC President, but also because of limited government support for the MNCC. The office is over-crowded and VKGP continues to provide office support. The VKGP has played a major role in assisting with the establishment the 20 Island Community Councils of Chiefs in Port Vila in 2010 and the registration of the chiefs with the MNCC. The chiefs' register took nearly two years to complete and has been particularly useful for the VPF and CS.

The long-term difficulties between the previous and current coordinators of the program, the CEOs and their relationships with the President are largely based on island and political affiliations and seem immune to resolution.

*'The coordinator reports to Australia but not to the Malvatumauri ...financial arrangements were supposed to go through the government system, but then didn't. There should have been a budget discussion but there wasn't. Government should know about the financial reports but dont'* (Andrew Napuat, Ministry of Justice and Community Services, February 16, 2012).

Taking into consideration lack of cooperation with other programs, lack of collaboration between the VKGP and the MNCC, lack of support for gender equality and lack of financial transparency and lack of due process with regard to human resource management it is perhaps timely for AusAID to consider a change in management personnel.

#### **6.5 Component Five - Annual fora for national discussion on kastom governance and development issues with GOV, churches and civil society and media**

As planned, two fora have been held – one on the Vanuatu Constitution and Kastom and the second on Gender and Kastom. A number of respondents reported that these were very useful and informative and suggested an increased number of national discussions and that similar events were held on other islands. The only relationship with the media is through the Radio Vanuatu talkback sessions and weekly discussion programs on young people and gender. Individual facilitators have close links with government and civil society women's organisations and with a variety of church groups. The MNCC President has been invited to be a member of the Vanuatu Churches Partnership Program Executive but has not taken up the invitation.

### **7.0 Responses to specific questions**

#### **7.1 Quality of partnership interaction between AusAID, UQ and MNCC**

The partnership has a high level of trust between the three organisations with regular communication between the Vanuatu and Australian partners and with AusAID. However, as already discussed there has been on-going difficulty in the relationship between the MNCC program coordinator and the President and over the last two months, between the coordinator and acting CEO. It was reported that there is a lack of communication between the program and the President and little attempt to regularly inform him of activities or progress or to make program reports available to him. On several occasions he has been invited to join VKGP activities but has been unable to attend. During this review the President joined the review team on Northern Pentecost and participated in the discussion. The UQ retains an excellent relationship with all those involved, including the MNCC President. The VKGP – MNCC relationship will need on-going support and AusAID oversight.

#### **7.2 Quality of MNCC relationships with other stakeholders, in particular Mama Graon, women's organisations, WSB, churches, the Correctional Services and Vanuatu Police Force**



The MNCC in general, and the VKGP in particular, have limited formal relationships with other stakeholders at national level. The situation differs at provincial or island level and among facilitators most of whom have strong informal relationships with a number of stakeholders. The women facilitators and researcher in particular have extensive personal networks with different government, NGO and church women's organisations, as well as strong and extensive relationships based on island, family and language. They are using these relationships very effectively to support the program.

**Mama Graon:** There were initial efforts to collaborate with Mama Graon (MG) but currently there is very limited communication between the two programs. *'MG now works directly with the Malvatumauri – VKGP have not involved us in any of their workshops'*.<sup>34</sup> The VKGP facilitators and the program coordinator were initially prepared to help facilitate storians until the coordinator was informed that this would not result in additional payments to VKGP staff. A collaborative relationship between VKGP and MG needs to be established as soon as possible as the synergies will have an important impact on the success of both programs. This requires a stronger Malvatumauri.

*If the two programs are working for the Malvatumauri then the Malvatumauri should be setting the direction. But the Malvatumauri has no capacity to do this. MG has identified the structural problem and the synergies between the two programs. We are trying to build capacity at the central level (Russell Nari, Mama Graon Lands Program).*

It is unclear why the VKGP was not involved in the situational analysis, or discussions on the design of MG<sup>35</sup> given their information on kastom and the Constitution stipulation that 'the government shall arrange for the appropriate customary institutions or procedures to resolve disputes concerning the ownership of custom land.'<sup>36</sup> Regular sharing of work plans between the two programs could help to provide better coordination and a better working relationship. Researchers from the VKGP have had informal discussions with the Jastis Blong Evriwan program and have reviewed some of their draft reports. According to the UQ 'links between the ni-Vanuatu VKGP partners and the researchers for the World Bank (responsible for Jastis Blong Evriwan) have been limited'. Kastom chiefs are aware of the importance of the program with regard to land issues.

*'Land issues could be resolved with better knowledge of kastom...there are land issues in the court that could be resolved by kastom and family issues that could be solved with no fighting'*<sup>37</sup>

The Stretem Rod Blong Jastis Program begins April 1, 2012. The PDD shows considerable potential for overlap with VKGP regarding dual legal systems, kastom mediation and the role of chiefs in supporting the VPF in conflict resolution and CS in assisting with parole and probation of young people. The VKGP was not consulted during the situation analysis or program design.

**Women's organisations and VKS:** There is limited formal program contact with women's organisations or women's leaders although the Vanuatu Women's Centre director was initially a key partner in the organisation of the National Women's Forum and there have recently been positive discussions on further joint activities. As mentioned above individual women facilitators in Vila have strong personal networks and relationships with a variety of different women's groups, NGOs and other organisations but find it difficult to incorporate these into the program. Leaders of women's

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<sup>34</sup> Pers.Comm. Gordon Arhanbath, Customary Lands Tribunal Unit, (MG), 6 February, 2012. There has been some VKGP concern over the MG newsletter entitled 'Storians' which has been confused with VKGP activities. See VKGP Annual Report to AusAID, January 2012, p.21.

<sup>35</sup> Pers. Comm. VKGP program coordinator Dickinson Tevi

<sup>36</sup> Constitution of the Republic of Vanuatu, 1988, Chapter 12, Land 78 (2),

<sup>37</sup> Pers.Comm. Chief Christian William, Santo Island Council of Chiefs, February 10, 2012.

### Impact of VKGP on conflict resolution

*Before the Kastom Governance Program, working with chiefs didn't happen. Today this is working well. In resolving conflict, crime prevention and community relations we now recognise and incorporate the chiefs...for probation of young offenders we now seek the chief from their island and he can arrange to get the young person back to the island rather than going to prison...we rely on the chiefs in cases of parole.*

(Superintendent Vake Rabou, VPF, February 15, 2012)

organisations express difficulty working with the program coordinator. Individual facilitators also have strong links locally with the churches, government, police and provincial councils. The program has no current relationship with the Vanuatu Cultural Centre (VKS) who could be expected to be a major partner of the program and was a partner in the former Reference Group. Again, the lack of communication is a matter of island affiliations and differences of opinion on the role of kastom governance and current land issues.

**Youth organisations and WSB:** There are links with youth organisations through one of the facilitators who focuses his action plans on improving the situation of young urban people in the Seaside informal settlement and more broadly through a weekly Radio Vanuatu Youth Program which includes talkback. Three or four young people are usually invited to participate in storians. In the past Wan Smol Bag attempted to establish links with the program and invited the chiefs of the MNCC to a workshop

to discuss how WSB could support the program and young people. This did not go ahead as the chiefs wanted a "sitting allowance" in line with their MNCC allowance. This was beyond WSB's budget. Chiefs have not shown interest in a closer relationship.

**Churches:** There is no formal link between the MNCC and the churches at national level. For two years the Vanuatu Council of Churches invited the Malvatumauri as a partner on their Governing Council with no response. Informally, large groups of church leaders participated in the kastom governance storians in Port Vila and Luganville including strong and supportive participation from the Anglican Bishop, Father James Ligo.<sup>38</sup> All storians have included church clergy and most included leaders of church women's groups. The situation is markedly different at provincial and community level where the churches and the chiefs work together, where church leaders are often chiefs and sit in the nakamal. While in the past some churches were strongly opposed to kastom, since the storians this situation is changing.

**Vanuatu Police Force and Correctional Services:** The program has good links with the VPF and CS. As the MNCC is located within the Ministry of Justice it has links with the various sections of the Ministry. The VPF and CS now work very closely with the MNCC and utilise the MNCC list of urban island chiefs in cases where the police are having difficulty resolving urban conflict, or need help with cases of probation or parole.

As the VPF point out, there remain problems with jurisdictions most especially over criminal cases, which in remote areas can lead to clashes between chiefs and police. The VPF consider there is an urgent need

*'...to provide chiefs with more awareness of the law and human rights... and right now, especially voting rights. Chiefs need this information, they don't know about a secret ballot'.<sup>39</sup>*

The January 2012 Law and Justice Summit recommended giving more power to the chiefs and resolutions agreed at the National Customary Land Workshop, organised by the Malvatumauri, September 2011, included (2) "identify custom authorities and restore them to their rightful places; (4) promote and strengthen custom ways of managing and maintaining resources on custom land;

<sup>38</sup> At the Luganville storian and an interview for this review, the Anglican Bishop, Father James Ligo, expressed his support for kastom governance and his plan for building a Kastom Language Centre for teaching local languages.

<sup>39</sup> Pers.comm. Acting Superintendent Jackson Noel, VPF, February 15, 2012

(9) strengthen the custom governance systems of tribes and clans and (15) establish and strengthen the structure of the Malvatumauri in order to link national government administration with customary authorities”.<sup>40</sup>

There are limited links with the State Law Office (SLO). Coordination between the two was reported to have worked well under the former CEO who regularly attended their meetings but the SLO report they have not been invited to participate in VKGP meetings, nor has the program shared information or annual reports with them.

**Media/USP:** The program has no regular relationship with the media, with the exception of Daniel Graham Lukai’s contributions to the Vois Blong Yut radio program and talkback sessions. When the Reference Group functioned there was regular contact with the University of the South Pacific (USP) and VKS as well as collaboration on research. These links no longer exist.

**Provincial government:** At provincial and community levels collaboration between the program facilitators, Provincial Councils and the Island Councils of Chiefs is regular and fruitful. Individual chiefs are the key providers of law and order at community and island level and are called in to settle disputes over land, roading contracts, employment and more often, infringements of the law. As the Commissioner for Police pointed out – there are only 600 police in the country and more than 10 times that number of chiefs. For the police, transport is difficult and there are some islands with no police presence. At provincial level some Island Councils of Chiefs have links with island-based staff of the Vanuatu Women Centre and Save the Children Fund.

### **7.3 Program impact on the perceptions of the role of women and youth in Vanuatu kastom and community governance**

Slow progress is being made on traditional perceptions of the role of women and young people, including among women themselves. Many chiefs still consider that women should not sit or speak in the nakamal or public meetings and perceive gender equality as externally imposed, divisive, and threatening to customary authority and values. People’s perceptions of women’s roles were found to vary considerably between islands and between urban and rural contexts. During group discussions with chiefs, women and church leaders on the island of Tanna the review found that although the two women participating were considerably outnumbered by men, they were active and vocal, and clearly respected by the men in the group. At Aronbaratu village in Northern Pentecost, women served lunch but only one participated in the discussions while in Anmalabua village some kilometres away, women leaders recently attained sufficient kastom rank through relevant ceremonies to enable them to take their places with men in the nakamal. In Seaside, a crowded, informal and multi-cultural urban settlement, one woman – a MNCC facilitator – was included in discussions among the Seaside Namakura language group. In the Santo discussion at the Provincial Council headquarters, women outnumbered the men and included a female police officer. At the meeting with the Santo rural community of Fanafo there were no women visible and the deliberately provocative question ‘were women able to vote for whom they wanted in elections’

#### **Example of Island Council of Chiefs/Provincial Council collaboration**

*Here at the Provincial Council we certainly recognise the Nikoletan Council of Chiefs – they are our fathers and mothers. When we have problems with crime and conflict or disagreements about the new road, the police, or we go to the chiefs. We are brothers, we talk together and help one another. When the Nikoletan needs photo copies they come to us, when we need help with conflict or organising events, we go to them. We use them all the time but don’t have money to pay them.*

(Counsellor Jones, Deputy Secretary General, Tafea Provincial Council, February 14, 2012)

<sup>40</sup> See “Resolutions”, National Customary Land Workshop, 5-7 September 2011

was met with astonishment. The National Forum on Women and Kastom provided what was considered to be compelling information on the respect and role of women in kastom governance.

Unexpectedly, there has been a revival of interest in kastom governance among young urban people (see Case Study 2). This is largely due to the work and research of Daniel Graham Lukai, one of the VKGP facilitators.

*'I lost the chance to get kastom from the old fellas in my community and now I am getting it from them through the project, so now I try to spread it to the young people – young people are my priority'* (Pers. Comm Daniel Graham Lukai, Facilitator VKGP, February 9, 2012).

#### **7.4 Action research monitoring**

The action research model used in the program is a useful tool for monitoring, learning from, and improving, the storians. Each storian is evaluated by the participants and by the facilitators and their recommendations for improvement incorporated in future activities. A function of the Partnership Leaders Group includes reflection on program progress and ways recommendations can be utilised. It is more difficult to use action research to monitor or evaluate research or relationships. Most significant change methodology is also used in monitoring the program and is incorporated in future action plans. (See section 6.6 monitoring and evaluation).

#### **7.5 Relevance of the 2011-2012 annual plan**

The current plan would provide improved outcomes if it could be adapted to incorporate the relevant recommendations listed below.

#### **7.6 Presentation of research findings**

A variety of good academic and community-based research has been undertaken but the results have not been disseminated widely either within the program or outside it. Staff within the program say they have not read the academic research results and although two research papers have been summarised and translated into Bislama and are available to facilitators, staff members and the VKS, it seems only the media have read them. This is a very valuable resource that could be widely used in improving knowledge and understanding of kastom governance, the role of the chiefs and the importance of language and relationships in establishing or strengthening identity and in helping establish kastom and land boundaries. The research papers need to be made in available in various formats to government and non government organisations in Vanuatu, to Pacific Island universities, and those universities and donor organisations with an interest in the Pacific Islands, conflict resolution and customary land use.

As Vanuatu has a strongly oral culture it would seem imperative that key research findings are presented in a simple and widely accessible format, including through radio, TV and drama. If key research findings were provided to the media and to WSB, they could be used in drama, talkback sessions and interviews. It is suggested that funding be made available for the development and implementation of a communication strategy for disseminating key research findings together with key information about the program and the MNCC.

#### **8.0 Challenges**

The program faces a number of challenges, many of which can be dealt with and some that are endemic to the country and will need to be worked around. Many of these challenges were first raised in the 2007 Review of the program and have not been addressed. They are:

- Difficult relationships between ni-Vanuatu program staff and between the program and other valuable possible partners. Problems are based on a large extent on personal political and island affiliations and to some extent on extreme political volatility in Vanuatu.
- Management of the MNCC contract has not always followed due process or transparency in hiring facilitators, in planning and reporting to the MNCC President, nor has it provided



adequate or timely financial acquittals – the acquittal due October 20, 2011 was not available late February 2012. The MNCC account signatories are not always in accordance with due process, particularly when there is an acting CEO. At the time of the review signatories were the coordinator and the coordinator's assistant, rather than a representative of the Malvatumauri or the Ministry of Justice. This was of concern to the MNCC President. The AusAID contract with the MNCC does not adhere to the GOV labour legislation and needs to be addressed by AusAID. It is unclear how the employment contracts are managed, who is responsible for monitoring staff performance and what the criteria are.

- During Phase 3 there appears to have been no MNCC approval requests for expenditure as outlined in the Agreement (52750) Section 14. The information contained in the financial report for 2009/2010 is not always specific and there are a number of expenditures which need clarification. There are unusually high amounts spent on hire cars.
- The program coordinator, the program laptop, all the financial and other documents are based outside the MNCC office.
- The MNCC President reports that he is not informed of program activities or provided with regular reports. The UQ have discussions with him every time they are in country. He seldom makes island visits with the program or attends program-based storians or other activities. He does not appear to have been supported to use his position to further interest in the program.
- Chiefs, facilitators and government personnel complained of lack of transparency within the program and lack of access to annual reports and to financial information.
- VKGP does not collaborate with Mama Graon – a program with which there is some overlap.
- There is very limited interaction between the program and the Ministry of Justice and Community Services and no sharing of program reports or information.
- New UQ research was hampered by a disagreement between a previous CEO and the Director, VKS. During this time effort was put into further writing up results and putting together and editing the publication "Kastom is for Everyone".
- The lack of a permanent, long-term CEO to administer and manage the MNCC has had, and will continue to have, a serious impact on the ability of the program to reach its full potential. The lack of MNCC staff is resulting in VKGP staff assisting with answering phones, making appointments for the President and undertaking a secretarial role. It has also resulted in a rather unorthodox counter signatory of program cheques - see above.
- While some attention is given to gender issues and women are represented to a varying extent in storians, there is limited support from the MNCC coordinator for furthering gender issues. There is little encouragement for staff to work closely with key women's organisations or groups. It is recognised that the issue of gender and women's roles in kastom are areas of tension.
- Facilitators feel they are disempowered when what they feel is uncalled for local criticism of their preparation and running of storians and action plans. They feel the UQ facilitators are very supportive and empowering.
- Most ni-Vanuatu facilitators are now capable of organising and taking increased control of running the storians. They should be encouraged to do so.
- The review found that there was very little knowledge among the public, government organisations or donors of the VKGP or of the extensive body of research that has been undertaken throughout the program.
- The storians on community action need to be reviewed as they are not always well understood. In particular, action planning is seen to be a problem. Participants have requested transparency about why some action plans are funded and others not. There were complaints of favouritism.
- There are not enough active, well trained facilitators to fully support development and implementation of action plans.
- There remains limited understanding among many chiefs of the law regarding human rights, the role of women and of rights regarding the electoral system.

- The program in its current form is not sustainable.
- The risk management matrix needs to be amended to include emerging risks and those related to financial management.

## **9.0 Recommendations and future options**

It is recommended that:

### ***Program management***

1. AusAID provide closer scrutiny of program management within the MNCC including the processes used to employ, pay and manage the performance of ni-Vanuatu staff. AusAID oversee provision of regular, detailed financial accounts requesting explanation when transactions are not in line with normal practice.
2. AusAID initiate meetings with the Ministry of Justice and Community Services and the Public Service Commission to discuss ways to expedite additional staffing, funding and office space for the Malvatumauri Vanuatu National Council of Chiefs bearing in mind the other AusAID funded programs that partner with the Malvatumauri.
3. AusAID Vanuatu increase the number of staff working on civil society partnership programs.
4. The MNCC provide timely budgets and acquittals and develop criteria for selecting action plans for funding support and make these known to storian participants.
5. The MNCC reduce the number of ni-Vanuatu facilitators attending each storian to allow additional funding for follow-up activities.
6. Program partners re-instate the Reference Group and include the University of the South Pacific and the Vanuatu Cultural Centre.
7. Program partners consider reducing the UQ input into those storians where ni-Vanuatu facilitators have the capacity to run them. Continued UQ input will be needed for refresher storians and when introducing and/or fine tuning new topics such as Community Action.
8. Program partners develop a monitoring and evaluation plan that establishes annual objectives and how progress can best be monitored; and adapt the risk management matrix to include emerging risks and financial management.

### ***Building relationships***

9. AusAID hold joint consultations with key program stakeholders and leaders of relevant Mama Graon, Jastis Blong Evriwan and Stretem Rod Blong Jastis programs to establish ways the programs can work together to best achieve synergies.
10. Program partners and VKGP staff develop a strategy for creating closer links with national and provincial governments and civil society organisations and implement this by September 2012.

### ***Research and dissemination of research results***

11. UQ complete existing research rather than begin new topics and concentrate on making those research results that are appropriate to a non academic audience widely available in formats accessible to ni-Vanuatu. AusAID could consider providing additional funding if necessary for the development and implementation of a communication strategy with implementation beginning early 2013. Contact with WSB and the use of VBTC talkback would be a useful start.
12. UQ and MNCC strengthen dissemination of information on kastom governance by holding two annual fora – one in Vila and the other in Luganville. This could begin in 2013.

### ***Training and skills enhancement***

13. UQ and MNCC provide more regular follow-up after storians and adapt community action storians to provide better understanding of action planning and what constitutes a useful and implementable action plan. Consideration be given to whether the SMART planning method is appropriate as it is not understood.
14. Program partners jointly arrange and fund training in administration and human resource management for the MNCC coordinator, assistant and key facilitators.

15. Program partners consider including information on electoral rights in all storians held between the acceptance of this MTR and the national elections.

### **Future options**

**Amalgamation with another AusAID program:** Given the importance of kastom governance in conflict resolution, inclusion and customary land registration; the knowledge and work undertaken to date; the management difficulties within the MNCC and the overlap between activities, it is recommended that consideration be given to amalgamating the VKGP and one of the AusAID programs focusing on land and kastom tenure or justice and formal and informal legal systems. A merger with the Mama Graon Vanuatu Land Program or Stretem Rod Blong Jastis would be appropriate, cost effective and allow expanded use of skilled facilitators and a continuity of the excellent work undertaken to date. This would benefit both programs and reduce the workload on the under-resourced MNCC. Both programs have opportunities to incorporate and benefit from VKGP expertise. The relative benefits are as follows:

*Stretem Rod:* The SRBJ program considers the 'strong dependence on kastom law by the rural majority...lack of clarity from GOV regarding the role of kastom law and its interface with formal law and...some interest in the opportunity to build understanding of, and maximise the benefits, for all people from the dual system'.<sup>41</sup> It provides an opportunity in Stage 2 (2013-2015) to incorporate activities in which VKGP has expertise including defining informal justice systems, strengthening links between kastom and formal legal systems, developing a shared approach on gender equity, culture, context and kastom law and expanding knowledge on interaction between government and kastom law.

*Mama Graon:* VKGP could provide valuable support to achieving objectives 1 and 2 particularly in supporting and achieving 'informed collective decisions on the use of customary land based on kastom' and 'providing effective methods for dispute mediation and conflict resolution'.<sup>42</sup>

**A new phase of VKGP:** Consideration could be given to a new and expanded VKGP which would continue to undertake storians and provide professional advice and services to those AusAID-funded programs which include kastom governance, gender equity, conflict resolution and kastom law and kastom land tenure. Reduced expenditure on research could be used to expand the program at island level, increasing the number of facilitators and building the knowledge and skills of local leaders to help access the support needed to implement action plans. Facilitators could assist, where appropriate, with Mama Graon and Stretem Rod Blong Jastis. This would allow regular follow-up and better collaboration between programs. Additional facilitators and support for action planning and implementation could be trialled on two islands.

Before a new program could be considered the following issues would need to have been addressed prior to March 2013:

- regularised management and financial accountability;
- the research component reduced and a communication strategy developed for disseminating research results and providing greater advocacy for kastom governance and gender issues;
- close links established between the MNCC, the VKGP, key stakeholders and national and provincial governments;

<sup>41</sup> See Stretem Rod Blong Jastis Program PDD, August 2011 pp8,29 and 31.

<sup>42</sup> See The Vanuatu Land Program PDD, 12 February 2009, pp.iii - iv



- additional trained facilitators in place on two of the outer islands;
- a mutually supportive working relationship established between VKGP, Mama Graon, Jastis Blong Evriwan and Strem Rod Blong Jastis.

## Appendix A : Terms of Reference

### Cluster Evaluation of AusAID Vanuatu civil society and media programs Terms of Reference September 2011

#### Purpose

1. Undertake individual Mid-Term Reviews for the Kastom Governance Partnership, Churches Program Partnership and the Vois Blong Yumi media strengthening program.
2. Contribute to a Drivers of Change<sup>43</sup> reflection on AusAIDs bilateral programs in Vanuatu, particularly in relation to civil society<sup>44</sup>:
  - a. Articulating the rationale for ongoing engagement with civil society and media within the Vanuatu-Australia Partnership for Development.

#### Background

Australia currently directs approximately 10% of the Vanuatu bilateral program towards initiatives involving civil society. In addition, AusAID's regional programs provide funding across a range of civil society organisations. Australia's support to media, community partnerships, leadership and the land sector in Vanuatu do not feature as explicit priorities in the Partnership for Development, although, as the major donor in Vanuatu, these activities are an important element of a more conscious effort to engage with, and support, organisations outside government who play a critical role in development.

With three mid-term reviews due for three major civil society partnerships: the Kastom Governance Partnership (\$2.7 million from 2009-2013), the Churches Program Partnership (\$4 million from 2009-2012) and the Vois Blong Yumi media strengthening program (Phase 3 is \$2.3 million 2009-2012) in Vanuatu, a cluster evaluation will enable better sharing of lessons learned and cohesion between programs that engage civil society

AusAID's *Guidance on Monitoring and Evaluation for Civil Society Programs* requires that any analysis of civil society programs be situated within the broader context of change and power (including gender relations). In 2007, AusAID commissioned a Drivers of Change study of Vanuatu, the first of its kind for the agency. 'Drivers of Change' is a tool of political economy analysis devised by the UK development agency, DFID, to assist donors in assessing the prospects for and constraints on development in particular political systems. The 2007 report identified opportunities for AusAID to strategically support non-state actors to 'build demand for better governance' and strengthen their capacity to participate in political processes and engage in policy dialogue. The report also identified issues where coalitions for change are most likely to emerge, such as land, with strong interest across the political sphere and civil society. Since 2007, AusAID has established and expanded a number of partnerships with churches, chiefs and the media, and also works across government and civil society on a national land program.

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<sup>43</sup> In 2007, a Drivers of Change analysis of Vanuatu was conducted that assessed the prospects for and constraints on development within Vanuatu's social, economic, cultural and political systems (?). It is planned to undertake a follow-up Drivers of Change analysis in late 2011; information gained through these mid-term reviews will be considered as part of that analysis.

<sup>44</sup> In this context, civil society includes a range of players including community organisations, religious organisations, cultural governance structure, development NGOs and the media.

The Office of Development Effectiveness's 2010 *Evaluation of AusAID's Engagement with Civil Society in Vanuatu* noted that while "AusAID's engagement with civil society is relevant to the social and political context of Vanuatu ... extending the reach of this engagement to other sectors and geography will be the next challenge for the program." Furthermore, "There is a need for AusAID in Vanuatu to articulate its strategy with civil society as a tool for guiding program decisions, measuring progress and communication across the whole aid program and among whole-of-government partners."

AusAID is now seeking a monitoring and evaluation expert to undertake three mid-term reviews of the Kastom Governance Partnership, Churches Program Partnership and the Vois Blong Yumi media strengthening program in Vanuatu. This cluster evaluation will be used to inform a broader Drivers of Change reflection of Australia's bilateral aid program and contribute to articulating a the rationale for ongoing engagement with civil society and media within the Vanuatu-Australia Partnership for Development.

### **Scope of Services**

The Consultant will:

1. Undertake individual Mid-Term Reviews for the Kastom Governance Partnership, Churches Program Partnership and the Vois Blong Yumi media strengthening program.
2. Contribute to a Drivers of Change reflection on AusAID's bilateral programs in Vanuatu, particularly in relation to civil society:
  - a. Articulating the rationale for ongoing engagement with civil society and media within the Vanuatu-Australia Partnership for Development

The Consultant will be a monitoring and evaluation expert, preferably with strong experience in civil society evaluations, with the following demonstrated skills and experience:

- Monitoring and evaluation expertise;
- Relevant technical expertise, particularly regarding political analysis;
- Expertise in engagement with civil society
- Local knowledge;
- Consultative and participatory research methods;
- Gender equality analysis skills; and
- Appropriate analytical, research and report writing skills.

The Consultant will produce individual mid-term reviews of the three identified programs, which will include a summary of common themes emerging from the partnerships.

### **Detailed Discussion of Services**

The Consultant shall provide the following services:

- a) Undertake individual Mid-Term Reviews for the Kastom Governance Partnership, Churches Program Partnership and the Vois Blong Yumi media strengthening program addressing key questions identified in Annexes A-C of these terms of reference as well as the following program performance criteria:
  1. **Relevance**

- i. Assess the extent to which the activity is aligned, is appropriate and contributes to the Vanuatu-Australia Partnership for Development;
  - ii. Determine if the core objective of each program is still relevant, and whether the components to achieve this objective are still appropriate?
- 2. Analysis and Learning**
- i. Assess the extent to which the activity design incorporates relevant and appropriate situational analysis and lessons from past experience to formulate desired objectives and approach;
  - ii. Where action research methodology has been applied, assess the extent of implementation and adoption of key findings within the program beneficiaries.
- 3. Effectiveness**
- i. Assess the extent to which the objectives have been clearly articulated, are measurable and whether they are likely to be met;
  - ii. Identify intended and unintended results of AusAID's engagement with civil society through each program;
  - iii. Identify how each program links – or fails to link - with Australia's response to the review of aid effectiveness (2010).
- 4. Efficiency**
- i. Assess the extent to which the activity partnerships provide value-for-money
  - ii. Assess whether inputs in terms of funds, staff and other resources are appropriate for the activity objectives and delivery modes
  - iii. Determine whether the risks to the activity progress and outcomes are appropriately managed by the design.
- 5. Monitoring and Evaluation**
- i. Assess the extent to which the activity M&E framework is appropriate for collecting robust management information for implementation and decision-making, as well as evidence of effectiveness;
  - ii. Consider whether the program management and monitoring arrangements remain appropriate for a program of this size, and provide recommendations where appropriate.
- 6. Sustainability**
- i. Assess the extent to which the activity design identifies intended sustainable benefits, strategies for and constraints to achieving them;
  - ii. Assess the appropriateness and effectiveness of the management and operational structure for each program;
  - iii. Identify emerging risks which may impact on the sustainability of program outcomes after the completion of the program.
- 7. Gender Equality**
- i. Assess the extent to which the activity integrates gender-sensitive practice in objective setting, implementation and risk management arrangements;
  - ii. Assess the extent to which the activity will advance and improve gender equality, benefits, decision-making, women's rights and capacity development.

**b) Contribute to a Drivers of Change reflection on AusAIDs bilateral programs in Vanuatu, particularly in relation to civil society<sup>45</sup>:**

1. Work with the Post-convened Drivers of Change team to share common themes emerging from the cluster evaluation of civil society in Vanuatu, to assist with articulating the rationale for ongoing engagement with civil society and media within the Vanuatu-Australia Partnership for Development

### **Monitoring Methodology**

In undertaking the above, the Consultant is required to:

- Review the key documents and prepare a plan for the cluster evaluation, including identifying field visits in collaboration with the AusAID Program Manager.
- Draw on any additional information considered appropriate to contribute to the report.
- Undertake 1 to 3 in-country visits to conduct consultations in Vanuatu in October/November 2011 with key stakeholders (identified in the annexes, or as identified as relevant by the Team).
- Travel to 1-2 outer provinces will also be required as part of the in-country consultations, and field visits will be identified through discussion with the AusAID Program Manager
- Present an Aide Memoire to AusAID on x date in Port Vila.
- Prepare draft individual mid-term reviews to be submitted electronically to AusAID by x date.
- Prepare final individual mid-term reviews to be submitted electronically to AusAID by x date.
- Mid-Term reviews should each include 2-3 case studies and a Theory of Change model to illustrate the impact of the programs.

### **Outputs**

The following Outputs are required:

- Output 1 – Aide Memoire in a structure agreed by AusAID on completion of each in-country mission as one signed hardcopy and one electronic copy in a format compatible with Microsoft Office 2003 (eg Word 2003);
- Output 2 – Individual mid-term reviews by x date as one signed hardcopy and one electronic copy in a format compatible with Microsoft Office 2003 (eg Word 2003).
- Output 3 – Executive Summary of main findings and recommendations across all mid-term reviews by x date as one signed hardcopy and one electronic copy in a format compatible with Microsoft Office 2003 (eg Word 2003).

Payments associated with Outputs will be on AusAID acceptance that the Output meets its requirements and is of a standard expected of a professional working in the sector.

### **Roles and Responsibilities**

The **Monitoring and Evaluation Consultant** has the prime responsibility to plan, prepare and produce all outputs. The Consultant will work closely with the AusAID Evaluation Manager, Evaluation Assistant and relevant Program Manager to plan for and conduct field consultations

and meet the expectations of the assignment. The Consultant is expected to manage the participation of partner representatives where appropriate. The Consultant is also required to work closely with the Drivers of Change Expert to contribute to discussions of AusAID's broader engagement with civil society in Vanuatu, and will assist with an articulation of rationale for ongoing engagement with civil society and media within the Vanuatu-Australia Partnership for Development.

The **AusAID Evaluation Manager** is required to support the Consultant in producing all the outputs, and contributing to the writing of the final report. This officer will be responsible for the management of an evaluation assistant and relevant Program Manager to support the review process, and will be responsible for the overall budget for the review. This officer will be the point of contact between the review consultant and the Post.

The **AusAID Program Manager** is required to support the Consultant in planning for and conducting field consultations, which may include participating in all interviews (translating where necessary) and contributing to the writing of the final report. The Program Manager will provide additional support as appropriate under the direction of the Evaluation Manager.

The **Evaluation Assistant** will support the review team in arranging a program schedule for the in-country consultations, in consultation with AusAID Post, the Consultant prior to each review visit. The assistant will support the Evaluation Manager and Program Manager in drafting relevant contracts, organising review logistics and maintaining review records.

### **Duration**

The Consultant shall commence the Services outlined in this Terms of Reference on x date and complete all Outputs before x date. A maximum of 50 consulting days is allocated for these Outputs.

<b>Activity</b>	<b>Estimated Days</b>	<b>Comment</b>
Desk-based review of key documents	6 days (2 days per program)	No travel required.
Preparation of cluster evaluation methodology/plan	1 day	In consultation with Post.
Preparation for in-country program consultations	1 day	In consultation with Post.
Vois Blong Yumi in-country consultations	5 days maximum	Includes site visit to Province
VCPP in-country consultations	10 days	Includes site visit to
Kastom Governance in-country consultations	10 days	Includes site visit to ...
Desk-based consultations with the ABC, ANCP and ACPACS and other Posts as relevant	As appropriate over 5 days	Teleconferences
Drafting of MTRs and summary	6 days	No travel required

Finalise MTRs and summary following feedback	1 -3 days	No travel required
<b>TOTAL DAYS:</b>	<b>50 days</b>	

### Reporting Requirements

The Consultant is required to provide an Aide Memoire to AusAID detailing initial findings from each in-country mission. The Aide Memoire will be provided prior to departing from Vanuatu.

The Consultant has the primary responsibility to collect information, analyse and produce individual mid-term reviews as the final output of the consultancy. An executive summary for the cluster evaluation is to also be provided identifying common themes for civil society engagement that can contribute to the planned drivers of change analysis.

Individual mid-term reviews should be a maximum of 20 pages. Key contents are:

- An executive summary;
- Background on AusAID's support for civil society and the specific program in Vanuatu;
- An outline of the review objectives and methods;
- Findings against the research questions; and
- Conclusions and recommendations.
- Annexes/Case Studies as appropriate

The draft reports are to be received by AusAID in electronic format by x date. The final versions are to be received by AusAID in electronic format by x date. The reports should be emailed to Counsellor, AusAID Port Vila.

### Key documents

- AusAID *Guidance on Monitoring and Evaluation for Civil Society Programs*
- Vanuatu-Australia Partnership for Development
- *The Unfinished State: Drivers of Change in Vanuatu 2007* analysis
- *ODE Evaluation of AusAID's Engagement with Civil Society in Vanuatu September 2010*
- The Vanuatu Government's *Priorities and Action Agenda 2006-2012* and the *Planning Long Acting Short 2009-2011* policy documents.
- Key program documents detailed in the annexes to these terms of reference
- Other documents as deemed relevant by AusAID and the Team.

### Next Steps

The mid-term reviews will be assessed as per AusAID's quality and performance processes and will be used to inform future program support. They will also be used to inform a broader Drivers of Change analysis of AusAID's bilateral programs in Vanuatu.



## **ANNEX C – KASTOM GOVERNANCE PARTNERSHIP**

### **BACKGROUND**

The Vanuatu Kastom Governance Partnership relates to the ‘Demand for Better Governance’ measure which comes under the broad umbrella of the Australian Government’s Australia–Vanuatu Joint Development Cooperation Strategy. The partnership program is distinct in its attempt to challenge the idea of a ‘fragile state’ with the alternative notion of a ‘hybrid political order’. This hybrid order recognises both customary approaches to governance and the post-independence Westminster system of governance.

The program had a pilot phase from 2005, an interim phase from October 2006 to December 2007, and a third phase from December 2009. It began with action research in 2005 supporting three workshops on conflict resolution. The partnership was significantly expanded in the Vanuatu Kastom Governance Partnership design for the period October 2006 – December 2007 (\$0.5m, plus an additional \$0.15m for bridging activities). Concurrently AusAID commissioned the “Drivers of Change” (DoC) study in Vanuatu, an analysis of the political economy which identified the key role of kastom, chiefs and churches in community governance and service delivery.

Phase 3 of the Vanuatu Kastom Governance Partnership was developed in recognition of the authority and centrality of chiefs and kastom in Vanuatu life identified through the DoC. Funding of A\$2.7m was allocated to the program. The design for Phase 3 was completed in March 2008, but implementation was delayed while awaiting budget submissions from both the Australian Centre for Peace and Conflict Studies (ACPACS) and Malvatumauri Vanuatu National Council of Chiefs (MVNCC). Due to the delay the Program Design Document (PDD) for phase 3 was reviewed by DPAG in February 2009. The program commenced in October 2009 and is scheduled for completion in December 2012. AusAID financial support is provided through separate contracts with the MVNCC and the Australian Centre for Peace and Conflict Studies (ACPACS), which in turn engages with other civil society actors through community leaders involved in the research process, the dialogues, and the development of action plans.

### **Objectives**

The objective of the program is to explore, deepen understanding of and strengthen kastom governance systems’ contribution to contemporary Vanuatu, in support of the overarching goal of strengthening governance in Vanuatu.

The program aims to achieve its objective through 5 key components:

- research on the value and role of kastom governance, and its interaction with post-independence governance systems and to community governance
- action learning through dialogues/workshops (storians) among community leaders aimed at drawing out the contribution of kastom governance to development and conflict resolution and prevention
- support to community leaders and members of the Malvatumauri National Council of Chiefs (MVNCC), to build links with other organisations and mobilise assistance to implement their action plans developed as part of the workshops

- support for facilities and strengthening the management and administrative skills of the MVNCC. It should be noted that there are several kinds of chiefly systems, with considerable variation across islands and between rural and urban communities. The National Council of Chiefs Act of 2006 and the establishment of the VNCC is an attempt to provide a national structure of chiefly councils.
- Annual forums to enable national level discussion on kastom governance and specific development issues with the Government of Vanuatu, churches and civil society organisations, including media.

### **Previous Reviews**

To be added

### **Key Questions To Be Addressed In The Assessment**

It is anticipated that the mid-term review will evaluate the performance of the MVNCC program in the context of the performance criteria:

1. **Relevance**
2. **Analysis and Learning**
3. **Effectiveness**
4. **Efficiency**
5. **Monitoring and Evaluation**
6. **Sustainability**
7. **Gender Equality**

(see Drivers of Change Terms of Reference for full discussion of these criteria.)

In addition, the mid-term review should address the following specific questions relevant to the MVNCC program:

1. What is the quality of the partnership interaction between AusAID, ACPAS and MVNCC?
2. What is the quality of MVNCC's relationships with other stakeholders, in particular the Government of Vanuatu's Mama Graon (lands program), women's organisations and leaders, youth-focused organisations such as Wan Smol Bag, churches and church organisations, and representatives of post-independence governance systems such as State Law Office and the Vanuatu Police Force?
3. Customary governance is traditionally exclusionary of women and youth. Has the program impacted on perceptions of the role of women and youth in Vanuatu kastom and community governance?
4. The program was to be monitored through an action research model, where all components will be subject to critical reflection to continuously learn from and refine implementation methods. Has this approach been appropriately applied? Are MVNCC staff, including facilitators, participating in this process?
5. Are there any ongoing issues in relation to the achievements of activities? Does the annual plan for 2009/10 remain relevant and appropriate?
6. Research is a core component of the program design, to further identify how to support and further the potential of customary and community governance to contribute to a stable,

peaceful and lively national life. However, it's also noted that presentation of the research findings in Vanuatu, in a variety of formats, is crucial. Has presentation met these aims, and have collaboration with the Vanuatu Cultural Centre, University of South Pacific, and Melanesian Institute of Philosophy and Technology (Pentecost) been successful?

### **Key Documents**

The following are key documents for the Review:

- The Program Design Document - March 2009;
- Malvatumauri Business Plan 2010-2012 – September 2009
- Malvatumauri Proposed Structure - September 2009
- Malvatumauri Strategic Plan 2009-2012 – September 2009
- National Council of Chiefs Act No. 23 of 2006
- 2010 Year 1 Implementation Plan – April 2010
- Annex 6 - Implementation Schedule October 2009 to March 2013.doc – October 2010
- Sample Storian Program for a) governance b) conflict resolution c) community development
- 2010 Annual Report – January 2010
- Year 2 Annual Plan – January 2010
- Australia-Vanuatu Joint Cooperation Strategy 2005-2011;
- Demand for Better Governance thematic strategy
- Vanuatu Government's Priorities and Action Agenda 2006-2011
- Funding Agreement 52750 with VMNCC
- Funding Agreement 52751 with ACPAS
- Aide Memoire: Review of The Chiefs Pilot Project, Vanuatu, 24-28 April, 2006
- Review of Interim Phase (Phase 2) – November 2007
- Evaluation of AusAID's Engagement with Civil Society in Vanuatu – ODE September 2010
- Analysis of five cases of AusAID Engagement with Civil Society in Vanuatu, Papua New Guinea and the Philippines – ODE January 2011

### **Key Stakeholders to Consult With**

## Appendix B: Monitoring and Evaluation Plan

### Draft Monitoring and Evaluation Plan for the Vanuatu Kastom Governance Partnership Program: for discussion

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#### Introduction

This outline covers the monitoring and evaluation of the Vanuatu Kastom Governance Program as part of a cluster evaluation of two civil society and a media program in Vanuatu (Vanuatu Church Partnership Program and Vois Blong Yumi, a program of support to the Vanuatu Broadcasting and Television Corporation).

The results of all three programs will provide strong planning for the future and inform a Cluster Evaluation of AusAID's civil society engagement in Vanuatu. The following monitoring and evaluation matrix covers the Vanuatu Kastom Governance Program and its results will help inform the cluster evaluation.

#### Guiding M&E principles

The suggested principles to drive the mid-term reviews include:

- Stakeholder agreement on the review processes and methodology.
- An iterative process of reflection, learning from experience and incorporating lessons into future planning.
- Participatory research approaches throughout.
- Social, gender and geographic inclusion - seeking the experience and opinions of all strata of society – national, provincial and village leadership; those implementing the program; and those utilising services in urban and rural communities, including the experience and opinions of those living in more remote, hard to reach communities, giving consideration to women and young people and across all different power bases.
- Consideration of different context – culture, power relations and the size, structure and situation of the organisations, communities and individuals involved in the program.
- Review results with stakeholders and feed back of final MTR.
- Seeking unexpected and surprising change.

#### Overall aim and objectives of the evaluations

The aim of the evaluations is:

***To review what has been achieved, and why, and use the results to best plan for the future***

The major objectives of these reviews are to:

1. Assess the achievements and any unintended changes in the management capacity, operation and governance of civil society and media programs and the reasons for the changes.
2. Assess the rationale for ongoing engagement with civil society and media within the Vanuatu-Australia Partnership for Development.
3. Identify improved, expanded or new development initiatives or services and their most significant impacts, both intended and unintended, on institutions, communities and individuals including women and young people.
4. Assess key program partnerships; the extent and nature of communication and collaboration between civil society organizations, civil society and government, civil society and individuals and participation in governance.

5. Review cross cutting issues (eg. gender, HIV/AIDS, youth, child protection, sustainability and disability).
6. Identify the most significant changes from the three programs and in particular how the beneficial synergies of these programs might be maximized.
7. Identify key options and aims for the future, based on lessons learned, and as envisioned by the different program partners and those in the community.

### **Methodology for the Kastom Governance Program**

The review will focus on the achievements of the program, reflect on the experience, and feed back results into plans for the future. It will use a variety of research methods, including most significant change, with data collected from a number of different sources in both urban and rural locations.

Methods include using primary and secondary sources; reviewing key planning, reporting and financial documents; workshops and individual discussions with key partners – members of the Malvatumauri National Council of Chiefs, members of the Island and Urban Councils of Chiefs and village chiefs and other community leaders; members of the University of Queensland, local area and Australian program facilitators and community members including women and young people.

Methods will include small focus group discussions with different stakeholders and partners in urban and rural locations; interviews with key national, provincial and community leaders; discussions with those implementing the program activities at community level and with community members including chiefs, pastors, teachers, health workers, women, men and youth, living in urban and remote areas. A focus will be placed on providing opportunities for a wide range of individuals from different language and culture groups and in different provinces to contribute their views. The research will also consider the linkages with other civil society related programs including the Mama Groen program, the Vanuatu Church Partnership Program, Wan Smol Bag and the Vanuatu Women's Centre, and include the opinions of those involved in this program.

### **The Kastom Governance Program**

The data will be analysed using a theory of change model (see below) which draws out improvements in services, more connected communities, greater social inclusion, more informed and active citizens and more effective, accountable, transparent and inclusive governance at different levels of society. An important aspect of the methodology will be on-going validation of results with stakeholders and through a final workshop to feedback and discuss results. Results will be triangulated where appropriate to ensure their validity. A set of key questions will guide most of the research. Many of the same questions will be asked of different respondents. This is shown on the following matrix. The way the questions are phrased will need to be adapted to the specific context and role of the respondent/s. Together with personnel working with the program, including the facilitators and kastom chiefs a set of more focused questions will be developed for assessing the role and outcome of storians, the implementation of action plans and their impact, and the type of involvement of communities in community change. It will be important to ensure we can adequately consider the opinions and program experience of individuals from all sections of the rural and urban communities. Particular reference will be made to the ways in which power relationships, specifically those relating to gender, kastom, class, land, location and language group, impact on program relationships, achievements and challenges.

**Drivers of Change methodology:** Drivers of change is a theory of change that identifies the key pathways that can lead to successful and sustainable development. It is based on

six major outcomes which reflect positive change and key opportunities for development. They are:

- better services and service delivery;
- less conflict between and within communities;
- more connected communities;
- greater social inclusion;
- more informed and active citizens; and
- more effective, accountable and transparent government.

The data collected from the three reviews will be analysed using this framework.



## Draft Monitoring and Evaluation Matrix for AusAID's Kastom Governance Program - for discussion

<b>Objectives/ Activities</b>	<b>Respondents (Who we consult)</b>	<b>Methodology (How we assess progress)</b>	<b>The focus of assessment - Possible key questions</b> (Suggested questions only - to be revised on the ground)	<b>Location</b>	<b>Time frame</b>
Review relevant documents and develop draft M&E Plan	Consultant				January
In country stakeholders input into M&E Plan  Overview of VKGP	VKGP/Uni Queensland program managers and partners  AusAID Program Managers	Teleconference  Briefing	History of program  What is relevance or program to AusAID?	Canberra and Port Vila  Port Vila	January  February 6
<b>Output One: Research &amp; relationships</b>  <b>Research:</b> <ul style="list-style-type: none"> <li>• Values &amp; role of kastom governance</li> <li>• Interaction with post-independence and community governance systems.</li> </ul>	Consultant  UQ and MVNCC Researchers  MVNCC program staff, facilitators and island chiefs	Review research papers and publications  Discussions  Roundtable discussion and reflection on key research findings and distribution	<ul style="list-style-type: none"> <li>• What are the most important areas that have been researched?</li> <li>• What was the process for deciding on research topic – what was Vanuatu input?</li> <li>• What are the most significant findings from the research?</li> <li>• Which of the research topics and case studies have you found most useful – and why?</li> <li>• How have the research findings been used?</li> <li>• How valuable do you feel the research is?</li> <li>• From your experience how are the research results made available to you? Are they easy to read?</li> <li>• Who do you think should have access to the research results?</li> <li>• Who has access to research results?</li> <li>• How would you like to see them presented or</li> </ul>	Port Vila  Port Vila  Port Vila and Provinces where feasible	

<b>Relationships</b>	MNVCC members, Ni-Vanuatu local area facilitators	Roundtable discussion	made known? <ul style="list-style-type: none"> <li>• What kinds of topics would you like to see researched in future?</li> <li>• What kinds of changes have resulted from the research?</li> <li>• How do you think research can contribute to a peaceful and good life for people in Vanuatu?</li> </ul>	Port Vila	
	Village chiefs, pastors, women's group leaders	Individual discussions	<ul style="list-style-type: none"> <li>• How does kastom governance interact with different governance systems in Vanuatu – national government, the churches, civil society organizations, provincial government, women's and youth groups. VKC? Police? State Law Office?</li> <li>• What are the major points of interaction and what influences these?</li> <li>• What kind of role would you like to see for the Malvatumauri VNCC in the future?</li> <li>• What kinds of changes do you think the Vanuatu Kastom governance Program has brought about?</li> <li>• What kinds of unexpected results have you seen from the program?</li> <li>• Can you explain the relationship between the MVNCC and the other Councils of Chiefs? When and how do you meet? What are the responsibilities of each? What do you discuss? How are disagreements resolved?</li> <li>• How do you feel about the relationship with the people from the UQ, including the storian facilitators. Are there any difficulties here that you would like to see overcome? and their 'storian' facilitators. What is the level of respect they afford Vanuatu kastom?</li> <li>• In your opinion how can women's and young people's needs and opinions be incorporated within kastom governance?</li> <li>• How does your organization interact with Kastom chiefs and kastom activities and</li> </ul>	Rural and urban communities	
	Vanuatu cultural Centre, Police, State Law Office, WSB, VCC, VCPP, Island Councils, Vanuatu Women's Centre,	Individual or group discussions		Port Vila	

	Department of Women's Affairs, VKC		<p>beliefs?</p> <ul style="list-style-type: none"> <li>• What are these relationships like and what are they based on?</li> <li>• How do you personally interact with Kastom and Kastom chiefs?</li> <li>• What influence do you feel the Kastom chiefs have individually or collectively?</li> <li>• What do you think influences their power or lack of it?</li> <li>• Do you think your relationship with the MVNCC could be improved, if so how?</li> </ul>		
<p><b>Outcome 2: Action learning through workshops and dialogue (storians)</b></p> <p><b>Storians</b></p>	University of Queensland managers and facilitators	Group discussion	<ul style="list-style-type: none"> <li>• What has the most significant impact of the storians been to date?</li> <li>• Who selects what the subjects for storians will be and how?</li> <li>• What training do the local area facilitators have?</li> <li>• What is their capacity to run storians and develop action plans?</li> <li>• What have been the most successful topics for storians? And why?</li> <li>• What happens with the information developed in storians?</li> <li>• Who is involved in them? Who is invited to attend, who by and with what criteria?</li> <li>• How gender balanced is involvement in storians?</li> <li>• What are the challenges?</li> </ul>	Port Vila and teleconf	
	MVNCC managers, CEO and President and staff	Individual interviews/group where feasible	<ul style="list-style-type: none"> <li>• What do you see as the value of storians?</li> <li>• From your perspective what has been the value of them?</li> <li>• How do you think they influence the strength of the Malvatumauri or the relationships between the Malvatumauri and national government?</li> <li>• Do you think they are run and managed appropriately?</li> </ul>	Port Vila	

<b>Action planning</b>	Local area facilitators	Individual discussion	<ul style="list-style-type: none"> <li>• Are there challenges to running the storians?</li> <li>• How are the people attending them selected?</li> <li>• What do you think is the role of women in storians?</li> <li>• What topics would you like to see the storians cover in future?</li> </ul>	Rural and urban communities	
	Community leaders, community members who have attended storians		<ul style="list-style-type: none"> <li>• What do you see as the value of storians?</li> <li>• What is your role in storians?</li> <li>• What training have you had in facilitating storians and developing action plans?</li> <li>• Are you comfortable doing this?</li> <li>• What are the subjects for storians that you think have been most valuable? Most successful?</li> <li>• What have been the key challenges for you in running storians?</li> <li>• How do you deal with gender issues?</li> <li>• What kind of changes have you seen from the storians?</li> <li>• What do the people who participate in your storians think about them?</li> <li>• What kinds of things do you think they learn?</li> <li>• Have the University of Queensland facilitators given the help that you need?</li> <li>• Do you have any difficulties with these facilitators – eg with language?</li> <li>• What improvements could you recommend?</li> </ul>	Rural and urban communities	

			<p>plans?</p> <ul style="list-style-type: none"> <li>• What were the most useful things for you about this storian?</li> <li>• What is your experience with this kind of planning?</li> <li>• Were the storians presented well?</li> <li>• How could they be improved?</li> <li>• Did you meet new people and form new acquaintances?</li> <li>• Will you keep in touch with these people?</li> <li>• How strong is kastom leadership in your community?</li> <li>• Why do u think you were invited to attend the storians?</li> </ul>		
<p><b>Outcome 3: Follow-up from storians to:</b></p> <p><b>Implementing community action plans</b></p>	Local area facilitators	Individual and/or group discussion as feasible	<ul style="list-style-type: none"> <li>• Do you now feel comfortable developing action plans and promoting community action?</li> <li>• What kinds of training did you have in promoting community action?</li> <li>• What has been your experience in promoting community action?</li> <li>• What kinds of community action have you promoted?</li> <li>• How do you do it? What do you do first? Who do you speak to?</li> <li>• How successful do you think this is?</li> <li>• What are the challenges?</li> <li>• What are the most significant changes you have seen following community action activities?</li> <li>• Do you have sufficient support for this?</li> <li>• In your experience how could they help prevent or overcome conflict situations?</li> <li>• How could they promote better understanding of kastom governance and its links with national government.</li> <li>• In what ways could community action be improved?</li> </ul>	Rural and urban communities – Tanna, Torba, Malekula	

<p><b>Build linkages with other organizations</b></p>	<p>Community members including kastom chiefs, pastors, teachers, women and young people</p> <p>MNVCC program leadership and staff</p>	<p>Individual discussions and/or group discussion where feasible</p> <p>Group discussion</p>	<ul style="list-style-type: none"> <li>• What subjects would you like to see them cover in future?</li> <li>• What activities has your local MVNCC facilitator (need names) discussed with you?</li> <li>• What does community action mean for you?</li> <li>• What kinds of activities are you interested in?</li> <li>• What is the role of your kastom chief in this community?</li> <li>• What is the role of the pastor?</li> <li>• Do the kastom chief and other village leaders discuss problems and make decisions together?</li> <li>• In situations of conflict, who do you go to for assistance or resolution of the problem?</li> <li>• What is the role of women in this community?</li> <li>• Do you think this has changed since community action began?</li> <li>• What kinds of community action do you think are most appropriate for your community?</li> <li>• What kinds of links do you see between kastom leadership and national government leadership?</li> <li>• In elections do women in this community vote for who they think is the best person?</li> <li>• What linkages with other organizations have been built or strengthened since the program began – at national, provincial, community levels?</li> <li>• What were the major factors involved in building these linkages?</li> <li>• How are these linkages supporting the program action plans or community action?</li> <li>• How important do you think it is for the Malvatumauri to have strong links with other organizations?</li> <li>• What do you think are the most important links that the Malvatumauri has with other</li> </ul>	<p>Rural and urban communities</p> <p>Port Vila</p>	
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	Local area facilitators	Individual and/or group discussions	<p>organizations?</p> <ul style="list-style-type: none"> <li>• Are there other links that you think would be useful to have?</li> <li>• What influences your capacity to build and retain close links with other organisations?</li> <li>• What benefit do you see for them?</li> <li>• What links have you been able to make or strengthen with other organizations?</li> <li>• What influences your capacity to make these links?</li> <li>• In what way have these links been useful to you in implementing your action plans?</li> <li>• Which organisations do you have the strongest links with? Why are these links strong?</li> <li>• What were the challenges?</li> <li>• Do you feel confident in making links with other organisations?</li> <li>• Do you have links with women's organizations or women's and young people's groups?</li> <li>• How hard is this to do?</li> <li>• How important is it to have links with other organizations to implement your action plans?</li> </ul>	Urban and rural communities	
<b>Outcome 4: Strengthen management and administrative skills of the MVNCC</b>	MVNCC CEO, President and staff	Individual and group discussion	<ul style="list-style-type: none"> <li>• In your opinion, what has the impact of the program been on your management and administration?</li> <li>• What new skills or capacities have been put in place?</li> <li>• What are the challenges of this program for you?</li> <li>• What are the management challenges?</li> <li>• How do you feel the program is progressing?</li> <li>• What do you think are the most significant changes in management since the start of the program?</li> </ul>	Port Vila	



			<p>Who attended?          What was the outcome?          Who decides on the subject to be included and who is invited.          What are the impacts and what are the challenges?          What links does the MVNVCCV have with the media?          How frequently are MVNCC issues covered by the print or broadcast media and on what subject primarily?</p>		
<b>Cross cutting issues</b>	All key stakeholders	Group discussions/	AusAID cross-cutting issues: HIV/AIDS, gender, child protection, environment		

## Appendix C: Visit Schedule

### Cluster Evaluation of AusAID Vanuatu Civil Society and Media Programs

Dr Pamela Thomas Review Schedule  
5 – 21 February 2012

#### Itinerary

The Cluster Evaluation of AusAID Vanuatu Civil Society and Media Program in-country mission will take place from the 5 – 21 February 2012. The review team will visit Santo, Northern Pentecost and Tanna to conduct interviews and field visits with the relevant key stakeholders.

**Review Team:** Dr Pamela Thomas, Cluster Evaluation Consultant, Australian National University Enterprise

**Accompanied by:** Anna Naupa, Evaluation Manager, AusAID with support from Kylie Mullins and Obed Timakata

Date	Activity	Time	Logistics	Comments & Contact details
<b>Sunday 5 Feb 2012</b>	Arrive into Port Vila (QF375)	3.10PM	Airport transfer to accommodation	Holiday Inn Accommodation  Ph: 612 6125 8257 Fax: 612 6125 2977 Mobile: 0412945655 Email: <a href="mailto:Pamela.thomas@anu.edu.au">Pamela.thomas@anu.edu.au</a> <a href="mailto:thomasdev@yahoo.com">thomasdev@yahoo.com</a>
<b>Monday 6 Feb 2012</b>	Evaluation team planning to discuss workshop structure & outline, Chiefs review program and Vois Blong Yumi planned workshop - Pam, SPM, PM, APM.	9.15 – 10.15AM	Venue: AusAID Small Conference Room:	CONFIRMED  Ph: +678 22777 ext 134 Mobile: 7746396 Email: Obed.Timakata@ausaid.gov.au

Date	Activity	Time	Logistics	Comments & Contact details
	Briefing with Katherine Ruiz-Avila (AusAID Counsellor), David Momcilovic (First Secretary), Anna Naupa (Senior Program Manager), Kylie Mullins (Assistant Program Manager), Obed Timakata (Program Manager).	11.00 – 12.30AM	Venue: AusAID Small Conference Room (Pam's Christmas Card)	CONFIRMED Ph: +678 22777 ext 176 Mobile: Email: Elena.haines@ausaid.gov.au
	Reference Group review of draft M&E Plan for the VKGP Mid-Term Review	1.15 – 2.15pm	Venue: AusAID Large Conference Room	Room Booked  Pam, Dickinson Tevi, SPM, PM, APM, Alison George
	Meet with the President of the Malvatumauri, Chief Gratien Alguet and Acting CEO, Andrew Napwatt	2.30 – 3.30PM	Venue: Chief's Nakamal	CONFIRMED.  Dickinson Tevi Obed and David to accompany
	Meet with the head of the Customary Lands Tribunal, Alecta Vuti, Leah Tari and Gordon Arhanbath	3.30AM – 4.30PM	Venue: Customary Lands Tribunal Unit	Ph: 25292 Mobile: 5954047 Email: avuti@vanuatu.gov.vu
	Meeting with Anna Nolan, UQ	7.0-8.30		
<b>Tuesday 7 Feb 2012</b>	Vanuatu Churches Partnership Program key stakeholder workshop, to analyze, assess and learn from the evidence collected during the MTR research process and to workshop the draft recommendations.	8.30AM-4.30PM	Venue: Vanuatu Christian Council Conference Room	CONFIRMED Elder William Haling Mobile: 7755418 Ph: 23192
<b>Wednesday 8 Feb 2012</b>	Cyclone Jasmine Meeting with Wan Smol Bag Theatre	10.0-12.30	Le Meridien Hotel	
	Juliette Hunt, AusAid adviser to Vanuatu Women's Program	3.30-6.30	Le Meridien Hotel	
	Lunch and Follow-up discussions on partnership arrangements: UQ, MNCC and AusAID	12:00PM–1:00PM	Venue: MNCC	UQ partners, Obed, David, A/g CEO of MNCC, VKGP Coordinator  David, Anna, Obed, Pam

Date	Activity	Time	Logistics	Comments & Contact details
	AusAID	1.00-2.00PM		
	Meet with Mama Graon Program Director Chris Lunnay and Custom Land Adviser Russell Nari and staff to talk about Mama Graon Program and current work with Malvatumauri and collaborative options with VKGP	2.30 – 3.30PM	Venue: AusAID Large Conference Room	Room booked, New time confirmed with CL
	Focus group discussion: meet with Meriam Bule who facilitated the Women and Kastom storian with participants: - Miriam Bule and Gedion -Annette Mial -Lucy Sandy -Ruth Lini -Josephine Butu -Nerry Taurakoto -Olivette Bice -Walker Bule -Leiwia Leikarie	3.30 – 5.00PM	Venue: AusAID Large Conference Room	Meriam Bule
	Namakura Community Visit with: - Daniel Graham, - Jif Pakoa Amos Marakivalih -George Daniel -Olive Tom  Meet with VKGP Youth Facilitator Daniel Graham and youth members he is currently working with on mobilizing youth for development and his Namakura language week initiative with the Namakura community leaders.	5.00PM	Venue: Seaside, Port Vila AusAID vehicle if nec – or walk	TBC  David Graham, Dickinson, Obed
	Program review of upcoming meetings with Evaluation Team	5.00 – 5.15PM	Venue: AusAID Large Conference Room	Anna, Obed, Kylie
<b>Friday 10 Feb 2012</b>	Field visit to SANTO: <u>Resource Centre</u> Location: -Luganville Town Action Plan: -Resource Centre People to talk to: - Bishop James Ligo -Nancy Hop (Police Woman) -Edith (Mothers Union)	Flight dep 7.30am Consultations 9:00 - 5pm	Flight: Dep Port Vila 0730 Arr Santo 0820 Road transport: to be arranged by MNCC	Meetings to be arranged by MNCC Charter flight, AusAID to organise All accom to be arranged by AusAID Georgina Faerua, mob: 5491104  Attending:



Date	Activity	Time	Logistics	Comments & Contact details
	<p>-Jean Jack (from Banks residing at Pump Station)            -Diana Dick (Youth Drop In Centre) – Hosting of Luganville festival after storian.  <u>Kastom Training Centre</u>            Location: -Luganville Town            Action Plan: - Nakamal for Kastom Training Centre            People to talk to: - Jif Tangislas from Port Olry            -Jif James Tangis            -Frank            Afternoon: drive to Fanafo to meet Chief James Tangis</p>			<p>Pam Thomas            Chief Gratien            Dickinson Tevi            Obed Timakata</p>
<p><b>Saturday 11 Feb 2012</b></p>	<p>Field visit to PENTECOST            Location: Asaranmanu            Action Plan: -Lolkasai Market House            - Nakamal for Kastom Training            -Boat for Malbangbang Council of Chief (SE)            -Community House to teach custom school (Aligu) 4              People to talk to: Caulton John (Market House), Jif Willie Kere &amp; John Harry, (Nakamal Training), Bila (Malbangbang), John Rau &amp; Miriam Lini, Selwyn Garu, Gabriel (youth)</p>	<p>Flight dep 7.30am            Consultations 9 – 2.30            Return flight 3.30</p>	<p>Flight dep 7.30 am, arr approx 8.30am            Consultations 9 – 2.30            Return flight dep Pentecost 3.30, arr Santo 4.30, dep Santo 5.20, arr Port Vila 6.30</p>	<p>Charter flight – organized by AusAID            Meetings to be arranged by MNCC              Attending:            Pam Thomas            David Momcilovic            Chief Gratien            Dickinson Tevi            Obed Timakata</p>
<p><b>Sunday 12 Feb 2012</b></p>	<p>Rest day/ Write-up notes              Dinner with Anna Nolan, UQ</p>			

Date	Activity	Time	Logistics	Comments & Contact details
<b>Monday 13 Feb 2012</b>	Partnership arrangements discussion: David Momcilovic; Obed Timakata; Dickinson Tevi; Pamela Thomas; Mark Bebe; Anna Nolan; Anna Naupa	8.30 – 9.30AM	Venue: Vanuatu Kaljoral Senta	
	Focus Group Discussion: meet with the Director of Women's Affairs or rep Mrs Doesday Kenneth, Vanuatu Women's Centre, Mrs Marilyn Tahu, the new President of the Vanuatu National Council of Women, Mrs Blondine Boulekone, CEO of VNCW Leias Cullwick, and Roslyn Tor (researcher on Women and Kastom)	9.45 – 12.00	Venue: AHC	Confirmed Room booked
	Lunch	12.00 – 1.00PM		
	Meet with with Christopher Garu, Port Vila Council of Chiefs, to discuss Kastom Governance and feedback on VKGP Len Garae, Ambae Council of Chiefs to discuss Kastom Governance and feedback on VKGP as well as Anthea Toka, Ministry of Justice, and Carol Aru about West Ambae Kastom Skul.	1.30 – 2.30pm	Venue: AHC	Confirmed
	Meet with Mama Graon Program Director Chris Lunnay and Custom Land Adviser Russell Nari and staff to talk about Mama Graon Program and current work with Malvatumauri and collaborative options with VKGP	2.30 – 3.30PM	Venue: AusAID Large Conference Room	Room booked,
<b>Tuesday 14 Feb 2012</b>	Fly to Tanna for field visit/consultations	7.00 – 8.00AM	Flight NF240 ATR  Meet at International Airport NOT domestic	TBC
	Meet with community leaders Chief Yeni Seth Karua (Key VKGP facilitator), Chief Simon Shem, President Nikoletan MNCC members and members of the Nikoletan Council of Chiefs (Tanna's Island Council	9.00 – 11.00AM	Venue: Nikoletan Council of Chiefs	CONFIRMED  Dickinson Tevi Mobile: 7744119

Date	Activity	Time	Logistics	Comments & Contact details
	<p>of Chiefs), Sam Tukuna and Yeni Seth Kaurua, Joe Naio, Chairman of the Nikoletan Council of Chiefs</p> <p>Lunch: Meet with women community members who have attended storians Rosina Kawateng/ Numalin Mahana/ Kalo Wilfred and Mrs. Tom Kiel</p> <p>Meet with Jimmy Johnson (Manager of public works Sub- division)</p> <p>Meet with Church Community Leaders who have attended storians Pastor Belten, Pastor Bob Nauwio, Pastor Thomas Saula (Tafea Christian Council).</p> <p>Meeting with Acting Secretary General, Tafea Provincial Council, Jones?</p> <p>Meeting with Marilyn Tahi, Director, Vanuatu Women's Centre</p> <p>Discussion with Chef Yeni Seth Kaurua</p>	<p>Lunch meeting 11.15 – 1.00PM</p> <p>1.30 – 2.30PM</p> <p>2.30 – 4.30PM</p> <p>4.30- 5.00pm</p> <p>5.30 – 6.0</p>		<p>Phone: 25278 Email: <a href="mailto:d_tevi@yahoo.com.au">d_tevi@yahoo.com.au</a></p>
	Overnight Accommodation – Evergreen			Confirmed Ph: 88774
<b>Wednesday 15 Feb 2012</b>	Check-in Tanna Airport	0730	Travel to Tanna Airport	
	Return Flight to Port Vila from Tanna	0830 – 0930	Tanna Airport	
	Focus group discussion: Meet with Chair of the Vanuatu Churches Partnership Program, Elder Meto Nganga, Vanuatu Christian Council Chair Pastor Shem Tamar, Vanuatu Partnership Program Coordinator Elder William Haling, Act for Peace Coordinator Mr Luke Johnston, ADRA in-country Director Mr David Cram - to consider VKGP linkages with other civil society programs.	10.30 – 12.30	Venue: AusAID	Confirmed

Date	Activity	Time	Logistics	Comments & Contact details
	Round table discussion and reflection on key research findings and distribution - with VKGP Program Staff, Port Vila/Shefa facilitators	1.30 – 3.00PM	Venue: Malvatumauri	Confirmed
	Round table discussion with Police Community Section, AFP and Commander South of the Vanuatu Police Force and relevant members, and Corrections staff	3.00 – 4.30PM	Venue: Vanuatu Police Conference Room or Australian High Commission	Confirmed
<b>Thursday 16 Feb 2012</b>	Meeting with David, Helen about Law and Justice Program and linkages with other programs	8.30 – 9.30AM	Venue: Malvatumauri	
	Meeting with Law and Justice Office to discuss linkages with the Law and Justice Sector	9.45 – 10.45AM	Venue: State Law Office	Confirmed
	Telephone discussion with Anne Brown Team Leader for University of Queensland	11.00 – 11.45PM	Venue: Australian High Commission	Ph: 617 3289 4919 (home number)
	Meeting with Wan Smolbag CEO, Michael Taurakoto and Siula Bule to consider VKGP linkages.	12.00 – 1.30PM	Wan Smolbag Nutrition Haos	
	Meet with Chris Lunnay, Program Director for Mama Graon	2.00 – 3.15PM	Venue: Pam Arranged	TBC Ph: Mobile: Email:
	Anthea Toka, Roslyn Tor and Carol @Nambawan Café	3.30 – 4.30PM	Venue: Nambawan Café	Ph: Mobile: Email:
<b>Friday 17 Feb 2012</b>	Site visit to Epau village to view community action plan activities. Lunch at village. Drive to Epau Community to meet with the Chairman of the Epau Village Kastom Council of Chiefs: Elder Kalman and Pastor Manses. Site visit to Efate's first Kastom Nakamal. Wife of Chairman of Village Council of Chiefs: Aunty Joyce Toka. Meet with women's group leaders including teachers and young people. -----	8:00 – 1.30PM	Bus BOOKING CONFIRMED Epau Village Nakamal	Driver, Willie Bebe: Ph 5379213  UQ partners, Obed, Dickinson, Chief Alguet, Mele and Vila VKGP Facilitators

Date	Activity	Time	Logistics	Comments & Contact details
	---- Meet with Mele Council of Chiefs, Mele facilitator (the group will be brought out to Epau).			
	Milena Stephanova	2.00 – 3.00PM	Venue: World Bank Office, 5 <sup>th</sup> floor at the Reserve Bank	Ph: Mobile: Email:
	Meet with Marcelin Ambong, Director Cultural Centre	3.00 – 4.00PM	Venue: Vanuatu Kaljoral Senta	
	Meet with Meriam and Roslyn	4.00 – 5.00PM	Venue: Pam Arranged	
<b>Saturday 11 Feb 2012</b>	Meeting with Merilyn Tahi Vanuatu Women's Centre Director	8.00 – 9.30	Venue: Vanuatu Women's Centre, located at the corner of the intersection just before the roundabout to Au Bon Marche No2	
<b>Sunday 12 Feb 2012</b>	Rest day/ Write-up			
<b>Monday 20 Feb 2012</b>	Cluster Evaluation Summary discussion and VKGP initial results  David, Anna, Kylie and Obed	8.30AM – 12.00PM	Venue:	CONFIRMED  Ph: +678 22777 ext 133 Mobile: 7753507 Email:
	Lunch	12.00 – 1.00PM		
	Vois Blong Yumi workshop to analyze, assess and learn from the evidence collected during the MTR research process and to workshop the draft recommendations.	1:30 – 3.30PM		

Date	Activity	Time	Logistics	Comments & Contact details
<b>Tuesday 21 Feb 2012</b>	Write-up Aide Memoire (Public Holiday – Lini Day)			
<b>Wednesday 22 Feb 2012</b>	Aide Memoire Presentation to AusAID	8.00 – 9.00	Venue: AusAID Library	CONFIRMED  Ph: 22777 ext 176 Mobile: Email: Elena.haines@ausaid.gov.au
	Presentation to VKGP	10.30 - 11.30 AM		
	Depart Port Vila, Bauerfield Airport on QF376	3.20pm	Check-in: 1.20PM	CONFIRMED Air Vanuatu Airport Desk: After hours: +678 23868 or 26789 Office hours: +678 23848



## Appendix D: People Met for VKGP Review

Chief Gratien Alguet	President, Malvatumauri National Council of Chiefs
Gordon Arhanbath	Customary Lands Tribunal
Carol Aru	West Ambae Kastom Skul
James Toka Aru	Crime Prevention Department, Vanuatu Police Force
Pastor Belten	Storian participant, Tanna
Blondine Boulekone	President, Vanuatu National Council of Women
Olivette Bice	Office Assistant, MNCC
Meriam Bule	Facilitator, Port Vila
Eileen Boe	Coordinator, Assemblies of God church, VCPP
Walker Bule	Organising Committee, Women and Kastom Forum
Chief Luke Bulekule	Arunbwaratu Village, North Pentecost
Josephine Butu	Organising Committee, Women and Kastom Forum
Anne Campbell	Public Relations Office, Ministry of Justice
Helen Corrigan	Program officer, AusAID, Port Vila
David Cram	Vanuatu Director, Adventist Development and Relief Agency
Leias Cullwick	CEO, Vanuatu National Council of Women
George Daniel	Seaside Community
Diana Dick	Youth Drop-In Centre, Luganville
Edith	Presbyterian Mothers' Union
Georgina Faerua	VKGP Assistant Coordinator
Matthew Freeman	Treasurer, Nikoletan Council of Chiefs, Tanna
Chief Len Garae	Ambae Council of Chiefs
Sarah Garai	Women's organiser, storian participant, Mele
Chief Christopher Garu	Port Vila Council of Chiefs
Chief Selwyn Garu	Former CEO, MNCC and member of MNCC and Pentecost Island Council of Churches
Chief John Gilu	Facilitator, Pentecost Island Council of Chiefs
Daniel Lukai Graham	Youth Facilitator and Research, Seaside Community
Bertha Hakoasongi	Law Commission, Ministry of Justice
Scott Hardman	Adviser, Crime Prevention, Vanuatu Police Force
John Harry	Nakamal Training, North Pentecost
Elder William Haling	Coordinator, Vanuatu Churches Partnership Program
Nancy Hop	Police Officer, Luganville
Juliette Hunt	Adviser, Vanuatu Women's Centre
Chief Jean Jack	Facilitator, Banks
Acting Superintendent Jackson Noel	Commander South, Vanuatu Police Force
Vili Jacob	Director, Tanna Youth Group
Luke Johnston	Act for Peace coordinator, Vanuatu Churches Partnership Program
Chief Elder Kalman	Chairman, Epau Village Kastom Council of Chiefs

Chief Yeni Seth Karua	Facilitator, Leader Tanna Nikoletan and Malvatumauari National Council of Chiefs
Joseph Kausiama,	Public Solicitor, Ministry of Justice
Rosina Kawateng	Storian participant, Lenakel, Tanna
Mrs Tom Keil (Ivana)	Women's Group, Tanna
Dorosdae Kenneth	Director, Department of Women's Affairs
Chief Willie Kere	Nakamal Training, North Pentecost
Leiwia Leikarie	Organising committee, Women and Kastom Forum
Bishop James Ligo	Anglican Bishop, Southern Vanuatu
Chris Lunnay	Manager, Mama Graon Lands Program
Numalin Mahana	Cultural Centre, Lenakel, Tanna storian participant
Pastor Manses	Epau Village Kastom Council of Chiefs
Chief Pakao Amos Marakivdah	Seaside Community Committee
Chief Masai	Epau Village Kastom Council of Chiefs
Annette Mial	Woman and Kastom Officer
Miriam?	Pre-school teacher, Aronbwaratu village, North Pentecost
David Momcilovic	Direst Secretary, AusAID, Vanuatu
Kylie Mullins	Assistance Program Officer, AusAID, Vanuatu
Chief Joe Nao	Chairman, Nikoletan Council of Chiefs, Tanna
Counsellor Namata	Storian participant, Mele
Russell Nari	Custom Land Adviser, Mama Graon Lands Program
Andrew Napuat	Former Acting CEO, MNCC, Ministry of Justice
Anna Naupa	Senior Program Officer, AusAID, Vanuatu
Pastor Bob Nauwio	Storian participant, Tanna
Elder Meto Nganga	Chair, Vanuatu Churches Partnership Program
Anna Nolan	VKGP coordinator, University of Queensland
Professor Don Patterson	School of Law, University of the South Pacific
Pastor Ova Presley	Mele village
Bill Quade	Team Leader, Vanuatu-Australian Police Project
Superintendent Vake Rakou	Crime Prevention, Vanuatu Police Force
John Rau	North Pentecost
Katherine Ruiz-Avila	AusAID Counsellor, Port Vila
Samson ??	Adviser/Engineer, AusAID Transport Sector Improvement Scheme, Tanna
Lucy Sandy	Organising committee, Women and Kastom Forum
Chief Simon Shem	President, Nikoletan Council of Chiefs
Elder Thomas Saula	Presbyterian Church, Tafea Christian Council
Joel Simo	Vanuatu Cultural Centre
Chief Steven	Eplau Village Council of Kastom chiefs
Chief Tangislas	Facilitator, Port Olry
Chief James Tangis	Fanafo village, Santo
Leah Tari	Customary Land Tribunal
Bertha Taraleo	Evaluation Officer, Secretariat, VCPP

Nerri Taurokoto	Leader, Women's Organisation
Michael Taurokoto	Chief Executive, Wan Smolbag Theatre
Daniel Tavoia	Vanuatu Police Force
Pastor Shem Tamar	General Secretary, Vanuatu Christian Council
Dickinson Tevi	MNCC Program Coordinator
Obed Timakata	Program Officer, AusAID, Vanuatu
Angela Toka	Ministry of Justice
Roslyn Tor	VKGP researcher
Chief Sam Tukuna	Nikoletan Council of Chiefs
Peter Walker	Director, Wan Smolbag theatre
Chief Christian William	Island Council of Chiefs, Santo
Tom Willie	Public Works Foreman, AusAID Transport Sector Improvement Scheme, Tanna

## Appendix E: Program Research undertaken by the University of Queensland 2005-2013



### 2005

#### Journal articles

MACKEY, Jo. (2005) Meshing Traditional Approaches and Western Methods Problems and Potential. *Alternate Dispute Resolution Bulletin* 8(3) October 2005.

#### Conference papers and presentations

MACKEY, Jo. (2005) 'Meshing Traditional Approaches and Western Methods – Restorative Justice in the South Pacific' Conference paper presented at the Peace, Justice and Reconciliation Conference in the Pacific Conference, Australian Centre for Peace and Conflict Studies, March 2005 Brisbane.

- *This paper above included a case study on Vanuatu, drawing on work for the Pilot Phase of the Vanuatu Kastom Governance Partnership.*

### 2006

#### Conference papers and presentations

MACKEY, Jo (2006) 'From Mediation to Conflict Transformation in Asia and the Pacific: Tall tales by peace pracademics'. Conference Paper presented at the Asia Pacific Mediation Forum, Fiji, June 2006.

BROWN M Anne, (2006) 'Local governance, citizenship and institutions of government as fundamental to the workings of a modern state: An Australia-Vanuatu project report.' Paper presented at 'The Pacific in Australia, Australia in the Pacific' Conference of the Australian Association for the Advancement of Pacific Studies, Queensland University of Technology, Brisbane, January, 2006.

BROWN, M Anne, (2006) 'Working at the Interface of Customary and Introduced Governance' Paper presented at the 'Dialogue Across Difference: Governance in a Multicultural Era' Conference, Australian National University, December 2006.

- *These three papers above drew upon research and the practical experiences of the Vanuatu Kastom Governance Partnership.*

### 2007

#### Book Chapters

BROWN, M. Anne (2007), Security and development: Conflict and resilience in the Pacific Islands region. In M. Anne Brown (Ed.), *Security and Development in the Pacific Islands* (pp. 1-31). Colorado: Lynne Rienner Publishers.

BROWN, M. Anne (2007), Conclusion. In M. Anne Brown (Ed.), *Security and Development in the Pacific Islands*. In M. Anne Brown (Ed.), *Security and Development in the Pacific Islands* (pp. 287-381). Colorado: Lynne Rienner Publishers.

- *These chapters and the initial book proposal by Anne Brown drew upon experiences and ideas generated in the Vanuatu Kastom Governance Partnership. We have been informed by lecturers at ANU and Swinburne that this text is used on their course reading lists or in course readers for courses on the Pacific Islands.*

### **Journal articles**

WESTOBY, Peter and BROWN, M. Anne (2007), Peaceful community development in Vanuatu: A reflection on the Vanuatu *Kastom* governance partnership. *Journal of Peacebuilding & Development*, 3(3), pp. 77-81.

- *A key research publication from Phase 2 of VKGP*

### **Conference papers and presentations**

BOEGE, Volker and FORSYTH, Miranda (2007) 'Customary Conflict Resolution in a State Environment – cases from Vanuatu' was presented at the 10<sup>th</sup> Pacific Islands Political Studies Association Conference, Port Vila, Dec 2007. Available online: [http://ips.cap.anu.edu.au/ssgm/papers/conference\\_papers/pipsa/27PIPSApaperVolkerBoegeMirandaForsyth.pdf](http://ips.cap.anu.edu.au/ssgm/papers/conference_papers/pipsa/27PIPSApaperVolkerBoegeMirandaForsyth.pdf) (accessed 5 March 2012).

- *A key research paper from Phase 2 of VKGP, submitted to the Journal of South Pacific Law for publication*

BROWN, M. Anne (2007) 'Gender and Customary Governance in Vanuatu' was presented at the 10<sup>th</sup> Pacific Islands Political Studies Association Conference, Port Vila, Dec 2007. Available online: [http://ips.cap.anu.edu.au/ssgm/papers/conference\\_papers/pipsa/28PIPSApaperAnneBrown.pdf](http://ips.cap.anu.edu.au/ssgm/papers/conference_papers/pipsa/28PIPSApaperAnneBrown.pdf) (accessed 5 March 2012).

- *A key research paper from Phase 2 of VKGP, submitted to the Journal of the Contemporary Pacific for publication*

WESTOBY, Peter. (2007). 'Re-thinking community development within Vanuatu: A developmental, dialogical and deconstructive approach'. Conference presentation at both the International Community Development Association, Hong Kong, June 24-27th 2007; and the Community Development Queensland Conference, Rockhampton, Australia, Sept 7-9th, 2007.

- *A key research paper from Phase 2 of VKGP*

### **Teaching**

Brown, M. Anne – Case study on tourist development related land conflict in Vanuatu for a Masters Intensive course "Working with Conflict in the Asia Pacific" at the American University of Paris, France, March, 2007.

**2008**

## **Book Chapters**

BROWN, M. Anne (2008), Custom and Identity: Reflections on and representations of violence in Melanesia. In Nikki Slocum-Bradley (Ed.), *Promoting Conflict or Peace through Identity* (pp. 183-208). Aldershot: Ashgate Publishing Limited.

- *This chapter included reflections on research from VKGP*

## **Journal articles**

BOEGE, Volker, BROWN, M. Anne, CLEMENTS, Kevin P. and NOLAN, Anna (2008), States Emerging from Hybrid Political Orders – Pacific Experiences. *ACPACS Occasional Papers Series, No. 11*. The University of Queensland, Brisbane, 41 pages.

- *This research was commissioned by AusAid as part of a project to provide new perspectives on the issue of 'fragile states', state-building and state effectiveness. The purpose was to contribute to AusAID's policy towards 'fragile states' and to the international discourse on state-building, particularly ongoing policy discussions in the OECD DAC's Fragile State Group. Six case studies were undertaken, including one on Vanuatu – see Vanuatu Case Research Report below. The project proposal was strongly influenced by questions and themes identified in the Vanuatu Kastom Governance Partnership and in other research activities elsewhere in the southwest Pacific.*

WESTOBY, Peter (2008) Navigating the territory of diverse discourses of community development within Vanuatu. *New Community Quarterly*, vol.6 (1): 46-51.

- *A key research publication from Phase 2 of VKGP*

## **Conference Papers and presentations**

BROWN, M. Anne (2008) 'An Appreciative Journey – Dialogic workshops in Vanuatu'. ACPACS Seminar Series, University of Queensland, Brisbane, June 2008.

BROWN, M Anne (2008) 'Borders of the Mind – Culture and exchange', presented at 'Cultural History at UQ – Pacific Crossings: Historical and Contemporary Encounters' Conference, University of Queensland, Brisbane, 21 November 2008.

## **Reports**

BOEGE, Volker, BROWN, M. Anne, CLEMENTS, Kevin. P. and NOLAN, Anna. (2008), 'Overview Report – Towards Effective and Legitimate Governance: States Emerging from Hybrid Political Orders'. Report submitted to AusAID, April 2008 by the Australian Centre for Peace and Conflict Studies, University of Queensland.

- *This report was part of the research on Fragile States commissioned by AusAid as part of a project to provide new perspectives on the issue of fragile states, state-building and state effectiveness. The project proposal and conduct of research was strongly influenced by questions and themes identified in the Vanuatu Kastom Governance Partnership and in other research activities elsewhere in the southwest Pacific.*

BROWN, M. Anne and NOLAN, Anna (2008), 'Vanuatu Case Study Report - Towards Effective and Legitimate Governance: States Emerging from Hybrid Political Orders'. Report submitted to AusAID, April 2008 by the Australian Centre for Peace and Conflict Studies, University of Queensland.

- *This case study report was part of the research on Fragile States commissioned by AusAID (see reference above). Fieldwork interviews were conducted with assistance from our partners at the Malvatumauri National Council of Chiefs and the writing was also informed by research and experience in the VKGP.*

### **Teaching**

BROWN, M Anne – Case study on tourist development related land conflict in Vanuatu for a Masters Intensive course “Working with Conflict in the Asia Pacific” at the American University of Paris, May, 2008.

## **2009**

### **Books**

WESTOBY, P. and Dowling, G. (2009) *Dialogical Community Development: with depth, hospitality and solidarity* Brisbane & London: Tafina Press.

- *This book contains many reflections by Peter Westoby on his experience working as a UQ researcher and facilitator in the Vanuatu Kastom Governance Partnership.*

### **Book Chapters**

WALKER, Polly, and Garu, Selwyn (2009), A Few More Arrows: Elicitive mediation training in Vanuatu. In Elisabeth Porter and Dale Bagshaw (Eds.), *Transforming Mediation in the Asia-Pacific Region: Building peace*. London: Routledge.

- *A collaborative study by Polly O. Walker (a UQ Facilitator and researcher) and Chief Selwyn Garu (CEO of MNCC 2004-2011) conducted as part of the Vanuatu Kastom Governance Partnership.*

### **Conference papers**

WESTOBY, Peter (2009) ‘Community-centred Economic Development in Vanuatu’ presented at Vanuatu Roundtable at the International Association of Community Development Conference, May 2009, Brisbane.

WESTOBY, P. (2009). ‘Peaceful Community Development within Vanuatu’. Conference presentation at the Asia Pacific Peace Research Association (APPRA), September 10-12th, 2009, College of Indigenous Studies, Taiwan.

- *These two papers were based on key contributions to research for Phase 2 of VKGP.*

BROWN, M Anne (2009) ‘Cultures of Violence and Conflict – Representations of Violence in Melanesia’ presented at The Second International Conference of Cultural History ‘Cultures of Conflict and Violence’, University of Queensland, 21-23 July 2009.

- *The above paper included reflections from research for Phase 2 of VKGP.*

### **Reports**

MACKEY, Jo (2009) Land Disputes and the Potential for Mediation in Vanuatu. Research report submitted to AusAID, Vanuatu, in November 2009.

- *A research report produced as part of research for Phase 2 of VKGP.*

LOODE, Serge, NOLAN, Anna, BROWN, M. Anne, CLEMENTS, Kevin P. (2009) Conflict Management Processes for Land-related Conflict. Report submitted to Pacific Islands Forum Secretariat, Fiji.



MACKEY, Jo (2009) Conflict Management Processes for Land Related Conflict – Vanuatu Case Study. Report submitted to Pacific Islands Forum Secretariat, Fiji.

- *The above two reports were commissioned by the Pacific Islands Forum as part of their Land Management and Conflict Minimisation project funded by AusAID and UNDP. They reflected upon research in the Vanuatu Kastom Governance Partnership.*

## 2010

### Journal articles

WESTOBY, Peter (2010) Community-based training for conflict prevention in Vanuatu: Reflections of a practitioner-researcher. *Social Alternatives* 29(1): 15-19.

- *The above article is a key research publication from Phase 3 of VKGP. It is used in teaching SWSP7433 Community Economic Development: Local and International Perspectives in the School of Social Work and Human Services, University of Queensland.*

WESTOBY, Peter (2010) Dialogue and Disentanglement: Navigating tensions for Sustainable Community Economic Development within Vanuatu. *Journal of Environmental, Cultural, Economic and Social Sustainability* 6(1):81-92.

- *The above article is a key research publication from Phase 3 of VKGP. It is used in teaching SWSP7433 Community Economic Development: Local and International Perspectives in the School of Social Work and Human Services, University of Queensland.*

### Conference papers and presentations

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- *The above presentation was part of a research project funded by AusAID and administered by the Asia-Pacific Centre for Responsibility to Protect to develop a Framework for Engagement for use by international interveners to work in partnership with local sources of security, peace and order. It drew upon research for VKGP, and included insights of Chief Seth Kaurua, a local facilitator for the Malvatumauri National Council of Chiefs in the Vanuatu Kastom Governance Partnership.*

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- *The above two papers reflected upon research and experiences in the VKGP.*

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## 2012

### Book Chapters

Walker, Polly (2012 Forthcoming) 'Strengthening Governance through Storians: An Elicitive Approach to Peace-building in Vanuatu', in Westoby P. & Shevellar, L. (eds) *Learning and Mobilising for Community Development: A Radical Tradition of Community-based Education and Training*. UK: Ashgate.

- *A key contribution to Phase 3 research for VKGP.*

### Journal articles

BROWN, M. Anne (2012) Culture Clash. *Global* (first quarter):67.

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TOR, Roselyn (2012 forthcoming) A History of the Malvatumauri National Council of Chiefs: A report to commemorate the 30<sup>th</sup> Anniversary on the MNCC. Malvatumauri National Council of Chiefs, Port Vila, Vanuatu, April 2012.

UNIVERSITY OF QUEENSLAND and MALVATUMAURI NATIONAL COUNCIL OF CHIEFS (2012 forthcoming) *Kastom Governance is for Everyone: Activities and Impacts of the Vanuatu Kastom Governance Partnership 2005-2012*. University of Queensland, St Lucia, April 2012.

### **Forthcoming research / in-progress**

The following research is currently underway by UQ researcher Volker Boege:

- Custom contributions to a peaceful Vanuatu;
- The VKGP storians and their impact;
- The interface of the formal justice system and the kastom system – examples, challenges and opportunities;

Once written, these three pieces will be put into different formats for different audiences (within and outside of Vanuatu); journal articles, briefing papers etc.

The following action research is currently underway by Daniel Lukai Graham in collaboration with UQ researchers and Voice Blong Yumi program staff:

- Youth in urban areas – exploring affiliations and knowledge of kastom among urban youth, and ways in which customary leaders can support and engage with urban youth.

This action research will be presented in a variety of participatory formats (including regular radio talkback programs; cultural celebrations in local communities e.g. annual Namakura Week celebrations), and will also

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Westoby, Peter, 2010, Dialogue and development: Storians and community-base action learning with chiefs in Vanuatu', paper given at the 8<sup>th</sup> World congress on Participatory Action Research and Action Learning, September 6-9, Melbourne.

## Case Study 1: Mapping language, relationships and kastom identity

### Background

A characteristic of Vanuatu is the large number of different cultural and language groups, thought today to number around 114. Many of these languages remain unwritten. One of the significant changes in the country since independence has been rapid urban migration which has been accompanied by an increase in marriages or partnerships between people of different cultural and language groups. In this situation the common pattern is for neither of the partners' traditional language to be spoken in the home but to be replaced by Bislama and/or English. This results in the knowledge of traditional language being lost. In urban and peri-urban Vanuatu today it is common to find third generation urban children who do not know the language of their parents or grandparents and have limited or no knowledge of the traditional customary relationships associated with it.

In part, the loss of language and use of customary practices, beliefs and languages results from its active discouragement from early missionaries and by both British and French administrations. Today, many adults, as children, were forbidden to speak local language at school or at church and it is common for young people today to consider kastom old fashioned, embarrassing and 'a lot of rubbish'.

### The Vanuatu Kastom Governance Program

The Vanuatu Kastom Governance Program (VKGP), funded by AusAID, is seeking to provide better knowledge and understanding of the legitimate role of traditional custom and customary chiefs in supporting law and order, conflict resolution and in community governance. An unanticipated impact of the VKGP has been a widespread revitalisation of interest in, and use of, local languages and the understanding they provide of traditional kastom and its role in modern life. Two separate initiatives, undertaken independently, by ni-Vanuatu working for the VKGP and their friends<sup>46</sup> included establishing a dictionary of the West Ambae Dui Dui language, songs, dances, and stories; and creating a matrix of traditional language and how it relates to kinship and identity.

### Developing the language and relationship matrix

While talking about language with friends over lunch, Miriam Bule and Gideon Ronolea of the VKGP, mapped out an idea for looking at traditional languages from the perspective of kinship and relationships. Miriam, Gideon and their friends are from the same traditional language group – a language that in the urban areas is spoken only among older people. It was previously unwritten. In their spare time Miriam and Gideon with some help from friends, began identifying words in their language that related to key family members, for example mother, father, brother, sister, aunty. They then included what those words meant in terms of relationships and the responsibilities that were commonly associated with that relationship. As more words were added, a large web developed showing how people within a language group related to one another, what their responsibilities were towards each other and exactly what their roles and status were within that group. As Miriam points out 'this clearly shows an individual's identity and where they fit within the broader community'.

In this way they built up a language and relationship matrix which maps how words relate to specific kinship arrangements, including obligations, appropriate behaviour and respect. On a trial basis it was introduced into the VKGP workshops/discussions (called storians) on kastom

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<sup>46</sup> Miriam Bule and Gideon Ronolea, both VKGP facilitators and Anthea Toka, Ministry of Justice, Carol and Roslyn Tor, VKGP researcher.

governance, conflict resolution and community development. It created so much interest and was so valuable in helping explain status, roles and responsibilities that it has now become an integral part of the VKGP activities.

*We strategise with the relationship matrix – with this we can get groups to complete the matrix in their own language – this involves them. When we use the matrix people realise that they didn't really understand their culture. The matrix gives the opportunity to discuss meanings and how they impact on people. Most people just wanted their kids to speak English but now they realise how important it is for them to speak in their own language... People say "I didn't know that"... well, we didn't know it either, so for everyone it was a big learning and it made people see the connections to the extended family and the role of women in kastom (Gideon Ronolea and Miriam Bule, facilitators, VKGP).*

In the storians the matrix has provided the opportunity to talk openly about delicate topics that would otherwise have been impossible to raise, especially in a group that includes chiefs, church leaders, men, women and young people. It has had particular relevance for discussing gender – a subject that usually causes strong disagreements and tensions. By using the matrix, workshop participants can see the different roles, status and responsibilities accorded men and women in kastom. It unexpectedly made visible previously unrecognised traditional women's roles that were highly valued and came as a surprise to most that women in kastom have status regarding land – something that previous academic research had also shown but was known to very few people. 'Men practice their relationship to land by having enduring rights to it, women practice their relationship to land by bearing children to it. Both practice their relationship to it by using it for gardens and by living on it...the colonial interpretation accounted men as landowners and discounted women's relationship to land – this perspective has been upheld by ni-Vanuatu since independence.<sup>47</sup> In some language groups, the matrix shows that men's status is still dependent on their wives' independent status and that in some language groups women can achieve formally recognised chiefly status, including sitting with the men in the nakamal<sup>48</sup> but this has become much less common. It is felt by storian participants that if people recognise their caring roles and responsibilities to others in their extended family there would be a reduction in the number of crimes relating to violence and sexual abuse of women and children.

The impact of the language and relationship matrix has also led to a re-awakening of the need to reconsider language and its relationship to customary land. In most language groups, language not only marks the boundaries of specific kastom practices, but also the physical boundaries of land - an issue which is particularly relevant at the moment.

The language and relationship matrix has led to the establishment of a number of grassroots kastom language classes – in kindergartens, schools, Sunday schools, in special sessions for children on traditional songs and stories and in households where parents are now teaching their children their traditional language and using it in the home rather than Bislama, French or English.

*I discovered my weakness in the storian. Like many others in an urban situation, we speak Bislama to our children. I'm from Pentecost and my wife from Ifira. We didn't speak our traditional languages at home. So now, we speak my wife's language one week and my language the next and we are teaching our children (Father James Ligo, Anglican Bishop, Santo).*

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<sup>47</sup> See Bolton, 2006:188 in Brown, 2007, p.9.

<sup>48</sup> The traditional kastom meeting house, usually the preserve of men only.



As it was felt to be important for young children in town to learn their indigenous language a series of evening meetings were arranged with teachers to discuss how this might best be done. There was an excellent response.

*In March 2010, we had academics and teachers in an awareness forum – a group of women teachers, teachers from USP, secondary and primary schools and the Department of Education. We ran it for two hours each evening for five days. People in the storians took this information back to the groups that they are involved in – for example, Sunday schools, and kindergartens, the church and their family groups. We spent two days with the Presbyterian women’s group on language. They know it is a lot of work but worth it. In church most Sunday school choruses are in Bislama or English...we have added language. After a two day workshop with pastors’ wives they asked their husbands to preach in language... I could say my prayers and sing hymns in French and English but not my language (Miriam Bule and Tatalo William, VKGP).*

The use of the language and relationship matrix has not only had a strong impact on participants of the workshops, but also on the University of Queensland researchers and facilitators and the ni-Vanuatu facilitators who introduce it.

*Getting people to recognise the importance of their own language is very powerful. Before the project in my community we talked about language and thought we knew our custom but when I joined the project I found I didn’t know my kastom. When I grew up in school kastom was a sin and we must NOT speak our language. I now think in English and when I have to translate I feel ashamed because I cannot speak my traditional language. After the storian I learned so much. We have our West Ambae network so I gave them the information and we are working on a dictionary of the DuiDui language. So now people are trying to teach their children language. This gives me satisfaction (Roslyn Tor, researcher, VKGP).*

*We have had a lot of good comments from people at the storians – it is very encouraging- it’s like pulling something from the ocean – its heavy, but beautiful’ (Gideon Ronolea, VKGP).*

*It can be very emotional for us to speak in our own language.*

## Case Study 2: Youth Action in the Seaside Settlement

### Background

Seaside is an informal urban settlement near the centre of Port Vila, the largest town of Vanuatu. Seaside was initially settled during the early 1970s by people from three small islands in the Shephard Group – Tongoa, Paama and Futuna.<sup>49</sup> By the late 1970s Seaside was already densely settled and since then population has continued to grow to somewhere between 2 and 3,000 people. As the land area is very small, in-migration has meant larger households – on average eight people. Seaside has few services and does not conform to municipal standards – it is seriously overcrowded with people living in sub-standard, unhealthy conditions with poor sanitation, limited freshwater and garbage collection. Many houses are constructed from recycled bits of timber, tin, corrugated iron, bamboo and plastic sheeting. Narrow, winding and muddy alleyways run between households.

Like other urban and peri-urban settlements, Seaside has a problem with conflict and law and order, particularly among young people. But unlike most other settlements, Seaside retains tight community cohesion based on the original settlers from the three home islands. Among them five are ‘villages’ or clusters of households originally from Tangoa Island where their traditional language was Namakura. This is still spoken by the elders of the community among whom there is knowledge of traditional island custom, songs, stories, ceremonies and language. But neither the language nor traditional practices are well known by young people who speak Bislama and English. Although education within Seaside is thought to be on par with other parts of the town,<sup>50</sup> there is a very high proportion of young people out of school and without employment, with very few prospects of a job and with no clear role in the community. There is a regular police presence, high levels of drug use among young people, and a visibly high proportion of mental health and developmental problems.

*Today most people at Seaside were born in town and most youth are third generation urban dwellers with no consideration or interest in kastom.*

### The Vanuatu Kastom Governance Partnership Program (VKGP)

The VKGP, an AusAID supported program undertaken in partnership with the University of Queensland and the Malvatumauri National Council of Chiefs (MNCC), aims to deepen understanding of, and strengthen customary (kastom) governance systems contribution to contemporary Vanuatu, in support of the goal of strengthening governance in Vanuatu. One of the important aspects of the VKGP includes supporting young people living in urban settlements to successfully live within both traditional and modern laws and to be able to support their families and communities rather than getting into trouble with the law and causing disturbances and difficulties.

Daniel Graham Lukai came to the Seaside settlement from Tongoa when he was 11. He says when he was young he lost the chance to learn about custom from the old men but through the VKGP he is getting the information from them and trying to spread it to young people. Daniel is a community facilitator with the VKGP and specialises in working with young people both nationally and within the Seaside community. He is in regular contact with young people throughout Vanuatu through his weekly radio program ‘Vois blong Yut’ (Youth Voice) and three weekly talkback radio programs on youth issues, in which he facilitates dialogue with young people from all over the country – a recent innovation of Radio Vanuatu made possible through widespread mobile phone coverage. In person, he focuses his work in his own community, Seaside.

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<sup>49</sup> See Maraget Chung and David Hill, November 2002, *Urban informal settlements in Vanuatu: Challenge for equitable development*, ESCAP

<sup>50</sup> Op.cit.

*Young people are my priority. It's important to involve young people in community work but sometimes it is hard to influence them. They have to trust you and this takes time. If you start something, you have to go to the end. It's very hard but you don't stop when there are challenges. I work in the community and build on what they do. Most of them were born in town and do not know their language or identity.*

Daniel is an active member of the National Youth Council and worked previously with the Vanuatu Young People's Project and Wan Smol Bag Theatre who have a strong focus on unemployed youth living in settlements. Daniel has put considerable effort into networks with young people and to support the work of the VKGP he goes to other youth groups - the churches, islands and community groups and through their leaders is able to run workshops and discussions on traditional custom and the role of young people. In this way, he says, he builds a model of community for young people.

'An important way to involve young people' Daniel says, 'has been to use the language and relationship matrix developed by Miriam Bule and Gideon Ronolea. 'I am using the extended family relationships to bring people together and young people together. In this way they are learning about their language and the ways they are related to people and how they belong'.

Another way Daniel engages young people and tries to reduce their reliance on drugs, is through a series of organised special activities.

*These have included Aelan Nite (Island Night) for youth with music, dancing and kastom dances and songs when we encourage everyone to speak their mother tongue. We invited the President of the MNCC and the CEO to one and they spoke their mother tongue too so nobody could understand them.*

### **Namakura Week**

In 2010, as part of the VKGP Community Action activities, Daniel worked with the young people of Seaside to plan special activities to celebrate Chief's Day on March 5. Together they came up with a plan for a week-long celebration of Nakamura language and culture. They called it Namakura Week. For the week everyone wore traditional clothes, spoke the traditional language, and ate traditional food. Daniel organised the elders to help the small children name everything in local language – how to count, how to name the chiefs, the name of different birds, plants, foods and how to name the different types of weather, including cyclones. Traditional dances were danced, songs sung, stories told and games played.

*For the whole week there was no rice and no Bislama (Chief Jack Matokai).*

It was a huge success and it was decided to hold it again in 2011 and again in 2012 with responsibility for organising the event being passed to a different community group each year. The Presbyterian Women's Group organised the event for 2011. By this time, it had become well known and there were many visitors from other communities. There was a strong focus on teaching and learning and different people in the community taught different things. Chief Jack taught dance and kastom drumming on bamboo pipes and the different rhythms and dances for men and women.

He recalled that in the old times, special people did the drumming and singing – you had to pay for the right of learning and needed two people to perform and you had to do a kastom ceremony before they started. We showed the special dances including 'tallin' and laying of sticks to welcome guests. Chief Jack was especially pleased that 'the young people have learned from the year before and were able to participate fully and to help'.

During a visit to Seaside and the opportunity to talk with a group of people from the Namakura language community, they reminisced proudly about the 2011 Namakura Week activities and looked forward to the 2012 event.

*In Namakura Week we use all traditional items – coconut shells to get water, salt water to cook, leaves for costumes, we tell young people about traditional ways of knowing about the weather. For example ‘you can tell when a cyclone is coming if the chickens hide on the ground instead of perching in the trees’. We learned about the special ceremonies for planting yams and building fish traps. We learned about food preservation for food security.*

*What we have introduced to the young through these events we hope they will pass on to their children and relatives; that they will think of their children’s identify and advise them that if they don’t know their language and kastom they don’t know who they are and they don’t know their right to land (Discussion with people from Seaside settlement, February 9, 2012).*

Namkura week had become so well known that on Chief’s Day, March 5, 2011 it was covered live on Radio FM107. A very important outcome was that ‘it brought to the attention of the chiefs and elders that it is not simply a case of young people rejecting their traditional ways but rather the need for elders to provide the opportunities and an environment conducive to learning about cultural values and heritage’.<sup>51</sup>

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<sup>51</sup> Daniel Graham Lukai, 2011, “Namakura people, young and old, pay tribute to their culture and tradition”, in *Kastom Governance is for Everyone*; University of Queensland and Malvatumauri Naitonal Council of Chiefs, pp25-26..

