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2nd Cycle in Masters in Hazards, Cities and Spatial Planning

Village Governance in relation to Coastal Resource Management in Fiji  
: A case study of Namada and Navukailagi Villages

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*Foremost I dedicate this to the Almighty Lord who continues to be my tower of strength. This is also dedicated to my beautiful wife (Susana Magitikali Tagivakatini) and son (Tomasí Vulakauvaki) for their continued support, patience and prayers during our separation in the duration of my studies. I was most privileged and blessed to be a part of which I now call “my Portuguese family” (Guilherme, Paula, Tiago & Joao) Santos, this piece of research is also dedicated to you all.*



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## **ABSTRACT**

Traditional and contemporary systems of governance structures within the Fijian village setting play an integral role in decision-making for the well-being of every member in the community; and importantly so for matters relating to natural resource use. However, it is believed that poor governance attributed to uncoordinated efforts of the dual governance system at play has continued to give rise to the many problems encountered in Fijian villages. These include a range of issues for instance unclear processes and procedures and lack of good governance framework that will allow collective decision making for village natural resource management initiatives.

Natural resource management initiatives have been undertaken in rural Fiji particularly in some coastal villages to assist local communities to sustain their well-being. Recently, there have been some collaborative efforts by governmental agencies and NGOs with scientific methodologies utilized in the establishment and continuous operations of such initiatives; and ownership given to resource owners or communities themselves in the overall functioning for its success. Unfortunately, many of these initiatives in Fiji do not achieve their expected results owing to poor governance issues relating to decision-making as a probable cause.

A framework that allows principles of 'good governance' to be enshrined into the both traditional and contemporary and that equally fosters participatory and collective decision-making outlining clearly defined processes and procedures might best work for Fijian villages. The model also proposes to be translated in resource management efforts that will sustain well-being of coastal villages in Fiji.

**Key Words: Governance, Good Governance, Institutions, Traditional Institutions, Resource Management,**





## **ACRONYMS**

AP – Action Plans

CBM – Community-based Management

CBMM- Community-based Marine Management

CC – Chiefs Council

DC – Development Committee

DC – District Council

EC – Environment Committee

EMA – Environmental Management Act

FA – Fisheries Act

FAB –Fijian Affairs Board

FLMMA – Fiji Locally Managed Marine Areas

GO - Government

ICM – Integrated Coastal Management

IAS – Institute of Applied Sciences

LMMA – Locally-Managed Marine Areas

MAP – Management Action Plan

MPA – Marine Protected Area

MoFF – Ministry of Fisheries and Forest

MoH – Ministry of Health

NGOs – Non-Governmental Organizations

NRM – Natural Resource Management

NRMC – Natural Resource Management Committee

PICs – Pacific Island Countries

PC – Provincial Council

USP – University of the South Pacific

VC – Village Council

WCS – Wildlife Conservation Society

WWF – World Wide Fund for Nature



## **Fijian Vocabs Used and Meanings:**

*a i Sevusevu* – Traditional Fijian presentation of kava seeking permission from chiefs to enter village

*Bati* – Traditional warrior

*Bete* - Priest

*Bose ni Tikina* – District meetings

*Bose Vakoro* – Village council meetings

*Bose Vanua*- Chief's council

*Bose ni Yasana* – Provincial council meeting

*i-taukei* – Indigenous Fijian

*i-kanakana* – A demarcated area within a districts customary fishing or coastal boundary allocated for each clan to draw resources for their sustenance and well-being

*i-qoliqoli*- Customary fishing boundary associated with a particular district and communally owned by those who rightly belong to it. It comprises any area of seabed or soil under water, sand, reef, mangrove swamp, river, stream or wetland.

*Gonedau* – Traditional fishermen

*Koro* – village

*Lotu* –Methodist church

*Mana* – A word synonymous with prosperity and richness in terms of natural resources and harvest.

*Mataisau* – Traditional carpenter

*Matanitu* - Confederacy

*Mata-ni-tikina* – District spokesperson

*Mata-ni-vanua* – Chief's spokesperson

*Mataqali* – Clan

*Mataveitokani* – Church youth group

*Roko Tui* – Executive head of the provincial council

*Sauturaga* – Talking chief

*Soqosoqo ni lotu ni marama* – Methodist women’s church group

*Soqosoqo ni lotu ni Turaga* – Methodist men’s church group

*Soqosoqo ni Tabagone* – Youth group

*Soqosoqo ni Turaga* – Village men’s group

*Soqosoqo ni Marama* – Village women’s group

*Soqosoqo ni veivakatorocaketaki* – Development committee

*Talanoa* – A conversation, a talk, an exchange of ideas or thinking, whether formal or informal

*Tokatoka* – Extended family

*Tikina/Tikina Cokovata* –District

*Turaga* - Chief

*Turaga ni koro* – village spokesperson

*Vanua* – Land including life forms, social and cultural systems (traditions, beliefs, values and norms)

*Vuvale* – A Fijian family unit

*Yavusa* –Tribe

*Yasana* – Province or sub-unit of provinces

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## CHAPTER ONE

### INTRODUCTION

*“When individuals and communities do not govern self, they risk being ruled by external forces that care less about the well-being of the village.”*

*~ T.F Hodge*

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## 1. Introduction

### 1.1 Background

Governance has become a 'hot' topic as evidence mounts on the critical role it plays in determining societal well-being (Graham, et al., 2003). The former Secretary General of the United Nations, Kofi Anan, reflects a growing consensus when he states that 'good governance' is perhaps the single most important factor in eradicating poverty and promoting development (Sanday, 2003). The effect of good governance has also been echoed to have a positive correlation with institution effectiveness (Kaufmann, et al., 2009); and (Lockwood, 2010) echoes that establishing and maintaining good governance across the diversity of ownership and responsibility arrangements is critical for future effectiveness and acceptability of natural resources. Pressure on our natural resources has mounted and (Chhotray & Stoker, 2009) noted that this has been triggered by forces of globalization and democratization; and the implications have increased the pressure on established systems on collective decision making and thus have brought forth new forms of governance.

The Pacific Islands have little prominence in the good governance and resource management literature or, when they have appeared, have been seen as small environments and communities inevitably caught up in the wider impacts of global environment change (Pernetta & Hughes, 1990).

Various definitions of governance are explained in this paper but to coin an appropriate definition of "village governance" is difficult. Taking in consideration in this context the communal settings, traditions and cultures that exists in Fijian villages it would be ideal to incorporate a few used definitions that are appropriate. A definition used by the (UNDP, 2005) states governance as:

*"complex mechanisms, processes, relationships and institutions through which institutions and groups articulate their interests, exercise their rights and obligations and mediate their differences." (p.3)*

Another definition that closely relates to the UNDP version is one by (Chhotray & Stoker, 2009) where they state governance as:

*“about the rules of collective decision-making in settings where there is a plurality of actors or organizations and where no formal control systems can dictate the terms of relationship between these actors and organizations”. (p.3)*

Decision making institutions than needs a system of governance devised to consolidate institutions that make important decisions for the well-being of the people. Governance is a very critical process to strengthen institutional arrangements and structures and how best people manage their resources. In the case of protected area governance (Graham, et al., 2003) states that it concerns:

*“the structures, processes and traditions that determine how power and responsibilities are exercised, how decisions are taken and how stakeholders have their say”. (p.1)*

Fiji officially became a British colony in 1874. With its centralized system of governing, the British rulers needed an administration system that was based on simple, easily understood principles, and which could be inexpensively initiated and maintained. As a result, the “indirect rule” of Native Administration was established, in line with the with the British protectionist policies of preserving and protecting indigenous cultures and their land (Rakai & Ezigbalike, 1995). The traditional Fijian social structure was given new meaning and form with the formation of the Fijian Administration, which became a pillar for cementing indigenous Fijian cultural interest and to a larger extent British indirect rule (Ravuvu, 1983). At village level this is reflected in the dual governance system of Native Administration or *Bose Vanua*<sup>1</sup> and the British Administration (still a legacy although Fiji gained its independence) or *Bose*

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<sup>1</sup> Chief’s Council – traditional institution that has membership pertaining to only those with chiefly blood line and clan leaders

*Vakoro*<sup>2</sup>. In this research work *Bose Vanua* is referred to as the 'traditional' or chief's Council and the latter 'Contemporary' or Village Council. The dual institutions with their operative systems of governance in Fijian villages rest major decisions for their day to day matters including resource use.

The Fijian traditional system was based on reciprocity, communalism and respect but with the money being the medium for exchange for resources has promoted the unexpected (Ravuvu, 1983). This has to some aspect brought divisions, selfishness and promoted the idea of individualism to Fijian villages. Conflicts of interest prevail among village groups and sub-groups due to the overlapping dual systems.

Like in the global and regional context, Fiji has continued to strategize through scientific and traditional methods in its effort to manage resources effectively. Almost all coastal villagers are resource custodians and ownership is customary or communal (Veitayaki, 1998). Strategies and possible solutions for resources management efforts will be in vain if resource owners do not have a governing system that will allow for participatory and collective decisions on its effective use as resources belongs to all.

The coast would literally mean the separating zone where the sea meets the land and inter-tidal fringes. Coastal resources means the coastal waters of the state, their natural resources, related marine and wild life habitat and adjacent shore lands, both developed and underdeveloped, that together form an integrated terrestrial and estuarine ecosystem (Clark, 1996).

Schmidst (2011) states that the sea coalesces but human managing institutions often splinter where the waves break. The level of effective village governance is measured by various indicators relating to the functional operations and mechanisms of the main decisional making institutions and how that may affect natural resource management.

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<sup>2</sup> Village Council – A contemporary institution that implements governmental plans in village, generally looks after village development

## 1.2 Research topic rationale

The existence of a dual system of contemporary (*Bose Vakoro*) and traditional (*Bose Vanua*) systems in Fijian villages has created conflicts on the decision-making process, roles and responsibilities of traditional and contemporary village institutions thus affecting governance of coastal resources.

The choice of the research problem was influenced by the researcher's reminiscing or reflecting his numerous school holidays in the village. During those years, granddad would fish on the tidal flats and would be home with our fresh fish from the sea. Now 30 years on, granddad would often reminisce about the '*mana*'<sup>3</sup> in the local marine and terrestrial resources in the good old days compared to the smaller catches of the coastal flats today. "There is a lot of developments around the area", he says with deep concern in his voice and "we are often not consulted on these development, Often the chief speaks on behalf of everyone, and we dare not speak out as we are mindful of our disrespect to authority and the curse that would befall us". He adds, "I wonder what will happen to your children and grandchildren when we have long gone."

These painful reflections and the memories of their hardship triggered the deep desire to reclaim this *mana* hence this thesis research. The quest to reclaim this *mana* continued at the University of the South Pacific (USP)<sup>4</sup> in Fiji, as a research assistant in 'Village Governance' with the Institute of Applied Sciences (IAS)<sup>5</sup>. 'Village Governance' programme was tasked with conducting Leadership & Management awareness workshops and training in most of our Fijian village communities. The stories the local villagers so eminently shared during the village workshops continue to fuel the researcher's interest in this eventually.

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<sup>3</sup> A Fijian word that is synonymous with prosperity and richness in terms of natural resources and harvest.

<sup>4</sup> The premier provider of tertiary education in the Pacific region and is located in the Fiji Islands

<sup>5</sup> Is a laboratory based institute of the University of the South Pacific that makes resources available to regional organizations, governments, business and the people of the region.

It must be noted here that Fiji's village governance structure is quite complex as the decision-making process follows the mentioned dual system at play. The research focuses on these two major institutions and the governance processes and practices that are in place and how these processes and practices are played out on a daily basis. The impact of these on coastal resource management initiative such as the Marine Protected Areas (MPA) will also be discussed.

A hybrid form of governance that is workable in both traditional and contemporary institutions that also ensures the better management of the coastal resources is a likely solution.

### **1.3 Aims and Objectives**

The general aim is to examine village governance structure and functions in the use, management and sustainability of coastal resources in Fiji. The aim is centred on the following objectives:

i) To examine governance, governance structures, and practices and the local village level.

ii) To critically analyze the governance practices of traditional and contemporary institutions so as to identify issues of 'bad governance' in a village setting and;

iii) To offer solutions and make recommendations as workable practices that can enhance natural resource management at village level.

### **1.4 Significance of the Study**

The issues of poor governance in our Fijian villages stemming from poor decision making process have continued to be highlighted as contributing to poor resource management practices. Strategies and measures to counter the decline and collapse of coastal marine resources have become the focus of national and concerned

institutions in Fiji, which include the work of IAS, Fiji Locally Marine Managed Areas (FLMMA)<sup>6</sup> and Integrated Coastal Management (ICM)<sup>7</sup>.

With the on-going efforts to finding workable strategies, this research hopes to contribute to the little literature on resource governance particularly for coastal villages.

Village governance is a vital area for research because it will effectively address the gaps that exist on how *'i qoliqoli'*<sup>8</sup> owners manage their natural resources. It will ensure the empowerment and protection of village institutions, resource rights, resource rules compliance and enforcement of resource users. In addition to this, cultural values and beliefs regarding coastal resources, leadership and resource conflict between users of marine resources within a village setting will also be addressed.

## 1.5 Research Methodology

Qualitative research method was used to collect data. The approach allowed for the 'human' side of issues faced. Research methods in qualitative research of *key informants interviews* and *focus groups* were used as the researcher sought to understand issues from the perspectives of the local people. The methods according to (Glesne & Peshkin, 1992) are also effective as it could identify intangible factors, such as social norms, gender roles, ethnicity and religion whose role in research issues are not readily apparent.

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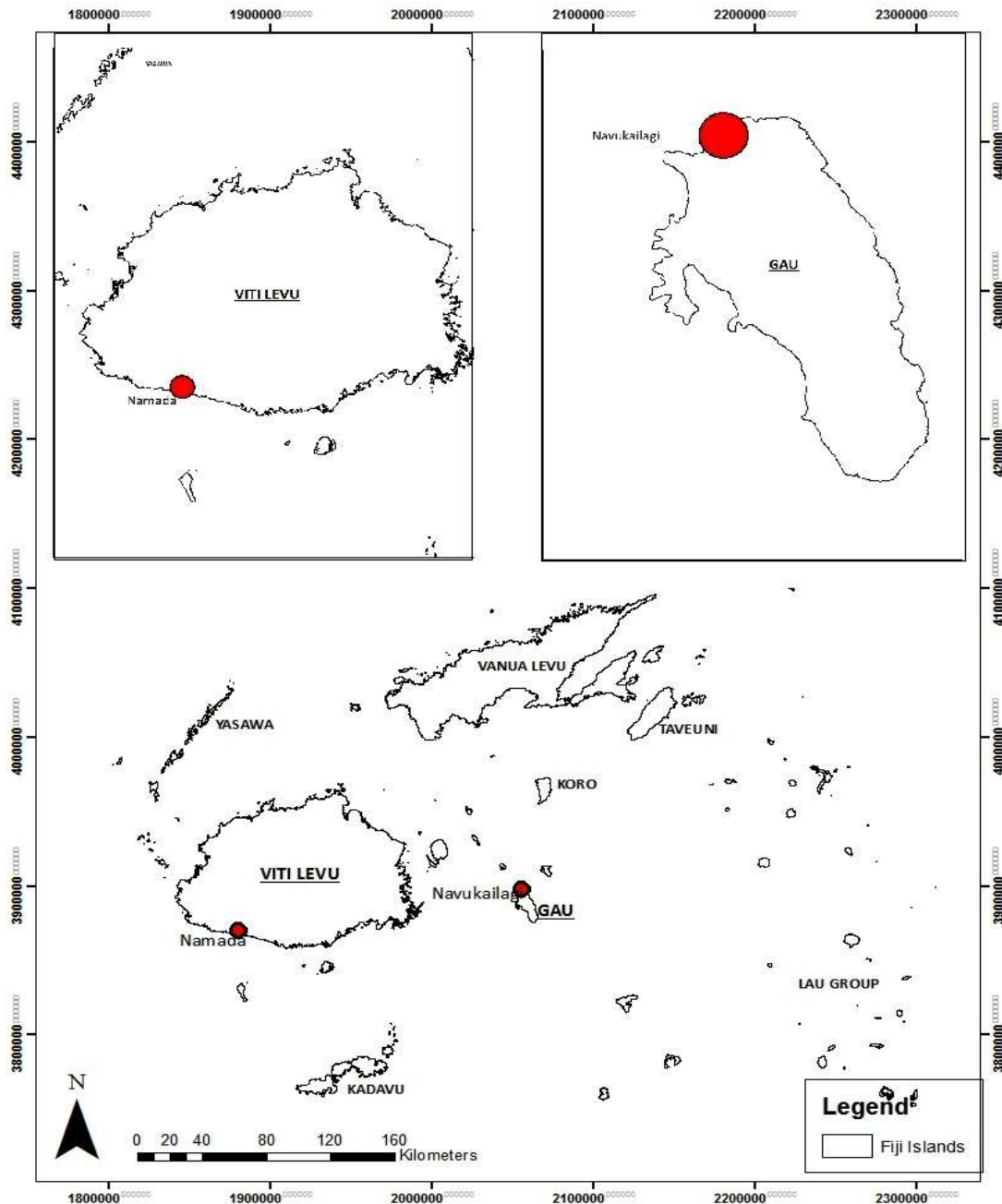
<sup>6</sup> A group of practioners involved in various community-based marine conservation projects around the globe, primarily in the Indo-Pacific, who have joined together to learn how to improve management efforts (LMMA Network, 2009)

<sup>7</sup> Framework involving integration between sectors (tourism, agriculture, national planning, fisheries), stakeholders (government, private sector, NGO), scales (national, local), discipline (physical science, social science), and space (land, sea) on continuous dynamic processes and decisions on sustainable use, development and protection of the coastal and marine areas and resources. (Govan, et al., 2008)

<sup>8</sup> Customary fishing boundary associated with a particular district. It is communally owned by those who rightly belong to the district.



Ideas shared by participants from Leadership and Management trainings and workshops and literature search from various secondary sources were used. A detailed description of the methodology is discussed in chapter three.



**Figure 1** Case Study Area: Namada and Navukailagi Villages in Fiji

The selected study sites shown in (Figure 1) are Namada Village in Nadroga on the mainland of Viti Levu and Navukailagi Village on the island of Gau in Fiji. The two

villages have been pilot sites with Marine Protected Area (MPA)<sup>9</sup> establishments since the early 2000.

### 1.6 Conceptual Framework of thesis

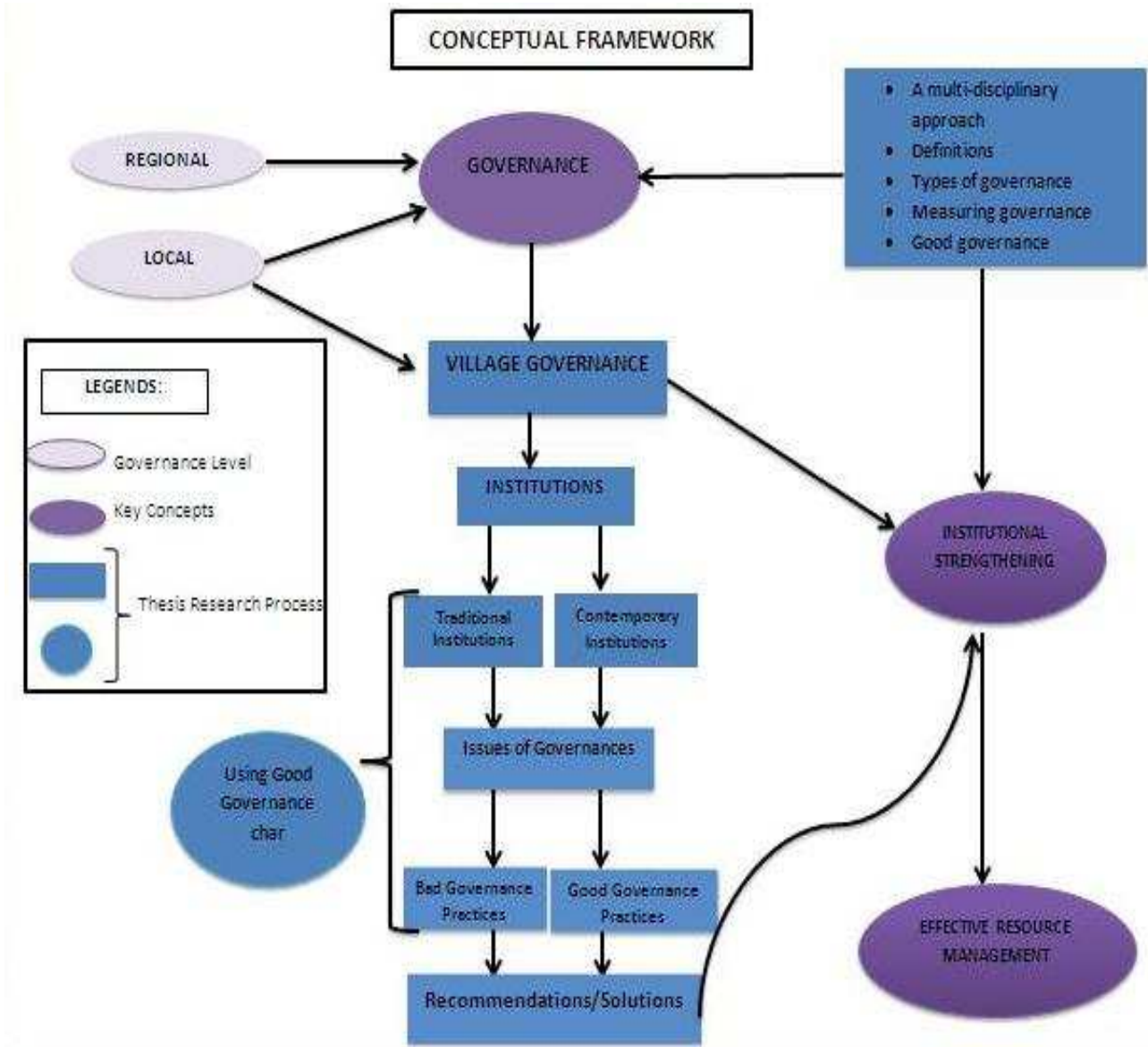


Figure 2 Conceptual Framework

<sup>9</sup> A no-take area, sometimes with seasonal restrictions to allow habitat and resources to recover from fishing pressures, or to sustain or increase fish catch (LMMA Network, 2009)

The conceptual framework looks at governance as an umbrella concept where its key components could be taken down to the lowest levels of society (village) to strengthen institutions processes. Governance firstly is looked at broadly as a multi-disciplinary approach, incorporating various used definitions, identifying types of governance appropriate to the study, measure of governance and the use of good governance. It mostly looks draws examples from regional and local levels. At village level the dual systems of governance is being examined. Through the use of good governance principles, the good and bad governance practices are identified in their roles and functions. Governance solutions and recommendations are then being put forward as a way to strengthen institutions decision-making process. This is proposed to have an effective impact on natural resource management.

### **1.7 Structure of the Thesis**

This thesis comprises of six chapters. Chapter one is the introduction chapter dealing with the research problem, objectives and the significance of the study. The Second Chapter covers the State of the Art which discusses the theoretical and conceptual framework. It provides a review of the literature of issues pertaining to the main key concepts of governance, institutions and natural resource management. Later the discussion zooms in on the Fiji Islands on its governance system. Chapter Three discusses a more detailed the research methodology. The main issue of discussion is the study area and the methods undertaken in the collection of the data. Chapter Four is a discussion and analysis of the research findings which will also bring forth the analysis of results of fieldwork and the discussion of the actual practice of good governance in the Fijian village context, interspersing with the governance concept and good governance principles. Finally, Chapter Five provides broad recommendations on how governance issues at village level could be solved and with a framework model that could be recommended to be of consideration for village setting similar to those in Fiji. Lastly are the concluding remarks.



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## CHAPTER TWO

### GOVERNANCE, TRADITIONAL INSTITUTIONS, NATURAL RESOURCE MANAGEMENT

*“The world has changed and the rise of governance seeks to an attempt to understand  
the implication of these changes and how they might be best managed”*

*~ (Chhotray & Stoker, 2009)*

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## **2.1 Introduction**

The chapter discusses the three main concepts of governance, traditional institutions and natural resource management. Governance is a vague concept so firstly in attempting to make sense of the term have generally schemed through the concept of governance as a multi-disciplinary approach; and discussed various 'used' definitions from governance which is appropriate to this research. Also included are the zones of governance, measures undertaken particularly in the use of good governance principles on institutional performance and resource management practices like "protected areas". The other parts of discussion include traditional and indigenous institutions and natural resource management. Lastly the chapter combines the three concepts and looks broadly from a regional perspective than zooms in to a national and local scale with the Fiji Islands.

## **2.2 Governance – a multi-disciplinary approach**

The first recorded uses of 'governance' occur in the 14th century and refer mainly to the action or manner of governing, guiding, or steering conduct (Jessop, 1995) (Kersbergen & Waarden, 2004). It is only in the last two decades that there has been a revival in explicit and sustained theoretical and practical concern with governance as opposed to government (Chhotray & Stoker, 2009) (Jessop, 1995). Governance has moved in the last two decades according to Chhotray and Stoker from the status of a lost word of the English language to a fashionable and challenging concept in a range of disciplines and research programmes. Chhotray and Stoker (2009) argued that the rise in interest in governance reflects changes in our society, and researchers' attempts to come to grips with forces like globalization and democratization that marks out this era of change over the last few decades.

As part of its history the concept of governance is a part of diplomacy by language that was used to dignify the sordid processes of international politics at global level (Bealey, 1999). According to Bealey, reasonable or rational purpose of governance might aim to assure, (sometimes on behalf of others) that an organization produces a worthwhile pattern of good results while avoiding an undesirable pattern

of bad circumstances. It was argued that many sins were committed in the name of global governance. It was politically difficult to complain about corruption, mismanagement and the abuses of authoritarian regimes (Daniel Kaufmann, 1999). It is a concept that is complex, polyhedral and very sensitive (Dasi, 2006).

It is multi-disciplinary with each discipline of public administration, politics, economics, development studies, international relations and socio-legal studies having its own focus on governance, in order to deal with issues of central importance to the discipline (Kersbergen & Waarden, 2004). It has been boldly argued by Fredrickson (1999) that governance theory has been one of the core developments the field of public administration and political science in particularly towards the study of policy-making. George Fredrickson boldly claims:

*“Public administration is steadily moving...towards theories of cooperation, networking, governance, and institution building and maintenance. Public administration, both in practice and in theory, is repositioning itself to deal with daunting problems associated with the disarticulation of the state. In short, a repositioned public administration in the political science of making the fragmented and disarticulated state works (Frederickson, 1999), p.6)*

Further, Jessop (1995) posted significant connections between the restructuring of the local state (especially the alleged shift from government to governance). In the economic discipline, governance encompass participation of public economic organizations such as the IMF, World Bank , WTO and large scale private enterprises and multi-national corporations as the main players in decision-making process as they attempt to influence the activity of international organizations and state (O'Brien, 2000).

As a process is the process by which public ends and means are identified, agreed upon, and pursued (Bryson, 1988). This is different than "government," which relates to the specific jurisdiction in which authority is exercised (Rhodes, 1997). However Graham, et.al (2003) states that “Partly it is about how governments and other social organizations interact, how they relate to citizens, and how decisions are



taken in a complex world. Thus governance is a process whereby societies or organizations make their important decisions, determine whom they involve in the process and how they render account". (p.1)

The practice of collectivism in decision making (Chhotray & Stoker, 2009) is what constitutes governance as a theory. Chhotray and Stoker further add that collective decisions still have to be made by states and governments at all levels, and policy and strategic objectives have to be established by firms. The collective action perspective began with account of what became known as the 'free rider problem' faced by a large group perceiving a shared problem (Olson, 1965)

Understanding the multi-disciplinary basis of governance is necessary if we were to equip ourselves to better analyze and appreciate the practice of governance (Chhotray & Stoker, 2009).

### **2.2.1 Defining governance**

An older definition According to the (World Bank, 1992) states:

*"Governance is the manner in which power is exercised in the management of a country's economic and social resources for development" (p.5).*

A newer version of the definition (World Bank, 2007) states:

*"the manner in which public officials and institutions acquire and exercise the authority to shape public policy and provide public goods and services" (p.1).*

(Daniel Kaufmann, 1999) has incorporated various definitions and has coined it as:

*"...the traditions and institutions by which authority in a country are exercised. This includes the process by which governments are selected, monitored and replaced; the capacity of the government to effectively formulate and implement sound policies; and the respect of citizens and the state for the institutions that govern economic and social interactions among them"(p.1)*

Another was echoed by (Bell, 2002) that governance relates to decisions that define expectations grant power or verify performance. It consists of either a separate process or part of management or leadership. As a process the World Bank (1991) mentions that governance may operate in an organization of any size: from a single human being to all of humanity; and it may function for any purpose, good or evil, for profit or not. Governance is highlighted to be the act, process or power of governing (Doh & Steven A, 2005) and Streeten (2007) states it “as the act or manner of governing, of exercising control or authority over the actions of subjects; a system of regulations”(p.1). Perhaps the widest definition of governance is given in (Commission on Global Governance, 1995) stating it as:

*“the sum of the many ways individuals and institutions, public and private, manage their common affairs”. It further states that “It is a continuing process through which conflicting or diverse interests may be accommodated and co-operative action may be taken. It includes formal institutions and regimes empowered to enforce compliance, as well as informal arrangement that people and institutions either have agreed to or perceive to be in their interest” (p.2)*

The concept of governance is a multi-faceted concept encompassing all aspects of the exercise of authority through formal and informal institutions of resources endowment of the state (Huther & Shah, 1998). It can be conceived to apply to states or government, to corporation, to non-profits, to NGOs, to partnerships and other associations, to project teams, and to any number of humans engaged in some purposeful activity (Bealey, 1999). Further it has been explained by UNESCAP (2007) that the concept of "governance" is not new but as old as human civilization which can be used in several contexts such as corporate governance, international governance, national governance and local governance. In addition UNESCAP (2007) further elaborates that there are various actors in governance including Government. Other actors involved vary depending on the level of government that is under discussion. In rural areas, for example, other actors may include influential land lords, associations of

peasant farmers, cooperatives, NGOs, research institutes, religious leaders, finance institutions political parties, the military etc.

Also an important to include at this stage is the term as coined by Blair (2000) democratic local governance which states that meaningful authority devolved to local units of governance that are accessible and accountable to the local citizenry, who enjoy full political rights and liberty.

Perhaps ideally as mentioned earlier in the introductory stage, it would be appropriate to use for this research the following definition and ideas:

*“Complex mechanisms, processes, relationships and institutions through which institutions and groups articulate their interest, exercise their rights and obligations and mediate their differences” (UNDP, 2005) (p.3)*

*“about rules of collective decision-making in setting where there are a plurality of actors or organizations and where no formal control systems can dictate the terms of relationship between actors and organizations” (Chhotray & Stoker, 2009) (p.3)*

### **2.2.3 Types of governance – relates to research**

There are few types of governance that have emerged through the development of the governance literature and however would like to glean through three examples that might give a better understanding of governance as it relates to this research.

#### **1. Collaborative governance**

Collaborative governance brings public and private stakeholders together in collective forums with public agencies to engage in consensus-oriented decisions making. It is a new form of governance that emerged to replace adversarial and

managerial modes of policy making and implementation (Ansell & Gash, 2008). In the work of (Stoker, 1998) argues:

*“As a baseline definition it can be taken that governance refers to the rules and forms that guide collective decision-making. That the focus is on decision-making in the collective implies that governance is not about one individual making a decision but rather about groups of individuals or organizations or systems of organizations making decisions”(p.21).*

Because collaborative governance ultimately depends on social relations, it is important to recognize that actors other than those with formal authority and holding formal positions might be involved in management (Sabatier, 1986) (Crona & Hubacek, 2010).

## *2. Participatory governance*

Also in the last two decades, participatory governance has become widespread as a practical response to a new context of governing. The idea of participation is as old as democracy and therefore central to thinking within the politics discipline (Chhotray & Stoker, 2009). Participation was said to have its theoretical roots in ‘populism’ which in general celebrates the ‘virtue that resides in simple people, who are in the overwhelming majority, in their collective traditions (Laclau, 1977) (Peet & Watts, 2002). The term has stemmed from different uses of the idea of participation within particular discourses, which in turn influence the construction of individuals as citizens, community members, beneficiaries, clients, users and so on (Chhotray & Stoker, 2009). It was also noted by Chhotray and Stoker that participatory governance evolved in response to widespread discontent with ‘ineffectiveness’ of traditional methods of governance in dealing with social complexities. It is suggested that for participatory governance to last it must be institutionalized (Ackerman, 2004). There have also been arguments on the use of participatory governance in the likes of participatory planning. Bastian & Bastian (1996), Chhotray & Stoker (2009) views that while participatory planning has been at the heart of plans to challenge the top-down pattern of institutional mechanism, in reality, such planning has frequently preserved

the need for expertise in project planning, putting project officials at an inherent advantage over the locals they seek to empower.

### 3. *Adaptive governance*

Adaptive governance is a concept from institution theory that focuses on the evolution of formal and informal institutions for the management and use of shared assets, such as ideology echoed in *common pool natural resources* by (Ostrom, 1990) and environmental assets that provide ecosystem services. Adaptive governance relies on polycentric institutional arrangements that are nested, quasi- autonomous decision-making units operating at multiple scales (Folke & al, 2005) (McGinnis, 1999). Spanning from local to higher organizational levels, polycentric institutions provide a balance between decentralized and centralized control (Imperial, 1999). (Olsson & et al, 2006) refers to such adaptive systems of governance as:

*“the new governance and defines it as a form of social coordination in which actions are coordinated voluntarily by individuals and organizations with self-organizing and -enforcing capabilities” (p.2).*

Adaptive governance relies on networks that connect individuals, organizations, agencies, and institutions at multiple organizational levels (Folke et al. 2005).

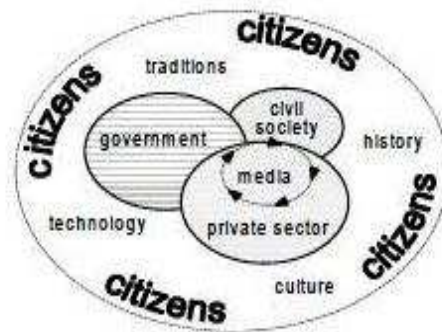
#### **2.2.4 The zones of governance: who decides and in what capacity?**

In principle, the concept of governance may be applied to any form of collective action (Graham, et al., 2003). Governance is about the more strategic aspects of steering: the larger decisions about direction and roles. That is, governance is not only about *where to go*, but also about *who should be involved in deciding*, and in what capacity. There are four areas or zones where the concept is particularly relevant.

1. Governance in ‘global space’, or global governance, deals with issues outside the purview of individual governments.
2. Governance in ‘national space’, i.e. within a country: this is sometimes understood as the exclusive preserve of *government*, of which there may be several levels:

national, provincial or state, indigenous, urban or local. However, *governance* is concerned with how other actors, such as civil society organizations, may play a role in taking decisions on matters of public concern

3. Organizational governance (governance in 'organization space'): this comprises the activities of organizations that are usually accountable to a board of directors. Some will be privately owned and operated, e.g. business corporations. Others may be publicly owned, e.g. hospitals, schools, government corporations, etc.
4. Community governance (governance in 'community space'): this includes activities at a local level where the organizing body may not assume a legal form and where there may not be a formally constituted governing board (Graham, et al., 2003) (figure 3)



**Figure 3** Governance Players (Graham, et al., 2003. p.1)

#### **2.2.5 Good governance**

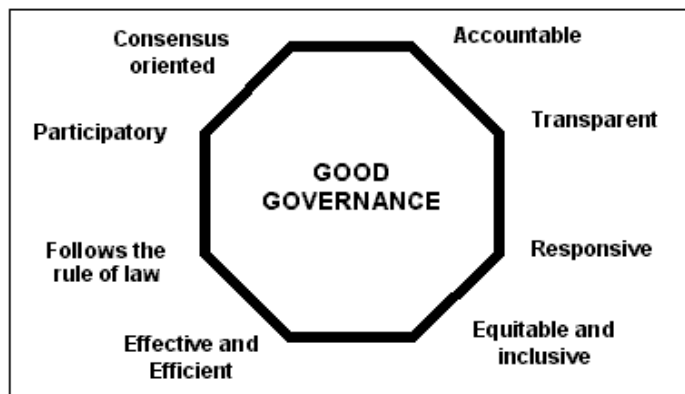
Good governance is a subset of governance, where in public resources and problems are managed effectively, efficiently and in response to critical needs of society (Graham, et al., 2003). It constitutes principles that are participatory, transparent, accountable, equitable, and promotes the rule of law fairly (UNESCAP, 2007). Good governance ensures that the voices of the poorest and the most vulnerable are heard in decision-making over the allocation of development resources, and that political, social and economic priorities are based on broad consensus among the three stakeholders the state, private sectors and civil society (UNDP, 2005). The

European Commission (2001) defines principles of good governance by stating that the following elements are crucial to a complete understanding of governance: openness, participation, accountability, effectiveness and coherence. In terms of development the United Nations (2008) states that good governance is probably perhaps the single most important factor in eradicating poverty and promoting development. The problem of poor governance has been linked to institutional weaknesses. This has been confirmed by Grindle (2004) who stated that:

*“Almost by definition poor countries of the world have institutions that are weak, vulnerable, and very imperfect; their public organizations are bereft of resources and are usually badly managed; and human resources are generally poorly trained and motivated” (p.2)*

A paradigm shift to improve these weaknesses in the 21st Century (through better planning strategies and interventions to include governance themes of participation, democratic decision-making, equality and consensus-making) have been suggested as the way forward to achieve institution effectiveness and productivity (Monno & Khakee, 2011). This has also been echoed by Rocha (2000) and Stratford, et al. (2007) it should employ values of inclusiveness and accountability underpinned by notions of equal participation, equal treatment and transparency. These collectively provide essential and fundamental building blocks for the development and provisions of good governance. Good governance is also based on a conviction that a system placing sovereignty in the hands of people is more likely to invest in people, channelling public resources to the basic education, health care and social services (European Commission, 2001) .The focus on levels of people engagement according to Avolio & Gardner (2005) can correlate with performance and even more significantly, there is evidence that improving engagement correlates with improving performance.

While many factors play an important role in development, good governance has always been recognized to be a critical tool for advancing sustainable development and it is also considered a crucial element to be incorporated in development strategies (Kardos, 2012).



**Figure 4 – Principles of good governance (www.unescap.org)**

*(This is adapted from the United Nations – (UNDP, 2005)*

The 8 principles outlined below constitute the core characteristics of good governance by the United Nations Development Programme (UNDP, 2005), (figure 4).

These are:

**1. Participation**

All men and women should have a voice in decision making, either directly or through legitimate intermediate institutions that represent their interests. Such broad participation is built on freedom of associations and speech, as well as capacities to participate constructively.

**2. Rule of Law**

Legal framework should be fair and enforced impartially, particularly the laws on human rights.

**3. Transparency**

Transparency is built on the free flow of information. Processes, institutions and information are directly accessible to those concerned with them, and enough information is provided to understand and monitor them.

**4. Responsiveness**

Institutions and processes try to serve all stakeholders

**5. Consensus Orientation**

Good governance mediates differing interests to reach a broad consensus on what is in the best interest of the group and where possible, on policies and procedures.



## **6. Equity**

All men and women have opportunities to improve or maintain their well-being.

## **7. Effectiveness and Efficiency**

Processes and institutions produce results that meet needs while making the best use of resources.

## **8. Accountability**

Decision-makers are accountable to all members as well as to institutional stakeholders. This accountability differs depending on the organization and whether the decision is internal or external to an organization.

On the other hand bad governance (Hulme & Shepherd, 2003) is strongly correlated to with deficiencies in development and have been associated with institutional corruptions, distortion of government budgets, social exclusions, and lack of trust in authorities; to name a few. Bad governance is being increasingly regarded as one of the root causes of all evil within our societies (UNDP, 2005). Governance failures might occur because of irresolvable conflicts between interests, a lack of trust between agents, inept steering by state actors as well as differences in time horizons between participants and challenge of working at different spatial scales (Chhotray & Stoker, 2009).

### **2.2.6 Governance – Measures**

Good governance for better effectiveness had emerged as a result of the many flaws that existed in institutions of the past. Now that it has come into play as a way to address these flaws, there needs to be checks and balances on its use through measures and performance indicators.

There have been articles written on effective measures of governance using various indicators but Huther & Shah (1998) states there is no single index that can be used to conceptually capture all aspects of enabling environment of institutions.

Review of Worldwide Governance Indicators (WGIs) mentions the failures in the techniques as it fails fundamental considerations (Kaufmann, et al., 2009). Another report also highlights the lack of a conceptual framework of governance and use flawed and biased primary indicators that capture Western business perspectives on governance processes using one-size-fits all norms about such processes (Daniel Kaufmann, 1999).

However, different indicators used are in line with the how governance is actually defined and drawn from perceptions from political, economic, social-cultural, or environmental depending on the organizations or authorities at various levels of society. Indicators are usually categorized into objective and quantifiable items so that it can be measured. In their findings Daniel Kaufmann (1999) uses World Bank governance definition to organize a subset of governance indicators into six clusters namely 'voice and accountability, 'political instability and violence', 'government effectiveness', 'regulatory burden', 'rule of law' and 'graft'. There have also been researches to show that good governance correlated to increased effectiveness or in the concept of 'developments' had led to better outcome. According to Daniel Kaufmann (1999) there were findings from a study on a cross-section of more than 150 countries that provided new empirical evidence to support the positive relationship of good governance and better 'developments.'

However for the purpose of this research would like to draw attention on two governance framework measures on 'protected areas' by Lockwood (2010) and Pomero, et al. (2004).

Lockwood (2010) in Table.1 show measures of institutional governance that includes the use of good governance principles and performance outcomes as shown on Table. 1. Those good governance principles that Lockwood proposes include legitimacy, transparency, accountability, inclusiveness, fairness, connectivity and resilience.

Good governance principles and performance outcomes.

| Principle         | Outcome  |
|-------------------|--|
| 1. Legitimacy     | The governing body is conferred with a legal or democratically mandated authority<br>Stakeholders freely accept the governing body's authority<br>The governing body has a long-standing cultural attachment to some or all of the lands within the protected area<br>The governing body acts in accordance with its mandate <sup>a</sup> and purpose of the protected area(s) <sup>b</sup><br>Governors act with integrity and commitment   |
| 2. Transparency   | Governance and decision making is open to scrutiny by stakeholders<br>The reasoning behind decisions is evident<br>Achievements and failures are evident<br>Information is presented in forms appropriate to stakeholders' needs   |
| 3. Accountability | The governing body and personnel <sup>c</sup> have clearly defined roles and responsibilities<br>The governing body has demonstrated acceptance of its responsibilities<br>The governing body is answerable to its constituency ('downward' accountability)<br>The governing body is subject to 'upward' accountability  |
| 4. Inclusiveness  | All stakeholders have appropriate opportunities to participate in the governing body's processes and actions<br>The governing body actively seeks to engage marginalized and disadvantaged stakeholders  |
| 5. Fairness       | Stakeholders, office-bearers and staff are heard and treated with respect<br>There is reciprocal respect between governors from higher and lower level authorities<br>Decisions are made consistently and without bias<br>Indigenous peoples' and human rights are respected<br>The intrinsic value of nature is respected<br>The distribution (intra- and intergenerational) of the benefits and costs of decisions and actions are identified and taken into account                                       |
| 6. Connectivity   | The governing body is effectively connected with governing bodies at different levels of governance<br>The governing body is effectively connected with governing bodies operating at the same governance level<br>The governing body's direction and actions are consistent with directions set by higher-level governance authorities  |
| 7. Resilience     | The governing body has a culture of intentionally learning from experience and absorbing new knowledge<br>The governing body has the flexibility to rearrange its internal processes and procedures in response to changing internal or external conditions<br>Formal mechanisms provide long-term security tenure and purpose for the protected area(s)<br>The governing body utilizes adaptive planning and management processes<br>The governing body has procedures to identify, assess, and manage risk |

<sup>a</sup> Mandate refers to the scope and content of the governing body's grant of authority, as stated in a constitution, articles of association, legislation or customary law.

<sup>b</sup> Purpose is specified by the IUCN definition and categorization of protected areas

<sup>c</sup> Personnel refers to office-bearers, staff and volunteers of the governing body. For community-based governing bodies, personnel also refer to community members.

**Table 1:** Good governance and performance outcome (Lockwood, 2010. p.763)

Pomero, et al. (2004) shows another devised method (Table 2 & 3) used in community projects such as (Marine Protected Areas) or MPAs that considers the use of governance 'process', 'input' and 'outputs' indicators that measure goals and objectives of MPA management. Table. 3 shows the measure considers 16 governance

‘process’ , ‘input’ and ‘output’ indicators. As will be noted in the goals (G9, G11, G12 and G13) measure stakeholder participation; goals (G14 and G15) for enforcement; and goals (G10 and G11) for training and goal (G3) for management plan. Furthermore, MPA budget can be analyzed through information from indicators G6. In this measure Pomero, et al. (2004) echoes that MPAs that are located near human settlements and without broad stakeholder participation, consensus and acceptability can lead to failure. Further it states that “where local stakeholders have high degree of participation in MPA planning and management, there is greater sense of ownership by them of the MPA and this leads to stronger and longer-term conservation success” (Pomero, et al.2004, p.164).

**GOAL 1 Effective management structures and strategies maintained**

- 1A *Management planning implemented and process effective*
- 1B *Rules for resource use and access clearly defined and socially acceptable*
- 1C *Decision-making and management bodies present, effective, and accountable*
- 1D *Human and financial resources sufficient and used efficiently and effectively*
- 1E *Local and/or informal governance system recognised and strategically incorporated into management planning*
- 1F *Periodic monitoring, evaluation, and effective adaptation of management plan ensured*

**GOAL 2 Effective legal structures and strategies for management maintained**

- 2A *Existence of adequate legislation ensured*
- 2B *Compatibility between legal (formal) and local (informal) arrangements maximized or ensured*
- 2C *National and/or local legislation effectively incorporates rights and obligations set out in international legal instruments*
- 2D *Compatibility between international, national, state, and local rights and obligations maximized or ensured*
- 2E *Enforceability of arrangements ensured*

**GOAL 3 Effective stakeholder participation and representation ensured**

- 3A *Representativeness, equity, and efficacy of collaborative management systems ensured*
- 3B *Resource user capacity effectively built to participate in co-management*
- 3C *Community organizing and participation strengthened and enhanced*

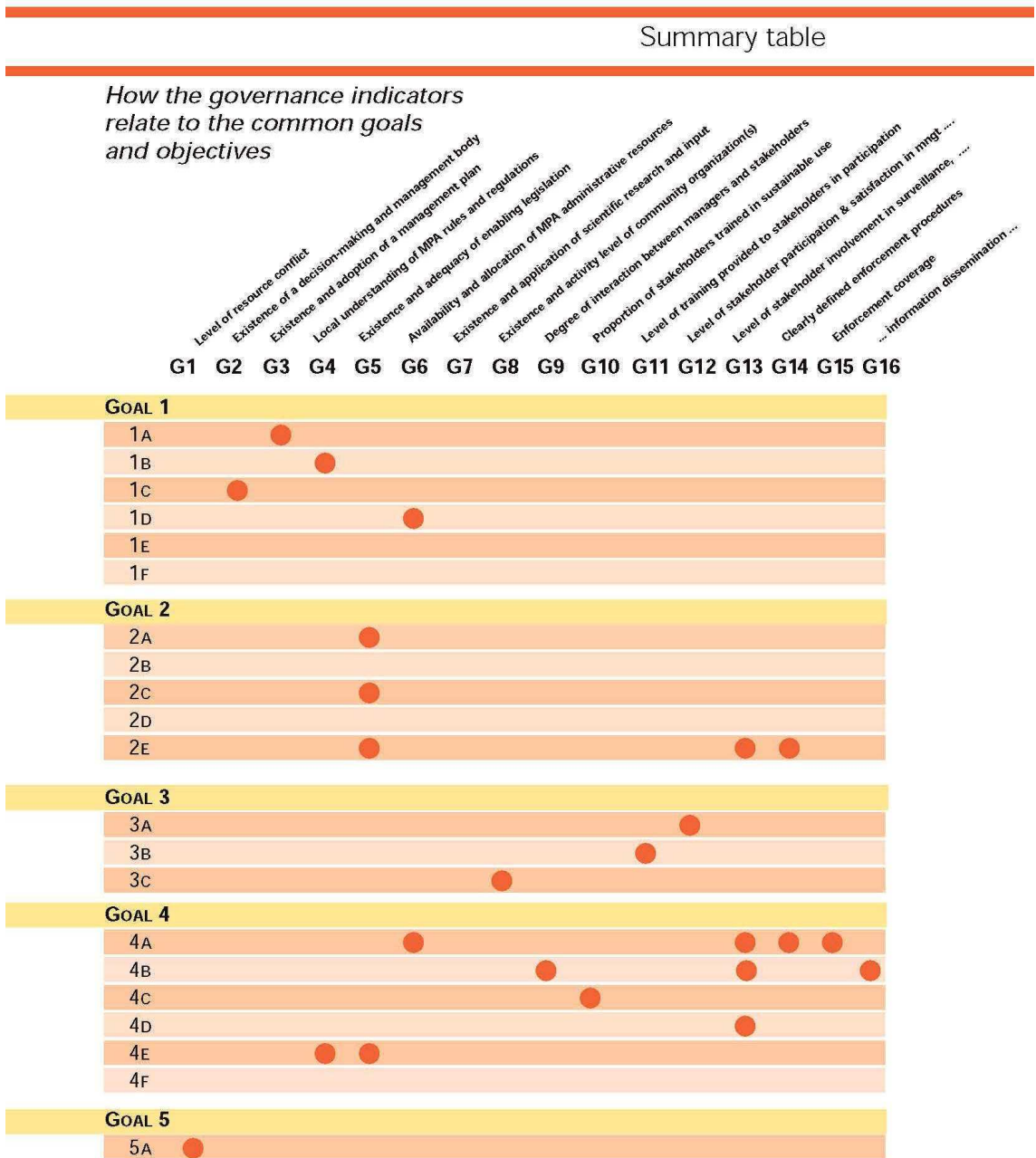
**GOAL 4 Management plan compliance by resource users enhanced**

- 4A *Surveillance and monitoring of coastal areas improved*
- 4B *Willingness and acceptance of people increased to behave in ways that allow for sustainable management*
- 4C *Local ability and capacity built to use resources sustainably*
- 4D *User participation in surveillance, monitoring, and enforcement increased*
- 4E *Application of law and regulations adequately maintained or improved*
- 4F *Access to and transparency and simplicity of management plan ensured and compliance fostered*

**GOAL 5 Resource use conflicts managed and reduced**

- 5A *User conflicts managed and/or reduced: 1) within and between user groups, and/or 2) between user groups and the local community or between the community and people outside it*

**Table 2:** Governance goals (n=5) and objectives (n=21) commonly associated with MPA use Governance indicators for MPA effectiveness (Pomero, et al., 2004. P. 165)



**Table 3:** How governance indicators relate to common goals (Pomero, et al., 2004, p.165)

### 2.3 Traditional institutions

Institutions emerge to regulate a reciprocative way of communitarian life, as Lijphart (1984) states their task is to constrain individual behavior in accordance with the requirement of community welfare. Community differs depending on their

geographical settings some which are very urbanized and others in rural isolated areas. Traditional societies are usually associated with the latter, mostly which still value customs and traditions passed down from older generations. Traditional or indigenous institutions is according to (Cocks, 2006)

*“the structures and units of organization in a community and encompass norms, values, beliefs and vision that guide social interaction” (p.188)*

In their work Kendi & Guri (2007) agree that traditional institutions shape the local organization, while the leadership structures within the community and their functional roles ensure compliance with rules, norms and beliefs on the part of the populace. Further, Kendi and Guri added that in rural communities traditional institutions assist to achieve improvements in the socio-economic conditions of its members. Traditional institutions for instance in India, known as the *Panchayats* have been constitutionally recognized for the important role it plays (Lijphart, 1984). In Ghana, the traditional institution of *asafo* is a hierarchically defined authority structure that conducts and propels development (Kendi & Guri, 2007).

Since natural resources are mostly communally owned, the onus is usually on these traditional institutions as a driver to see to its proper management. However, Agrawal (2001) highlights that community resource users are generally faced with the problem of how to reduce or eliminate externalizes related to resource management. Documentation of variable performances of regimes of local resource management according to Agrawal (2001) has meant that there are some known cases of successful local management of resources. Traditional institutions through the use of their local and traditional concepts of management have been getting recognitions. In light of this knowledge, scholars and policy makers have become less likely to propose central state intervention or privatization but communal arrangements (Agrawal, 2001) for natural resource management. This has been the case where in a survey by FFO, 1999 (FAO – Food and Agriculture Organization, 1999) of forest policies, highlighting that governments of more than 50 countries claim to be pursuing initiatives that would be devolve some control over resources to local users.

### 2.3.1 Institutional Arrangements – governance of resources

Barley (1997) describes institutions as:

*“any structure or mechanism or social order and cooperation governing the behaviour of a set of individuals within a given community – may it be human or a specific one. Institutions are identified with social purpose, transcending individuals and intentions by mediating rules that govern cooperative living behaviour” (p.6)*

Institutions are not stand-alone entities. They interact with, affect and are affected by other organizations, agencies and institutions along the same levels and across different scales (from global to local). Systematic approach is needed to identify and effectively use the synergies that exist among the many institutions and actors involved in environmental and sustainable development governance (United Nations University-Institute of Advanced Studies, 1996). This gives importance to institutional arrangements. The institution arrangements refer to the delegation, distribution, or sharing of power related to growth management decision-making and implementation authority (Barley, 1997).

Institutional arrangements to account for sustainable resource use, according to Agrawal (2001) have undergone a remarkable change since mid-1980s. The shift has been attributed as the result of the explosion of work on resource ownership and management with ideological concepts shared *common property arrangements* by Ostrom (1990) and *common pool resources* by Berkes (2006) and McCay & Acheson. J (1987). Although considerable variations mark the experiences of resource users all over the world, a commonality among all is that they are confronted with a problem of how to reduce, eliminate externalities related to resource management (Agrawal, 2001). Agrawal (2001) further states that many scholars examine the conditions under which communal arrangements compare favourably with private or state ownership especially where equity and sustainability are concerned.

Poorly functioning public sector institutions and weak governance are major constraints to growth and resource management in many developing countries (The World Bank, 2000).

Institutional arrangements often form the basis for guiding the activities of an organization, though they may also be informal and not associated with any specific organization. They can also be norms based on culture (Mandondo, 1997). In her '*common pool resources*' work Elinor (1999) says that rules and regulations in use by a community determine who has access to the shared resources, what resource units authorized participants can use, at what times and who will monitor and enforce the rules.

## **2.4 Natural resource management**

Approaches to natural resource management according to Marshall (2008) have become widely adopted over the last two decades stemming from global pressures like population increase. It has been a concern as Ballad & Platteau (1996) put, that if these pressures on natural resource are left unchecked, the current levels of output are not likely to be sustained in the foreseeable future. The importance of this concept has been the focus of debate by international communities. The UNDP (1992), Agenda 21 of the Rio Summit raised the importance of governmental efforts through policies also highlighting the importance of collaboration through strengthening local authorities, stakeholders and practitioners. The initiative of the like of Community-Based Management (CBM) works as a strategy has been developed whereby resource owners have taken a proactive role in the management of their resources. Not dwelling much on the CBM work however would like to highlight the lack of institutional arrangements which then have resulted in grassroots frustrations with governmental inability to muster the resources and political will needed to find implementable solutions to local environmental problems (Elinor, 1999). On the other hand, according to Ballet (2007) the government administration is often criticized because of its inability to control local people's actions on the environment. For instance, a formal unauthorized access to a forest area may be non-protective if the government does not supply effective control and coercion means. Moreover, Ballet added that this poor management tends to produce social costs through inequity and exclusion of deprived populations and often leads to failures such as the tragedy of the commons (Hardin, 1968) and unsustainable natural resource management.



Discussions over what kind of institutional arrangement account for sustainable resource have undergone a remarkable change since the mid-1980s (Agrawal, 2001), initially had been related to developments in the field of non-cooperative game theory, to now a shift in the explosion work of natural resource management. Ideologies shared by Ostrom (1990) in her work on 'common pool resource' argues that because resources are shared by a group of people a common property arrangement, user group membership, and the external social, physical, and institutional environment can results in efficient use, equitable allocation and sustainable management of resources.

Ostrom adds that by working together the resource users could establish a system that benefits everyone involved while protection the common property resource for long term use.

## **2.5 REGIONAL and RESOURCE GOVERNANCE – PACIFIC ISLAND COUNTRIES (PICs)**

Most Pacific Island Countries inherited a dualistic 'government' system characterized by an externally imposed constitutional structure and system of government patterned after the Westminster model co-existing with traditional /indigenous system of governance. In some Pacific Island Countries features of the traditional system have been formally integrated into the constitutional structure as in the case of Vanuatu (Vanuatu Council of Chiefs) (Sutton, 2005). However, in some multi-cultural Pacific countries such as PNG and Solomon Islands, indigenous governance systems have been largely side-lined in the formal structure and processes of the national and local governments (UNDP, 2013).

Poor governance in the Pacific region is often seen to be a key factor for the relatively poor economic performance of the Pacific island nations (Reily, 2004). The Pacific Island Countries (PICs) have not been spared from the wreath of poor governance issues which has shaken the very pillars and core of our governmental systems and traditional social structure in which our customs and traditions are governed and protected. According the Report of the Commission on Global Governance "Our Global Neighborhood" the concept of governance is the sum of the

many ways individuals and institutions, public and private, manage their common affairs (Commission on Global Governance, 1995).

The World Bank (1992) states that Fiji islands like other Melanesian (PICs) have the best natural resource (over 90 percent of the land) which sustains their economic and sociocultural livelihood and are of very special importance for the survival of the coastal village dwellers. The influences of global processes like modernization and globalization have seen emerging changes been brought about thus affecting our cultures, traditions and natural resource use accordingly (Sutton, 2005). The tradition communal practices of living in collectivism are now dying away as people aspire towards more individualized goals of gaining possessions. This has triggered the unsustainable use of our natural resources as poor governance in term of decision-making issues and absence or lack of legislation exists.

Natural resources dependence within the Pacific Island Countries (PICs) is likely to increase within the short to medium term due to rapidly increasing populations in a climate of sluggish economic activity.

Most Pacific Island countries (PICs) have a dual legal system of governance which is the traditional and the modern law. Laws, based on traditions and customs were usually verbally passed down through generations, and varied significantly from community to community within countries. Their modern laws had been introduced during colonialism by colonial powers influencing them (SPREP, 2004).

Natural resources in the Pacific come with the land and sea owned by pacific islanders most of which is passed through custom. As such, current owners of these resources are actually known as custodians of the land and the seas; natural resources for the future generations. However, some current and past owners have mismanaged the resources in their custody and instead of these resources being of use to them and their future generations, it has not for some (SPREP, 1995).

The Pacific Island Countries (PIC) relies heavily on the natural environment for economic growth and employment. Their fragile ecosystems and social environment are stress due to factors such as rapid population growth, changing lifestyles and consumption patterns, and the effects of industrial developments. Because of this

dependence many island nations are aware of the consequent need for a development path which is sustainable (SPREP, 1995).

In the Solomon Islands their system of life is based around the three main institutions of traditional governance (custom), the church and the State (Wairiu, 2006). Despite this, the condition of traditional governance and the Church are sometimes not noticed by the outside world, which concentrates instead on the State. Modern governance systems have displaced traditional governance. Modern governance is perceived by people to be alienating and disempowering (Hameiri, 2007). It further states that: to Solomon Islanders, governance is about livelihood, that is, working together to meet people's basic needs. Under the modern governance system, the most vulnerable groups in society are women, youth and people living in isolated areas who are often ignored (Wairiu, 2006).

The Pacific has a particular history of indigenous and traditional forms of governance that need to be recognised and supported. These forms of governance not only provide authority within their own local areas (e.g. villages) but also do much to maintain Pacific values in the wider society, providing holistic world views and concerns for the natural environment (Hassall, et al., 2011)

## **2.6 Traditional Institutions and Resource Governance - Fiji and Fijian Villages**

### **2.6.1 Location**

Fiji is located in the South Pacific Ocean between latitude 15 and 22 degrees South and longitude 175 degrees East and 178 degrees West (Morrison, et al., 2001) . She is a group of volcanic islands in the South Pacific, lying about 4,450 km (2,775 mi) southwest of Honolulu and 1,770 km (1,100 mi) north of New Zealand (Hau'ofa, 1993). Of the 322 islands and 522 smaller islets making up the archipelago, about 106 are permanently inhabited (Morrison, et al., 2001). Viti Levu the largest island, covers about 57% of the nation's land area, hosts the two official cities (the capital Suva, and Lautoka)....Vanua Levu, 64 km to the north of Viti Levu, covers just over 30% of the land area though is home to only some 15% of the population (Scarr, 1984) (figure 5).

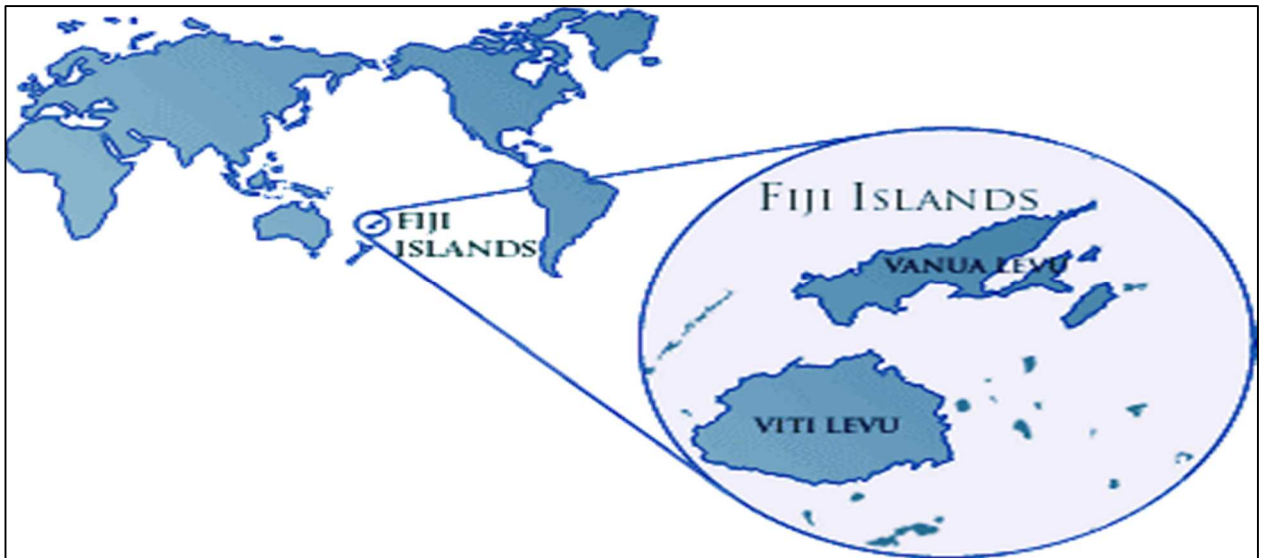


Figure 5 The Maps of Fiji (sources: Balthan (Western) Ltd & National Geographic)



The South Pacific state of Fiji is a post-colonial communal democracy that became independent from Britain in 1970 after 96 years of colonial rule (Ratuva, 1999). The total population is just a little over 800,000 (White, 2003) and of these, 57.3% are indigenous Fijians, 36.7% Indo-Fijians, 1.2% Rotumans and 3.9% constitute

minorities such as those of European decent, Chinese decent and other Pacific Islanders (Berkes, 2004) (Ratuva, 1999) . While the Indo-Fijian population is focused primarily in urban areas and in the sugarcane growing areas, the native population is more spread out and predominantly rural (Clark, 2008). Tourism and agriculture provides the economic backbone of the country and are concentrated more along the coastline.



**Figure 6** A typical coastal Fijian village setting against the tropical environment (Source: Personal)

Fiji enjoys a tropical South Sea maritime climate without great extremes of heat or cold. The islands lie in area is occasionally traversed by tropical cyclones, and mostly confined between the months of November and April every year ((MINFO), 2005). The constitution of 1997 is the supreme law of Fiji giving recognizing, respecting and upholding the rights and interest of all ethnic groups in Fiji (MINFO, 2005).



### 2.6.2 Fiji's history

Fiji, which had been inhabited since the second millennium B.C., was explored by the Dutch and the British in the 17th and 18th centuries (Goodenough, 1996). Howard (1991) states that in 1874, an offer of cession by the Fijian chiefs was accepted, and Fiji was proclaimed a possession and dependency of the British Crown. The 1880s large-scale cultivation of sugarcane began according to (Kelly, 1992) and over the next 40 years, more than 60,000 indentured labourers from India were brought to the island to work the plantations. By 1920, all indentured servitude had ended. Racial conflict between Indians and the indigenous Fijians has been central to the small island's history (Lal, 2008).

Fiji officially became a British colony in 1874 (Rakai & Ezigbalike, 1995). With its centralized system of government, the British rulers needed an administration system that was based on simple, easily understood principles, and which could be inexpensively initiated and maintained. As a result, the "indirect rule" of Native Administration was established, in line with the with the British protectionist policies of preserving and protecting indigenous cultures and their land. A result of this dual Native Administration and British Administration has been that over the years, various administrations have been set up, for different functions which often overlap (Rakai & Ezigbalike, 1995). Furthermore British colonial policy dictated the formal and political separation and distinctive communal development of these ethnic groups through a series of political changes and legislations under the native policy (Ratuva, 1999).

The traditional Fijian social structure was given new meaning and form with the formation of the Fijian Administration, which became a pillar for cementing indigenous Fijian cultural interest and to a larger extent British indirect rule (Ravuvu, 1983). The Fijian traditional system was based on reciprocity, communalism and respect but the British introduced a system of acquisition of wealth where money was the common medium of exchange for natural resources. This has to some aspect brought divisions, selfishness and promoted the idea of individualism to Fijian villages. Conflicts of interest prevail among village groups and sub-groups due to the overlapping dual systems (Cole, 2012).

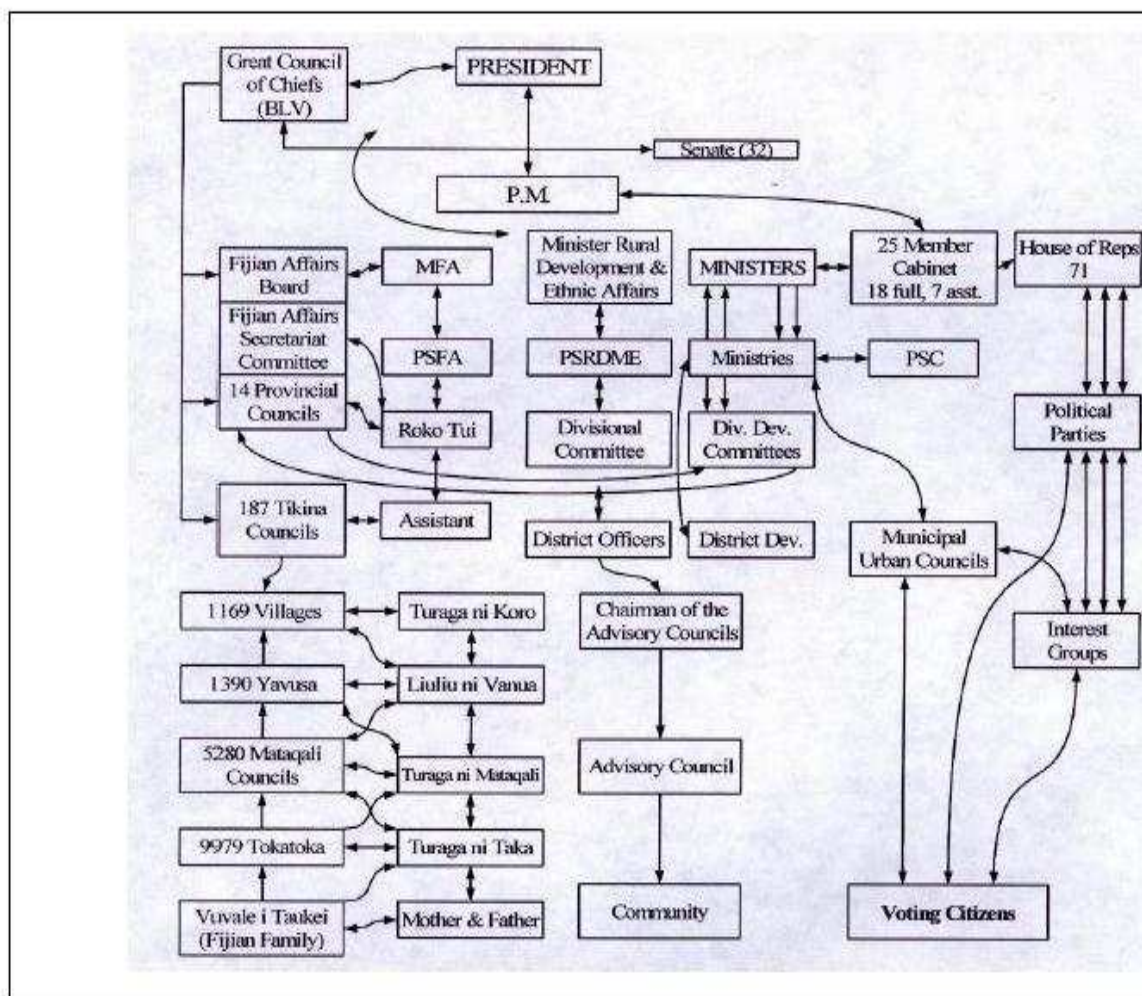
Pre-Contact Fiji was composed of separate, often isolated, societies where they were significant variations and broad similarities. Fijian societies were similar in that they were (and remain) hierarchical, and authority was broadly constituted along several key lines: status (chiefs over commoners); gender (males over females) and age (elders over youths) (Surtherland, 1998). This has been discussed in more detail in in the Fijian traditional administration in sub-chapter 2.6.5

### **2.6.3 Fiji's local government**

Fiji has the Westminster system where the executive authority is nominally vested in the President who is the head of state. He is elected by the *Great Council of Chiefs* after consulting with the prime minister, for a five year term. The actual executive power is in the hands of the cabinet presided over by the prime minister. The prime minister is formally appointed by the Cabinet which is acceptable to the majority of the *House of Representatives* (MINFO, 2005). There are sixteen governmental ministries including the Ministry of Fijian Affairs (MFA). Under the umbrella of the MFA is the Fijian Affairs Board (FAB) that works closely with the 14 provincial councils, 114 District or *Tikina* Councils looking after the 1169 villages in Fiji (MINFO, 2005). It was through the British system that saw the establishment these contemporary institutions and regulations existing in operation in Fijian villages as shown in Figure 6. The village councils were set up under the Fijian Affairs Regulation (1996)<sup>10</sup> and were to see that all forms of village developments were sustainable and worked for the benefit of all members. The regulation also gives the council the mandate to make by-laws on issues it saw fitting in the improving of their well-being.

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<sup>10</sup> Fijian Affairs Regulation (1996) – Refer Index 1 (Appendix)

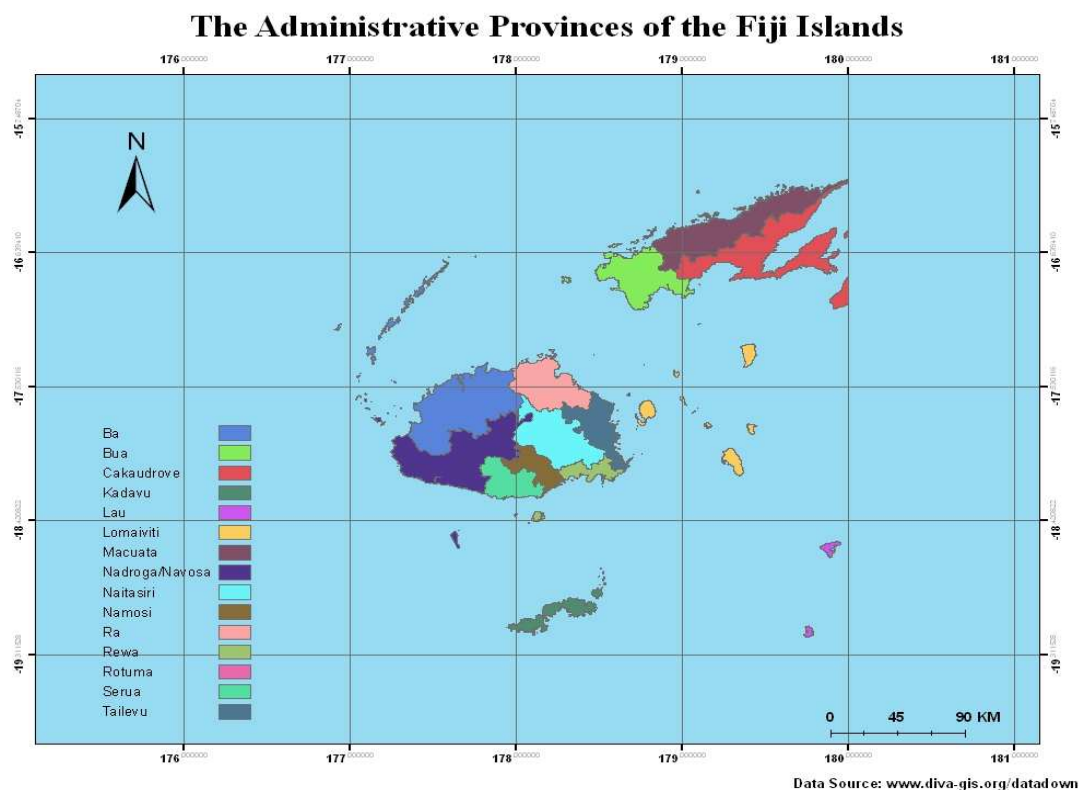


**Figure 7** The Modern Governance Structure in Fiji, showing the functions of the Fijian Affairs Board on the left. Source (Clark, 2008, p.11)

For administrative purposes, Fiji is divided into four divisions and fourteen provinces (Figure 8). The country is divided into four Divisions (Northern, Eastern, Southern and Western) each comprising of two or more provinces. Divisional Commissioners and District Officers, whose main function is to coordinate all governmental services and development activities respectively, head the Divisions and Districts. Divisional and District Development Committees, comprising public servants and private individuals, prepare programmes for development to be carried out through government funds (Clark, 2008).



Each province has a Provincial Council in which the chiefs from the province are represented, along with commoners. Each Provincial Council is headed by a *Roko Tui*, whose appointment must be approved by the Fijian Affairs Board, a government department, which must also approve all by laws passed and taxes levied by the Councils (MINFO,2005). Although the Fijian Affairs regulations are clear on the structure and power of these councils, there are not any regulations that clearly define the responsibilities of these groups concerning land and resource management in any of the legislation (Prasad, 2003).



**Figure 8** Administrative Provinces of the Fiji Islands

The Fijian Affairs Board, constituted under the Fijian Affairs Act (Cap. 120)<sup>11</sup> governs all matters concerning the administration of native Fijian affairs, including Fijian custom services. The Board refers certain matters to the Great Council of Chiefs, constituted by the President under the same Act. According to UNESCAP (2007) the

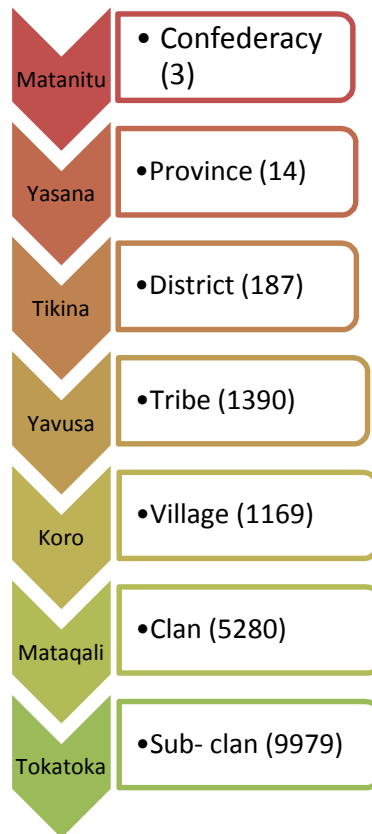
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<sup>11</sup> Refer Index 1 (Appendix)

fourteen provinces are administrative units each governed by a Provincial Council with an executive head (*Roko Tui*). It further states that the functions of the Provincial Councils are: “to promote the health, welfare and good government of Fijians resident in the province and to carry out such other duties and functions which the Minister or the Fijian Affairs Board may see fit to delegate to such council”. Also stated is that “the councils have similar powers as are vested in municipal councils, including making of by-laws, levying of rates and control of building construction in Fijian villages. The Fijian Affairs Board approves the appointment of these executive heads and approves all rates and by-laws applied by the Provincial Councils. The basic unit in the system of Fijian Administration is the village (*Koro*) headed by a village spokesperson (*Turaga-ni-Koro*) elected or appointed by the villagers. Several *Koros* form an administrative sub-unit of a province (*Tikina*). A province consists of a number of *Tikinas*”.

#### **2.6.5 THE FIJIAN TRADITIONAL SOCIETY**

The Fijian society is traditionally very stratified (Ravuvu, 1983). A hierarchy of chiefs presides over villages (*koros*), districts (*tikina*), and provinces (*yasana*). These administrative divisions (Refer Figure 9) generally correspond roughly with the social units of the extended family (*tokatoka*), clan (*mataqali*), tribe (*yavusa*), and land (*vanua*) (Ratuva, 1999). Each *mataqali* is presided over by a chief. The method of appointing chiefs is not uniform, although the position is generally held for life (with some exceptions) and there is a hereditary element, although the son of a chief does not automatically succeed to the position on his father’s death. A chief may hold more than one title (Bealey, 1999). Traditionally, each Fijian villager is born into a certain hereditary role (Table 4) in the family unit or *Tokatoka*.



**Figure 9** Fijian Traditional Organization (source: Fijian Affairs Board)

Various heads of the family will administer and lead the family unit within the village community. Each chief of the village will in turn lead the people to fulfil their role to the *vanua*, refer index 4 for Fijian vocabulary (Ravuvu, 1983).

| TITLE                | ROLE              |
|----------------------|-------------------|
| <i>Turaga</i>        | Chief             |
| <i>Mata-ni-vanua</i> | Chief's spokesman |
| <i>Sauturaga</i>     | Talking chief     |
| <i>Bati</i>          | Warrior           |
| <i>Bete</i>          | Priest            |
| <i>Mataisau</i>      | Carpenter         |
| <i>Gonedau</i>       | Fisherman         |

**Table 4:** Traditional Fijian Roles

The lifestyle of the Fijian places a lot of importance on social gatherings, group sports, cultural functions, church activities and ceremonies. Such a life style is not only

prevalent in rural areas but also in urban areas (Nabobo-Baba, 2008). Fijian society promotes communal living and work as opposed to individual aspirations for the sake of individual advancement. A close look at the Fijian village, for instance, will reflect a picture where individual homes are dwarfed by two communally owned buildings; the Church and the community hall. Fijian builds churches as big as they can afford and value them greatly. They are also status symbols. Then there is the community hall, which is symbolic of the unity and wealth of the village (Nabobo-Baba, 2008).

Fijians see the world as one, everything in it being related. It is not possible to talk about Fijian land, kinship, or beliefs as distinct entities. They belong to a whole; they are inter-related. Similarly, a person does not exist alone; one's existence is explained in relation to other people. If someone has drawn public attention to himself or herself, Fijians will not single out that person alone, they will explain the person in terms of his/her father, mother, family, village, tribe, etc. (Nabobo-Baba, 2008).

#### **2.6.5 Fiji – Natural Resource Management Work**

Fijians believe that their very existence as a people is based on their access to land and resources (Lal, 2003) (Srebmik.H, 2002). Like other Pacific islands, Fiji's marine resources are managed by a customary governance system (Amy, 2013). On the same, Muehling-Hofmann et al., (nd) stated that the management of marine resources is not a new concept to traditional fishing rights owners. This is because each community has always been responsible for its own fishing ground. Thus in the past, a range of traditional customs and local management practices have evolved to regulate the use of marine resources. But Evans (2006) also noted that although some regulations, such as the 1965 Fisheries regulations, have restrictions that apply to customary owners as well, most current resource laws are outdated and have little language that may provide guidance to native use (or abuse) of their resources.

Significantly, indigenous Fijians still own 87% of the land and 31,000sq km of the surrounding sea, made up of 406 customary fishing grounds, *qoliqoli*<sup>12</sup> (LMMA Network, 2009) (Veitayaki, 1998). These customary grounds are owned communally by the district (*tikina*) made up of several villages each having their own divisions or '*i-kanakana*' (as shown in figure 10).



**Figure 10** Fijian women fishing in their own '*i-kanakana*' (Source: Personal)

Various strategies have been undertaken in the management of natural resources to include collaborative efforts of government and NGOs, but overall operation resting upon resource owners. Such collaboration exists like the community-based marine management (CBM). CBM is an example of marine resource management where the authority to manage, including planning, development,

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<sup>12</sup> *Qoliqoli* areas comprises any area of seabed or soil under water, sand, reef, mangrove swamp, river, stream or wetland included in the Fisheries Act of Fiji as customary fishing grounds.

implementation and evaluation of management actions is given to the local communities themselves. There is a shift in the level of management power from government fisheries agencies and other Non-Governmental Organizations (NGOs) to local communities (Govan, et al., 2008).

The Fiji government through the Department of Fisheries and Department of Environment has pieces of legislations like the Fisheries Act and Environment Management Act (EMA) that the proper management of the natural resources. These legislations provide a broader framework but there exists gaps in management efforts as there is confusion when these laws are translated down into local settings like the village. Other collaboration in natural resource management with communities has included the work of Fiji Locally Managed Marine Areas (FLMMA), World wide Fund for Nature (WWF) and WCS (Wildlife Conservation Society) in the past few years (Naqasima-Sobey & Vuki, 2000).

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## **CHAPTER THREE**

### **METHODOLOGY:**

*“Qualitative analysis transforms data into findings”.*

~ Michael Quinn Patton (2002)

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### 3.1 Introduction

Data for this research was conducted in the two villages of Namada and Navukailagi (from January 2009 to July 2010). During this period I was contracted as a Graduate Research Assistant (GRA) at the Institute of Applied Science (IAS) of the University of the South Pacific (USP). As a GRA at IAS I was part of a resource team which was mainly responsible for conducting research, workshops and training particularly related to village governance and natural resource management.

The chapter is divided into two main sections (i) The study area and (ii) Methods

### 3.2 The study area

The area of study includes Namada Village in Korolevu-i-wai along the Sigatoka Coral Coast and Navukailagi Village on Gau Island (Refer. Map on Figure 1)

Namada village is one of the four villages belonging to the Korolevu-i-wai district on the south coast of Viti Levu and is located approximately 95km from Suva city. The coastline forms part of the Coral Coast. Namada is a peri-urban village with influence of cash economy.



**Figure 11** The entrance into Namada Village

The village is centered in between two major resorts, 'Fiji Hide Away' and the 'Tambua Sands'. They provide employment for about 35% of the people's living. Hotel

employment, of course, has also introduced new ideas to people. Most rely on subsistence fishing and farming.

The second village of study Navukailagi is located on the coast of the island of Gau east of Viti Levu. It is one of the three villages in the district, also named Navukailagi. Navukailagi is an isolated rural community with the population of approximately 110. Their main source of living is on subsistence farming and fishing

The sites chosen for this study (Namada and Navukailagi) have both been involved in community based marine initiatives since 2001. The two are part of village communities involved in LMMA project sites which the Institute of Applied Sciences currently initiates. Works already done in the two areas suggest that they have governance issues as a priority to be addressed. The two sites are now part of an ongoing village and resource governance project that aims to look at mechanisms of harmonizing development institutions within the villages (committees, roles, leadership) and traditional-*vanua*/church institutions and their roles.



**Figure 12** Navukailagi Village on the Island of Gau

### **3.2.1 Village population and demography**

Namada has a population of 147 with (87) 60% of male and (60) 40% distribution in terms of gender. There are 50 (34%) that make up the age groups of 21-60 years and only 14 (10%) with above 60yrs. The remaining 83 (56%) of the population are the young below the age of 19 years. (Refer Table 5)

The village of Navukailagi has total population of 104, whereby 58 (56%) are made up of males and 46 (44%) females. There are only 13 (13%) that make up the elderly age group of above 60 years and 44 (43%) age groups between 20-60 years. A large 47 (44%) of the population is made up of dependants below 19 years of age. (Refer Table 6)

#### A. Namada Village

| AGE GROUP       | TOTAL      | MALE      | FEMALE    | RESPONDENTS |
|-----------------|------------|-----------|-----------|-------------|
| Below 19        | 83         | 47        | 36        | 0           |
| Between 20 - 60 | 50         | 30        | 20        | 27          |
| Above 60+       | 14         | 09        | 05        | 11          |
| <b>TOTAL</b>    | <b>147</b> | <b>87</b> | <b>60</b> | <b>38</b>   |

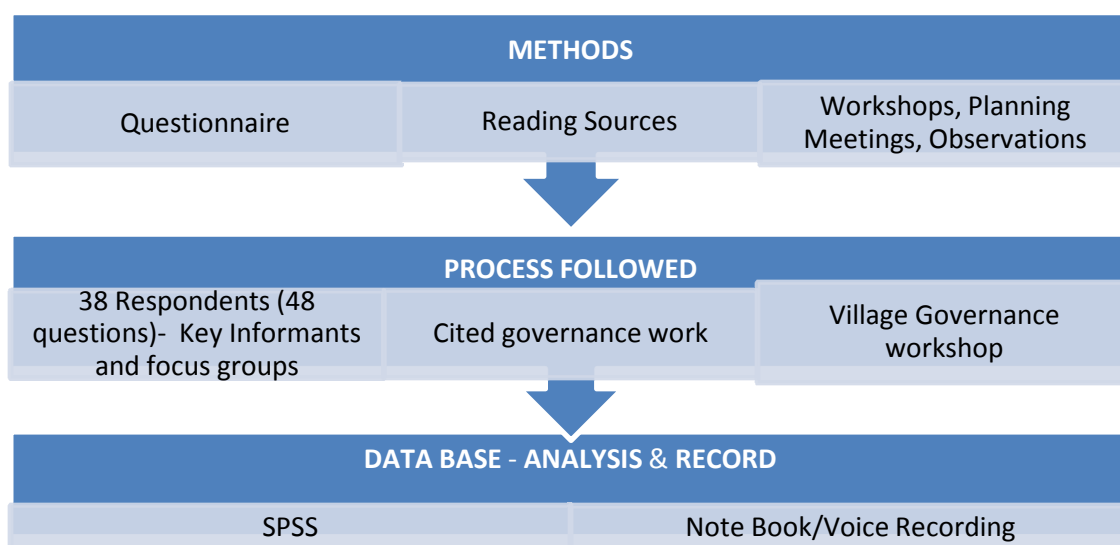
**Table 5:** Demography and Interview respondents of Namada village

#### B. Navukailagi Village

| AGE GROUP       | TOTAL      | MALE      | FEMALE    | RESPONDENTS |
|-----------------|------------|-----------|-----------|-------------|
| Below 19        | 47         | 23        | 24        | 0           |
| Between 20 - 60 | 44         | 27        | 17        | 23          |
| Above 60+       | 13         | 8         | 5         | 7           |
| <b>TOTAL</b>    | <b>104</b> | <b>58</b> | <b>46</b> | <b>30</b>   |

**Table 6:** Demography and interview respondents of Navukailagi village

### 3.2.2 Methods



**Figure 13:** Overview of methods

The diagrammatic scheme of the methods shown in figure 13 briefly describes the overviews that have been discussed in the following paragraphs.

Qualitative methods were used to gather data concerning the governance in the Fijian village setting. A qualitative approach allows researchers to gain a deeper understanding of the subject, and enables the emergence of a more descriptive and complex picture of the participants and setting (Glesne & Peshkin, 1992). In a much closed communal society like the Fijians, soliciting information is not a very easy exercise. An outsider needs to build a rapport and establish relationship of trust and belonging to them before information can be shared by participants. The researcher having being part of the a workshops team from the IAS have visited the villages a few times and being a native Fijian was an added advantage in being readily accepted by the two villages. Again the details of gaining access and permission to these villages have been outlined in the later parts of this chapter.

Secondary data through available reading sources were used and primary data were collected mainly through the administering of questionnaires and observations through workshops and trainings from various villages in Fiji, including the villages unstudied.

#### **a. Reading sources**

The first stage of the research focused on a literature survey on related published and unpublished information on village and resource governance. Books, articles, journals in the USP, FAB library, Fiji National Archives, IAS Library and the various websites offer many online sources of information for this research. Village governance is broad hence relevant materials were drawn from various disciplines including Geography, History, Anthropology and other governance related studies.

#### **b. Questionnaire**

The second stage focused on detailed study and further observations and analysis of factors (field work) in my two study sites. Before the field work was carried

out, permission was sought through the presentation of *a i sevusevu*<sup>13</sup> to the chiefs of Namada and Navukailagi.

The *mata ni tikina* (District spokesperson) of the two districts were informed who then informed the *Bose ni Tikina* (District meetings) so that people were aware of my research. In Navukailagi presentation regarding what I hoped to find was done during the course of the Navukailagi governance workshop. An official letter regarding this research was also written and sent to both the Provincial Administrators in Nadroga and Gau prior to my field work. The following inquiry methods were used in the gathering of data.

There were 48 questions (Appendix 2) both structured and unstructured questionnaire was divided into 5 broad parts (A –E). *Part A* constituted personal questions related to interviewee status and general background. *Part B* questions were relative to the institution or Committee the interviewees belonged, *Part C* was made up of questions on interviewee’s perception on the functions and operations of ‘Chief’s Council’ and ‘Village Council’ being the two decision making institutions. *Part D* asks questions on work of natural resource management which is overseen and undertaken by the ‘Village Development Committee’ and *Part E* related to effectiveness and participation of stakeholders from outside village) towards natural resource management.

### **3.2.3 Interview Process**

(1.) The 68 interviewees from both villages (38 Namada, 30 Navukailagi – Refer Table 5 & 6) were guided in the discussion to cover important areas and add to the topic depending on their interest and expertise. Focus was on traditional institutions, leadership, resource rights and rules, compliance and enforcement, cultural values and

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<sup>13</sup> Fijian traditional presentation of kava seeking permission for entrance into a Fijian village

their beliefs regarding marine resources, resource conflicts, changes in management regimes and strategies over the past years.

**(2.)** The key informants' interview technique was used to gather general data from both the village. Key informant refers to the person with whom an interview about a particular organization, social program, problem, or interest group is conducted (Mckenna, et al., 2011). There were a total of 19 key informants from both villages. These selected community members (chief, clan leader, village spokesperson, church minister, and heads or leaders from village men and women's groups, also men's & women's church groups, development committee, youth and church youth groups) were able to reveal valuable supplementary information on issues pertaining to their institutions & committees, changes in their community, perceptions of change in governance and their views on the operation of other groups. The method allowed for the collection of information through direct observations, informal conversations and discussions with key informants. It also provided participants with a chance to express views and opinions that may not necessarily be envisioned. (Refer Appendix 3 – breakdown of key informants)

**(3.)** Focus groups method was also used which is "at the broadest possible level, are collective conversations or group interviews" (Kamberelis & Dimitrias, 2005). Focus group interviews were mainly made up of 2 or 3 committee's members of the chief's council, village council, village women, village men, church women, church men, village youth, church youth, and development committee. There were about three people chosen from each group. The main reason for this method was for these groups to provide essential additional information on tightly outlined, harder- to-access, subjects that will come up as essential and important during the previous observations. The information gathered was deduced as their general perception of village and resource governance. (Refer Appendix 3 – breakdown on focus groups)



(4.) A *'talanoa'*<sup>14</sup> approach (Otsuka, 2006) was also used but guided by the use of questionnaire. This approach was found to be most suited when approaching villagers, as it puts them at ease without appearing to be prying.



Figure 14 Conducting Focus Group Interview in Navukailagi Village

### 3.1.3 WORKSHOPS & TRAININGS

Other observations and records of data were gathered in my participations at the following meetings and workshops:

- . Navukailagi village governance workshop
- . Navukailagi climate change workshop
- . Nadroga/Navosa Roko and Assistant Roko's management planning meeting
- . Kadavu governance workshop
- . Kadavu Leadership and Management workshop
- . Dawasamu governance and management planning meeting
- . Cakaudrove Leadership and Management workshop
- . Macuata Leadership and Management workshop

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<sup>14</sup> A conversation, a talk, an exchange of ideas or thinking, whether formal or informal (Vaioleti, 2006)

Being part of this team has greatly assisted in the research process particularly with people in the two districts, given IAS reputation through past and ongoing projects. Soliciting information from Fijian villagers is not an easy exercise but one that requires a researcher to establish his relations first. It is also fitting to mention at this stage the assistance rendered to me in Navukailagi because of my paternal links (Bau) to this district. The district of Navukailagi is still affiliated to Bau Island (Fiji's chiefly Island) which began during pre-colonial times. It is the very accommodating nature of the people in the districts that were a critical factor and a catalyst in the smooth running of my data collection. In the duration of the fieldwork, a lot of information was gathered through participation and observance whilst working with villagers during their weekly village cleaning and monthly subgroup meetings.



**Figure 15** Facilitating at the Kadavu Village Governance Workshop



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## **CHAPTER FOUR**

### **ANALYSIS OF RESULTS AND DISCUSSION**

*“The research we do at the local level - collaboratively - is what makes formal,  
outside research work”*

*~Mike Schomaker*

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## **4.1 Introduction**

The chapter presents findings from the two villages of Namada and Navukailagi (Fiji) on their functions and then zooms into the village system of governance. It looks in detail at how the institutions play their roles on a daily basis and ways in which major decisions are made. Tabulated results using SPSS software have been combined in most cases from both villages so as to study a general pattern that may exist. Also presented are interview responses on institutions using good governance principles and indicators. The second part of this chapter discusses the dual system of governance at village level and gives accounts for possible reasons for existing patterns in the two villages.

## **4.2 Findings**

### **4.2.1 Village Functions**

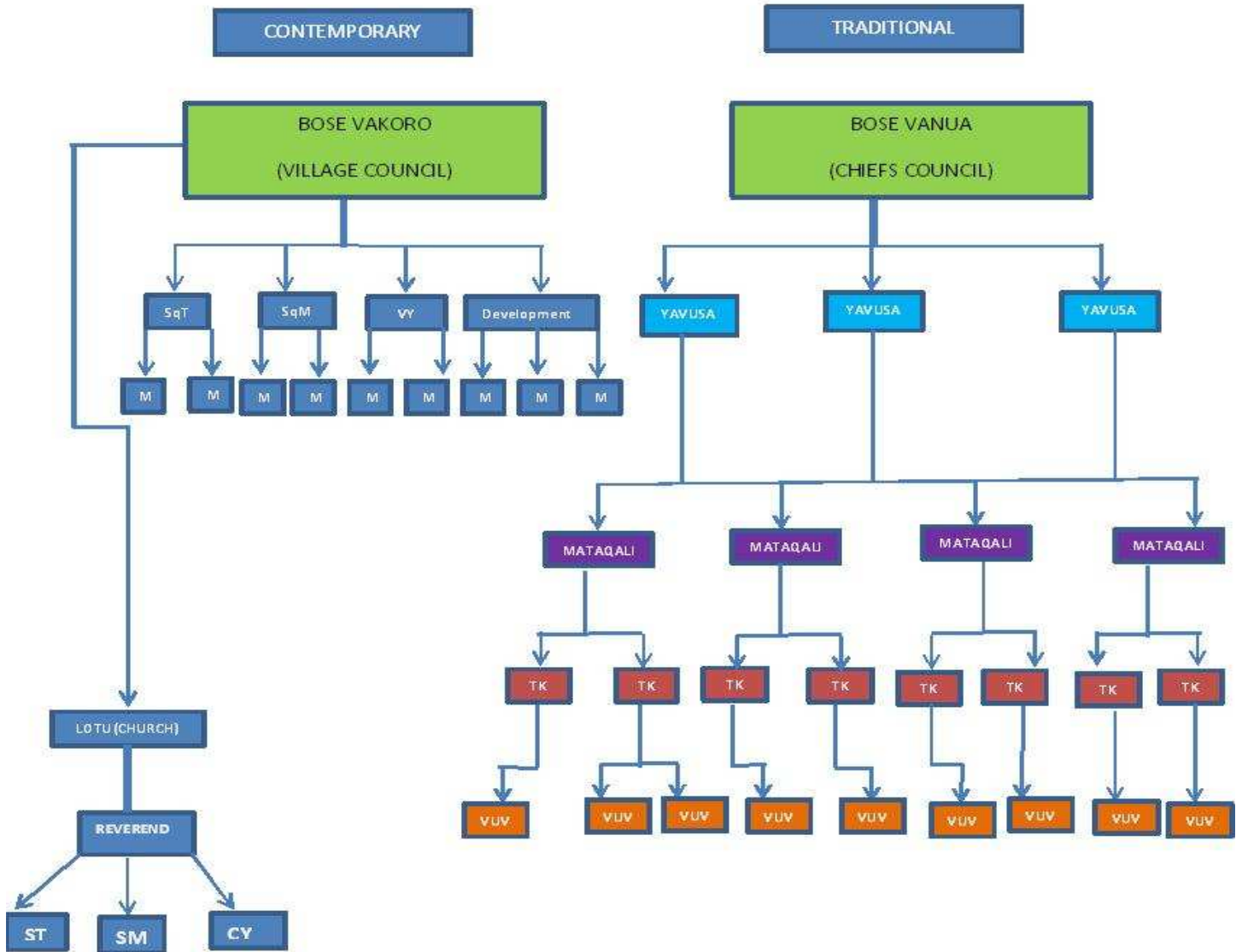
General responses from responses of both villages can be grouped as:

- (a) to ensure that village protocols are followed and traditional practices preserved including respect and commitment for our chief and traditional leaders.
- (b) to develop and improve the well-being of its members through income generating activities or projects.
- (c) to improve and develop the health, housing and sanitation needs.
- (d) to ensure that our children receive education, formal and informal, for the benefit of the village.
- (e) to safeguard and improve spiritual development based on sound moral principles and teaching and unity of the village community.
- (f) to formulate rules to endure that respect and due regard is observed in the village, in matters affecting traditional authority, discipline and protocol.
- (g) to work with the Provincial Council and the (*District*)Tikina Council on issues affecting the people in the village.

#### 4.2.2 Village social structure

The social structure (Figure 16) shows that common in both villages were two major decision-making institutions the Village Council (*Bose Vakoro*) contemporary and the Chiefs Council (*Bose Vanua*) the traditional.

### VILLAGE SOCIAL STRUCTURE



| Acronyms           |                    |                           |                   |                    |
|--------------------|--------------------|---------------------------|-------------------|--------------------|
| Yavusa – Clan      | Mataqali –Sub-Clan | TK – Extended Family Unit | VUV –Family Unit  | SqT – Village Men  |
| SqM –Village Women | ST – Men’s Church  | SM – Women’s Church       | CY – Church Youth | VY – Village Youth |
| M- Members         |                    |                           |                   |                    |

Figure 16 Village social structure common in both villages

An overview of what is constitutes both these two institutions and their memberships are summarized in Table 7 below.

| TYPE         | INSTITUTION                               | GROUP   | MEMBERSHIP  |  |
|--------------|---|---|---|--|
| Contemporary | VILLAGE COUNCIL<br>( <i>Bose Vakoro</i> ) | Village Council Meeting   | All village members                               |  |
|              |   | Village Men's Group ( <i>Soqosoqo ni Turaga</i> )                   | All village men (usually fathers and older men)   |  |
|              |   | Village Women's Group ( <i>Soqosoqo ni Marama</i> )                 | All village women (mothers and older women folks) |  |
|              |   | Youth Group ( <i>Soqosoqo ni Tabagone</i> )                         | All youths usually above 18 – 26 years            |  |
|              |   | Development Committee<br>( <i>Soqosoqo ni Veivakatorocaketaki</i> ) | Representatives chosen from Village Council       |  |
|              |   | <b>CHURCH (<i>Lotu</i>)</b>   |   |  |
|              |   | Men's Church Group ( <i>Soqosoqo ni Lotu ni Turaga</i> )            | Men of the Methodist congregation                 |  |
|              |   | Women's Church Group<br>( <i>Soqosoqo ni Lotu ni Marama</i> )       | Women of the Methodist Congregation               |  |
|              |   | Youth Church Group<br>( <i>Mataveitokani</i> )                      | Youths of the Methodist Congregation              |  |
| Traditional  | CHIEF'S COUNCIL<br>( <i>Bose Vanua</i> )  |   | Chiefs and clan leaders only                      |  |

**Table 7:** Overview of contemporary and traditional institutions in Navukailagi and Namada villages

The Chiefs Council or *Bose Vanua* primarily is made up of the District chief, clan and sub-clan leaders and is solely a traditional institution. Under this come the extended families and their individual family units as shown on the right side of the social structure in Figure 14. The Village Council has under its jurisdiction the Church (*Lotu*) which plays a significant and influential role in the spiritual well-being of the people thus empowering them in their decision-making. Under the umbrella of the Church (*Lotu*) are three of its working groups namely the Men's Church, Women's Church, and Church Youth Groups. The village Council also shows seven (7) other

committees or groups directly under it namely; Village Men’s Group, Village Women’s Group, Village Youth Group, and the Development or Natural Resource Management Committee. Together these groups form part of the quorum for discussions and decision-making issues of in the Village Council.

#### 4.2.3 Governance practices in Fijian villages

##### a) *Traditional institutions - Chiefs Council (Bose Vanua)*

**Village ^ What is the role and function of the Chiefs Council? Crosstabulation**

| Count   |             | What is the role and function of the Chiefs Council?                             |   |  |   | Total |
|---------|-------------|--|---|--|---|-------|
|         |             | To ensure maintenance of traditional and cultural values in village and district | To ensure that those who should rightly deserve to be part of it and make decisions be there for the people | It advises of most traditional corrective measures to be undertaken during conflicts | Seeks advise from Native Lands Commission and Fijian Affairs Board on land and leadership matters |       |
| Village | Namada      | 18   | 11  | 9  | 0   | 38    |
|         | Navukailagi | 7  | 12  | 7  | 4   | 30    |
| Total   |             | 25   | 23  | 16   | 4   | 68    |

**Table 8:** The Chief’s Council

The Chiefs’ Council is the traditional Fijian institution which according to 25 (37%) respondents of both villages states that it ‘ensures maintenance of traditional and cultural values in the village and district’. A further 23 (33%) respondents stated that it ‘ensured those who rightly deserved to be part of it make decision for the people’ and 16 (24%) others echoed this institution to be one that ‘advises the most traditional and corrective measures to be undertaken during conflict’ situations (refer table 8). In Navukailagi 4 (6%) respondents added to ‘seek advice from the Native Lands Commission and the Fijian Affairs Board on land and leadership matters’.

**Village ^ Who are members of the Chiefs Council? Crosstabulation**

| Count   |             | Who are members of the Chiefs Council? |                           | Total |
|---------|-------------|--|---------------------------|-------|
|         |             | Chief of the district                  | Clan and Sub-Clan leaders |       |
| Village | Namada      | 22                                     | 15                        | 38    |
|         | Navukailagi | 10                                     | 20                        | 30    |
| Total   |             | 32                                     | 36                        | 68    |

**Table 9: Chief's Council Membership**

According interview responses from both villagers Table 9, 32 (47%) had answered that the chiefs Council is made up of 'chief of the district' and 36 (53%) answered 'clan and sub-clan leaders'.

**b) Contemporary institutions – Village council (Bose Vakoro)**

**Village ^ What is the roles and functions of the Village Council? Crosstabulation**

| Count   |             | What is the roles and functions of the Village Council?   |  |  |   |  |  | Total |
|---------|-------------|---|--|--|---|--|--|-------|
|         |             | It communicates important information from government on assistance and other development plans to village. | It looks after all general activities like village health and hygiene and general cleanliness. | It also approves or disapproves of new faiths or denominations wanting establishments in the village | It provides support to the Chiefs Council and district Council by implementing out all its planned activities | It is the forum where issues of conflicts can be raised and it provides advice and possible solutions to conflicts | It ensures that village by-laws are protected and followed by members and that peace and goodwill prevail all times. |       |
| Village | Namada      | 10  | 7  | 5  | 7   | 2  | 7  | 38    |
|         | Navukailagi | 19  | 2  | 1  | 4   | 2  | 2  | 30    |
| Total   |             | 29  | 9  | 6  | 11  | 4  | 9  | 68    |

**Table 10: Role & Function of Village Council**

The village council is the contemporary institution common in both villages which according to 29 (43%) respondents from both villages stated its role and function was to communicate important information from the Government through the Fijian Affairs Board to provide assistance or any other development plans from 'outside' to the village. A total of 11 (16%) respondents stated that this institution provided support to the Chiefs and District Councils by implementing all their planned activities. Another 9 (13%) respondents from both villages stated that the Village Council existed to ensure that village by-laws were protected and followed by members and that peace and good-will prevailed all the time; 4 (6%) respondents stated that it provided a forum where issues of conflicts could be raised. Another

response was that the village council was overseen by the village spokesperson and it looks after all general activities like village health, hygiene and general cleanliness was echoed by 9 (13%) respondents (refer table 10). There were 6 (9%) respondents that also stated that the village council discusses and either approves or disapproves important matters like new Christian faiths and denominations wanting establishment in the village.

Membership according to Table 11, shows 38 (56%) respondents from both villages that there were chosen representatives from the different clans, sub-clans and other committees in the village and was led by the village spokesperson. Another 30 (44%) responded that the village council was made up of all village members presently residing with ages of above 18 years who may actively participate in the forum.

**Village ^ Who are members of the Village Council? Crosstabulation**

Count

|         |             | Who are members of the Village Council?  |  | Total |
|---------|-------------|--|--|-------|
|         |             | They are chosen reps from each clan, sub-clan and other committees in the village, led by the Village spokesperson | Village Council members are made up all members above 18 years residing in the village |       |
| Village | Namada      | 16   | 22   | 38    |
|         | Navukailagi | 22   | 8  | 30    |
| Total   |             | 38   | 30   | 68    |

**Table 11:** Village Council Membership

Under the Village Council are two other groups and committees but two main ones that plays an influential role are the church and the environment committee.

*i. The Church (Lotu)*

The Church or *Lotu* in both villages represents the Methodist denomination that plays a pivotal and influential role in decision making. It sets a code of spiritual practices and have procedures bounded by written constitution of its head body the Methodist Church in Fiji. All its followers are obliged to follow. According to Table 12 the 19 church members interviewed from the two villages describes that there are three main groups of the church that villagers are obliged to become part of depending on their gender and age groupings. Youths automatically become part of



the Church Youth, and all village men and women belonging to the Methodist denomination automatically are grouped and part take in the activities of their respective groups.

**Village \* Who are its members? Crosstabulation**

| Count   |             | Who are its members?                                 |  |  | Total |
|---------|-------------|--|--|--|-------|
|         |             | (CHURCH YOUTH) Youths of Methodist congregation only | (MENS CHURCH GROUP) Men in the Methodist congregation only | (WOMENS CHURCH GROUP) Women in the Methodist Congregation only |       |
| Village | Namada      | 3  | 1  | 4  | 8     |
|         | Navukailagi | 3  | 4  | 3  | 11    |
| Total   |             | 6  | 5  | 7  | 19    |

**Table 12: Church Group Membership**

*ii The Development Committee*

Under the Village Council, the Development Committee is tasked with looking after natural resources management projects like the Marine Protected Area (MPA) initiative. Table 13 below shows responses from both villages on this committee.

| Count  |                               | What is the role of the NRM Committee?         |   |   |  |  | Total |   |
|--------|-------------------------------|--|---|---|--|--|-------|---|
|        |                               | It looks after our Marine Protected Area (MPA) | It liases and advises Village Council on NRM projects from planning to implementati on stages | It works with Environment & NRM stakeholders that may be interested in developing our natural resources | It assissts in raising funds for environmental and NRM project works | Raise issues like the need for awareness and training on NRM & tasked with liasing with stakeholders on visits |       | It ensures that proceeds from NRM project works are given to the village council for village use. |
| Groups | Village Men                   | 0  | 3   | 2   | 1  | 1  | 0     | 7   |
|        | Men's Church Group            | 2  | 1   | 2   | 0  | 1  | 0     | 6   |
|        | Village Women                 | 2  | 5   | 1   | 0  | 1  | 0     | 9   |
|        | Women's Church Group          | 2  | 4   | 2   | 0  | 0  | 0     | 8   |
|        | Village Youth                 | 1  | 2   | 3   | 1  | 0  | 0     | 7   |
|        | Church Youth                  | 3  | 3   | 1   | 0  | 0  | 0     | 7   |
|        | Chiefs Council                | 4  | 2   | 0   | 2  | 0  | 0     | 8   |
|        | Village Council               | 3  | 5   | 0   | 0  | 0  | 1     | 9   |
|        | Village Development Committee | 3  | 1   | 3   | 0  | 0  | 0     | 7   |
| Total  |                               | 20   | 26  | 14  | 4  | 3  | 1     | 68  |

**Table 13: Role of Development Committee (looks after NRM Works)**

**4.2.4 Examining village functions – good governance principles and performance indicators**

The principle of good governance and some performance indicators outlined in Table 14 were used to gauge and assess the performance of the institutions and their affiliated committees and groups. The findings have been noted.

| INDICATOR  | PERFORMANCE MEASURES  |
|--|---|
| Membership   | Committee representative of a wide community (inclusive of youth, women, etc.)    |
| Meetings   | Number of meetings held   |
|  | Number of people attending meetings   |
| Documentation and Reporting  | Documentation of meetings and disseminated to all members (transparent)           |
|  | Financial records and Budget available; disseminated to all members (transparent) |
|  | Safe keeping of documents   |
| Roles and Functions  | Clearly defined to all members  |
|  | Representative of the needs of all members  |
| Management Action Plans  | Management Action Plan (MAP) exist  |
|  | Participation within in formulation of MAP  |
|  | Collaboration of outsiders in MPA formulation                                     |
|  | Completion of tasks according to timeframes in MAP                                |
| Inventory of resources, equipment and facilities   | List of resources, equipment and facilities                                       |
| Rules and regulations  | Are there rules & regulations and are members aware of them                       |
|  | Socially acceptable to all  |
|  | Who makes rules & regulations   |
|  | Enforcing of rules & regulations and Reports                                      |
|  | Violation and punishment  |
| Decision-making (Processes & procedures)   | Clearly defined   |
|  | Conflict resolutions  |
| Leadership   | Degree of influence   |
|  | Traditionally installed & recognized  |
|  | Attendance of Leadership & Management trainings                                   |
|  | Accountability to subordinates  |
| Connectivity - Work of Natural Resource Management work (e.g. Marine Protected Area - Project) | Process and procedures of establishment   |
|  | Rules clearly defined and socially acceptable                                     |
|  | Compliance with and enforcement with resource use rules                           |
|  | Participation of outside stakeholders   |
|  | Training and awareness  |

**Table 14:** Governance indicators used to gauge village function performance

**a. Membership of institution/committees and Representation of Wider Community**

**Groups ^ Is that comitee representative of a wide community Crosstabulation**

| Count  |                               | Is that comitee representative of a wide community |                         |                   |                  | Total |
|--------|-------------------------------|--|-------------------------|-------------------|------------------|-------|
|        |                               | Not inclusive at all                               | Only a few are included | Some are included | All are included |       |
| Groups | Village Men                   | 4  | 0                       | 0                 | 3                | 7     |
|        | Men's Church Group            | 1  | 0                       | 1                 | 4                | 6     |
|        | Village Women                 | 1  | 1                       | 5                 | 2                | 9     |
|        | Women's Church Group          | 8  | 0                       | 0                 | 0                | 8     |
|        | Village Youth                 | 0  | 0                       | 7                 | 0                | 7     |
|        | Church Youth                  | 0  | 2                       | 4                 | 1                | 7     |
|        | Chiefs Council                | 8  | 0                       | 0                 | 0                | 8     |
|        | Village Council               | 6  | 2                       | 1                 | 0                | 9     |
|        | Village Development Committee | 5  | 2                       | 0                 | 0                | 7     |
| Total  |                               | 33   | 7                       | 18                | 10               | 68    |

**Table 15:** Committee –Members representative of the wider community

There were 33 (49%) respondents that represented the chiefs council, village council including the women’s church and village men groups that stated membership of institutions was ‘not inclusive of all’. There were 7 (10%) responses that accounted for ‘only a few are included’. According to 18 (26%) others respondents ‘some are included’ and another 10 (15%) echoed that ‘all are included’ as far as members representative of the wider community’ is concerned (refer table 15).

**c. Meetings**

Having *regular meetings with number of people in attendance, meeting minutes disseminated* to all members are important indicators for institution performance. All 68 (100%) respondents from both villages agreed that meetings were held however there were different views on the question of ‘how often were meetings held’. Table 16 shows whilst the Village Council and its affiliated groups together with the Church groups had regular meetings, the Chief’s Council groups from both combined villages responded that their meeting either occurred ‘most of the time’ or sometimes only either quarterly, half yearly or yearly.

**Groups \* Number of meetings held Crosstabulation**

| Count  |                               | Number of meetings held                   |   |   |  |   | Total |
|--------|-------------------------------|---|---|---|--|---|-------|
|        |                               | All the time<br>(qtrly/half<br>yrly/yrly) | Most of the<br>time (qtrly/half<br>yrly/yrly) | Sometimes<br>only (qtrly/half<br>yrly/yrly) | A few<br>meetings<br>held (qtrly<br>yrly/yrly) | No meetings<br>held at all<br>(qtrly/half<br>yrly/yrly) |       |
| Groups | Village Men                   | 3   | 1   | 2   | 0  | 1   | 7     |
|        | Men's Church Group            | 4   | 2   | 0   | 0  | 0   | 6     |
|        | Village Women                 | 4   | 4   | 1   | 0  | 0   | 9     |
|        | Women's Church Group          | 3   | 4   | 1   | 0  | 0   | 8     |
|        | Village Youth                 | 3   | 0   | 0   | 4  | 0   | 7     |
|        | Church Youth                  | 2   | 3   | 2   | 0  | 0   | 7     |
|        | Chiefs Council                | 0   | 3   | 1   | 2  | 2   | 8     |
|        | Village Council               | 4   | 5   | 0   | 0  | 0   | 9     |
|        | Village Development Committee | 1   | 3   | 1   | 2  | 0   | 7     |
| Total  |                               | 24  | 25  | 8   | 8  | 3   | 68    |

**Table 16: Number of meetings held for Institutions & Groups**

Responses of both villages on meeting attendance on the two main decision-making bodies are shown on Table 17 and 18 so as to make comparisons. A large 32 (47%) of all interviewed responded that 'less than 25%' attend meetings for chief's council, that is if it was held either monthly or yearly. It was different for attendance for village council meetings which 24 (35%) and 25 (37%) that accounted for 'about 75%-100%' and 'about 50%) attendance monthly. Generally from the total response it can be deduced that meeting were happening either most or all the time.

| Count  |                               | Number of members attending Chiefs Council meetings?   |   |  |   |   | Total |
|--------|-------------------------------|--|---|--|---|---|-------|
|        |                               | About 75% -<br>100% every<br>meeting<br>(monthly, etc) | About 50% -<br>75% every<br>meeting<br>(monthly, etc) | About 50%<br>every meeting<br>(monthly, etc) | About 25% -<br>50% every<br>meeting<br>(monthly, etc) | Less than<br>25% every<br>meeting<br>(monthly, etc) |       |
| Groups | Village Men                   | 0  | 4   | 0  | 0   | 3   | 7     |
|        | Men's Church Group            | 0  | 0   | 2  | 0   | 4   | 6     |
|        | Village Women                 | 1  | 4   | 1  | 0   | 3   | 9     |
|        | Women's Church Group          | 2  | 2   | 1  | 0   | 3   | 8     |
|        | Village Youth                 | 0  | 2   | 2  | 0   | 3   | 7     |
|        | Church Youth                  | 0  | 2   | 1  | 0   | 4   | 7     |
|        | Chiefs Council                | 0  | 4   | 1  | 0   | 3   | 8     |
|        | Village Council               | 0  | 0   | 4  | 1   | 4   | 9     |
|        | Village Development Committee | 0  | 0   | 0  | 2   | 5   | 7     |
| Total  |                               | 3  | 18  | 12   | 3   | 32  | 68    |

**Table 17: Number of members attending Chief's Council meeting**

| Count  |                               | How many people attend Village Council meetings       |  |  |  | Total |
|--------|-------------------------------|---|--|--|--|-------|
|        |                               | About 75%<br>-100% every<br>meeting<br>(monthly, etc) | About 50%<br>-75% every<br>meeting<br>(monthly, etc) | About 50%<br>every meeting<br>(monthly, etc) | About 25%<br>-50% every<br>meeting<br>(monthly, etc) |       |
| Groups | Village Men                   | 3   | 3  | 1  | 0  | 7     |
|        | Men's Church Group            | 4   | 0  | 2  | 0  | 6     |
|        | Village Women                 | 2   | 2  | 3  | 2  | 9     |
|        | Women's Church Group          | 3   | 1  | 4  | 0  | 8     |
|        | Village Youth                 | 3   | 2  | 2  | 0  | 7     |
|        | Church Youth                  | 2   | 2  | 2  | 1  | 7     |
|        | Chiefs Council                | 1   | 2  | 4  | 1  | 8     |
|        | Village Council               | 3   | 3  | 3  | 0  | 9     |
|        | Village Development Committee | 3   | 0  | 4  | 0  | 7     |
| Total  |                               | 24  | 15   | 25   | 4  | 68    |

**Table 18:** Number of members attending Village Council meetings

**c. Documentation and reporting**

| Count  |                               | Is there documentation of minutes of meeting |  |                                    |  |                             | Total |
|--------|-------------------------------|--|--|------------------------------------|--|-----------------------------|-------|
|        |                               | Minutes<br>documented<br>all the time        | Minutes<br>documented<br>most of the<br>time | Minutes<br>documented<br>sometimes | Minutes<br>documented<br>a few times<br>only | Minutes never<br>documented |       |
| Groups | Village Men                   | 4  | 0  | 1                                  | 1  | 1                           | 7     |
|        | Men's Church Group            | 4  | 1  | 1                                  | 0  | 0                           | 6     |
|        | Village Women                 | 2  | 1  | 2                                  | 2  | 2                           | 9     |
|        | Women's Church Group          | 4  | 3  | 0                                  | 0  | 1                           | 8     |
|        | Village Youth                 | 0  | 2  | 1                                  | 3  | 1                           | 7     |
|        | Church Youth                  | 1  | 6  | 0                                  | 0  | 0                           | 7     |
|        | Chiefs Council                | 0  | 2  | 2                                  | 1  | 3                           | 8     |
|        | Village Council               | 4  | 5  | 0                                  | 0  | 0                           | 9     |
|        | Village Development Committee | 1  | 6  | 0                                  | 0  | 0                           | 7     |
| Total  |                               | 20   | 26   | 7                                  | 7  | 8                           | 68    |

**Table 19:** The Documentation of Meetings

The results on Table 19 show that the general response of 20 (29%) and 26 (38%) states that meeting are either documented 'all the time' or 'most of the time'. However there almost half of the chief's council and village youth groups interviewed stated that meetings are either 'documented a few times or 'never documented at all.

The village council and its other groupings have documentation of meetings according to more than 50% of the respondents from both villages. However, when asked where these documents are kept, most of them responded that they have not seen them but the secretary keeps them for safe-keeping.

But with reference to (table. 20) having financial documents and these being disseminated to all members, the general response according to a total of 18 (26%)

stated that 'financial reports does not exit'. Almost all that were interviewed from the Chief's Council answered that 'financial reports do not exit' and almost 50% from village development committee, village men and village women groups echoed the same answer. The village council and its other associate groups recorded answers ranging from 13 (19%) 'most of the time', 15 (22%) sometimes only, and another 15 (22%) 'a few times only'.

| Count  |                               | Do you have financial reports and disseminated to all |  |   |  |                                 | Total     |
|--------|-------------------------------|---|--|---|--|---------------------------------|-----------|
|        |                               | Finanacial report, disseminated all the time          | Finanacial report, disseminated most of the time | Financial report, disseminated sometimes only | Financial report disseminated a few times only | Financial report does not exist |           |
| Groups | Village Men                   | 3   | 1  | 0   | 0  | 3                               | 7         |
|        | Men's Church Group            | 2   | 3  | 0   | 0  | 1                               | 6         |
|        | Village Women                 | 0   | 1  | 3   | 2  | 3                               | 9         |
|        | Women's Church Group          | 0   | 3  | 1   | 3  | 1                               | 8         |
|        | Village Youth                 | 0   | 0  | 3   | 3  | 1                               | 7         |
|        | Church Youth                  | 0   | 1  | 3   | 3  | 0                               | 7         |
|        | Chiefs Council                | 0   | 0  | 0   | 2  | 6                               | 8         |
|        | Village Council               | 2   | 2  | 3   | 2  | 0                               | 9         |
|        | Village Development Committee | 0   | 2  | 2   | 0  | 3                               | 7         |
|        | <b>Total</b>                  | <b>7</b>  | <b>13</b>  | <b>15</b>                                     | <b>15</b>                                      | <b>18</b>                       | <b>68</b> |

**Table 20:** Institution/Group Documentation & Dissemination

**d. Management action plans**

The results from correspondence on Table 21 show that the chief's council does not have a Management Action Plan (MAP) existing with almost all village youth and village women groups echoing the same. Most of the other groups' respondents from both villages answered that although they have their MAP, their tasks and activities were either implemented 'most times' of 'sometimes'. This included the village men and church youth groups that accounted for almost 50% saying 'MAP implemented most times'. Village council had MAP with its implementation 'sometimes only'. About 15 (39%) respondents from Namada village stated that there was 'moderate involvement' from the outsiders in MAP formulation and 10 (33%) from Navukailagi accounted for 'strong involvement from outsiders' for MPA formulation (refer table 22).

|        |                               | Does the institution or committee have a Management Action Plan (MAP) and implemented? |                                  |                             |                               |                    | Total |
|--------|-------------------------------|--|----------------------------------|-----------------------------|-------------------------------|--------------------|-------|
|        |                               | MAP implemented all the time   | MAP implemented most of the time | MAP followed sometimes only | MAP followed a few times only | MAP does not exist |       |
| Groups | Village Men                   | 4  | 1                                | 1                           | 0                             | 1                  | 7     |
|        | Men's Church Group            | 1  | 2                                | 2                           | 0                             | 1                  | 6     |
|        | Village Women                 | 0  | 2                                | 3                           | 0                             | 4                  | 9     |
|        | Women's Church Group          | 1  | 3                                | 3                           | 0                             | 1                  | 8     |
|        | Village Youth                 | 0  | 0                                | 0                           | 2                             | 5                  | 7     |
|        | Church Youth                  | 0  | 5                                | 2                           | 0                             | 0                  | 7     |
|        | Chiefs Council                | 0  | 0                                | 0                           | 0                             | 8                  | 8     |
|        | Village Council               | 0  | 4                                | 5                           | 0                             | 0                  | 9     |
|        | Village Development Committee | 0  | 1                                | 6                           | 0                             | 0                  | 7     |
| Total  |                               | 6  | 18                               | 22                          | 2                             | 20                 | 68    |

**Table 21:** Institution/Groups Management Action Plans (MAP)

|         |             | Is there collaboration of 'outsiders' with villagers in the formulation and implementation of Management Action Plans (MAP) |                                   |                                     |                                    |                               | Total |
|---------|-------------|---|-----------------------------------|-------------------------------------|------------------------------------|-------------------------------|-------|
|         |             | Absolute involvement of outsiders   | Strong involvement from outsiders | Moderate involvement from outsiders | Limited involvement from outsiders | No involvement from outsiders |       |
| Village | Namada      | 3   | 5                                 | 15                                  | 8                                  | 7                             | 38    |
|         | Navukailagi | 5   | 10                                | 9                                   | 0                                  | 6                             | 30    |
| Total   |             | 8   | 15                                | 24                                  | 8                                  | 13                            | 68    |

**Table 22:** Collaboration of 'outsiders' in Management Action Plan formulation

**e. Inventory of resources, equipment and facilities**

As shown on Table 23, generally 41 (60%) respondents from both villages stated that there were 'no' inventory, resources, equipment or facilities to aid the daily functions of their institutions or groups. The remaining 27 (40%) who responded 'yes' had listed church buildings, community hall and furniture as the only inventory of resources they have. For natural resource management activities (e.g. MPA) all they have are simple measuring tools and colored floating balls to mark MPA boundary. Villagers from both villages depend on their own working tools like spades, knives and digging forks to do community work as required by the village council.

| Count  |                               | Do you have inventory of resources and equipment/facilities? |    | Total |
|--------|-------------------------------|--|----|-------|
|        |                               | yes  | No |       |
| Groups | Village Men                   | 4  | 3  | 7     |
|        | Men's Church Group            | 0  | 6  | 6     |
|        | Village Women                 | 6  | 3  | 9     |
|        | Women's Church Group          | 6  | 2  | 8     |
|        | Village Youth                 | 0  | 7  | 7     |
|        | Church Youth                  | 2  | 5  | 7     |
|        | Chiefs Council                | 0  | 8  | 8     |
|        | Village Council               | 5  | 4  | 9     |
|        | Village Development Committee | 4  | 3  | 7     |
| Total  | 27                            | 41   | 68 |       |

**Table 23:** Inventory of Resources, Equipment or Facilities

**f. Rules and regulations**

In Table 24, it shows a total of 21 (31%) respondents from both villages with 'no members aware of rules', this sentiments shared mostly by village men, village women and village youth groups. 'Some members are aware of rules' were shared by 19 (28%) respondents of all groups and another 10 (14%) respondents mostly from village council had 'most members aware of rules' as their response. Mostly men's church group answered that 'all members are aware of rules'.

| Count  |                               | Are the members aware of rules and regulations, by-laws to govern the work of the institution or committee? |                                 |                                     |                                      |                               | Total |
|--------|-------------------------------|---|---------------------------------|-------------------------------------|--------------------------------------|-------------------------------|-------|
|        |                               | All the members are aware of rules  | Most members are aware of rules | Some members are aware of the rules | A few members are aware of the rules | No members aware of the rules |       |
| Groups | Village Men                   | 1   | 0                               | 1                                   | 0                                    | 5                             | 7     |
|        | Men's Church Group            | 4   | 0                               | 1                                   | 0                                    | 1                             | 6     |
|        | Village Women                 | 0   | 0                               | 3                                   | 2                                    | 4                             | 9     |
|        | Women's Church Group          | 3   | 0                               | 3                                   | 0                                    | 2                             | 8     |
|        | Village Youth                 | 0   | 0                               | 2                                   | 1                                    | 4                             | 7     |
|        | Church Youth                  | 1   | 3                               | 2                                   | 1                                    | 0                             | 7     |
|        | Chiefs Council                | 0   | 0                               | 2                                   | 4                                    | 2                             | 8     |
|        | Village Council               | 0   | 5                               | 3                                   | 1                                    | 0                             | 9     |
|        | Village Development Committee | 0   | 2                               | 2                                   | 0                                    | 3                             | 7     |
| Total  | 9                             | 10  | 19                              | 9                                   | 21                                   | 68                            |       |

**Table 24:** Members Awareness of Rules and Regulations



**g. Decision-making (processes and procedures)**

The findings in Table 25 show that 28 (41%) respondents stated process and procedures were ‘most clear’. This was echoed mostly by the village council, village development committee and church youth group. A total of 20 (29%) respondents stated that ‘it’ was ‘sometimes clear’ and was mainly made up of village women group, women’s church group and the chief’s council.

| Count  |                               | Are there clearly defined processes and procedures in place in terms of decision-making? |                                       |  |   |                                       | Total |
|--------|-------------------------------|--|---------------------------------------|--|---|---------------------------------------|-------|
|        |                               | Processes and procedures always clear  | Processes and procedures mostly clear | Processes and procedures sometimes clear | Processes and procedures is never clear | Processes and procedures do not exist |       |
| Groups | Village Men                   | 2  | 0                                     | 2  | 0                                       | 3                                     | 7     |
|        | Men's Church Group            | 1  | 2                                     | 3  | 0                                       | 0                                     | 6     |
|        | Village Women                 | 0  | 4                                     | 5  | 0                                       | 0                                     | 9     |
|        | Women's Church Group          | 4  | 0                                     | 4  | 0                                       | 0                                     | 8     |
|        | Village Youth                 | 3  | 2                                     | 1  | 1                                       | 0                                     | 7     |
|        | Church Youth                  | 0  | 6                                     | 1  | 0                                       | 0                                     | 7     |
|        | Chiefs Council                | 0  | 3                                     | 4  | 1                                       | 0                                     | 8     |
|        | Village Council               | 3  | 6                                     | 0  | 0                                       | 0                                     | 9     |
|        | Village Development Committee | 1  | 5                                     | 0  | 1                                       | 0                                     | 7     |
| Total  |                               | 14   | 28                                    | 20                                       | 3                                       | 3                                     | 68    |

**Table 25:** Decision-making Processes and Procedures

**h. Leadership**

| Count  |                               | Have tribal chiefs been traditionally installed? | Total |
|--------|-------------------------------|--|-------|
|        |                               | No   |       |
| Groups | Village Men                   | 7  | 7     |
|        | Men's Church Group            | 6  | 6     |
|        | Village Women                 | 9  | 9     |
|        | Women's Church Group          | 8  | 8     |
|        | Village Youth                 | 7  | 7     |
|        | Church Youth                  | 7  | 7     |
|        | Chiefs Council                | 8  | 8     |
|        | Village Council               | 9  | 9     |
|        | Village Development Committee | 7  | 7     |
| Total  |                               | 68   | 68    |

**Table 26:** Installation of Tribal Leaders

The leader of the village council (village spokesperson) is appointed by the village council on the approval of the chief's council. It is recognized position by the government through the Fijian Affairs Board FAB). The FAB works through its provincial council (*bose ni Yasana*) and district (*bose ni tikinga*) and village council (*bose vakoro*). However, the traditional leadership is hereditary and follows chiefly lineage. The chief's council deliberates on the rightful title holders before being traditionally installed. According to the finding shown on Table 26 all 68 (100%) respondents from both villages tribal stated that chiefs have not been traditionally installed.

Furthermore, table 27 show that 44 (65%) of all respondents have attended some form of leadership and managements training provided by either the Institute of Applied Science (IAS), Ministry of Forestry or the Ministry of Health. All except that village men group have had 3-4 of these trainings already. Shown on Table.26 were 31 (46%) of the total respondents that shared 'chief had a fair degree of influence' and this were mostly answers from village youths, chief's council and the village council. Another 24 (35%) shared 'chiefs had minimal degree of influence' and were mainly women from both village and church groups and the village development committee.

Count

|        |                               | Have the chief and leaders of clans, sub-clans and various committees attended any leadership or management training? |                               |                               | Total |
|--------|-------------------------------|---|-------------------------------|-------------------------------|-------|
|        |                               | 1-2 training for leaders done   | 3-4 training for leaders done | 1-2 training for leaders done |       |
| Groups | Village Men                   | 4   | 2                             | 1                             | 7     |
|        | Men's Church Group            | 3   | 3                             | 0                             | 6     |
|        | Village Women                 | 2   | 6                             | 1                             | 9     |
|        | Women's Church Group          | 2   | 4                             | 2                             | 8     |
|        | Village Youth                 | 0   | 3                             | 4                             | 7     |
|        | Church Youth                  | 0   | 5                             | 2                             | 7     |
|        | Chiefs Council                | 0   | 7                             | 1                             | 8     |
|        | Village Council               | 0   | 9                             | 0                             | 9     |
|        | Village Development Committee | 2   | 5                             | 0                             | 7     |
| Total  |                               | 13  | 44                            | 11                            | 68    |

**Table 27:** Leadership Training for Chiefs & Leaders

| Count  |                               | Degree of influence of chief in village                   |                                       |                                      |                             | Total |
|--------|-------------------------------|---|---------------------------------------|--------------------------------------|-----------------------------|-------|
|        |                               | Chief significantly and consistently influences villagers | Chief has a large degree of influence | Chief has a fair degree of influence | Chief has minimal influence |       |
| Groups | Village Men                   | 3   | 0                                     | 2                                    | 2                           | 7     |
|        | Men's Church Group            | 0   | 1                                     | 2                                    | 3                           | 6     |
|        | Village Women                 | 0   | 0                                     | 3                                    | 6                           | 9     |
|        | Women's Church Group          | 0   | 0                                     | 3                                    | 5                           | 8     |
|        | Village Youth                 | 0   | 0                                     | 7                                    | 0                           | 7     |
|        | Church Youth                  | 1   | 3                                     | 3                                    | 0                           | 7     |
|        | Chiefs Council                | 2   | 1                                     | 5                                    | 0                           | 8     |
|        | Village Council               | 0   | 1                                     | 4                                    | 4                           | 9     |
|        | Village Development Committee | 0   | 1                                     | 2                                    | 4                           | 7     |
| Total  |                               | 6   | 7                                     | 31                                   | 24                          | 68    |

**Table 28: Degree of Influence of Chief**

***i. Connectivity - Work of the natural resource management***

With reference to table 29, the general response of 28 (41%) show that they have an environment committee (also called natural resource management committee) that is 'functional most times' that shares its functions with the village development committee. This was shared by mostly respondents from Namada. Almost respondents from Navukailagi said that although they had a committee looking after their NRM, it either functioned 'sometimes' or 'a few times'.

**Village \* Do you have a NRM or EC Committee? Crosstabulation**

| Count   |             | Do you have a NRM or EC Committee?           |   |   |  | Total |
|---------|-------------|--|---|---|--|-------|
|         |             | There is a committee functional all the time | There is a committee functional at most times | There is a committee, functional sometimes only | There is a committee, functional a few times |       |
| Village | Namada      | 8  | 27  | 3   | 0  | 38    |
|         | Navukailagi | 0  | 1   | 13  | 16   | 30    |
| Total   |             | 8  | 28  | 16  | 16   | 68    |

**Table 29: Environment or Natural Resource Committee**

All respondents from both villages agreed that they were aware of NRM stakeholders and government agencies, including NGOs that visited them but only if they were asked to do so.

## 4.3 Discussion

### 4.3.1 Village governance

The discussion would like to draw emphasis on the definition of governance, good governance, measure of governance highlighting 'bad governance' practices from village level.

In the introduction of this research the researcher had proposed the United Nations Development Programme (UNDP, 2005) definition of governance as '*complex mechanism*', that includes '*processes*', '*relationships*' and '*institutions*' and through which '*groups articulate their interests*', '*exercise their rights and obligations*' and also to '*mediate their difference*'. Governance occurs at all levels including local level and in the case of this research 'at village level'.

The dual system of governance of contemporary and traditional at village level although seem well demarcated is very complex. Traditionally a Fijian is born into a family with traditional roles and responsibilities. For instance, if one is born in the chiefly family he remains to play roles expected by the chiefly clan. Likewise a traditional chief's spokesperson (*matanivanua*) can never be elevated in position into chiefly status; he and his clan remain *matanivanuas* as the hereditary role expects them to fulfill. However, in cases where a '*matanivanua*' clan member or other traditional role holder is well educated and has skills identified of him, he can be appointed as the leader environment committee as in the case of Navukailagi village. However 'decision-making' as part of his leadership roles in this contemporary committee is often challenged by others, mostly the chiefly clans in the chief's council. This is an example where overlapping of decision-making processes has created a lot of confusion for villagers. Respondents from interviews even commented on the lack of coordination between the two systems thus reaching a consensus have sometimes become a lengthy and difficult process. One respondent echoes "*this is the reality here, which is why our projects like MPA do not come into fruition*".

Although the decision making processes and procedures are in place they are not effectively followed. For instances when there is a ban imposed by the village development committee on the Marine Protected Area (MPA), the chief because he

has the ultimate authority gives his permission without consultations with the committee responsible for the MPA project. Observations from 'Village Governance' workshop conducted in other villages in Fiji, points to the same problem but general comment is usually *"it depends on the type of traditional leaders we have, and those that are educated, spiritually-filled and open-minded usually respects and considers all our roles as equally important for the development and well-being of our village"*. There were a few respondents sharing sentiments of lack of faith and trust for chiefs caused by the clashes and misunderstanding of the dual system of governance.

Governance allows for groups to articulate their interests and in the exercising of their rights and obligation. The Fijian Affairs Regulation of 1996 makes provision for village councils to make village by-laws which exists in most Fijian villages including Namada and Navukailagi villages. Most village by-laws have been drawn up placing importance on respect for traditional dressing codes, cultural norms and protocols. As part of the by-laws they have formulated culturally accepted strategies when rules are not adhered to. Unfortunately by law these by-laws are not legally recognized as they are not gazette by government. Although when outside village boundaries villagers are entitled to their individual right, this is not so in the confinements of the village. The misunderstanding and misinterpretation of the customary rights and individual rights causes a lot of confusion. Compliance and enforcement to village rules and natural resource use by-laws are often not adhered to by villagers as a result of these misinterpretations.

The village council is the forum upon which village activities like natural resource management projects are discussed and approved. It is also the only forum where other committees and groups are supposed to voice their opinions freely on matters that concern them. However since chiefs and clan leaders are also part of this forum, often women and youths sit respectfully and fathom all that is being discussed. A group of village women respondents stated *"our mark of silence is not because we agree with issues being discussed but rather our respect for the chiefs because they have higher authority...sometimes curse can befall us if we don't respect chiefs"*. According to the UN-Habitat, *"The heart of the concept of governance lay the notion of participation, engagement and inclusion"* (UN-Habitat, n.d.p.2). Equity in terms of

gender and age are important in membership representation of any community, institution or committee in terms of decision making and societal well-being. The UN-Habitat further adds that bringing a gender perspective to bear on the practice of participation may assist in identifying strategies for amplifying voice and access to decision making of those who tend to be marginalized or excluded by mainstream development initiatives (Conwall, 2003). It ensures that fairness prevails through consensus effort and that solutions or answers shows representation and distribution of the final group decision (Thorndike, 1938).

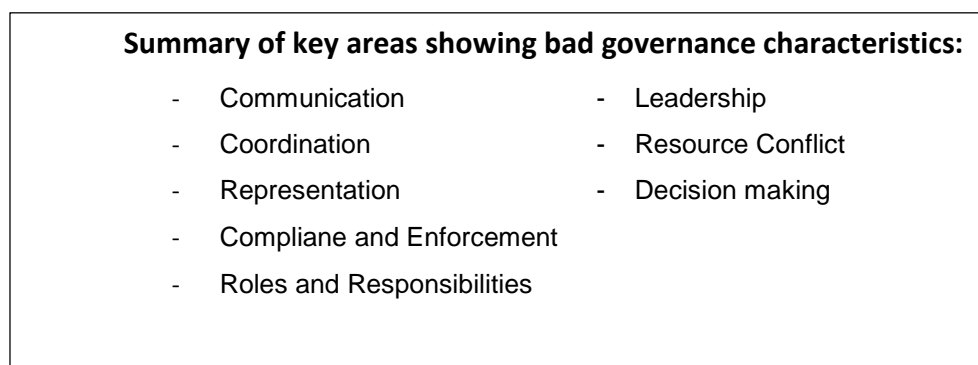
#### **4.3.2 Bad governance practices – village context**

In the use of good governance and performance indicators to measure performance of decision-making institutions the following summary points were deduced from the fieldwork:

1. The social structures found in the two villages' incorporated a dual system where roles and responsibilities overlapped and uncoordinated activities were common. This has caused confusion and unattended schedule of activities and meetings by village committees and appointees. Institutional processes and procedures on decision-making are not clearly defined to all members.
2. Although the village council allowed for all villagers to participate, again the final decisions rested with the chiefs and clan elders. The church groups in their church monthly meetings discussed and allowed issues raised by women and youths but particular emphasis given on spiritual growth and activities like money collection for church activities but do not include discussions on issues like natural resource management.
3. 'Human rights' has been highlighted as a stumbling block for current village set-up and one which has been exercised wrongly especially when it has been abused by some people in villages. This often takes place when a village meeting is being convened, some villagers, exercising their human rights, would venture out pursuing their own personal engagements. Respondents highlight the need for

intervention by the Fijian Affairs Ministry to discuss this topic with village people so that the traditional leadership structure is not weakened.

4. Management Action Plans (MAP) to provide direction for the successful implementation needs collaborative efforts particularly from 'outside' so as to incorporate certain types of management. There is lack of knowledge for formulating management plans to address important issues effectively. Further village action or management plans produce low or negative result as committees cannot organize themselves to attend to identified activities with timelines.
5. Villages rarely have the resources and skills to manage their resources completely on their own, eventhough these communities may at one time have had effective traditional systems to sustain their natural resources. (Felt, 1990) echoes that transformation to meet modern-day needs have caused the erosion of the social, economic, and political fundamentals that govern traditional systems hence present-day communities are often less concerned and equipped to conserve their resources .
6. Traditional leadership issues where chiefs or clan leaders have not been traditionally installed are a major problem. This had led to a fair or lesser degree of influence of the chief on his people. This has a negative bearing on MPA project works.
7. Lack of collaborative work with 'outside' actors and stakeholder like government and NGOs.
8. Lack of proper documentation of meetings, financial reports, proper documents storage, and their dissemination to all members so to ensure transparency and accountability



**Figure 17:** Summary points of key areas showing bad governance characteristics





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## CHAPTER FIVE

### RECOMMENDATIONS/CONCLUSION

*“I’m certainly hoping that all the recommendations that we have heard will be implemented”*

*~ Phumzile Mlambo-Ngcuka*

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## 5.1 Recommendation

1. The Village Council and its sub-committees, (village organizational/management structures, working partnerships and relationships), are to be strengthened with clear work descriptions, documentations of activities and submission of periodic updates/reports to the stakeholders and members. Although high counts of meetings are held in almost all groups in the village council there does not exist resources and facilities for proper record keeping. Dissemination of meeting minutes is still an issue thus not affected members who are cannot make it to meetings because of attendance to their paid jobs have no knowledge of issues discussed. Having documents displayed in community halls 'notice boards' for all to view could be appropriate.

2. The chief's council would only be efficient and effective if the traditional leader's position is traditionally recognized by the people they lead. When the membership of traditional institutions is confirmed, the traditional communication network is activated, and for the Chief to establish continuous meeting schedule and tentative agenda. Findings show that most villagers see their chiefs having a fair degree of influence not because he is traditionally installed but because it's a customary practice of respect in their communal living. The Fijian Affairs Board and chief's council should collaboratively work together in this respect, so that major decisions for village projects and natural resource use are not affected.

3. The Village Council to enforce a Village Management Plan that supports village economic/infrastructure development, village planning guidelines, financial/resource management, conservation or rehabilitation of village resource gathering areas and the promotion of health and strive for better education for their children.

4. The Maximizing of the impacts from church to benefit the people's livelihood for those living in the village or those living abroad, and providing support for their traditional obligations. Natural resource management should be a key agenda in church meetings as most activities of the church are met through sales of these natural resources.

7. Identifying and cultivating relationships with internal and external stakeholders

8. Resources are supposed to be communally shared but instead the emergence of competitiveness to acquiring wealth as an individual is seen to be increasing. It is not a 'good working practice' seen. Village trust fund accounts to be established with equally appointed office bearers from each clan and gender. Funds allocation and use are to follow an accountable and transparent process with clear documentation for all to view.

9. Project designs and planning excludes village participation and lacks integration at local level. The absence of proposed schedules of annual activities in terms of various government ministries visitations hence there is no consistency resulting in clashes of meetings, uncoordinated activities to name a few.

10. Knowledge of traditional natural resource management practices are to be documented to enhance scientific knowledge introduced into village initiatives like MPA. This base information exists, but is lost with the changes in institutions with the exit of elderly and matured village members.

## **5.2 Governance model**

Governance is not really a question of what kind of model is the most appropriate, some in the cases of technology cannot simply be imported, but be adapted to individual circumstances (Dasi, 2006).

The strategy for coherency and collectivism in a village setting may likely lie in village governance model that allows characteristics of good governance principles into both daily operational matters of the dual village system. It should allow for flexibility and respect ethics norms, values, traditional duties or roles. It should consider human rights in terms of allowing representation of gender and age in decision-making. Although this may not be inclusive of the very young members but youths and women should be equally recognized to express their opinions on matters that concerns their well-being.

Central to the importance of village well-being is the need to manage resources that provides for their livelihood and sustenance. The village governance model should

incorporate elements of governance that is participatory and allows for collectivism in the decisions pertaining to the effective management of resources. The village social structure can be aligned with management practices elsewhere to help streamline and harmonize village activities where by all stakeholders take care of their responsibilities in the appropriate timeframe.

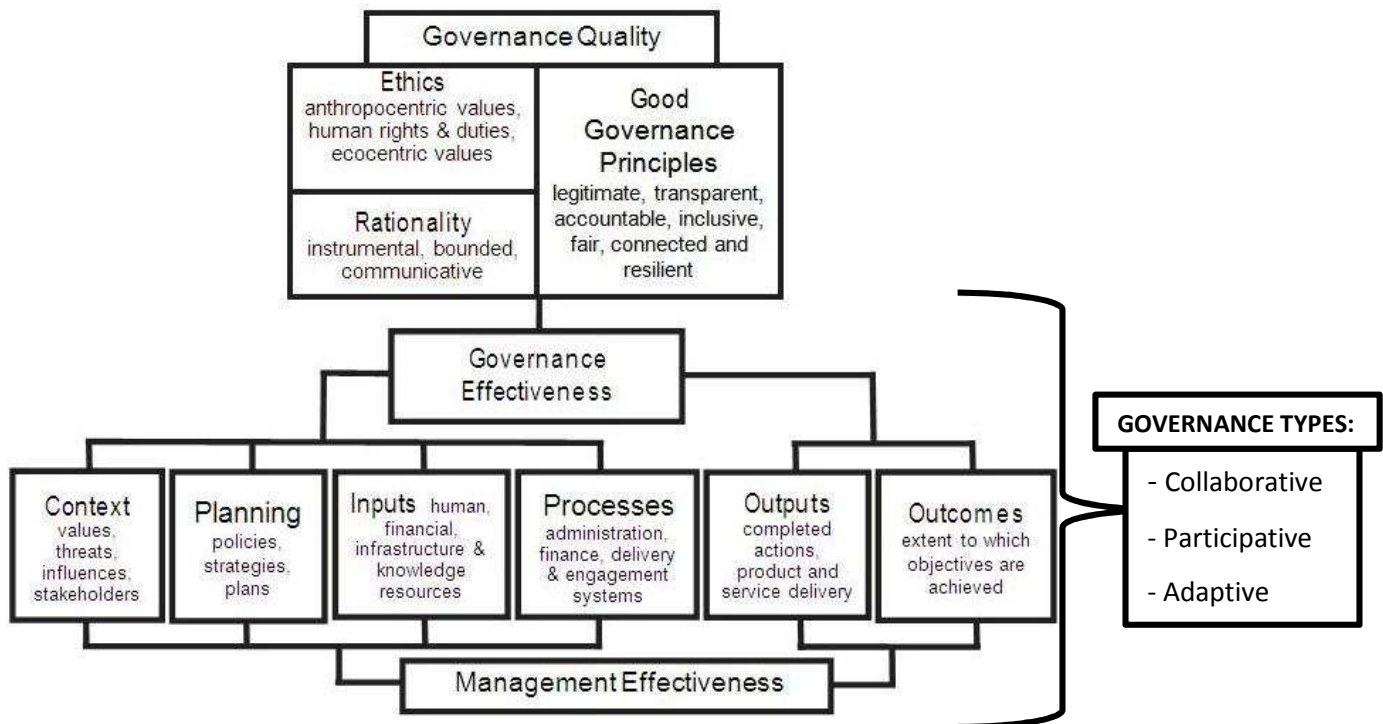
The governance model framework (Figure 18) employs the IUCN-WCPA framework (Lockwood & Kothari, 2006) that recognizes communal settings as in the case of Fiji. The hybrid governance model would be appropriate for communal settings like Fiji coastal villages. The model framework incorporates both traditional ethics and good governance principles to achieve governance quality. It also allows for stakeholders participation within an outside village setting. Clear planning, human inputs and defined processes are important components emphasized. Also key components are outputs and outcomes meaning that the dual systems of governance have a shared but common goal that can only be achieved through collective action.

This proposed governance system is vital as it will consolidate village institutions and their functions. It also ensures the empowerment and protection of village institutions, resource rights, resource rules compliance and enforcement of resource users. In addition to this, cultural values and beliefs regarding coastal resources, leadership and resource conflict between users of marine resources within a village setting is also be addressed.

This model that can be translated as “village governance model” can also strengthen and enhance dynamic relationships at village level and teaches people skills and knowledge of accountability and transparency. It is important that the communities are able to participate in discussions, core roles and functions are defined, positions within the social structure are confirmed, communication links between traditional and contemporary village institutions and subgroups are better defined.

There is a vital need for a smooth networking and integration between the Chief’s council, village council, church and stakeholders from governmental and non-Governmental Organizations (NGOs) so that community would be better able to perform their tasks. With the governance practice in place, this can be then translated

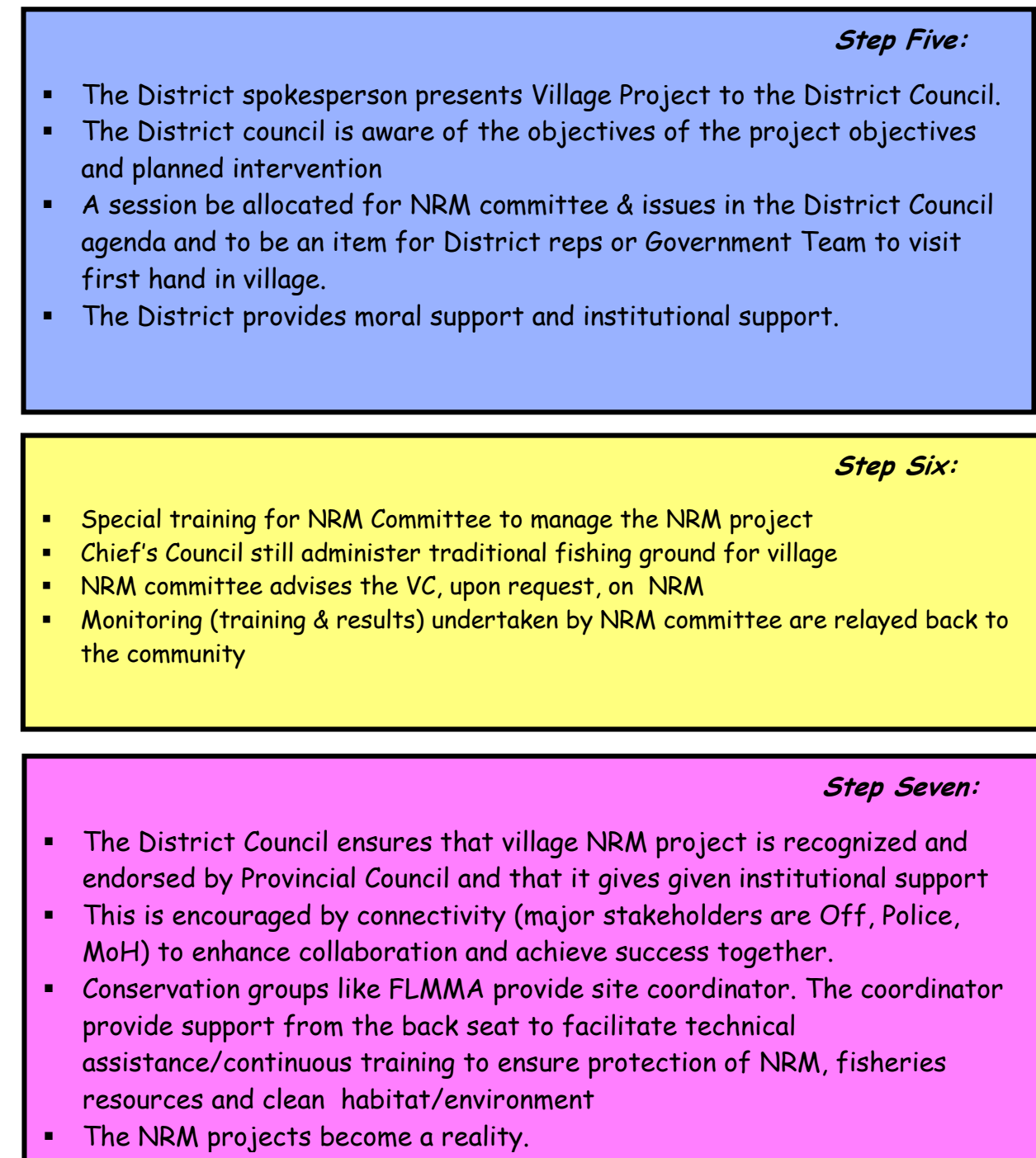
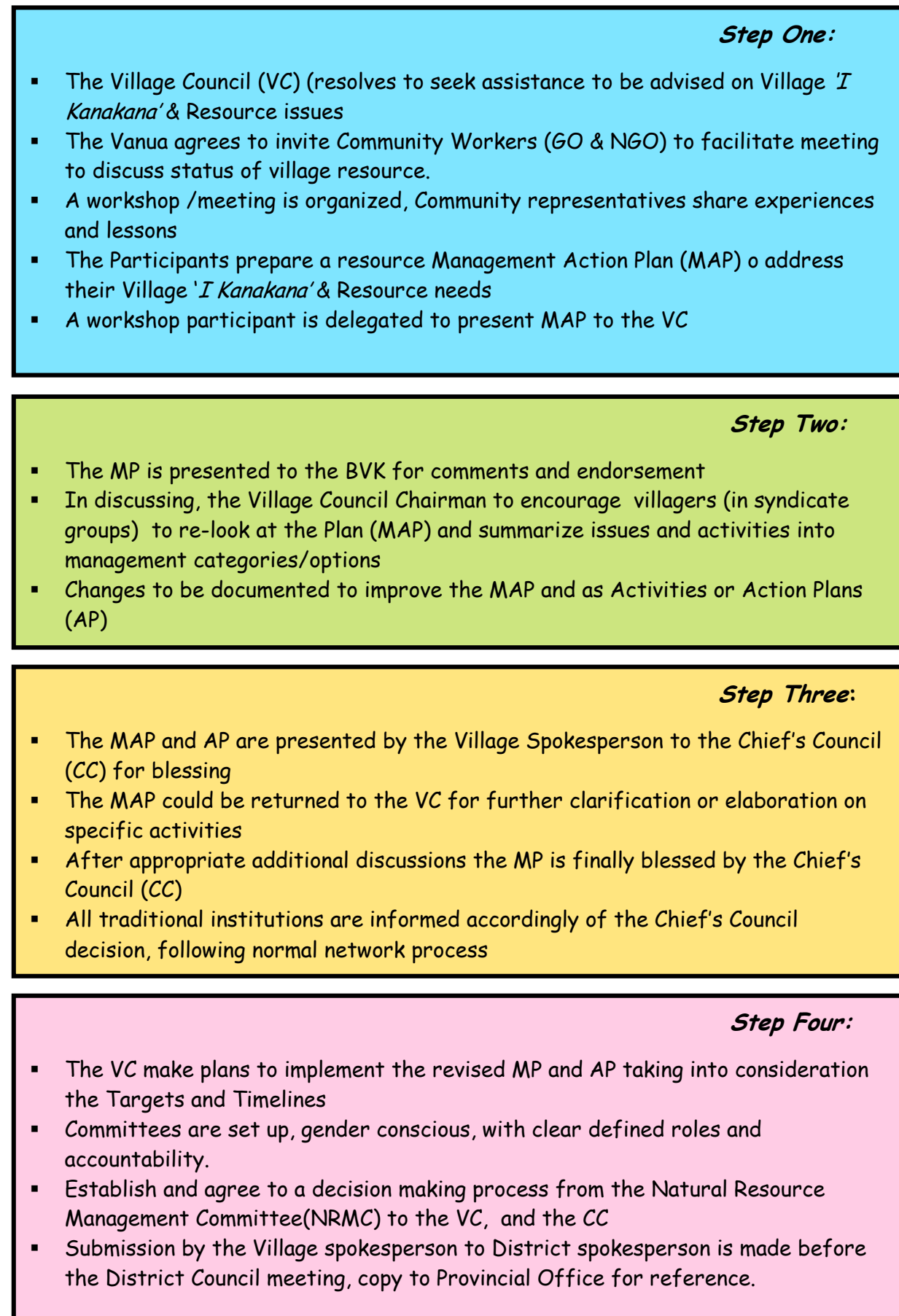
into managements of the natural resources not only to provide their daily livelihoods but for its sustainability.



**Figure 18:** Proposed governance model framework (Lockwood & Kothari, 2006, p.756)

The model also reflects at a local level, elements of collaborative, participative and adaptive governance.

## 5.2 Flow chart for process of resource management projects



**Figure 19** Proposed System of Processes and Procedures for Natural Resource Management in Village

Governance also reflects on effective and efficient institutional processes and procedures. Outlining clearly defined ways of collaborating important actors in a systematic and coherent is vital if dual system like the Fijians is to effectively work. In terms of natural resource management and associated projects effectiveness a proposed system as that outlined in Figure 19.

### 5.3 Conclusion

The dual system of governance in the Fijian village setting has continued to be a problem that has hindered and affected implementation of projects including natural resources management initiative. Resource dependence is vital for the well-being of coastal villages and their sustenance in the long run.

Although Government, NGOs and various stakeholders and actors have pitched in to help with management efforts the problems arising from the dual system at village level have continued to persist. The hybrid governance model with clear processes in place would hope to unify and consolidate institutions so that all management efforts at village level will succeed

The effectiveness of the community initiative is dependent on the involvement of the whole community concerned, as they are the ones who need to determine the activities they undertake. The traditional unit is useful in this respect because at this level, effective action is dependent on the members observing the rulings and decisions of the group. However, with good governance principles implemented in all spheres of village function and activities this should allow for women and youths to be empowered to decide on issues and concerns that regard their well-being. Leaders also lead with an open-mind knowing that all are equal and the wealth of the village or the natural resources belongs to all. Natural resource use and proceeds in terms of royalties or sale is accounted for and being made transparent to all village members.

Village by-laws need to be legally recognized and if possible enshrined in the Fijian Affairs Act, Fisheries Act and Environment Act to enforce village planning and best resource management practices within the village perimeter.

With the hybrid model of governance, clear processes and procedures also enacted in the national framework, implemented and monitored, I would hope to one day see our coastal village people smiling, in peaceful co-existence with natural resources and '*mana*' be restored just as granddad had experienced in his days.





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## APPENDIX

### (1) Fiji Affairs Act (Cap. 120) with reference to role of Provincial, District and Village council

#### FIJIAN AFFAIRS REGULATION, 1996

– concerning Indigenous Affairs and the Various Councils (Provincial,

The ‘Road Map’ that the Fiji government has embarked on focuses on all councils from village to district to provincial level to be properly and efficiently administered

The overall goal of the establishment of a Board to govern matters for indigenous Fijians or *I Taukei*:

- **Good Leadership**
- **Welfare and well-being of the I Taukei (Indigenous Fijians).**

#### A. Provincial Council (*Bose ni Yasana*)

1.0 Act 25[1] Fijian Affairs (Cap 120) [Provincial Council, 1996 confirmed the responsibility of the Provincial Council to:

*[a] Deliberate, plan, and implement decisions that support health, harmony, unity, welfare and good government of the Taukei that live in the province..*

*b) Deliberate, plan, and implement decisions that support all development projects, traditions and customs and general progress of the province.*

*c) To implement tasks that the Minister of Indigenous Affairs or the Indigenous Affairs Board sees fit for the province to carry out.*

#### **B. District Council (TIKINA COUNCIL)**

2.0 Act 13[1] Fijian Affairs Bose ni Tikina) 1996 - :0.

Responsibility and Tasks of the Tikina Council

*(a) Deliberate, and stipulate regulations, rules on good leadership, welfare and well-being of the Tikina and be responsible for administering rules and regulations for the Tikina.*

*(b) Make decisions on development plans for the Tikina and to improve living standards, traditional lifestyle and financial development that have been decided upon.*

*(c) The Tikina Council will deliberate on issues/problems facing the Tikina and will be a vehicle to the Provincial Council on leadership matters, welfare and well-being of the people of the Tikina and focal point in which resolutions of issues/challenges/conflicts for the Tikina.*

*d) The Tikina Council is responsible for disseminating information on decisions made by government and Provincial Council to the people of the Tikina.*

*(e) The Tikina Council will deliberate on use of drugs, communicable diseases and related problems.*

**C. Village Council (Bose Vakoro)**

Act (29) Fijian Affairs (Village Council) 1996-:  
"Responsibilities and Tasks of the Village Council"

*(a) Increase development of financial so that Fijians can be financially well off*

*(b) Implement regulations, rules and decisions that will improve livelihood, housing standards, and healthy living styles*

*c) Implement decisions that will improve and encourage learning and other educational initiatives for the good of the village*

*(d) To protect and improve spiritual life that is based on Biblical truth and that will encourage working together and promote harmony for the village people*

*(e) To deliberate on decisions that will sustain respect for the village and traditional lifestyle, management of time and following traditional ways*

**(2.) QUESTIONNAIRE:**

|   |  |   |  |
|---|--|---|--|
| <p><b>A. INFORMATION REGARDING INSTITUTION or COMMITTEE YOU BELONG</b></p> <p>A. 1 Name: _____</p> <p>A. 2 Age: _____</p> <p>A.3 Male <input type="checkbox"/> Female <input type="checkbox"/></p> <p>A.4 Level of education _____</p> <p>A.5 Occupation/livelihood _____</p> <p>A.6.1 Clan (Mataqali) _____</p> <p>A.6.2 Sub-Clan (Tokatoka) _____</p> |  |   |  |
| B.1   | Is your institution or committee part of a 'governmental or traditional' organization? | 1 <input type="checkbox"/> Govt   | 2 <input type="checkbox"/> Traditional |
| B.2   | Describe who are its members?  |   |  |
| B.3   | Is the committee representative of a wide community (inclusive of youth, women, etc)   | 1 <input type="checkbox"/> All are included<br>2 <input type="checkbox"/> Most are included<br><input type="checkbox"/> Some are included<br><input type="checkbox"/> Only a few are included<br><input type="checkbox"/> Not inclusive at all  |  |
| B.4.1   | a. Do you have meetings?   | <input type="checkbox"/> Yes  | <input type="checkbox"/> No            |
| B.4.2   | b. Number of meetings held?  | <input type="checkbox"/> All the time (qtrly/half yrly/yrly)<br><input type="checkbox"/> Most of the time (qtrly/half yrly/yrly)<br><input type="checkbox"/> Sometimes only (qtrly/half yrly/yrly)<br><input type="checkbox"/> A few meetings held (qtrly/half yrly/yrly)<br><input type="checkbox"/> no meetings held at all |  |



|       |  |  |
|-------|--|--|
|       |  | (qtrly/half yrly/yrly)   |
| B.4.3 | c. Number of people attending meetings?                              | <input type="checkbox"/> About 75% - 100% every meeting (monthly, etc)<br><input type="checkbox"/> About 50% - 75% every meeting (monthly, etc)<br><input type="checkbox"/> About 50% every meeting (monthly, etc)<br><input type="checkbox"/> About 25% - 50% every meeting (monthly, etc)<br><input type="checkbox"/> Less than 25% every meeting (monthly, etc) |
| B.4.4 | d. Do you have financial reports and is it disseminated to all?      | <input type="checkbox"/> Financial report disseminated all the time<br><input type="checkbox"/> Financial report disseminated most of the time<br><input type="checkbox"/> Financial report disseminated sometimes only<br><input type="checkbox"/> Financial report disseminated a few times only<br><input type="checkbox"/> Final report does not exist         |
| B.4.5 | e. Does the committee have a 'budget' and is it disseminated to all? | <input type="checkbox"/> Budget disseminated all the time<br><input type="checkbox"/> Budget disseminated most of the time<br><input type="checkbox"/> Budget disseminated sometimes only<br><input type="checkbox"/> Budget disseminated a few times  |

|       |   |  |                             |
|-------|---|--|-----------------------------|
|       |   | <input type="checkbox"/> Budget does not exist   |                             |
| B.4.6 | f. Is there documentation of minutes of meeting?  | <input type="checkbox"/> Meeting minutes documented at all times<br><input type="checkbox"/> Meeting minutes documented most times<br><input type="checkbox"/> Meeting minutes documented sometimes<br><input type="checkbox"/> Meeting minutes documented a few times only<br><input type="checkbox"/> Meeting minutes never documented                               |                             |
| B.4.7 | g. Explain how the documents of meetings and financial records are kept (for safe-keeping)? |  |                             |
| B.5.1 | a. Do you have an inventory of resources and equipment/facilities?                          | <input type="checkbox"/> Yes   | <input type="checkbox"/> No |
| B.5.2 | b. If yes, name the resources you have?   |  |                             |
| B.6   | Is the documentation of minutes disseminated to all village members?                        | <input type="checkbox"/> meetings minutes disseminated all the time<br><input type="checkbox"/> meetings minutes disseminated most of the time<br><input type="checkbox"/> meetings minutes disseminated sometimes only<br><input type="checkbox"/> meetings minutes disseminated a few times only<br><input type="checkbox"/> meetings minutes never disseminated all |                             |

|       |  |  |
|-------|--|--|
|       |  |  |
| B.7.1 | i. Explain the roles & functions of your Institution or committee?                         |  |
|       | B.7.2 Explain your designated role in this Institution or Committee?                       |  |
| B.8   | Are roles & responsibilities clearly defined to all members?                               | <input type="checkbox"/> Clearly defined all the time<br><input type="checkbox"/> Clearly defined most of the time<br><input type="checkbox"/> Clearly defined sometimes only<br><input type="checkbox"/> Clearly defined a few times<br><input type="checkbox"/> Never clearly defined at all |
| B.9.1 | a. Does the Institution or committee have Management Action Plan (MAP) and is it followed? | <input type="checkbox"/> MAP followed all the time<br><input type="checkbox"/> MAP followed most of the time<br><input type="checkbox"/> MAP followed sometimes only<br><input type="checkbox"/> MAP followed a few times<br><input type="checkbox"/> MAP does not exist                       |
| B.9.2 | b. Do all members participate in the formulation of the Management Action Plan (MAP)?      | <input type="checkbox"/> All members participate<br><input type="checkbox"/> Most members participate<br><input type="checkbox"/> Some members   |

|        |   |  |
|--------|---|--|
|        |   | <p>participate</p> <p><input type="checkbox"/> A few members participate</p> <p><input type="checkbox"/> No participation from members</p>   |
| B.9.3  | c. Is there collaboration of 'outsiders' with villagers in the formulation and implementation of Management Action Plans (MAP)? | <p><input type="checkbox"/> Absolute involvement of outsiders</p> <p><input type="checkbox"/> Strong involvement from outsiders</p> <p><input type="checkbox"/> Moderate involvement from outsiders</p> <p><input type="checkbox"/> Limited involvement from outsiders</p> <p><input type="checkbox"/> No involvement from outsiders</p> |
| B.9.4  | d. Is there timely completion of tasks outline in Management Action Plans (MAP)?  | <p><input type="checkbox"/> All tasks are completed on time</p> <p><input type="checkbox"/> Most tasks completed on time</p> <p><input type="checkbox"/> Some tasks are completed on time</p> <p><input type="checkbox"/> Few tasks are completed on time</p> <p><input type="checkbox"/> No tasks are never completed on time</p>       |
| B.9.5  | e. If your answers is 'not' or 'no' in (a, b, c, d), explain what could be the reason(s)?                                       |  |
| B.10.1 | a. Are members aware of rules &   | <input type="checkbox"/> All members aware of  |

|        |   |  |
|--------|---|--|
|        | regulations, by-laws and legislation to govern the work of the Institution or committee?    | <p>rules</p> <p><input type="checkbox"/> Most members aware of rules</p> <p><input type="checkbox"/> Some members are aware of the rules</p> <p><input type="checkbox"/> A few members are aware of the rules</p> <p><input type="checkbox"/> No members aware of rules</p>  |
| B.10.2 | b. Explain if you have other answers apart from those listed in (10a)?                      |  |
| B.10.3 | c. Are there clearly defined processes and procedures in place in terms of decision-making? | <p><input type="checkbox"/> Processes &amp; procedures clear to all</p> <p><input type="checkbox"/> Processes &amp; procedures clear to most</p> <p><input type="checkbox"/> Processes &amp; procedures clear to some only</p> <p><input type="checkbox"/> Processes &amp; procedures clear to a few</p> <p><input type="checkbox"/> Processes &amp; procedures does not exist</p> |
| B.10.4 | d. Explain the processes and procedures in c above?   |  |
| B.10.5 | e. Who are responsible for the establishing of Institution or Committee rules?              |  |
| B.10.6 | f. Is there violation of rules and is it reported?  | <p><input type="checkbox"/> Excellent compliance with rules (almost no violation reported or known)</p> <p><input type="checkbox"/> Good compliance with</p>   |

|   |   |   |
|---|---|---|
|   |   | <p>rules</p> <p><input type="checkbox"/> Moderate compliance with rules</p> <p><input type="checkbox"/> Limited compliance with rules</p> <p><input type="checkbox"/> Almost no compliance with rules (numerous violation reported or known)</p>  |
| B.10.7  | g. Outline some forms of penalties already given out to those who violate rules                   |   |
| B.10.8  | h. Outline some processes and procedures followed in the village in terms of conflict resolutions |   |
| <b>C.CHIIEFS COUNCIL, VILLAGE COUNCIL &amp; NATURAL RESOURCE MANAGEMENT</b> |   |   |
|   |   |   |
| C.11.1  | a. How often does the Chiefs Council have its meeting?  | <p><input type="checkbox"/> All the time (qtrly/half yrly/yrly)</p> <p><input type="checkbox"/> Most of the time (qtrly/half yrly/yrly)</p> <p><input type="checkbox"/> Sometimes only (qtrly/half yrly/yrly)</p> <p><input type="checkbox"/> A few meetings qtrly/half yrly/yrly)</p> <p><input type="checkbox"/> No meetings (qtrly/half yrly/yrly)</p> |
| C.11.2  | b. Who are elected into the Chiefs Council?   |   |
| C.11.3  | c. Number of members attending meetings?  | <p><input type="checkbox"/> About 75% - 100% every meeting (monthly, etc)</p> <p><input type="checkbox"/> About 50% - 75% every meeting (monthly, etc)</p> <p><input type="checkbox"/> About 50% every</p>  |

|        |  |  |
|--------|--|--|
|        |  | <p>meeting (monthly, etc)</p> <p><input type="checkbox"/> About 25% - 50% every meeting (monthly, etc)</p> <p><input type="checkbox"/> Less than 25% every meeting (monthly, etc)</p>  |
| C.11.4 | d. Explain your reasons if your answer is either <i>about 25%-50%</i> or <i>Less than 25% every meeting (monthly, etc)</i> |  |
| C.12   | What is the role of the chiefs Council?  |  |
| C.13.1 | a. Is there effective collaboration and communication between Chiefs and leaders of Clans & sub-Clans?                     | <p><input type="checkbox"/> Observed all times</p> <p><input type="checkbox"/> Observed most times</p> <p><input type="checkbox"/> Observed sometimes only</p> <p><input type="checkbox"/> Observed a few times</p> <p><input type="checkbox"/> No collaboration &amp; communication</p>   |
| C.13.2 | b. Is there a meeting for heads of clans & sub-clans?  | <p><input type="checkbox"/> All the time (qtrly/half yrly/yrly)</p> <p><input type="checkbox"/> Most of the time (qtrly/half yrly/yrly)</p> <p><input type="checkbox"/> Sometimes only (qtrly/half yrly/yrly)</p> <p><input type="checkbox"/> A few meetings qtrly/half yrly/yrly)</p> <p><input type="checkbox"/> No meetings at all (qtrly/half yrly/yrly)</p> |
| C.13.3 | c. How can there be better collaboration and communication between   |  |

|        |   |   |
|--------|---|---|
|        | leaders of tribes, clans & sub-clans?   |   |
| C.14.1 | a. What is the role and function of the Village Council?                      |   |
| C.14.2 | b. Who are members of the Village Council?                                    |   |
| C.14.3 | b. How often does the Village Council have its meeting?                       | <input type="checkbox"/> All the time (qtrly/half yrly/yrly)<br><input type="checkbox"/> Most of the time (qtrly/half yrly/yrly)<br><input type="checkbox"/> Sometimes only (qtrly/half yrly/yrly)<br><input type="checkbox"/> A few meetings qtrly/half yrly/yrly)<br><input type="checkbox"/> No meetings at all (qtrly/half yrly/yrly) |
| C.14.4 | c. Are roles & responsibilities clearly defined to all members?               | <input type="checkbox"/> Clearly defined all the time<br><input type="checkbox"/> Clearly defined most of the time<br><input type="checkbox"/> Clearly defined sometimes only<br><input type="checkbox"/> Clearly defined a few times<br><input type="checkbox"/> Never clearly defined at all  |
| C.14.5 | d. Is there violation of Village Council rules by members and is it reported? | <input type="checkbox"/> Excellent compliance with rules (almost no violation reported or known)<br><input type="checkbox"/> Good compliance with rules<br><input type="checkbox"/> Moderate compliance   |



|        |  |  |                             |
|--------|--|--|-----------------------------|
|        |  | with rules<br><input type="checkbox"/> Limited compliance with rules<br><input type="checkbox"/> Almost no compliance with rules (numerous violation reported or known)  |                             |
| C.15.1 | a. Outline some differences that could exist between the Chiefs Council and the Village Council.<br>C.15.2<br><br>b. What could be the possible reason(s) for (a) above? |  |                             |
|        |  |  |                             |
| C.16   | Have tribal chief been traditionally installed?  | yes <input type="checkbox"/>   | <input type="checkbox"/> no |
| C.17   | Have Chief and leaders of clans, sub-clans & various committees attended any leadership & management trainings?  | <input type="checkbox"/> (more than 5) training for leaders done<br><input type="checkbox"/> (4-5) training for leaders has been done<br><input type="checkbox"/> (3-4) training for leaders has been done<br><input type="checkbox"/> (1-2) training for leaders has been done<br><input type="checkbox"/> no training for leaders had ever been done |                             |
| C.18.1 | a. Degree of effectiveness of Chief in the village   | <input type="checkbox"/> Chief significantly and consistently influences villagers<br><input type="checkbox"/> Chief has a large degree of influence   |                             |

|        |  |  |
|--------|--|--|
|        |  | <input type="checkbox"/> Chief has a fair degree of influence<br><input type="checkbox"/> Chief has minimal influence<br><input type="checkbox"/> Chief has no influence   |
| C.18.2 | b. If chief has <i>minimal</i> or <i>no influence</i> in (a) above, what could the reason(s) be?                                     |  |
| C.19   | In what ways can the Chiefs Council and the Village Council collaboratively work towards the proper management of natural resources? |  |
| C.20   | Do you have regular visitations fro the Provincial Council Office?   | <input type="checkbox"/> Visit all the time when invited<br><input type="checkbox"/> Visit most of the time when invited<br><input type="checkbox"/> Visit sometimes when invited<br><input type="checkbox"/> Visit a few times when invited<br><input type="checkbox"/> Do not visit at all when invited                        |
| C.21.1 | a. Does the church and its roles encourage effective participation in the village?   | <input type="checkbox"/> Encourage participation all the time<br><input type="checkbox"/> Encourage participation most of the time<br><input type="checkbox"/> Encourage participation sometimes only<br><input type="checkbox"/> Encourage participation a few times<br><input type="checkbox"/> Never encourages participation |
| C.21.2 | b. Explain reasons if your answers are <i>a few times</i> or <i>never encourage</i>  |  |

|  |                                    |
|--|------------------------------------|
|  | <i>participation</i> in (a) above. |
|--|------------------------------------|

| <b>D. VIEWS ON THE WORK OF NATURAL RESOURCE MANAGEMENT (MARINE PROTECTED AREA OR MPA)</b> |   |  |
|---|---|--|
| <b>(i) Natural Resources Management Committee (NRM) or Environment Committee (EC)</b>     |   |  |
| .22   | Do you have a NRM or EC Committee?  | <input type="checkbox"/> There is a committee functional all the time<br><input type="checkbox"/> There is a committee functional most times<br><input type="checkbox"/> There is a committee functional sometimes<br><input type="checkbox"/> There is a committee functional a few times<br><input type="checkbox"/> A committee does is not present |
| .23   | Does the NRMC or EC have its meetings?  | <input type="checkbox"/> All the time (qtrly/half yrly/yrly)<br><input type="checkbox"/> Most of the time (qtrly/half yrly/yrly)<br><input type="checkbox"/> Sometimes only (qtrly/half yrly/yrly)<br><input type="checkbox"/> A few meetings qtrly/half yrly/yrly)<br><input type="checkbox"/> No meetings at all (qtrly/half yrly/yrly)              |
| .24   | Is the NRMC or EC representative of the the needs of the majority in the village in executing its roles & responsibilities? | <input type="checkbox"/> Inclusive of all<br><input type="checkbox"/> Inclusive of most<br><input type="checkbox"/> Inclusive of a some only<br><input type="checkbox"/> Inclusive of a few<br><input type="checkbox"/> Not inclusive at all   |
| .25   | Is the minutes of NRM or EC meetings documented?  | <input type="checkbox"/> Meeting minutes documented at all times<br><input type="checkbox"/> Meeting minutes documented most times<br><input type="checkbox"/> Meeting minutes documented sometimes<br><input type="checkbox"/> Meeting minutes documented a few times<br><input type="checkbox"/> Meeting minutes never documented                    |

|       |  |  |
|-------|--|--|
|       |  |  |
| .26   | Are minutes of NRM or EC meetings disseminated to the whole village?   | <input type="checkbox"/> Meeting minutes disseminated at all times<br><input type="checkbox"/> Meeting minutes disseminated at most times<br><input type="checkbox"/> Meeting minutes disseminated sometimes<br><input type="checkbox"/> Meeting minutes disseminated a few times<br><input type="checkbox"/> Meeting minutes never disseminated   |
| .27   | Is the NRM or EC representative of a wide community (inclusive of youth, women, etc)?  | <input type="checkbox"/> All are included<br><input type="checkbox"/> Most are included<br><input type="checkbox"/> Some are included<br><input type="checkbox"/> Only a few are included<br><input type="checkbox"/> Not inclusive at all   |
| .28   | Has the work already carried out by the NRMC or Environment Committee effectively enhanced and strengthened village participation? | <input type="checkbox"/> Enhanced & strengthened participation all the time<br><input type="checkbox"/> Enhanced & strengthened participation most times<br><input type="checkbox"/> Enhanced & strengthened participation sometimes<br><input type="checkbox"/> Enhanced & strengthened participation a few times<br><input type="checkbox"/> Never enhanced nor strengthened participation |
| .29.1 | Are there clearly defined processes and procedures followed by the NRMC or Environment Committee in terms of decision-making?      | <input type="checkbox"/> Processes & procedures clear followed all the time<br><input type="checkbox"/> Processes & procedures mostly clear followed at most times<br><input type="checkbox"/> Processes & procedures are sometimes  |

|       |  |  |
|-------|--|--|
|       |  | <p>clear followed sometimes</p> <p><input type="checkbox"/> Processes &amp; procedures not clear followed a few times only</p> <p><input type="checkbox"/> Processes &amp; procedures does not exist</p>   |
| .29.2 | <p>Explain the processes &amp; procedures followed in (a) above?</p>   |  |
| .30.1 | <p>Does the NRMCA or Environment Committee have an inventory of resources and equipment/facilities?</p>                      | <p><input type="checkbox"/> Yes</p> <p><input type="checkbox"/> No</p>   |
| .30.2 | <p>Name the resources and equipment/facilities if answer is 'yes' in (a) above?</p>  |  |
| .30.3 | <p>Is there available human resources and equipment for surveillance and monitoring of your Marine Protected Area (MPA)?</p> | <p><input type="checkbox"/> More than enough human resources and all the equipment we need</p> <p><input type="checkbox"/> Available human resource with most equipment needed</p> <p><input type="checkbox"/> Moderate human resource with some equipment</p> <p><input type="checkbox"/> limited human resource but no equipment at all</p> <p><input type="checkbox"/> less human resources and no equipment at all</p> |
| .30.4 | <p>Financial resources sufficient and used efficiently and effectively</p>   | <p><input type="checkbox"/> More than enough finances and effectively and efficiently used.</p> <p><input type="checkbox"/> strong financial standing and effectively and efficiently used</p> <p><input type="checkbox"/> moderate finances used effectively and efficiently</p> <p><input type="checkbox"/> limited finances used inefficiently and</p>  |

|   |  |  |
|---|--|--|
|   |  | ineffectively<br><input type="checkbox"/> no finances at all   |
| .31   | How often is the MPA allowed for use since its establishment?  | <input type="checkbox"/> Allowed for use all the time<br><input type="checkbox"/> Allowed for use most times<br><input type="checkbox"/> Allowed for use sometimes only<br><input type="checkbox"/> Allowed for use a few times<br><input type="checkbox"/> Has never not been allowed for use |
| .32   | Has there been a lot of fish found in MPA since its establishment?   | <input type="checkbox"/> Fish seen all the time<br><input type="checkbox"/> Fish seen most of the time<br><input type="checkbox"/> Fish seen sometimes only<br><input type="checkbox"/> Fish seen a few times<br><input type="checkbox"/> Fish never seen at all                               |
| .33.1   | Are there enough awareness being made for village members on the importance of Natural Resource Management and MPA initiatives?  | <input type="checkbox"/> Awareness done all the time<br><input type="checkbox"/> Aware done most of the time<br><input type="checkbox"/> Awareness done sometimes only<br><input type="checkbox"/> Awareness done a few times<br><input type="checkbox"/> Awareness never done at all          |
| .33.2   | Explain your reasons if your answer is ' <i>awareness a few times</i> ' and ' <i>awareness never done at all</i> ' in (a) above. |  |
| .34   | How has the work of 'Natural Resource Management' or MPA initiative effectively contributed to your institution or committee?    |  |
| <b>E. EFFECTIVENESS IN COMPLIANCE &amp; ENFORCEMENT WITH RESOURCE USE RULES</b> |  |  |
| .35   | Degree of marine resource conflict within the community?   | <input type="checkbox"/> No conflict<br><input type="checkbox"/> Limited, occasional conflict<br><input type="checkbox"/> Moderate, moderately frequent conflict<br><input type="checkbox"/> Extensive and frequent conflict   |

|     |   |  |
|-----|---|--|
|     |   | <input type="checkbox"/> Very extensive, very frequent conflict  |
| .36 | Are the rules for resource use and access clearly defined and socially acceptable to all?                                   | <input type="checkbox"/> Are very simple and easy to understand<br><input type="checkbox"/> Are simple and easy to understand<br><input type="checkbox"/> Are of average complexity<br><input type="checkbox"/> Are complex and difficult to understand<br><input type="checkbox"/> Are very complex and difficult to understand |
| .37 | How credible is the traditional institution in managing resource conflicts?   | <input type="checkbox"/> Has very high credibility<br><input type="checkbox"/> Has high credibility<br><input type="checkbox"/> Has moderate credibility<br><input type="checkbox"/> Has low credibility<br><input type="checkbox"/> Is not credible at all  |
| .38 | Compliance from Police and other Outside enforcers when resource conflicts e.g. poaching, is reported?                      | <input type="checkbox"/> Excellent compliance<br><input type="checkbox"/> Good compliance<br><input type="checkbox"/> Moderate compliance<br><input type="checkbox"/> Limited compliance<br><input type="checkbox"/> Almost no compliance  |
| .39 | Have the problems of non-compliance with resource rules lessened from previous years, after enforcement has been beefed up? | <input type="checkbox"/> Excellent compliance now<br><input type="checkbox"/> Good compliance now<br><input type="checkbox"/> Moderate compliance<br><input type="checkbox"/> Limited compliance still<br><input type="checkbox"/> Almost no compliance at all   |
| .40 | In terms of violation of resource rules for MPA, are offenders penalised and punishment monitored?                          | <input type="checkbox"/> Offender penalised and monitored all the time<br><input type="checkbox"/> Offender penalised and monitored most times<br><input type="checkbox"/> Offender penalised and monitored sometimes only<br><input type="checkbox"/> Offenders penalised and monitored a few times                             |

|   |   |   |
|---|---|---|
|   |   | <input type="checkbox"/> No punishment & monitoring at all  |
| .41   | What are some forms of punishments meted out to those to violate resource or MPA rules? |   |
| .42   | What are some other village projects closely associated with NRM works in the village?  |   |
| <b>F. EFFECTIVENESS &amp; PARTICIPATION OF STAKEHOLDERS (OUTSIDE VILLAGE) TOWARDS NATURAL RESOURCE MANAGEMENT (NRM) (MPA ESTABLISHMENT BY FIJI LOCALLY MANAGED MARINE AREAS –FLMMA)</b> |   |   |
| .43   | Are villagers aware of NRM stakeholders like agencies in govenmemnt & NGOs?             | <input type="checkbox"/> Yes <input type="checkbox"/> No  |
| .44.1   | Do you know who your FLMMA rep is?  | <input type="checkbox"/> Yes <input type="checkbox"/> No  |
| .44.2   | How often does the FLMMA rep makes his visits?  | <input type="checkbox"/> All the time (qtrly/half yrly/yrly)<br><input type="checkbox"/> Most of the time (qtrly/half yrly/yrly)<br><input type="checkbox"/> Sometimes only (qtrly/half yrly/yrly)<br><input type="checkbox"/> A few times qtrly/half yrly/yrly)<br><input type="checkbox"/> Never visits at all (qtrly/half yrly/yrly) |
| .45   | Has there been training provided to members to participate in the NRM training?         | <input type="checkbox"/> (more than 5) trainings done<br><input type="checkbox"/> (4-5) trainings done<br><input type="checkbox"/> (3-4) trainings done<br><input type="checkbox"/> (1-2) trainings done<br><input type="checkbox"/> no training has ever been done   |
|   | If there had been NRM training in (45) above, who were the trainer                      |   |



|     |  |
|-----|--|
| .46 |  |
| .47 | What are some difficulties or challenges faced by the village in terms of natural resource management?                 |
| .48 | How can the institution or committee you belong to contribute to the progressive works of natural resource management? |

| Additional Information |   |                   |  |                    |  |              |  |  |
|------------------------|---|-------------------|--|--------------------|--|--------------|--|--|
|                        | Question  | Response          |  |                    |  |              |  |  |
| .                      | a. What is the total population of villagers?   |                   |  |                    |  |              |  |  |
|                        | b. Age Breakdown: <table border="1" data-bbox="491 958 1204 1312" style="margin-left: 40px;"> <tr> <td>Below 19</td> <td></td> </tr> <tr> <td>Between<br/>20 - 60</td> <td></td> </tr> <tr> <td>Above<br/>60+</td> <td></td> </tr> </table> | Below 19          |  | Between<br>20 - 60 |  | Above<br>60+ |  |  |
| Below 19               |   |                   |  |                    |  |              |  |  |
| Between<br>20 - 60     |   |                   |  |                    |  |              |  |  |
| Above<br>60+           |   |                   |  |                    |  |              |  |  |
| .                      | How many reside in the village that do not have a paid employment?  |                   |  |                    |  |              |  |  |
| .                      | How many leave the village each day to attend to a paid employment?   |                   |  |                    |  |              |  |  |
| .                      | For those with paid employments, where do they work?  |                   |  |                    |  |              |  |  |
| .                      | How many are in the 'school age' category?  | Primary:<br>_____ |  |                    |  |              |  |  |

|   |   |   |
|---|---|---|
|   |   | Secondary:<br>_____<br><br>Tertiary : _____ |
| . | How many institutions & committees exists in the village?                               |   |
| . | Can you identify the different types of denominations there are in the village?         |   |
| . | Apart from those with paid employments, what are other sources of income for villagers? |   |



### (3.) Respondents (Key Informants and Focus Groups)

#### A. NAVUKAILAGI VILLAGE

| RESPONDENT | KEY INFORMANT                                       | FOCUS GROUP                   |
|------------|---|-------------------------------|
| #1         |   | Chief's Council               |
| #2         |   | Village Women Group           |
| #3         | Head –Women's Church Group                          |                               |
| #4         | Chief of Village/District – Head of Chief's Council |                               |
| #5         |   | Village Development Committee |
| #6         | Church Steward                                      |                               |
| #7         | Head – Village Women Group                          |                               |
| #8         |   | Men's Church Group            |
| #9         |   | Chief's Council               |
| #10        | Leader of Church Youth                              |                               |
| #11        | Village Spokesperson – Head of Village Council      |                               |
| #12        |   | Village Women Group           |
| #13        | Head of Village Men Group                           | Village Men Group             |
| #14        |   | Village Council Group         |
| #15        |   | Men's Church Group            |
| #16        |   | Women's Church Group          |
| #17        | Leader of Village Youth                             |                               |
| #18        |   | Village Men Group             |
| #19        |   | Church Youth Group            |
| #20        | Methodist Church Minister                           |                               |
| #21        |   | Church Youth Group            |

|     |   |                                  |
|-----|---|----------------------------------|
| #22 |   | Village Youth Group              |
| #23 | Head – Village<br>Development Committee |                                  |
| #24 |   | Village Men Group                |
| #25 |   | Church Youth Group               |
| #26 |   | Village Youth Group              |
| #27 |   | Village Council                  |
| #28 |   | Village Development<br>Committee |
| #29 |   | Women’s Church Group             |
| #30 |   | Village Council                  |

**B. NAMADA VILLAGE**

| RESP<br>ONDENT | KEY INFORMANT                              | FOCUS GROUP           |
|----------------|--|-----------------------|
| #1             | Village Spokesperson                       |                       |
| #2             | Village elder                              |                       |
| #3             | Church Steward                             |                       |
| #4             | Chairman –Village<br>Development Committee |                       |
| #5             |  | Men’s Church Group    |
| #6             |  | Village Men’s Group   |
| #7             |  | Village Men’s Group   |
| #8             |  | Village Women’s Group |
| #9             | Leader –Church Youth                       |                       |
| #10            |  | Women’s Church Group  |
| #11            |  | Village Men’s Group   |
| #12            | Clan Head                                  | Chief’s Council       |
| #13            |  | Chief’s Council       |
| #14            |  | Village Women’s Group |

|            |                                |                                  |
|------------|--------------------------------|----------------------------------|
| <b>#15</b> |                                | Women's Church Group             |
| <b>#16</b> |                                | Village Youth Group              |
| <b>#17</b> |                                | Village Women's Group            |
| <b>#18</b> |                                | Women's Church Group             |
| <b>#19</b> |                                | Women's Church Group             |
| <b>#20</b> |                                | Chief's Council                  |
| <b>#21</b> |                                | Village Development<br>Committee |
| <b>#22</b> | Head- Village Women's<br>Group |                                  |
| <b>#23</b> |                                | Village Development<br>Committee |
| <b>#24</b> | Head – Village Youth<br>Group  |                                  |
| <b>#25</b> |                                | Village Women's Group            |
| <b>#26</b> |                                | Village Council                  |
| <b>#27</b> |                                | Village Council                  |
| <b>#28</b> |                                | Church Youth                     |
| <b>#29</b> |                                | Village Women's Group            |
| <b>#30</b> |                                | Village Development<br>Committee |
| <b>#31</b> |                                | Chief's Council                  |
| <b>#32</b> |                                | Village Council                  |
| <b>#33</b> | Head – Women's<br>Church Group | Women's Church Group             |
| <b>#34</b> |                                | Village Youth Group              |
| <b>#35</b> |                                | Village Youth Group              |
| <b>#36</b> |                                | Chief's Council                  |
| <b>#37</b> |                                | Church Youth                     |
| <b>#38</b> |                                | Village Council                  |