
A Review of the
Octagon Leadership and Community Development Programme
(OLCDP)

of The Bible Society Of The South Pacific

Implemented in Fiji

by The Octagon Group

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December 2008





ACRONYMS

| | |
|--------------|--|
| ACCF | Assembly of Christian Churches in Fiji |
| BSSP | Bible Society of the South Pacific |
| CCF | Citizens Constitutional Forum |
| ECREA | Ecumenical Centre for Research Education and Advocacy |
| FAB | Fijian Affairs Board |
| FSPI | Foundation of the Peoples of the South Pacific International |
| GCC | Great Council of Chiefs |
| GDI | Gender-related Development Index |
| GEF | Global Environment Fund |
| HDI | Human Development Index |
| IAS | Institute of Applied Studies |
| MPA | Marine Protected Areas |
| ODE | Octagon Development Experience |
| OG | Octagon Group |
| OIL | Octagon Institute of Leadership |
| OLCDP | Octagon Leadership and Community Development Programme |
| OME | Octagon Mentoring Experience |
| PTC | Pacific Theological College |
| TNK | Turaga ni koro |
| USP | University of the South Pacific |

GLOSSARY

| | |
|------------------------------|--|
| Bose ni Komai | Chief's Council |
| Bure | Traditional thatched hut |
| Davuata | Unity |
| Komai | Title given to the leader of certain chiefly clans. A Komai may or may not also be leading a village. |
| Koro | Village |
| Lewe ni koro | Community member |
| Liuliu ni koro | Village leader of a village, who may be of a chiefly clan or the eldest male. |
| Lotu | Religion |
| Matanitu | The chiefly system |
| Matanivanua | Traditional chief's herald/spokesperson |
| Radini turaga ni koro | Wife of turaga ni koro |
| Radini vanua | Chief's wife |
| Ratu | Chief |
| Sautu | Well-being |
| Taukei | indigene, owner of land, nationalist |
| Tikina | District |
| Toso ki liu | Progress |
| Tuirara | Methodist; senior elder appointed by elders and congregation for religious administration within a village |
| Turaga ni Koro | Chief's spokesperson/village administrator, appointed by village council |
| Valatawa | Catechist, Methodist church; appointee of the church to that village |
| Vanua | Vanua is a word meaning both 'place' and 'land' and also 'people,' specifically a group of people united under a chief |
| Yaqona | Kava, grog |

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Executive Summary

Purpose

The purpose of this review as given in the Terms of Reference (TOR) is to provide an analysis of the performance and achievements of the Bible Society of the South Pacific's (BSSP) Transformational Leadership Programme, as implemented by the Octagon Group. To reflection design changes made since its inception the programme has been renamed as the Octagon Leadership and Community Development Programme (OLCDP). The focus of the review is on progress towards the goal of developing servant leaders who will initiate change in their communities, resulting in communities that are united, prosperous and moving forward. The TOR includes six information objectives, twenty key questions and also calls for assessment of management structures, relevance of the programme to national and regional priorities and the level of alignment with NZAID's policy framework. The review of the review focuses on the period June 2006 to Oct 2008 and on activities in eleven villages of the district of Dawasamu, Tailevu Province, Fiji.

Methods

An evaluability assessment indicated that the terms of reference were too ambitious to be carried out during the one week allotted for the field research. These and several implementation issues were discussed with NZAID-Wellington and it was agreed that:

- The main focus of the review would be at the community level in the Dawasamu district; less focus would be given to TOR questions on management of the programme and BSSP's board.
- The community level work would be focused primarily, but not exclusively, on the four communities that have had the most involvement with the programme to date
- The focus at the community level would be on groups of participants who had been directly involved with the programme through training and other activities. The family/household level would not be covered due to time constraints.

To reflect these issues and constraints and the resulting changes in emphasis of the review, a reorganisation of the TOR purposes and questions was carried out.

Semi-structured interviews and group discussions were used to gather information on review questions related to the programme approaches and results. Summaries of these interviews and group discussions were developed and sent to the participants to be checked for accuracy and for permission to include them in the report.

At the village level an initial group meeting was held with Dawasamu chiefs. Following this ½ day was spent in each of the four communities that have had the greatest level of involvement with the Octagon programme to date. Group discussions were held separately with women, men and the youth of the village.

Some communities have been reticent to join the Octagon programme. One of these, Luvunavuaka, agreed to a short visit by the reviewer. In addition to making observations of the village facilities, a discussion was held with several women, the TNK and the chief. Several other villages that have not yet participated fully in the programme were visited briefly in the mornings or evenings just before commencing or after concluding the daily schedule of group meetings.

The different perspectives heard through the 14 group meetings and 2 interviews held in Dawasamu allowed for triangulation at three levels; within villages, among villages and between the villages and the programme. Unfortunately it was not possible, due to time

constraints, to cross-check the information from group discussions by interviewing a range of individuals.

The approach originally proposed for the village-level work included the use of participatory tools such as calendars, timelines and matrix ranking in the context of a group discussion. After consulting with the translator, it was agreed that one tool (matrix ranking) would be tried and adopted if successful with the test group. Once the translator became familiar with the approach it was found that the matrix ranking activity stimulated much wider participation in group discussions. It was used in nearly all the village-level group discussions.

Findings and conclusions

1. Programme Results

The OLCDP aimed to develop united communities through a common vision. The strategic plans developed in five of the eleven Dawasamu villages are evidence that it has made substantial progress towards this goal. The programme has also gone beyond expectations by contributing to greater unity at the district level in the form of greater engagement and coordination among the chiefs and TNKs. The coming together of these fragmented communities to celebrate their culture and the revival of their dialect on Dawasamu Day after 30 years of disunity, was an unexpected and notable outcome to which the OLCDP has clearly contributed. A further unexpected outcome is the stimulation of linkages with resources outside the community, as evidenced through a contribution story which describes how through a former resident of the Dawasamu district and current staff member of the University of the South Pacific has engaged the district on the establishment of Marine Protected Areas, and has accessed resources for further environmental conservation work.

The programme has helped five villages understand the usefulness of planning, and in four of these there is a strategic plan, and growing experience with implementation of the plan. A variety of achievements including improved infrastructure and more diverse, higher value options for agriculture and improved access to markets have resulted. Progress is occurring as a result of greater unity and the implementation of plans.

Chiefs, *Turaga Ni Koros*, young men, men, and women have gained new skills. New flower arrangement and cooking skills are helping women in their their *lotu*, *vanau* and *matanitu* roles. In one village new kitchens attached to their houses are reducing the burden on some women, as they no longer have to trudge through mud and rain to cook and serve food or when nursing the sick. Chiefs and TNKs, men and young men are applying their new knowledge and skills in budgeting, record keeping, management and agricultural techniques to agricultural and other projects. The resulting improvements in infrastructure, agricultural production, personal relationships and the deepening of spirituality and faith are contributing to increased well-being.

Negative outcomes were not reported in group meetings in four Dawasamu villages , however the reviewer was not able to carry out individual interviews at the village level due to time constraints. This may have limited the sharing of more critical feedback.

2. Programme Methodology

The programme has creatively adapted the Community Capital framework, developed by highly regarded sociologist, Cornelia Butler Flora. The adaptation OLCDP has made accords Spiritual Capital separate status rather than considering it as part of Cultural Capital. This adaptation has also been applied in work with Native American communities. The framework provides a practical basis for implementing a holistic approach to development, a clear strength. The OLCDP has embedded the Community Capitals approach within a three sets of activities called Octagon Institute of Leadership (OIL), Octagon Development

Experience (ODE) and Octagon Mentoring Experience (OME). Entry to a community is through OIL, which introduces the Community Capitals and its focus on developing leadership capacity in all the key groups in the village. To date the programme has focused on chiefs and *Turaga ni Koros*, men, young men, and women.

3. Design Issues

1. Delays in delivering on commitments are beginning to occur as a consequence of expansion of the OLCDP's engagement during 2008 from four to more of Dawasamu's eleven villages. There was concern in the four villages where OLCDP has had the highest level of engagement, that the programme will not be able to support this expansion at present staffing levels.
2. With respect to inclusivity, there is a gap in the OLCDP's work at the village level. It has given little consideration to young women and young mothers as a potential target group. While there is some emphasis on women as a target group, there has been a tendency to place greater emphasis on men, particularly on formal leaders and on young men. The priorities and contribution to Community Capital of women are not as prominent as they could be in village planning and the level of attention to the priorities of young women/young mothers is not on par with that given to the priorities of young men. It is not clear whether priorities related to children are being specifically considered in village or district level strategic planning.
3. Due to the evolution of the programme from its original design and the application of learning from its experience in Driti, the first village to be engaged, there is disparity between the description of the programme in the Funding Arrangement with NZAID and the actual design of the programme.

4. Alignment with NZAID's Policy Framework

The programme is well aligned with the Pacific Strategy and the Pacific Leadership Strategy. It is not well aligned with the KOHA guideline on working with faith-based organizations, which was launched by NZAID in 2006. The guideline prohibits the use of NZAID funding in four situations. Two of these situations are relevant to the OLCDP. Funding is prohibited for projects or programmes (including capacity building projects with organizations) designed to promote a particular religious belief. This includes the production and/or distribution of religious material, theological education, establishment of places of workshop or proselytising. OLCDP and BSSP have been using NZAID funds to translate the Gospel of Mark into the Dawasamu dialect. Dawasamu Day, funded through the OLCDP was used as an opportunity to launch this and another BSSP product, the Leader's Bible.

The KOHA guideline also prohibits funding for projects or programmes that have multiple objectives, unless the development component funded is specified. Through its close relationship with the BSSP and its inclusion of work on Spiritual Capital, the OLCDP is contributing religious/spiritual objectives and to the BSSP mission of "making God's word easily understood and available to all people in all situations" while also focusing on leadership and community development objectives.

5. Performance with Respect to NZAID's Cross-Cutting Issues

The Funding Arrangement between NZAID and BSSP does not make reference to any of NZAID's cross cutting issues; however of the programme has had positive developments with respect to gender equality and empowerment, conflict prevention and peace building and the environment.

Recommendations:

1. The programme would benefit from developing a more specific M&E framework that distinguishes more clearly between expected results related to each of the three main aims, and that is more specific about the target group for expected results. It would also benefit from developing better reporting practices that more fully utilise information from its monitoring work.
2. Several governance issues require consideration by BSSP and NZAID:
 - The Octagon Group does not yet have Charitable Trust Status
 - There is some lack of clarity about the role of the board, and about the relationship between the BSSP and Octagon board
 - The composition of the board does not reflect the diversity of membership described Funding Arrangement
 - One of the board members is also a member of the OLCDP staff.
3. When considering future options for the OLCDP NZAID and BSSP should consider how the programme can contribute more effectively to reducing women's workloads and expanding their choices. This could be addressed through the development of a gender strategy that would consider, among other issues, how the needs and contributions of women (including young mothers) and children to Community Capital can be more fully and explicitly included in the design of the programme, and what kind of staffing and training will be required in order to support this.
4. When considering future options for the OLCDP NZAID should clarify what NZAID funding may not be used for. The issue of alignment with NZAID's guideline on funding faith based organisations requires consideration by NZAID and BSSP. Provided the guideline has been interpreted correctly, it appears that continued funding for the OLCDP would be contingent on ensuring that NZAID funding is not used for 1) the development and dissemination of religious materials or 2) for work on Spiritual Capital and 3) that any Cultural Capital work funded does not include religious elements.
5. When considering future options for the OLCDP NZAID should ensure that cross-cutting issues are considered in the design of the programme, as the issues of gender equality and empowerment, human rights, conflict resolution and peace building and the environment are especially relevant in the current Fijian context. The programme has potential to contribute in all of these areas.
6. When considering future options for the OLCDP NZAID and Octagon should consider the different perspectives of the Octagon Board, BSSP and OLCDP. BSSP proposes that consolidation in Dawasamu and replication in Fiji be carried out simultaneously with replication in other Pacific countries while the Board and OLCDP stress consolidation in Dawawamu and replication in Fiji first. Replication, whether in Fiji or beyond, would require that the programme develop capacity to train others. In Fiji the programme would need to assess the interest of suitable partners, whether they be government agencies, NGOs or a combination. The staffing levels required to support consolidation and replication also need consideration.

Introduction

Purpose

According to the Terms of Reference (TOR) the purpose of this review is to provide an analysis of the performance and achievements of the Bible Society of the South Pacific's (BSSP) Transformational Leadership Programme (renamed to the Octagon Leadership and Community Development Programme, OLCDP) as implemented by the Octagon Group, with a focus on progress towards the stated goal of developing servant leaders who will initiate change in their communities resulting in communities that are united, prosperous and moving forward.

The TOR (Annex 1) sets six information objectives:

1. build knowledge and understanding of the programme, including progress towards achieving outcomes and potential impact;
2. assess the extent to which the objectives set out in the agreed programme design have been achieved.
3. assess whether the design of the programme is functional and remains valid
4. assess whether the strategies that BSSP and their partners have adopted have been effective
5. determine the level of demand from partners for the programme
6. consider recommendations from the review to inform decisions by NZAID, BSSP the Octagon Group and partners with regard to the future of the programme.

In addition the TOR calls for evaluation of the effectiveness of the administrative and management structures of both the BSSP and Octagon offices in Suva; as well as assessment of 1) the relevance of the programme to national and regional priorities and 2) the level of alignment between the objectives of the programme and NZAID's policy framework.

The review covers the period from June 2006 to October 2008 and focuses on programme activities in the villages of the District of Dawasamu, Tailevu Province, Fiji.

Methods

1. Planning

The TOR envisioned one week in country for meetings with Octagon board, staff, BSSP board, staff, relevant government agencies, development partners, regional and national civil society organisations and community groups and field work in eleven villages, to be conducted by one reviewer. For the community-based field work, questions in the TOR directed the review to focus on achievements and results at both the family and community level. The reviewer considered that these expectations were unrealistic in the time frame envisioned. Furthermore, the TOR did not provide any indications about options for accessing translation support for the field work or how the reviewer would gain access to the programme's focal communities. These issues were raised with NZAID by the reviewer in emails and telephone conversations and an analysis of the TOR was provided (see Annex 5).

According to NZAID's policies, no work on a review can begin until after the contract is signed. In this case the contract was signed 4 November, the reviewer was given access to documentation related to the BSSP/Octagon programme and briefed by the NZAID Programme Manager on 5 Nov. Travel to Fiji was initiated on the afternoon of 8 Nov, after

two preparation days of reading background documentation and initial planning for the review. This planning was limited by lack of direct contact with BSSP and Octagon and by a gap in the documentation. The list of contacts and stakeholders relevant to the programme, stipulated in the TOR to be provided by BSSP/Octagon was not made available.

At the briefing in Wellington on 5 Nov a number of issues were raised or stressed again: 1) the shortness of the timeframe for covering 11 villages while also reviewing management structures and alignment with regional and national priorities; 2) the impracticability of gathering information down to the household/family level in the time frame given; 3) the importance of translation support and 4) the advantages of teaming up with a local reviewer in order to carry out this work. In response to these concerns it was agreed that a preliminary review plan would be prepared by the afternoon of 7 Nov (Friday), and that this would be finalised with NZAID-Suva in consultation with BSSP/Octagon on Monday 10 Nov (the first day in country), based on BSSP/Octagon's advice and planning for the review. The possibility of engaging a local person with relevant language and review experience was broached by NZAID-Wellington in an email to NZAID-Suva. The need to arrange for translation support and transportation, at the minimum, was stressed.

As a result of the meetings with NZAID-Suva and with Octagon/BSSP on Monday morning, it was agreed that:

- The main focus of the review would be at the community level in the Dawasamu district; less focus would be given to TOR questions on BSSP's management of the programme and the role and effectiveness of BSSP's board.
- The community level work would be focused primarily, but not exclusively, on the four communities that have had the most involvement with the programme to date
- The focus at the community level would be on groups of participants who had been directly involved with the programme through training and other activities. The family/household level would not be covered due to time constraints.

The reviewer also learned that the board of the BSSP has members in several Pacific Island countries. While it could have been possible to arrange telephone or email interviews with Board members after the field work was completed, the list of board members was not available in time to permit this.

To reflect these issues and constraints and the resulting changes in emphasis of the review, a reorganisation of the TOR purposes and questions has been carried out and is provided in Annex 7. An outline based on this will be followed in the Findings and Analysis section of the report.

BSSP/Octagon had assumed that the Octagon Programme Manager would accompany the reviewer to provide translation support, but upon reflection they agreed that his presence might inhibit the community members from giving frank feedback. Since it was not possible for NZAID-Suva to engage a local reviewer and/or translator at such short notice, BSSP offered to provide one of their translators to support the review. The BSSP translator, Marika Waqanivalu, was involved in the OLCDP through his role in managing the translation of a section of the New Testament from English to Fijian and then from Fijian into the Dawasamu dialect. He had also been involved in carrying out BSSP-commissioned survey of Octagon's results and performance in Dawasamu (see Annex 10); however, he was not familiar with the tools and methods used in rapid participatory appraisals. BSSP also agreed to provide transport and to facilitate linking the reviewer/translator team up with a Dawasamu resident, Joe Vakasiria, who would help to reorganise the meetings that Octagon had tentatively scheduled with community groups in Dawasamu.

Through these discussions it became evident that Octagon saw the review as a learning opportunity that would contribute to improving their monitoring and evaluation (M&E) capacity, building on an earlier visit involving the previous NZAID programme manager, and the reviewer, who was then an Evaluation Advisor with NZAID. From this perspective, the teaming up of the reviewer with a BSSP staff member in the translator role was a positive development. As a response to the interest that Octagon and BSSP have shown in adding to their M&E knowledge, skills and experience through this study, the reviewer has included the M&E information resources developed during the review process in the annexes.

Making these decisions and arrangements for the review took up the morning of 10 November, leaving 4½ days for implementation of the field work element of the review and meetings with Octagon and BSSP.

2. Implementation

Semi-structured interviews and group discussions were used to gather information on review questions related to the programme approaches and results. For key questions see Annex 5. Summaries of these interviews and group discussions were developed and sent to the participants to be checked for accuracy and for permission to include them in the report. These summaries are available in Annex 8.

At the village level an initial group meeting was held with Dawasamu chiefs. Following this ½ day was spent in each of the four communities that have had the greatest level of involvement with the Octagon programme to date. Group discussions were held separately with women, men and the youth of the village.

Some communities have been reticent to join the Octagon programme. One of these, Luvunavuaka, agreed to a short visit by the reviewer. In addition to making observations of the village facilities, a discussion was held with several women, the TNK and the chief. Several other villages that have not participated fully in the programme were visited briefly in the mornings or evenings just before commencing or after concluding the daily schedule of group meetings.

The different perspectives heard through the 14 group meetings and 2 interviews held in Dawasamu allowed for triangulation¹, at three levels; within villages, among villages and between the villages and the programme. Unfortunately it was not possible, due to time constraints, to cross-check the information from group discussions by interviewing a range of individuals. Individual interviews are often more conducive to the sharing of more critical views than group meetings.

A meeting was also planned with the Turaga ni koro (TNK, the village heads/administrators); immediately following the meeting with the Dawasamu chiefs; however due to the late arrival of one chief, which delayed the chief's meeting and some communication difficulties around village protocols, the separate TNK meeting was not held. This is unfortunate because the TNK group constitutes an important partner for the Octagon programme; however, a number of TNK participated in the group discussions with men held in the four villages of Driti, Nabualau, Delakado and Nasinu.

The approach originally proposed (see Annex 5) for the village-level work included the use of participatory tools such as calendars, timelines and matrix ranking (see Annex 7) in the context of a group discussion. After consulting with the translator, it was agreed that one

¹ Triangulation is an approach to research that synthesizes data from multiple sources. By examining information collected by different methods, with different groups and in different populations, findings can be corroborated across data types, reducing the impact of potential biases that can exist with a single approach or study.

tool (matrix ranking) would be tried and adopted if successful with the test group. Once the translator became familiar with the approach it was found that the matrix ranking activity stimulated much wider participation in group discussions. It was used in nearly all the village-level group discussions. The question guides for the semi structured group discussions and interviews carried out in Dawasmu are available in Annex 7.

A number of challenging situations arose during the group discussions. In one case (Deladako) the TNK remained present and dominated the women's discussion group. In other cases groups of men drinking kava remained present during group discussions with women and youth (Nambualau). In a group discussion with several local organisations that are collaborating with the Octagon programme, the short notice given by Octagon when requesting meeting was mentioned. Not surprisingly Octagon's partners were attributing the short notice to Octagon; however responsibility for this also lies with NZAID for not building more time for planning and preparation into the TOR.

The TOR allowed five days for report preparation. The reviewer considered that this was inadequate considering that 21 group discussions and individual interviews had to be written up, checked for accuracy and analyzed before the report could be written. A rule of thumb used in planning evaluative activities is to allow 1 to 1½ times as long for managing, processing and analyzing data as the time planned for data collection. Fortunately NZAID agreed to extend the time allowed for report writing by 1½ days.

There were some disparities between the way the TOR was written, the resourcing for the review, and the expectations communicated during the briefing. The TOR paints a picture of a comprehensive review that meets the DAC quality standards; however; in the reviewer's opinion, it was not resourced accordingly. The initial email and telephone discussions and the briefing with NZAID indicated that a lighter review was expected. This creates a tension for the reviewer, as the written TOR is the formal reference point for judging whether the review has met expectations.

General Context and Programme Background

The National Context

The OLCDP is being implemented in a country suffering from political instability with an ongoing cycle of coups and overthrow of governments. Since independence there have been four coups in Fiji, two in 1987 one in 2000 and one in late 2006. The military has been either ruling directly, or heavily influencing governments since 1987. Fiji has been experiencing a "culture of declinism" with features that include a low level of trust between the two major ethnic groups; corruption and abuse of power; a sharp rise in government debt; increasing unemployment and poverty pervading both major ethnic groups, with increasing numbers of people living in squatter settlements; lack of access to land; a weakening export base; high emigration leading to a serious loss of valuable experience and expertise; declining standards of service delivery in the public sector; and progressive deterioration in the state of the country's infrastructure (Lal 2008; NCBBF 2008, ADB²).

Fiji's Human Development Index (HDI) is 0.762, giving the country a rank of 92nd out of 177 countries with data. Fiji's Gender related Development Index (GDI) of 0.757 is similar to its HDI, indicating that there is little gender disparity in basic human development. The United Nations Human Development Index downgraded Fiji from 81st in 2004 to 92nd in 2005, behind Pacific neighbours Tonga and Samoa.

² <http://www.adb.org/Documents/CSPs/FIJ/2002/csp0300.asp> accessed 18 Nov 2008

The Religious Context in Fiji

This section is based on a limited review of available literature.

1. The Methodist Church

According to Newland (2007) Christianity has become central to Fijian identity beginning with Methodism which first came to Fiji through the Wesleyan Methodist Missionary Society in 1835. Following the conversion of paramount chief Cakobau, large numbers of conversions followed. Called *lotu* (religion), Methodism has come to be viewed as one of the three pillars of Fijian society and culture. The others are *vanua* (land and community) and *matanitu* (the chiefly system). The introduction of Catholicism, Anglicanism, Presbyterianism, Seventh-Day Adventism and later the religions of Hindusim, Sikhism and Islam brought by indentured labourers from India meant that religion in Fiji quickly became pluralistic; however, the majority of indigenous Fijians have remained Methodist. An estimated 93 percent of the Methodist church members are Fijian.

During the years of its existence in Fiji, the Methodist church has developed a close identification between some Old Testament ideas and indigenous Fijian culture. It has claimed that the Fijian people are the lost tribes of Israel. Preaching that the indigenous Fijians are God's chosen people and that Fiji is their promised land has fueled Fijian nationalist aspirations to control the benefits from natural resources. The coup of 1987 was declared the will of God to free Fijians from bondage from heathen races, and Rabuka, the coup leader, was portrayed as a Moses (Mackenzie 2008, Newland 2006).

Since 1987 some leaders, pastors and members of the Methodist Church in Fiji have been closely linked to the Fijian *tauvei* (nationalists). The Methodist church has the declared aim to make Fiji a Christian State (Mackenzie 2008). This issue unites a large section of the Protestant communities in Fiji representing a majority of the Christian community.

However, other Methodist church leaders have taken a different view. Reverend Paula Niukula was influential in pushing for a review of the controversial 1990 Fiji Constitution. He helped develop an environment of dialogue that culminated in the review of the 1990 Constitution in 1995 and the subsequent promulgation of the new constitution in July 1997. His activism led to the establishment of the Citizens Constitutional Forum (CCF), an NGO that deals with constitutional and human rights issues, Inter-Faith Search Fiji, a NGO representing the major religions in Fiji with the aim of building bridges of respect and understanding among the different religious groups³, and the Ecumenical Centre for Research, Education and Advocacy (ECEA). Reverend. Akuila Yabaki, a human rights activist and Methodist clergyman who was dismissed from the pulpit in 2001⁴, is the current Executive Director of the CCF.

According to Mackenzie (2008) Interfaith Search Fiji (ISF) began as a response to inter-religious tensions after the 1987 coup, and involves Christian, Hindu and Muslim religious organisations. The aim of ISF has been "searching for ways of building bridges of respect and understanding between peoples of different religious traditions for the sake of the wider community." Relations between ISF and the Methodist church have varied, becoming less constructive after the death of Rev. Niukula.

After a break of four years ISF was invited to meet with Methodist evangelists but the invitation was later withdrawn without explanation. In 2001 ISF, the CCF and People for Intercultural Awareness were featured in the video "Where the Rivers Meet" however Methodist schools were asked by church leaders not to accept the video. There are now 18

³ http://www.ecrea.org.fj/index.php?option=com_content&task=view&id=13&Itemid=50 retrieved 18 Nov 08

⁴ http://en.wikipedia.org/wiki/Akuila_Yabaki retrieved 18 Nov 08

religious organisations that are nominally members of ISF including the Methodist Church in Fiji and Rotuma. Of these about 10 are regularly active in ISF activities. Churches that are fundamentalist in outlook oppose the work of the organisation (Mackenzie 2008).

2. New Religious Groups

In Fiji as elsewhere in the Pacific, globalisation is contributing to the increasing popularity of relatively new conservative Christian denominations, mostly at the expense of "mainline" churches descended from the mission organisations that entered the region in the nineteenth century. This shift in membership has been underway since the end of the Second World War and has accelerated in Fiji, as elsewhere in the region over the past decades. Pentecostal and charismatic Christian groups, as well as several other Christian groups (Seventh Day Adventists, Mormons, and Jehovah's Witnesses) are growing while the traditional mainline churches are declining, except the Roman Catholic Church. The churches experiencing stability or growth are mostly hierarchically organised and directed from abroad (Ernst 2006).

The influence of fundamentalist or Pentecostal, often US-origin or influenced, operations is evident from Fiji TV programming on Sundays, and from large new churches along the route from Suva to the Nausori airport. In *Globalization and the Re-Shaping of Christianity in the Pacific Islands*, Pacific Council of Churches scholar Manfred Ernst (2006) recounts how mainstream churches and non-Western faiths, are concerned about newer arrivals, not only because they are eroding the market shares of long-standing denominations, but also because of social problems related to their demands for ever larger financial contributions from adherents, and breaking up families and even villages when some members join the new churches. In describing the rivalries between the established and new religious groups Varani-Norton (2005) points out that some similarities in their imprints. All have established schools which became powerful agents for dissemination of western culture and values; however the old churches protected certain traditional customs and values, for example the reinforcement of chiefly protocols, whereas the new religious groups discourage their members from participating in such rituals. Ernst (1994) suggests that a common drawback of most churches is that they represent the local society and reflect some of its values and standards, rather than acting as voice for the underprivileged.

3. Relations Between the Methodist Church and New Religious Groups

According to Varani-Norton (2005) in the nineteenth and early twentieth centuries missionary Christianity was grafted into the established social framework of collectivist Fijian culture. Instead of simply proselytizing, missionaries, particularly the Methodists, began to impose control of the civilizing of their subjects. Instead of putting emphasis on the original Protestant principle of individual conscience, "outward appearance" became a priority of the Methodist church. Varani-Norton (2005) suggests this is still the case today as reflected in wearing Sunday best and strictly observing Sunday rules with church obligations taking precedence above everything else. Today, without a doctrine of individual agency, the Methodist Church and other old established churches of Fiji face a dilemma. They are under siege from powerful, globally connected Pentecostal churches that are pushing for universal values, rooted in western ideology and steeped in the idea of individual agency. The new religious groups are different denominations broadly designated as evangelical, fundamentalist or pentecostal-charismatic. These are perceived as superficial by the Methodist church because their ideologies, structure and style of worship are considered antithetical to Fijian culture and history; and to the *vanua* ideology. The new churches see the mainline churches as "skin-deep" Christianity (Ernst 1994, cited in Varani-Norton 2005). Individuality is promoted by discouraging members from participating in communal rights such as kava drinking and collective gift exchange and members are expected to be more economically enterprising.

Although the dominant Methodist Church is concerned about the loss of market share, this has not deterred it from forming alliances with Pentecostal and charismatic churches around common political interests. Newland (2007) describes a full page advertisement run in the Fiji Times by the Assembly of Christian Churches in Fiji (ACCF) towards the end of the polling week of the 2006 election with a Christian cross above the Fijian flag flying over a map of the country. The advert requested people to "elect a God fearing and proven prime minister whose party will make righteous laws." The advertisement also said that "Fiji must be ruled by the laws of God given at Mt. Sinai and at Calvary" and that "healthy nation-building should be founded on God's Law which reflects the higher and eternal values of the Kingdom of God." The ACCF is a consortium of the Methodist Church and many Pentecostal churches. Churches that remain outside and strongly diverge from its views include the Roman Catholic, Anglican, Presbyterian, Salvation Army, Seventh-day Adventists, Latter Day Saints and the Jehovah's Witnesses. According to Newland, the message of the ACCF advertisement was to vote for Qarase and the SDL party or face spiritual and material disaster, and its intent was to mobilise Fijians to vote in order to achieve a Christian state in which Fijians would hold paramountcy. Many ACCF principles appeared in the advertisement, with particular emphasis on mobilizing members to vote for God-fearing leadership in order that they may live by Christian laws. Newland considers that the ACCF's concerns relate specifically to existing laws about land, reconciliation between Fijians, and sexual morality as instances of the need to correct the relationship of indigenous Fijians to each other and to God. In the view of the ACCF's leadership, when the relationship with God is correct, all else will fall into place. She further argues that the rhetoric of the ACCF's advertisement draws from culturally accepted ideas about how to bring God's blessings to Fiji, which are circulating in many of the Christian Fijian communities. According to these ideas, if people in Fiji do not recognise the need for God's leadership the end-times will bring retribution to all. A multiparty cabinet, for example, would imply a compromise, that would not be in the interests of the ACCF.

The Rural Women's Context

This section is based on a limited review of available literature.

Recent research by Varani-Norton (2005) depicts the pressures and challenges faced by rural village women. These women constitute more than half of all indigenous women in Fiji. Unlike urban women, rural women normally have to entertain visiting government or church officials, prepare traditional feasts and gifts for guests and organise accommodation for visitors. These tasks require time, energy and cash. The burden of these demands has become a major concern to many village women.

Church fundraising activities are perhaps the most burdensome pressures on women and households. The goals of such activities are similar in most churches, including the new religious groups. An especially busy time for villages is their preparation for the Methodist Church annual conference, which usually involves several months of work. Fund raising involves selling of wares such as food parcels, mats, and the organization of *solu* (voluntary giving of money for a social purpose). Social pressure in a collectivist culture comes in subtle ways and anyone who does not comply is considered a renegade (Varani-Norton 2005).

A former colonial practice still maintained today by the Methodist church is the *tali vunau*, or Sunday meal prepared by families (taking turns) for the minister or preacher, as thanks for the sermons given. The women feel that the best food must be presented or the family is shamed.

In many church activities involving contributions, the pressure to give when resources are scarce is often overlooked. The claim that church members give voluntarily belies the fact that villagers are expected to give by subordinating their interest for the interest of the community, such as a *solu* for the church, which is a form of pressure. To sacrifice personal goals for the interest of the community augurs well for harmonious relationships in the village, thus part of the culture is to praise those who sacrifice personal interest for common good even at the expense of the family (Varani-Norton 2005).

The emphasis on intertwining of institutions such as the state, church and the *vanua* is declared in folk songs and political rhetoric and leaves an indelible mark in the minds of women, and Fijians generally, and is continually reinforced by the Methodist church. The sharing of ideology and power among the three institutions is reinforced in verse 2 of Romans 13: "Whoever resists the authority resists the ordinance of God, and those who resist will bring judgment on themselves."

Kaplan (1990, cited in Varani-Norton 2005) points out that the changes brought about by Christianity and other modern influences have contributed to increasing women's workloads. "Women may spend the day attending to household chores and gardening, spend the evening to catch fish to sell the next day for school fees or to buy basic items for family consumption. On other evenings pre-packed kava may be sold to local grog drinkers to meet these costs (Varani-Norton 2005)". Women juggle their time between household chores, traditional, church or communal obligations and personal commitments. In short, "the transition from traditional subsistence to a modern cash economy is exerting pressure on women, changing and often undermining their traditional roles, as well as increasing their workload."

Like the mainline churches, the new churches believe in the full authority of the Bible. The moral and social ethics of the new churches are based on conformism, where adherents are expected to obey regardless of their circumstances. Feminist ethics are rejected. This code is consistent with the Fijian culture in which women are expected to be subservient to men, a practice that the old established churches also favour. What distinguishes women of the mainline churches from women of the new churches is the added duty of attending to the *vanua* and *matanitu* obligations (Varani-Norton 2005).

According to Jalal (2002) Fiji's coup cycle has reduced opportunities for mobilisation around gender issues because it has reinforced polarisation along racial lines.

The OLCDP context

1. BSSP

The OLCDP is a programme implemented by the Octagon Group on behalf of the BSSP. The BSSP is part of the Bible Society movement, which seeks to provide affordable Bibles in Welsh for Welsh-speaking Christians. The movement was sparked by young Welsh girl called Mary Jones who walked over 20 miles to get a Bible. The first British and Foreign Bible Society extended its work to England, India, Europe and beyond. Branches were set up all over the world which later became Bible Societies in their own right. Today the United Bible Societies coordinate the work of these individual Bible Societies. Each Bible Society is a non-denominational Christian network which works to translate, revise, print, and distribute affordable Bibles in their own land, according to the demands of all the churches in that land. Societies work with other Christian agencies and Bible translations are done on an ecumenical basis, through The International Forum of Bible Agencies⁵.

⁵ http://en.wikipedia.org/wiki/Bible_society retrieved 18 Nov 2008

The BSSP⁶ works within the United Bible Society's purpose, which is: "achieving the widest, effective and meaningful distribution of the Holy Scriptures." The Mission is "making God's Word easily understood and available to all people in all situations." The mission is achieved through translation, production, distribution, promotion of Bible knowledge, increasing donor support and always improving as a responsible organization. The key values of the BSSP are: Word of God as key to life, relationship with all stakeholders; accountability, teamwork, people development and agents of change. The key guiding principles are embodied as three questions that the BSSP purports to ask on a regular basis: Does it extend His Kingdom? Does it honor His Name? Is it His Will? The social objectives of the BSSP are to translate scriptures in pacific languages, serve all churches in the Pacific, produce audience-tailored resources, advocate for the Bible, be a good steward of the environment, be financially viable to deliver programs and to maintain a transparent employer/employee relationship. The BSSP has four special focus areas: leaders, youth and children, families and Hindi speakers. The BSSP's vision is to "encourage leaders to live the Word in order that they can help transform their communities."

2. Dawasamu

Dawasamu is a *tikina* (district) of the constituency of Tailevu North, in Fiji's Tailevu Province (Figure 1), consisting of 11 villages and some smaller settlements. Infrastructure in district is poor; the road is unpaved and can be nearly impassable particularly as there are several streams with villages have no electrification,

According to Bhim (2007), Dawasamu was one of the areas where violence was perpetrated against Indo-Fijian communities in the wake of the 2000 coup. This involved the looting of farms, killing of cattle and the threatening of Indo-Fijian villagers. On 18 July 2000, the Tribune⁷ ran a Reuters article which originally appeared in the Fiji Times about the fleeing of 100 Indian families from a village in the Dawasamu area, the second such large-scale evacuation since the coup. It said "nationalist supporters had torched properties, stolen cars, slaughtered livestock, and robbed Indians at knifepoint." Many in the Tailevu North constituency, which includes Dawasamu, resented the clampdown by the military in their area that followed the arrest of Speight and his supporters in 2000, and some still harboured rebellious sentiments. The 2006 elections saw the voters of Tailevu North expressing the same sentiments as in 2000 and 2001. They were not ready to accept Mahendra Chaudhry as prime minister and six years later were still not ready to accept a non-indigenous prime minister (Tuitoga 2007).

According to Fiji's government website⁸ in 2005 Dawasamu participated in a 3-month reconciliation programme inaugurated by Prime Minister Laisenia Qarase. Speaking at Nataleira village, Qarase told 80 participants from the Dawasamu area that the national effort towards nation building and development can only be achieved if every individual opened up their minds and hearts to forgive and reconcile with those they have wronged and been wronged by. In the reconciliation programme participants, including whole villages were expected to symbolically ask forgiveness from those they have wronged. The programme was administered by the Methodist church of Fiji with motivational talks by the various Government ministries. Programme administrator Reverend Manasa Lasaro said the church had been facilitating reconciliation programmes around Fiji for the past four years because it saw a need for Fijians to reconcile amongst themselves first, as there have been many disputes amongst the Fijian people since the upheavals of the 2000 coup. The aim of the reconciliation programme, according to Lasaro, was to "to reconcile Fijian to Fijian and open up the channel for the showering of blessings from God to his people." The Ministry of

⁶ BSSP's strategic plan, was not available however a powerpoint summary was provided.

⁷ <http://www.tribuneindia.com/2000/20000719/world.htm#1> retrieved 18 Nov 2008

⁸ <http://www.fiji.gov.fj/cgi-bin/cms/exec/view.cgi/54/4219/printer> retrieved 18 Nov 2008

- Servant Leadership¹⁰
- Encourage redistribution of resources
- Relocation of human resources¹¹
- Holistic Approach
- Faith Based Programmes – Christian World View
- Transferable Redistribution¹²
- Reconciliation Fundamental

Duru was tasked with designing a model for putting Octagon’s vision into practice, with a focus on community leaders. Through networking and research he found the concept of Community Capitals (Box 1), developed by highly regarded rural sociologist, Cornelia Butler Flora. This was eventually adopted by Octagon with some modifications. Spiritual Capital, considered part of Cultural Capital in the original framework, was upgraded to a separate capital and Financial Capital was renamed as Economic Capital (Annex 8, interviews with Duru and Nalomaca).

In 2006, after the BSSP succeeded in obtaining funding from NZAID for its transformational leadership programme, (which has been renamed as the Octagon Leadership and Community Development Programme) implemented by the Octagon Group, the study group registered as a partnership called the Octagon Group. In 2007 Octagon initiated an application to set up a Charitable Trust, however, due to administrative delays (see Group Interview with the Octagon Board, Annex 8) this has not yet occurred¹³. The OLCDP is currently the only programme of the Octagon Group.

The Octagon Board consists of four members and meets weekly with the OLCDP Programme Manager to discuss what is happening in the field and to give suggestions. One of the board members has recently joined the OLCDP as its managing director. The boards of Octagon and BSSP do not interact directly; the point of contact is through the OLCDP.

The OLCDP was initiated before the coup d’etat of 2006. Programme entry to communities at that time was through the Fijian Affairs Board (FAB). Octagon approached FAB about working together and agreed that programme entry and logistics would be FAB’s responsibility. According to Duru, FAB selected Dawasamu as the focal point of the OLCDP because of “racial problems.” The Ratu (high chief) went to prison after the attempted coup by George Speight in 2000 for involvement in the burning of police posts and FAB felt the area needed “uplifting.”

The FAB participated in the OLCDP’s first workshop in Driti, Dawasamu’s chiefly village; however since this initial collaboration there has been no further contact with FAB. The Octagon Board is unsure why the FAB withdrew, but assume this is coup-related (See Annex 8).

¹⁰ Test for servant leadership (Greenleaf 1970) according to Octagon’s strategic plan powerpoint: 1)Do those served grow as persons? 2)Do they become healthier, wiser, freer, more autonomous, and more likely themselves to become servants? 3)Do the least privileged in society benefit, or are at least not further deprived?

¹¹ The relocation principle refers to connecting community members living and working elsewhere back to the villages as they may have something to offer.

¹² The principle of redistribution focuses on the sharing of resources within or among communities. with an abundant resource being shared with others who lack that particular resource. A example is the construction of a Training Centre for Dawasamu District at Driti village by the villages of Driti, Nabualau, Natahradave and Nasinu. Driti provided the land. Nabualau and Natahradave provided the wooden posts and the bamboo from their forests. The men of Nasinu, who are good weavers, shredded and wove the bamboo walls. The Octagon Group provided the roofing iron and nails from its Built Capital budget and another group provided the cement for the floor.

¹³ Octagon Group has a certificate of registration of the name “Octagon Group.” However no deed or constitution submitted as part of its application for charitable trust status was provided to the review.

Box 1. The Seven Community Capitals

Intangible capitals:

- Cultural Capital: ethnicity, generations, stories and traditions, spirituality, habits, and heritage
- Human Capital: all the skills and abilities of people, leadership, knowledge, and the ability to access resources
- Political Capital: connections to people in power, access to resources, leverage, and influence to achieve goals

Tangible capitals:

- Social Capital: groups, organizations, networks in the community, the sense of belonging, bonds between people
- Built Capital: buildings and infrastructure in a community, schools, roads, water and sewer systems.
- Financial Capital: money, charitable giving, grants, access to funding and wealth
- Natural Capital: the environment, natural beauty, lakes, rivers and streams, forests, wildlife, soil, the local landscape

Resources can be used in three ways: by hoarding, consuming or investing them in creating new wealth (monetary & non-monetary.). The difference between resources and Community Capital is that only resources that are being invested are capital. The capitals are like a community bank with seven accounts. Each account holds the strengths, skills and opportunities available to and residing within community members. The contents of each account may be spent, invested, squandered, or used up, depending on people's choices. The Community Capital approach maps assets rather than needs.

Sources: <http://aqbiopubs.sdstate.edu/articles/ExEx16005.pdf>
<http://www.ncrcrd.iastate.edu/nativeamerican/sld002.htm>

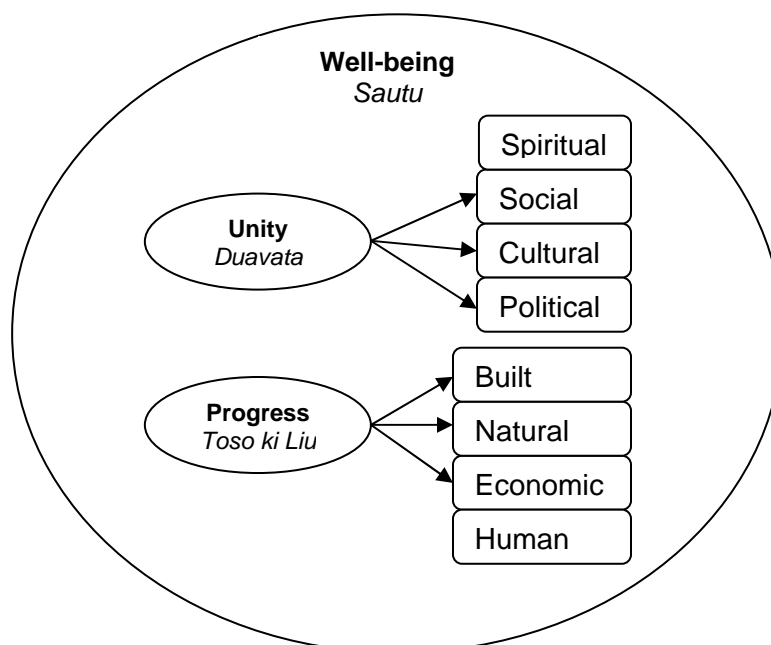
4. How the OLCDP works

The purpose of the OLCDP is to spark community transformation through trained servant leaders who apply the principles of leadership in their community development programmes. The OLCDP has three aims (see Monitoring and Evaluation Framework, Annex 10):

1. Unity: To develop united communities through a common vision that is contributed to by all and that is owned by all
2. Well-Being: To improve the well-being of each family in the communities to attain a defined level of contentment
3. Progress: to kick start programmes of development identified by the communities for their progress

The programme sees close correspondences between these aims and the eight Community Capitals (Figure 2).

Figure 2. Correspondence between OLCDP aims and the eight Community Capitals.



The OLCDP consists of three related approaches, the Octagon Institute of Leadership (OIL), The Octagon Development Experience (ODE) and the Octagon Mentoring Experience (OME).

Octagon Institute of Leadership:

OIL is Octagon's approach for entry into a community. It is workshop oriented and theory-based. Its purpose is to inform a community what the OLCDP is about and to provide the basis for decision-making around a commitment to working with the programme. Topics explored in an OIL workshop include:

- What is the OCLDP
- What is change
- Is there interest in undertaking a commitment to making changes?
- Where does the community want to be in 5 years?
- Identify and explore implementable changes required over a timeframe of 4-5 yrs in order to bring about the community vision.
- How is the leadership in the community at all levels?
- What is servant leadership and how does it relate to *vanua*

Different types or styles of leadership are presented drawing on Biblical stories. According to the OLCDP programme manager:

"The story of King David is one of a king-in-waiting to lead a nation while King Solomon's reign is marked by a period of prosperity and peace. Moses; however, was a leader who took 80 years in the making and faced struggles similar to those faced by Fijian leaders. Moses led a people out from a place (Egypt) where poverty touched many parts of their lives; physical, economic, social and spiritual, to a place (Canaan) labelled by God as a land of 'milk and honey'. It requires greater leadership skills and personal capacity to deliver and develop people's values, attitudes, culture and identity; and the OLCDP is about developing leaders' capacity and skills to touch

the people's lives in a way that helps them to move from poverty to abundance. This is why the OLCDP considers that a Moses-like leader is more appropriate to the Fiji "vanua" situation than either David or Solomon."

The exploration of leadership in an OIL involves getting participants into different community groups (men, women, youth, Sunday school group, village committee, leaders [chief and clan heads] etc) and exploring how well these groups are functioning, how they view higher levels of leadership in the village and what improvements can be made at different levels¹⁴. Analysed and summarised material from this exploration is later fed back to community groups participating in ODE.

There is also a community development element in each OIL. The different village groups identify projects they want to carry out, present these and discuss the feedback. The two key intended outcomes of an OIL are: 1) a commitment to initiate village-level collaborative work towards a common vision and 2) a draft development plan or Strategic Plan. The plan identifies what the village wants to do over a given timeframe. The OIL initiates a process of prioritising, negotiating and approving the Strategic Plan, which can take months. Strategic Plans are approved by the Village Council¹⁵.

Octagon Development Experience:

While negotiation is going on around the Strategic Plan, the ODE component of OLCDP is initiated along with the introduction of the core concept of Community Capitals (Box 1).

A village Strategic Plan covers everything planned under ODE for that community and all the elements falls into one of eight Community Capitals. The OLCDP also undertakes a commitment to play a direct role in strengthening Spiritual Capital, and in helping facilitate village work in the other capitals, including the establishment of links with other organisations.

The following are examples of the role played by Octagon in supporting the development of each of the Community Capitals in Dawasamu.

Spiritual Capital: Bible study, prayer and fasting, training for village preachers on how to prepare sermons. Solomone Duru, General Secretary of BSSP has been offering these programmes in Dawasamu.

Cultural Capital: Translation of the Gospel of Mark, the shortest gospel of the New Testament, into the Dawasamu dialect; This was carried out by BSSP staff working with a group of local translators from the Dawasamu villages. Revival of cultural activities, for example traditional dance (Meke) showcased and celebrated out on Dawasamu Day. (See interview with Apenisa Lewatoro, Annex 8)

Human Capital: Classes for women on cooking and flower arranging; budgeting and management training for village committees. Creation of linkages between residents of Dawasamu villages and people from the villages who are living and working elsewhere. (See Contribution story by Isoi Koroi, Annex 10)

Political Capital: Activities to foster reconciliation between the village and estranged community members living outside the village.

¹⁴ Facilitation questions include, for example, "How is the leadership in your women's group?" and "How is the leadership in the village?"

¹⁵ Dawasamu Village Councils meet once/month. Anyone from the village can attend. Attendance is voluntary.

Social Capital: Encouraging chiefs to allow the women to speak and to make sure programmes for youth are included in Strategic plans; Linking villages up to district offices and provincial government

Built Capital: Small grants programme for village infrastructure improvement. The infrastructure must provide benefit to the whole village and locally available materials must be used to the extent possible in construction. The purpose of the grant is to make it possible for villages to access materials (such as cement and roofing iron) that are not locally available. To date the programme has provided 5 grants of up to \$1000 for construction of bus shelters, village footpaths, and shelter for the generator.

Economic Capital: Income generation activities; encouraging and supporting the growing of cash crops such as vegetables and watermelon on land in/near village and assisting with the establishment of marketing channels.

Natural Capital: Linkage with USP on establishment of Marine Protected Areas (see contribution Story by Isoa Koroi, Annex 10)

Octagon Mentoring Experience:

The purpose of the OME work is to facilitate cooperation and collaboration of chiefs at the district level. The first step of the work was to bring the Dawasamu chiefs together to build a vision for the whole district. The first OME event was carried out in 2006 in Deuba (Southern Viti Levu) in June 2007 when only the villages of Driti and Nasinu had joined the programme and completed strategic plans. Despite this, the programme invited all the villages and the Driti and Nasinu chiefs visited the other Dawasamu convinced the Chiefs to attend. This proved to be a turning point for the OLCDP, opening the door for greater interest and involvement on the part of the other village. The programme followed up with a second OME held in Dec of 2007.

The OLCDP has been delivered by the OLCDP programme manager, who has focused on overall coordination and in the area of Economic Capital, and BSSP staff (Solomone Duru, Apenisa Lewatoro and Marika Waqanivalu, who have focused on Spiritual and Cultural Capital. The other capitals are covered through Spiritual, Cultural and Economic Capital activities that also involve other capitals and through linkages facilitated by the programme with other organisations.

5. Chronology of the OLCDP

The programme started by approaching Driti, as the chiefly village, and has focused principally in Driti and other villages as they have expressed interest in joining. The bulk of the work of the programme has been in the four villages of Driti, Nabualau, Delakado and Nasinu. Recently, however, as indicated in Tables 3, 4 and 5 (in Annex 3) showing the OLCDP's chronology all the other villages have become involved during 2008 through participation in OIL workshops and through some ODE activities. 2008 also saw the introduction of a strategy by the OLCDP of introducing activities that involved all villages. Including some based on inter-village collaboration. These have included an OME event for all the chiefs and/or Turaga ni koros, a Spiritual Capital programmes and inter-village projects, such as building a training centre for the district at Driti, and organizing Dawasamu Day (see interview with Apenisa Lewatoro, Annex 8), a cultural event which doubled as an opportunity for the BSSP to launch two products from their Biblical translation work: 1) the Leader's Bible, a Fijian version of the New Testament with a section of commentary on leadership by religious leaders from various denominations; and 2) the Dawasamu Bible, a translation of the Gospel of Mark into the Dawasamu dialect. This was accomplished by involving a team of translators and reviewers selected from the district in a two step process

of going from English to Bauan (Fijian) and then working with the Ratu of the district and several village elders to translate the Gospel into the local dialect.

The strategy of introducing activities involving all villages has also including facilitating linkages with government agencies¹⁶ to reestablish relationships, learn what services are available and access these. This has included work with the local agricultural officer, who is now taking soil samples in all the villages and based on these will provide cropping recommendations. He is also assisting individuals and groups from the Dawasamu villages to access grant funding through the interim government's programme for Rural and Outer Island Development¹⁷.

Finally, the OLCDP has been applying lessons learned in the early work involving Driti and Nasinu villages about the importance of complementing the training or "theoretical" activities with others that generate immediate benefits (see interview with Isimeli Nalomaca, Annex 8). Examples are relief provided in the aftermath of the Cyclone Gene, which hit Fiji at the end of Jan 2008 and linkage to an programme of assistance with school fees for secondary students offered by the New Zealand Education Trust. A further example are the five small grants for built capital projects carried out in Nasinu, Nabualau, Deladado, Natadradave and the construction of the training centre for the district at Driti (Annex 3, Table 4, Table 5)

Findings and Analysis

According to a participatory wealth ranking exercise performed by a local resident, BSSP and OLCDP staff, Luvunavuaka is the wealthiest village and Delakado is the poorest (Table 1). The criteria used by the participants in the exercise included infrastructure, land endowment, distance from main road and services, sources of cash income, and level of village organization.

According to their chiefs, the residents of Luvunavuaka and Nataleira/Tacileka were reticent to join the OLCDP and the presence of different church denominations was suggested as a possible reason (Annex 9). From this rough wealth ranking it can be appreciated that these villages have a higher level of material development than the other villages. A visit to Luvunavuaka, which included some small group and individual discussions, indicated that the village has had a strategic plan for some years, since before the arrival of the OLCDP. Its amenities, which include a generator serving every house, and sources of food security and income which include bee hives, poultry and cattle raising are the fruit of village projects. The village undertakes regular fundraising events, and will soon be hosting a Rugby Sevens tournament on its sports ground to raise funds for school fees.

From the wealth ranking in Table 1 it can be appreciated that the strongest interest in collaborating with the project has come from the villages with lower levels of material development, which stand to benefit more than the richer villages; however, the leaders of the wealthiest villages expressed appreciation for the spiritual and cultural benefits that are resulting from the activities of the OLCDP in Dawasamu.

¹⁶ Ministry of Youth, Ministry of Women, Ministry of Agriculture

¹⁷ http://www.fiji.gov.fj/publish/page_7785.shtml accessed 18 Nov 2008

Table 1. Wealth ranking at the village level in Dawasamu

| Wealth Level | Village | Criteria |
|-------------------|--------------------|--|
| Highest | Luvunavuaka | Village generator serving every house; numerous well organised village projects generating income including piggery, honey hives, poultry farm, cattle raising and sports ground |
| | Nataleira/Tacileka | Plentiful land, cash income from Backpacker's <i>Bures</i> (village project), cash income from people working outside the village, one family has a vehicle, Some families have generators |
| High Intermediate | Nasinu** | Cash income from people working outside the village, Some families have generators, some families have outboards; village piggery |
| | Nabualau | Some organised village projects, good standard of homes, good land |
| Intermediate | Lolomalevu | Strong work ethic, large area of land being used, fishing |
| | Driti | Plentiful land, village planting program, some village projects, some families have generators, close to primary and secondary school |
| Low intermediate | Natahradave | Projects (planting), Plentiful land, planting project, some distance to schools and other services |
| | Silana | Conservation and planting projects, primary school nearby, some families have generators |
| Lowest | Vorovoro | Furthest from main road, schools and other services; have to wade across river to reach village; long distance to agricultural land, very few families have generators |
| | Delakado | Large village with insufficient land; long distance to upland planting area; some distance to schools and other services, very few families have generators |

**The focal villages of the OLCDP between 2006 - 2008 are indicated with bold type

Achievements of the OLCDP

1. The Octagon Board Perspective

The main achievements from the Board's perspective have been the women's programmes the agricultural development projects and the publication of the Bible in the Dawasamu dialect.

The Board also credits the Programme for its high level of diligence and persistence and for succeeding where other service providers have failed. In their words, "the programme has been working with people who have never before planned beyond the evening meal."

2. The OLCDP Perspective

The main achievements from the OLCDP's perspective are: the preparation of strategic plans by five of the 11 villages and the creation of village committees that monitor progress against the plans. Each of the plans includes activities focused on women and youth. In some cases village members who were estranged from the village and/or living outside the village have had input into the village plan and projects.

3. The Dawasamu Perspective

Details of the achievements identified by Dawasamu chiefs and by women, men and youth (young men) of Driti, Nasinu, Nambualau and Delakado are given in Tables 6-10 in Annex 8.

To summarise, the achievements identified were the successful hosting of Dawasamu Day and the revival of the dialect through writing of the Dawasamu language for the first time (especially appreciated by the chiefs and older men and women), the improvements in

infrastructure (all), the training in strategic planning (women and men), training in budgeting and planning, training on the eight capitals (men and young men) on indigenous tree planting and on environmental issues (Driti men and young men), in cultivating a cash crop (watermelon, young men) and for preparing foods for visitors and ceremonies and for arranging flowers for church and other events (women). Women cited the formation of women's groups and work parties as an achievement. Men and young men mentioned the establishment of work parties to work each other's agricultural plots, to carry out village projects and teaming up to market agricultural produce (Delakado). Nasinu women mentioned the Bible study training for the whole village; the chiefs and men of Delakado and Driti mentioned the Spiritual Capital training.

People were highly appreciative of the role the programme played in facilitating access to help with secondary school fees, for the furniture, stationary and other materials supplied for the pre-school and of the cyclone relief. The primary and secondary schools were appreciative of the opportunity for involvement of pupils in preparing and performing cultural activities such as the *Meke* (traditional dance) and in composing and reading poetry in the Dawasamu dialect.

While students have appreciated the opportunity to learn about their culture through participating in Dawasamu day, the introduction of the dialect has raised questions among some of the older students about whether this is taking them backwards or forwards, the expectations on them in terms of the use of the dialect in at school, and about the importance of continuing to speak Fijian (Bauan) for interacting with people from other parts of Fiji.

Outcomes of the OLCDP

1. The Octagon Board Perspective

Some members of the Board attended Dawasamu Day and this experience of seeing the fruit of a major community event jointly organised by a committee of one TNK from each village, has convinced them that the OLCDP has succeeded in creating more unity in the district. They note that greater unity has also been facilitated between people from Dawasamu who now live elsewhere and their village/district of origin. Some people now living in Nausori and Suva attended Dawasamu Day. Isoa Koroi, of Driti and now at USP has taken on the role of supporting the OLCDP's work on Natural Capital, after succeeding, (by joining forces with the programme) in facilitating the establishment of several Marine Protected Areas (MPA) in Dawasamu along with management plans for these. The MPAs, along with more conscious fishing practices by some residents (others are still poaching) are helping to regenerate fish populations. After noting a change in local attitudes to collaboration, in the wake of Octagon's reconciliation work, Koroi was motivated to seek funding for further environment-related projects in Driti. \$40,000 has been accessed through UNDP's Global Environment Facility (GEF) for conservation of Driti's mangrove area, the rehabilitation of the river banks and the planting of indigenous fruit trees. He has also helped the village to secure funding for the upgrade of its water supply and the installation of a 10,000 l water tank (Annex 10 Contribution Story).

From the Board's perspective the main outcome of the OLCDP has been in transforming thinking, mainly of leaders, so that they are enabled to carry forward other professional inputs, for example related to agricultural development, once Octagon steps back. This outcome relates to the OLCDP aim of progress.

2. The OLCDP Perspective

The BSSP staff supporting the OLCDP are most proud of people finding identity through the revival of the common language of the Dawasamu area facilitated by the launching of a Bible

portion in the Dawasamu dialect They also point to the unity achieved through different villages coming together around work on Cultural Capital (Dawasamu Day, translation and launch of the Dawasamu Bible). Initially there was no trust and weak participation, but this was built through the consistent weekly visits and the OLCDP's focus on helping to address a few prominent community needs helped to foster trust and participation.

The key outcomes from the OLCDP programme manager's point of view include the unity fostered by bringing people together to appreciate their district and its culture, and by bringing chiefs and TNK together in one forum to discuss issues at the district level and to plan for the whole district. This is happening on a monthly basis, whereas before they would only meet during the district council once every three months. The Dawasamu Day programme helped the population of the district to appreciate the uniqueness of their songs, poems and culture and more people are interested in or speaking the local dialect. Future programmes (e.g. an annual Dawasamu Day) are being discussed and planned (Driti is planning to carry out a thanksgiving celebration of their achievements over the past two years at Christmas).

With respect to the aim of progress, village council meetings are better attended and more regular now than in the past and other village groups are meeting more frequently than before. There is a greater level of openness permitting people to talk more freely about victories and downfalls in their lives. There is also ownership of the programme by villages and village groups and a realization that planning, monitoring and evaluation of their own performance is something that they can do themselves. Programmes for the Spiritual, Cultural and Economic Capitals are now being planned at the district level, including gaining access to electrification.

Knowledge and skills have increased with men, women, youth and leaders using the new approach of using the eight capitals to classify needs and plan according to these. There is more appreciation that the community can either be changed by circumstances or proactively decide on changes themselves. Community members now appreciate that their roles as leaders of their villages can be extended to be part of higher forums and contribute to broader visions. The participation of youth in Economic and Built Capital activities and of women in training programmes (cooking and flower arranging) has fostered relationships within these groups and as a result these groups are beginning to open up more during discussions and their voices are heard more in the village than before.

With respect to the aim of well-being, the up-skilling programmes for women (flower arrangement and cooking) have helped women improve their self-esteem, and the economic and Built Capital programmes have helped youth to appreciate their potential and capabilities. They have built infrastructure including a *bure* (traditional hut), village footpaths, generator rooms, bus shelters, village office/dispensary and the Dawasamu training centre that benefits everyone. Some people living outside Dawasamu are lending a hand (see Contribution Story, Annex 10) and this has been helping the people of Driti to access further help from outside sources.

In the words of the programme manager:

The achievement I am most proud of is that the work has not been confined to just one or two Dawasamu villages – the district has accomplished something together and is now looking forward to doing more at the district level (future Dawasamu days and electrification). In the video of Dawasamu day there is footage of an old man who commented that in his whole life this was the only time that he had seen Dawasamu coming together to celebrate something in their chiefly village of Driti. They have come together to sit, to talk, to plan and to move together.

Our aspiration for the programme was to help build a common vision but they have gone further. They are looking further than today, dreaming of what Dawasamu could be. And they have initiated Dawasamu Day which can be not only a cultural event but also a celebration of what they have and can achieve together. At the beginning of the programme there was lots of finger pointing at all levels, so it has been a beautiful experience to see people come together.

3. The Dawasamu Perspective

Details of the outcomes (changes) identified by Dawasamu Chiefs and by women, men and youth of Driti, Nasinu, Nambualau and Delakado are given in Tables 6-10 in Annex 8

To summarise: From the chief's perspective the main outcomes from the OLCDP include interest on the part of other NGOs in working in Dawasamu, the cooperative work now being done at the village level and among villages at the district level, an increase in the diversity of agricultural production to include cash crops, and the caché of having important visitors and being on national television.

From the women's perspective, the main outcomes are the new skills, knowledge and related to cooking for ceremonies and visitors and skills in flower arrangement which are useful for decorating the church and when attending to visitors. Furthermore women are working more cooperatively than before the programme. This has fostered good relationships, wise use of time and learning from one another. The improved kitchens (Nasinu) have eased women's work, as the kitchens are now attached to the house. This is especially helpful at night when nursing sick people. Some women also mentioned the stronger sense of community created through participation in Dawasamu Day and the revival of the local dialect.

From the men's and young men's perspective the main outcomes are the greater unity among people in a village and the heightened sense of identity among people Dawasamu along with a higher regard for Driti, the chiefly village, and better relationships as a result of reconciliations. In addition, younger men playing new roles as decision-makers have experienced: 1) changes in understanding – for example the recognition of the importance of planning, the appreciation that local materials can be put to use to improve the village; 2) changes in knowledge - for example, of how to grow watermelon as a cash crop; and 3) have learned new practices, such as keeping agricultural records, 4) are accessing new opportunities for marketing agricultural produce,; and 5) experiencing the deepening of spiritual/faith life with more discipline in church participation, increased agricultural production, the stimulation of economic developments in the villages through agricultural projects, the increase in self-initiated projects (for example installing cattle fences, planting papaya).

The men and young men noted that the cyclone in early 2008 had a negative impact on agricultural production; plantings of traditional crops that had been carried out by the newly formed work parties were affected and had to be replanted.

Degree to Which Results Meet Expectations

According to the M&E framework, the OLCDP aimed to develop united communities through a common vision that is contributed to and owned by all. There is substantial evidence from the field visit that the programme has contributed to greater unity at the village and district level and to the establishment of common vision at the village level in the form of strategic plans and at the district level in the form of greater engagement and coordination involving the among the chiefs and TNKs.

There is also evidence (albeit stronger among men and young men) that they are heard, in the form of priorities identified by them being included in village strategic plans. With respect to women, however, there are examples of women being poorly represented in the strategic planning process. In Delakado only 3 women participated. The village has a policy of restricting interactions with outside programmes to the first week of the month. One reason for this is the requirement for traveling to and spending time in the agricultural area which is distant from the village. The training that led to the work on the strategic plan took place when they women were not available. In Nambualau women are interested in income generation activities and it was not clear whether these have been included in the strategic plan. In Driti, the idea for the women's activities (cooking and flower arranging) apparently came originally from the OLCDP rather than the women themselves.

One of the indicators in the M&E framework is that every household possesses a copy of the strategic plan. This was not found to be the case. In some villages, some families have copies of the strategic plan; in others the plan is with the chiefs and TNK's only.

With respect to other indicators related to the unity aim, increased knowledge and increased support, there is evidence of improved understanding and knowledge of planning, budgeting and management, particularly among men, less so among women. It is not clear what the increased support indicator refers to. If it refers to increased mutual support, then there is evidence of increased collaboration involving women's groups, men's groups, and young men's groups, and also among the chiefs and TNKs.

In the area of progress, the OLCDP aimed to kick start programs of development identified by the communities. The village groups reported programs related to agriculture, building village and district infrastructure, and in the case of Driti, the environment. The OLCDP reported a programme of organizing electrification for the district, although this was not specifically mentioned by any of the groups. The sports outreach reported by the OLCDP likewise was not mentioned.

The M&E framework includes outputs, outcomes and indicators for the progress aim that are hard to distinguish from those related to the unity aim – both seem to relate to planning.

In the area of well-being the programme aimed to improve the well being of each family in the communities to attain a defined level of contentment. There is evidence of improved relationships, changes in spiritual life, better infrastructure and improved (more diverse, higher value) agricultural production, all of which contribute to well being, however it was not possible to assess the improvement in well-being at the family level in the time provided. A further issue is that the M&E framework refers to a defined level of contentment, however it was not evident from the interviews that criteria of well-being or contentment had been established. Establishing such criteria will require further participatory work in each village.

With respect to the indicators, there is evidence of some improvements in agricultural production (at the village level, this was not assessed at the family level), and in the case of Driti, improved fish stocks, although this was not specifically corroborated in the village meetings. It was not possible to assess whether families have established long term plans – one of the indicators proposed for well-being area.

Effectiveness of OLCDP Strategies for M&E

As a former NZAID staff member (Evaluation Advisor) the reviewer was involved in assessing the first M&E framework proposed by the OLCDP submitted to NZAID in Dec of 2006. It was too sketchy to be functional as the basis for M&E. The current framework (in Annex 11) represents considerable evolution and improvement. However as the preceding section suggests, the framework could be improved by developing expected outcomes and

indicators that more closely relate to each of the aims of unity, progress and well-being. The levels of analysis (village, household etc) could be better clarified, and the framework could be made more useful by making it more “people focused” or orienting it more specifically towards the major groups involved.

The OLCDP collects considerable monitoring data, both qualitative and quantitative, and there has been monitoring of the programme by the BSSP, in the form of a survey carried out in Driti (Annex 11), however the resulting information has not been used effectively in reporting to NZAID. OLCDP reports are terse and could be made more informative. In reporting it would be useful if the OLCDP could present evidence, both qualitative and quantitative, as appropriate, against its M&E framework. This review report is intended to provide some examples of how that can be done in the future.

Degree of Access and Inclusivity of the OLCDP for All Members of Society

As a pilot project developing and testing a new approach, which stresses holistic development and fostering self reliance (using local resources, developing local capital), the OLCDP has focused exclusively on indigenous Fijian communities in one district. Within the Dawasamu district it has worked to improve unity, leadership and well-being by advocating and supporting the development of village level strategic plans, productive projects and training focused on chiefs and TNKs (village leaders), men, young men and women. The programme has not focused on young women, and when this issue was raised in the group meetings the reviewer learned that marriage customs dictate that young women leave to join the village of their husbands. It was also mentioned that there were not many young women in the villages (in reference to young women born in Dawasamu). Indeed, the “youth” group targeted by the OLCDP actually consists of the unmarried men. And since the young women born in the village leave when they marry the remaining young women above school age must then be newly married women and young mothers. The question arises about the size of this group¹⁸; and how their needs and contribution to the Human and Social Capital of the area could be more fully considered in strategic planning and more broadly in the design of the OLCDP. A related question is whether the priorities related to children are being considered in village and district level planning.

One of the activities carried out during the group discussions in Dawasamu as part of the review was to use matrix ranking to explore with, women, young men, men and chiefs the issue of who has benefitted from the OLCDP and who has benefitted less. The preceding sections on achievements and outcomes and the more detailed data in Tables 6-10 suggest that there have been substantial benefits for chiefs, men and young men and some benefits for women. The result of the cumulative wealth rankings carried out to assess benefits to different groups from the whole OLCDP programme (Annex 9, Table 11) confirm that the highest level of benefits have accrued to chiefs, leaders and men. Women and, not surprisingly, young women, have benefitted the least. Children were also viewed as being very major beneficiaries of the programme, but this reflected a view that they stand to gain the most in the future from the programme because of opportunities to learn from the adults who are currently participating and from the cultural, spiritual, environmental and economic activities.

To sum up, although the programme has been inclusive of women, women have not benefitted to the same degree as men. Indeed in several cases, women pointed out that activities geared towards them and included in the strategic plans have not been carried out. These were training activities and the acquisition of equipment (sewing machine) that could help women develop avenues for income generation. The exception to this was Nasinu, where the women’s priority of improving the kitchens by attaching them to the houses was

¹⁸ Young men and young women are not differentiated in OLCDP’s data on Dawasamu demography (Annex 11),

given top priority by the village. Not surprisingly, in Nasinu, women consider that they have benefitted the most from the OLCDP.

The board and staff of the programme were asked what the OLCDP has done to ensure inclusivity, and also how the programme interprets the principle of reconciliation in the present Fijian context with respect to other faith and race groups. (Reconciliation received major attention as a programme activity particularly in the villages of Driti and Nasinu, where the activities were aimed at bringing closure to and healing conflicts involving estranged members of the community living outside the district.)

From this the review learned that the program has ensured access and inclusivity by asking that all community members except children take part in the brainstorming and strategic planning. From its initial experience in Driti, the OLCDP learned that when this was confined to a small group of community representatives (20 people, men and women, were selected by the village along clan lines to attend the first OIL which was held outside the village) that much more follow-up work was required to build engagement with the programme than when the entire village was invited to the OIL.

Another OLCDP approach for ensuring inclusivity was the involvement of a committee of TNKs from each village in planning and organizing for Dawasamu Day.

The review also learned that although the programme focused mainly on four villages during 2006 and 2007, that other villages were included in the distribution of cyclone relief. Efforts have been made to include people living outside Dawasamu in the strategic planning processes. The assistance provided to the schools in the district through NZAID or the New Zealand Education Trust was available to all children in the community, and not just to those from the participating villages. The participation of an Indo-Fijian student and teacher in a cultural event (the *meke*, a traditional dance) at Dawasamu day was also raised as evidence of inclusivity.

The OLCDP programme manager and BSSP staff see potential for working on reconciliation with Indo-Fijian neighbors who have settled in Dawasamu as freehold landowners, and who were displaced and had properties destroyed during the upheavals around the 2000 George Speight coup. After the villages have been able to carry out reconciliation internally, the next step would be to urge reconciliation with neighbors.

Functionality and Validity of the Programme Design

Three main issues related to programme design have emerged: capacity to support the expansion of the programme in Dawasamu, how to work more effectively with women and the disparity between description of the programme in the Funding Arrangement with NZAID and the actual OLCDP model.

When asked about what could be improved most of the village discussion groups raised the same issue. Since the programme began to expand its work to involve all villages capacity issues have emerged. As an example, Delakado village is waiting for a meeting with the programme to launch their strategic plan. Nearly all the villages pointed out that supporting the programme's development in 11 villages was too much work for one person. As a pilot programme, the OLCDP has been staffed by a programme manager, who has had support from BSSP staff in the areas of spiritual and Cultural Capital and from Isoa Koroi of USP in the area of Natural Capital. While the BCCP staff have involved in delivering relatively discrete activities, the programme manager makes weekly visits to the district, traveling from Suva a journey of 2.5 hours. Until recently, the programme manager's responsibilities also included financial management and reporting, which has now been taken on by the new managing director.

The programme does not appear to have sufficient capacity at current staffing levels to support the expansion and consolidation of the programme in Dawasamu, let alone to carry out replication elsewhere in Fiji or to provide the training required to support replication in other countries of the region.

The second issue is related. If the programme is to be more successful in the area of inclusivity and access, it will need to identify further strategies to support work with women. One possibility would be through engaging appropriately trained and resourced staff and to consider the inclusion of women on the staff. Another further possibility would be to develop an explicit gender strategy.

Finally, the description of the programme in the funding arrangement and subsequent letters of variation, does not reflect the evolution that the programme has undergone since its inception. The OIL, ODE and OME work, Community Capitals, linkages to BSSP and emerging strategies for further external linkage are among the gaps. The target audience is described as traditional, community and faith based leaders, however, the programme actually focuses on youth (young men) and women as well.

Governance Issues

Governance of non-profit organisations is not an area of expertise of the reviewer, however the following issues are flagged for further exploration and discussion between NZAID and BSSP.

- The Octagon Group does not yet have charitable trust status as stated in the original proposal and in the funding arrangement.
- It would be beneficial to have a more clarity about the role of the board and the role of BSSP and its board in the oversight and governance of the programme. Is the board an informal advisory group, or is it a formal board with governance functions? According to the funding arrangement, the Octagon Board is accountable to the Board of the BSSP however, it appears that the two boards do not interact.
- The funding arrangement mentions that the board is composed of representatives of local NGOs and regional organisations. As this is not the case, it could be beneficial consider how to make the board more diverse by including some “external” members.
- One of the board members is now on the staff of the programme as the managing director.

Alignment Between the OLCDP and NZAID’s Policy Framework

NZAID launched a new Pacific Strategy in 2007, the year after the OLCDP began. The four key pillars of Pacific strategy for 2007-2015 are 1) Strengthening Governance; ;2) Achieving Broader based Growth and Improved Livelihoods; 3) Improving Education and Health and 4) Reducing Vulnerabilities. The OLCDP programme is well aligned with the governance and growth and livelihood pillars and particularly with outcomes one and two of the governance pillar (good leadership at all levels of society in the Pacific; stronger and broader participation by Pacific peoples, particularly civil society in all levels of decision-making). With respect to the growth and livelihoods pillar, the programme is well aligned with outcome three (strengthened rural livelihoods and food security)

The goal of NZAID Pacific Leadership Strategy (undated) is: good leadership at all levels of society that enhances Pacific peoples’ capacity to address poverty elimination. NZAID’s support for leadership development involves four strategies: 1) building expectations for good leadership; 2) strengthening the structures and context that support good leadership;

3) increasing access to information/knowledge about Pacific-based initiatives for leadership development; and 4) enhancing leadership qualities of those in or likely to be in leadership positions. The focal communities of the strategy are 1) change agents; 2) civil society and community-based organisations (in particular women, youth, religious and traditional based organisations); 3) NZAID scholarship and short term training awards holders; 4) youth and 5) women;

The OLCDP is well aligned with Strategy 4 of the Pacific Leadership Strategy (PLS) and it focuses on civil society, one of the focal communities of the strategy. The PLS has a particularly strong focus on youth and women. As pointed out in the section on access and inclusivity, the programme is doing a lot of leadership work with young men but could be doing more to strengthen leadership among women and young women.

Since the Funding Arrangement was signed with the OLCDP in June 2006, NZAID launched a guideline governing its work with faith-based organisations. This is found in the 2006 KOHA Handbook¹⁹ which governs funding for New Zealand NGOs. Although the OLCDP programme is not funded through this mechanism, the reviewer assumes that these guidelines apply regardless.

According to the Handbook all NGO projects and programmes should adhere to the following principles:

1. be accessible to and actively inclusive of all people within the community, regardless of their religious beliefs
2. be respectful of people's freedom of choice to follow their own religious beliefs
3. have respect for all beliefs and religious differences
4. not take advantage of people's vulnerabilities.

The guideline prohibits funding for:

1. projects or programmes (including capacity building projects with organisations) designed to promote a particular religious belief. This includes the production and/or distribution of religious material, theological education, establishment of places of worship (e.g. churches or mosques), or proselytising
2. projects or programmes that require beneficiaries/communities to follow a particular set of beliefs in order to be involved in the project
3. projects or programmes that have multiple objectives, unless the development component funded by [NZAID] is specified
4. projects or programmes where the beneficiary is a religious institution, as distinct from the local community.

The review did not identify any issues with respect to the KOHA principles related to work with faith-based organisations; however, there are issues with respect to the funding restrictions, specifically points 1 and 3.

The OLCDP programme promotes Christianity through its spiritual and Cultural Capital elements. As a holistic programme it integrates spiritual/religious and cultural work and uses this as a basis for building unity and identity. Under the OLCDP NZAID has been funding the translation of a Bible portion (the Gospel of Mark in the Dawasamu dialect) and promotion of its Gospel and the Bible Society's Leadership Bible. It has also been funding Spiritual Capital programmes that feature prayer, fasting, commitment to religious/spiritual life and supporting local religious leaders in areas such as how to prepare sermons.

According to BSSP staff, the amount spent in 2008 specifically for translation work was \$4500. To minimise the use of NZAID funds for translation-related work, printing costs and

¹⁹ <http://www.nzaid.govt.nz/koha-picd/docs/handbook.pdf> retrieved 18 Nov 08

travel of BSSP staff related to the translation were covered by BSSP. The budget allocation and expenditure by Community Capital for 2008 shows that 23 and 11% respectively were allocated to Spiritual and Cultural Capitals and that to date work in Spiritual and Cultural Capital account for 22 and 12% of expenditure respectively (Table 2). The OLCDP has been investing the largest share of financial resources in a spiritual capital. Because of the particularly close relationship between Spiritual and Cultural Capital (through Dawasamu Day) these two combined account for just over a third of expenditure during 2008.

Table 2. Budget allocated and spent on Community Capitals by the OLCDP in 2008.

| Capitals | Total budget | Actually spent | % of budget | % of actual |
|-----------|--------------|----------------|-------------|-------------|
| Economic | 4,709.00 | 1,207.60 | 12 | 5 |
| Natural | 4,001.00 | 706.00 | 11 | 3 |
| Political | 2,752.00 | 706.00 | 7 | 3 |
| Built | 3,941.00 | 4,353.07 | 10 | 19 |
| Cultural | 4,059.00 | 2,839.00 | 11 | 12 |
| Social | 4,035.00 | 2,822.75 | 11 | 12 |
| Spiritual | 8,825.00 | 5,032.00 | 23 | 22 |
| Human | 5,676.00 | 5,661.68 | 15 | 24 |
| TOTAL | 37,998.00 | 23,328.10 | 100 | 100 |

Point 3 of the guideline prohibits funding for multiple objectives, unless the development component funded by KOHA-PICD is specified. Through its close relationship with the BSSP and its inclusion of work on Spiritual Capital, the OLCDP is contributing religious/spiritual objectives and to the BSSP mission of “making God’s word easily understood and available to all people in all situations” while also focusing on leadership and community development objectives.

Performance with Respect to NZAID’s Cross-cutting Issues

The description of the project in the Funding Arrangement with NZAID does not make reference to any of NZAID’s cross-cutting issues; nevertheless a short assessment of performance with respect to each of these is offered.

1. Gender Equity and Empowerment

Varani-Norton (2005) points out that the transition from traditional subsistence to a modern cash economy is exerting pressure on Fiji’s indigenous women, changing and undermining their traditional roles, and increasing their workload. She also points out that rural indigenous women of mainline churches (the majority of the households in the Dawasamu district are Methodist) bear the added duty of attending to *vanua* and *matanitu* obligations. The OLCDP has provided cooking and flower arranging training to women as a way of them helping them meet these obligations, thereby reinforcing these roles. However, the question arises as to how much the programme is contributing to reducing the burden on women and to expanding their choices, and how it could do so more effectively in the future. In Nasinu, the women’s priority was adopted as a village priority in the strategic plan, with the result that the

burden on some women (five kitchens have been upgraded; there are 15 households) has been reduced.

2. Human Rights, Conflict Prevention and Peace Building

Given the situation in Fiji today, (described in the context section at the beginning of this report) and the reason Dawasamu was selected as the focal area for the OLCDP (it's history of involvement in racial violence) these three cross-cutting issues are particularly salient. In his chapter entitled, *Looking Forward: The Next Two Decades*, in *1987: Fiji Twenty Years On* (Lal, Chand and Naidu, 2008) Ganesh Chand writes:

The single most important factor influencing the ability and the willingness of the military and the armed forces to extricate themselves from the pulls and pushes of the vanua and the lotu, is the military's and indeed the ethnic Fijian leadership's acceptance of ethnic Indians as people with equal rights in the country.....If one were to pick a single issue as the greatest challenge for Fiji it would have to be that of coming to terms with this issue.

To date the OLCDP has focused on reconciliation within villages, including with estranged community members, to bring closure to old conflicts. As Isoa Koroi put it:

Our last community project in Driti was the building of the church in 1974 and it has taken us more than 30 years to start working together again. We started by building a traditional bure as the village office, and now we are working on our footpath. Although small, these projects were intended to train us on how we can work together, not in tribes and clans but as a village community. There were a number of factors behind the "pause" in village projects and collaboration. The first was conflict rooted in traditional roles and leadership styles. The elders have been engaged in silent conflict for years. It trickled down to the clans and the families, resulted in a breakdown in communication, and in people just not wanting to work together on something for the village. In Driti, we did work on projects but only for our own families and clans. The second factor has been land disputes with one clan claiming ownership of another clan's portion of land. There has been a total disregard by the chief and elders of the opinions of the people who do the work -- a clash of traditional leadership style with the individual freedoms of the people. And finally there has been mismanagement of village funds -- so people just did not trust community work anymore. Since the reconciliation work facilitated by Octagon, I have seen a change in people's attitude to working together and this motivated me to seek external funding for some other projects.

The question arises of how the OLCDP can contribute in the future to the wider context of conflict resolution and peace building in Fiji.

3. Environmental Sustainability

The programme has approached this by linking with a former resident of the district, Isoa Koroi, who is now at USP's Institute of Applied Studies. Building on Octagon's work to put in place stronger village-based and district-wide management structures he has been able to facilitate the establishment of MPAs by Dawasamu coastal villages together with management plans for these. So far the programme has mainly focused on the marine environment; however Koroi is now focusing on assisting his home village, Driti, to access funding for conservation of their mangrove area, for protecting river banks and contributing to biodiversity through planting of indigenous fruit trees. He sees potential to work on other issues in the future, including management of household waste and wastage of fresh water.

4. HIV/AIDS

While health could come under the Human Capital component of the OLCDP, work in health related areas has been limited so far to arranging free health and eye checkups at Dawasamu provided by a ecumenical Christian group of doctors and counselors. The reviewer did not specifically explore the question of whether the programme has thought about HIV/AIDS as a cross-cutting issue.

Level of Demand from Partners for the Programme

The focal area for the OLCDP was chosen by the FAB and entry to the Dawasamu was facilitated by the FAB. Working initially with the chiefly village of Driti was part and parcel of the entry process; however, since then the programme has worked with the other villages in response to their interest. During 2006 Driti was the only village engaging with the programme, although the chief from Nasinu was invited by Driti to participate in Driti's second training event. Over time interest has grown and the programme now has activities in all 11 villages (Annex 3, Table 4, Table 5) Because of its focus on inter-village, district-level collaboration and coordination the programme has advocated the benefits of participation by all villages.

According to the Octagon Board, and partly as a result of Dawasamu Day, which was televised on Fiji TV²⁰ other organisations, requests are coming in from other parts of Fiji for replication of the programme. However, it is not clear whether this interest is on the part of other communities who would like to work with the OLCDP, or from potential collaborators/ service providers such as government agencies or NGOs. The time available for carrying out the review did not permit exploration of the nature and degree of interest on the part of potential collaborators either within Fiji or in other Pacific countries.

Options for the Future of the OLCDP

Assuming the reviewer has correctly understood NZAID's policy on funding the work of faith-based organizations, to achieve alignment with the policy, future arrangements involving the OIL/ODE/OME and eight capitals model will need to ensure that NZAID funds are not used for the Spiritual Capital work or for any religion-related cultural activity. One option would be for BSSP to fund these or to seek other sources of funding for these. Bearing this in mind, the following are the perspectives expressed by the Octagon Board, BSSP and the OLCDP on future options.

1. The Octagon Board Perspective

The board notes that Dawasamu has been the pilot area for the OIL, the ODE with its eight Community Capitals and the OME, that Octagon is still developing or pioneering the approach in this area, and that the programme should not be in a hurry to replicate in other areas. However once the work in Dawasamu has been consolidated the board sees potential for bringing people from other parts of Fiji to see the results in Dawasamu. It also sees potential for the programme be adopted by the government through the Ministry of Indigenous Affairs and Rural development with the Octagon Group providing technical support.

With respect to replication beyond Fiji, A BSSP representative from Vanuatu was attended Dawasamu Day and there is interest on the part of BSSP -Vanuatu in adapting the programme for their context.

²⁰ <http://www.fijitv.com.fj/index.cfm?si=main.resources&cmd=forumview&uid=newsindepth&cid=14043>

2. The BSSP Perspective

The BSSP is looking forward to expanding the programme beyond Fiji to Vanuatu and the Solomon Islands and possible to PNG, Kiribati and East Timor thereafter. BSSP proposes a strategy of simultaneous consolidation in Dawasamu with expansion in Fiji and abroad. It estimates that consolidation in Dawasamu would require another two to three years. Expansion to two other three other location in Fiji and initiation of OILs in the Solomon Islands and Vanuatu is proposed for 2009. It sees Octagon as a key service provider as long as goals and values agree with those of the BSSP, and potential for NZAID and other funders to play critical roles in the partnership

3. The OLCDP Perspective²¹

In Fiji, OLCDP proposes that the approach be tested next in an area of the country that has not had a long history of previous programmes. In the case of Dawasamu, past engagements have led to the development of a strong mindset of expecting and waiting for government and others to do things – this has been a main challenge faced by the OLCDP. Another option would be to try the programme in a community of a different Christian denomination, as Dawasamu is for the most part Methodist. A further option is to test the programme in urban communities. This would involve a strong reconciliation element to help with the racial relations. The OLCDP also sees potential to replicate the programme in other Pacific countries drawing on BSSP's and NZAID's networks.

To sum up: the perspectives of the board, BSSO and OLCDP are somewhat different with BSSP putting more emphasis on replication in other Pacific Countries and the Board and the OLCDP stressing consolidation and replication in Fiji first. With respect to consolidation in Dawasamu, as already pointed out, there is some question as to whether the programme at present has the staffing level required to adequately support this, particularly if working with women receives more emphasis.

Replication, whether in Fiji or beyond, would require that the programme develop capacity to train others. Development of a training of trainers component is mentioned in the funding arrangement and its goal is described as enabling participants to localise delivery of the programme in their own communities.

A further issue related to replication is whether a suitable partner(s) for this would be a government agency, as suggested by the Board, other NGOs, or some combination. Interest of other partners in Fiji in adopting/adapting the OLCDP model remains to be tested.

Conclusions and Recommendations

Programme Results

The OLCDP aimed to develop united communities through a common vision. The strategic plans developed in five of the 11 Dawasamu villages are evidence that it has made substantial progress towards this goal. The programme has also gone beyond its expectations by contributing to greater unity at the district level in the form of greater engagement and coordination among the chiefs and TNKs. The coming together of these fragmented communities to celebrate their culture and the revival of their dialect on Dawasamu Day after 30 yrs of disunity, was an unexpected and very notable outcome to

²¹ In a response to the draft version of this report the BSSP indicated that it does not agree that staffing level is not adequate for consolidation and expansion. They point to the current three coordinators (in the areas of spiritual and cultural capital and the role played by a USP staff member in coordinating the natural capital area) in addition to the programme manager. The BSSP intends to add four more coordinators when the need arises and to draw on connections with the PIANGO network to recruit people who would be involved in expansion. The readiness of villages to absorb the regularity and pace of the programme is seen as a more significant issue in planning for the future than staffing level.

which the OLCDP has clearly contributed. A further unexpected outcome is the stimulation of linkages with resources outside the community, as evidenced in the contribution story in which USP, through a former resident of the Dawasamu district has engaged the district on the establishment of Marine Protected Areas, and has accessed resources for further environmental conservation work.

The programme has helped five villages understand the usefulness of planning, and in four of these there is not only a strategic plan, but also growing experience with implementation of the plan. A variety of achievements including improved infrastructure and more diverse, higher value options for agriculture and improved access to markets have resulted. In other words progress is occurring as a result of greater unity and the implementation of plans.

In addition chiefs and TNKs, young men, men, and women have gained new skills. New flower arrangement and cooking skills are helping women in their their *lotu*, *vanau* and *matanitu* roles. In one village new kitchens attached to their houses are reducing the burden on some women, as they no longer have to trudge through mud and rain to cook and serve food or when nursing the sick. Chiefs and TNKs, men and young men are applying their new knowledge and skills in budgeting, record keeping, management and agricultural techniques to agricultural and other projects. The resulting improvements in infrastructure, agricultural production, personal relationships and the deepening of spiritual/faith lives are contributing to increased well-being. Negative outcomes were not reported, however the reviewer was not able to carry out individual interviews at the village level due to time constraints. This may have limited the sharing of more critical feedback.

Design Issues

1. Delays in delivering on commitments are beginning to occur and there was concern in the four villages where OLCDP has had the highest level of engagement, that the programme will not be able to support the expansion of the work to other Dawasamu villages at present staffing levels.
2. With respect to inclusivity, there is a gap in the OLCDP's work at the village level. It has given little consideration to young women and young mothers as a potential target group. While there is some emphasis on women as a target group, there has been a tendency to place greater emphasis on men, particularly on formal leaders and on young men. The priorities and contribution to Community Capital of women are not as prominent as they could be in village planning and the level of attention to the priorities of young women/young mothers is not on par with that given to the priorities of young men. It is not clear whether priorities related to children are being specifically considered in village or district level strategic planning.
3. Due to the evolution of the programme from its original design and the application of learning from its experience in Driti, the first village to be engaged, there is disparity between the description of the programme in the Funding Arrangement with NZAID and the actual design of the programme.

Alignment with NZAID's Policy Framework

The programme is well aligned with the Pacific Strategy and the Pacific Leadership Strategy. It is not well aligned with the KOHA guideline on working with faith-based organisations, which was launched by NZAID in 2006. The guideline prohibits the use of NZAID funding in four situations. Two of these situations are relevant to the OLCDP. Funding is prohibited for projects or programmes (including capacity building projects with organizations) designed to promote a particular religious belief. This includes the production and/or distribution of religious material, theological education, establishment of places of worship or proselytising. OLCDP and BSSP have been using NZAID funds to translate the Gospel of Mark into the Dawasamu dialect. Dawasamu Day, funded through the OLCDP was used as an opportunity to launch this and another BSSP product, the Leader's Bible.

The KOHA guideline also prohibits funding for projects or programmes that have multiple objectives, unless the development component funded is specified. Through its close relationship with the BSSP and its inclusion of work on Spiritual Capital, the OLCDP is contributing religious/spiritual objectives and to the BSSP mission of “making God’s word easily understood and available to all people in all situations” while also focusing on leadership and community development objectives.

Performance with Respect to NZAID’s Cross-Cutting Issues

The Funding Arrangement between NZAID and BSSP does not make reference to any of NZAID’s cross cutting issues; however of the the programme has had positive developments with respect to the cross cutting issues of gender equality and empowerment, conflict prevention and peace building and the environment.

Recommendations:

1. The programme would benefit from developing a more specific M&E framework that distinguishes more clearly between expected results related to each of the three main aims, and that is more specific about the target group for expected results. It would also benefit from developing better reporting practices that more fully realise information from its monitoring work.
2. Several governance issues require consideration by BSSP and NZAID:
 - The Octagon Group does not yet have Charitable Trust Status
 - There is a lack of clarity about the role of the board, and about the relationship between the BSSP and Octagon board
 - The composition of the board does not reflect the diversity of membership described Funding Arrangement
 - One of the board members is also a member of the OLCDP staff.
3. When considering future options for the OLCDP NZAID and BSSP should consider how the programme can contribute more effectively in the future to reducing women’s workloads and expanding their choices. This could be addressed through the development of a gender strategy that would consider, among other issues, how the needs and contributions of women (including young mothers) and children to Community Capital can be more fully and explicitly included in the design of the programme and what kind of training and staffing will be required to support this.
4. When considering future options for the OLCDP NZAID should clarify what NZAID funding may not be used for. The issue of alignment with NZAID’s 2006 guideline on funding faith based organisations requires consideration by NZAID and BSSP. Provided the guideline has been interpreted correctly, it appears that continued funding for the OLCDP would be contingent on ensuring that NZAID funding is not used for 1) the development and dissemination of religious materials or 2) for work on Spiritual Capital and 3) that any Cultural Capital work funded does not include religious elements.
5. When considering future options for the OLCDP NZAID should ensure that cross-cutting issues are considered in the design of the programme as the issues of gender equality and empowerment, human rights, conflict resolution and peace building and the environment are especially relevant in the current Fijian context. The programme has potential to contribute in all of these areas.

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6. When considering future options for the OLCDP NZAID and Octagon should consider the different perspectives of the Octagon Board, BSSP and OLCDP²². BSSP proposes that consolidation in Dawasamu and replication in Fiji be carried out simultaneously with replication and in other Pacific countries, while the Board and OLCDP stress consolidation in Dawawamu and replication in Fiji first. Replication, whether in Fiji or beyond, would require that the programme develop capacity to train others. In Fiji the programme would need to assess the interest of suitable partners, whether they be government agencies, NGOs or a combination. The staffing levels required to support consolidation and replication also need consideration.

²² In its response to the draft version of this report the BSSP emphasized that it does not agree with the recommendation that NZAID and BSSP consider the different perspectives of the board, the OLCDP and the BSSP with respect to future options. While the BSSP acknowledges the different perspectives, it considers that the BSSP view should be adopted because it is aligned with the original plan.

Annex 1: Terms of Reference

TERMS OF REFERENCE FOR THE REVIEW OF THE TRANSFORMATIONAL LEADERSHIP DEVELOPMENT PROGRAMME IMPLEMENTED BY BIBLE SOCIETY OF THE SOUTH PACIFIC (BSSP)

I. BACKGROUND

In June 2006 the Bible Society of the South Pacific (BSSP) entered into a funding arrangement with NZAID to establish a Pacific community-based transformational leadership development programme. The programme aims to contribute to poverty elimination and community development by supporting community leaders to develop their ability to be transformational leaders.

As part of its implementation strategy BSSP commissioned the Octagon Group, a training and community development NGO registered under Fiji's Charitable Trust Act to manage and implement the programme on its behalf. The programme's three main objectives are:

- i) to improve the capability and competence of leaders to be able to lead their communities,
- ii) to impart to traditional and community leaders the capacity to plan, execute and monitor transformational programmes for their communities
- iii) to measure indicators of raised income opportunities, improved social conditions and more equitable social relationships in the communities of those leaders who have participated.

The BSSP and the Octagon Group have a Memorandum of Understanding for the programme whereby the BSSP agrees to provide funding to the Octagon Group to manage the programme. Programme staff are hired and accountable to the Octagon Board, who in turn are accountable to the BSSP Board. BSSP is ultimately responsible for management of the funds and reporting to NZAID.

The leadership programme is currently being implemented at one regional location – within 11 villages in the district of Dawasamu, in the province of Tailevu in eastern Viti Levu, Fiji. The programme manager who is based at the Octagon Group office in Suva travels to Dawasamu once a week to guide, inspect and manage developments on the ground. For the last two years the programme manager has been involved in the mentoring of the 11 village leaders, developing leadership qualities through community/village development projects, both commercial and non-commercial and liaising and collaborating with government ministries, private sector and other NGOs to further the objectives of the project. Approximately 1000 communities members are affected by the project.

The funding arrangement with NZAID was initially to conclude in December 2007. This has been extended twice with the current extension to January 2009. It is timely to review the programme. Total funding available to the project is NZ\$251,963.13. NZAID is the main funder for this leadership development project.

II. PURPOSE OF THE REVIEW

The purpose of the review is to

- a) build knowledge and understanding of the programme, including progress towards achieving outcomes and potential impact;

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- b) assess the extent to which the objectives set out in the agreed programme design have been achieved.
 - c) assess whether the design of the programme is functional and remains valid
 - d) assess whether the strategies that BSSP and their partners have adopted have been effective
 - e) determine the level of demand from partners for the programme
 - f) consider recommendations from the review to inform decisions by NZAID, BSSP the Octagon Group and partners with regard to the future of the programme.

III. OBJECTIVES AND SCOPE OF THE REVIEW

The objective of this review is to provide an analysis of the programme's performance and its achievement of results, focusing on progress made towards the stated goal to develop servant leaders who will initiate change in their communities resulting in communities that are united, prosperous and moving forward.

The review will cover the project period June 2006 to October 2008 and will focus on activities undertaken in the 11 villages of the District of Dawasamu, in Tailevu North, Fiji. The review will evaluate the effectiveness of the administrative and management structures of both BSSP and Octagon offices in Suva

The consultant should assess the level of alignment that exists between the objectives of this programme and NZAID's policies and objectives (Reference NZAID's Policy Statement, Pacific Strategy; Pacific Programme for Strengthening Government Strategic Framework 2006-2008; and the Pacific Leadership Strategy).

The review should also consider and comment on the relevance of the programme to national and regional priorities and objectives

The review objectives and questions:

1. Identify to what extent the outcomes of the BSSP Leadership project have contributed effectively and efficiently to its objectives, namely strengthening the capacity of :
 - 1.1. communities to develop a common vision
 - have the needs, strengths and weaknesses of communities been identified
 - has a common vision be drawn out based on community needs
 - have workshops, information and skills on long term planning to achieve the vision been organised
 - have programs that enhance unity in the communities been achieved
 - 1.2. each family to improve their state of well being
 - have programs for each family been prepared that ensure they reach a state of well being
 - has a framework for the development of well being programs been developed
 - 1.3. communities by kick-starting programs that will help progress the community forward
 - have programs that will develop the eight capitals of the community been completed

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- are sustainable capacity development programs in place that allow the program to grow.
 - how have communities the information and knowledge obtained through the programme.
 - the extent to which governance has improved among communities
- 1.4. BSSP to manage the program
2. Identify the overall effectiveness of the Octagon Group to deliver project outputs. This should include assessment of the role played by the Octagon Group Board. Comment on the suitability of the Group's reporting to both BSSP as well as to NZAID and the communities.
- 2.1 Comment on the mechanisms in place for internal and external communication, both formal and informal, consultations and dialogue between programme stakeholders.
- 2.2 Has the partnership approach been used in achieving programme outputs and outcomes.
- 2.3 Comment on the ongoing relevance of the programme to partners, and whether community members are maximising the potential of available assistance from the programme and if not, how this could be improved.
- 2.4 Comment on the extent to which the programme has promoted local ownership and utilised local sources of technical assistance (if required)
- 2.5 Assess and comment on the monitoring and evaluation mechanisms included within the program. Whether data is gather and stored, and how information obtained is applied to the program delivery.
3. Overall effectiveness of BSSP's management and support of the Leadership program, including the role and effectiveness of the Board. This analysis should include human resource capacity, human resource management.
4. Identify and comment on the outputs and outcomes from the BSSP program. Comment on the sustainability of the benefits beyond the life of the existing BSSP program.
5. Comment on and provide recommendations the BSSP future strategies for the program. Review and provide analysis on BSSP's Leadership Program proposed direction and new Strategic Plan 2008-12.
6. How has gender equity and empowerment been addressed within the programme. Have equal and unbiased opportunities been provided to women and other marginalised members of society.
7. Has the programme considered the importance of addressing human rights, conflict prevention and peace building, environmental sustainability and HIV/AIDs. Assess the implications of these for the programme.
8. Has the programme been inclusive of all members of society, with no discrimination against religious or non-religious sects, and other members of civil society. How has the programme ensured inclusiveness.

9. Assess the main challenges and opportunities for the programme to date. How have challenges been address and opportunities capitalised on.

10. Assess the options that exist for the future of the Programme, including sustainability, replication and growth. What future activities could be undertaken to strengthen governance with programme beneficiaries and what might be the role in this for BSSP, Octogan Group.

What options and opportunities are there for the BSSP's to extend the project to other Pacific countries as stated in the initial project document. Consider the capacity and experience of BSSP, their relationship and contacts with other Pacific countries, and what would be required to replicate the programme in other communities both in Fiji, and within the Pacific region.

IV. METHODOLOGY and SPECIFIC TASKS

The review should be undertaken jointly and collaboratively with BSSP, the Octagon Group, community members, and NZAID and partners. In the course of country visits, the consultant will interview beneficiaries and stakeholders involved in the Programme. Participatory review approaches should be used where appropriate and feasible.

The review findings, conclusions and recommendations must be based on sound qualitative and quantitative evidence and presented in a balanced and transparent way.

The consultant will:

1. Attend a pre-Review briefing with NZAID.
2. Familiarise herself with relevant Programme documentation prior to and while in Fiji. Documentation includes but is not limited to:
 - BSSP Leadership Project Document;
 - BSSP Leadership Project Measurement & Evaluation Framework
 - BSSP Leadership Project Risk and Management Matrix
 - Audit and financial reports;
 - Reports to NZAID
 - Reports to BSSP Board
 - Reports to Octagon Board
 - Newsletters
 - BSSP Leadership Project village files
 - BSSP Leadership Project draft strategic plan 2008-12
 - Other relevant documents available
3. Undertake field work in Fiji. During the field work the consultant will as appropriate a) conduct focus group discussions with Programme beneficiaries and key informants, including but not limited to representatives of relevant Programme implementing agencies, relevant government agencies such as National Planning and Aid Coordination, development partners, regional and national civil society organisations and community groups; b) observe performance and implementation of Programme activities where possible; c) where possible provide verbal feedback to stakeholders on preliminary results prior to leaving each country.
4. Meet with NZAID (in person, or via teleconference call) to debrief within one week of submission of the draft Review report.

V. REVIEW CONSULTANT

The Review will be undertaken by Ann Braun. Ann has met once with the Bible Society and has previously worked as an evaluation adviser with NZAID. The Bible Society has

requested that Ann undertake the review. Ann has extensive experience in review and evaluation, and in participatory approaches, and facilitation of communities of practice.

VI. TIMING

The consultancy will take a maximum of 16 days during November 2008. The consultancy will include up to six working days in Fiji during November followed by five days of report writing. Two weeks will be provided for stakeholders to provide feedback on the draft report. The timeline is:

| | |
|-----------------|---|
| 4 November | briefing in Wellington with NZAID |
| 5 - 14 November | travel and six working days in Fiji |
| 21 November | Draft report due |
| 5 December | Deadline for feedback from stakeholders |
| 10 December | Final report due |

VII. REVIEW PLAN

The consultant will provide a brief plan (no more than five pages) for the Review that builds on the Terms of Reference and provides key details about how the Review's objectives will be fulfilled. The plan will include a schedule for the timing of components of the review including visit to Fiji, the indicative schedule for focus groups and/or interviews with key informants; and the schedule as appropriate for collecting data. For the purpose of the review, the Bible Society will provide a list of relevant contacts and stakeholders both Government, civil society and community members relevant to the programme.

VIII. REVIEW REPORT

The consultant is required to produce a detailed report that addresses the requirements of the terms of reference. A suggested format is attached at Annex C. The report should identify the methodology used, and any constraints encountered that impacted on the review.

The report should provide a description of the policy, institutional and socio-political context relevant to the development intervention. The report should document all significant lessons learned, including around policy, technical advice, programming, training and project management and provide detailed recommendations for consideration by NZAID and BSSB.

These recommendations should include any suggested changes to the objectives, scope and management of the Programme. Specific recommendations on how BSSP can most effectively operate in the future, and how the leadership program can remain effective and enhance the work of the BSSP.

As an indication the draft report should be approximately 20 pages plus annexes as required. Feedback shall be provided to the consultant by NZAID, BSSB and other stakeholders as appropriate within two weeks of receiving the draft report.

The final report will need to be of a standard acceptable to NZAID and BSSB, and should be prepared in accordance with DAC Quality Standards for Reviews, and NZAID principles guiding evaluation. The consultant should provide four bound copies.

As commissioner of the Review, NZAID is the legal owner of the findings. The draft report should be delivered to NZAID in the first instance. NZAID will release the draft report to BSSB and other key stakeholders for comment. The consultant will consider and include as appropriate, feedback in the final report. The final report will be available one week after feedback is received and again delivered in the first instance to NZAID.

IX. Review Follow up

The final report will be presented to the NZAID Evaluation and Review Committee, who will consider the Review's recommendations and future direction and support to the Programme.

Once the NZAID Review Committee approves the final report for release a summary of the final report will be placed on the NZAID website. If requested, the full Review document will be made available to the public by NZAID.

BSSB will also present the Review report to their Board for consideration and formal acceptance of the recommendations and way forward.

October 2008

Review Report Model Format

- Title Page (including Programme name and country, authors' name, date and report type and status (eg Draft Programme Review Report))
- Table of Contents (including figures and tables as appropriate)
- Glossary (as appropriate)
- Executive Summary (A summary (2 to 4 pages) of the purpose, method, findings and conclusions of the Review)
- Introduction
 - This should include:
 - purpose of the Review
 - method of the Review
 - Programme Background
 - summary description of the Programme and its objectives
 - explanation of the Programme rationale
- Findings and Analysis

This is the most important section of the Review report. It should document all of the analysis required to answer the Review questions outlined in this Terms of Reference. It should:

- identify strengths and weaknesses of the Programme, with reference to why specific Programme objectives and anticipated benefits were or were not achieved
 - identify any risks, constraints and mitigation measures which could be incorporated into future Programmes
 - document relevant lessons learned from the Programme
- Conclusions and Recommendations

This section should summarise the Review, highlighting key points.

- Appendices

These should include:

- Review terms of reference
- consultant itinerary
- list of persons consulted
- chronology of key Programme dates
- list of background materials or papers utilised
- working papers (especially of cost/benefit analysis and survey documentation) if applicable
- Programme work plan

Annex 2: Review Itinerary and Programme of Meetings

| BSSP/Octagon Review | | | | |
|---|------------|-----------------------|---|---|
| Group and individual meetings carried out from 10-15 Nov 2008 | | | | |
| Date | Time | Organisation Or Venue | People | Notes |
| 10/11/08 [Monday] | 8-9:30 | NZAID | Ponipate Ravula, DPC | Discussion about need to adjust TOR expectations in line with constraints |
| | 9:30-10:30 | NZAID/Octagon | Ponipate Ravula/Isimeli Nalomaca, Programme Manager, Octagon | Reached agreement on translation & other field visit arrangements |
| | 10:30-12 | BSSP | Solomone Duru, General Secretary, BSSP; Octagon collaborator in the area of Spiritual Capital | Interview |
| | 12-2 | Octagon Board | Kalivati Bakani (Chair), Ex-general Manager of Native Land Trust Board (removed by interim govt), finance/banking commerce expert Taraiyasi Waqa, retired industrialist (ran a Pacific Steel mill) Joape Kuinikoro, General Manager, Colonial Life & Health Insurance Joseva Leano, ex-Director General of Fiji Inland Revenue and Customs (removed by interim govt); finance/economics/tax expert, now Managing Director of Octagon | Group Interview |
| | 2-6 | Octagon | Isimeli Nalomaca, Programme Manager | Interview |

| Date | Time | Organisation Or Venue | People | Notes |
|-----------------------|---------|-----------------------|--|---|
| 11/11/08 [Tuesday] | 8-9 | Octagon | Isimeli Nalomaca, Programme Manager | Gathering of documentation |
| | 9-10:30 | BSSP | Don Mitchell, Sales and Marketing Manager Sevremaia Raresa, Area Rep West Manasa Rabari, Accounts Clerk Lusiana Beleinasau, Bookshop assistant Marika Waqaniuvalu, Translator Sai Ciriavesi, Secretary, Fiji Operations Vilomena Dautei, Sales and Marketing Secretary Ledua Turaganivolu, Administrative Assistant Mahendra Singh, Finance Manager | Group Interview |
| | 10:30-1 | | | Travel to Dawasamu |
| | 2-6 | Driti | Ratu Peni Waga, Chief of Dawasamu Waisea Liunavuna, Chief of Delakado village Malakai Rokomatu, Chief of Nataleira village Arioke Leoroduadua, Chief of Nasinu village Anasa Savaiwai, TNK, Nabualau village Isei Turaga, TNK, Nataleira (Also present as observers were a Methodist church catechist from Luvunavuaka village, the wife of the Ratu , the wife of Driti's TNK, 9 men from Driti and a Peace Corps volunteer based in Driti) | Group Interview with Dawasamu chiefs and TNKs ²³ |
| | 6-6:15 | Driti | Emi Hirtzel, Peace Corps Volunteer | Informal discussion |

²³ The plan was for separate meetings with the chiefs and the TNKs; however delay in arrival of the chief from Nasinu delayed the meeting and

| Date | Time | Organisation Or Venue | People | Notes |
|-------------------------|-------------|---------------------------|--|---|
| 12/11/08 [Wednesday] | 8-9 | Tacileka & Nataleira | Joe Vakasiria, young man from Driti who worked on the Dawasamu Bible translation project (Interview led to an agreement to include brief visits to villages less involved with the OLCDP; and to carry these out before and after the meetings already planned) | Interview on differences in well-being among the villages |
| | 9-10:30 | Driti | 15 adult women | Group discussion |
| | 10:30-12 | Driti | 7 men including the Dawasamu Ratu, Driti's TNK and 1 elder | Group discussion |
| | 1-2:30 | Nabualau | 15 Adult women | Group discussion |
| | 2:30 – 3:30 | Nabualau | Youth (4 girls/6 young men) | Group discussion |
| | 3:30 – 5:30 | Nabualau | 15 Adult men | Group discussion |
| | 5:30 – 6:30 | Luvunavuaka | Chief, TNK, two women | Interview with TNK & Group discussion |
| 13/11/08 [Thursday] | 8-9 | Vorovoro and Natadradave | Member of Vorovoro sanitation committee; | Informal discussion |
| | 9-10:30 | Delakado | 25 Adult men | Group discussion |
| | 10:30 – 12 | Delakado | 15 Adult women and the TNK (note: very few young women in Delakado) | Group discussion |
| | 12-1:30 | Delakado | 10 Young men | Group discussion |
| | 2-3 | Dawasamu Secondary School | 3 teachers and 5 students | Group discussion |
| | 3-4 | Dawasamu secondary school | Marika Dakuwaqa, Principal | Interview |

| Date | Time | Organisation Or Venue | People | Notes |
|------------------------|----------|--------------------------------|--|--|
| 13/11/08 [Thursday] | 4-5:30 | Dawasamu Primary School, Driti | Tobia Koroduva, Head teacher Keresi Niqara, Primary school teacher Sisilia Rakula, Preschool teacher Losana Pamani, District nurse/Public Health Isei Nabitu, Dawasamu/Nimena Agricultural Officer | Group discussion |
| 14/11/08 [Friday] | 9-11 | Nasinu village | 11 adult women (young women are few in Nasinu and were not available) | Group discussion and village walk |
| | 11-12:30 | Nasinu village | 6 adult men including the chief (young men were not available) | Group discussion |
| | 1-3:30 | | | Travel to Suva |
| | 3:30-5 | Suva | Isimeli Nalomaca, Octagon | Debrief |
| | 5:30-7 | BSSP | Apenisa Lewatoro, Programme Manager and Octagon collaborator on Cultural Capital (translation of Gospel of Mark to Dawasamu language and organisation of Dawasamu Day) | Interview |
| 15/11/08 [Saturday] | 9-2 | Suva | Joseva Leano, Octagon Isimeli Nalomaca, Octagon Isoa Koroi, From Driti, Graduate Assistant at Institute of Applied Science, USP, completing MA in Conservation Tourism | Phone calls, collection of documentation |
| | 5:00 | | | Departure for Nadi |

Annex 3: Chronology of Programme Dates

Table 3. OLCDP programme chronology in Driti village

| Programme | 2006 | | | 2007 | | | | | | | | | | | | 2008 | | | | | | | | | | | |
|---|------|----|----|------|----|----|----|----|----|----|----|----|----|----|----|------|----|----|----|----|----|----|----|----|----|--|--|
| | 10 | 11 | 12 | 01 | 02 | 03 | 04 | 05 | 06 | 07 | 08 | 09 | 10 | 11 | 12 | 01 | 02 | 03 | 04 | 05 | 06 | 07 | 08 | 09 | 10 | | |
| OIL | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Prayer and fasting | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Reconciliation | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Reconciliation | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Flower arrangement class | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Cooking class | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Economic capital meeting | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| ODE | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Bible study 1 & prayer | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Bible study 2 | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Budgeting/management course ²⁴ | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Bible study 3 | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Bible study 4 | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Reconciliation with Lautoka ²⁵ | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| ODE economic | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Youth development ²⁶ | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Opening of Bure (Built Capital) | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Launching of Strategic Plan | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Financial capital programme ²⁷ | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Funeral of Turaga ni koro | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Elders meeting | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Village committee meeting | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Village council meeting | | | | | | | | | | | | | | | | | | | | | | | | | | | |

²⁴ A course on budgeting and management for village committees was tested at Driti. It was run in Suva by financial and management personnel.

²⁵ The reconciliation activity involved a trip to present an offering from the Ratu and the village to people who were trustees for the village bank account, which the Ratu ordered to be used for a purpose other than originally agreed. The resulting rift, a rift, meant that a number of Driti villagers, who now live in Lautoka in western Viti Levu, refused to do anything for Driti. After the offering, the Driti villagers in Lautoka offered to help in any way possible.

²⁶ At the request of the Octagon Programme, representatives from the Ministries of Youth and. of Women reps ran programmes for youths and women in Driti to update them on ministry programmes and provide an opportunity for queries to be answered. However, both ministries are both suffering the same problem (no transport) so Octagon facilitated the meetings by providing transport. The youths and women were given forms to renew their registrations and the programme gave them the chance to renew relations which had practically died over the years. As a result, the Youth Ministry catered for the youths of Dawasamu by running a one week sports training program from the 29th of Sept-3rd of October 2007. The Ministry of Women has promised to look into the women's needs as raised in the programme.

²⁷ The financial capital program involved an agricultural consultant teaching the basics of making a seedling nursery that could be used for vegetable farming using watermelon as a demonstration crop. The objective was to encourage villagers to plant cash crops that can raise their income level more quickly than the traditional crops of yaqona (kava), cassava, or dalo. Villagers from Driti, Nabualau, Natadradave, Delakado and Vorovoro participated.

Table 4. OLCDP Programme chronology in other Dawasamu Villages

| Programme | Village | 2006 | | | 2007 | | | | | | | | | | | | 2008 | | | | | | | | | | |
|-----------|-------------|------|----|----|------|----|----|----|----|----|----|----|----|----|----|----|------|----|----|----|----|----|----|----|----|----|--|
| | | 10 | 11 | 12 | 01 | 02 | 03 | 04 | 05 | 06 | 07 | 08 | 09 | 10 | 11 | 12 | 01 | 02 | 03 | 04 | 05 | 06 | 07 | 08 | 09 | 10 | |
| OIL | Nasinu | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Nabualau | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Delakado | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Tacileka | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Natadradave | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Luvunavuaka | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Vorovoro | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Nataleira | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Silana | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Lolomalevu | | | | | | | | | | | | | | | | | | | | | | | | | | |
| ODE | Nasinu | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Nabualau | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Delakado | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Natadradave | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Vorovoro | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Nataleira | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Tacileka | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Luvunavuaka | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Silana | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Lolomalevu | | | | | | | | | | | | | | | | | | | | | | | | | | |

| Programme | Village | 2006 | | | 2007 | | | | | | | | | | | | 2008 | | | | | | | | | | |
|------------------------------|---------------------------|------|----|----|------|----|----|----|----|----|----|----|----|----|----|----|------|----|----|----|----|----|----|----|----|----|--|
| | | 10 | 11 | 12 | 01 | 02 | 03 | 04 | 05 | 06 | 07 | 08 | 09 | 10 | 11 | 12 | 01 | 02 | 03 | 04 | 05 | 06 | 07 | 08 | 09 | 10 | |
| Bible study | Nasinu | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Reconciliation ²⁸ | Nasinu | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Strategic plan | Nasinu | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Nabualau | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Delakado | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Natadradave | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Built capital | Nasinu ²⁹ | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Nabualau ³⁰ | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Delakado ³¹ | | | | | | | | | | | | | | | | | | | | | | | | | | |
| | Natadradave ³² | | | | | | | | | | | | | | | | | | | | | | | | | | |

²⁸ This involved travel to Vatukoula, where the majority of estranged community members reside, to reconcile and discuss the Nasinu Strategic Plan.

²⁹ Bus shelter, kitchens and generator room

³⁰ Bus shelter

³¹ Repair and extension of water pipe system

Table 5. OLCDP programme chronology for activities involving all Dawasamu Villages

| Programme | Village | 2006 | | | 2007 | | | | | | | | | | | | 2008 | | | | | | | | | | | |
|--|--------------|------|----|----|------|----|----|----|----|----|----|----|----|----|----|----|------|----|----|----|----|----|----|----|----|----|---|---|
| | | 10 | 11 | 12 | 01 | 02 | 03 | 04 | 05 | 06 | 07 | 08 | 09 | 10 | 11 | 12 | 01 | 02 | 03 | 04 | 05 | 06 | 07 | 08 | 09 | 10 | | |
| Awareness | All villages | | | | ■ | | | | | | | | | | | | | | | | | | | | | | | |
| Kindy toy donation | | | | | | ■ | | | | | | | | | | | | | | | | | | | | | | |
| OME 1 (Deuba) ³³ | | | | | | | | | | ■ | | | | | | | | | | | | | | | | | | |
| OME 2 (PTC) ³⁴ | | | | | | | | | | | | | | | | | ■ | | | | | | | | | | | |
| Cyclone relief ³⁵ | | | | | | | | | | | | | | | | | | | ■ | | | | | | | | | |
| School fee assistance. forms | | | | | | | | | | | | | | | | | | | ■ | | | | | | | | | |
| Turaga ni koro meeting ³⁶ | | | | | | | | | | | | | | | | | | | | ■ | | | | | | | | |
| Komais meeting | | | | | | | | | | | | | | | | | | | | | ■ | | | | | | | |
| Spiritual cap ³⁷ Elders/deacons | | | | | | | | | | | | | | | | | | | | | | ■ | | | | | | |
| Spiritual cap: translation | | | | | | | | | | | | | | | | | | | | | | | ■ | | | | | |
| Spiritual cap | | | | | | | | | | | | | | | | | | | | | | | | ■ | | | | |
| Econ & cultural cap TNK/Kom | | | | | | | | | | | | | | | | | | | | | | | | | ■ | | | |
| Cultural cap; Dawasamu bible | | | | | | | | | | | | | | | | | | | | | | | | | | ■ | | |
| TNK comm; Dawasamu day | | | | | | | | | | | | | | | | | | | | | | | | | | | ■ | |
| Dawasamu Training centre ³⁸ | | | | | | | | | | | | | | | | | | | | | | | | | | | | ■ |
| TNK comm.: school fees | | | | | | | | | | | | | | | | | | | | | | | | | | | | ■ |
| Ministry of Youth visit | | | | | | | | | | | | | | | | | | | | | | | | | | | | ■ |
| Ministry of Women visit | | | | | | | | | | | | | | | | | | | | | | | | | | | | ■ |
| Sports Outreach (Min. Youth) | | | | | | | | | | | | | | | | | | | | | | | | | | | | ■ |
| Komais/TNK meeting | | | | | | | | | | | | | | | | | | | | | | | | | | | | ■ |
| Dawasamu Day | | | | | | | | | | | | | | | | | | | | | | | | | | | ■ | |

³² Dispensary and village office

³³ The first OME involved Nasinu, Driti and the TNK from Silana (invited). Only Driti and Nasinu were involved then.

³⁴ The second OME involved all the chiefs and/or TNKs except from Nabualau (who was misinformed) of the programme

³⁵ Cyclone relief supplies were provided by the programme for all 11 villages

³⁶ The meetings of TNK and Komais listed here concerned the organisation of Dawasamu Day as well as other agenda items concerning the district

³⁷ The Spiritual capital programme encompasses bible study and other topics such as fasting, prayer, faith and commitment

³⁸ This activity involved inter-village collaboration in the building of a training centre for Dawasamu located in Driti

Annex 4: Documents and References

Documents Consulted

BSSP Funding arrangement with NZAID
BSSP Cultural Capital Report.
BSSP Strategic and Operational Plan for 2007-12 (powerpoint)
OLCDP Strategic plan for 2006-1012 (powerpoint)
Monitoring and Evaluation Framework for the Transformational Leadership Programme of the BSSP (OLCDP)
Dawasamu Day programme on Fiji TV (on DVD)
Dawasamu Day video made by the OLCDP (on DVD)
Na Kosiveli Nei Marika (Dawasamu Bible, The Gospel of Mark in the Dawasamu Dialect)
NZAID file on the Transformational Leadership Programme of the BSSP (OLCDP)

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Annex 5: Indicative Work Plan and Preliminary Analysis of TOR

General approach:

One week (10-14 Nov) has been allotted by NZAID for meetings with BSSP, Octagon and for carrying out visits to the villages and meetings with any other stakeholders. Planning with the Post and with Octagon for the field visit commenced after the initial briefing with Chris Day in Wellington on 5 Nov -- the short time available for planning constitutes a challenge for the implementation of the review .

After a briefing at the Post and an initial meeting with Solo Duru, the General Secretary of the Bible Society, I would like to start the review with

- A detailed briefing by Octagon on the history and structure/functioning of the project
- a self-review by Octagon of progress and achievements thus far
- an orientation on Octagon's monitoring and evaluation mechanisms and processes
- an exploration of their vision/proposals for the future.
- Refinement of plans for the field trip
- Meeting/orientation with the locally engaged translator who hopefully will also have experience in PRA methods and tools

To make sure there is sufficient time to engage with different groups in the villages, I propose to visit a sample of the 11 villages rather than including all of them (this was originally proposed to NZAID on 23 Oct after I saw the TOR – see below). The villages to be visited would be selected in consultation with Octagon/BSSP.

Tentative schedule for meetings in Dawasamu, the project area:

- Tuesday to Thurs: meeting with key groups in a sample (min 3) of the 11 project villages located approx 2.5 hrs from Suva to the north.
- If there are no other Suva-based stakeholders to be met, then the meetings proposed by Octagon for Thurs with local stakeholders in the project area (Students and staff of the Dawasamu secondary school, police, Ministry of Ag, Fiji Pine, Peace Corps) could be carried out as suggested below (see suggested meeting schedules)

Key questions, information sources and possible methods/tools for meetings with BSSP/Octagon and in the villages are detailed below.

Outstanding issues/questions:

Octagon have proposed meetings with the Octagon board and with BSSP managers and staff for Monday afternoon. No meeting with the BSSP board has been set up as yet. Need to find out why? Is Solo on the board? Is he the only board member available? Also Octagon have been asked to prepare by Friday a list of stakeholders including the names of the key contacts in the villages, and also of any other relevant stakeholders in-country (names/position/email or phone contact where available). It should also include the names/positions of the BSSP and OG, including the Board members. This has not been received. Can the Post clarify whether the proposed by Chris Day with Yeshee Smith of Ausaid - PLP is going ahead?

Tentative Meeting Schedules

Date: Monday 10/11/08

Venue: Board Room, Bible House, 10 Luke Street, Nabua / Octagon Group Office, 10 Luke Street, Nabua

| Proposed | | Suggested changes | | Comments |
|---------------|---|-------------------|---------------------------------|-------------------|
| 8.30– 9.30 am | NZAID Suva – Dimitri/Ponipate | 8:00 – 8:30 | NZAID Suva – Ponipate | |
| 10–10.30am | BSSP GS (Solomone Duru) | 9:00 –10:00 | BSSP BS (Solo Duru) | |
| 10.30–1.00pm | Octagon Staff (Isimeli Nalomaca/Joseva Leano) | 10:00– 2:00 | Octagon Staff | |
| 1.00 – 2pm | Octagon Board | 2:30 – 3:30 | BSSP managers | Or combine these? |
| 2.30-3:15pm | BSSP Managers | 3:30 – 4:15 | BSSP Staff (over afternoon tea) | |
| 3.15-4.15pm | BSSP Staff (over Afternoon Tea) | 4:15 - 5:30 | Octagon Board | |

Dawasamu: 11-14 Nov

| Proposed | | Suggested changes | |
|----------------------------|--|-------------------------|--|
| Tuesday; 11.11.08 | | | |
| 1.00 - 3.00 pm | Chiefs | Dawasamu partners | 11- 12:30: Staff/students Dawasamu School |
| 3.00 - 5.00 pm | Turaga ni koros | | 1 – 5: Police, Min of Agriculture, Fiji Pine, Peace Corps |
| Wednesday; 12.11.08 | | | |
| 9.00 - 11.00 am | Driti men, women and youth | Village 1 9am – 4 pm | Chiefs, Turaga ni Koros, women, youth, men (separate meetings) |
| 12.00 – 2.00 pm | Nabualau men, women and youth | | |
| 3.00 – 5.00 pm | Nasinu men, women and youth | | |
| Thursday; 13.11.08 | | | |
| 9.00 am - 11am | Staff of Dawasamu Sec School | Village 2 9am – 4 pm | Chiefs, Turaga ni Koros, women, youth, men (separate meetings) |
| 11.00 - 12.00 pm | Students | | |
| 2.00 – 4.00 pm | Police, Min of Agriculture, Fiji Pine, Peace Corps | | |
| Friday; 14.11.08 | | | |
| 9.00 – 11am | Delakado men, women and youth | Village 3 9am – 2 pm | Chiefs, Turaga ni Koros, women, youth, men (separate meetings) |
| 12.00 – 2.00 pm | Open forum; Q & A session | | |
| | | 4:00 – 5:30 | BSSP Board |

Questions/ Information Sources/Possible tools/methods

| Key questions: | Group discussion/PRA with whom? | Possible tools/methods |
|--|--|--|
| 1) How does the Octagon Transformational Leadership Project contribute to BSSP's mission and goals? What are the mission/vision/goals of BSSP, Of Octagon? How does Octagon's work contribute to achievement BSSP's mission/goals? What is the relationship between Octagon and BSSP? | BSSP board BSSP staff Octagon staff | Semi structured group discussions/interviews |
| 2) What are the roles of the two boards and how do they interact? How are Octagon's progress and achievements monitored? What are the planning and reflection processes? | BSSP board Octagon board | Semi structured group discussion/interviews |
| 3) What (if) any issues/challenges have arisen in the management of the programme and how have these addressed? | BSSP board Octagon board Octagon Staff | Semi structured group discussion/interviews |
| 4) What is the history of the project? How did the project come about? Why was the Dawasamu area selected as the focus? How were the villages selected? What has been the involvement of other organisations or groups in the area? Outside the area? How has the project worked with other development organisations/groups? What is communicated to participating villages about the Bible society and/or Octagon, in terms of their roles, how they engage and the timeframe for the work? | Solo Duru, GS BSSP Octagon staff | <ul style="list-style-type: none"> • Map of villages involved • Stakeholder map • Semi structured interview (with Solo Duru) • Semi structured interview (with Isimeli Namaloca) |
| 5) What have been the main activities of the project and who has been involved in them? What has been carried out in each village and who has been involved? Of the 11 villages involved, which are the most, intermediate and least successful cases? | Octagon staff | Semi structured interview with Isimeli Namaloca/triangulation with local key informant <ul style="list-style-type: none"> • Timelines • ranking |
| 6) How is Octagon monitoring and evaluating progress and achievements? Planning and reflection processes? Databases, documentation, feedback ,reflections? Use of pictures, video? What mechanisms have been put in place and how is the information gathered being applied in the delivery of the programme? What problems have been | Octagon staff | Semi structured interview/observation/ review of documents |

| | | |
|--|---|---|
| encountered? | | |
| 7) What has the project done to ensure access and inclusiveness? | Solo Duru, GS, BSSP Octagon board Octagon staff | Semi structured Interviews/Group discussion |
| 8) Who from this village has been involved in the project? How did you hear about the project? Why and how did you/the village become involved? How many are involved – how many men, women, youth? How are they involved? Are there any people (groups, families, individuals who have not been involved?) | Village level: Chiefs, Turaga ni koros, women, youth, men; members of the village or villages NOT directly involved with the project | Semi structured group discussions Could make a map showing families involved |
| 9) What has been achieved by the project? What are you most proud of/What have been the project's successes? What has been less successful? What has been the impact of the project on the local community (both positive and negative)? | BSSP board/staff Octagon board Octagon staff Village groups (as above) | cause and effect diagram with positive and negatives either side of the line. Could rank the positive effects (which have been the most significant?) and any negative effects. |
| 10) Who has benefited from the project? Just those directly involved? the whole village? Have both men, women and youth benefited? Who has benefitted less and why? | Octagon staff Village groups (as above) | Community map looking at which groups have been affected and how Could follow this up with matrix ranking who has been most affected |
| 11) What (if any) have been the spiritual, social, cultural, natural, and economic impacts of the project Have there been changes in the way people do things in the villages, or in the way that people live in the village? (relate this to the 6 Capitals of the ODE work – spiritual, economic, assessment, cultural, natural, and political) | Octagon staff Village groups (as above) | timelines looking at what happened – and how this influenced Semi structured interviews with key people in the village identifying the changes that have been brought about by the project village life. |
| 12) What didn't go so well? What have been the main problems/challenges; how have these been met? | BSSP board/Staff Octagon board/Staff Village groups (as above) | Semi structured interviews/Group Discussions |

| | | |
|--|---|--|
| 13) In the future, how will you/your group/family/the village carry on with the work that the project has started? The new skills you've learned? (wording of this depending on what Octagon has communicated about their role and timeframe for presence in the village) | Village groups (as above) | Semi structured group discussion |
| 14) If you were starting over, what would you do differently? | BSSP board/Staff Octagon board Octagon Staff | Semi structured interviews/Group Discussions |
| 15) What have you learned? | BSSP board/ Staff Octagon board Octagon Staff | Semi structured interviews/Group Discussions |
| 16) What do you propose for the future? What are the options for the future? How can sustainability be ensured? What are the options for replication and extension? What could be the role in this for Octagon? What other alternatives exist? | BSSP board/staff Octagon board Octagon Staff | Semi structured interviews/Group Discussions |

Preliminary Analysis of the TOR for Review of the Transformational Leadership Development Programme Implemented by BSSP
(emailed to NZAID on 23 Oct)

Scope: 11 villages; activities from 2006-2008

| | Purposes of the review | | | | | |
|------------------|---|---|--|---|---|--|
| | P1) build knowledge and understanding of the programme, including progress towards achieving outcomes and potential impact | P2) assess the extent to which the objectives set out in the agreed programme design have been achieved | P3) assess whether the design of the programme is functional and remains valid | P4) assess whether the strategies that BSSP and their partners have adopted have been effective | P5) determine the level of demand from partners for the programme | P6) inform decisions by NZAID, BSSP the Octagon Group and partners with regard to the future of the programme |
| Questions | <p>Q2.3) How relevant has been/is the programme to partners?</p> <p>Q 4) what has been achieved by the programme?</p> <p>Q 1.1-1.3) How and to what extent has the leadership programme contributed to strengthening capacity of communities to 1) develop a common vision, 2) improve the state of well being of each family; 3) the starting of programs to help progress the community forward</p> <p>Q2.4) How and to what extent has the programme</p> | | | <p>Q2.1) How effective have internal and external communication mechanisms, formal and informal, been between programme stakeholders</p> <p>Q2.2) How and to what extent has the partnership approach been used in achieving programme outputs and outcomes?</p> <p>Q2.4) How and to what extent has the programme promoted local ownership and utilised local sources of technical assistance ?</p> <p>Q 2.5) What M&E mechanisms have been put in place and how is the information gathered applied in delivery of the programme?</p> <p>Q6) How has gender equity and empowerment been addressed</p> | | <p>Q9) What have been the main challenges and opportunities to date? How have these been met?</p> <p>Q5/Q10) What options exist for the future of the programme, including sustainability, replication and extension to other Pacific countries? What could be the role in this for the Octagon Group?</p> |

| | | | | | | |
|----------------|---|--------------------------|--|--|--|---|
| | promoted local ownership and utilised local sources of technical assistance? | | | within the programme? Q7)How has the programme addressed Human Rights, conflict prevention/peace building, environmental sustainability and HIV/AIDS? Q8) How inclusive has the programme been of all members of society? How has it insured inclusiveness? | | |
| Methods | Interviews/focus group meetings with key stakeholders For Q4 this would involve verifying the achievements claimed by the programme at the village level At the village level, this would involve meeting with families and with key people in each community | | | Review of programme docs Interviews/focus group meetings with key stakeholders | | Q10 could be approached by engaging BSSP and Octagon on their intentions for the future and contacting the partners they mention for their views on the proposed expansion. |
| Issues | Covering all 11 villages in the time frame given seems unrealistic. Could the scope be reduced so that only a sample of villages is covered? What support will there be for the village level work? How likely is language to be a limitation in the case of a one-person team? | Is P2 different from P1? | | Need a stakeholder map in order to assess time needed to carry this out Are NZAID's cross cutting issues reflected in the programme strategies? If not then assessing Qs 6-8 could to be framed as part of an additional purpose relating to the alignment of the programme with NZAID's policies | Could P5 be seen as a question under P1? Does NZAID want to know whether there is demand for the programme to continue? | Can P3 be seen as a question contributing to P6) and drawing on the findings related to P1 & 4? Qs 5&10 appear to be the same or similar Q10) options and opportunities for extension to other countries could be difficult to identify in the time frame given |

Other questions

Q1.4./Q3 How well has BSSP managed the programme?

Q2 How effectively has the Octagon group delivered programme outputs?

Could these be approached through the set of questions under purpose 4)?

Is this TOR still in draft? Is there scope to prioritise and focus further? --- my feeling is that there are too many questions to cover in the time frame given particularly as this seems to be planned as a piece of work involving one reviewer only. From the TOR I am assuming that there will not be a local reviewer to team up with? Could a local reviewer be brought in? What provisions have been made for translation support?

Annex 6: Reorganisation of TOR Purposes and Questions

| | | | | |
|---|--|---|---|---|
| TOR Purposes: | <p>P1) build knowledge and understanding of the programme, including progress towards achieving outcomes and potential impact</p> <p>P2) assess the extent to which the objectives set out in the agreed programme design have been achieved</p> <p>P5) determine the level of demand from partners for the programme</p> | <p>P4) assess whether the strategies that BSSP and their partners have adopted have been effective</p> | <p>P3) assess whether the design of the programme is functional and remains valid</p> | <p>P6) inform decisions by NZAID, BSSP the Octagon Group and partners with regard to the future of the programme</p> |
| TOR purposes framed as questions | <p>1) What is the history of the programme and how does it work?</p> <p>2) What has the programme achieved?</p> <p>3) What are the outcomes to date?</p> <p>4) To what extent do the achievements and outcomes reflect the expectations in the agreed design?</p> <p>5) What is the level of demand from partners for the programme?</p> | <p>6) How effective are the programme's strategies for communication, partnership promotion of local ownership and M&E?</p> <p>7) How inclusive has the programme been of all members of society? How has it insured inclusiveness?</p> <p>8) What is the level of alignment between the programme and NZAID's policy framework?</p> <p>9) How has the programme addressed NZAID's cross cutting issues gender equity and empowerment; Human Rights,, conflict prevention/peace building, environmental sustainability and HIV/AIDS?)</p> | <p>10) How functional and valid is the design of the programme?</p> | <p>11) What options exist for the future of the programme?</p> |
| Corresponding TOR Questions | <p>Q2.3) How relevant has been/is the programme to partners?</p> <p>Q 4) what has been achieved by the programme?</p> <p>Q 1.1-1.3) How and to what extent has the leadership programme contributed to</p> | <p>Q2.1) How effective have internal and external communication mechanisms, formal and informal, been between programme stakeholders</p> <p>Q2.2) How and to what extent has</p> | | <p>Q9) What have been the main challenges and opportunities to date? How have these been met?</p> <p>Q5/Q10) What options exist for the future of the</p> |

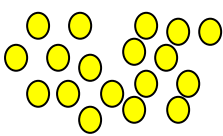
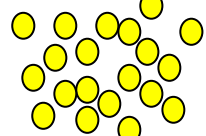
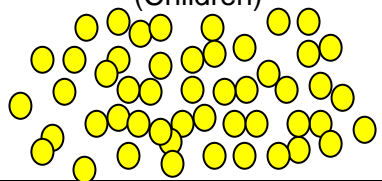
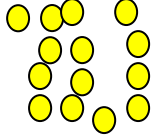
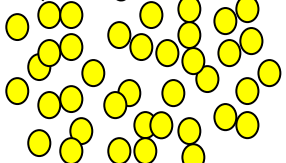
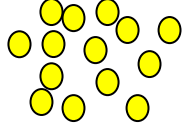
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|--|---|---|--|---|
| | <p>strengthening capacity of communities to 1) develop a common vision, 2) improve the state of well being of each family; 3) the starting of programs to help progress the community forward</p> | <p>the partnership approach been used in achieving programme outputs and outcomes?</p> <p>Q2.4) How and to what extent has the programme promoted local ownership and utilised local sources of technical assistance ?</p> <p>Q 2.5) What M&E mechanisms have been put in place and how is the information gathered applied in delivery of the programme?</p> <p>Q6) How has gender equity and empowerment been addressed within the programme?</p> <p>Q7)How has the programme addressed Human Rights, conflict prevention/peace building, environmental sustainability and HIV/AIDS?</p> <p>Q8) How inclusive has the programme been of all members of society? How has it insured inclusiveness?</p> | | <p>programme, including sustainability, replication and extension to other Pacific countries? What could be the role in this for the Octagon Group?</p> |
|--|---|---|--|---|

Annex 7: Guides for Group Discussions at Village Level

| Group | Key topic | Questions |
|-----------------------|----------------------------|---|
| Chiefs | History | How did you hear about the Octagon Programme? When and why did your village become involved? Who and how many from your village are involved in the programme? |
| | Achievements | What has been achieved through the project in your village? In Dawasamu? What are you most proud of and why? |
| | Change | What is different since the programme began? What has changed? What do you do differently? What has changed in the way you live? Have there been any changes that are less positive? |
| | Challenges/Issues | What hasn't gone so well? What has been less successful? What could be improved? |
| | Learning | What have you learned? What would you do differently? |
| | Benefits | Who has benefitted the most? Who has benefitted less? |
| | The future | How will your village carry on with the work the programme helped to start? How will you use this opportunity? |
| | Relationship | How has the Octagon Group/BSSP been as your partner? |
| Women Men Youth | Involvement & Achievements | How have you been involved with the Octagon programme? Who and how many [women/men/youth] from your village are involved? What has been achieved through the programme's work with women/men/youth? |
| | Change | Comparing the time before the programme with today, what is different, what has changed? Are there changes in the way you do things, in the way you live? Are there any changes that are less positive? |
| | Benefits | Matrix ranking: Can you show, using this drawing and the stones, which groups in the village have benefitted more and who have benefitted less from the activities of the programme with women/men/youth? From the whole programme? One person can start, and then we can discuss whether others agree or see this differently. |
| | Challenges/issues | What didn't go so well in your work/involvement with the programme (from both your side and the programme's side)? What could be improved? |

| Group | Key topic | Questions |
|--|-------------------|--|
| Collaborators (schools, agricultural officer etc) | Involvement | How have you been working with the Octagon/BSSP programme? |
| | Achievements | What have you been achieving through this collaboration? |
| | Challenges/Issues | What has gone less well? What would you do differently? |

Example of matrix ranking³⁹ chart used to learn about the views on how different groups in a village have benefitted from programme activities targeted towards particular groups and from the whole programme.

| | | |
|--|---|--|
| <p>Marama (Adult women)</p>  | <p>Turaga (Adult men)</p>  | <p>Gone (Children)</p>  |
| <p>Gone Yalewa (Young women)</p>  | <p>Cauravou (Young Men)</p>  | <p>Qase & TNK (Chiefs/TNK)</p>  |

³⁹ In matrix ranking a fixed number of counters are provided and participants are asked to allocate these to different choices or categories. The approach can be used with individuals or groups. When used with groups, it can be used to facilitate discussion around different points of view that may emerge.

Annex 8: Summaries of Interviews and Group Discussions with BSSP and Octagon

The summaries included in this annex have been approved for inclusion by the respective interviewees.

Interview with Solo Duru General Secretary, BSSP 10 Nov 2008

Q: What, in a nutshell is the history of the Programme?

The BSSP's initiative to work with an organisation that could provide leadership training was a reaction to events on the ground. Other organisations such as FSPI and USP were already doing leadership training, but these were not comfortable working with BSSP because it focuses on Christian groups only.

The BSSP has a long standing interest in leadership, having launched a leadership vision in 1994. They articulated a dream, a vision but lacked the resources to implement it. Around this time the Octagon Group (a bible study group) had been meeting regularly on how to help their own communities. Throughout our retreats we brainstorm on general dreams and visions of transformation of communities through leaders and our desire of rebuilding the broken walls of the lives of people and communities.

I am not an official/legal member of the Octagon Group but initiated and developed the organisation. My ongoing role as programme developer is for the program but I advise on the evolution of the Octagon ministry too.

My part as Programme Developer (consultant) for the Octagon Group was to design platforms in the form of models by which the dreams would be easily be put into practise so as to make the vision a reality. Through networks and research I found the concept of building up Community Capitals as very appropriate. The Model can be accessed at www.ncrcrd.iastate.edu which is a rural development program adopted by universities in the US.

The name Octagon Group arose out of the theory of the octopus – many arms, flexible -- the group brainstormed regularly and this led to the definition of its principles.

- Servant Leadership⁴⁰
- Encourage redistribution of resources
- Relocation of human resources⁴¹
- Holistic Approach
- Faith Based Programmes – Christian World View
- Transferable Redistribution⁴²

⁴⁰ What is servant leadership from powerpoint on Octagon's strategic plan for the transformational leadership program: The best test, and difficult to administer, is: do those served grow as persons; do they while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And what is the effect on the least privileged in tn society; will they benefit, or at least will they not be further deprived?" Source: Servant as Leader, Robert Greenleaf, 1970.

⁴¹ The relocation principle refers to connecting community members living and working elsewhere back to the villages as they may have something to offer.

⁴² The principle of redistribution focuses on the sharing of resources within the community. with an abundant resource being shared with those elsewhere who lack that particular resource. A example was the construction

- Reconciliation Fundamental

Eventually the group adopted the framework of the Community Capitals, developed by the highly regarded American Sociologist, Cornelia Butler Flora. They are using a version of the framework that has been adapted by practitioners⁴³ for with use in Native American communities. This version includes 8 rather than 7 capitals, giving spiritual capital the status of a separate capital rather than considering it part of Cultural Capital as is the case in Butler Flora's original framework.

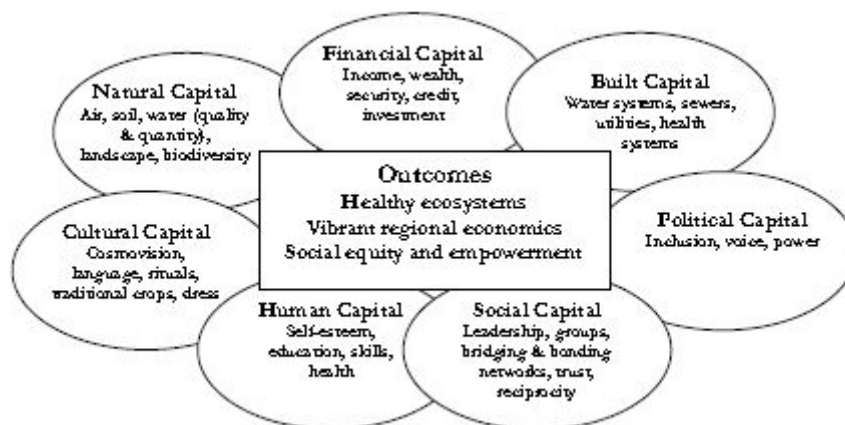
The Seven Community Capitals

Intangible capitals:

- Cultural Capital: ethnicity, generations, stories and traditions, spirituality, habits, and heritage (Bourdieu, 1986; Kohn, 1963; Lareau, 2002; Vidich & Bensman, 1968)
- Human capital: all the skills and abilities of people, leadership, knowledge, and the ability to access resources (Becker, 2002; Flora, 1999; Schultz, 1961)
- Political capital: connections to people in power, access to resources, leverage, and influence to achieve goals ((Hunter, 1953; Mills, 1956; Polsby, 1960)

Tangible capitals:

- Social capital: groups, organizations, networks in the community, the sense of belonging, bonds between people (Coleman, 1988; Kaufman, 1959; Putman, 1993, Toqueville, 1956)
- Built capital: buildings and infrastructure in a community, schools, roads, water and sewer systems. (Weber, 1968)
- Financial capital: money, charitable giving, grants, access to funding and wealth (Weber, 1978)
- Natural capital: the environment, natural beauty, lakes, rivers and streams, forests, wildlife, soil, the local landscape (Lewontin, 2000)

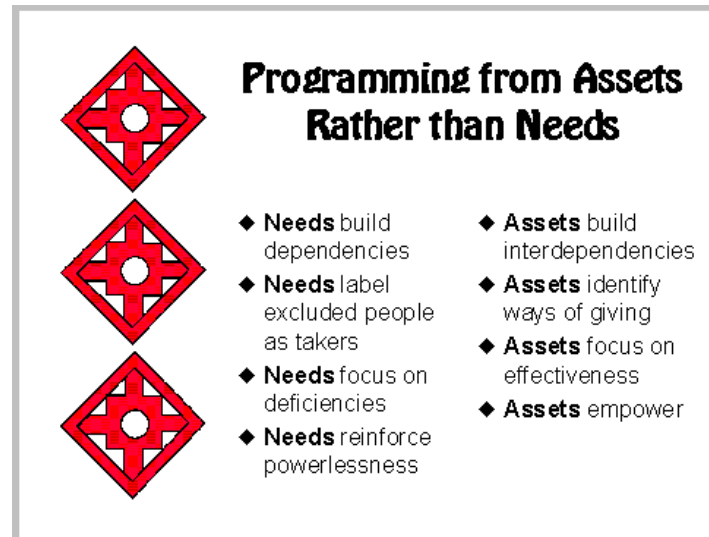


The difference between community resources and community capital is that while resources can be identified only those that are being invested are capital. Resources can be used in

of a Training Centre at Driti village by the villages of Driti, Nabualau, Natadradave and Nasinu. Driti provided the land. Nabualau and Natadradave provided the wooden posts and the bamboo from their forests. The men of Nasinu, who are good weavers, shredded and wove the bamboo walls. The Octagon Group provided the roofing iron and nails, sourced from its Built Capital budget and another group provided the cement for the floor.

⁴³ <http://www.ncrcrd.iastate.edu/nativeamerican/index.htm> and http://srdc.msstate.edu/publications/227/227_asset_mapping.pdf

three ways: hoarding them, consuming them or investing them in creating new wealth (not just monetary wealth; examples of non-monetary wealth is enhanced environmental quality, recreation etc.) for a community. One way to understand the capitals in a community is to think of them as a community bank with seven accounts. Each bank account holds the strengths, skills and opportunities available to and residing within community members. The contents of each account may be spent, invested, squandered, or used up, depending on how people choose to use these resources. The Community Capital approach maps assets rather than needs as needs-based approaches.



A hypothesis based on Butler Flora's Seven Community Capitals:

The difference between rural communities that are and are not losing 1) population, 2) development opportunities, 3) assets and wealth, can be explained by which capitals they mobilise and how they invest them.

Sources: <http://agbiopubs.sdstate.edu/articles/ExEx16005.pdf>
<http://www.ncrcrd.iastate.edu/nativeamerican/sld002.htm>

Noting that organisations such as USP were focusing on political leaders, the Octagon Group decided to focus more on community leaders.

Because of links with NZAID and UNITEC, I understood the framework in which NZAID works.

The programme was initiated before the coup of 2006. Programme entry to communities at that time was through the Fijian Affairs Board (FAB). FAB said they had done lots of leadership training, but nothing has moved. Their explanation for why their training hadn't worked was that the trainers go back to their offices; and fail to acknowledge the realities of the communities that they want to serve. They don't acknowledge the "creative and spiritual side."

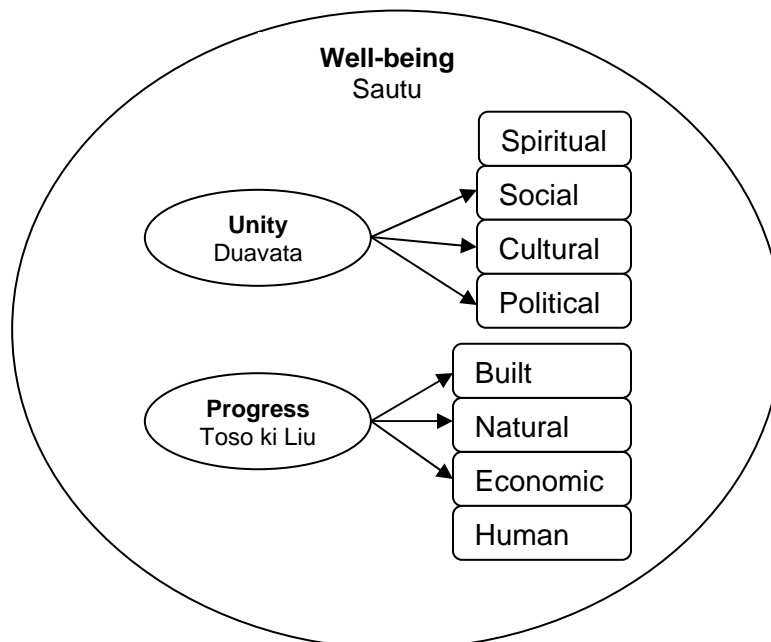
Octagon approached FAB about working together and agreed that programme entry and logistics would be FAB's responsibility. Since this initial collaboration there has, however, been no further contact with FAB.

Dawasamu was suggested by the FAB to be the focus of Octagon's work because of some "racial problems" that occurred there. The Chief went to prison for involvement in the burning of police posts during the attempted coup by George Speight in 2000, and FAB felt

the area needed uplifting. Isimeli went to the Chief's village and held many 1 day workshops. It was hard for the chief.

The Octagon approach is different from that of other NGOs. Our approaches are different because:

- a) we recognise and respect the spiritual realities of the faiths of communities we serve and we build on this realities (along with other developmental goals) rather than ignoring them. We factor this in our programs through the spiritual capital development program.
- b) b) the program is patient. We are willing to work with and wait for the communities to identify their strengths and weaknesses and work along with them in order to realise their aspirations for positive change. This builds respect and trust and openness which enable the program to go more in depth. We have learnt to avoid "information/knowledge dumping" approach. We encourage genuine 2 way communication approach rather than a one way one. Most of the programs are designed as a response to the genuine needs on the ground and related to the longer term vision.
- c) Our approach is holistic, targeting: 8 different capitals that all need to be developed together rather than an abnormal emphasis on one capital.
- d) we work hard at a well accepted and respected " program entry" approach into a community eg. by working with Fijian Affairs Board secretariat but making sure that our program content is not high jacked by the government. The key to this is to ensure that the chief is the contact, the conduit and the promoter of the program.
- e) e) we work and build on what the people already know and have and develop rather than ideas that are foreign.



The three areas of focus of the Octagon Program are Unity, Progress (progressive growth in stages) and Well-being. This can be broken down into the eight capitals. For example Cultural Capital is a means towards attaining unity.

The approach of Octagon stresses self-reliance, working with what people have – this is a new approach/idea different from “waiting for a specialist from Suva.”

What has the OLCDP Achieved?

We are most proud of the change seen in mindsets. And particularly in people finding identity as a people through the revival of the common language of the Dawasamu area. There is less individualism. There is a sense of pride in not just who they were, but who they are now. There is a sense that you can do something. Dawasamu day was a big success – a cultural day that was covered by Fijian TV. What went very well is the program of the Cultural Capital as a means of achieving Unity. The first written Dawasamu language through a book of the Bible is a great achievement and great vehicle for unity. The people begin to see that that their language is important and one can sense their oneness in a common identity has been gained.

I am proud of seeing a dream, a vision coming to reality. That this dream when also owned by other partners, friends and people who care and who are able to work on the details of the dream can bring positive change of hope and of transformation to even in a outback rural community.

We are also proud of the developmental approach. Octagon hasn't copied other approaches, we've had dreams, ideas, principles and have put these into practice. We are learning how to do a great programme that can be taken up by a government that wants to work with development.

What are the main outcomes or results?

The main outcome of the program has been the process of change/transformation gradually experienced and witnessed in the communities we are serving.

What hasn't been so positive?

What did not go so well is the Economic Capital. We learnt a lot of mistakes through the failure of a water melon farming program but are now working the strategy of working with the Government agriculture department to develop market targeted crop farming.

The watermelon farming work was wiped out by the cyclone and people have had to pick this up again from scratch. Very discouraging, people didn't want to start again. It is a challenge to help people understand that hard times are inevitable. It is also a slow process to get support on extension, seeds, etc from the government.

Another negative, if there are any, is the challenge of maintaining sustainability if we do not work quickly to put frameworks and local people who will carry the program as their own.

One of the Octagon principles is reconciliation. How does Octagon interpret this principle in the present Fijian context? And with respect to other (non-Christian) faith groups or groups other races?

The program encourages reconciliation through programs of regular family meetings, clans and tribes, village and district reconciliation. It also encourages all those in the community like the different churches as well as those who are from the community but reside outside it to be active players of the development program. We envisage that once this becomes stronger other neighbouring communities and races will be involved.

What, if any, issues/challenges have arisen in the management of the OLCDP program and how have these been addressed?

Community trust and confidence have to be built within a village and within the community of over 10 different communities. Initially there was low trust and weak participation. But by weekly visits and dealing with their prominent community needs that are inexpensive but visible, it becomes plain to them that OLCDP is willing to journey with them.

Program Content is another challenge. While we have ideas on what knowledge to quickly impart to them within a short time frame because of what we had anticipated from the program design, we had to readjust quickly and tailor our curriculum content to where they are and where they want to be. We are learning this as we go. But OLCDP is a great program.

What has the project done to ensure access and inclusivity?

In our approach and introduction of OIL in a community we ask that all the community members (except those who are children and at school) to take part in the brainstorming and strategic planning. The women have access to the programs through some of the courses that had been introduced. We have begun talking with the local village working committees to include women. This although slow in coming we believe will materialise soon.

What have you learned? What would you do differently?

We have learnt the value of presence to show that we care and that we are serious to serve. Our visits have to be regular both by the secretariat and Board of both organisations and to participate in the program. We have learnt the value of respect and trust and the benefit of listening and journeying with those you serve.

We could however manage better in terms of running the program and of working with the view of measuring and monitoring the outcome as a regular discipline of delivering the programs. We already have plans in place to improve this at least for Dawasamu.

What do you/BSSP propose for the future? What are the options? (What, where, when, who and how?) How can sustainability be ensured? What do you envision as the roles for BSSP in the future? For Octagon? For other partners?

BSSP through its Board is happy to have the Octagon Group be its program deliverer for the program and it already have plans of running similar community programs in Vanuatu and the Solomons and possibly PNG and Kiribati, East Timor thereafter.

The challenge of sustainability is important. The idea is to create successful models that other groups and funders like the local government would take up and to maintain the link so that the local communities make the programs their own.

BSSP would like to see its role as a pioneer and a beacon of light for the largely Pacific Christian church population by developing and promoting a model of practical and holistic spirituality in communities through the Octagon Group. It considers Octagon as a key Service Provider and would like to maintain this partnership as long as their goals and values agree.

Octagon Group I think would be happy to maintain the relationship in terms of program accessibility and networks of the Society. There always be a time of parting of ways in the future when the program would have grown beyond the original visions of both organisations. Other funders would play critical roles in the partnership to carry a program through until sustainability stage. BSSP and Octagon are happy to work with NZ Aid in Fiji and other areas of the Pacific. We appreciate working with other funders as long as our vision are complementary and our values not compromised.

Interview with Isimeli Nalomaca
OLCDP Programme Manager
10 Nov 2008

What has the OLCDP achieved?

The OIL program has managed to do two things;

1. Make the villagers aware of issues that affect their lives that they really have not thought about; eg change and its effects.
2. Bring the villagers together to discuss those issues and what they would like to do about it.

Through the ODE program, the following have been achieved;

1. Members have openly brainstormed and analysed all issues that affect their lives.
2. They have put together a plan (Strategic Plan), which is a plan to help lift themselves from their current quality of life to something better.
3. Put together a team (village committee) to help monitor and evaluate their progress according to their Strategic Plan.
4. Programs to help the disadvantaged groups (women and youths) have been included in the Strategic Plans.
5. Included displaced members to have an input into the village plan and projects.
6. Bring the villages together to appreciate their district and its culture.
7. Classified their needs under the eight capitals and planned the development of their communities according to those.

The OME programs have been able to;

1. Bring the chiefs and turaga ni koros together to one forum to discuss issues at the district level.
2. Motivate the members to plan for the whole district rather than village by village.
3. Allow the members to appreciate that their roles as leaders of their villagers can be extended to a higher forum and a broader vision.

What has changed as a result of the achievements?

Changes resulting from the OIL achievements:

1. Knowledge has increased and members are now appreciative of the fact that they can either be changed by circumstances or decide on the changes themselves. All communities have decided to take the proactive stance and plan the changes and as a result, the department plans and Strategic Plans have been done.
2. Village council meetings are more well attended and regular now than in the past and departments are also meeting more frequently than before.

Changes resulting from the ODE achievements

1. Members are more open and can freely talk about their victories in life and also their downfalls.
2. The village now follows the plan and this is helping them live a more organised life.
3. The committee and village have taken ownership of their program and realise that they can plan on their own and also monitor and evaluate themselves and their performance.
4. Upskilling programs (flower arrangement and cooking) have helped women improve their self-esteem and the economic capital programs and built programs have helped

the youth appreciate their potential and capabilities. They have made things like bures, footpath resulting in togetherness and bonding. As a result these two groups are beginning to open up more during discussions and their voices are heard more now in the village that before.

5. Displaced members are now helping their villages (Isoa's case stands out) to achieve their targets and also finding other help form outside sources.
6. The Dawasamu Day program helped the village appreciate the uniqueness of their songs, poems and culture and now more people are speaking the dialect and are planning more programs like that in the future; eg. Driti villagers have decided to spend Xmas together in the village to do a thanksgiving celebration of he achievements of the past two years.
7. Projects are being undertaken which has brought the people to work together for the common good and there is a very conspicuous sense of optimism and togetherness which was not there two years ago.

Changes resulting from the OME achievements:

1. The programs for the spiritual, cultural, and economic capitals are now being planned at the district level. This also includes an electrification program. There are no power lines in Dawasamu. Presently the Chiefs are investigating what would be required to achieve electrification. The villages will have to pay for the connection from the main line to take power to the villages. In the past electrification efforts in Dawasamu were undertaken by individual families attempting to acquire generators, and in a one cases, a village organising to get a generator. This is the first time that there has been an effort village leaders to collaborate in bringing electrification to Dawasamu.
2. Mentoring has shifted from Octagon in the mentor role to a peer to peer basis involving the chiefs themselves. A main topic of discussion is how to get clans to work together.
3. The Komais and turaga ni koros are now meeting each month to discuss issues at district level, whereas before, they would only meet during the district council once every three months.
4. It has lifted the turaga ni koros and Komais vision to a level most had not appreciated before and more and more, the discussions during their meetings is on how to do it as one district rather than separately as villages.

The achievement I am most proud of is that the work has not been confined to just one or two Dawasamu villages – the district has accomplished something together (unity as exemplified by the Dawasamu day) and is now is looking forward to doing more at the district level (future Dawasamu days and electrification). In the video of Dawasamu day there is footage of an old man who commented that in his whole life this was the only time that he had seen Dawasamu coming together to celebrate something in their chiefly village of Driti. They have come together to sit, to talk, to plan and to move together.

Our aspiration for the programme was to help build a common vision but they have gone further . They are looking further than today, dreaming of what Dawasamu could be. And they have a initiated Dawasamu Day which can be not only a cultural event but also be a celebration of what they have and can achieve together.

At the beginning of the programme there was lots of finger pointing at all levels, so it has been a beautiful experience to see people come together.

What has the programme done to ensure access and inclusiveness?

Firstly, at the level of the programme itself: the programme encouraged the involvement of everyone in the development of a strategic plan -- we acted on the learning from the first OIL in Driti, where a selected group was initially involved rather than the whole community. We have been in Dawasamu at least once each week since the beginning of the programme and this high level of contact has given us the opportunity to build close relationships and trust.

Women have had a voice – the best example of this is Nasinu where a project put forward by the women (building or upgrading kitchens so that they are not separate from the house) was given top priority in the Strategic Plan.

the chiefs are now planning together and looking at the big picture of the district. Even though some villages hadn't come on board with the programme, all villages were invited to participate in this district wide visioning.

The Turaga ni Koro committee is making sure all are involved in planning that involves the whole district. A good example was the planning of Dawasamu Day, held in Oct 2008. It began with the TNKs taking the message about Dawasamu day to all the villages and building interest and commitment. They are now doing the same with new work with agricultural marketing.

The programme facilitated assistance for families affected by the Feb 2008 cyclone. This was done through the school – and not just for those villages most involved in the programme but for everyone.

A key strategy has been application of the the reconciliation principle under the social capital. In the future this can be applied to the wider Fijian context. Dawasamu, for example, was very prominent during the 2000 upheaval because of the displacement of Indians who owned freehold land and also the destruction of their properties. What the program is leading up to is, after the villages have been able to do it between themselves, then they can be urged to reconcile with their neighbours. If the process can be inbuilt, Fiji will be a much richer place in the future.

I personally believe that the racial problem is more a case of ignorance and uppittiness by the indigenous population brought about by years of erroneous advice by elders tinted by political vote-gathering speeches. Sustained education of the indigenous population should see much of the bias towards other races and faith groups slowly fade.

Who has benefited? And how?

- Individuals; an awareness of the advantage of planning and working that plan. Development of spiritual life.
- Families; reconciliation, time together to discuss plans, increased food production, raised income level, education
- Children; participation, learning about their community
- Youth and women; recognition of role played, voice heard
- Clans; working together, reconciliation.
- Villages; common vision, progress, built capital projects, unity
- District; unity, common vision, forward planning, poverty eradication
- Chiefs; unity of purpose makes management of community easier
- Turaga ni koros; plan to follow and monitoring and evaluation is being in-built
- Committees; unity of department leaders and common vision

-
- Other organisations; Agriculture Dept; monitoring, use of personnel. Police; lower crime rate. Schools; education in cultural values. Health; work done for them. Peace corp; appreciation of development needed. Churches; materials and support
 - BSSP; holistic program is the way to go if you want to do sustainable development. Can replicate program elsewhere with modifications.

Who has benefited most and why?

People of the community have benefitted the most. The people understand the need for unity and are working towards that. The programs for poverty eradication are about them. They are learning also that planning for the future is a good habit to develop and they are guided by the community plan.

Who has benefited less and why?

Those communities that decided to join later on and members who have not really joined themselves to the village program have benefitted less; the majority of villages decided to join this year and are left in the wake of those that reacted faster. There are also members of the community who have been spectators and have been left behind by those who embraced the development quicker.

What hasn't gone so well?

The hardest part of this work has been organising and facilitating the financial capital element of the programme. This is the area where there is the highest level of individualism – people tend to worry about themselves and their families.

What would you do differently?

Start built capital projects straight away – seeing some tangible benefits that have improved life for everyone in the village has galvanised interest, commitment and motivation. More time should be spent on the ground. Discussion time in the villages is in the evening. I would also attend more village council meetings and liaise with other NGOs. Why haven't we done more of this – it's the first time we're running this programme, and trying out the OIL/ODE/OM and Community Capitals approach – there simply hasn't been the time to interact with others as much as we would have liked.

What has the programme learned?.

We've learned the importance of taking the time to listen to people – people can pull themselves together and move to a common vision, but it takes time to achieve this.

Theory works only for a little while – the leadership training alone is not enough to engage people and motivate change. The key has been embedding the leadership training in a context of concrete village projects. Development programmes for villages have got to be practical-based. For example in in Natadrade there are two framed certificates hanging in the village dispensary and office. These are from previous leadership development courses. When I asked about these, people said they can't remember anything from the courses.

We've learned that each village is totally different in the way they organise themselves; this has implications for the way the programme works with each village.

The time taken for communication in the villages has been a constraint. The village council sits once a month it depends entirely on the turaga ni koro and the chief on whether they call the meeting or not. Sometimes it takes months for an issue to be discussed. Because the programme has been involving church leaders, some villages are now using the Sunday afternoon church meetings to discuss developments that need quicker responses and that is working faster than the original set-up.

How do you see the programme developing in the future?

In-country:

I'd like to try the programme in a community that has not had a long history of previous programmes and urban influences. Dawasamu has been the testing ground for so many programmes and have an almost in-built mentality of waiting for others to do things for them. My gut feeling is that a community that has struggled for itself without much government help might react much faster to the programme.

It would be interesting also to try a community of a different religious denomination. Dawasamu is for the majority, Methodists.

Ideally, we could try a community in each province (3) and develop from there.

The programme could also be tested in urban communities. Treatment of the capitals may have to be slightly modified but program can certainly be replicated. Reconciliation, under the social capital can help with racial relations. Those of other racial groups who do so well financially can help their indigenous friends with money management skills.

At the Regional level:

The programme as potential to be replicated in other Pacific countries. This could involve using the Bible Society and NZAID networks in the Pacific (at least the South Pacific) and setting up offices with country managers. I would begin with one or two communities and work from there. Some island countries can be managed by one office.

What are the OLCDPs key planning and reflection processes?

All planning for community projects (eg. Entries into Strategic Plans) is done as part of the ODE program. Part of the Strategic Plan is considered during the OIL program, where the community is asked to identify needs for development in their community. Their ideas are discussed and mulled over by all members during presentations.

Cross-learning: Because all communities did not begin at the same time, this has given the OLCDP the benefit of applying lessons learnt from one community to the next. For example, we began with capacity building only then were well advised to try a development mode and that has worked very well. Lessons from Driti have been applied to Nasinu and lessons from Nasinu have been carried on to Nabualau.

The developments from the programs (OIL, ODE and OME) are discussed at the Octagon secretariat level (weekly) and Board (monthly) and taken back to the turaga ni koros and chiefs and then to the village at the village council meetings. Developments from there are brought back to the OLCDP office for consideration and the process continues. The Board also have an informal session weekly (Tuesdays) during developments that need quick action can be discussed.

What are the OLCDP's Monitoring and Evaluation approaches and procedures

During the OIL an initial database is developed on the village profile (population and breakdown into women, men, families, etc.). Questionnaires on subject delivery, presentation and content are filled, analysed and stored for future lessons and for use during the ODE program. Another questionnaire is used to gather the views of the members on different group roles and the leadership in the community, for example, women are asked on leadership and improvements needed for the women's group leadership and also their view on village leadership. This is done for all the community sub-groups; men, youth, and

women. This leads up to setting up directions and programs for the ODE program for a community. Issues that are common to all communities are dealt with at the turaga ni koro and chiefs level.

Monitoring and evaluation is being slowly built into the system by involving the turaga ni koros and committees in managing and monitoring the progress of development. They do or delegate the counting of the number of seedlings planted in the agricultural projects, discuss and do the built capital projects and generally supervise the village in following their Strategic Plans. They are also responsible with liaising with the OLCDP office for any matters concerning their projects or program.

Fore ODE an analysis is done during the ODE course of the choices of projects to be included into the Strategic Plan, including benefits, costs, priority, etc. During the course of time, continued monitoring of projects is left to the chiefs and the turaga ni koros and the village committees. This is to help them take ownership of their development and also build in the monitoring processes into the villages. Plantation count, for example, is recorded by the committee and is also passed on to the resident agricultural officer and OLCDP office.

The OME program helps develop planning and reflection processes for the community at the district level. The chiefs and turaga ni koros come together to help one another in sharing ideas which have worked in their community and what hasn't. This programme also allows them to share achievements and struggles to help those who are just coming into the programme to learn from their experiences. The participants reflections on the OLCDP are recorded on a database and that includes the outcomes achieved by the program in their communities.

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What Octagon learned from the 1st OIL held in 2006

The first community OIL was held with Driti, Dawasamu's chiefly village, in 2006. The event was held from 9-13 October at the backpacker's resort in the neighbouring community of Nataleira. The event was attended by 20 people, women (7) and men, chosen by the village, several BSSP staff, two Ratus from the Great Council of Chief and two representatives from the Fijian Affairs Board. Driti representatives were chosen by the village along traditional lines with representatives attending from each clan, subclan and sub-subclan in the village. Carrying out the OIL away from the village with a select group of people inhibited knowledge dissemination about the programme.

Ways Octagon has applied this learning

Upon reflection, Octagon made changes to the way subsequent OILs have been conducted. The other OILs have been conducted in the village and the whole village has been invited. In addition to being much more economical, and much livelier, the village-based OILs have resulted in more people being well informed about OLCDP. The length and level of detail in subsequent OILs was also cut back.

What Octagon has learned from the ODE work

1. People in Dawasamu have their dreams. Some are in the process of trying to achieve those dreams while some are waiting for a 'miracle' to happen. Those that have been given a chance to lead have usually taken that as a cue to work towards fulfilling those dreams, whether at personal, department, clan , village or district level.
2. The people of Dawasamu know the advantage of planning for the future. This is quite apparent from the discussions that take place during the ODE programs.
3. The people of Dawasamu understand the need for unity of purpose at all levels.
4. In traditional societies everyone has to be involved eg Tikina for it to have greater impact
5. Segmenting the Community Capitals improves focused development
6. Any theory taught in OIL need tangible demonstration for people to commit
7. A well planned ODE is a spark for lasting transformation

Ways Octagon has applied this learning

1. Everyone is given a chance to express their dream, whether individually or in groups. The Strategic Plan for villages is the medium through which the community as a whole can work together to achieve those dreams.
2. The ODE programs are planning exercises where the members are encouraged to plan for themselves and the community as a whole to encourage them to build in this process into everyday life.
3. The members of Dawasamu have been encouraged through the 'reconciliation' principle to come together because much more can be achieved together than individually. Estranged members are visited, broken relationships mended and the people are being encouraged to work together with a common vision.
4. Balancing a concentration on tikina as the pulling agent without forgetting individual villages
5. We have been how learning to use single capitals eg Cultural to achieve big goals
6. Working with Built Capital shows that Octagon cares about the communities, and provides an avenue for encouraging participation
7. A written language as a product of transformation will be an agent of lasting transformation. We hope to use this more.

Interview with Apenisa Lewatoro
Resource Development Division Manager, BSSP

14 Nov 2008

As a BSSP staff member, what has been your involvement in the OLCDP?

Since returning to Fiji after my studies my challenge has been to open up opportunities for translating the Bible into other dialects. I've been sussing out interest in this via newsletters sent to church leaders and the BSSP's donors. Then Solo Duru (General Secretary of the BSSP) asked me to consider working in Dawasamu with Octagon and in Dec of 2007 I was first introduced to the Chiefs. One of the Octagon Mentoring Experience events for chiefs was held at the Pacific Theological College in Suva. All the Dawasamu chiefs were there. I attended this meeting and shared with them a partial translation of the Book of James which consisted of inserting some words of the Dawasamu dialect into Bauan⁴⁴ and our proposal to develop a full translation of the Gospel of Mark into the Dawasamu dialect. The Gospel of Mark⁴⁵, with its accessible story book style, was chosen because it is the shortest of all the Gospels.

The chiefs became very excited, took their partial translations of the Book of James back to their villages and talked about the idea for making a Dawasamu translation of the Gospel of Mark in church. In March at our next meeting the chiefs agreed to support the translation initiative, including the involvement of a team of people from the district in the translation process.

Only a few elders now speak the dialect fluently and most of these reside in Driti, the chiefly village. A further constraint was that most of the people who have facility in translation have poor levels of proficiency in the Dawasamu dialect, so the first step of the process was to translate the Gospel of Mark from English to Bauan, working from the root text, the New Revised Standard Version of the Bible. The Bauan translation served as a bridge for subsequent translation into the Dawasamu dialect.

The translation into Bauan involved collaboration between staff of BSSP and a group of local translators and reviewers, and was co-managed by Marika Waqanivalu (Tuma). The first step was to recruit the local translators and reviewers from Dawasamu. This was done through a series of workshops. The chief of Nambualau, an elder from Vorovoro, the Methodist Church Catechist from Luvunavuaka and Joe Vakasiria, a youth from Driti, were chosen as translators. The others who participated in the workshops were engaged as reviewers. Driti's catechist took the role of organiser.

Once the first draft in Bauan was ready, it was reviewed by the reviewers team and I checked it against the root text. Then over a three day period the elders of Driti, led by the

⁴⁴ The Fijian language has many dialects, but the official standard is based on the speech of Bau Island. Bauan is spoken as first language on Vanua Levu, the eastern half of Viti Levu, and on a number of outer islands. It is spoken as second language in the rest of Fiji. The small size of Bau Island, off the eastern coast of Viti Levu, belies its historic and political importance. It is the capital of the Kubuna Confederacy and the chiefly centre of Tailevu Province. The Kubuna Confederacy is one of three hierarchies to which all Fijian chiefs belong, and the Vunivalu (Paramount Chief) of Bau is considered the most senior chief in Fiji. A disproportionate number of the leaders of Fiji have been natives of Bau. With the aid of Charles Savage, who brought firearms to Bau Island, the Bauan people quickly established themselves as an undefeatable military force. With that unmatched power, Seru Epenisa Cakobau was able to bring all Fiji's tribes under his authority, forging the first unified Fijian state in 1871. Other Bauan notables include Ratu Sir George Cakobau, who became Fiji's first native-born Governor-General in 1973. Ratu Joni Madraiwiwi, also of Bau, was the Vice-President of Fiji from 2—4-2006. (Source: Wikipedia and Wikimapia).

⁴⁵ The Gospel of Mark (is the second of the four canonical gospels in the New Testament. The gospel narrates the life of Jesus of Nazareth from John the Baptist to the resurrection, but it concentrates particularly on the last week of his life (chapters 11-16, the trip to Jerusalem). Its swift narrative portrays Jesus as a heroic man of action, an exorcist, a healer and miracle worker. (Source: Wikipedia).

Ratu (high chief), produced a draft in Dawasamu dialect with the aid of a Bauan/Dawasamu word list.

While this was going on I was also working on another Cultural Capital idea, initially suggested by Solo Duru, BSSPs General Secretary, who had revealed this at the 1st Chief's meeting. The idea was to launch a Dawasamu Day to celebrate the cultural life of the district and at the same time to launch a bible in Bauan for all of Fiji, called the Leader's Bible. The Leader's Bible consists of a Fijian reprint of the New Testament with a section of commentary on leadership at the back by religious leaders from various denominations. This Leader's Bible is a project of the BSSP. The ministers who were invited to write commentaries attended a writer's workshop and were given scripture references and headings to write from. The copyright of the commentaries belongs to the Octagon Group and the text copyright remains with BSSP.

As a translation expert I was geared to working with the language and felt unsure about the Dawasamu Day idea, so I concentrated on translation, but through the process of building relationships with the chiefs -- I built up some mana and so when I raised the idea of Dawasamu Day with them again, their enthusiasm grew.

From July the plans for Dawasamu Day began to come together. Isimeli helped by setting up a committee of TNKs who had two roles: in the short term to take responsibility for organising Dawasamu Day and in the longer term, to work on the agricultural projects that were being developed in the district. The latest of these involves the local agricultural officer from the Ministry of Agriculture who is helping to collect soil samples from all the villages. When these are collected the Ministry will provide advice on crops that are suitable for each area.

For Dawasamu Day, the role of the TNKs was to organise and implement and report back to the chiefs. One TNK per village was delegated by the chiefs to serve on the committee to work with me on Dawasamu Day and with Isimeli on the agricultural projects. Isimeli and I acted as advisors to the TNK committee.

When I was in Dawasamu to work with the translators, the reviewers and Tuma on the Gospel of Mark translation, I would also set aside some time to work with the TNK committee on Dawasamu Day preparations.

But after the second meeting of the TNKs I began to doubt that Dawasamu Day would become a reality. Only a few TNKs were turning up – their interest seemed to be waning, and I had the impression that they were feeling burdened. But we just kept working with whoever came and as I became more caught up in the translation work, Isimeli pitched in to help support the TNK committee with Dawasamu Day planning and preparation. We came to appreciate that they were worried by all sorts of things – like whether anyone would actually buy the food that the villages planned to prepare. They had never done anything like this, and so these were very real and very understandable doubts.

A levy of \$100 per village was collected to open an account for the Dawasamu district. This is intended as seed money for future projects, but it hasn't been used yet.

Originally Dawasamu Day was going to be the venue for the launch of the Leader's Bible for Fiji, but then the idea came up of launching the Dawasamu Gospel of Mark on the same day, so we worked doubly hard to have the translation ready in time. Joe Vakasiria played a key role in this. He had been away in Lautoka, but after returning, he took responsibility for several chapters enabling the team to get the translation in time.

Finally Dawasamu Day dawned (24 Oct) and the translation of the Gospel of Mark, printed locally, was there. Wonderful support was provided by the schools. The kids recited poems they had written in the Dawasamu dialect. Donald Mitchell, BSSP's public relations expert, played a huge role – inviting Vodafone to the event. They ran a special promotion making mobile phones available very cheaply. Many Dawasamu people bought their first phone. Donald also organised media coverage – although there was no newspaper coverage (maybe they were put off by the distance), Fiji television was there and ran a special programme on the event. BSSP also organised a free medical check up, provided by a Christian Ecumenical group of doctors and counsellors. The Ministry of Health provided medicines and transport for the medical team.

The primary school located on the main road, opposite the road to Driti village was originally intended to be the venue for Dawasamu Day as the TNKs felt this would be the most neutral place. This would have been wonderful for the Kids Games, one of the activities of the day, but less than 2 weeks before the actual day the head teacher suggested the venue should be elsewhere. Actually, this was a blessing in disguise as the Ratu wanted Dawasamu Day to be hosted by Driti village and in particular he wanted the Bible launch to take place in Driti. He has a dream of building a monument to commemorate this occasion. Another advantage of having Driti as the venue is that people all over the Dawasamu district have traditional links to the chiefly village. This meant that everyone had a place to stay. This would not have been the case, had the event been held at the school. And the central area in the village served perfectly well as a playground for the children and as the ground for the dances and other cultural events.

The change in venue meant that a huge clean up of Dawasamu had to be mounted. Driti had help from three other villages, Nasinu, Nambualau and Natadradave.

People are already talking about ideas for the future. There is a lot of interest in making Dawasamu Day an annual event. BSSP is talking with the chiefs about translating four other gospels and a book of psalms and launching one annually on Dawasamu Day.

The Dawasamu villages can now take the lead. They might need a bit of support from BSSP and Octagon for another year, but after that BSSP's role will simply be to launch the translations.

There are also lots of ideas on other cultural activities to be featured in the future. In 2008 the key events were Mekes (traditional dances) performed by school groups and by several of the villages. Nambualau displayed traditional handicrafts. There is now talk of adding agricultural competitions – who can grow the biggest yam – as this fits in well with the Economic Capital part of Octagon's work. My role in Dawasamu Day has also got me thinking more and more on how I can help my own district of Nakelo.

Group Interview with Octagon Board

10 Nov 2008

Kalivati Bakani, Board Chair, former General Manager of the Native Land Trust Board⁴⁶
(removed by interim govt)

Joseva Leano, Managing Director of Octagon Group; MacNamara Constulants (taxation and finance services), Former General Manager Risk & Compliance Division of Fiji Inland Revenue and Customs Authority (removed by interim govt)

Joape Kuinikoro, General Manager, Colonial Life and Health Insurance

Tarayasi Waqa, retired industrialist (formerly of Pacific Steel)

Kalivati Bakani (Board Chair) was a founding member of the bible study group that later established the Octagon Group. Solo Duru, and all the members of the board of the Octagon Group, attended the same secondary school, the Queen Victoria School⁴⁷⁴⁸, a chiefly school, in Tailevu, a forgotten part of Fiji, near the Dawasamu district.

In addition to attending the same school as boarders (though we were there in different years) the other thing we have in common is that all of us, all the Octagon Board members came from villages, got jobs in Suva and became urbanised. We were all raised in strict Christian backgrounds, went “wayward” and then in the late 1990s began to question our values. We felt that our lives were empty and there was a need to find meaning and substance. This led us to start a study group in 1994, which meets weekly and has had up to 50 members, most of whom have come and gone.

Around 2000 we core study group members, or members of the “Octagon Ministry,” began to ask ourselves what we could do other than just meet. How could we have an impact on society? This led to the idea of establishing the Octagon Group. Those of us who now serve on the Octagon Board are the long-term core members of the Octagon Ministry. We belong to different Christian denominations, Baptist, SDA, Methodist and Assembly of God. The board meets weekly with Isimeli, the programme manager of the OLCDP, to discuss what’s happening in the field and to give suggestions. However apart from this, we prefer to keep a low profile.

Joseva Leano (Secretary/Treasurer of the Octagon Group Board) recently joined the management team (after losing his job as General Manager Risk & Compliance of the Fiji Islands Revenue & Customs Authority.) He set up a Consultancy firm Mac Namara Consultants which rents the building that houses the office of the Octagon Group. The building is owned by the Bible Society.

Fiji is Christian, particularly the indigenous Fijians, so when we launched the Octagon Group we held a church service, made plans before God and had a “big feed” afterwards to celebrate.

The Fijian Affairs Board, which provided the entry for Octagon is no longer with us. We don’t know why they withdrew – but we assume it’s coup-related.

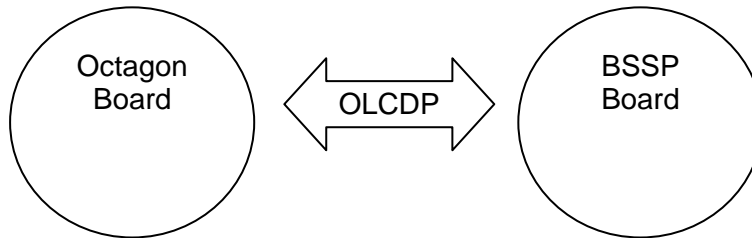
In 2006 we registered the Octagon Group as a partnership and then last year we initiated an application to set up as a Charitable Trust; however, there has been some delay in the setting up of the Trust because of administrative issues within the Registrar of Companies

⁴⁶ For more info see: <http://www.winne.com/fiji/vi00.html>

⁴⁷ The school has many notable alumni including Ratu Sir Penaia Ganilau, former Governor-General of Fiji; Ratu Sir George Cakobau, former Governor-General of Fiji, Ratu Epeli Nailatikau, former Commander, Royal Fiji Military Forces (1982 - 1987), diplomat, Speaker of the Fijian House of representatives (2001 - 2006) and Minister for Foreign Affairs (2007 - present) and Sitiveni Rabuka, instigator of the Fiji coup of 1987.

this last year and the requirement for a Police Clearance for all Trustees as part of the registration process. We have been informed by our Accountant R P Singh & Co that this should be cleared by December.

The Octagon and BSSP boards don't interact directly – the point of contact is through the OLCDP.



Achievements:

While attending Dawasamu Day the realization dawned on us that something really is happening on the ground. The programme has brought about unity. This was the first time the whole Dawasamu community had gathered since Fiji Independence Day in 1970, 38 yrs ago. All the chiefs were present.

Many groups have tried to deliver programmes in Dawasamu, for example planting pines, but without much success. Our approach focuses on leaders, which we consider to be appropriate because of Fiji's traditional hierarchical social structure. Leaders commit to being transformed and then through the teachings of Christ they become enabled to lead development.

The main achievement of the OLCDP has been to transform thinking, mainly of leaders – so that they are following Christ's role model as a servant leader. This means there will be leadership to carry forward other professional inputs, for example related to agriculture. Other achievements have been in agricultural development, the women's programmes and the publication of a Bible portion in the Dawasamu dialect.

We wanted something sustainable and saw that the keys to this were presence and continuity in the area during the development of the leaders. Sustainability depends on having leaders who can carry on once Octagon steps back. In other programmes there is little follow up, no mentoring, so the activities in the community collapse when the programme leaves for lack of financing and lack of leadership.

Another achievement has been Octagon's own persistence. We didn't realise that things could develop as rapidly as they have. The programme has been working with people who never planned beyond the evening meal. People from Dawasamu who now live elsewhere (some people attended from Nausori and Suva) now want to be part of Dawasamu day in the future.

Who has benefitted? Who has benefitted less?

Some villages did not support the programme whole heartedly and some have grasped the idea more than others – so these have benefitted less than the others.

Challenges:

A main challenge is how the model can be made sustainable with governments going in and out. At the community level a challenge has been dealing with the influence of programmes that preceded us. People ask, "Is this another new church?" So Octagon has faced the challenge of how to explain its purpose and work. While the Methodists are the biggest denomination, there are several other denominations present in Dawasamu villages. There has been the issue of finding ways not to upset the pastors of these various denominations.

The Bible Society is non-denominational. Bringing in a Bible portion in the local dialect that can be used by everyone has helped with inclusivity.

The programme has a holistic approach to development, but in the agricultural development work it is one thing to recommend diversification into cash crops, but another thing to find markets. Lack of markets has led to the collapse of previous programmes in the area. A related challenge is to build rapport with other organisations including government organisations, for example the Ministry of Agriculture. There is poor consistency of delivery and there are also jealousies involved. Some people are cynical. Poor delivery by others is a real constraint for the Octagon programme. The ideal situation would be to have strong government services for rural areas, but this is not the case. We made a presentation to then-Prime Minister Qarase – this is part of the Octagon philosophy -- to work with structures that are already in place. There were also presentations to the pastors in the area to pre-empt ill feeling. .

Finally there has been the issue of the continuing struggles already there – conflicts between the villages, the influence of dominant sects in the villages. At the start Solo went to Driti every week to lead bible studies. We were aware that conflicts would be a challenge, but maybe didn't fully appreciate the degree. There is competition between chiefs – historically this started at the time of the coup. The coup has slowed things down -- new people coming in are not sure where they stand with the government.

And securing funding is a challenge. Our funding is now up for review.

How has the programme insured access and inclusivity?

The programme has encouraged access and inclusivity at all levels. Firstly, at community level the programme has ensured that all interest groups and stakeholders are included. These include the chiefs and elders, women, youth and school children. Through its programmes of OIL, ODE and OME these different groups have had access to trainings and workshops and have participated in the preparation of strategic plans for their various villages. The training and workshops have been totally participatory ensuring that all interest groups within the community are heard. The programme has reached out to all parts of Dawasamu district starting from Driti village on the coast to Vorovoro village in the interior of the district. Members of the Board have also attended and participated in some of these sessions. Visits by the Programme Manager have also been made to members of the community who live outside their villages in the urban centres. One such visit was to Vatukoula in the north western side of the main island of Viti Levu.

A rift had existed between those that live in the villages and members of the community that resided outside of the community regarding the misuse of community funds. It was for this reason that the Dawasamu community was selected by the Fijian Affairs Board as an ideal candidate to trial out the leadership concepts promoted in the OLCDP. Through the social, cultural and spiritual capital programmes we have noticed vast improvements in terms of inclusivity where both the rural and urban members of the community actively participated in the Dawasamu Day programmes.

Furthermore, the distribution of cyclone relief early in the year after Cyclone Gene which left widespread devastation to root crops and vegetables in the district did not discriminate any village in terms of their support for the programme. On the specific instructions of the chief supplies were to be distributed evenly among all eleven villages. The Board was represented in the team that distributed the relief supplies and witnessed first hand the lasting impact that it had on the villages and the programme considering that Government was unable to reach out and meet the needs of the district after the cyclone.

The assistance provided to the three schools in the district through the New Zealand Education Trust benefited all children in the community. Dawasamu Secondary School in particular has students and staff from both the major races; the indigenous Fijians and the children of Indo Fijian farmers who have settled and made their home in the district. It was interesting to note that at the Dawasamu Day celebrations the Indo Fijian school teacher and an Indo Fijian school girl performed the Fijian meke or dance for the chief guest.

One of the Octagon Principles is reconciliation. How does the board interpret this principle in Fiji's present context? And with respect to groups of other faiths and races?

This programme has shown that its leadership programme based on the principles of servant leadership and the willingness to serve centred on the teachings of Jesus Christ has begun to reap rewards.

Firstly it has not been easy to try and reconcile communities where there has been division and hurt as was the case in Dawasamu. In the last two years it has been interesting to see the positive changes that have come about as a direct result of the OLCDP. Based on the premise that, if it can be achieved in Dawasamu then it is possible to replicate the same programme in other communities in Fiji.

However it is best that the programme be adopted by the government through the Ministry of Indigenous Affairs and Rural Development with the Octagon Group providing the technical support.

Fiji at the present moment is urgently in need of a review of its community leadership programme. The system of leadership among the Indigenous community has not changed much since the 1950s and 60s and therefore rendering it archaic.

In terms of groups of other faiths and races, Christianity is the cornerstone of the Group's existence and it views it more than just a religion but as a way of life for them. Holding fast to the basic teachings of Christ of love and forgiveness it reaches out beyond the confines of race, denominations and faiths. In its efforts to reach out to the needy and underprivileged it first seeks to meet their most immediate need of food, shelter and clean drinking water while at the same time ministering to their souls through its spiritual capital programme.

Future prospects:

The Octagon Leadership and Community Development Programme (OLCDP) is currently the only programme of the Octagon Group (OG). Requests are coming in from other parts of Fiji, but the Board feels that OG is not ready yet, still developing, pioneering the work in Dawasamu, which has served as a pilot area for their approach. We thought things would go faster in Dawasamu but we now realise it is better to develop properly before replication.

OIL has been covered in 11 Dawasamu villages. The program now should move on to other countries, partnering with BSSP. A BSSP rep from Vanuatu was invited to Dawasamu. Solo is the General Secretary of the BSSP at the Pacific level, so has talked about the Octagon Ministry and what it does with potential partners in other countries. There is interest on the part of BSSP in Vanuatu and they see that this links up to the BSSP's strategic plan. (See powerpoint presentations on Octagon's strategic direction [below] and BSSP's strategic plan)

The focus of the Octagon Ministry and the OLCDP has been on changing chiefs through Christian teaching – in a way that is aligned with the traditional Fijian village structure. We plan to pass the Octagon Ministry on to our kids. We see that our way of working in the Dawasamu area has had better results than those achieved by other NGOs or the

government. So in the future we want to concentrate on this niche – to concentrate on the model of the Eight Capitals. People can be brought from other parts of Fiji and from other parts of the Pacific to see the results in Dawasamu.

The Octagon Group through the OLCDP can play a major role in providing the programme for training leaders not only in Fiji but in the region as well. The OLCDP's greatest advantage is that it is participatory. It ensures that the Donor, the Trainer, and the Trainee Community all participate in bringing about positive changes to the community. This was specifically evident in the Dawasamu Day celebration.

The Octagon Group
Leadership and Community Development Programme in Partnership with the Bible
Society of the South Pacific
“The kingdom of the world has become the kingdom of our Lord and of His Christ and
He will reign for ever and ever.” Revelation 11.15.

Octagon Group

VISION

Transforming communities through servant leadership.

MISSION

Communities that enjoy unity (duavata), wellbeing (sautu) and progress (toso ki liu).

Octagon Group Principles⁴⁹

Servant Leadership Principle

Encourage redistribution of resources

Relocation of human resources⁵⁰

Holistic Approach

Faith Based Programmes – Christian World View

Transferable Redistribution⁵¹

Reconciliation Fundamental

⁴⁹ The principle of Redistribution focuses on the sharing of resources within the community. As we carry out the initial assessment of each group we identify their strengths and weaknesses; whats in abundance and what is lacking; whether it be natural resources or a particular skill or talent. This is when the redistribution process comes into play where the whole community can share their abundant resource with with those that may be lacking in that particular resource. A classical example is the construction of the Taining Centre at Driti where the villages of Driti, Nabualau, Natadradave and Naisinu all participated in its construction. The villages of Nabualau and Natadradave provided the wooden posts and the bamboos from their forests(natural capital) and brought them down to the coast. The men of Nasinu who are good weavers shredded the bamboos and weaved them into bamboo walls. Driti provided the piece of land for the Centre. The end result is a Training Centre that will benefit the whole community. For its part The Octagon Group provided the roofing iron and nails needed, sourced from within its Built Capital budget and another group has provided the cement for the floor. In the process other capital needs are met such as social and human are met. The overall achievement or outcome from redistributed resources is unity, wellbeing and progress for the whole community.

⁵⁰ Relocation refers to connecting people working elsewhere back to the village as they may have something to offer.

⁵¹ For the sake of continuity all the principles need to be easily transferred. Once these principles are taught to a group or community it can then be easily spread by the converted to other groups or communities. In a way it mirrors the principle of multiplication used by Jesus when training the initial twelve disciples and also by the Apostle Paul in his instructions to young Timothy as stated in 2 Timothy 2:2: "And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also".

Community Development Capitals

Eight (8) Capitals

- Spiritual
- Cultural
- Human
- Social
- Built
- Economic
- Natural
- Political

Octagon Group Programmes

OIL (Octagon Institute of Leadership)
Creating Awareness in the communities
Identifying the needs of the communities

ODE (Octagon Development Experience)
Using the eight (8) capitals
Identifying the most immediate needs
Capitals running concurrently

Octagon Group Programmes

ODE (Octagon Development Experience)

We have conducted six (6) ODEs altogether in the following villages:

- Driti
- Nataleira
- Delakado
- Nabualau
- Nasinu
- Vorovoro

We have Built Capital Projects (below \$1000) in the following villages:

- Driti
 - Turaga ni Koro's Office
 - Footpath for the village
- Nabualau
 - Bus shelter
- Natadradave
 - Dispensary
 - Turaga ni Koro's Office
- Nasinu
 - Engine Room
 - Bus Shelter - Youth

We have Spiritual Capital Project in the following villages:

- Driti
 - Bible Study Materials
 - Training for Sunday School Teachers
 - Mentoring the Vakatawa
 - Dawasamu Bible Project

We have Cultural Capital Project in the following villages:

Driti

Dawasamu Bible Project

Language translators

Bible Translators & Reviewers Course

Dawasamu Day – October, 2008

Meke, Songs, Art & Craft

Octagon Group Programmes

Mentoring Leaders (OM, Octagon Mentoring)

Identifying leaders and helping and equipping them to bring changes to their communities.

Strategic Planning

Goal Setting

Short Term

Medium Term

Long Term

We have conducted two (2) OMs altogether :

Christian Camp – Deuba, June, 2007

Pacific Theological College (PTC) Campus, December, 2007

Change in the leadership style being witnessed.

More consultation and participation.

BSSP and Octagon Group Partnership

Spiritual Capital.

Working with the Vakatawa⁵² and Tuirara⁵³

Running Bible Studies- Mai Muri Au series.

Human Capital.

Working with the Chiefs, Village Elders.

Participative Leadership based on consultation.

Cultural Capital.

Bible in their own dialect (Gospel of Mark)

Bible Translators, Reviewers Course

BSSP and Octagon Group Partnership

Octagon as the arm of BSSP beyond the confines of its mandate.

With the scripture we both can change and develop a community holistically.

Capacity to run the Programmes and deliver Outcomes.

Octagon has registered itself as a Charitable Trust.

⁵² A Vakatawa is an overseer, a religious teacher, a catechist, slightly lower than a Reverend/Minister or Pastor. In the Methodist Church hierarchy the next step up for a Vakatawa is to Bible College to study to be a Minister. In Dawasamu there are Vakatawas responsible for the spiritual education of two or three villages within the district of Dawasamu. Vakatawas report to the Minister (Talatala Qase.)

⁵³ Tuirara: Tui- means Chief and Rara means Village. A Tuirara is normally a senior elder in the village appointed by the elders and the congregation to be responsible for all the religious administration within the village. He works closely with the Vakatawa who is normally from outside the village and an appointee of the Methodist Church. As an outsider he or she may not be able to carry out their work or speak with full authority as someone from within would. A case in point is Driti village where the Vakatawa is someone from outside Driti. The Vakatawa would often depend on his Tuirara to carry out administrative aspects of the work while he/she concentrates on spiritual wellbeing of the flock.

It has a Board of Trustees
Experienced individuals
Born again believers from different denominations
Octagon Secretariat
Project Manager

The Future

Continue the partnership with BSSP

We have been associated with BSSP since 1995 through the General Secretary.

Former staff of BSSP

Accounts Officer 1986, 1987.

Octagon Key Strategic Directions 2008-2011

2008

Registration into Charitable Trust/trust Deed.

Donor Funding reconfirmed.

District Development begun.

At least 3 Small capital projects begun.

All Capital Projects proposals tabled.

Dawasamu Cultural Program launched.

Discussion/Plan on Training centre to begin

Core district leadership teams development program.

Planting and marketing program begun.

Compile Training Manual

2009

Try OIL with other communities in new areas.

Continue with Dawasamu program.

At least one major capital program begun.

Clarify partnership and program locations.

Co-operative business structure in place

Look for other funders.

2010

Transformed community leadership est.

Training/Retreat Centre built and opened.

Look for funding.

2011

Begin community development in another location.

Look for funding.

Review whole program

Conclusion

Continue with the partnership beyond 2008

Octagon to continue to deliver the programme

BSSP and Octagon continue to seek funding for the projects from funders

Annex 9: Summaries of Group Discussions at the Village Level

Table 6. Feedback from Dawasamu chiefs on the history, achievements, changes, benefits, issues and future opportunities resulting from participation in OLCDP

| Topic | Findings |
|--------------|--|
| History | <p>Driti: 2 yrs ago (Oct 06) Isimeli came from Octagon with representatives of the GCC and FAB. Followed a collective approached. Asked whether Driti interested in the programme. First activity was a prayer group but said they were different from other groups and do more than just pray. Chief accepted them that night. Then at Nataleira Backpackers Octagon explained the programme fully at this 5 day event. From there they returned and asked Driti to vote on whether to accept the programe. Driti accepted. Started off with reconciliation work and have gone on from there to other activities. At first the work was in Driti but within 1 yr it began to spread to the whole district of 11 villages and some smaller settlements. The aspect of the programme that attracted Driti was the idea of spiritual development – after that there was a realization that the village was lacking in other areas of development as well.</p> <p>Nasinu: 2nd village to come in. Chief invited to join Driti's 2nd training. After this Nasinu's people were asking about the training. The difference with other programmes was that it is based on teaching biblical principles. After Chief's 3 days of training with Solo and Isimeli they trained the whole village. Projects carried out that help everyone -- relief after the cyclone; sanitation/toilets/ road repairs</p> <p>Nabualau: Chief heard about the programme and wanted to get in as well. Solo and Isimeli did the 3 day training in village last year.</p> <p>Delakado: Chief heard some men in Driti were doing agricultural development work with Isimeli's help and were interested in this. Decided to invite him to explain the programme. After this Isimeli and Solo gave the 3 day training in Delakado.</p> <p>Luvuvavuaka: Chief was part of a training held in Driti and then joined another training in Suva with all the chiefs from Dawasamu. Village is still dragging its feet about joining the programme– not sure why. Maybe because there are different denominations so hard for them to agree.</p> <p>Nataleira: Chief participated in meeting in Driti for all chiefs of the district. Isimeli suggested it would be good for the whole district to join the programme. TNK then called a meeting where Isimeli explained the programme in Nataleira. But at the moment Isimeli is overstretched. The three day training still to happen.</p> |
| Achievements | <ul style="list-style-type: none"> • Village office (bure) built in Driti • Training centre in Driti for whole of Dawasamu built • Dawasamu language is being written for the first time – this is very significant because the language is dying out • Have learned new skills – for example how to grow watermelon, a cash crop. This is not what is usually grown – traditional crops here are dalo, cassava and yaqona • Bus shelter built in Nasinu • Getting help with sanitation – the building of proper toilets • Of all achievements , most proud of Dawasamu day. With the launching of the Gospel of Mark in the Dawasamu language, children are asking what kind of language this is and elders are telling them, this is your language. hasn't been a day like this in the history of Dawasamu • help shared out to other villages, e.g. after cyclone, relief shared to all, not just to villages involved in the programme • Water piping system in Delakado – new water tank and some houses that didn't have piping now have it • Some students received help with secondary school fees • The kindergarten received help with stationery, furniture and other materials |

| Topic | Findings |
|----------------------|---|
| Changes | <ul style="list-style-type: none"> • Because of what the programme is doing other NGOs now want to work in Dawasamu, attracted based on stories they've heard • The programme has brought people in villages together to work cooperatively – we are doing cooperative gardening one week per month and this has increased the volume of production • First time in a long time that Dawasamu's villages are getting together – an example of this is Dawasamu Day just celebrated in Oct • No achievements in Nataleira yet, but appreciate the relationship with Octagon and the spiritual capital offered by the churches and BSSP. People from Nataleira were present on Dawasamu Day and saw things we were not aware of -- the presence of others like the General Secretary of the Methodist church who has just been elected present of the Church, NZ representative present, many important people came – the event was televised. This takes the event to another level and makes us not want to miss out. |
| Benefits | <ul style="list-style-type: none"> • Hard to say if some groups have benefitted more than others; Projects like bus shelters benefit all. • Some school children were helped with school fees |
| Challenges / issues | <ul style="list-style-type: none"> • In working on the footpath and water storage tank have to haul gravel from the river several kms away. Problem is lack of transport for carting the gravel and sand for water tank and footpath • Would like more visits from BSSP and Octagon staff –like to have frequent contact, find it encouraging • Miss Solo's contribution (for health reasons has not been able to continue visiting) in the area of spiritual capital • Weaknesses are on village side not on Octagons/BSSPs; have strategic plan but are slow to implement • Some people thought the programme might be a new church – not really clear on what programme is about • Have written a letter in March requesting cement for footpath but no response yet • Challenge/what can be improved is to focus on the villages that are not fully involved, find out why and then fully involve them • The different church denominations in the village makes it difficult to progress – but young people are starting to work together, so there has been some positive influence of Octagon • Understood that that all those secondary school students who applied to the New Zealand Educational Trust for funding for school fees would receive help; this proved not to be the case • Need more staff in Octagon – others in addition to Isimeli; in some cases training that was supposed to happen hasn't happened yet • Lack of small machinery (e.g.) brush cutters for keeping the village neat • Need help with petrol for chainsaws used for cutting down pine trees |
| Future opportunities | <ul style="list-style-type: none"> • Would like more training for chiefs in particular • Would like help with petrol for chainsaws used for cutting down pine trees • Have built a bus shelter – next thing in Strategic Plan is toilets – collecting money towards this; have made a plan for eventually building a toilet for every house. The plan for this is with Octagon • Used to work together on each other's agricultural plots but this practice died out – have revived it since Octagon started the programme – plan to continue this and hope it can be taken up in other villages |

Table 7. Feedback from women, men and young people in Driti, Nambualau, Delakado and Nasinu on achievements resulting through participation in the OLCDP

| Village | Group | Achievements |
|-----------|---------------|--|
| Driti | Women (15) | <ul style="list-style-type: none"> • Training in flower arranging • Training in cooking -- how to make dishes without meat and how to cook ceremonial foods for visitors; this was very helpful for Dawasamu Day (both training topics were suggested by the programme) |
| | Men (3) | <ul style="list-style-type: none"> • Training on how to do budgeting • 3 day training on strategic planning (for 5 members of the village development committee) |
| | Young men (7) | <ul style="list-style-type: none"> • Trainings on environment • Planting of indigenous trees • Young people involved in overseeing the making of the footpath and involved in the different projects – sometimes interacting with gov't departments (e.g. related to planting of indigenous trees) • Will have training next week on how to use water wisely and protect sources of water |
| Nambualau | Women (15) | <ul style="list-style-type: none"> • Women participated in strategic planning; activities for women are included in plan (training in flower arranging, sewing, cooking, fabric painting; a sewing machine for women is also the the plan) Flower arranging for church, special occasions; cooking to learn new dishes and for special occasions. Sewing for immediate needs in family and for income generation • Programme brought a trainer to Driti who talked with the women about benefits of forming a women's group. 2 Nambualau women attended • Village now has bus shelter • Village participated in Dawasamu Day |
| | Men (15) | <ul style="list-style-type: none"> • Village now has a Strategic plan • Work parties – collective planting; doing this together with the young men; planting dalo cassava and yaqona • Building concrete footpath (in Kenani a smaller settlement associated with Nambualau) • Have tiled the church building • Have built a bus shelter; cut the timbers/ iron for roofing came from the programme • Have been involved in helping to translate the Dawasamu Bible with others from Driti and Luvunavuaka |
| | Youths (10) | <ul style="list-style-type: none"> • Observed preparation of strategic plan (1) • All participated in Dawasamu day – special song written and performed by them; sold handicrafts (earrings, baskets, necklaces) • Young men involved in communal work party 2 days/wk planting cassava and yaqona • Young men involved in building bus shelter <p>(No activities for young girls; all still in school)</p> |

| Village | Group | Achievements |
|----------|----------------|---|
| Delakado | Women (15) | <ul style="list-style-type: none"> • Leader of women's group participated in programme training • Three women participated in strategic plan process; women proposed fish farming, village clean up; preschool and toilets |
| | Men (25) | <ul style="list-style-type: none"> • Prepared a strategic plan in 2008 , 50 people involved including women and young people. • Spiritual capital programme with Solo (mixed group) • Footpath built • Started involvement at end of 2007 through interest of some men in growing watermelons after hearing about agricultural activities in Driti; straight after the training began group work parties for traditional crops of yaqona, cassava and dalo and for the new cash crop of watermelon • Finding new markets for crops (all) through help of the programme |
| | Young men (10) | <ul style="list-style-type: none"> • All the young men (16) were present at the initial training • Some involved in watermelon growing – a new cash crop • Some involved in group work parties for the traditional crops of cassava, dalo and yaqona • Village attended Dawasamu day and helped to build the stalls, took part in the cultural games and competitions (basket weaving, husking and scraping coconut; won the basket weaving competition); presented a meke – traditional dance |
| Nasinu | Women (11) | <ul style="list-style-type: none"> • Flower arranging training (in 2007) and also began planting & cultivating plants to provide a supply of ornamental material • Village has built a shelter for the generator • Each Sunday the women clean the church and prepare the flowers (take turns to do this) • Women were involved in strategic plan • Improvements to 5 kitchens (village project with local timber and materials to upgrade, repair or build new kitchen) • Village footpath • Bible study training in 2007 for whole village (1 wk with Solo) • Dawasamu Day – very special; were involved in games; appreciate efforts of the program to revive the local dialect; biggest event that has happened in the area – all age groups involved in games, dances; there was a special program for the children who received Bible story books as prizes, now taking these to Sunday school; appreciated free medical checkup and eye checkup; organisers also brought Vodaphone to sell phones at a cheaper price – many people bought phones |
| | Men (6) | <ul style="list-style-type: none"> • Training in the eight capitals and on making a development plan • Have formed work parties to plant together – using same groups as the village's 3 discipleship groups organised by the church; young men go out during 1st week of month to do collective farming together. Then work with the other men in their three groups (5 men/group plus 1-2 younger men) to cultivate yaqona in the hills and dalo, cassava and yam near the village • Have built bus shelter • Have improved 5 kitchens so far, cutting own timbers for these |
| | Young men | Not available – out working |

Table 8. Feedback from women, men and young people in Driti, Nambualau, Delakado and Nasinu on changes resulting through participation in OLCDP:

| Village | Group | Changes |
|-----------|-----------|---|
| Driti | Women | <ul style="list-style-type: none"> • New skills and knowledge related to flower arranging and cooking for ceremonies/visitors • No negative changes mentioned |
| | Men | <ul style="list-style-type: none"> • Before the programme it was up to older people in the village to make decisions, now younger men are involved in decision making and participating in village committees • Change in the way they see things – importance of planning recognised. Before no plans on how to develop themselves • Deepening in spiritual /faith life – one person has applied for pastor training and has gone away to study • More discipline in village participation in church – more people attend , attend more regularly, arrive on time • Changes in language –losing local dialect, now can read the Bible in dialect; helps to preserve it • No negative changes |
| | Young men | |
| Nambualau | Women | <ul style="list-style-type: none"> • Formation of women’s group • After learning about benefits of women’s groups the women have started a monthly work party– weeding, sewing, weaving mats. • Women are extending themselves to help look after widows (3) in village • Women are helping to clean up the pastor’s compound • Women are selling labour to generate income (e.g. for weeding) • These activities were revived since the programme began • Village feels a stronger bond with other Dawasamu communities as a result of Dawasamu Day |
| | Men | <ul style="list-style-type: none"> • Increased production of cassava, dalo and yaqona • Greater unity among people in village, encouraged by programme’s training • Reconciliations in the village • More development happening – have started planting pawpaw to as a source of income for the village • Fencing put in to confine cattle – using own materials and labour, self-initiated • Not positive change: difficult for Nambualau to accomodate responsibilities and obligations (fundraising) to two Methodist circuits – Goma and Dawasamu; causing a little tension. (located in Goma Circuit, but collaborating with Dawasamu through programme) |

| Village | Group | Changes |
|----------|-----------|--|
| Delakado | Women | <ul style="list-style-type: none"> • Hardly any changes affecting the women yet • Encouraged to work together by the programme – doing this during the 1st week of the month when all are in the village == weaving mats, gardening and cleaning up the village together on Mon/tues/Wed of 1st week of mo; learning and teaching one another this is fostering good relationships and wise use of time • Footpath has been built |
| | Men | <ul style="list-style-type: none"> • Now setting targets for improvements, especially in agriculture – young men thinking more about spending time in the plots • In the spiritual area, now talking about what has been learned in Bible study – different people give opinions and learn from one another • Have learned to use more time more wisely • Have seen that there are locally available materials that can be put to use to improve the village rather than relying on the “outside” -- for example to repair houses, can cut logs from surrounding land rather than buying expensive dressed timber • Using sawdust and sand to grow watermelon seedlings • Opportunities for revival of language through publication of the Gospel of Mark • Before growing only traditional crops which take a long time to mature (cassava 7-12 mo/ yaqona 3 yrs, dalo 9 months) and are planted far from the village; now growing watermelon as a cash crop – higher value and can plant more than 1 crop / yr • No negative changes |
| | Young men | <ul style="list-style-type: none"> • Had agricultural work parties before but how are better organised – (using smaller groups that rotate labour on plots of each member) • Some paying transport collectively to take watermelon to Suva now that market has been identified (with help of programme) • Income has increased from cash cropping (watermelon); Delakado has taken produce to Suva every Friday for years; the difference now is that the watermelon can be harvested 3x/yr and brings a higher price than traditional crops. Cassava takes 7-8 mo to grow ; sells for 42c/kg. watermelon sells at \$1-2/kg. Dalo takes 9 -12 mo; sold by the bundle for \$10/15 • before the programme didn't know technique for growing watermelon (planting seedlings in beds of sawdust/straw) • relying before on Suva market – now supply a watermelon buyer. Don't have to worry about whether anyone will buy melons in the market. Sometimes also have a channel for selling dalo; hope to find buyers requiring larger volumes; will then organise to supply these |
| Nasinu | Women | <ul style="list-style-type: none"> • 5 improved kitchens; making work easier for some women since these kitchens are now attached to houses, don't have to go out through mud to reach them; easier at night when nursing sick people • New skills – now able to decorate the church beautifully and also to decorate own homes with flowers • Have a bus shelter now where children, men and women can await the bus out of the sun and rain; also use it to store cargo that will be transported on the bus • Stronger sense of community (created through participation in Dawasamu day and revival of dawasamu language) • Joy brought by beautiful flower arrangements; appreciated by everyone |
| | Men | <ul style="list-style-type: none"> • Have new and improved kitchens and bus shelter • Before programme used to approach government for help but not sure how successful would be in this; working with Octagon is a shorter and easier way of getting support for villiage projects; with govt ask for help, but not sure whether will be heard or not. • Before each household for itself – now community is more unified, sit; talk and act together; more community attitude and approach • Appreciate revival of Dawasamu language – before only a few adults had access to that knowledge. Having the gospel means that anyone who can read now has access to the Dawasamu language • Before the programme, the other villages lacked high regard for Driti, the chiefly village, Seen to be behind the other villages, lower level of development – since the programme this view has changed – now can be proud of Driti • Dawasamu day and revival of language has helped to bring about a sense of identity • Since working with Octagon have started keeping track of amount planted / date planted (NOTE: production not measured) |

Table 9. Feedback from women, men and young people in Driti, Nambualau, Delakado and Nasinu on benefits resulting through participation in OLCDP

| Village | Group | Benefits |
|-----------|-----------|---|
| Driti | Women | Women benefitted the most from the women's training activities/accomplishments Most of the benefit of the whole programme has been for the leaders. Men, women and youths did the work and leaders get the satisfaction. Would like to see more activities and benefits of the programme for women |
| | Men | Children will benefit most in the future from the men's activities in the programme -- they will be alive the longest and can learn from what they see young men and others doing . |
| | Young men | Young men are benefitting a great deal – from the training – they are benefitting the most now. Chiefs and leaders have also been trained, but adult women and men are benefitting less because they have had less involvement than the young men and leaders (Note: few young women in Driti; those here will marry and leave). Children will benefit the most in the future (as above) from the whole programme; Adult men have been involved in spiritual capital programme and have benefitted the most there. Others were not there to benefit from the spiritual capital programme – were at school or working – most participants were adult men |
| Nambualau | Women | The formation of the women's group has been a big benefit for women, but this is new, not so much concrete benefit yet. All the groups in the village are benefitting from the whole programme; or put another way, the activities of the project and accomplishments of the participants are benefitting everyone |
| | Men | Programme as a whole benefits everyone equally; work parties increase productivity of all families' farming activities, everybody benefits from the bus shelter, the footpath, the tiled church building and the cattle fence (anybody who can afford to have a cow will benefit from its existence) |
| | Youths | Benefits of the Strategic plan, bus shelter, working parties, Dawasamu day have been for everyone in the village |
| Delakado | Women | Women's work parties are benefitting the women and everyone else in the village |
| | Men | Children and young people will benefit most from men's new agricultural activities in the future (younger and have more time to benefit in the future); For the programme as a whole the benefit is equal for all groups in the village |
| | Young men | Children benefitting most from young men's watermelon enterprises because money is being used to pay school fees; young men are also benefitting, money earned can be used to repair houses; also benefitting from the new knowledge. |
| Nasinu | Women | Women's project (kitchen improvement) given top priority in the strategic plan so some women feel that the women have benefitted the most from this ; other women feel others have benefitted just as much (easier for women to nurse the sick; everyone benefits when women's work is made easier allowing them to use time more effectively) ; Everyone is benefitting from bus stop; flower arrangements All except one woman feel that the programme as a whole has benefitted everyone equally; one woman feels women have benefitted the most |
| | Men | Children and young people will benefit the most from the programme in the future/long run; Adults and leaders won't live so long Bus shelter and kitchen of immediate benefit; the men place more value on the future (language recovery, spiritual life, unity, knowledge) over immediate benefit. |

Table 10. Feedback from women, men and young people in Driti, Nambualau, Delakado and Nasinu on issues and challenges related to participation in OLCDP:

| Village | Group | Issues and challenges |
|-----------|-----------|--|
| Driti | Women | <ul style="list-style-type: none"> • Cooking (1 ½ days) and flower arranging (1/2 day) training was too short • Would like to see women's programme on spiritual capital • Other training for women to help with livelihoods (sewing and painting) that women would like hasn't happened • Women's projects are not included in the strategic plan • Some families have copy of SP, but not all |
| | Men | <ul style="list-style-type: none"> • Programme has focused on collective; need more focus on family livelihoods, income generation; more income would help to support more development in the future drawing on local resources |
| | Young men | <ul style="list-style-type: none"> • More training, more focus on agricultural development • Problem faced is lack of equipment; very hard work to uproot trees for indigenous tree nursery and to cut the brush to keep the village looking neat and clean • No funds to pay for truck to carry sand and gravel from river for building footpath and water tank; • Many visitors coming to the village – have to feed all these people and keep the village clean |
| Nambualau | Women | <ul style="list-style-type: none"> • Few families have copy of strategic plan • No income generation activities for women at the moment • Strategic Plan finished in 2007 but women's training hasn't happened yet. (easily organised, doesn't involve too much; still waiting for this; According to the plan the women's training events were to happen between March and Oct of 2008) • Have used up all available pieces of roofing iron in improving 5 kitchens. Have none left for work on remaining kitchens |
| | Men | <ul style="list-style-type: none"> • Programme needs more staff to overlook this number of villages; increasing level of activity will mean that programme will have trouble covering the area and more delays will result (• Programme manager should be more observant of strategic plan commitments |
| | Youths | <ul style="list-style-type: none"> • Delays in implementing the strategic plan; waiting for Octagon |
| Delakado | Women | <ul style="list-style-type: none"> • Only 3 women participated in programme training – which took place when the others were not available (because of village rule about outside activities during 1st week of the month only) • Households don't have copies of strategic plan (but it is not official yet, so only with Chiefs and TNKs for the time being) • Would like to have more contact with the programme • Looking forward to official launch of the strategic plan so that the work can begin |
| | Men | <ul style="list-style-type: none"> • Having access to small machines would be helpful • Some problems in communication – between programme and village; when programme manager comes sometimes people are not in the village this is because the village has a rule that outside activities are to be carried out during 1st week of month only. People travel out to agricultural land which is quite distant and stay overnight. Need programme to organise visits to fit in with this village practice. • Strategic plan not yet official; village hasn't formally accepted the programme but is ready to do so and to launch the strategic plan but waiting for programme to come back |
| | Young men | <ul style="list-style-type: none"> • Now that markets are being found for watermelon, need to focus also on the production side – sourcing seed, need small agricultural machines to increase productivity |
| Nasinu | Women | <ul style="list-style-type: none"> • Cooking lessons -- in the strategic plan; long time in coming; should have happened by now |
| | Men | <ul style="list-style-type: none"> • Cyclone destroyed plantings; have replanted but too early to tell whether group collaboration on this will increase production • Any weaknesses are with the villages themselves; not with the programme |

Table 11. Results of matrix ranking exercises on benefits of the OLCDP programme for different groups at the village level. (140 counters were used in each matrix ranking)

| Village | From Perspective of: | Relative benefits from whole programme for different groups in the village | | | | | |
|---|----------------------|--|-----|----|-----|-----|-----|
| | | AW | AM | CH | YW | YM | C/L |
| Driti | Women | AW | 29 | AM | 13 | CH | 13 |
| | | YW | 16 | YM | 19 | C/L | 50 |
| | Men | AW | 13 | AM | 36 | CH | 34 |
| | | YW | 12 | YM | 18 | C/L | 27 |
| | Young men | AW | 13 | AM | 34 | CH | 36 |
| | | YW | 12 | YM | 18 | C/L | 27 |
| Nambualau | Women | AW | 22 | AM | 24 | CH | 21 |
| | | YW | 25 | YM | 24 | C/L | 24 |
| | Men | AW | 24 | AM | 25 | CH | 21 |
| | | YW | 22 | YM | 24 | C/L | 24 |
| | Young men | AW | 24 | AM | 26 | CH | 19 |
| | | YW | 21 | YM | 26 | C/L | 24 |
| Delakado | Men | AW | 24 | AM | 21 | CH | 24 |
| | | YW | 25 | YM | 24 | C/L | 22 |
| Nasinu | Women | AW | 24 | AM | 25 | CH | 23 |
| | | YW | 24 | YM | 22 | C/L | 24 |
| | Men | AW | 20 | AM | 17 | CH | 32 |
| | | YW | 27 | YM | 25 | C/L | 18 |
| TOTALS | | AW | 194 | AM | 221 | CH | 223 |
| | | YW | 184 | YM | 199 | C/L | 239 |
| AW: adult women YW: young women AM: adult men YM: young men CH: children C/L: chiefs/leaders | | | | | | | |

Annex 10: Contribution Story from an Octagon partner

Marine Protected Areas Contribution Story

Isoa Koroi, Institute of Applied Studies, University of the South Pacific
Authorised for inclusion

I am a Graduate Assistant at the Institute of Applied Science (IAS) at the University of the South Pacific where I am also completing my Masters of Arts in Conservation Tourism. I am from Driti village in Dawasamu.

IAS is involved in 197 villages across Fiji and as a first step we build capacity in the community through the establishment of Marine Protected Areas (MPA) and then widen the scope to include governance, project management and micro enterprises. In 2006 I managed to convince IAS that we in Dawasamu need to do MPA work thus the setting up of MPAs in Silana, Lolomalevu, Nasinu, Nataliera and Driti.

The MPAs are voluntary protected areas that the villages themselves set up. My role was to advise the coastal villages of Dawasamu on which areas type of areas are suitable for MPAs. Once the MPAs were defined, each village developed a management plan for its area. We at IAS give advice, but the final decision rests with the community. This is how we attempt to establish ownership of the initiatives.

Each community now has an MPA they manage themselves. The idea is to have areas of right sizes to make policing easier and research costs under control. Studies have shown that having MPAs close to each other helps in fish re-population. Through a planning workshop, people of Dawasamu's villages also identified the need to sustainably use the river, their water sources and the need to replant Fijian native fruit trees.

The success of this work rests on the work Octagon has been doing to put in place stronger village-based and Dawasamu-wide management structures. This was started by Octagon in its first workshop, held at the Backpackers Beach Resort in Nataleira village, where only the people of Driti attended. This organisational structure involves a mixture of traditional and developmental institutions. One element of this structure is the Driti Environment Committee, made up of youths of the village. I play an advisory role where we set a vision and the general direction to take the village in terms of sustainable development. The villagers now realise that establishment of the MPA will help to ensure food security now and in the future. We are beginning to harvest mud crabs in the mangrove areas where we did not harvest before and the time taken to gather food from the mangrove area is now shorter than the hours we used to spend two years ago.

Once the MPAs were established, my focus then turned to Driti to try and instill in my fellow villagers a deeper vision for a sustainable future. I am very fortunate that Octagon decided to move in at the same time. As I was planning for my work in Driti, they started to bring people together through scripture and the word of God. This proved the platform for work I had been trying to establish for about five years.

For us in the village, physical work is not a problem. The challenge lies with the spiritual awakening of the people. This is what Octagon brought in. It is not over yet, the spiritual side of the Octagon work must continue because a cleansed soul sees the light and what is right. He or she becomes much more receptive to new ideas. Especially when there is little or no education, religion can play an important part. The conservation work in Driti is also strengthened by people's realisation that we should love and sensibly use Gods creation. It is a powerful message and I have seen the slow transformation in people in the way they

fish especially. Now they are throwing back to the sea and river the small fish and only taking enough in size and quantity to meet needs at home.

Part of the Octagon set up was for communities to utilise its human resources, and especially those who live in urban centres to help drive the work in our respective villages. I saw this as an opportunity to give back to my village and given that Isimeli, Octagon's Program Manager, was often present in the village every week, I saw it fit to support him in convincing the village that this is the way to go.

I am the advisor to the village in terms of development and I thank Octagon for opening the doors and challenging us to work hard as a group of people related in blood and connected by history. Personally, I have learned that I need the guidance of the Lord in my work. He is my source of strength, wisdom and knowledge. These are his gifts to me and he expects me to use them on people who need a chance at progressing as a people. I have also learnt that to be trusted, I have to trust the people in the village to do the work and this involves a lot of patience and dedication.

Our last community project in Driti was the building of the church in 1974 and it has taken us more than 30 years to start working together again. We started by building a traditional *bure* as the village office, and now we are working on our footpath. Although small, these projects were intended to train us on how we can work together, not in tribes and clans but as a village community.

There were a number of factors behind the "pause" in village projects and collaboration. The first was conflict rooted in traditional roles and leadership styles. The elders have been engaged in silent conflict for years. It trickled down to the clans and the families, resulted in a breakdown in communication, and in people just not wanting to work together on something for the village. In Driti, we did work on projects but only for our own families and clans. The second factor has been land disputes with one clan claiming ownership of another clan's portion of land. There has been a total disregard by the chief and elders of the opinions of the people who do the work -- a clash of traditional leadership style with the individual freedoms of the people. And finally there has been mismanagement of village funds -- so people just did not trust community work anymore.

Since the reconciliation work facilitated by Octagon, I have seen a change in people's attitude to working together and this motivated me to seek external funding for some other projects. This year we succeeded in getting over \$40,000 from the United Nations Development Programme through its Global Environment Facility (GEF) programme. This money is for the conservation of Driti's mangrove fisheries and the rehabilitation of the river banks and the planting of fruit trees. We are trying to protect and re-establish our biodiversity and food sources and this is helped a lot by our MPAs as we can now have more fish.

We have also secured funding for the upgrade of the Driti water supply and work will begin with a workshop next week followed by the construction of a bigger water dam and the installation of a 10,000 litre water tank. People have been complaining about having to move the sand and gravel needed for this project from a river bed using only wheelbarrows, but the sand and gravel is our contribution to the project. There are some logistical problems but we in the village cannot be spoon fed. The projects are designed to test the mind, heart and soul of the people. They are slowly rising to the occasion.

This funding has been secured through my network in government and with the NGOs. NZAID contributes part of this funding via the GEF - Global Environment Facility of the UNDP in Suva.

I am optimistic about our future. The village committee, water committee, and environment committee consist of young people. This is their training ground. The elders understand this. Although when Octagon started it was a bit hard, the elders have come to realise that they need to delegate decision-making authority to the young ones. The young men and women now know they have to step up and take the challenge. It will take another year or two to transform the psychology of the people in the village. This is just the beginning. We will establish some income generating activities (honey, tourism) next year, so that we can fund our own activities. We know that Simeli and Octagon will leave some day, so we have already started to talk about it. I will not leave my people, I was born to lead - to lead the young and the brave. For the time being I am working closely with Octagon leading and facilitating the Natural Capital part of the work. They have complemented my work tremendously by increasing my presence in the villages. This is very important to Fijians. If you are doing work in a village they expect you to be there with them. The Natural and Cultural Capital elements of Octagon's model fit in well with my scope of work and this has made it easier for us here at the IAS.

So to sum up

The key achievements of the IAS/Octagon collagoration are:

1. Better understanding by Driti people of the importance of organisational structures in community development.
2. All the communities are now realising the importance of networking both inside and outside government.
3. People in Dawasamu are realising the increasing importance of environmental conservation.

Although the first two are important, the third has been most satisfying for me personally. This is because, we are land and sea based people. We are connected to our resources through daily livelihood, history and identity. We only have to move forward from here to help all the people of Dawasamu (men, women, youths, children) realise that our progress, rests in making the right decisions about how we are going to use our resources. It is the source of our food, water and money. I am glad to say, that this is what the people of Dawasamu today are talking about and next year, we will do everything possible to consolidate this position.

The key changes are:

A shift from a mindset of fishing, burning and logging because it is God given and these resources will always be here, to a new way of thinking of using resources wisely for tomorrow. This is the most important change related to the conservation work in Dawasamu. I recently talked to some women in Silana and three people in Driti who said they now fish just enough for today's meal, because "tomorrow I'll come back to this same spot and there will be fish." This is amazing because I have seen fish rotting outside the home because people fished too much to feed their stomachs.

I have come across people in Driti, Nataleira, Silana and Nasinu, who after returning from the sea, told me about the time and distance they used to have to go catch fish. In Driti, before it was four hours minimum - now it's an hour tops.

The key challenges:

Some people continue to poach in MPAs and this has resulted in some conflict in some villages. Some chiefs still do not realise the importance of being firm on a decision to protect an area, and sometimes given in to the pressure of a few to open the MPA. These problems

are not confined to Dawasamu but to the whole of Fiji. Yet the work will continue particularly in Driti, where the villagers are now saying that the MPA will be here forever.

There are other matters outside the marine environment that still need to be addressed.

1. Waste - a lot of plastic and household waste are still thrown away carelessly.
2. There is a lot of tap water wastage - many pipes are leaking.
3. We need to keep urging the chiefs to make transparent and accountable decisions. Crucial here is the delegation of some tikina projects to people who can do the job.
4. Most Dawasamu people living in urban areas are still sceptical about the progress being made in the villages. But as we continue with this work and more results emerge, they will see the fruits of our labour and realise that we are serious in our endeavour. I am already beginning to see this for Driti. My relatives in Suva and Lautoka are becoming interested in what's going on in the village. I hope when they come for Christmas, they will re-examine themselves and start asking themselves as to "how and what can I do for my village"?

Future directions:

I would love to be engaged more with Octagon in terms of planning the activities for Dawasamu in the future. The organisation of the Dawasamu Chiefs Council (Bose ni Komai) needs more work. Our chiefs need sound advice in terms of development and governance. The progress of work in Dawasamu crucially depends on the vanua and how it functions.

Agriculture development needs to be raised. The scale and structure involved needs to be thoroughly thought over and discussed. If we can establish a consistent income generating system, then I believe a lot of other things can be done. Finally, the spiritual side of the work needs to be continued and strengthened.

Octagon dusted the dust and cleared the way for my work. It provided us, the people of Driti, a sense of new hope and motivation to develop our village. We might not be doing great things, but we are trying to do small things in a great way.

Annex 11: Key Octagon and BSSP Documents

Octagon Institute of Leadership Programme Outline

Octagon Institute of Leadership

| Topic No | Topic | Sub-topics | Explanations | Aids/Activities | Timing |
|----------|------------------------|---------------------------------|-----------------------------|------------------------------------|---|
| 1 | Lotu | Building the walls; Nehemiah | a. recognizing a/the need/s | 1. Bible Act 1; need/s in Nabualau | 5 mins; exp 5 mins; disc 5 mins; pres |
| | | | b. doing something about it | 2. Act. 2; what can be done | 5 mins; exp 5 mins; disc 5 mins; pres |
| 2. | Exp. About the program | OIL | Theory | Brochure | 10 mins |
| | | ODE | Practical | Brochure/nprint | 10 mins |
| | | OME | Forum for disc | brochure | 5 mins |
| 3. | Change | A. The word | Synonyms | Say a synonym | 5 mins |
| | | B. Types of change; | | | |
| | | 1. natural | Age | Some others | 2 mins |
| | | 2. forced | Disasters, fashion | Those affecting Nabualau, etc. | 2 mins |
| | | 3. planned | enrichment | Programs such as OIL, etc | 2 mins |
| | | C. Reactions to change | 1. non-acceptance | Notes on change (file) | 2 mins |
| | | | 2. anger | | 2 mins |
| | | | 3. opposition | | 2 mins |
| | | | 4. resignation | | 2 mins |
| | | | 5. acceptance | | 2 mins |
| | | | | Disc; what was your reaction? Why? | 5 mins; disc 5 mins; pres |
| | | | | | |
| 4. | Godly change | A. 4 domains of life | 1. physical | Board | 5 mins |
| | | | 2. social | discussion | 5 mins |
| | | | 3. mental | write | 5 mins |
| | | | 4. spiritual | Discussion/write | 10 mins |
| | | B. which needs to be | | Discussion | 10 mins; disc |

| | | | | | |
|----|--|--|--|---------------------------|------------------------------------|
| | | changed? | | | 10 mins; disc |
| | | C. what, when & who to change | | Discussion/ brainstorm | 5 mins |
| 5. | Change Needed | Do C above | | Newsprint | 30 mins disc. & 20 mins pres |
| 6. | Change based on three foundations | 1.oneness | Question; are you one? Discuss in groups of settlement | Newsprint | 10 mins disc., 5 mins pres |
| | | 2. moving forward | As above | Newsprint | As above |
| | | 3. prosperity | As above | Newsprint | As above |
| 7. | 8 foundations of Octagon | Explain each | | brochure | 5 mins. each |
| 8. | 8 foundations applied | Take each and write down what is needed in your settlement | | Newsprint | 5 mins for each |
| 9. | Confirming what community wants | Give time for members to decide what they want to do | | | As long as they want. |

Monitoring and Evaluation Framework

Transformational Leadership Program of the Bible Society of the South Pacific run by the Octagon Group

Contents:

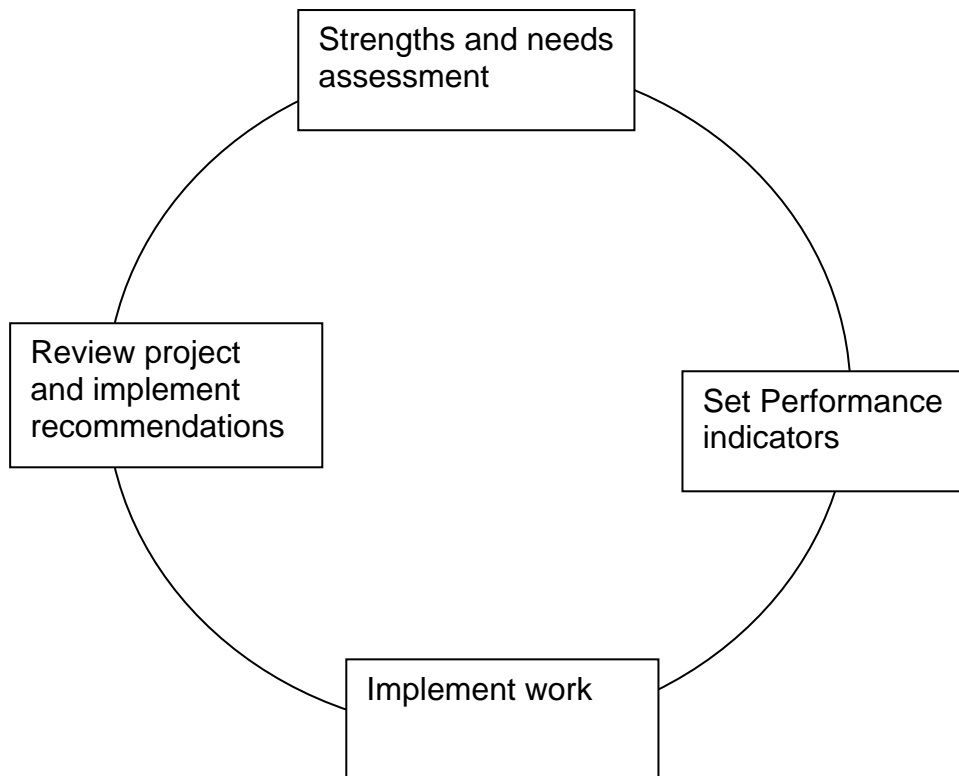
1. An Introductory overview.
2. Aims of the Program.
3. Objectives
4. Performance indicators framework.
5. Monitoring system
6. Evaluation methods.
7. Improvement steps.

1.Introductory Overview.

This monitoring and evaluation framework is prepared to help the organizations that are part of the transformational leadership program, namely, Bible Society of the South Pacific, New Zealand Government Aid and the Octagon Group to understand the framework of measurement that is being used to gauge the progress of the program. It will also serve as a guide to those who are interested in being involved with the program. It is prepared above all to help the team running the program to learn from the communities and to develop and improve the program further. It also helps in the area of our accountability being runners of the program to our main funding agency which at the moment is New Zealand Aid. It is important to state that since the program's inception in 2006, the program has evolved from its initial interest in delivering purely capacity building services to developmental work. Thanks to the advice of our Aid advisors, we have now changed our approach to transforming communities through leaders via community development projects. This approach provides the communities where servant leadership capacity building principles are being taught to apply what is being learnt in the community development programs.

The leadership program is composed of 3 separate programs which interlink to provide the platform for the transformation program. Under the umbrella name of Octagon Leadership and Community Development Program, the program runs the Octagon Institute of Leadership (OIL) which promotes the theory of the program and the Octagon Mentoring Experience which runs mentoring programs then the Octagon Development Experience (ODE) which is the main development program where the leadership principles are applied. Our main thrust of development model is to use the community management model whereby consultation, participation and group decision making is encouraged.

The process of using the monitoring and evaluation tools as a tool of improvement and accountability will follow the following cycle:



2.Overall Aim of the Program.

The aim of the program is to spark community transformation through trained servant leaders who apply the principles of leadership in their community development programs.

Initial Location.

The initial locality of the trial program in 2006-2009 is being done in the Dawasamu district in Tailevu, where the following villages: Driti, Nasinu, Nabualau and Delakado have begun community development programs. Other villages may follow by 2009 and extending beyond the Dawasamu district.

3.Specific aims of the programs

There are 3 specific aims of the program.

1. United:The program aims to develop united communities through a common vision that is contributed to by all and that is owned by all.
2. Well Being:The program aims to improve the well being of each family in the communities to attain a defined level of contentment.
3. Progressive:The program aims to kick start progressive programs of development identified by the communities for the communities' progress.

4.Objectives of the Program.

These are outlined in the framework below under each of the aims listed above.

5.Performance Indicators Framework.

The performance of the program will be measured in terms of outputs and outcomes. When we talk of **outputs** we mean work that is generated by our program and related to the

achievement of our objectives. **Outcomes** mean for us the changes that happen through the program and progress towards the achievement of our 3 main aims.

| Specific Aim 1 | Objectives | Outputs | Output indicators | Outcomes. | Outcome indicators |
|---|--|--|---|--|---|
| To develop united communities through a commonly owned and developed Vision | -To provide research guidelines for needs and strengths. -To find out the actual status of needs and strengths of communities -To provide workshops, information and skills on long term planning to achieve the vision. -To produce a common vision drawn out from the communities needs. -To set programs that enhance unity in the communities. | . questionnaires. -recorded interviews. Workshops. Information and advice Participatory Meetings Family, clan and village meetings to achieve vision | No. of baseline research No of workshops No of materials. No of Meetings by diverse groups in communities Set programs and timetables for Meetings. | People know they are heard Increased knowledge Increased support Every household possesses one | Support and commitment Confidence level improves And participation. Participation Ownership And participation. |
| Specific Aim 2 | Objectives | outputs | Output indicators | outcomes | Outcome indicators. |
| To improve the state of well being for each family | -To find out the communities' definition of the level of contentment -To prepare programs for each family that will ensure that it reaches well being. -To set a framework for the development of well being programs. | Research findings Prepared programs that ensures family well being Understood minimum materials and intangibles for contentment | Evidence of consultation Evidence of plans and material counts. Quantities of food improvement, Satisfaction improvement | Improve the family food production capability. Able to measure their resources Long term plan for family | Satisfaction and happiness. Family participation and improved lifestyle. Confidence level improves. |

| Specific Aim 3 | Objectives | outputs | Output indicators | outcomes | Outcome indicators. |
|---|---|--|--|--|---|
| To kick start community programs that progress the community forward. | -To produce programs that will develop the 8 capitals of the community. -To develop each of the capitals to improve within timeframes. -To set in place sustainable capacity development plan. -To put into place structures and networks that will enable that program to grow. | -spiritual, human, financial, political, built, cultural, social, natural capitals Plans 3-5 year servant leadership plan trainings for development | -Nos. that improve. Each capital plan Evidence of actual plans Evidence of succession plans | -community increases its knowledge of its resources community has a sense of progress. Community planning is part of life. Community has a sense of the greater world | Increased feeling of awareness. -improved motivation to progress. -some semblance of known future. More links with key stakeholders. |

6. Monitoring System.

The monitoring methods we use are as follows:

a) Monitoring outputs.

- Head count for each community.
- Research for each community.
- Baseline data and periodic reviews.
- Research for each community's capital
- Number of visits done.
- Number of workshops done.
- Number of people who attended
- Number of people segments involved in planning.
- Number of onsite visits.
- Number of quantities of produce of program.
- Amount of money yield in financial capital.
- No of families and individuals with Strategic plan.

b) Monitoring Outcomes.

- Most Significant Change (MSC) interviews of pre-program days to now using recorders.
- Significant improvement in resources.
- Ownership and commitment to program observed.
- Interviews of change.
- Leadership by participation.
- Learning culture in community.
- Self help projects seen.
- Sustainability of project management is seen.

7.Evaluation Methods.

When we talk about **evaluation** here we mean that we are making use of information we have collected so that we can make objective assessments of our program and related projects.

- As we align our outcomes and outputs with our aims and objectives we will be able to improve our program delivery methods.
- We plan to do our evaluation in every 3 months and report our progress to our partners.
- We aim to use newsletters, prayer bulletins, training events, brainstorming, annual reports, conferences and websites to promote our work as well as use information and learning for those purposes.
- We will use the information to realign our program as well as benchmark with other organizations which run similar programs.
- This information will be made ready for our funding partners and stakeholders at call.

8.Improvement Steps.

From this framework our program needs to:

- Be disciplined in information gathering.
- Have well structured information management system.
- Encourage a culture of monitoring and evaluation in projects.
- Build in this process with strategic planning for the future.
- Improve this framework to increase effectiveness.
- Build it into reporting strategies.

9. Conclusion.

It is expected that through this framework and the Risk Management Matrix that this program will grow from strength to strength and that the aims of the program will be achieved through the right process and improvement will become a natural part of the program.

Monitoring Information Provided by Octagon for the Review

The monitoring methods we use are as follows:

- a) Monitoring outputs.

Head count for each community; as at Aug 07.

| | men | women | school | preschool | TOT |
|--------------------|-----|-------|--------|-----------|------|
| Driti | 52 | 28 | 25 | 25 | 130 |
| Nasinu | 27 | 19 | 9 | 9 | 64 |
| Nabualau | 14 | 18 | 17 | 8 | 57 |
| Delakado | 95 | 78 | 10 | 37 | 220 |
| Natadradave | 41 | 28 | 27 | 17 | 113 |
| Luvunavuaka | 64 | 36 | 10 | 40 | 150 |
| Vorovoro | | | | | |
| Nataleira/Tacileka | 95 | 95 | 52 | 59 | 301 |
| Silana/Lolomalevu | 38 | 27 | 45 | 22 | 132 |
| TOTALS | | | | | 866c |

Progress in delivering Programme components and addressing Community Capitals

| village | OIL | ODE | OME | Capitals | | | | | | | | |
|------------------------|--------------------------------|-----------------|----------------|----------|---|---|---|---|---|---|---|--|
| | | | | F | B | P | S | H | C | N | S | |
| Driti | 9-13 Oct 06 | 14-17 Jan 07 | 6/07, 12/07 | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | ✓ | |
| Nasinu | 20-22 Feb 07 | 13-15 Mar 07 | | | ✓ | | | | | | P | |
| Nabualau | 23-24 Jul 07 | 17-18 Sep 07 | 12/07 | | ✓ | | | | | | | |
| Delakado | 23-24 Oct 07 | 30-31 Oct 07 | | | ✓ | | | | | | | |
| Natadradave | 13 Feb 08 | 17 Apr 08 | | | | | | | | | | |
| Vorovoro | 16 Apr 08 | 30 Apr 08 | | | | | | | | | | |
| Nataleira/ Tacileka | 12-13 Nov 07/1 Mar 08 | 25 Jun 08 | | | | | | | | | | |
| Luvunavuaka | 15 Apr 08 | 21 Jul 08 | | | | | | | | | | |
| Silana/ Lolomalevu | 2 Jul 08/11 | Aug 08 | | | | | | | | | | |

Community Capitals Checklist for Driti Village (Nov 2008).

| CAPITAL | PARTICULAR | EXISTING | PLANNED | NEED |
|------------------|-------------------|-----------------|----------------|-------------|
| Financial | Income | ✓ | ✓ | |
| | Wealth | ✓ | ✓ | |
| | Security | | ✓ | |
| | Credit | | ✓ | |
| | Investment | | ✓ | |
| Built | Water systems | ✓ | ✓ | |
| | Sewers | ✓ | | |
| | Utilities | ✓ | ✓ | |
| | Health systems | | | ✓ |
| Political | Inclusion | | | |
| | Voice | | ✓ | ✓ |
| | Power | | ✓ | ✓ |
| Social | Leadership | ✓ | | ✓ |
| | Groups | ✓ | | ✓ |
| | Networks | ✓ | | ✓ |
| | Trust | | | ✓ |
| Human | Self-esteem | | | ✓ |
| | Education | ✓ | | ✓ |
| | Skills | ✓ | | |
| | Health | ✓ | | |
| Cultural | Language | ✓ | ✓ | |
| | Rituals | ✓ | | |
| | Trad. crops | ✓ | | |
| | Dress | ✓ | | |
| Natural | Air | ✓ | | |
| | Soil | ✓ | | |
| | Water | ✓ | ✓ | |
| | Landscape | ✓ | | |
| | Forest | ✓ | | |
| | Sea | ✓ | | |
| Spiritual | Bible study | | ✓ | |
| | Prayer | ✓ | ✓ | |
| | Fasting | ✓ | ✓ | |
| | Commitment | ✓ | ✓ | |

KEY:

Existing: already exists

Planned: improvement being planned

Need: plan/s need to be put in place to improve this

- Research for each community.
Info source: Village files
- Baseline data and periodic reviews.
Info source: Village files
- Research for each community's capital
Info source: Village files

Number of visits to each village

| | Pre-OIL & OIL | Pre-ODE & ODE | OME | Post OIL & ODE |
|--------------------|---------------|---------------|-------------------|---------------------|
| Driti | 5 | 9 | 5 combined visits | Combined visits; 40 |
| Nasinu | 3 | 3 | | |
| Nabualau | 2 | 1 | | |
| Delakado | 1 | 1 | | |
| Natadradave | 2 | 1 | | |
| Luvunavuaka | 5 | 5 | | |
| Vorovoro | 2 | 2 | | |
| Nataleira/Tacileka | 3 | 7 | | |
| Silana/Lolomalevu | 5 | 5 | | |
| TOTALS | 28 | 34 | 5 | 40 |

- Number of workshops done.
Info Source: Diary

- Number of people who attended (Info Source: Reports; files)

| | OIL | ODE | OME |
|--------------------|-----|-----|---|
| Driti | 19 | 17 | Ome 1; 24 Ome 2; 10 Komais; 11 x 6 |
| Nasinu | 21 | 14 | |
| Nabualau | 20 | 28 | |
| Delakado | 40 | 28 | |
| Natadradave | 18 | 19 | |
| Luvunavuaka | 11 | 10 | |
| Vorovoro | 20 | 36 | |
| Nataleira/Tacileka | 20 | 30 | |
| Silana/Lolomalevu | 18 | 10 | |
| TOTALS | 187 | 192 | |

- Number of people segments involved in planning.
Info source: Reports; files
All strategic plans are the results of the whole section of the communities discussing and agreeing to the entries.
- Number of quantities of produce of program.
- Amount of money yield in financial capital.
Info source: Reports; files, diary, village records
- No of families and individuals with Strategic plan.
Info Source: Village records
Driti; 1 each
Others; turaga ni koro & committee

b) Monitoring Outcomes.

- Most Significant Change (MSC) interviews of pre-program days to now using recorders.
Driti TNK; since passed away
- Significant improvement in resources.
Planting record
Built capital projects
- Ownership and commitment to program observed.
Observation of work done together for the community
- Interviews of change.
Dawasamu Day DVD
- Leadership by participation.
Contribution and respect for ideas coming from all sections; committees and TNKs in charge of projects
- Learning culture in community.
Kitchen project in Nasinu, water project in Delakado, willingness to learn
- Self help projects seen.
Built capital projects
- Sustainability of project management is seen.
Committees and TNKs are taking over management

B. Evaluation Methods.

When we talk about **evaluation** here we mean that we are making use of information we have collected so that we can make objective assessments of our program and related projects.

- As we align our outcomes and outputs with our aims and objectives we will be able to improve our program delivery methods.
- We plan to do our evaluation in every 3 months and report our progress to our partners.
Partners reports; quarterlies
Board; monthly
- We aim to use newsletters, prayer bulletins, training events, brainstorming, annual reports, conferences and websites to promote our work as well as use information and learning for those purposes.
Brainstorming and consultation; weekly
Newsletters; monthly
Email; weekly
- We will use the information to realign our program as well as benchmark with other organizations which run similar programs.
FAB;
Health; profile gathering
Peace Corp; consultation
Police; consultation
Agriculture; economic capital
- This information will be made ready for our funding partners and stakeholders at call.

C. Improvement Steps.

From this framework our program needs to:

- Be disciplined in information gathering.
Questionnaires; OIL, ODE, OME
Discussions; TNKs, committees, Komais, members, Boards
- Have well structured information management system.
Filing
Distribution of reports to stakeholders and members of communities

-
- Encourage a culture of monitoring and evaluation in projects.
Committees and turaga ni koros are increasingly being involved in the management of process
 - Build in this process with strategic planning for the future.
OME
Village council
Committee meetings
 - Improve this framework to increase effectiveness.
 - Build it into reporting strategies.

BSSP Research Questionnaire on Octagon Program

General Info:

AGE: _____

SEX: _____

VILLAGE: _____

POSITION/RESPONSIBILITY IN VILLAGE: _____

MARITAL STATUS: _____

EMPLOYMENT: Yes / No: _____

SPOKEN LANGUAGE: (DRITI / DAWASAMU/ Others _____)

1. CHURCH AFFILIATION?

Methodist / Pentecostal (AOG) / Seventh Day Adventist / Not Church going / Others

2. RESPONSIBILITY IN THE CHURCH?

Member / Lay-preacher / Committee Member / Minister / Others _____

3. HOW OFTEN DO YOU READ YOUR BIBLE EACH DAY?

Very often / Twice / Once / Seldom

4. WHEN DO YOU HAVE YOUR PERSONAL PRAYER (& FASTING)?

Everyday / Sometimes / Never / Only during difficult times

5. HAS YOUR SPIRITUAL LIFE BEING SUPPORTED AND DEVELOPMENT BY THE OCTAGON PROGRAM?

Yes / No

If Yes! Explain _____

6. WHAT DO YOU UNDERSTAND ABOUT THE OCTAGON GROUP CURRENTLY SERVING THE DISTRICT OF DAWASAMU TODAY?

7. ARE YOU IN FAVOR OF THE PROGRAMS CONDUCTED BY THE OCTAGON GROUP?

Yes / No

Why? _____

8. HAVE YOU EVER SHARED ABOUT THE OCTAGON WORK WITH OTHER PEOPLE IN YOUR COMMUNITY?

Yes / No

PROSPERITY (Na Bula Sautu)

9. HAVE YOU EVER ATTENDED ANY OF THE OCTAGON INSTITUTE OF LEADERSHIP TRAINING PROGRAM?

Yes / No

10. WHAT IS YOUR OPINION ABOUT THIS TRAINING EVENT?

Helpful / Very Helpful indeed / Not so helpful

11. WHAT TOPIC OR LESSON DO YOU FIND SO HELPFUL FOR YOURSELF?

12. WHAT OTHER TOPICS OF INTEREST WOULD YOU LIKE TO SUGGEST FOR OCTAGON TO CONDUCT IN THE FUTURE?

OCTAGON STAFF (PROJECT MANAGER)

13. DO YOU KNOW THE OCTAGON PROJECT MANAGER/ COORDINATOR?

Yes / No

14. WHAT IS YOUR VIEW ABOUT THE PERFORMANCE OF THE OCTAGON STAFF ON THE GROUND?

Not so good / Okay / So far so good / Excellent

15. WHAT ARE SOME WEAK AREAS YOU TEND TO FIND IN THE LIFE AND WORK OF THE OCTAGON PROJECT MANAGER?

16. IN WHAT WAY(S) DO YOU THINK THE PROGRAM MANAGER CAN IMPROVE HIS WORK/SERVICES IN DAWASAMU?

PROGRESS

17. WHAT IS YOUR VIEW ABOUT LIFE IN THE VILLAGE RIGHT NOW?

Good / Not so good / Difficult and Challenging / Others _____

18. DO YOU LIKE IT THIS WAY? (refer to #17)

Yes / No

19. IF NO, WHY NOT?

20. DO YOU SEE ANY SIGN OF CHANGE IN THE LIFE OF THE VILLAGE COMMUNITY, SAY FOR THE PAST 6 MONTHS OR SO?

21. BASED ON YOUR OWN OPINION, IS THIS GOOD OR BAD?

22. WHY? _____

23. WHAT AREA(S) OF VILLAGE LIFE DO YOU SEE THE CHANGES TAKING PLACE (PROGRESS)?

Spiritual Life / Community living / Wealth / Leadership / Others: _____

24. WHAT DO YOU THINK ARE SOME FACTORS THAT CAUSE THE CHANGES THAT ARE HAPPENING?

25. WHAT ARE THE AREAS OF DEVELOPMENT CURRENTLY UNDERWAY IN YOUR COMMUNITY AT THIS VERY MOMENT?

26. ARE THESE USEFUL?

Yes / No

27. WHAT PEOPLE GROUP WOULD YOU SAY HAS BENEFITTED A LOT FROM THE OCTAGON PROGRAM IN YOUR VILLAGE? PLEASE GIVE SOME INDICATORS.

Young People: _____

Youth: _____

Women: _____

Men: _____

Leaders / Chiefs: _____

Others: _____

28. IS THERE ANYTHING THAT YOU HATE OR DISLIKE ABOUT THIS PROGRAM?

Yes / No

WHY? _____

WORKING TOGETHER IN UNITY

29. WHAT LEVEL OF CHANGE HAVE YOU OBSERVED SINCE THE BEGINNING OF THE OCTAGON PROGRAM?

- Very significant changes (proceed to Q. 30)
- Some changes (proceed to Q30)
- Limited or no change at all (proceed to Q31)

30. HAVE YOU OBSERVED SIGNIFICANT CHANGES IN THE AREA OF UNITY IN THESE GROUPS IN YOUR VILLAGE?

- Nuclear Family (Vakavuvale): Yes / No _____
- Extended Family (Vakaitokatoka): Yes / No _____
- Clan (Vakamataqali): Yes/No _____
- Tribe (Vakayavusa): Yes / No _____
- Village (Vakoro): Yes / No _____
- Others: _____

31. WHAT ARE THE CHALLENGES OR STUMBLING BLOCKS YOU THINK MAY BE HINDERING THIS PROGRAM?

- Purpose of Octagon Group not clearly understood
- Level of trust in the Octagon Group is low
- Poor performance in serving specific areas of need in the village
- Lack of Unity and cooperation
- Others: _____

32. WHAT DO YOU THINK WILL BRING ABOUT A REAL SENSE OF GOODWILL AND UNITY AMONGST THE PEOPLE?

- Reconciliation Programs
- Working together (farming, handicraft works, cooking, etc.)
- Improve Spiritual development, eg. Read the Bible more
- Step up Prayer and Fasting programs
- Improve means of Communication at all levels
- Others: _____

33. WOULD YOU LIKE TO SEE THE OCTAGON GROUP CONTINUE ITS WORK IN YOUR COMMUNITY?

Yes / No

Results of BSSP questionnaire on the Octagon Programme

| Bible Society of the South Pacific | | |
|--|------------------------|----------------------|
| Vanua ni Vakataaro: Driti, Dawasamu. | | |
| Bula Raraba | | |
| Yabaki: (AGE) | 15 - 78 | 17 - 71 |
| | Yalewa (female) | Tagane (male) |
| Wiliwili (count / number) | 18 | 23 |
| Gonevuli (students) | 3 | 4 |
| Cauravou (youth) | 0 | 2 |
| Vakawati (married) | 9 | 11 |
| Veibiu (divorced) | 0 | 3 |
| Dawai (single and marriageable) | 6 | 3 |
| Taro:1 Lotu? (Religion/Church affiliation) | | |
| Wesele (Methodists) | 17 | 17 |
| AOG (Assemblies of God - Pentecostal) | 0 | 0 |
| SDA (Seventh Day Adventists) | 0 | 5 |
| Dua tale (Others) | 1 | 1 |
| Sega (Non Church-goer) | | |
| Taro:2 Tutu Vakalotu (Status/Responsibility in Church) | | |
| Lewe ni lotu (member) | 15 | 15 |
| Dauvunau (lay-preacher) | 0 | 7 |
| Lewe ni komiti ni lotu (committee member) | 0 | 1 |
| Talatala (Minister) | 0 | 0 |
| Dua tale (Others) | 3 | 1 |
| Taro:3 Ko dau wilika vakacava nomu I Vola Tabu? (Bible reading) | | |
| Veisiga (everyday) | 9 | 12 |
| Vakamacawa (once a week) | 2 | 1 |
| Vakavudua (ocassionally) | 5 | 9 |
| E na Siga Tabu (only on Sundays) | 2 | 1 |
| Taro:4 Na gauna cava soti o dau qarava kina na nomu masumasu (lolo)? (Prayer/Fasting times) | | |
| Veisiga (on a daily basis) | 9 | 16 |
| Vakavudua (once in a while) | 8 | 6 |
| Sega Vakadua (never) | 0 | 1 |
| Ena gauna ga ni leqa (in times of trouble only) | 1 | 0 |
| Taro:8 Sa bau wasea li vei ira tale na so na porokaramu oqo? (Shared program with others?) | | |
| Io (Yes!) | 13 | 20 |
| Sega (No!) | 5 | 3 |

| | | |
|--|----|----|
| Taro:9 Ko sa bau tiko ena dua na vuli vakarautaki ena Octagon? (Attended any Octagon training event so far?) | | |
| Io (Yes!) | 11 | 18 |
| Sega (No!) | 7 | 5 |
| Taro:10 Cava na nomu rai me baleta na vuli oqo? (Your view(s) about this training program?) | | |
| Veivuke (Helpful) | 1 | 1 |
| Veivuke vakalevu sara (Very Helpful indeed) | 11 | 20 |
| Sega ni veivuke (Not helpful at all) | | |
| Taro:13 O kilai koya na dauniveqaravi (Project Manager)? Do you know who the Octagon Project Manager is? | | |
| Io (Yes!) | 11 | 21 |
| Sega (No!) | 3 | 2 |
| Taro:14 A cava na nomu rai me baleta nona veiqaravi? (View / Analysis of performance by Project Manager?) | | |
| Malumalumu (weak) | 1 | 1 |
| Sa rauta tiko (OK) | 1 | 1 |
| Daumaka (good) | 1 | 4 |
| Totoka vakaoti (excellent) | 11 | 15 |
| Taro:15 E tiko beka e dua na malumalumu ni nona veiqaravi? (Do you see any weak spot in how the PM serves the community?) | | |
| Io (Y) | 4 | 2 |
| Sega (N) | 11 | 18 |
| Taro:17 Cava na nomu rai me baleta na bula vakoro ena gauna oqo? (View about the village life at time of interview?) | | |
| Vinaka (Good) | 10 | 13 |
| | | 1 |
| Dredre (Challenging / Difficult) | 1 | 6 |
| Totoka Vakaoti (Great / Very Good) | 4 | 3 |
| Taro:18 Ko taleitaka tiko ni vakaoqo? (Do you like it this way?) | | |
| Io (Y) | 13 | 13 |
| Sega (N) | 2 | 9 |
| Taro:20 (Any change observed in the village life the past year or so?) | | |
| Io (Y) | 16 | 23 |
| Sega (N) | 0 | 0 |

| | | |
|---|----|----|
| Taro:23 Tiki ni bula vakoro cava o raica kina veisau oqo? (Which part of community life do you see change taking place?) | | |
| Bula Vakayalo (Spiritual life development) | 14 | 15 |
| Bula Vakaveiwekani (Family/Village relations) | 12 | 12 |
| Bula vakaiyau (Economical Growth) | 6 | 5 |
| Bula vakaveiliutakai (leadership development) | 10 | 12 |
| Dua tale (others) | 1 | 2 |
| Taro:26 E yaga tiko beka? (Is this / Are these helpful?) | | |
| Io (Y) | 17 | 22 |
| Sega (N) | 0 | 1 |
| Taro:29 Nai vakarau ni veisau cava beka o sa raica rawa mai na kena tauyavu na veiqaravi ni Octagon e Driti? (What level of change do you see happening since the start of the Octagon Program?) | | |
| Veisau vakalevu (tremendous change) | 16 | 11 |
| Veisau lailai (minor changes) | 1 | 8 |
| Sega na veisau (no significant change) | 0 | 1 |
| Taro:31 A cava so na dredre o nanuma ni sotavi ena porokaramu oqo? (What are the struggles/difficulties encountered in this project?) | | |
| Sega ni kilai vinaka..(Program Purpose/Objectives not clear) | 2 | 4 |
| Sega ni tiko (Lack of trust in the Program) | 2 | 2 |
| Malumalumu (Support is weak in various ways) | 1 | 7 |
| Sega na cakacaka vata/veiyaloni (Lack of Unity and goodwill) | 2 | 12 |
| Dua tale (Others) | | 2 |
| Taro:32 (What do you think would bring about true unity and goodwill in the community?) | | |
| Veisorosorovi/veivakaduavatataki (Reconciliation programs) | 14 | 12 |
| Working together - gardening, weaving, cooking, etc. | 12 | 9 |
| Read the Bible more | 10 | 13 |
| More Prayers (& fasting) | 14 | 11 |
| Good communication to be encouraged | 8 | 15 |
| Veika tale eso (Other suggestions) | 1 | |
| Dua tale (Any other) | | 2 |
| Taro:33 Would you prefer to see the Octagon Program continue what its doing? | | |
| Io (Y) | 18 | 22 |
| Sega (N) | 0 | 0 |

Octagon's Strategic Direction

(Source: powerpoint presentation)

The Octagon Group

Leadership and Community Development Programme in Partnership with the Bible Society
of the South Pacific

“The kingdom of the world has become the kingdom of our Lord and of His Christ and He will
reign for ever and ever.” Revelation 11.15.

VISION

Transforming communities through servant leadership.

MISSION

Communities that enjoy unity (duavata), wellbeing (sautu) and progress (toso ki liu).

PRINCIPLES

Servant Leadership Principle
Encourage redistribution of resources
Relocation of human resources
Holistic Approach
Faith Based Programmes – Christian World View
Transferable Redistribution
Reconciliation Fundamental

COMMUNITY DEVELOPMENT CAPITALS

Eight (8) Capitals

Spiritual
Cultural
Human
Social
Built
Economic
Natural
Political

OCTAGON GROUP PROGRAMMES

OIL (Octagon Institute of Leadership)

Creating Awareness in the communities
Identifying the needs of the communities

ODE (Octagon Development Experience)

Using the eight (8) capitals
Identifying the most immediate needs
Capitals running concurrently

We have conducted six(6) ODEs altogether in the following villages:

Driti Nataleira
Delakado Nabualau
Nasinu Vorovoro

WE HAVE BUILT CAPITALS PROJECTS IN THE FOLLOWING VILLAGES:

Projects below \$1,000.00

Driti

- Turaga ni Koro's Office
- Footpath for the village

Nabualau

- Bus shelter

Natadradave

- Dispensary
- Turaga ni Koro's Office

Nasinu

- Engine Room
- Bus Shelter - Youth

WE HAVE SPIRITUAL CAPITAL PROJECT IN THE FOLLOWING VILLAGES:

Driti

- Bible Study Materials
- Training for Sunday School Teachers
- Mentoring the Vakatawa
- Dawasamu Bible Project

WE HAVE CULTURAL CAPITAL PROJECT IN THE FOLLOWING VILLAGES:

Driti

- Dawasamu Bible Project
- Language translators
- Bible Translators & Reviewers Course
- Dawasamu Day – October, 2008
- Meke, Songs, Art & Craft

MENTORING LEADERS (OME, OCTAGON MENTORING EXPERIENCE)

- Identifying leaders and helping and equipping them to bring changes to their communities.
- Strategic Planning
- Goal Setting (Short, Medium, Long Term)

We have conducted two (2) OMs altogether :

- Christian Camp – Deuba, June, 2007
- Pacific Theological College (PTC) Campus, December, 2007

Change in the leadership style being witnessed.

More consultation and participation.

BSSP AND OCTAGON GROUP PARTNERSHIP

- Spiritual Capital.
 - Working with the Vakatawa⁵⁴ and Tuirara⁵⁵
 - Running Bible Studies- Mai Muri Au series.
- Human Capital.
 - Working with the Chiefs, Village Elders.
 - Participative Leadership based on consultation.
- Cultural Capital.
 - Bible in their own dialect (Book of James)
 - Bible Translators, Reviewers Course

BSSP AND OCTAGON GROUP PARTNERSHIP

Octagon as the arm of BSSP beyond the confines of its mandate.

With the scripture we both can change and develop a community holistically.

CAPACITY TO RUN THE PROGRAMMES AND DELIVER OUTCOMES.

Octagon has registered itself as a Charitable Trust.

It has a Board of Trustees

Experienced individuals

Born again believers from different denominations

Octagon Secretariat

Project Manager

THE FUTURE

Continue the partnership with BSSP

We have been associated with BSSP since 1995 through the General Secretary.

Former staff of BSSP

Accounts Officer 1986, 1987.

⁵⁴ Literally translated a Vakatawa is an overseer, a religious teacher, a catechist, slightly lower than a Reverend/Minister or Pastor. In fact in the Methodist Church hierarchy the next step up for a Vakatawa is to Bible College to study to be a Minister. In Dawasamu you may have noticed in your interviews that there are Vakatawas looking after or being responsible for the spiritual education of two or three villages within the district of Dawasamu. These Vakatawas report to the Minister or Talatala Qase.

⁵⁵ Tuirara: Broken down, Tui- means Chief and Rara means Village. A Tuirara therefore is normally a senior elder in the village appointed by the elders and the congregation to be responsible for all the religious administration within the village. He works very closely with the Vakatawa who normally is from outside the village and an appointee of the Methodist Church to that village. As an outsider he or she may not be able to carry out their work or speak with full authority as someone from within would. A case in point is Driti village where the Vakatawa is someone from outside Driti. The Vakatawa would often depend on his Tuirara to carry out the administrative aspects of the work while he/she concentrates on the spiritual wellbeing of the flock.

OCTAGON KEY STRATEGIC DIRECTIONS 2008-2011

2008

Registration into Charitable Trust/trust Deed.
Donor Funding reconfirmed.
District Development begun.
At least 3 Small capital projects begun.
All Capital Projects proposals tabled.
Dawasamu Cultural Program launched.
Discussion/Plan on Training centre to begin
Core district leadership teams development program.
Planting and marketing program begun.
Compile Training Manual

2009

Try OIL with other communities in new areas.
Continue with Dawasamu program.
At least one major capital program begun.
Clarify partnership and program locations.
Co-operative business structure in place
Look for other funders.

2010

Transformed community leadership est.
Training/Retreat Centre built and opened.
Look for funding.

2011

Begin community development in another location.
Look for funding.
Review whole program

CONCLUSION

Continue with the partnership beyond 2008
Octagon to continue to deliver the programme
BSSP and Octagon continue to seek funding for the projects from funders

BSSP Board Members

| Name | Address | Contact | Area/Church represented |
|--------------------------------|--|--|--|
| Rev. Bureieta Karaiti | KPC Headquarters Antebuka PO Box 80 Bairiki Tarawa KIRIBATI | Ph: (686) 21059 bkaraiti@hotmail.com or kpc@tske.net.ks | Kiribati representative |
| Rev. Ame Tugaue | President Methodist Church in Fiji PO Box 357, Epworth House Suva | Ph: (679) 3311477 Methodistchq@connect.com.fj | Methodist Church representative |
| Mr Taitusi Tavakaturaga | Westpac Banking Corp PO Box 238 Suva | ttavakaturaga@westpac.com.au | Brethren Church representative |
| Tarusila Bradburgh | Ministry of Youth & Sports PO Box 2448 Government Buildings Suva | Ph: (679) 3315960 tbradburgh@govnet.gov.fj | Youth Representative |
| Rev Viliame Vakasausau | AOG Headquarters PO Box 18341 Suva | Ph: (679) 3312644 | Assemblies of God Church representative |
| Pastor Shem Tem | PO Box 150 Port Vila Vanuatu | | Vanuatu representative |
| Mr Ivo Nainoka | Catholic Church PO Box 109 Suva Fiji | | Catholic Church representative |
| Rev. Nu'uausalaSiaosi Siutaita | PO Box 490 Apia Samoa | | Samoa representative |
| Bishop Apimeleki Qilihi'o | Anglican Church PO Box 29 Labasa | | Chairman of the board and Anglican Church representative |
| Major Uraia Dravikula | Salvation Army HQ PO Box 14412 Suva | Ph: (679) 3315177 | Salvation Army representative |

Annex 12: About the Reviewer

Ann Braun

Independent Consultant, Development Research and Evaluation, Braun Wheatley Partners

Ann has 15 years of experience in monitoring, evaluation and impact assessment for organisational learning in the context of international development. She has recently returned to consulting as an independent evaluator after 2½ years as an evaluation advisor with the New Zealand Agency for International Development (NZAID).

Ann also has competencies as a facilitator and trainer, and in participatory research and development in the agriculture/rural development and natural resource sectors. Ann has worked as a trainer and facilitator for the CGIAR Systemwide Program on Participatory Research and Gender Analysis and led the Participatory Research Methods Programme at the International Centre for Tropical Agriculture. At the grass roots level Ann has worked with community research groups in Indonesia (Farmer Field Schools) and Colombia (CIALs) and with non-governmental organizations supporting such groups in a number of other countries.

Ann has experience in participatory, inductive and results-based, deductive monitoring and evaluation approaches, in training needs assessment and in providing training and mentoring support for organisations wishing to develop capability for participatory approaches to monitoring, evaluation and research. She has supported efforts by community groups and partner NGOs to assess their effectiveness in providing a local research service and in supporting local capability development, respectively. The story of this work in Latin America is published as:

Ashby JA, AR Braun, T Gracia, MP Guerrero, LA Hernandez, JI Roa, CA Quirós. 2000. Investing in farmer as researchers: Experience with Local Agricultural Research Committees in Latin America. CIAT. 199p.
www.ciat.cgiar.org/downloads/pdf/Investing_farmers.pdf

Other relevant publications include:

Pound B; S Snapp, C McDougall, AR Braun. (Eds). 2003. Managing natural resources for sustainable livelihoods: Uniting science and participation. London, GB Earthscan, 2003

Gonsalves J, T Becker, AR Braun, D Campilan; H de Chávez, E Fajber, M Kapiriri, J Rivaca-Caminade, R Vernooy (eds.). 2005. Participatory research and development for sustainable agriculture and natural resource management: A sourcebook. CIP/UPWARD/IDRC. 3 Vols.
www.idrc.ca/en/ev-73443-201-1-DO_TOPIC.html

Ann has recently benefited from training with evaluators Jess Dart (Clear Horizons) and Ray Rist (World Bank Independent Evaluation Group) on 1) Most Significant Change Approach, People Centered Programme Logic, Performance Stories and Contribution Analysis and 2) Results-Based Monitoring and Evaluation Systems respectively, and has completed several short courses with the Evaluator's Institute. Ann has a PhD in Ecology from the University of California, Davis, USA, is fluent in English and Spanish. She lives in Nelson, New Zealand.