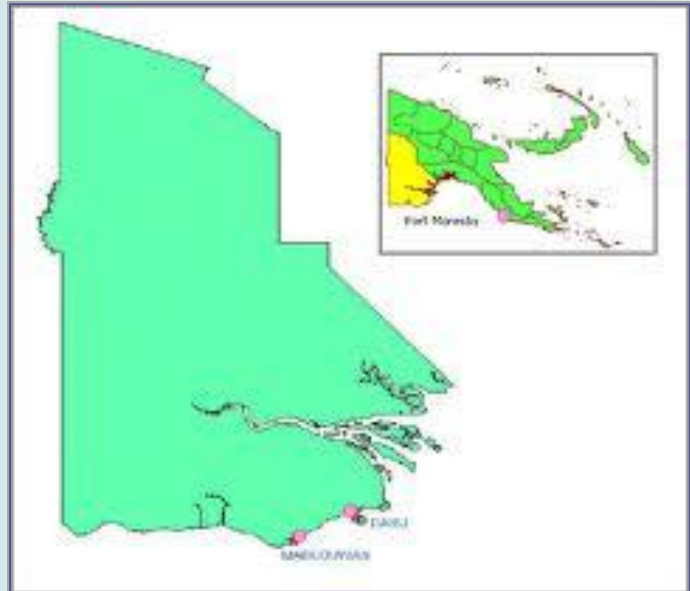


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SOCAL ASSESSMENT FOR THE WORLD BANK’S PNG RURAL SERVICE DELIVERY AND LOCAL GOVERNANCE PILOT PROJECT

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¹ Foxy Asobi passed away in the second week of April, 2013.

ABBREVIATIONS

AusAID	Australian Agency for International Development
CDD	Community Driven Development
CF	Community Facilitator
CGF	Community Grants Fund
CMCA	Community Mine Continuation Agreement
CPT	Community Project Team
CSC	Community Score Card
DA	District Administrator / Administration
DPLGA	Department of Provincial and Local Government Affairs
E-LLGC	Expanded Local Level Government Council
GOPNG	Government of Papua New Guinea
LLG	Local Level Government
LLG-TC	Local Level Government Technical Committee
M&E	Monitoring and Evaluation
O&M	Operation and Maintenance
OTML	OK Tedi Mining Limited
PA	Provincial Administration / Administrator
PMU	Project Management Unit
PNGSDP	Papua New Guinea Sustainable Development Program
PPO	Provincial Project Office
PSC	Project Steering Committee
RSDLGP	Rural Service Delivery and Local Governance Project
SPA	Sub-Project Agreement
WB	World Bank
WDC	Ward Development Council
WDP	Ward Development Plan
WRI	Ward Ranking Index

EXECUTIVE SUMMARY

PNG Rural Service Delivery and Local Governance Project Pilot (RSDLGP) is a collaborative initiative between the Department of Provincial and Local Level Government Affairs (DPLGA), the World Bank (WB), and the Papua New Guinea Sustainable Development Program (PNGSDP). The development objective of RSDLGP is to pilot a successful Community Driven Development (CDD) platform in PNG that would later be scaled up and eventually adopted by government as a way to improve the access, quality and management of basic public services delivered in rural communities.

DPLGA has selected two (2) provinces to be targeted for RSDLGP pilot testing: (i) Western Province, and (ii) Central Province. Western has identified four LLG for the pilot purposes: Kiwai Rural LLG and Oriomo-Bituri LLG in the South Fly and Kiunga Rural LL and Ningerum Rural LLG in the Middle Fly. In Central, the following LLGs were selected: Kairuku Rural LLG and Mekeo Rural LLG in the Kairuku-Hiri District, and Rigo Coast Rural LLG and Rigo Inland Rural LLG for the Rigo District.

In Papua New Guinea, there is a strong positive correlation between remoteness and need --- which means lack of infrastructure, lack of services (including health and education), and lack of local government capacity. Ward Councilors are most likely to be poorly educated and poorly remunerated for the long trip to the District Headquarters. These are the Wards where Ward Development Committees may not be activated, and where Youth and Women's Representatives exist in name only. In terms of capacity building, these are places most in need of training and complete reinvigoration, which this project can provide. At the same time, because project staff will only be based at the Provincial level, these individuals may or may not have experience in these Wards, and may resist making the long trek required to reach them. It is important that their skills are transferred to these remote locations.

In Western Province, there is a real possibility that ignoring needy and remote Wards will only deepen the divide and further isolate these areas from the local-to-national government network. This project provides an opportunity to reach out and connect the Province and national government to these remote areas, the areas mostly desperately in need of infrastructure---those areas where project proposals are likely to be about transport and access to market---and really institute ground-up CDD development.

In Central Province, there are Wards that suffer similarly from remoteness. While the project will provide training for all Ward Councillors, there is a possibility that the most unskilled Ward councilors will not receive enough training to produce competitive proposals for Open Competition method of selection, and may require more hands-on mentoring to be competitive. Efforts must be made to prevent losing the most remote and/or worthy participants.

Women

Gender roles in Western Province range from women in submissive roles for the Yonggom, to the more capable and powerful Kiwai women. Our findings indicate that, in the South Fly, Kiwai villages have problems with disaffected youths, including drinking, drugs and teenage pregnancies. Women are passive in public *fora*, except in Katatai where they were quite vocal during our visit. Nevertheless, while they are treated fairly in general, women remain subordinate in land tenure and other matters. Church, youth and women's fellowship groups are the most functional Community Based Organizations in all the communities visited, with the only exception being the Village Planning Committees which are comparably important for the CMCA villages in Western Province.

Throughout Central, the women are less equal in the public sphere than women in Western Province, and although they have their own realms of authority, they are rarely afforded the right to speak or decide in public *fora*. As noted above, however, some of the authority over land tenure decisions is being ceded to the United Church, within with the Women's Groups have always been very powerful. It's unclear whether women would voice strong opinions regarding land usufruct, but it is certainly true that the Church provides them the framework to do so, should the need arise.

Socioeconomic Conditions and Disadvantaged Communities

Western Province remains one of the poorest provinces of the country, with no road network linking all its main towns. Each District's administrative centre operates more or less in isolation from the others. Income opportunities are limited across Western Province. Villages covered by Community Mine Continuation Agreement (CMCA - OMTL) receive benefits from the Ok Tedi mine. In some areas, particularly North and Middle Fly Districts, rubber is a main source of income. One important income opportunity is marketing of local produce, including buai, vegetables, coconut, and sago; and catch from fish to wild animal meat.

The most disadvantaged people in the province are those in the Hindenburg Range and in the upper Strickland, Murray and Wok Feneng valleys where people live in low potential environments, have poor access to services and earn very low incomes. The main disadvantaged group in the South Fly Kiwai area would be the Bamu, who are deeply resented as migrants to Katatai as well as other villages in the same area, and this tension is bound to be exacerbated by any project in the area.

In Oriono-Bituri LLG, the big difference between Dorogori and Masingara communities is material affluence. Whereas in the past, a lack of basic services might not be considered shameful, it has now cast a pall over the village of Dorogori, which appears much more dysfunctional than its larger and more affluent counterpart, Masingara.

In the North Fly, there are Pare migrants to the Aekyom communities, but these are distant relatives. West Papuan refugees are more classically 'migrants' in the sense that they have less

tenure rights. The neediest Kiunga Rural villages are the Aekyom in the East Awin constituency (along the Fly River). The major concerns for all the North Fly people involve transportation and the need for fuel. Those communities with outboard motors (and the fuel to power them) are much better off than those without. Distance makes for extreme disadvantages in these communities.

Central Province also has variable access to its wards. The province's four Districts are Abau, Goilala, Kairuku-Hiri and Rigo (which exclude the National Capital District, home to Port Moresby). Motorboats service the coastal communities, and others beyond road access need to walk for as long as (north of Kwikila) a full day to catch a PMV to Port Moresby. There is a good network of poorly-maintained roads across the province, which makes service delivery in Central Province easier as a whole than other parts of PNG. The eastern end of the province is the most strained for service delivery, and the most remote villages of Abau District require something like 6 or 8 hours travel to reach the nearest market or aid post.

The seaside communities of Rigo District are materially disadvantaged on the whole, and widely scattered. Mamalo has no toilets, and Guma and Kalo are difficult to access in rainy season. The inland communities have difficulty getting fresh water at all times. There is a degree of gender equity by tradition here, and customary barter systems seem to have survived.

Gabagaba is the most modern and most 'individualized' society. That is, the values of a cash economy have been impressed deeper upon this community than elsewhere, such that personal wealth and accomplishment precedes any traditional authority and trumps the older communal and equalizing values of their ancestors' time. Social change has brought a few indicators of more monetized values in these communities, and this includes the beginning of compensation payments for land use.

For the Kairuku-Hiri District, Port Moresby markets offer high income-earning opportunities for the sale of food and betel nut, however there is also strong population pressure on the flood plains around Bereina and in the settlement areas north of Port Moresby. The most disadvantaged communities are those living along the Kokoda Track. The land surrounding these communities has poor agricultural potential and there is poor access to services.

The old chieftainships have survived in Kairuki in some form or another, especially in Nara. This means that local chiefs are the last word regarding land use and social or political alliances. Their responsibilities include the well-being of every member of their clan, which means that even if a wealthy businessman working in Port Moresby wishes to endow his home with a community hall or classroom, he will still require consent from the chief. In Nara, this is even more the case and certainly not just a ritual of respect.

Some of the key findings from the Social Assessment are:

- Women are marginalised in general, but have more or less power in different communities within both provinces. Interestingly, most women did not see themselves as vulnerable. They noted that overall their status is improving.
- Traditional dispute resolution mechanisms are incorporated in the village court systems. This has proven very effective in both provinces. In the Rigo District, the church plays a prominent role in redressing disputes.
- All villages covered in the study are patrilineal societies, hence land tenure and usufruct is the right of male members of a lineage. Female members can advise but do not have the rights. In Western Province, clan leaders are the point of entry to access land for development whilst in Central Province Chiefs and church leaders are very important people in land decision making. However landholder clans and families have equally power. Overall, decisions over land are reached through consensus.
- In all the communities, the people were willing to free up their land for service which would benefit the community. All the villages visited that have services already freed land for infrastructure such as schools, aidpost and church. The decisions of freeing these lands were done through consensus.
- Services most needed were clean water, health, women resource centers and education.
- Literacy levels in the communities visited were appallingly low, particularly for the Western Province. Most women could only speak their mother tongue.
- Income opportunities are limited in both provinces. Villages in Central Province were more affluent than the Western Province.

5.1 RECOMMENDATIONS

In order to allow the pilot project to be more manageable and fulfill its objective we put forward a number of recommendations. These recommendations are based on the findings of the Social Assessment:

- To ensure that the most remote and disadvantaged communities are able to effectively participate in the project, capacity building should occur at the Ward level. This might require Trainers to find a location central to the target Wards, or the LLG headquarters. If this is still inaccessible to one of the remote Wards, Trainers must be able to (provisioned with time and fuel enough to) travel to that Ward and train on their ground.
- All phases of the project should be equipped with a budget for extra fuel, so that there is never an instance of failing to reach a Ward for lack of transport fuel.
- As it is common for customary land to be voluntarily donated for public purposes, the Land Use Agreement template attached as Appendix II would be an appropriate instrument for formalizing the agreement to allow use of such land for the location of subprojects financed by this project.
- In the stakeholder training/workshops Ward Councillors, land mediators, Village Court Magistrates, peace officers, clan leaders, church leaders, youth leaders, and women

leaders should all be given priority, not just as pro forma but to strengthen these important networks and guarantee project access to them.

- The leadership structures in Kairuku and Mekeo communities are based on chieftainships, and therefore chiefs need to be invited to participate in the project. For project entry, the protocol would be to consult the chief first, other community leaders second.
- Women leaders should be specifically encouraged, and even recruited, to participate in all preparatory trainings or workshops as they may hesitate to do so. Efforts should be made to adjust the timing of such events to allow for maximum participation of women.
- Women should be encouraged to participate actively in Ward Development Committees and in the various roles of the Community Project Team.
- Women's leadership is more prominent in the church sphere than the secular world. This is where women have achieved some parity with men in church administration and project management. Thus involving the church in the project is also involving women.
- Church institutions working with the communities should be given consideration in the project because they have been very instrumental in mobilising communities and bringing in projects that have had positive impacts on the communities.
- Youths also have informal groups but these are not very active. Using these groups, however, as a means to network other youth groups is a good idea and would help empower all participants. Their affiliations are more in sports than church so it is important to bring them on board through their group or team leaders.
- One of the roles of the women in the church is social welfare, working with vulnerable groups (orphans, widows, sick and older people), so these vulnerable populations are best accessed through the women's church groups.
- In the trainings, it is appropriate to use a language mix of English, Pidgin and maybe Police Motu; either one of them or all of them will be understandable by the people.
- Develop and use diagrams and pamphlets to educate the people. Stay in the villages if possible and talk with them to ensure the people fully understand before project roll out in the wards.
- As indicated in the brief description of the Grievance Redress Mechanism in Appendix VI, local, traditional forms of dispute resolution should be utilized to the extent possible in cases of grievances regarding community projects. However, if such mechanisms are insufficient, concerns should be raised to the LLG Manager, Provincial Coordinator or national Project Management Unit. Information as to how to contact these individuals should be made available to all communities where the project is active.

Exekutip Samari (EXECUTIVE SUMMARY)

In Tok Pisin

PNG Rurol Sevis Diliveri na Lokol Gavanese Projek (RSDLGP) em wanpela projek i stap long traim mak. Dipatmen blo Provinsol na Lokol Levlo Gavman Affairs (DPLLGA), Wol Benk (WB), na Papua Niugini Sustenebol Dvelopmen Program (PNGSDP) i wok bung wantaim long kapamim dispela projek. As tinting bilong dispela projek em long traim Komuniti Driven Dvelopmen (CDD) platfom insait long Papua Niugini na behain bai wokim go bikpela we gavman ken adaptim olsem wanpela moa beta wei (access, kwaliti na managemen) long givim sevis long ol ples nogat sevis.

DPLLGA i makim pinis tupela (2) provinces to triam RSDLGP: (i) Westen Provins, na (ii) Centrol Provins. Westen i makim pinis foapela LLG long dispela: Kiwai Rurol LLG, Oriomo-Bituri Rurol LLG long insait long Saut Fly, na Kiunga Rurol LLG insait long Not Fly, na Lake Murray Rural LLG long Midol Fly. Insait long Centrol ol i makim dispela LLGs: Kairuku Rurol LLG na Mekeo Rurol LLG long Kairuku-Hiri District, na Rigo Coast Rurol LLG na Rigo Inland Rurol LLG insait long Rigo District.

Insait long Papua Niugini ol ples i stap long bik bush em ol i bai i gat bikpela nid, dispela em min olsem ol nogat infrastraksa, nogat sevis (olsem skul na hausik) na lokol gavman i nogat inap resos long mekim wok. Wod Kansela em ol i no bin gat gutpela skul na tu ol mekim longpela wokabout go long LLG headquarters tasol nogat gutpela pei tu. Long ol dispela wods ol Wod Dvelopmen Komiti i no wok na lida makim yuts na meri em ol i karim nem tasol. Olsem na long sait bilong kapasiti buildin dipela projek ken helpim long trainin na givim gutpela laip long ol ples lain. Long sem taim tu bikos projek wokman/meri bai stap long Provinsol levlo na ol dispela wokman bai i gat or nogat experien long wok long ol dispela wards na sampela taim bai ol les long wokabout long wei long go long dispela hap. Moabeta olsem ol ples stap long bik bush i kisim gutpela save long dispela projek.

Long Westen Provins, i gat sans olsem ol ples i gat bikpela nid tru bai i no kisim luksave na dispela bai mekim moa long wei long kisim helpim long gavman. Dispela projeck i wanpela sans long go long ol dispela ples na luksave long ol long dvelopmen wei dispela projek bai givim. Kain olsem em trupela wok bilong CDD.

Long Centrol Provins tu ol wards i stap long wei long kisim sevis na gat wankain hevi olsem Westen. Ol sampela Wod Kansela i no bin skul bai i no inap kisim inap training long raitim stronpela proposol long Open Kompetisen wei blong seleksen. Ol dispela kanselas bai nidim moa helpim long wokim gutpela proposol. Bikpela tinting mas stap long helpim ol ples stap long wei so ol i noken stap arasait long projek.

Meri

Insait long Westen Provins i narapela kain long wanwan tokples. Olsem long ol Yongom, meri i save stap ananit long man blong ol na long ol Kiwai ol meri i gat moa pawa long toktok. Long stadi mipela painim aut olsem ol yuts i drin hambrew, smokim spak brus na ol liklik meri kisim bel. Long pablik toktok ol meri save stap isi tasol long Katatai ples ol meri i tokkok planti. Long antap antap ol meri i gat gutpela sindaun tasol long sait blong graun and ol arapela samting, ol i stap ananit long man. Sios yuts na women felosip grup em ol i mekim wok insait long komuniiti. Insait long Westen Provins ol ples long CMCA regions i gat villes planin komiti (VPC).

Long olgeta hap bilong Centrol Provins, ol meri stap tamblo long ol meri long Westen long sait blong toktok long kibung. Ol meri i gat sampela pawa long sait blo ol yet tu tasol ol i nogat rait long toktok na wokim disisen long kibung. Olsem tok i go pas pinis, sampela pawa long wokim disisen long graun i stap wantaim United Sios. Insait Sios ol Women Felosip group i gat bikpela pawa. Tasol em i no klia sapos ol meri bai makim maus long sait bilong yusim graun but em tru olsem insait lon Sios givim long ol meri i gat sans long toktok.

Sosioekonomik kondisen na Komuniti we igat bikpela nid

Westen Provins em wanpela blo ol turangu provins insait long kantri. Em i nogat rot netwok linkim ol main tauns bilong en. Olsem na wanwan district administresen i wok long wanwan sait blo ol yet. Rot bilong mekim moni ino planti. Ol ples ananit long Komuniti Mine Kontinuason Agrimen (CMCA) i kisim sampela makmak long Ok Tedi. Long sampela hap long Not na Midol Fly Disticks, main wei long kisim moni em long raba. Wanpela bikpela rot long kisim moni em long maket. Ol i salim ol samting olsem buai, gaden kaikai, kokonas, saksak, fish na abus.

Ol lain i gat bikpela nid insait long provins em husait i stap long Hindenburg Range na long upper Strickland, Murray na Wok Feneng valleys. Dispela em ol hap wei i hat long kisim sevis na tu nogat wei long wokim moni. Long Saut Fly, ol Bamu em ol i turangu lain. Ol asples long Katatai na ol narapela ples insait long aria i lukim ol olsem 'kam man' . Ol krangi tingting bilong ol asples bai i kamap bikpela taim projek in go insait long aria.

Insait long Oriomo-Bituri LLG, bikpela mak namel long Dorogori na Masingara em ol kago samting. Long taim bipo nogat sevis i no bringim sem long pipol, but nau Dorogori i karim dispela kain nem na tu sindaun blo em i bagarap tru na nidim helpim. Em i no wankain olsem Masigari we i gat gutpela sindaun.

Long Not Fly District i gat ol Pare kam man i stap long hap blong ol East Awin tasol em ol famili yet. Ol West Papua refugees tu i stap na ol dispela lain i gat liklik pawa long usim graun. Hap we i gat bikpela nid tru em long East Awin long Fly River sait. Bikpela wari blo ol lain insait long Not Fly em long transpotesen na fuel. Long ples stap arere long wara husait i gat mota insin i moa orait then ol ples i nogat mota insin. Ol ples stap longwei tru i gat moa hevi.

Centol Provins i em it isi tru long go long ol wods. Ol foapela district insait long provins em Abau, Goilala, Kairuku-Hiri na Rigo (Nasanel Kapitol Distrik we Pot Mosbi stap long en, em i stap em yet). Ol pipol long ol nambis i yusim mota boats na pipol stap long hap nogat rot (Hapsait long Kwikila) i save wokabaut kam long rot na kalap long PMV na go long Mosbi. Igat gutpela rot netwok long Centrol Provins so givim sevis em moa isi. Tasol ol dispela rot i nogat mentenens na planti hap i bagarap tru. Long isten hap bilong provins em i gat bikpela nid tru na ol las ples bilong Abau Distrik i save kisim olsem 6 o 8 hours long wokabaut go long maket or hausik we i stap klostu.

Ol ples stap long nambis insait long Rigo Distrik em ol sot long kago samting na tu ol i stap nambaut nambaut. Mamalo i nogat toilet, na Guma na Kato i save baragrap long taim blo rain. Ol ples long ailan i save painim hat long kisim fresh wara olgeta taim. Pasin tumbuna long hia i gat luksave long ol meri i stap. Na tu ol i gat kastam bilong exsensem ol samting.

Gabagaba em wanpela ples we i senis olgeta na ol i kamapim nuipela pasin bilong stap wanwan. Long dispela ples moni i go pass long olegeta samting olsem na ol man i gat moni, kago na sawe i stap antap moa. Long tumbuna pasin bilong stap wankain em long taim bipo. Sosol senis i bringim sampela lukluk long wei bilong yusim moni na dispela em makim stat long sasim kompensen long yusim graun.

Long Kairuku-Hiri Distrik, maket long Mosbi i givim gutpela rot long wokim moni. Ol i save salim gaden kaikai na buai. Tasol long Bereina i gat planti man meri na graun i sot na ol settlemen arere long not sait blong Mosbi tu i wankain. Ol turangu ples i stap long hap bilong Kokoda Track. Graun long dispela area i no gutpela long planim kaikai na tu long kisim sevis em i hat.

Bipo tubuna pasin bilong chief lidasip em still stron yet long sampela wei long Kairuku long ples Nara. Dispela min olsem ol chief bai i givim las tok orait long yusim graun na tu long sapotim husait long politiks. Wok bilong ol cheif em long lukautim ol haulain bilong em. Sapos wanpela moni man wok stap long Mosbi i kam long helpim ples blong en wantaim classroom or komuniti hall em bai mas kisim tok orait yet long cheif. Long ples Nara dispela em save kamap.

Sampela ol ki painim aut bilong Sosol Assessmen

- Ol meri i stap ananit long man long olgeta samting tasol luksave long meri i narapela kain long wawan ol kommunitis long tupela provins. Gutpela olsem meri i no lukim ol yet olsem ol stap arere long bungim birua. Ol tok olsem isi isi tru status bilong ol i wok long kamap orait.
- Ol Vilis Kot sistem i yusim sampela tumbuna wei long stretim hevi i nau kamap. Long Rigo Distrik Sios i go pas long stretim hevi.
- Olgeta ples we stadi i karamapim em man i papagraun olsem na man i bosim graun. Ol meri ken givim sampela skul toktok tasol ol nogat rait long graun. Insait long Westen Provins, long wokim wok long graun pastaim tru mas lukim ol clan lida na long Centrol Provins em lukim ol cheif na lida blong Sios bikos ol i go pas long lukautim ol pipol. Tasol wanwan family

o clan husait i holim graun tu is gat sampela pawa. Desisen long graun em olgeta clan members na lidas i sandaun na toktok na wanbel pastaim na ol save givim graun i go.

- Long olgeta komuniti we stadi i karamapim ol pipol laik long givim graun fri long sevis we olgeta bai kisim helpim. Ol sampela ples i givim pinis sampela graun long skul, haus-sik na sios. Disisen long graun em olgeta clan members na lidas i sandaun na toktok na wanbel pastaim na ol save givim i go.
- Ol sevis ol man i nidim tru em klin wara, helt, resos senta bilong ol meri na edukesen.
- Rit na rait i stap tamblo tumas long Westen Provins. Planti meri is save long tokples blong ol tasol.
- Rot bilong kisim moni i liklik tru long tupelo provins. Ol ples long Centrol i gat moa kago samting na ol ples long Westen i no tumas.

Rekomendesens

Long mekim dispela projek i go gut na karim kaikai mipela i putim sampela rekomendesens. Ol dispela rekomendesens i kamap long ol toktok mipela painim aut long Sosol Assesmen:

- Long mekim sua olsem ol komuniti stap long last ples i stap insait long dispela projek, kapasiti buildin mas kamap long wod level. Dispela em bai min olsem ol trainas mas painim wanpela senta hap long ol taget wod or long LLG hetkwota. Sapos dispela wei i still abrusim wanpela wod orait traina must i go down long wod stret.
- Moni bilong extra fuel mas stap long budget bilong wanwan hap bilong projek so noken wanpela taim bai sot long fuel na tanim long hap rot na ino go long wod stret.
- Em i nomal long givim graun long sevis long sindaun antap olsem so Graun Yus Agrimen pepa stap long Appendix II em bai rait samting long mekim agrimen kamap long pepa long tok orait long graun we ol sub-projek aninit long dispela projek (RDLGP) bai kamap.
- Long stakeholder trainin/woksop Wod Kansolas, lo man blo graun, Vilis Kot Magistret, belkol ofisa, klan lidas, sios lidas, Yut lidas na ol lidas blo meri mas kisim fes sans, ino pepa tasol, tasol long givim ol stron long mekim projek is raun orait.
- In sait long Kairuku na Mekeo chief em lida bilong ol pipol olsem na invitim ol chief long wok bung wantaim long projek. Long projek bai kam insait, rot em stap olsem bai mas lukim chief pastaim na behain lukim arapela lida bilong komuniti.
- Enkarasim ol lida meri long stap insait long projek, na tu kisim ol long fes trainin na woksop bilong redi redi long stat bilong projek. Ol timin mas senis long fitim timin bilong ol meri so planti bilong ol (meri) i ken atanim.
- Lidasip bilong meri i bikpela moa long sios tasol long arasait em i liklik. Long sios ol meri i kisim wankain lidasip wok olsem ol man long lukautim sios wok na tu ronim ol projek. Olsem na sapos sios i stap insait long projek em min olsem ol lida meri tu i stap insait.
- Luksave mas go long ol sios husait i wokim projek wantaim komunitis bikos ol save long bungim ol komuniti na kisim projek i kam. Wok bilong ol i helpim sindaun blong man meri long ples.
- Ol Yut i gat group bilong ol tasol ol dispela grup i slek tumas. Long helpim ol yut yusim dispela ol grup bilong ol long bugim olgeta yut. Ol yut i pas moa wantaim spots tasol liklik

lain i stap wantaim sios. Olsem na long wok wantaim ol yuts bikpela samting em tingtim spots.

- Wanpela wok bilong ol meri long sios em long lukluk long sindaun bilong ol turangu lain na wok wantaim ol. Em ol kain lain olsem orphan, widos, sik lain na ol arapela. Long helpim ol kain lain yusim ol women felosip grup bilong sios.
- Long taim bilong trainin em i orait long yusim Inglis, Tok Pisin na Polis Motu, wanpela bilong dispela or olgeta em ol pipol bai i klia long en.
- Wokim ol piksa toktok na liklik buk long lainim ol pipol. Stap long ples sapos em i orait na lainim ol pipol na mekim ol i save gut tru long projek bipo em i stat.
- Olsem toktok i stap liklik long wei bilong stretim hevi (Grievance Redress Mechanism) long Appendix 5 sapos hevi i kamap insait long projek pastaim tru yusim ol tumbana wei bilong stretim hevi. Na sapos dispela i no wok orait srukim i go long LLG Manega, Provinsel Kodineta or nasinol Projek Manesemen Unit. Ol infomeson long rot bilong kisim toksave igo long ol dispela lain mas i stap wantaim komuniti.

DRAFT

Executive Summary

In Police Motu

Papua Niuginia daudau gabudia sevis heniana o PNG Rural Service Delivery and Local Governance Project Pilot (RSDGLP) be Lokol Gavamani departmen (DPLLGA), wol banka (WB), bona PNG Sustainable Development Program (PNGSDP) gaukara gunalaia bona ebouna harihari hia rakalasi noho. Unai gaukara ebou lalohana be hia hura hitaia kore kominiti ena gunalaia senisi gaukara hanua lalonai hari sevis abiamai dalana dekenai hanua, wod bona kominiti lalonai. Unai ese danu do hia abihidai dala maurona hanua taudia edena bamona unai senis, namona do hidia hitaia. Danu, hedena bamona, gunalaia gaukarana do hidia rakalasi.

Unai dainai, Lokol Gavamani Departmen ese unai gaukara ebouna hia hevasia rua provinsi lalonai. Unai rua provinsi be; Western bona Centrol. Unai rua provinsi lalonai, hia ese ma, ami lokol gavamani eria hia abihimodai; Kiwai Rural Local Level Government Area, South Fly lalonai, Oriomo – Bituri Local Level Government Area, South Fly District lalonai, ma danu North Fly District lalonai be; Kiunga Rural Local Level Government Area bona Ningerum Rural Local Level Government.

Central provinsi lalonai, unai gaukara ebouna hia evasia be; Kairuku Rural Local Level Government Area, bona Mekeo Rural Local Level Government Area Kairuku – Hiri District dekenai bona danu, Rigo Coast Rural Local Level Government Area ma Rigo Inland Rural Local Level Government Area – Rigo District dekenai.

Hari Papua Niugini lalonai, wod, komoniti o hanua ena daudauna, metahu bona isi isi be gau tamona bona badana ta, hia ese hidiana noho, namo bona dihari hia kohua noho ma hidia hitaia lasi. Danu unai noho namona bo na diari hari kohu; dala namodia, pileini gabudia, bona sevis; sikuli namodia, namo muramura rumana bona lokol gavamani ena diba, gaukara gunalaihia, bona ebou lalonai.

Westeni provins lalonai, stadi ese hia hitaia be, hari kamoni las dalana bona wod ena daudauna. Unai ese gaukara bona gunalaia lokol level gavamani bon nesol gavamani danu ia mai dokona o hidia ebou las.

Centrol provins lalonai, unai kara, metahu bona gau be hia tamona. Danu unai gaukara ebou ese diba henia karana bona daladia hidia henigu be hia namo, wod kansola taudia totona. To, metahu gabu ta be sikuli las o diba abia las kansol taudia projek proposol toretore lalonai. Hedena bamona projek proposol namona do hidia toretore diba. Gau be, diba taudia mas noho.

Ahine bona Kekeni (Women)

Stadi gaukara ahine bona kekni lalonai, gaukara Westeni provins besedia be ta aida gabu bona ibu hidau lalonai. Bema oi hitaia, Yonggom ahine bona kekeni, hidiadiana gaukara be tatauta

henunai ma danu, hidia be hereva kamonai hainedia. Aida gunalaia gaukara bona tohana be las. To hari Kiwai ahine bona kekeni be mai maro bona gunalaia kara danu. Tohana stadi taua lalonai, Kiwai bese hanuadia be dika hia noho. Dika unai be, hinu hinu, kuku dikana veria kara ma bogana kekeni lagani marakina lalonai.

Ahine bona kekeni hidau besedia dekenai be mai gari bona maro las kiki o hereva dinana. To Katatai hanua dekenai, tohana bona laloha be ta, hunuseni be ai hitaia bona kamona ahine bona kekeni taudia kiki momo bona herevadia hidia karaia ai dekenai. Tohana bada unai gabudia dekenai be tamona. Ahine bona kekeni be hanai hanai tau bona memero ese hidia makai hidiana pawa bona maro tano kiki o hereva lalonai. Hidiana hereva be mai hanina las, danu, tatau be hidiadia hereva hidia kamonai diba las. Hanai hania, ahine bona kekeni be henunai dekenai tano kiki lalonai sibona las to aida gaukara, maro abia, bona kara aida hanua lalonai.

Dubu, memero, kekeni bona ahine grup hanua lalonai be grup mai gaukara bona toana danu hanua ibohunai unai diba tauha lalonai, aida be las. Gabu aida be CMCA hanua ena pilani comiti hidia gaukara Westeni provins lalonai. Hari Centrol hanua dekenai, kekeni bona ahine be tohana ta, hari unai Westeni provins kekeni bona ahine lalonai. Aine unuseni be mai pawa las kiki o hereva tano, gaukar bona gau aida, totona mai ebou hidau lalonai.

Unai kara be hia ta, to dubu (United Church) be mai pawa bona maro danu tano kiki bona hereva lalonai gabu ahine bona kekeni hidia gaukara noho. Unai gau bona kara be mai hereva danu. To, dubu ese hia amomokania.

Kara tohana bona Dika Gabudia (Socio-economic Conditions and Disadvantaged Communities)

Westerni provins be ta provins, Papua Niugini besena lalonai mai metau, isi isi, bona developmen las, o hia maraki. Unai metau be gau dala namodia las hari taun hiboudia dekenai. Hiana isi isi be distrik gavamani be udia gaukara udiana laloha dekenai.

Moni davaria gaukara, daladia bona kohu be las. Aida gabu dekenai, hari kominiti hidia gaukara Ok Tedi mining danu be mai kou bona namodia danu. To madi, hibounai be las.

Aida gabu, Middle Fly bona North Fly dekenai, moni davaria daladia be raba udia hadoa bona udia sel; unai sibona. Ta moni davaria dalana be uma gabu ani ani hidia sel maket dekenai ma moni marakina udia abia. Aida kohu bona gaudia be, buatau, niu, rabia, guarume bona wamu.

Hari daudau besedia be unai taudia udia noho Hindenburg Range lalonai bona Strickland sinavai atai ai. Aida be taunimani Murray bona Wok Feneng dekenai. Unai uda bona daudau taudia be mai sevis, developmen, senis bona kohu namodia las.

Danu South Fly Kiwai lalonai be Bamu eria taudia. Unai taudia be emai taudia udia noho Katatai hanua dekenai bona aida gabu dekenai hidia noho. Dainai, unai emai taudiada noho be mai gari danu, bema gaukara ta hia vareai negana, hia mas diba unai metau gabu lalonai.

Oriomo – Bituri Lokol Gavamani eria lalonai, tohana be Dorogori bona Masingara taudia be mai kohu, bona namo danu, ma hidiana kara siau o mauro abia totona be hanina danu. To, Dorogori

hanuana dekenai, sevis be las hari Masingara bamona. Masingara be hia bada, gaukara ebou be namo, bona hiana guada mauro abia dekenai be mai.

North Fly lalonai, Pare taudia be udia noho Aekyom hanuadia lalonai. West Papua besena emai taudia be mai mauro las tano ena ereva dekenai. Hari daudau, gabu namodia las, sevis las, bona developmen namona las taudia be Aekyom East Awin lalonai bona Fly River Sinavai badinai. Hari North Fly hibounai dekenai, isi isi bona metau be dala, motuka, vanagidia bona ranu unai motuka o moto totona. To metau hibounai lalonai, daudauna be mai gau ta unai daudau gabudia totona.

Central provins lalonai metau bona isi isi dia be dala unai wod dekenai. Central ena ami distrik be; Abau, Goilala, Kairuku-Hiri bona Rigo, bona danu hari Mosbi Siti hia gini noho. Moto be sevis udia henia davara bona sinavai badinai hanuadia totona. Aida be motuka daladia, to edena gabu dala hia hore be udia raka aina dekenai ela bona udia dia hanua. Unai kara be mai, Kwikila north taudia totona. Hidia raka diba dina tamona motuka udia abia Mosbi lau kore.

Hidau gabudia Central provins lalonai, daladia hida noho to hidia hanamodia las dainai, hia metau. Aida gabu Papua Niugini besena dekenai be las bona las momokani hari development, sevis, bona namo ena vareai kore hanua dekenai. Dina hia daikau provins lalonai sibona be mai isi isi bona metau udia noho sevis vareai totona. Daudau hanua amo Abau lalonai bema oi raka kore maket o gorere rumana hia noho kaire kaire momokani be mai 6-8 hawa hibouna.

Davara badinai hanuadia Rigo dekenai be metau bona isi isi diba danu bona hidia noho daudau ta hanua amo. Mamalo hanua dekenai be kukuri rumadia las. Medu ena nega be dala las hari Guma bona Kalo dekenai.

Hari huda taudia Rigo dekenai be ranu abia be hia metau dina hiboudia. Unai gabu lalonai danu, tatau ese ahine bona kekeni maro hidia henia. Kara namo udia abihidae ahine totona. Danu guna guna kara kohu senisi taunimanima lalonai stil hia noho.

Gabagaba hanu dekenai, unai taudia be mai naho taudiada kara hia noho. Kou gaudia bona moni be mai ena gau danu taunimanima mauri lalonai. Guna noho karadia be udia mase. Hari be mai nega taunimanima ese udia dia mauri hida laloha bona naria noho sibona. Badina moni, kohu, bona diba ese mauri hia senis. Danu tano be mai hoi hoi kara danu.

Aida gabu unai, Kairuku – Hiri distrik dekenai, Mosbi ena maket be gabu taunimanima ese kou hida sel bona unai be dala moni udia davaria. Bereina lalonai, taunimani ena namba danu hia daikau noho. Kara be tamona hari Mosbi siti nort kana, Kairuku – Hiri taudia hidia noho kawa. Dika, isi isi, daudau bona metau gabudia be hari Kokoda dala badinai taudia. Tano be hia dika umagabu karaia totona bona sevis unuseni be las momokani.

Hari hanua ena bada bada taudia do oi hitadia Nara hanua dekenai, Kairuku gabu lalonai. Hidia be guna kara udia dogotau noho hia mai. Hiniseni, unai bada bada taudia be mai kiki bona hereva danu, tano, toari, bona gunalaila gaukara dekenai. Unai bada bada dia gaukara be ibu ena taudia hidia naria. Kara dekenai, bema hanua mero be bisnis tauna Mosbi hia noho ma

kominiti rumana, o sikuli hia haginia kore hanua dekenai, stil unai bada bada taudia mas hia hitadia do guau udia henia. Unai kara be hia bada Nara hanua dekenai.

Hari gaukara tahoa ena hanina dia be;

- Ahine bona kekeni taudia be mai makana bona unai be hidau dala dekenai bona lalonai hari rua provinsi dekenai. Mai bogakumi bona laloa danu, ahine bona kekeni taudia be hidiana noho be namo hidiana hitaia lalonai. Danu hidia guau hidiada noho bona gunalaiana be hia namo maka dekenai hia daikauno.
- Hanua ena tohari bona hepapau ena kara gau hanamoa totona be hanua ena kota gunalaia dekenai hia maoro. Rua provinsi lalonai, dubu ena gunalaia gaukara badu, toari, hepapau ena hanamoa be hia namona.
- Haunua hidauna stadi ese hia hitaia be tau be hia tano ena biaguna bona unai dalana tano ena gunalaia bona naria dagina be hia noho. Ahine be madi las tano ena kiki, dagi bona biagu ena gunalaia dekenai, to kiki evasia dekenai tatau dekanai be do hia maoro. Hitaia Westerni provinsi lalonai, tatau be mai tano ena biaguna, unai dainai, dahaka developmen o gaukara hia heau kore, kiki maoro mas hia mai tano ena biaguna amo. Hari Central provinsi dekenai, tano ena biagudia be hari hanua ena bada bada taudia, bona dubu. To tano biagudia hibou gabu dekenai be family, ibudia bona tatau mai tano biaguna dagi danu. Kiki bona herevadia tano totona be mai maoro hegai hegai amo ebou ena elai lalonai.
- Kominiti hidoudia dekenai, tatau, ahine, memero, kekeni bona natudia, tano hidia henia kore, development, senis, bona sevis hia vareai kore, badinai, namo do hida hitaia. Hanua aida dekenai sevis, senis bona namo hia vareai be tano hidia henia kawa sikuli, gorere rumadia, dala, dubudia bona aida moa kohu bona sevis totona kominiti ena elai namo daihinai. Tano hida henia mai guau hegai hegai dekenai.
- Hari sevis unai kominiti hidia ura be; ranu namona, diba abia rumana ahine bona kekeni taudia totona bona sikulidia.
- Diba toretore bona kiki dekenai, nahu gado, motu o gado momokani dekenai be hia noho mai henunai dekenai. Unai be hia tohana Westeni provinsi ahine bona kekeni taudia dekenai. Hidia be gado momokani sibona udia veria diba.
- Moni tahoa o moni abia daladia be lasi o marakina rua provinsi lalonai. Central provinsi lalonai be hia mai namo to madi westerni be las.

Gaukara Ebou ena Lalohadai Abihidi Totonu

Do hia namo bema lalohadai unai stadi ese hia abia mai tahoa lalonai unai gaukara ebou ena namo bona mauro totona. Unai be;

- Maoro gabu hidau daudau amo hitadia unai gaukara ebou bona gunalaia lalonai wod hidauna lalonai bona diba henia danu. Unai diba henia dekenai, mai adibaia taudia mas hidia lau hanua o gabu marona dekenai unai gaukara adibaia dalana totona. To bema wod gunalaia taudia dia mai las negana, maro unai adibaia taudia hidia lau wod dekenai momokani. Danu unai raka lalonai, moni hidia mas utua unai raka bona gaukara totona.
- Iboudia gaukara ebou bona raka lalonai, moni aida mas hia noho hari metau aida totona. Bamona, ranu motor totona, bona vanagidia. Unai dainai, wod unai gaukara bona raka ebou dekenai, hia alusia las.
- Bema oi itaia negana, tano be unai gaukara bona sevis dekenai, tano biagudia hidia amomokania sibona bona henia. Unai dainai, do hia mauro Tano Yusi Pepa unai amomokania totona do umi mas abihidai unai gaukara lalonai. Unai pepa be hia noho unai ripot lalonai.
- Unai gaukara ebou ena sikuli lalonai, taudia hidia mas hidia noho be; wod ena kansol (ward councilor) , tano ena metau hanamoa taudia (land mediators), Hanua Kota ena gaukara taudia (Village Court Officials), ibu ena bada bada o gunalaia taudia (clan leaders), duba gunalaia taudia (church leaders), yuti gunalaia taudia (youth leaders), bona ahine bona kekeni gunalaia taudia (women leaders). Danu do hia namona guada bona gunalai hadibaiana henia maro unai taudia totona mai gaukara bona kohu naria totona danu.
- Ahine gunalaia taudia abihidai unai gaukara ebou dekenai be do hia namo wod bona kominiti ena maka dekenai hari Wod ena developmen Komiti (Ward Development Committee) lalonai. Do hia mauro bema ahine hiboudiai be udia noho gaukara ebou lalonai bona unai gaukara ebou ese dina o nega edena bamona hia atoa udiana ebou totona be gau ta unai gaukara ese mas hia hitaia.
- Danu taoha lalona ahine be gunalaia dagi udia dogotau dubu lalonai to aida gabu dekenai las. Unai ese guada hia henia mai dagi gunalaia totona dubu ena gaukara dekenai bona aida program dekenai dube ese hia rakalasi. Unai dainai dubu danu mas hia tau ta unai gaukara ebou lalonai.
- Dubu be hia danu mas tau or grup tamona ta hia mas noho badina hia be mai goada bona gunalaia danu unai projek o gaukara ebou dekenai guna bona hari.
- Yuti hanua amo be mai grup udia noho to gaukara ebou hanai hanai be las. Aida nega sibona udia gaukara, aida be las. Udiana tohana unai gaukara ebou dekenai be mai namo danu noho lalonai. Gaukara aida yuti memero bona kekeni do oi hitadia be; Gadara ebou lalonai, to dubu ena gaukara be aida sibona. Unai ese laloha hia henia be udia eda gunalaia taudai mas hidia danu udia noho unai gaukara ebou dekenai.

- Gaukara ta ahine taudia da be elai namona family, kominiti bona gabu lalonai. Gaukara unai; natudia tama bona sin alas totona, gorere taudia totona, gaukara bada bada totona, bone ahine tau be hia mase. Dubu ese unai gaukara hia gunalaia hari gabu lalonai. Unai taudia danu udia mas gau ta o dala ta dekenai hidia noho hari gaukara ebou lalonai.
- Sikuli gunalaia bona gaukara ebou totona, motu, pisin gadona o naho gadona be do hia mauro hiana namo totona danu.
- Sikuli lalonai, hari piksadia (diagrams) o buka marakidia (pamphlets) do udia mauro hanu taudia totona. Sikuli gunalaia taudia danu udia mas noho wod o hanua lalonai ela bona sikuli hiboudia taunimani ese diba udia abia.
- Danu metau ena hanamoa dalana dekenai (Grievance Redress Mechanism) unai ripot lalonai, hanua ena daladia unai metau hanamoa totona bema udia vara gaukara ebou lalonai, mas udia hitaia o abiadai gabeai. Bona danu, bema unai dalana hia gaukara las neganai, diba, mauro bona sisiba mas hia mai Lokol Gavamani Gunalaia tauna (LLG Manager) Provins ena Gunalaia tauna (Provincial Coordinator) o Projek Gaukara ena gunalaia taudia (Project Management Unit) amo. Unai dalana bona adibaia hereva mas hia lao hanu dudia dekenai gaukara ebou dinana.

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CHAPTER 1: INTRODUCTION

Rural service delivery in Papua New Guinea (PNG) has significantly deteriorated. Central government spending has not diminished, but its ability to reach the local governments certainly has. Service delivery remains very poor or nonexistent in remote corners of every province, and for more accessible Districts there is still inconsistent delivery. In theory, the 1995 *Organic law on Provincial and Local Level Governments (OLPLLG)* created a three-tiered system of government whose parts were supposed to be mutually reinforcing. The Provincial and LLG levels are required to carry out service delivery functions and make local laws based on powers devolved to them by the OLPLLG. Funding for services, however, is required to pass through all three tiers. Thus, from the National Government it passes through the Provincial and District levels before it hits the local or Ward level, and each tier provides its own opportunities for mismanagement. Rather than 'cascade' downward in healthy streams, funding now tends to trickle in smaller and smaller streams to the Wards.

The problem has long been recognized and donor and government agencies have attempted to address this time and again. Nevertheless, given that service delivery really begins at the Ward level, remarkably little has been done to redress the problems on the ground by strengthening this level of government.

The PNG Institute of Public Administration used to provide training for Local Level Government officers, but this has fallen off in recent years. AusAid, and the EU have both initiated programmes with the Department of Provincial and Local Level Government to improve service delivery, but they face some of the same problems reaching the local level that the government faces. Remote Wards are simply hard to access. Lack of infrastructure translates into lack of services and education, and capacity in general. This means that LLG representatives are less likely to be active, literate, remunerated and even motivated in Wards that are hard to reach.

In 2003, the National Economic Fiscal Commission's *Review of Intergovernmental Financing Arrangements* (Port Moresby: NEFC, p 1) reported: "One of the key issues at stake in development work in Papua New Guinea is that service delivery systems have all but collapsed in many areas of the country."

Picking up this theme, another observer noted in 2009, (Barcham 2009:1)

With service delivery all but collapsed in many parts of Papua New Guinea there is an urgent requirement to strengthen the capacity of those aspects of the machinery of government in Papua New Guinea which are responsible for service delivery. However, while good work is being conducted at the Provincial and District levels the lower tiers of government, that being the LLG and Ward levels, are effectively being ignored.

The 2011 National Government's Vision 2050 has also acknowledged the problem as something that needs to be tackled in this generation. The report notes that PNG has suffered "poor social development despite the positive economic growth experienced during 1981–1988, 1991–1994, and 2003-2008' (p 18), and declares that:

The piloting and development of an appropriate service delivery model is a critical component of Vision 2050. As there are slight variations in the size of districts, coupled with the breakdown of established systems and inconsistencies, a thoroughly prescribed service delivery model, which is based on research and development, would be an ideal contribution. (p13)

What are the problems? Under the OLPLLG, the District level has become a linchpin between top-down planning at the provincial level and bottom-up plans from the Wards. A great amount of responsibility for service delivery this gets vested in this top tier of LLG. Everything from providing water supply and electricity, to law and order, mediation and policing gets bumped down to the District. It would seem that diverting some of this funding to strengthening capacity at the local level would be important, not just to clear the funding clogs in the system but also to add value to the investment itself.

As a result, service delivery has been weakened to a point of nonexistence in many Wards. This has been exacerbated by the *District Authorities Bill* of 2006 that removed LLG Presidents removed from Provincial Assemblies, completely decoupling them from the higher levels of governance and administration. Allowing the political arms of many LLGs to continue in dysfunctional operations, and Ward Councillors to manage without any training in their roles is to make the situation worse.

There are points along the delivery chain that always seem to get blocked, mostly at the District level, where so much pressure now rests in the system. The District Administrators, for example, are political appointees and, in many provinces, the weakest performers of the system. Their turnover high enough to render them impotent (and undermine institutional memory). From the DA down, there is a lack of capacity for all major roles, from Project Management to Procurement. This is where a current lack of IPA training can really be felt. National Government interventions have begun to address the problem, beginning with the District Services Improvement Programme (DSIP) and moving up to programmes at the provincial level. But whereas the lack of capacity feeds down the government machinery as well, the problem will never be solved until more training and capacity building can be focused at the local level.

DPLGA in consultation with World Bank and PNGSDP has selected two (2) provinces to be targeted for RSDLGP implementation during the pilot testing: (i) the Western Province, and (ii) the Central Province. Western Province has been identified as the first pilot province in accordance to the mandate of the main donor, PNGSDP. Central Province was selected based

on objective and transparent criteria employed by DPLGA in consultation with the World Bank and PNGSDP.

In order to allow the pilot project to be more manageable in the beginning, and then gradually expand, it was agreed with the provincial government of Western Province that initially only 4 LLGs shall participate in the RSDLGP Pilot. Given the project's emphasis on rural services, and in light of alternative funding in those areas associated with or affected by the Ok Tedi mine, it was agreed that the following Western Province LLGs would be included under the pilot scheme: Kiunga Rural LLG, North Fly District; Lake Murray LLG, Middle Fly District; and Kiwai and Oriomo-Bituri LLGs, South Fly District.

Two of the LLGs, Nomad and Olsobip, are considered to be too remote and difficult to access for the first round of subprojects. Star Mountain LLG is where the OK Tedi mine is located, and therefore receives the most benefit from the mine operation. And between the Ningerum and Kiunga Rural LLGs, Ningerum has a greater density of CMCA villages receiving direct funding from the Ok Tedi operation. Therefore, Kiunga Rural LLG is both relatively more accessible and in greater need of local development resources than other LLGs. Most of the district is remote and difficult to access. However for the purpose of this study, Lake Murray was not visited due to resource limitation. Instead, marginalized remote wards in the North Awin Constituency of the Ningerum LLG were included.

There are only 4 LLGs in South Fly. One is an urban LLG (Daru), and another (Morehead) is a large and remote LLG. Therefore, the only two remaining LLGs in the district; Kiwai and Oriomo-Bituri; are recommended for the pilot. Both are in relatively close proximity to the supply center of Daru.

Selection of the pilot LLGs in Central Province is still to be undertaken and, similarly, will be based on thorough consultation with the provincial government involved and careful consideration of the most ideal conditions for pilot-testing a CDD project.

The Western Province was selected for the pilot-testing of the Need-Based Selection Method because of evident gaps in socio-economic conditions among the wards in the target LLGs. For a number of years now, certain wards in the LLGs have been receiving grants from the Community Mine Continuation Agreement (CMCA) while others have had minimal access to development assistance. It is hoped that, by ranking the wards based on their development needs, non-CMCA wards are given better chances of receiving assistance from the project.

1.1 PROJECT OBJECTIVES

The development objective of RSDLGP is to pilot a successful Community Driven Development (CDD) platform in PNG that would later be scaled up and eventually adopted by government as a way to improve the access, quality and management of basic public services delivered in rural communities. In so doing, the pilot project would help to address the low levels of access and

desired development outcomes of a number of basic services (health, education, water, access, etc.) in the target local level governments (LLGs) and wards of the two pilot provinces. The CDD approach focuses on empowering a broad base of community members to participate in the prioritization of community needs, design of projects to meet these needs, as well as the implementation and monitoring of the projects.

From the Project Information Document (PID):

Rural service delivery has significantly deteriorated. Despite overall central government spending already being around 30 percent of GDP, service delivery in many rural areas of PNG is widely reported to have collapsed. Causes for this collapse are varied but many analysts point to changes brought in under the 1995 Organic Law as a major contributory factor. First, funds flows to lower levels of government are required to pass through four levels: national-provincial-district-LLG. Inefficiencies and leakages in the transfer system have meant that few resources have filtered down to the LLG level – historically the frontline for village-level service delivery. Second, public sector performance at the sub-national level has often been ineffectual with little to show in terms of sustainable service delivery despite significant allocations. In addition, while public sector capacities have been decentralized the administrative costs of supporting the subnational public service remain high, with the result that a large proportion of the recurrent budget is spent on salaries and benefits of public servants. Third, significant decision-making authority has been “centralized” at the district level where the political power of open Members dominates with the resultant resource allocation decisions often determined more by political expediency than responsiveness to community needs. Fourth, low enforcement of public financial management controls through checks and balances in the system mean it is often difficult to ascertain whether allocated resources are used for their intended purposes, with little overall transparency and accountability in the use of public funds.

State-citizen accountability relationships are fractured. The lack of an effectively functioning inter-governmental fiscal transfer system not only limits the potential for local development, but it also has other disincentive effects on local governance. Communities come to rely on hand-outs delivered through political patronage systems as one of the few sources of assistance. Inequalities are intensified between those who have and those who do not: urban over rural, resource-rich over resource-poor areas, and men over women. And parallel systems with limited links to formal government systems come to dominate service delivery further complicating accountability relationships between the local state, citizens and service providers.

Responses are concentrating on supply-side interventions. Government is responding to these difficulties by strengthening supply-side systems. First, it is enhancing the analytical base for making sub-national allocations. Detailed analysis carried out by the National Economic and Fiscal Commission has led to the drafting of constitutional amendments to allocate some subnational spending (function grants) on a more equitable basis. Second, based on substantial

windfall gains from commodity price rises, the government has allocated an additional K10 million per district under the District Services Improvement Program. Significant concerns remain, however, regarding the extent to which national government agencies will be able to ensure that these additional resources are used effectively, with no leakage. Third, GOPNG is strengthening the basic functions of sub-national governments. With the assistance of AusAID through the Provincial Performance Improvement Initiative, successive groups of provinces are being supported in key planning, budgeting, management and HR functions.

Demand-side approaches have so far been skeletal, fragmented and lacking sustainability. The Organic Law lays out a template for demand-driven development planning, with a system of linked planning committees and development plans from the ward to the provincial levels, however these mechanisms are inconsistently used for a variety of reasons ranging from weak capacity to limited resources. Demand driven approaches are being used, especially in long-standing mining development areas, where windfalls to communities have prompted the development of participatory resource allocation mechanisms. However, these approaches are not linked to the mechanisms proscribed by the Organic Law, creating a parallel governance system in enclave areas.

Alternative service delivery providers have emerged in response to the lack of funds and poorly functioning state institutions at the local level. Support from NGOs, churches and other non-state actors has come to play a critical role in providing essential services especially in more remote areas. However, these initiatives are small scale in nature, implemented with limited potential for replication or scaling up and do not usually focus on strengthening broader delivery systems raising questions about their long-term sustainability.

Bottom-up, community-driven approaches can be effective in rebuilding local accountability systems. A bottom-up system of participatory planning linked to specific resource allocations, and supported through capacity-building efforts at the community and LLG levels, together with a strong focus on social accountability mechanisms through effective information, education and communication interventions would help to establish a core part of the overall governance system at the local level. It would also provide the basis for developing a model for improved rural service delivery and local governance that could be scaled up across the country. To be sustainable, any long-term solution would need to link increased community participation to formal systems of local government as a mechanism of leveraging the large volume of public resources being transferred to the sub-national level.

Rationale. The rationale for the Bank's involvement is based on four main considerations: Operationalizing the *local platform* of the CAS. The proposed project would be a key mechanism for operationalizing a local development platform designed to support the second core pillar of the CAS, which is to improve service delivery and livelihoods, especially in rural areas. Contributing to building a more responsive, accountable and capable local state. PNG is identified by the Bank as a "fragile state" having suffered from many years of political instability, poor fiscal management, and weak governance. More recently there have been

some important improvements: successfully held national elections, following the first time a government has served a full term; higher economic growth and an improved fiscal position; and, progress in some governance indicators. However, recent Bank-supported AAA1 has highlighted a significant gap in the presence and performance of local state institutions. While there has been considerable focus on strengthening supply-side relationships between the national, provincial and district levels, there has been little effort to strengthen the capabilities of local-level governments, which are the structure of representative government closest to the people. Current Bank-supported activities, notably the Smallholder Agriculture Development Project and the women in mining activities under the Mining TA Strengthening Project, have already begun to test demand-side approaches. The RSDLGP will therefore aim to build on the AAA and operational initiatives by strengthening the demand for good governance through bottom up approaches designed to develop and test replicable models for building stronger local state institutions on the one hand, while improving the accountability relationships between citizens and the local state on the other, which could be subsequently scaled up. Fostering cooperation among communities.

A major challenge in many parts of the country is how to encourage greater cooperation among and between communities given the vast ethno-cultural diversity. While “bonding-type” social capital can be strong, “bridging-type” social capital is often weak and changeable based on rapidly shifting social alliances. While it is clear that one project will not be able to change everything the RSDLGP will seek to promote a greater sense of collective cooperation by building state community partnerships that utilize participatory approaches designed to promote inclusive development while mediating potential conflict by building more inclusive “trans-local” partnerships. GOPNG, through the Department For Community Development, has recently introduced an Integrated Community Development Policy based on the principle of “building communities from the in-side out”.

In support of a key component of the policy the RSDLGP will provide an opportunity to support the establishment of Community Learning and Development Centres that are intended to become a venue for engagement between communities and LLG staff and to become a coordination point for non-state actors, especially through the efforts of community development liaison officers. In selected “enclave development” areas, such as mining, oil and gas, oil palm and others, the project will seek to contribute to on-going work aimed at improving the effectiveness of community-level benefit-sharing mechanisms.

Comparative Advantage. The Bank has considerable operational experience in supporting large-scale community-driven development programs with a strong emphasis on community empowerment and participatory governance, especially in the East Asia and Pacific region. Global lessons and insights would be brought into the design of the RSDLGP based on similar, relevant experience from projects in Cambodia, Indonesia, Philippines, Vietnam, and elsewhere.

The development objective of the project is to increase the capacity of residents of rural communities and their respective Local-level Governments in 4-6 selected provinces to

manage, implement and sustain the access to and provision of community-prioritized basic public services.

The strategy adopted by the project is to work on rural service delivery from the bottom up, while at the same time ensuring that formal systems of decentralized governance are supported and strengthened. This would be done by combining community investments with efforts to strengthen existing local-level institutions, build capacity, and introduce mechanisms aimed at enhancing the demand for improved local governance. The project will comprise the following preliminary four components:

1.2 METHODOLOGY

1.2.1 Methods

Two pronged methods were engaged for this Social Assessment: A Desk Review and a Fieldwork. Lead Investigator Nancy Sullivan conducted a two-week desk review of the history, social science and current affairs surrounding both target provinces, focusing on the Districts and Wards selected for our surveys. The review contains a compilation of pertinent data for the World Bank, the GoPNG and the Department of Provincial and Local Government Affairs (DPLGA) to use in this project implementation process. However, focus on laws, policies and customary practices surrounding land ownership and mine-affected communities (particularly in Western Province) as well as compensation and relocation of impacted communities. Particular attention was be paid to information that falls under the Bank's Operational policy 4.10 on indigenous people; 4.11 on Physical Cultural Resources ; 4.12 on Involuntary Resettlement ; and information that might invoke environmental safeguard policies of the World Bank in relation to the project, particularly Operational policy 4.04 on Natural Habitats and 4.36 on Forests. This background material informed the questionnaire which our field teams build for the fieldwork (rapid appraisals of the selected wards and LLGs).

The fieldwork therefore utilised a classic Rapid Appraisal format which involved a combination of methods. Three main methods that were used in this study are key informant interviews, focus group discussions (FGD) and community dialogue.

Keleba and Tosa constructed three sets of interview guides (one each for community dialogue, key informant and focused groups discussions) which were reviewed and approved by the Bank's officer responsible for the Social Assessment (see Appendix V). These survey instruments covered a balance of gender and age groups. As part of the Project's overall consultation process, and in support of the requirements for free, prior, informed consultations with affected communities and groups, fieldworkers documented all discussions held with communities, wards, LLGs or other stakeholders, noting whom (and how many), and the nature of support (or dissent) among those consulted as to the project design. Some details required in the TOR were not included for confidentiality and also to reduce expectations.

The classic Rapid Appraisal format enabled us to delve into understanding most vulnerable populations and also assessed the current socio-political forces at play in the wards today. By this approach we were captured descriptions of the basic ethnographic context, the clans and cultural ethos of the community and the decision-making structures as they exist today and in the past.

Together, this material is anticipated to ensure successful project design and implementation. Ultimately, the report will draw on commonalities between both sets of provincial data, and clarify the crucial differences that cannot be ignored to make the project work in each location. Based on the review, and the proposed social preparation and community planning phase of the RSDLGP Sub-project cycle this research provide specific operational guidance on ways to encourage communication with, as well as participation by, all target groups identified.

Key informant interviews included governments officials (for example, LLG manager, OIC), elected leaders (ward councilor, LGG President), civil sector offices including NGOs, church leaders, prominent women leaders, youth leaders and other community leaders. There were a total of 36 key informant interviews conducted of which 24 were from Western Province and 12 from the Central Province.

Focus Group Discussions covered a cross section of village populations covering gender, age, ethnicity, and social and economic status. This approach ensured that a representative and balanced views were elicited in the selected villages or wards. A total of 32 focused groups discussions were done in Western Province whilst in Central Province 40 were conducted.

Community Dialogue: This approach engaged the entire community in a discussion. The facilitator (which one of the NSA researcher) introduced the research topic and then asked a few questions to the people at the meeting: to engage in a discussion. The discussion focused on the leadership (traditional and modern), decision making process including resources distributions (who benefits and who is marginalised), land use and management, changes (development) the community experience, stakeholders who have influence over them, other important concerns or issues they have. In Western Province, a total of 8 community dialogues were held, one for each village visited. In the Central Province a total of 12 community dialogues were conducted. Hence a total of 20 community dialogues were done.

1.2.2 Scope of Research

Covering Western and Central provinces we have selected two districts each per province, and two LLGs within each District. For the Western Province, North Fly and South Fly Districts were covered; whilst for the Central Province included Kairiku-Hiri and Rigo Districts. Scaling down to LLG, 2 LLG per districts (or 4 per province) were covered. In Western, these were Kiunga Rural LLG and Ningerum LLG, both in North Fly District; and Kiwai and Oriomo-Bituri LLGs in the South Fly District. In Western province, two wards per LLG were covered in the study hence a total of eight. In the Central Province, however, a total of ten wards were sampled for this study.

Western Province:

South Fly District:

LLGs: Kiwai Rural LLG, Oriomo-Bituri LLG

Ward: 4 and 24; 1 and 12

Village/Community: Daware and Katatai; Dorogori and Masingara

North Fly District:

LLGs: Kiunga Rural LLG, Ningerum Rural LLG

Ward: 8 and 26; 16 and 19

Village/Community: Drimdamasuk and Kmom; Haewenai and Nonegire

Central Province:

Kairiku-Hiri:

LLG: Kairuku Rural LLG; Mekeo LLG

Ward: 4, 6 and 7; 1

Village/Community: Bereina, Yule Inland and Nikura; Aipeana

Rigo:

LLG: Rigo Inland Rural LLG; Rigo Coastal Rural LLG

Ward: 13, 7 and 6; 19, 13 and 2

Village/Community: Seba and Kokorogoro, Mamalo and Kore, Ibunatou; Kalo, Gemo, and Gabagaba

These places were selected randomly guided the World Bank Project Manual for this project with advise from LLG officers on the ground to identify a more needy villages and wards. Factor like access road and river also determined our choice of villages.

1.3 SCHEDULE

February 25-March 10, weeks 1-2: During this time, the team prepared survey tools and did background readings in Madang. Fieldwork which was initially schedule to commence on February 25 was delayed until all preparation was done. Due to this delay we divided into two field teams, one for Western Province led by Kritoe Keleba and another for Central Province led by Waka Tosa.

Simultaneously, Lead Investigator Nancy Sullivan conducted a two-week desk review of the history, social science and current affairs surrounding both target provinces, focusing on the Districts and Wards selected for our surveys.

Returning from the field Tosa spent a week (23.03.13- 31.03.13) at home (Mt Hagen) to work on his field notes (see Central Province Field Schedule). After which he came to Madang to contribute on the write-up for the Central Province Social Assessment data for two weeks (01.04.13- 17.04.13). Meanwhile, Keleba and his team was still in Kiunga due to a delay in fieldwork. This delay was caused by two factors. Firstly, there was no fuel (for motor) in Kiunga

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to get to villages to conduct our fieldwork and secondly, unavailability of key informants including the Public Servants for interview. Keleba's team returned to Madang on the 2nd of April (see Western Province Field Schedule). Below is the respective fieldwork schedule for the two teams.

Team One: Central Province Fieldwork Schedule

Date	Field work activity	Place
Sunday 10.03.13	Depart Madang for Port Moresby – Overnight at Port Moresby (Waigani lodge)	Port Moresby
Monday 11.03.13	Meet with Gevo Mabobe (Department of Provincial and Local Level Government Affairs), Gei (Deputy Provincial Administration) and Provincial LLG Advisor (Sibona)	Port Moresby
Tuesday- 12.03.13	Depart Port Moresby for Rigo District –Team overnight at Salvation Army Guest House	Rigo District
Wednesday- 13.03.13	Morning travelled to district headquarters at Kwikila to meet with the district officials. Left district for Rigo Inland villages for the social assessment	Rigo Inland
Thursday 14.03.13	Continue Fieldwork with Rigo Inland Villages	Rigo Inland
Friday 15.03.13	Complete Rigo Inland and begin fieldwork in Rigo Coast LLG	Rigo Coast LLG
Saturday 16.03.13	Complete Rigo Coast Villages	Rigo Coast LLG
Sunday 17.03.13	Travelled back to Port Moresby and overnight	Port Moresby
Monday 18.03.13	Meet with Central LLG Advisor and depart Port Moresby for Bereina District. Debrief with district Administrator and LLG managers for the social assessment	Bereina District/ Kairuku LLG
Tuesday 19.03.13	Meet with villages in Mekeo and Bereina	Kairuku and Mekeo LLG
Wednesday	Continue Fieldwork in Kairuku and Bereina	Kairuku and Mekeo LLG
Thursday 20.03.13	Depart Bereina District for Port Moresby	Port Moresby
Friday 20.03.13	To meet with Central Province stakeholders at the headquarters- Konedobu. Unfortunately none turned up for the meeting- we called off the meeting	Port Moresby

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Saturday 21.03.13	Work on the fieldwork notes	Port Moresby
Sunday 22.03.13	Returned Home (to Mt Hagen) and spend week working in at home. Then returned to Madang for writeup	Mt Hagen

Team 2: Western Province Fieldwork Schedule

Date	Field work activity	Place
Sunday 10.03.13	Depart Madang for Daru	South Fly District/Daru
Monday 11.03.13	Meet with Mr Susui Osman (LLG Manager for Kiwai Rural LLG) and Mr Depai Namug (LLG Manager for Oriomo-Bituri Rural LLG) and transport arrangements in Daru.	Daru
Tuesday 12.03.13	Travelled to Kiwai Rural LLG- Daware village then to Katatai after field work.	Daware Village /Katatai Village - Kiwai Rural LLG
Wednesday 13.03.13	Fieldwork at Katatai village then travelled back to Daru.	Katatai - Kiwai Rural LLG/Daru
Thursday 14.03.13	Travelled to Masingara village and did fieldwork then to Dorogori village and back to Daru after the fieldwork	Masingara and Dorogori - Oriomo- Bituri LLG/Daru
Friday 15.03.13	Meet with Mr. Boloz Iowa(South Fly District Planner) then depart Daru for Kiunga.	North Fly District/Kiunga
Saturday 16.03.13	Meet with late Foxy Asobi (Council Executive Officer for Kiunga Rural LLG)	Kiunga Rural LLG, Kiunga
Sunday 17.03.13	Rested	Kiunga
Monday 18.03.13	Work on South Fly District Field notes. Experienced petrol shortage in Kiunga for motor – delayed fieldwork	Kiunga
Tuesday 19.03.13	Photocopied field forms. Worked on field-notes.	Kiunga
Wednesday 20.03.13	Preparation and transport arrangements for field trips in Kiunga Rural LLG. Bought petrol (fuel for motor) at a Black Market.	Kiunga
Thursday 21.03.13	Meet with Stakeholders at North Fly House (Aewe Ambip), unfortunately people we went to see were all out of office. Worked on field-notes.	Kiunga

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Friday 22.03.13	Went to Kmom village to inform the community of our visit on Monday.	Kmom - Kiunga Rural LLG/Kiunga
Saturday 23.03.13	Travelled to Drimdamasuk village and did fieldwork then back to Kiunga.	Drimdamasuk - Kiunga Rural LLG/Kiunga
Sunday 24.03.13	Arrange transport and fuel for Fieldwork in Ningerum LLG.	Kiunga
Monday 25.03.13	Travelled to Kmom village and did fieldwork then back to Kiunga.	Kmom - Kiunga Rural LLG/Kiunga
Tuesday 26.03.13	Travelled to Haewenai village	Haewenai Village - Ningerum LLG
Wednesday 27.03.13	Did fieldwork in Haewenai then travelled to Nonegire village	Nonegire Village - Ningerum LLG
Thursday 28.03.13	Did fieldwork in Nonegire then travelled back to Kiunga.	Nonegire Village - Ningerum LLG/Kiunga
Friday - Sunday	Worked on the fieldnotes The delay to returned home early was due to no availability of flights.	Kiunga
Monday 01.03.13	Interviewed OIC Haewenai Patrol Post, Ningerum LLG	Kiunga
Tuesday 02.04.13	Departed Kiunga for Madang. (No available flight till this date).	Madang

CHAPTER 2: CHALLENGES TO SERVICE DELIVERY

2.1 BACKGROUND

Background Papua New Guinea presents an enormously complex environment for delivering basic education services of good quality for all. The geographical challenge is immense. Many communities are isolated and hard to reach. Communication is difficult. There are 600 islands and a mainland (85 per cent of the surface) that is rugged. Costly natural disasters occur with some regularity. There are social challenges. Gender inequalities are deeply entrenched. Highly independent local clans and communities with more than 800 languages hold traditional beliefs and practice their own brands of democracy. Some propensity to violence and local conflict reflects both accepted practice and current economic and social circumstance. Bougainville gained semi-autonomous government after nine years of open conflict. In this context, the provision of good basic services requires a sustained political commitment to work in the interests of all communities and an institutional capacity in state organisations at each tier of government capable of responding to multiple needs in diverse situations in effective ways. It is this combination of will, funding and capacity that has been hard to forge—a fact reflected in PNG commonly being listed as a fragile state and its Human Development Index ranking of 145 out of 177 countries. Some, academic commentators—mostly external—suggest that PNG is unable to deliver public services adequate to meet the needs of the country's 6.2 million people. This they ascribe to weak government and ineffective state institutions. Observers highlight that, politically, local interests and patronage vie—often successfully—with intended government policy and practice in ways that distort the equitable allocation of human and financial resources across the country.

2.1.2 Perspectives on the state of Papua New Guinea

Fukuyama (2007) argues that state weakness lies primarily in the way in which the political system interacts with underlying social and cultural traditions and the limited ability of formal institutions to overcome deep seated social and cultural patterns. Government works on the basis of 'highly unstable coalitions based on personality and patronage networks'. He identifies the failure to delegate authority arising from the relatively egalitarian structures that characterise much of traditional PNG society, arguing that in this sense PNG is one of the most inherently democratic societies in the world. On the other hand, there is a lack of political accountability with an associated relatively weak demand for equitably distributed public goods. He suggests that 'any feasible political reform and any successful donor-funded project has ... to be undertaken with a view to the interests and incentives of individual national legislators and the short-lived coalitions that they manage to put together'.

Standish (2008) concludes that PNG's democracy 'is not functioning to provide essential services needed by the community, hence the social contract between the state and populace has broken down'. He describes the growing cynicism of people around the expansion of

'money politics' and of the plight of underfunded provinces. He suggests that there is a 'profound distrust of government and politicians in general in Papua New Guinea which seriously impinges upon the capacities of state agencies ... to deliver basic services'. He comments that the state and increasing popular demand are 'difficult issues for foreign donors to handle'.

Harris (2007) argues that if the country and the nation of PNG are to have long-term viability, there will have to be 'some fundamental rethinking of how the national level works, how the national level interacts with the local level, and how more integrative and inclusive aspects of the local level can be encouraged and fostered and how they, in turn, can force an adoption of national level strategies and processes'. He recognises significant differences in traditional societies across the country in the sources and nature of authority and in the control of economic resources, land and other goods.

Service delivery everywhere in PNG requires a 'never say die' attitude. While it might seem obvious that difficulties with transport and remoteness can have a crippling impact on the level of services provided, it is by no means the only factor. A more easily accessible school, just five minutes off the main highway on the road may be experiencing decreased enrollment due to chronic teacher absenteeism and the many 'unknown' reasons for not receiving school subsidy funding—even during a government policy of 'free education'. Similarly, the aid post in the village, standing no less than 50 metres away, might be closed despite a new health worker's house built right next to it because these workers have not been paid. By contrast, one might find entirely different circumstances at another school definitely receiving its school subsidy funding. Parents might be more active, more vigilant in watching over the school board and more inclined to assist the teachers in their residential needs. This might be a function of community cohesiveness, size, and even the remoteness of a village that feels it must face greater odds than peri-urban settlements.

High and low morale can also be attributed to the state of non-governmental service delivery more generally. There may be successful health initiatives or educational gains that are sustained by community support. Elsewhere, funding and personnel might stall a project and depress the entire community for a while, perhaps even causing a spiral effect of sinking morale. It is not unusual to find unfinished District Services Improvement Program 'DSIP' infrastructure projects, commonly referred to as the Members' projects (since the funds are allocated to Members of Parliament). On the outside, the new classrooms or aid posts normally look good, but all too often they lack important features such as a connected water supply, chairs and tables and perhaps the most important feature of all – the workers. These incomplete projects may be complemented with stories of serious delays and concerns over the competence of contractors. All too often the community itself gives up.

District governance has become highly politicized in recent years. The District Service Improvement Program (DSIP) grants (widely considered "Members' Funds") are allocated through the Joint District Planning and Budget Priorities Committees (JDP&BPC) for projects and activities in each

respective District/Open Electorate. But they tend to be distributed during election campaigns and as rewards to campaign supporters.

2.2 WESTERN PROVINCE

Western Province is Papua New Guinea's largest province. It shares two international borders (Indonesia and Australia) and four Provincial borders (Sandaun, Hela, Southern Highlands and Gulf). Most of the province is covered by low-lying wetlands which begin at the coastline on the south side and expand north to Lake Murray in the middle of the province. North of the Lake to Kiunga on the North Fly lies more wetland, much of which is blanketed by rainforest. Some of this forest has been logged by Rimbunan Hijau (the Malaysian logging giant). Millions of birds and wildlife inhabit these diverse vegetations from the Delta of Papua to the Star Mountains and Hindenburg ranges.

The northern border of the province is a limestone wall that closes off Sundaun province. In the east Mt Bosavi in the Papuan Plateau demarcates a natural border with the Southern Highlands and Hela Provinces.

Major tribal groups in the province include the Kiwai, Bine, Agob, Gidra, Wiram, Taime (or Idi), Kerake, Gizra, Aramba, in the South Fly; Gogodala, Jimakani, Bamu, Biami in the Middle Fly; Aekyom, Biami, Yonggom, Ningerum, and Faiwol in the North Fly. All together there are about fifty ethnic groups in the province, each speaking a different language.

Western province is endowed with vast amounts of natural resources: gold, copper, oil, gas, timber and fish. It has great potential for ecotourism, hydro-electric power, and agriculture to name a few. Nevertheless it remains one of the poorest provinces of the country, with no road network linking all its main towns. Each District's administrative centre operates more or less in isolation from the others.

Digicel has greatly improved the communication in the province. VHF radios were once the main modes of communication for emergencies and administrative purposes, and they are still in use today. But many remote villages are now covered by the Digicel network. On the other hand, the internet remains difficult to access and painfully slow.

Income opportunities are limited across Western Province. Villages covered by Community Mine Continuation Agreement (CMCA - OMTL) receive benefits from the mine. In some areas, particularly North and Middle Fly Districts, rubber is a main source of income. One important income opportunity is marketing of local produce and catch such as buai, vegetables, coconut, sago, fish, and wild animal meat to name a few. Only a few people are formally employed in each village. Macroeconomic activities that generate employment include the Ok Tedi Mine, RH Logging, the Talisman consortium, and petroleum prospecting exploration.

Daru is the official headquarters of Western Province, but some key functions such as the office of the Provincial Administrator and Provincial Treasury are based in Kiunga. The administration is therefore divided. At the district level, North Fly District has a well equipped modern office complex that houses all the administrative functions. Half of the building is occupied by Provincial Administration. Offices in the South Fly district are scattered within the town of Daru. According to the Middle Fly District Administrator, whom we met, the set up of administration for the Middle Fly District is same as North Fly where all offices are located inside one building. Most Rural LLGs have an administrative office but remain too under-resourced to function effectively.

The Governor's office is located in Daru. Each MP has their office located in the district. But the politicians themselves live in the Port Moresby. Their offices are managed by their Secretaries.

In Daru the public utilities have deteriorated to an appalling state and are thus unfit to operate. For example, the building that houses the office of all LLGs in South Fly had been condemned by the health inspector a week prior to our visit. We were shocked at what we saw. The roof leaks from all corners. The floor is decaying. Electricity had been cut off for many months. Hence the Kiwai Rural LLG Manager abandoned his office and now uses the Council Chamber to do his work. Other officers still operate from this building because they have no other place to go. We were told that to the cost to maintain the building would be roughly a hundred thousand kina.

According to the South Fly District Planner there are plans to build a new office complex and to have all offices under one roof, but finance is a constraint. He pointed out that in Daru government offices are housed under many roofs now, posing huge administrative challenges, particular for supervisory and monitoring purposes. Whereas in Kiunga the officers enjoy the luxury of the modern administrative complex equipped with computers, chairs and communication systems, in Daru they operate in a much more 'third world' setting.

Although the North Fly District does have its well equipped modern office facility we observed that some government officials within it are seriously unproductive. For example, when we went to see the District Planner on a working day (Thursday) we were told that she had not been coming to work for quite a while. We then went to her house to make an appointment and she said Tuesday or Thursday were her meeting-with-clients days.

Between South Fly and North Fly Districts, the officers of South Fly District seemed to be working that much harder with much fewer resources. Their diligence was demonstrated during our fieldwork. Two LLG Managers were with us during the entire time of our fieldwork and gave us confidence that they would manage the project very well. In the North Fly District, by contrast, the officers were all busy with other commitments, mostly personal rather than official. The Kiunga Rural LLG Manager was in Madang for study when we visited Kiunga. However, the Executive Officer of KRLLG, Foxy Asobi (who unfortunately passed away just after our fieldwork) helped us reach places he believed needed services the most. We thank him for that. Numerous attempts to reach the Provincial LLG Advisor by mobile phone were futile

although we had initially texted and called him that we would be in Kiunga for the Social Assessment. Hence we never got to meet him but one of our field assistant eventually did.

2.3 CENTRAL PROVINCE

The four districts of Central Province are Abau, Goilala, Kairuku-Hiri and Rigo. These exclude the National Capital District which is home to Port Moresby. The rugged Owen Stanley Range forms the provincial border to the north with Oro Province. Bereina in the northwest coast of Kairuku-Hiri and Kwikila, in Rigo District, are the most populated centres of the province, after NCD, and by contrast, the southeast coast in Abau, is much less populated.

There is a good network of poorly-maintained roads across the province, which makes service delivery in Central much easier than in some parts of PNG. Sealed roads connect the coasts on either side to Port Moresby, and others run into the Sogeri Plateau and into the mountains from Kubuna to Tapini. But weather, repairs and safety can all impinge on traffic along these roads. Accessibility is notoriously compromised by criminal activity coming and going from the Capital, but where villagers do not travel by road they take outboard motors and canoes. But the eastern end of the province is the most strained for service delivery, and the most remote villagers of Abau District require something like 6 or 8 hours travel to reach the nearest market or aid post.

The floodplains of Bereina and the areas around the Laloki and Goldie rivers near Port Moresby are vulnerable to land degradation and experience agricultural pressure as it is on their poor resources. More agricultural potential exists in the Sogeri Plateau and around Cape Rodney to the east. Perhaps the most agricultural development potential can be found in the valleys around the Vanapa River, although this is also where there is the least road access.

This social assessment was carried out in two districts of Central Province, Rigo and Kairuku – Hiri as a pilot study. For Rigo District we selected two LLG sites, Rigo Inland and Rigo Coast. For Kairuku –Hiri we chose Kairuku LLG and a sample village in Mekeo LLG just to acquire a general contrast and achieve a picture of the district itself. Poor road accessibility prevented us from including LLGs from either Goilala or Abau Districts, which confirmed some of the truisms about fluctuating road access across the province. We narrowed our preferences based on conditions of the day, and informed the DPA Central and Provincial LLG advisor on our changes before going into the field. Thus this report is delivered on two preselected LLGs and an additional two LLGs included as substitutes for the two not covered.

A total of seven wards were covered in Rigo District from the two LLGs, and four wards in Kairuku- Hiri (only for Kairuku LLG and Mekeo). These had been identified by the District Administrator and respective LLG Managers based on their needs assessments.

In Rigo District, prior contacts were made through the LLG Advisor for Central Province who then notified District officials of our arrival. Unfortunately, the District Administrator was in Port Moresby when we arrived at the district headquarters and confirmed that he would return to the district in the afternoon but never came back as planned. The following morning we arrived up at the district headquarters office to meet with district officials for the project brief and orientation together with the Provincial LLG Advisor-- but unfortunately no one was there to give us the necessary reception to proceed. Hence, we called the District Administrator in Port Moresby again to confirm his arrival and he quickly responded that he would not be available for our meeting and authorized us to proceed with the study. All our fieldwork was therefore conducted without district officials in attendance, through the use of local people across the LLG. But the officials most keen about this project –those who offered their time and effort towards it—were the LLG manager for Rigo Inland, and all the Ward Councilors and Village leaders in each Ward.

Rigo Coast LLG was only selected to substitute for the LLGs not covered and to get a sense of the eastern and western ends of the district. Rigo Coast LLG had been omitted originally because of its advantages in infrastructure and services. We therefore assumed this to be the case, and were surprised to find otherwise. Unfortunately, their LLG President lives in Port Moresby, and the LLG Manager was not cooperative during our visit. We left a form to be filled by him and later sought to interview him, but he had left for Port Moresby without notice. We were therefore unable to cover the LLG component of the assessment and could only provide data for the wards that participated.

CHAPTER 3: WESTERN PROVINCE RAPID RURAL ASSESSMENT DATA

3.1 SOUTH FLY DISTRICT

There are four LLGs in the district: Daru Urban LLG, Kiwai Rural LLG, Oriomo Bituri Rural LLG, and Morehead Rural LLG. Daru Urban includes the town of Daru and the settlements. Kiwai Rural covers a strip of land between the sea and inland tribes all the way to the confluence of the Fly River and sea. This LLG is dominated by Kiwai speakers. Oriomo Bituri is situated at the back (north) of Kiwai Rural LLG covering the east Trans Fly region. Morehead Rural LLG covers the west Tran Fly region and is the furthest from Daru. It shares PNG's international borders with the West Papua province of Indonesia and Australia to the south.

Our general impression has been that the South Fly District is ready to participate in the project. We are convinced by the commitment of the two LLG Managers who took time away from their work to be with for the entire fieldwork period, assisting the field team in any way they could, that they would go to great lengths to make a project work. We also observed these officers' strong connections) with the villages we visited. Such associations are invaluable assets for the project.

In the South Fly District two LLGs we covered in the study are Kiwai Rural LLG and Oriomo-Bituri Rural LLG. Details of what we found in each LLG are discussed below.

3.1.1 Kiwai Rural Local Level Government

Kiwai Rural Local Level Government (hereafter KRLLG) was the first to be established in the in the district. It was established in 1958 by the Legislative Council. The KRLLG now as a population of 13, 488, with 30 wards and 30 Ward Councilors. Many wards are a combination of villages or hamlets. There are also two nominated women representatives. Two local tribes, Kiwai and Agob, and one migrant tribe, Bamu, are represented by the KRLLG. The Kiwai constitutes more than ninety percents of population whilst the Agob are less than ten percent. According to the Kiwai Rural LLG Manager there are about four hundred Bamu speakers living in the LLG area.

KRLLG administration and government

The administration head is the LLG Manager whilst the political head is the LLG President. We were fortunate to have the company of the KRLLG Manager for the entire time of the fieldwork. He is a diligent and very committed worker. The information he provided forms the basis of our report, with additional data were elicited from general and key informant interviews. According to the LLG Manager, there are seven staff working with him for the KRLLG. Of these, four are public servants, whilst three are support staff. The LLG Manager has 15 years of experience in management and implementation of projects as a Public Servant.

LLG assets/resources

The following items were listed by LLG Manager as resources (assets) of the KRLLG:

- 1 Laptop
- 1 x 23 foot dinghy (without engine)
- 1 x Chamber/Office (deteriorating)

The KRLLG is clearly under resourced. As such, it is unable to provide basic services to its people. It desperately needs help in boosting its capacity to function effectively.

Funding

Annually, the Fly River Provincial Government allocates three hundred thousand kina to the LLG, which is managed by the South Fly District Treasury. Ten percent is used for administration, which itself includes project visits, monitoring and evaluation. However, high transportation costs mean these functions are not adequately executed. This fund is more often used for small community projects. Each ward is allocated ten thousand kina to spend. This money is deposited into the Ward Development Operating Account. However, as the LLG Manager reported, this amount is insufficient to initiate bigger projects such as aid post, classrooms, sanitation and so on.

Projects

The LLG runs small scale community development projects such as a community health facility, access bridge-making in the villages, water way cleaning, schools, and a Women Resource Centre. One recent provincial government initiative was ward profiling, completed last year. The KRLLG took ownership and rolled out the data collection, entering, processing and cleaning of the information. (See Appendix)

According to the LLG Manager all government project goes through a tender process. For LLG projects, the Ward Development Committee is involved in the co-ordination. Projects are distributed on the principle of equality. However the recipient assertiveness and knowledge of the project process is advantage and thus determines who gets what.

Food security is a priority for the LLG. The KRLLG Manager told us that the Manawete CMCA region in the KRLG is faced with serious food shortages as result of many years of pollution from Ok Tedi Mining. At Daware village a LLG Base Centre house has been built to initiate and implement food security programs.

Accountability

The LLG manager told us there are no loopholes in the district accounting process. Accounting for funds is not just a system, he said, but a moral duty. He praised the current officer as an

experienced person of sound moral standing. However he did admit that the junior officers sometimes misuse monies in their hands. Public servants steal project monies from many sources and as a result no tangible development has trickled down to the rural communities.

Capacity building

Public servants have little opportunity for training in the South Fly District. There has not been any training to date, although the LLG Manager feels that they need it for project management and computer skills.

KRLLG needs

The KRLLG needs office equipment, logistics equipment (an outboard motor engine, a vehicle), and exposure to programs in other provinces.

Future development plans

The following are future focus of KRLLG:

- Improve the existing services in the area.
- Initiate new projects (food security programs, economic programs, community services etc)
- Establish service centres (or extension Centres) and Patrol Posts in central locations within the KRLL.

Stakeholders

Key stakeholders in the Kiwai Rural LLG are the KRLLG administration, the KRLLG President (who was in Port Moresby when we were in Daru), South Fly District Administration, OTDF, PNGSDP, and the AusAID–Torres Straits Border Development Program. There is a women's association in the Dudi Trust Region called the Komakamuba Women Association, a CMCA initiative. There is another one for the Manawate Trust Region.

3.1.2 Ward findings in Kiwai Rural LLG

Basic demographics

Name of village	Ward Number	Ward Councillor	Village Population	Tribes	Clan (locals)	Spoken Languages
Daware	4	Anton Aruba	447	Kiwai, Bamu	Hegeredai, Doriomo	Kiwai, Bamu, English, Tok Pisin, Police Motu
Katatai	24	Tibau Kaware	537	Kiwai, Bamu	Goinowa, Waumoba, Waiben	Kiwai, Bamu, English, Tok Pisin, Police Motu

Physical description of the villages

Daware and Katatai are two Kiwai villages we visited. They both have some migrants' families from Bamu, and both have similar house designs. Daware village is located on the western bank of the Fly River, approximately 2-3 hours motor engine from Daru (with minimal load). It is a low-lying area and vulnerable to King tides from the sea and big floods from the Fly River. Prolonged rains also cause severe flooding. In response, the villagers have made excellent drainage systems. Almost every house has good drainage. Katatai is located along the coast in the same direction as Daware (from Daru). Unlike Daware, however, this village has no drainage systems. They experience King tides but excess water flows through natural channels in the village and this prevents flooding. Both villages are kept very clean. However they have no pit toilets. Instead they use the bush or sea to dispose of their waste.

Social structures (leadership and decision making)

Kiwai society is loosely structured. Authority is not clearly defined. But the people live by the principle of respect which holds them together. It is gerontocratic in principle, but not strictly so. Elderly people are looked up to as having lived experiences being in a position to instruct and advise.

With the introduction of the western politics and administrative structures the Councillor is now viewed as the overall leader in the ward. However his power is only limited to ward governance, including law and order. He has no power to make decisions over land development. Authority over land use is vested with male members of the clan.

Generally every social institution in the village has a clear line of decision making. Religious activities are planned and executed by the clergy. Community projects are planned and initiated by the Ward Development Committee. Women's programs are organised by the women's association. Decision on land is reached collectively through consensus building – whereby every male member has chance to share his view. Women are also given space to talk but do not have power to decide.

In both villages there are migrant residents of Bamu origin. But they constitute a very small percentage of the total village population. For example, in Daware, of the 437 people only three families are Bamu. These migrants have fully integrated into the Kiwai Society as they are in their second and third generation living there. The children speak Kiwai as well as their Bamu tongue.

Social issues

Common social problems highlighted in two villages were alcohol related violence, drugs, stealing, domestic violence, gambling and teenage marriage. The study team was told that the alcohol consumed was produced from coconuts by the youths; this is known as *tuba* locally. Also marijuana plants are grown locally for consumption and sale.

Dispute resolution mechanisms

Solving disputes is accomplished by traditional mediation as well as the Village Court system. We were told that the first attempt to solve a problem is through traditional mediation, and when this is exhausted the case is taken up by the Village Court. In the mediation process the elders adjudicate, whilst in the Village Court, the Village Court Magistrate hears the case. For example, trespassing on another clan or person's land results in arguments and verbal confrontations and was reported as the main land related problem in both villages. Usually this issue is settled through a customary land mediation which the village elders and leaders adjudicate. Ultimately a fine of between K50-K100 is paid by the defendant to the complainant.

Offences of serious criminal nature are dealt directly by the Village Court. Serious crimes are referred to the police by the Village Court but misdemeanor cases are solved.

Customary land ownership and management

Land inheritance is patrilineal (passed down from the father to the son). Women have no rights (either use or ownership) over land which is owned by their kin group. Every clan has traditional land and every male member has equal ownership and user rights. Hence decisions over land are reached by consensus rather than majority rule.

As a communal property, land ownership is too broad and therefore a formal system of management has never been coined. We were told that people use the land and its resources by their instincts – according to how their ancestors did before.

Cultural (sacred) sites

Every village we visited has cultural sites where taboos are observed. These places are considered sacred and forbidden. We were told that taboos act as a control mechanism – thus these places were conserved. Taboos are strictly observed for fear of bad luck.

Compensation for loss of property including land

When we asked if they could give up their land for community projects the response was positive in both villages. They did say, though, that development on their land for commercial purposes would require monetary compensation.

Traditionally the Kiwai people accepted compensation for land. Some valuables in these transactions were stones axe and kina shells. Compensation payments were done publicly with feasting and were therefore transparent processes. In both villages the participants said money would be accepted for compensation for use of their land in the contemporary times.

Income sources

The most common source of income is marketing. Fish is the main produce sold at the market. Both villages are also part of the CMCA agreement so they receive CMCA benefits annually. We were told that a payment of two hundred and twenty kina per head was made to the family's account. Only a small fraction of the people is formally employed; in Daware, for example, only 8 people are working for wages.

Benefits from projects and assets

Through the CMCA the community gets small assistance. Some of the assistance received have been outboard motors and sewing machines for women's groups, given to both villages. The sewing machines are no longer working however. And in Katatai they are expecting a diesel generator from Western Power, a subsidiary of PNG SDP.

Katatai village also received six AusAID donated tuffa tanks (nine thousand litre capacity) for drinking water. The participants told us that they need more water tanks. The women's groups suggested 5 families to a tank would be better. Almost every village has motor engine and dingy. Some are personal while others are community property supplied by OTDF and OMTL.

Livelihoods and special provisions for minority groups

In both villages there was no highlighting of minority groups. When we asked about people of Bamu living with them the participants said they were integrated as part of the community already, particularly in Daware. There was, however, some degree of resentment in Katatai village toward the Bamu people. They told us that people of Bamu origin were using up a lot of their resources which upsets them. Generally, though, the Kiwai people have accepted them as part of their communities².

Gender roles

Although Kiwai society is patrilineal women are treated fairly. Men help their women with many domestic chores from cleaning and dressing babies to washing dishes and cooking. Women also help their husbands build houses and other more masculine chores. The job always done by men only is canoe making. The reason why women do not get involved is technical rather than cultural, we are told, because women are not fit enough to master the art of canoeing. Women assist in feeding their men who execute this task.

Vulnerable groups

Literacy and education levels in both Daware and Katatai are very low. Given the levels of education both men and women are vulnerable to some degree, but women are more vulnerable than their men. The migrant population may be more vulnerable, too, as they are categorised as users of the land resources. They are viewed by some as imposters trying to take their land. The resentments toward the Bamu were clear when Kiwai from Katatai Village blamed the migrants for stealing and depleting their resources. At Daware the Bamu migrants have been accepted for three generations and have more successfully integrated into Kiwai dominated community.

Ownership of land gives a particular group more power over others when development unfolds in a community. Those who own land come to dominate.

Women in the two villages are generally vulnerable compared to the other Kiwai Villages due to low literacy. On the whole, this is not as grave a concern as it might be in the Highlands, for example. Describing the status of women in his community, the Councillor of Ward 4 told us, "The women here are like their relatives in the Torres Straits. They can talk and participate like their men."

We have mixed feelings about this statement, however. From our brief experience at the Daware community meeting we observed women being very passive; but at Katatai, the women were very vocal. In fact, it was the women who gave us more constructive thoughts.

² Such acceptance reflects the fact that they both are migrants to the area – that is, the Kiwai people came during the time of the missionaries and settled along the coastline of the South Fly District.

Women's issues

The following are highlights of women issues in both villages. We have classified the issues into positives and negatives.

Positives: Women are taking leadership roles in the church – including preaching; most husbands now treat their wives with respect (this is only true for Katatai village); Young girls have equal opportunity as boys to attend school and access other services (although see below); Women claim they have equal power to make most decisions.

Negatives: Women here have no access to proper health care; They have low literacy; Many women deliver babies in the village; They fear going to the bush or gardens because of high use of drug and homebrew by male youths in the village; Young school girls engaged in boy-girl relationships are stopped from continuing their education by their parents in fear of their falling pregnant. Women also added that marketing is their only source of income and is a tedious activity.

Youth issues

In both villages there are limited opportunities for youth in education, formal employment, sports and other fields. This has forced the youth to create their own opportunities. We found male youths were making homebrew for sale and consumption. Some are cultivate marijuana and selling it. Many youth (both male and female) are also engaged in fishing and other primary sources of income generating activities.

One of the key concerns is that the youth are marginalised in decision making processes. Usually older people make decisions on their behalf. The majority of them are uneducated which makes them more vulnerable.

Capacity building

OMTL through its CMCA program has run leadership training for the Village Development Chairman (VPC). Women have received sewing and safe motherhood training, too. Those women who have received training, however, cannot exercise their skills because they lack the necessary resources, like sewing machine.

The Fly River Provincial Government also facilitated a Community Based Project Management Workshop in 2009 at Parama Village. Robin Moken was the Facilitator/Trainer. This workshop was conducted for councillors. According or the Ward 4 Councillor he learned theory from the workshop but could not apply the skills he obtained due to lack of resources.

Organised community groups

Each ward has a Ward Development Committee (WDC). Daware Village comes under Ward 4 together with Sui Village, which is twice its size. Interestingly, no one from Daware village is on the Ward 4 WDC. When we asked the Ward Councillor (who is also the WDC Chairperson) he did not provide any explanation as to why no one from this village is included in the WDC.

Both villages have Sub Women's Associations which are members of the Regional Women's Association formed for the purposes of participating in the CMCA. These two villages are under the Dudi Trust Region. Each village also has a Village Planning Committee which is responsible for drawing benefits from the CMCA. Besides this, they have Church Women's Fellowship Groups and Church Youth Fellowship Groups, which are only recognised in their small communities.

Needs identified (Village/Ward Needs)

Amongst the countless needs, people in both villages identified the following as urgent. They are proper water and sanitation, permanent homes, outboard motors to transport market produce, freezers to store fish, education for their young people and better and more accessible health care.

3.1.4 Oriomo-Bituri Rural Local Level Government

The administrative head is the LLG Manager whilst the political head is the LLG President. We were fortunate to have the company of the Oriomo Bituri Rural Local Level Government (hereafter OBRLLG) Manager for the entire time of the fieldwork in his LLG area. He is a diligent worker and very committed to his job. The information provided here is derived primarily from the interview with him, although supplemented by information elicited from other key informants.

OBRLLG was established in the 1960s after the KRLLG. The OBLLG administrative office is at Wipim. But due lack of proper office equipment and other support utilities such as electricity, the OBLLG Manager uses the office space in the Kiwai Rural LLG Administration building.

The population of OBLLG is about 9 000 people. There are 25 wards and 25 elected ward members (Councillors) as well as two nominated women representatives.

Major tribal groups in the LLG are Bine, Gidra, Wipi, Gizra, Agob and Bituri. The Bine tribe live along the Binaturi River and they speak Bine. Gidra and Wipi inhabit the Oriomo River; Gidra tribe occupies the lower region while the Wipi tribe inhabits the upstream area. The Gizra speakers live along the Pahoturi River. Bituri speakers live along the Bituri River and Agob speakers (also known as Big Pahoturi) live along the Coast and Delta regions of the Pahoturi River.

OBRLLG administration and government

The administration head is the LLG Manager whilst the political head is the LLG President. The administration is currently operating out of Daru whilst the LLG President is based at Wipim. According to the LLG Affairs Manager OBRLLG, he has seven staff. Of these, three are Public Servants whilst four are support staff (casuals) employed by the OBRLLG. He has many years managerial experience as a Public Servant. In his years of experience he highlighted lack of funding to support projects has been the main obstacle in the project implementation process. He appeared to have sound knowledge of the LLG administration and its functions.

There are a total of twenty-five Ward Development Committees in the OBRLLG. All the WDCs are under-resourced and do not have the capacity to function. This was evident in the two wards we visited. We were informed by the participants that their WDCs have failed to perform due to lack of resources and institutional support from LLG Administration and Local Level Government.

LLG assets/resources

The following items were listed by LLG Manager and resources KRLLG has:

- One Car
- Guest House (almost complete)
- Office and equipment (need maintenance)

Although we did not physically visit OBRLLG administration office at Wipim it is our conviction that the LLG is under resourced.

Funding

Annually the Fly River Provincial Government allocates three hundred thousand kina to the LLG. This money is managed by the South Fly District Treasury. Ten percent is used for administration, which includes project visits, monitoring and evaluation. High transportation costs mean that these functions are not adequately executed and the money is used for small community projects.

Each ward is allocated ten thousand kina to spend. This money is deposited into the Ward Development Operating Account. However, the LLG manager claims the money is insufficient to fund bigger projects such as aid posts, classrooms, water supply, sanitation projects and so on.

Projects

The OBRLLG funds small scale community development projects such community health facilities, access bridging in the villages, water way cleaning and schools. The LLG Manager

pointed out that each ward decides what projects to do with their ten thousand kina allocated to them.

At the LLG level the OBRLL has initiated a Guest House project at Wipim. The Guest House is a LLG asset. When it is open for business, it is expected to generate internal revenue and annually support the LLG budget. The building construction was completed and is awaiting white goods it can be opened for business.

One project completed was ward profiling. This was a provincial government initiative. The OBRLLG took ownership and rolled out the project – for the data collection, entering and processing and cleaning of the information. It was completed last year. (See the Appendix)

According to the LLG Manager all government funded project goes through a tender process. The successful contractor is given the money to implement the projects, and for LLG projects, the Ward Development Committee is involved in the co-ordination.

His main concern is that during his time as the LLG Manager (for almost 9 years) funding has always been a problem. The funding available to the LLG (K300, 000.00) cannot achieve anything, he says. The underlying messages from his comments is that the distribution of three hundred thousand kina to all the wards makes little sense if no project of any scale can be accomplished.

Accountability

There are gaps in the acquittal and financial reporting process. The OBRLLG suspects that the money used at the district level is sometimes are unaccounted for. Accounting process at the district level therefore need close scrutiny to reduce malpractice in funds management. His view contradicted his colleague's perspective – the KRLLG Manager. This signals a mixed message to us, which makes the corner all the more important.

Capacity building

Public servants have little opportunity to obtain training in the South Fly District. There has been no training thus far. The LLG Manager feels that they need training to empower them. In 2010, a training was organised and conducted by the OBRLLG administration for the village recorders, to help the village recorders keep proper records.

LLG needs

Office space is an urgent need of OBRLLG. Another important area of concern is staff development – especially training. We were told that most public servants in South Fly District were diploma holders and need to upgrade their qualifications to boost performance. Another need identified was staff appraisals. Staff appraisals for public servants have not been done in

the South Fly District and the OBRLM Manager reports that the Human Resource Division needs to start them. We believe this is one reason for such underperformance and complacency in the civil sector more generally.

Future plan

A Five Year Development Plan (2014-2019) covers key areas of development for the LLG, such as: education, health, water and sanitation, roads and staff housing. This plan does not cover food security, however, despite a severe flood last year which affected the entire South Fly District.

Stakeholders

Key stakeholders in the Oriomo Bituri Rural LGG Administration are the ORBLLG President (who was at Wipim), the South Fly District Administration, PNGSDP, AusAID and the Churches.

3.1.5 Ward findings in Oriomo-Bituri Rural LLG

Basic demographics

Name of village	Ward Number	Ward Councillor	Village Population	Tribes	Clan (locals)	Spoken Languages
Dorogori	1	Kuke Tare	337	Gidra	Dolem, Molam, Mrobe, Yiswam	Gidra, Kiwai, English, Tok Pisin, Police Motu
Masingara	12	Paea Mugi	712	Bine	Mlobo, Obetape, Dareame	Bine, English, Tok Pisin, Police Motu

Physical description of the villages

Dorogori and Masingara are two villages we visited in OBRLM. Dorogori is Gidra speaking village whilst Masingara is Bine speaking. Dorogori Village is located on the mainland straight across from Daru town. It appears more like a settlement than a village, with a generally unordered set-up. Its set up was generally unordered. Houses are simple and the sizes are smaller than those in Masingara.

Masingara is located along the Binaturi River. It is thirty kilometres northwest of Daru Island. This is a big village with a Primary School. Houses are properly designed and neatly constructed.

They have pit toilets raised high above the ground. It is the best organised of the four villages we visited.

Both these two villages are low-lying thus vulnerable to King tides (for Dorogori) and big floods (for Masingara). Dorogori has no drainage around its houses. For Masingara village a big ditch has been dug all around the village. Excessive water from floods runs into this ditch and flows into the main Binaturi River. We were told that the village was under water for about five days last year during a severe flood. It reached about a metre and a half above the ground. In Masingara pit toilets are used whilst in Dorogori the people use the bush or sea or dispose of their waste. Such disposal is unhealthy and needs to be remedied.

Social structures (leadership and decision making)

Like most Melanesian societies, Agob and Bine societies are loosely structured. Authority is not clearly defined. But the people live by the principle of respect which holds the society together. Elderly people are looked up to as having lived experience and therefore wisdom to advise. With modernity, educated people have also become authority figures. Today, village councillors are regarded as overall leaders in their ward. However his power is limited to government role in the village (such as community projects or law and order). He cannot make decisions over land, marriage and other customary practices. Land used is a prerogative of all male members of the clan.

Generally every social institution in the village has a clear line of decision making. Religious activities are planned and executed by the clergy. Community projects are planned and initiated by the Ward Development Committee. Women programs are organised by the women's association. Decisions on land are reached through consensus building – whereby every member has chance to share his view.

In Dorogori Village, there are migrants of Bamu origin living up the Oriomo River. We were told that there are about one hundred people living there. Their presence has threatened the local people (Agob) who now feel that their land and resources are being depleted by these intruders.

The story of Masingara is a lesson. Close to Masigara is Old Mawata, a Kiwai village established during the missionary era. Since then, the Kiwai people have grown in numbers and claimed the shores as their land. Tensions have grown over time and eventually triggered a fight between the Masingara (Bine) and Old Mawata (Kiwai) villages. A man was killed in this clash, which lasted for sometime before long mediations allowed it to cool down. We were told that the case was solved but the differences still exist.

Social issues

Common social problems highlighted in the two villages were alcohol related violence, drugs, stealing, domestic violence, gambling (more for Dorogori), and teenage marriage. The study team was told that the alcohol consumed was produced from coconuts by the youths and is called *tuba* locally. Also marijuana plants are grown locally for consumption and sale.

Dispute resolution mechanism

One means of dispute solving is the traditional way of mediation and the other is the Village Court system. The first attempt to solving a problem is through the traditional mediation process. When this approach is unsuccessful and the issue is still outstanding, then the case is taken up by the Village Court where a Village Court Magistrate will hear it.

Serious crimes are referred to the police by the Village Court. Comparing the two villages, the Village Court of Masingara performs its role diligently whilst Dorogori appeared somewhat dysfunctional.

Land inheritance is patrilineal (passed down from the father to the son). Women have no rights (either in use or ownership) over land. Every clan has traditional land and every male member of a clan has equal ownership and user rights. Hence decisions over land are reached on full consensus. We were told that people use the land and its resources by their instincts – just as their ancestors did before. There exists no formal tenure code.

However there are cultural sites wherein taboos remain observed. These places are for some forbidden or sacred. We learned that taboos act as a control mechanism – thus conserving the sites over time.

Compensation for loss of property including land

When we asked if they could give up their land for community projects the responses were positive in both villages. However they did explain that development on their land for commercial projects purposes would require monetary compensation for land use. Our informants in both villages told us that traditionally land was acquired with woman (brides) and through fighting. In some instances, land was payment for giving a hand in a fight. These practices of land acquisition are no longer observed today.

Income sources

Marketing is the main source of income for both Masingara and Dorogori villages. Masingara village is a major supplier of vegetables to Daru Market. In the meeting one man explained:

"We eat the leftover of what we sell. The quality one we sell them." Dorogori villagers mostly sell fish and hand-craft such as brooms and mats.

Masingara has more people formally employed in both the private and public sector. Dorogori on the other hand, has only a handful of people formally employed. Both villages are non-CMCA villages therefore do not benefit from the CMCA funds.

Benefits from projects

People at the meeting told us Dorogori has not received any projects from any organisation. An elderly man in the village who was former Public Servant and Village Court Magistrate expressed this concern in our meeting by saying:

We are bypassed all the time. The government services go up the Oriomo River but Dorogori is the first village. We hope this village can change. We need to benefit from projects and services.

We saw two water tanks sitting on the ground asked who provided them. They told us they were donated by PNGSDP.

Masingara village has also received water tanks from AusAID. A woman from the village who is a medical doctor received a two hundred and fifty thousand kina poultry project from the former Member of South Fly. The project got off the ground, but after the first round of sales it closed down. It is no longer operating.

Assets

Some people in Masingara own outboard motors. Others have generators, televisions and stereos. No one in Dorogori owns an outboard motor.

Services

Both villages have easy access to Primary Schools. Unfortunately, villagers travel considerable distances to access health care. Dorogori villagers travel to Daru Hospital for treatment whilst Masingara villagers walk four hours to Kunini Sub-health Centre for treatment. Both villages have Digicel coverage so communication is easy. This was initiative of the PNGSDP.

Livelihoods special provisions for minority groups

Bamu migrants living up the Oriomo River about 3 kilometres away from the Dorogori village are a minority. The locals (the Agob) resent them as much as they want them out of the area. They appealed to the government to help repatriate these people. There is no special provision

at the government or ward level for them. The Bamu migrants depend on hunting, fishing, making sago and gathering from the bush. They rely on the bush and river for their survival.

There were no other class of minority people identified. At the official level however, the LLG Manager highlighted that orphans and widows were populations with special needs in the community.

Gender roles

Women here are treated fairly. Men help their women with domestic chores from cleaning and dressing babies to doing dishes and cooking. In turn, women help their husbands build houses, and both men and women share the chore of making gardens.

Vulnerable groups

Clearly the most vulnerable group in the area is the Bamu migrants living in a hamlet (which they have established) located about three kilometres from Dorogori village up the Oriomo River. In both villages women did not see themselves as vulnerable. However it was clear from their responses that they actually are.

Domestic violence, for example, is prevalent but regarded a 'family problem'. Given that there are no special social support services for women in the villages (no safe house for women, for example) they endure the fallout of domestic problems alone. Women themselves, however, identified the physically disadvantaged people as the more vulnerable group.

Women's issues

The following are the issues highlighted by women in the two villages (wards) we visited. They can be classified as positive and negative issues affecting woman.

Positives: Young girls have equal opportunity as boys in terms of accessing basic education (the mothers told us that girls who are employed send home money for their parents); Women have equal power in decision making and are always encouraged by men to speak their views; Women have ample time to attend meetings but are shy sometimes to speak during meetings; Men encourage their women to market which used to be men's activity—now they no longer see women as illiterate and incapable of giving change.

Negatives: Low literacy levels; Increased incidences of domestic violence (wife bashing – often under the influence of alcohol); Men engaged in extra-marital sexual affairs – often leading to domestic violence and social disharmony in the family; Underage marriages for girls (less than 16 years of age); Long distances to travel to the nearest health facility; Husbands sometimes abuse children as well as wives; Women in Masingara suspect their men of watching pornographic pictures in mobile phones when they are away.

Youth issues

There are no community organised youth groups in the two villages we visited but they do have Church Youth Fellowship groups. In the past, youths in Dorogori village were engaged by a community leader to perform traditional dances and dramas in different places and to diverse audiences. The idea was to promote culture and help youth raise funds for themselves. Unfortunately, the leader is currently preoccupied with other obligations so all has come to a standstill. Now the youths are without direction. They resort to home brew and cultivating marijuana locally for consumption and sale. While we visited Dorogori village, during our meeting with the community, the young men were in the coconut plantation drinking home brew and fighting amongst themselves. We were told that youths are leaving villages in search of jobs and education opportunities.

Capacity building

There are limited capacity building activities in the two villages. In 2010 there was workshop on HIV and AIDS in Dorogori village. According to our informants this was the first ever workshop held in the village. The villagers were happy because it broadened their knowledge about HIV and AIDS. They want more trainings and workshops on sustainable livelihood. In Masingara Village the United Church organises and runs regular leadership trainings attended by community leaders including men and women.

Organised community groups

Through the Provincial Council of Women, South Fly District, there are two associations in the OBRLLG. Masingara comes under the Binaturi Women's Association. This association is not functioning at the moment however. In Dorogori village, there is a community based women's group recently established. In both villages there are Women's Fellowship groups – two in Masingara village, the United Church Women Fellowship Group and SDA Church Women Fellowship Group; and in Dorogori, the United Church Women Fellowship Group.

There are no community youths and/or men's group in either village, although there are Church Youth Groups. We have not found any Community Based Groups (CBOs) or Incorporated Land Groups (ILGs).

The government works through the ward development committee which all ward within the LLG have including Masingara and Dorogori. This committee is comprised of representative from Churches, youth, women and village government representative like the village court magistrate. The ward councillor is the chairman of the committee.

Needs identified (village/ward needs)

Amongst countless needs they have, the people of Dorogori identified school fees, clean water supply, transport for marketing, iron roofs and a permanent church building as their most

important needs. For Masingara village, an aid post, assistance in gardening such as vegetables seeds, tools, and gardening techniques, and a women's resource centre, were all mentioned as vital needs.

3.2 NORTH FLY DISTRICT

North Fly District is the smallest of the three districts of Western Province. It is the northern part of the province. There are five Local Level Governments in the district namely, Kiunga Urban LLG, Kiunga Rural LLG, Ningerum LLG, Star Mountains LLG and Olsobip LLG. There are 89 wards altogether. The LLG offices are located in Kiunga, Ningerum, Olsobip and Tabubil respectively. Kiunga town is the district administrative centre whilst Tabubil is a mining (Ok Tedi) township.

In an effort to improve service delivery to the remote areas the North Fly District Administration has created a concept call 'Growth Centres'. Growth Centres operates as sub-LLG thus bringing the government services to the people. Although this seems like a smart strategy the centres are now defunct. We were told that each growth centre is allocated thirty thousand kina for its administration cost per annum but they have no project funding. Overall it appeared that the Growth Centres have enormous resource constraints.

In the North Fly District two LLGs we covered in the study are Kiunga Rural LLG and Ningerum Rural LLG. Details of what we found in each LLG are discussed below.

3.2.1 Kiunga Rural Local Level Government (KURLLG)

Kiunga Rural LLG (hereafter KURLLG) is the oldest LLG in North Fly District. It has total of thirty Wards and thirty elected Ward Councillors. KURLLG has four Growth Centres which includes Atkamba, Akumbit, Mogulu (which is part of Nomad LLG of Middle Fly) and one yet to be established in the East Awin Constituency.

The LLG area is inhabited by two ethnic groups. They are the Yonggoms who live along the Lower Ok Tedi and Middle Fly River regions and the Aekyom which include two constituencies, the South Awin (Mepu-Tope villages) along the Kiunga-Tabubil road corridor and East Awin who live along the Upper Fly River region.

Migrants from Pare (another minority tribe) are living among their relatives in the East Awin villages. Pare is a relative tribe of the Aekyom. Both Pare and Aekyom share cultural and linguistic similarities. Another group that live in the area are the West Papuan Refugees. They have lived in UNHCR organised refugee camps in the East Awin area for many years now. At first there were resented by the local Aekyom speakers but overtime have come to accept. There are also refugees living at Dome and Yoggi village on the west bank of the Ok Tedi River located opposite the Bige Dredging operation north west of Kiunga.

KURLLG Administration and Government

The administration head is the LLG Manager whilst the political head is the LLG President. The LLG Manager for KULLG was recently promoted to this post when the former manager was promoted to North Fly District Administrator post. The current LLG manager was a fishery officer before. During our visit we were only able to meet and talk with the junior officers. They expressed their disappointment of LLG Manager's appointment given his improper professional background. The Kiunga Rural LLG Council President was also the former Deputy Governor of Western Province but he stood down to contest for the governor's seat.

All in all, the KULLG government is basically dysfunctional and administratively is lost and as reported by one officer as one officer pointed: "There is no sense of direction".

The KULLG administrative office and the Council Chamber are in Kiunga. Previously it was located in the office now occupied by the Fly River Provincial Treasury. Now LLG administration is temporarily using the office space inside the North Fly District Administration office, the Aewe Ambip.

LLG Assets/Resources

Kiunga Rural LLG has one administrative vehicle. This was identified by the project officer of the LLG. He did not however regard office equipments as resources which the LLG has. KULLG is clearly under resourced. As such it is unable to effectively live up to its status as the rural government providing basic services to its people.

Funding

Annually the Department of Provincial and Local Level Government allocates one hundred and twenty thousand kina (K120, 000) to KULLG. This money is divided into the thirty wards in the LLG equally (each ward receives about K4, 000). However, the LLG Executive Officer said this money is insufficient to initiate big community projects such as aid-post, classrooms, water supply and sanitation to name a few.

General Projects

The only notable projects the LLG has undertaken is the ward profiling. This was in fact a provincial government initiative which was introduced to the LLGs. Each LLG then took ownership in which KULLG rolled it out (for the data collection, entering and processing and cleaning of the information). It was completed last year. However, there are gaps in the wards' profiles which require more work to polish them.

Apart from this the project officer mentioned Tmindmesuk waterway project which he initiated and was funded by the District Services Improvement Programs (DSIP). The project officer stressed that due financial limitations the LLG has not initiated any project.

According to this officer all government funded project goes through tender process. The successful contractor is given the money to implement the projects. Projects are distributed on the on principles of equal distribution. However the recipient assertiveness and knowledge of the project process is advantage thus determines who get what.

Accountability

The Kiunga Rurall LLG does fair distribution of project funds to all its wards however the funds are insufficient to meet project scope, one officer commented.

Often LLG officers contribute to zero possibility (of doing projects) by stealing from the public purse. According to one officer, projects funds were sometimes misappropriated by the LLG management. An example, he gave was a trip made by the current KULLG Manager to Port Moresby – the same weekend we were in Kiunga. In the previous week, the LLG Manager consulted this particular officer for tranche money which was coming into the LLG account. When money came through the officer informed the LLG Manager. The Manager used this money and went to Port Moresby few days later. Such acts over time result in hundreds of thousands of kina slipping out the door without fulfilling the intent of their original purposes. Therefore, corruption at the LLG level poses more threat to development than insufficient funding.

Capacity Building

Opportunities to obtain trainings are available in North Fly District. However, there has not been any training thus far. Officers we talked to felt the need to undergo trainings in their line of work to be empowered with new skills and knowledge.

Planning capacity is shallow for KURLLG. The same is true for Ningerum and other LLGs in the North Fly District (let alone, the district itself). Bottom Up planning approach was reported to be used by the LLG but it appeared no tangible development had transpired from the plans devised thus far. KURLLG needs an officer who has relevant qualification and experience as its LLG Manager to formulate plans that are meaningful and achievable that will translate into projects. Currently this is lacking in KURLLG.

KURLLG Needs

Motor engine was a need expressed by the project officer. Besides this they mentioned nothing more. However, we believe Kiunga Rural LLG need a proper administrative office.

Food security

Food security is an issue along the pollution hit areas. However the officer did not acknowledge its prevalence in the KURLLG.

Future Plan

We were told that there was development plan for KURLL. We were not able to get a copy as the LLG Manager was in Port Moresby at the time of our visit.

Stakeholders

Key stakeholders for the Kiunga Rural LLG are the North Fly District Administration, Fly River Provincial Government and PNGSDP and its subsidiaries such OTDF and Western Power. The LLG officers stated that PNGSDP implements its programs in isolation.

Stakeholders that were identified at the community level were those that had direct influence on their lives such as churches, Schools and Village Court Systems.

3.2.2 Ward Findings in Kiunga Rural LLG

For Kiunga Rural LLG we visited two villages representing two wards. They are Drimdamasuk village and Kmom village. Both villages are Aekyom speaking. We were guided by the Council Executive Officer's advice. He pointed that the Yonggom villages were all benefiting from the CMCA hence the needy villages were the Aekyom in East Awin Constituency (along the Fly River). In Drimdamasuk village there are few Pare and Yonggom migrants³ who have come to live there through intermarriage and also in search of basic services.

Basic Demographics

Name of village	Ward No.	Ward Councillor	Ward Population	Tribes	Clan s	Spoken Languages
Drimdemasuk	8	Gom Dewi	834	Aekyom, Pare, Yonggom	Gre, Somoi, Drim, Skai, Dmesuke, Tmin, Wintoko, Skinai, Dwa, Kuarike,	Aekyom, English, Tok Pisin, Pare, Police Motu

³ These migrants have come some generations ago and now they no longer speak in their mother tongue but all speak the Aekyom language.

SOCAL ASSESSMENT FOR THE WORLD BANK'S PNG RURAL SERVICE DELIVERY AND LOCAL GOVERNANCE PILOT PROJECT

					Marin, Min, Skarom, Kwankya	
Kmom	26	Auke Yanai	526	Aekyom	Grupe, Somoi, Drim, Dmesuke, Gre	Aekyom, English, Tok Pisin, Police Motu

Physical description of the village

The village of Drimdamasuk is located up the Fly River. It is about 30 minutes by an outboard motor (and dinghy/canoe) from Kiunga. The next village that we visited was Kmom which is located 31 kilometres⁴ from Kiunga and takes approximately 1 hour 30 minutes by car.

Comparing the size of the two villages, Drimdamasuk is bigger than Kmom. Drimdamasuk have tanks which provide them with clean drinking water. In contrast, Kmom village collect drinking water from nearby streams in the bush.

Drimdamasuk is located on hill overlooking the Fly River. Most houses are built with bush materials but only a few are semi-permanent. Kmom village sits on ridges which spread like yams shape. Like Drimdamasuk many houses made of bush materials and a few are semi-permanent.

All the rubbish is dumped in a place chosen by the community and community rubbish dump area.

The main sources of water for drinking and cooking are from the tanks, selected spots of a streams and wells. In Drimdamuk people wash in the Fly River or nearby creeks whilst in Kmom they use running stream close to the village.

Social structures (and leadership)

Aekyom society embraces egalitarianism. Everyone is said to be treated equally. This concept exists at the centre of social life for the Aekyom. Traditional Aekyom leadership operated radially, from the center. Authority is said to have radiated from the core and all members of society were said to have equal access to jural redress. This was effected by a gerontocracy, where the older citizens had more authority than all younger ones, male or female. Males had more power in public life than females, yesterday as today. But the core system of authority was a collective of elders.

⁴ 14 kilometres from Kiunga to Gre on the main Kiunga-Tabubil Highway then another 17 km along the Gre-Drimgas access road.

Today, the Ward Councilor is the overall leader. However his power is only limited to ward governance, including law and order. A Ward Councilor has no power to make decision over land development.

Today every social institution has a clear line of decision making. Religious activities are planned and executed by the clergy. Community projects are planned and initiated by the Ward Development Committee. Women's programs are organised by the women's association. Decisions on land are reached collectively through consensus building whereby every male member has chance to share his view. Women are also given space to talk but do not have power to decide.

Social issues

Common social problems highlighted in the two villages were alcohol related violence, drugs, home brew, stealing, and domestic violence. Land disputes were mentioned in Drimdamasuk as a growing concern, and were linked to the petroleum prospecting activity in the area.

Kmon villagers mentioned that school girls have been falling pregnant. This often led to fights amongst the boy and girls families.

Arguments and fights amongst the villagers sometimes occur when someone trespasses into another clan's land boundary (to cut sago, hunting, fishing or gardening etc), or when someone steals from another person. Interestingly, we were told that thieves only target private property. Public properties such as aid-post and school are respected. On the whole the people live and interact well with each other.

Dispute resolution mechanism

When there is a social issue that need to be solved a number of process are involved. The first step involves the immediate parties to engage in an open dialogue. At this level elderly in the family are engaged to facilitate. If the case is not solved here then it is registered at the village court and date is set for hearing. The Village Court Magistrate presides over the case. Often many cases are settled at the village court. Beside the village Court Magistrate the Village Peace Committee, church leaders and Ward Councilor help solve cases.

Serious crimes such rape and murder cases are referred to the police by the Village Court Magistrate and the Village Peace Committees.

Customary land ownership and management

In the Aekyom land tenure and usufruct system land inheritance is patrilineal (passed down from the father to the son). Therefore, women have no rights (either user or ownership) over land which is owned by their kin group. Every clan has their traditional land and every male

member of a clan has equally ownership and user rights. Hence decision over land is reached on concession rather than majority rule.

As a communal property land ownership is too broad and therefore a clear system of planning and management of land use has never been traditionally developed and practiced. People of the two villages use the land and its resources according to their needs – relying on their conscience to guide on how much they could exploit and how much they could conserve for the future.

Land was also acquired through a number of ways. The most common one was bride-price payment. Another popular practice was transfer of ownership to *pakun-kya* (sister's sons). Usually the sister sons(s) would disconnect with the father's lineage and adapt the name of the mother's clan (enate) with a suffix *pakun-kya*, for example, *Kwotkoe pakun-kya*. This may not happen always.

Christianity has influenced people's perceptions about cultural and sacred sites. The taboos that used to be observed strictly are not adhered anymore. There are however few places still forbidden to enter. Interestingly these places are very distant from the villages. We were informed that sites located near the villages have lost their potent veracity whilst those further away from the villages still manifest their existence to the people in many different ways; for example, spirits transform and appear in a human form. People fear spirits and keep away from these sites to avoid bringing bad luck upon them and their family.

Compensation for loss of property including land

In both villages a block of land was allocated for community service projects such as school and aid post. This area of land is free of compensation. Any project outside of this area would require consultation with the clan(s) that owns the land. However, when we asked if they could give up their land for community projects the responses were positive. They said that development on their land for commercial projects purposes would require monetary compensation.

Income sources

Marketing is the main source of income for both Drimdamasuk and Kmom villages. However they do earn some income from rubber. Both villages are non-CMCA villages and therefore do not benefit from CMCA monies. For both villages only few people are employed with government or private sector.

Business opportunities are limited. In Drimdamasuk village there two poultries, seven trade stores and several motors privately own that provide public transport. In Kmom there are two canteens but were out of stock during our visit.

Project benefits

We were told at the meeting in Kmom that there is no development project in their area so they did not receive any benefits. However, PNGSDP has built an Access Road which currently benefit from. On the contrary, Drimdasuk is experiencing oil and gas exploration on its land. This created job opportunities for the villages as well as compensation payments for environmental damages on their land done by exploration. We were told that PNGSDP funded a double classroom and two teacher's houses. It is also plans to put up a mini-hydro power. Women of Drimdamasuk complained that men got most of the money paid by the exploration companies. Although the women complained we were told that women have no rights over land and therefore had no rights to complain.

Assets

Some people in Drimdamasuk own outboard motors. Others have generators, televisions, a chainsaw and stereos. In Kmom few household own generators besides there is no other assets mentioned.

Services

Both villages have Primary Schools. One at Drimdamasuk is a government school and other at Kmom is a church⁵ agency school. Drimdamasuk has an aid-post which was funded by the Joint District Planning (JDP) in 2005 but it is still incomplete. We were told that the Community Health Worker (CHW) for this village was working with the oil and gas exploration company and only during his break he attends to patients at his house. When he is away villagers sought treatment from Kiunga District Hospital which is many kilometres away.

Villagers from Kmom travel considerable distances to access health care. Aid post in Kmom is also incomplete due to lack of funds. The people still continue to access health services and Gre aid-post which is 17 kilometres away located along the main Kiunga-Tabubil. Sometimes they go straight to Kiunga Hospital. At least all of them walked for about 6 hours to reach Gre despite the fact that there is a road access to their village. They gave couple of reasons for walking. Firstly, they did not have a vehicle of their own. Secondly, the PMV made runs on this road twice a week. Finally, sometimes they had money to get on a PMV.

Another important service is the Digicel mobile network. Both villages have limited Digicel network coverage. In Kmom, only in one spot in the village can pick up the signal which the people said was better than having no signal whilst in Drimdamasuk the mobile signal can be picked up in several spots. This was initiative of the PNGSDP.

Livelihoods special provisions for minority groups

⁵ Evangelical Church of PNG (ECPNG)

There are no special provisions for minority groups in both villages. The Yonggoms who married in and consequently their relative who migrated to be with them have merged into the community so well so that they almost local. The same is true for the Pares who have come to live in the village for school.

Gender roles

Men help their women with domestic chores from cleaning and dressing babies to doing dishes and cooking. In return, women help their husbands build houses. We told that both gardening was done collectively by men and women.

Vulnerable groups

There are no disadvantaged groups according to the women in Kmom village. However, women in Drimdamasuk identified persons with disabilities as a vulnerable group. They are five of them in the village. Two children in this category accessed services at the Kalang Service in Kiunga.

Women's issues

The following are the issues highlighted by women in the two villages (wards) we visited. They can be classified as positive and negative issues affecting woman.

Positives: Equal opportunity to education; women did not see themselves as vulnerable group; women have equal power to make decisions but often men dominate the topic; HIV/AIDS awareness done in the village.

Negatives: Health services are far; deliveries in the bush and no trained village birth attendants to assist; no safe drinking water; fear of sorcery; male youths under influence alcohol and drugs disturbed the communities; most decisions are made by men and women only follow; women fear of being raped (one incident last year – in Kmom), no change in the role of women; no full coverage of mobile network; married men using mobile phones to cheat. In Drimdamasuk benefits are not shared equally, men get most of the share; domestic violence is prevalent.

Youth issues

Youth concerns are very contemporary. The young people want sporting facilities developed in the villages, musical instruments for community and church youths; skills based trainings for all interested youths and small business opportunities such as poultry, piggeries and even farming.

Capacity building

There were limited capacity building programs in Kmom than Drimdamasuk. The only training was where six women attended sewing training at Gre village in 2009. These women were

invited by a woman from Gre married to a man from Kmom village. The training was not intended for them but for Gre women⁶. It was an initiative of CMCA-Tutuwe Trust. Drimdamasuk village enjoy more capacity building programs. In 2005, a teacher from Kiunga Vocational Centre (KVC) trained the villagers how to construct cement tanks. In 2006, a KVC teacher went back to the village and run a workshop on cane chair making. Again 2007, a KVC teacher went to the village and gave training on how to design proper pit toilet. This was organised by the ward councillor. Churches in the village also run leadership training programs for its leaders.

Organised community groups

Kmom village: Women Fellow Groups (CRC), Kmon Youth Group (community) and CRC Youth Group. Kmom Youth Group is registered with IPA. The aim of this youth groups was to work with the government and NGOs and open opportunities for youths in the village. From their experience they said it is hard to obtain grants from the District Youth Development office.

Drimdamasuk village: There are 14 registered ILGs representing each clan in the village. Collectively they have formulated rules restricting over use of land and forest for gardening; and restriction of hunting with dogs and guns. We also found that there is a group of carpenters who helped the villagers build their houses. They also take lead in building public facilities such as school buildings. Interesting, women only identified the church youth groups and women fellowship groups as organised groups in their village. They did not see the ILGs as a organised group.

Another important group in both villages is the Ward Development Committee (WDC). It comprises of representatives from the church, school, law and order, community and ward councillor. Their role is to plan and execute development programs in the communities every five years.

Needs identified (village/ward needs)

All needs identified were same in both places. Sponsoring of students to colleges was the prime concern. Clean water supply and skills training (cooking, sewing) were also strongly stressed. Both villages expressed their need to complete the aid-post projects. Youths in both places emphasised that they financial assistance from government and NGOs to develop sport facilities in their villages. Apart from this they wanted scholarships to study in agriculture or skills trade courses.

⁶ Kmom village is not part of the CMCA but Gre village is. Gre is located at 14KM along the Kiunga-Tabubil Highway.

3.2.4 Ningerum Rural Local Level Government

Ningerum Rural LLG (hereafter NRLLG) is located in-between Kiunga Rural LLG in the south, Star Mountains Rural LLG and Olsobip Rural LLG in the north. It was established in the early 1960s. At that time the people were brought together by the colonial administration (Australia) to the then newly established government post for administrative and governance purposes. ECPNG (then Asia Pacific Mission – APM) set out to Ningerum from Rumginae to evangelise the indigenous people. APM also provided social services such as education and health care.

Today, it is a LLG of high contrast between the people living along the Kiunga-Tabubil road and the others living in the bushes. One of the local language (Aekyom) describes this contrast more effectively as the 'Tene wike' (road people) and 'Dedure wike' (bush people). The road regions are privilege. They have easy access to services in the main centres of Kiunga, Ningerum, Rumginae and Tabubil. The bush regions are remote and have difficulty in travelling to these centres. Most people walk for many hours to get to the roadside and catch a PMV to go to towns. Others use motor engine or canoes. Their access points are at Sissimakam village, Tapko village, Ningerum Station, Alice Pit Junction, Rumginae ECPNG Mission Station and Rwrarengre village. The distances to get to one of these points ranges between 4 hours to 2 days.

NRLLG is comprised of the Aekyom, Ningerum and the Yonggom tribes. Aekyom are the largest tribal group in this LLG with over two thirds of the LLG population. Ningerum is the second largest whilst the Yonggom constitutes the minority. However, it must be noted that the majority of the Yonggom tribe live in Kiunga Rural LLG area thus by comparison is twice bigger than the Ningerum tribe. In 2009, Ningerum LLG had a population of 25,352.

Ningerum LLG administration and government

The District LLG Manager - Ningerum is the administrative head of the LLG whilst the Council President is the political or government head. Both the District LLG Manager and the Council President are based in Ningerum.

The administration office and Council Chamber are located in Ningerum Station. Ningerum Station has 12 hour electricity, a diesel generator provided and supplied by Western Power, a Subsidiary of PNGSDP.

There are seven LLG administrative officers (public servants) based at Ningerum. The LLG also employ support staff including driver, security guards and a carpenter.

NRLLG has a total of twenty-four wards. Each ward has an elected councillor. In addition, they are two nominated women representatives making to total of twenty-six members for Ningerum LLG Assembly. In each ward, there is Ward Development Committee. Ningerum LLG administration has completed its ward profiles but refused to give a copy. They feared the information obtained might be used to blackmail their administration.

Also in Ningerum is the Ningerum Prison Camp where inmates from Western Province serve their prison sentence. Hence the Police and Correctional Institution Services (CIS) officers are based full time in Ningerum.

Another significant government services in Ningerum Station includes the Ningerum Primary School, Ningerum High School and Ningerum Health Centre. The High School is an initiative of the Ningerum LLG.

LLG assets/resources

Ningerum LLG is under resourced like the other LLGs in the province. It has one car used by both administration and the council. There two laptop for the LLG administration officers. Besides these we did not record other assets.

Funding

Main funding comes from the National Government Grants (K120, 000.00). Other sources include the Fly River Provincial Government Grants (K60, 000.00) and Internal Taxation (K60, 000.00). Annually the Ningerum LLG operates with a budget of two hundred and forty thousand kina. These monies are managed by the North Fly District Treasury. Each ward is allocated project funds annually. This money is put into the Ward Development Operating Account for use by the wards.

General projects

Ningerum LLG annually fund bush track cleaning and clearance for major tracks in the LLNG. For example, last year, Tapko-Surine track cleaning and clearing project was funded a ten thousand kina. This track is about thirty kilometres long and it took two weeks to complete. The local people were engaged for this project. The same was done with other major bush tracks. It also paid for the cleaning of four airstrips within the LLG of which Haewenai Airstrip is one.

The LLG has also funded feasibilities studies for five roads constructed manually some two decades ago. The LLG has plans to improve these roads. The combined total length of all the manually constructed roads is 90 kilometres.

A milestone project which Ningerum LLG bravely under took was setting-up of the Ningerum High School. When the high school first started it was one hundred percent supported by the LLG for its subsidy. As it grew and become an established institution it attracted support from the provincial government.

Accountability

Ward funds are fairly distributed to all the wards so are the projects. However, there are issues of misappropriation of public funds. The LLG Profile and Plan 2011-2015 identified the need to check the books. It stated: "Auditing of account is required".

Capacity building

Capacity constraints are recognised in the Ningerum LLG Profile and Plan 2011-2015. This document details all the development indicators of the LLG. It also contains detail statistics of the Ningerum LLG. It appeared to be more of a narrative report than a plan, attached with the LLG profile at the beginning. This document also highlighted the need to recruit qualified and experienced staff to improve LLG human resource capacity and performance.

Ningerum LLG needs

The following are key needs of Ningerum LLG.

- Training for its staff – increase number of skilled personnel
- Skills development for its people to become self reliant
- Human resource development (Scholarship)
- Improve financial management and do annual audits of LLG Books
- Improve the existing infrastructure

Future plans

The general impression of the NLLG Profile and Plan 2011-2015 is to improve the existing infrastructure, develop the human resource – training for the current officers, and provide support to women to empower them to participate equally in the development process. However there is no clear plan with details of the process involved in achieving the desired outcome listed.

Stakeholders

Key stakeholder for Ningerum LLG include: North Fly District Administration, Fly River Provincial Government, National Government, Churches, PNGSDP, OTML and NGOs. Within the LLG, OTDF plays very important role to the CMCA villages – in business and community projects.

Stakeholders that were identified at the community level were those that had direct influence on their lives such as churches, schools and the Village Court Systems. Interestingly the people did not mention stakeholder outside of the ward or village.

3.2.5 Ward Findings in Ningerum Rural LLG

Two villages visited for the Ningerum LLG are Haewenai (Ward 16) and Nongire (Ward 19). Both villages are accessible with river transport (motor engine with dugout canoe) located in

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the remote North Awin Constituency. These places are referred to as 'Dedure Tonae' (bush villages). Bush implies remoteness and disadvantaged. Often the people along the Kiunga-Tabubil road describe them in a local Aekyom vernacular as 'Dedure mine'. Literally this mean 'bush pig' but the underlying meaning is 'wild people' implying isolation from development. There is a divide between the people benefiting from CMCA and Ok Tedi and the people that are not. Given this context we were encouraged to visit one of the bush regions in the Ningerum Rural LLG that was accessible.

Name of village	Ward No	Ward Councillor	Ward Population	Tribes	Clan (locals)	Spoken Languages
Haewenai	16	Rex Ba'a	1181	Aekyom	Beke, Grupe, Ihore, Kwotkoe, Paronai, Kwotkoe, Mioknai, Mepu, Somoi	Aekyom, Tok Pisin, English, Police Motu
Nonegire	19	Moses Omi	2226	Aekyom	Myha, Kwotkoe, Mepu, Ihore, Menum, Hore, Beke, Kumgu	Aekyom, Tok Pisin, English, Police Motu

Physical description

Haewenai is located in heart of North Awin Constituency. Being a central place it was selected as one of the Growth Centre for Ningerum LLG. Haewenai is name of a village but at the same time it is commonly referred to a group of villages that cluster together in the same location divided by creeks and hills. These villages include Kmyaenai, Hosomnai, Montienai, Surine and Haewenai. Anyone from these villages when outside of the area would say I'm from Haewenai. Haewenai is more than a village name; it is a social and political identity of the people in the mentioned villages.

Each village is scattered on ridges and valleys. It is generally disoriented and somewhat appeared as if the people have given up hope. However, house are organised in families and clans and there is strong family support. This keeps their hope alive.

Pit toilets are used but not all the families have a toilet. Those who do not have toilets use their neighbours or relatives toilets. Sometimes out of urgency they use the nearby bushes or creek.

Wells and running streams flowing out of hole provide the main drinking water. Depending on where the water sources, it takes, for some few minutes, whilst others, half an hour to fetch water. Bath, washing of utensil and clothes all happens in the main creek called Kmyaene.

A significant portion of land is in the process of being alienated to the State for the establishment of the Haewenai Patrol Post and eventually achieves LLG status in 2017 (proposed timeline). All the services are located inside the proposed State land area. These services include the Haewenai Primary School, the Haewenai sub-Health Centre (which was condemned by ECPNG Health Services after inspection a week prior to our visit)

Nonger village is part of the Ward 19 which includes four other villages (Waignai, Pampenai, Hosomgumu and Awini Tamaro). It is located along the Wai Maeri (Maeri River) east of Ningerum and most remote village of the ward. The rest of ward 19 villages are located along the Kiunga-Tabubil Highway near Ningerum Station. This village is not only remoteness but it also politically and economically marginalised.

Houses are built along family and clan lines similar to Haewenai for the same reason. Such arrangement is typical Aekyom village setup. There are very few semi-permanent houses in the both places. Most of the houses were constructed of bush materials.

Both Nongere and Haewenai are under privilege places in the Ningerum LLG.

Social structures (and leadership)

Haewenai and Nongere are both Aekyom villages. The leadership structure is the same in the other two places visited in Kiunga Rural LLG as they are from the same tribe. A quick flash back in a traditional Aekyom society leadership system was spherical so leadership was at the centre. Authority yielded from the core and exerted out. In this system every member of the society had direct contact with leader unlike through sub-ordinates in modern western leadership system.

With the introduction of the western politics the ward councilor is viewed as the overall leader. However his power is only limited to ward governance including law and order. Some elements of traditional leadership are still effective. Councilor for example, has no power to make decision over land development.

ECPNG church is very important institution in both places. The pastors are very influential people in these communities.

Social issues

Common social issues highlighted in both places were domestic violence, sorcery, land disputes, boy-girl relationship related violence, violence as result of pig destroying gardens, alcohol and drug related violence and stealing amongst others. Gambling in particular was highlighted in Haewenai as a problem. School students were drawn into gambling during weekends which was affecting their studies. We found that in both communities people live in fear of sorcery.

Dispute resolution mechanisms

When there is a social issue that need to be solved a number of process are involved. The first step involves the immediate parties to engage in an open dialogue. At this level elderly in the family are engaged to facilitate. If the case is not solved here then it is registered at the village court and date is set for hearing. The Village Court Magistrate presides over the case. Often many cases are settled at the village court. Beside the village Court Magistrate the Village Peace Committee, church leaders and Ward Councilor help solve cases. Serious crimes such rape and murder cases are referred to the police by the Village Court Magistrate and the Village Peace Committees.

Customary land ownership (tenure) and management

In the Aekyom land tenure and usufruct system land inheritance is patrilineal (that is passed down from the father to the son). Therefore, women have no rights (either user or ownership) over land which is owned by their kin group. Every clan has their traditional land and every male member of a clan has equally ownership and user rights. Hence decision over land is reached on concession rather than majority rule.

As a communal property land ownership is too broad and therefore a clear system of planning and management of land use has never been traditional developed and practiced. People of the two villages use the land and its resources according to their needs – relying on their conscience to guide on how much they could exploit and how much they could conserve for the future.

Land was also acquired through a number of ways. The most common one was bride-price payment. Another popular practice was transfer of ownership to *pakun-kya* (sister's sons). Usually the sister sons(s) would disconnect with the father's lineage and adapt the name of the mother's clan (enate) with a suffix *pakun-kya*, for example, *Kwotkoe pakun-kya*. In this example, Kwotkoe is the mother's clan. This may not happen always.

Christianity has influenced people's perceptions about cultural and sacred sites. The taboos that used to be observed strictly are not adhered anymore. There are however few places still forbidden to enter. Interestingly these places are very distant from the villages. We were informed that sites located near the villages have lost their potent veracity whilst those further away from the villages still manifest their existence to the people in many different ways; for example, spirits transform and appear in a human form. People fear spirits and keep away from these sites to avoid bringing bad luck upon them and their family.

Compensation for loss of property including land

Traditionally the priced value for land was woman. Usually woman was given as bride and in return land was given as bride-price by the groom's clan. Other valuables such as pigs, stone

axe, strings of dog's teeth (traditional money) were additional payments for the land usually done over time by the bride's kin group. Today, money can be used to buy land. For example, in Haewenai, a significant portion of land is in the process of being alienated for the Patrol Post and proposed Haewenai LLG development. The government will pay money to the landowner clans to acquire this land.

In the case of development project, both villages said that they can free up land for community projects. In Haewenai there is already a state land thus there are free land available to be developed. Interestingly, in Nonegire there is a 10 metres village buffer zone which is available free for development or use.

When we asked if they could give up their land for community projects the responds were positive in both villages. However they add that development on their land for commercial projects purposes would require monetary compensation for land use.

Income sources

Marketing provide the main source of income in both places but to get to the market sites are often a daunting task. They travel by motored canoe (takes about 4 hours) or paddled down (for about 10 and 12 hours respectively) to Rumginae. Some market at Rumginae but the majority catch a PMV to Kiunga, Tabubil or Ningerum to do their market. Produce they sell are sago, canoe, pig, and garden foods.

Another important source of income is employment. Considerable number of people in both Nonegire and Haewenai are formally employed. Many of them are working for private sector at Tabubil and Kiunga whilst only a few work in the public sector. Those who are employed give money to their families and relatives when they come to town. This is a social obligation which nearly all employed people fulfill.

Rubber is the only cash crop grown. Only few people earn money from rubber. However, there more people planting rubber now so it would become a main income source in the future. Money earned from this is used to pay school fees, store foods, other necessities and transport fees.

Project benefits

There are no resource projects in the area. However PNGSDP has put up a Digicel Tower in Haewenai. Also the North Fly Rubber Limited (NFRL) has supplied villages with small rubber plants to plant. To benefit, those interested register their names with NFRL and become a farmer.

Assets

Only a few people living in these two villages have assets like generators and motor engines.

Services

Haewenai is main service centre for the surrounding villages. It has elementary and primary schools. There is also a sub-health centre. These services have deteriorated to a level unfit for use. A week prior to our visit ECPNG Health Service inspection team visited the sub-health centre and condemned and subsequently closed it. The school is also struggling with its appalling state of facilities.

The good news is we were told that PNGSDP was going fund a construction of a new sub-health centre. If this materialise many people who depend on this health facility will be helped.

Other services in Haewenai include an airstrip and communication tower funded by PNGSDP.

Nonegire village has an elementary school. The nearest health care facility is at Haewenai which 2-3 hours walk away. Some people paddle down the river to Sonai Aid-post for medication which takes about four hours. Returning to the village takes additional 2-3 hours.

Gender roles

In Haewenai the role of women has not changed much. Women are responsible for making sago, chopping fire wood, cooking food, doing laundry and dishes. Sometimes arguments arise when women ask their men to help with household chores and the men refuse. The men say that domestic chores are women's work. But in Nonegire the women mentioned that they have experience some changes. Men help their wives with household chores for example, looking after baby. Overall there is a still a divide in the roles of both genders. These roles are embrace as norms. They are embedded in social structures and will be alive for many years to come.

Vulnerable groups

People with physical disabilities were identified as vulnerable and disadvantaged. Women did not feel that they were vulnerable groups.

Women's issues

The following are the issues highlighted by women in the two villages (wards) we visited. They are classified as positive and negative issues affecting woman.

Negative: Common issues highlighted were low literacy, live in fear of sorcery, most household chores done by women and no safe drinking water. Women in Nonegire also expressed their

worry of travel long distances to access health service and having no mobile network in their area. The mobile coverage of communication tower at Haewenai did not reach them.

Positive: Women were happy with the positive level of interaction in their respective communities; women are able to speak up for themselves during meetings; and girls have equal opportunity to education.

Youth issues

Many youths in these villages have migrated to live at settlements in Kiunga and Tabubil to find employment and school. Many of the young men from these places have been participating in town soccer competition in Kiunga and Tabubil. Their team (NA-Mates) has won several premierships titles in these town leagues. The youths expressed strong desire that the playing fields and courts in their villages upgraded so that they can develop their skills in soccer and other sports. We were told that youths from these villages are very talented in sports. Currently however, the situation in the village is very unhealthy. Some youths are caught up in gambling, stealing, taking drug and having unprotected sex leading to teenage pregnancies which further leads to violence and early marriage. Hence incentives in cultivating their potential in sports would take them away from their unhealthy habits.

Capacity building

ECPNG Church leaders had a discipleship and literacy training in 1993 at Haewenai and Nonegire respectively. In late 1990s Lutheran Church Yangpla Didiman Skul program was introduced and based at Surine village (one of the village of Ward 16). Young people from the area who were interested attended this community agriculture training. The program lasted for few years ceased. There was no other training apart from these mentioned.

Organised community groups

Organised groups are not effective due to resource constraints and lacking of capacity. Haewenai District Women Group (ECPNG) is the umbrella group which covered all the local churches in the Haewenai District⁷. Hence all the ECPNG women group of the local churches fall under. MKS Women Group and Nonegire Catholic Women Group are other women groups in these places.

Another important group is the Ward Development Committee (WDC). The WDC is comprised of the representatives of different stakeholders in the ward, one member representing each village, the church, school, government officials and elderly men representing all major clans. The councillor is the chairman.

⁷ Haewenai District is a ECPNG district which comprise of all ECPNG local churches in the North Awin Constituency.

Needs identified (village/ward needs)

Common needs identified were road, water supply and school fee. Everyone in the meeting was desperate about having a road linking their villages to the main service centres of Kiunga and Tabubil. In addition, Haewenai community mentioned electricity, agriculture and farming skills training as their need. Women also added that they needed a women resource centre where they could learn skills for sewing, cooking and home management. Youths added that they needed a FODE Study Centre for non-school leavers to enrol and study. They also requested for awareness on the health, social, education and other important issues which were affecting their lives. They believed the awareness would help them improve their lives. In Nongire, the participants also added that they needed a Walkabout Sawmill to saw timber locally and construct public buildings such as classrooms.

In both places, youth needed external financial assistance to develop sport facilities in their villages.

4. CENTRAL PROVINCE RAPID RURAL ASSESSMENT DATA

This social assessment was carried out in two districts of Central Province, Rigo and Kairuku – Hiri as a pilot study. For Rigo District we selected two LLG sites, Rigo Inland and Rigo Coast. For Kairuku –Hiri we chose Kairuku LLG and a sample village in Mekeo LLG just to acquire a general contrast and achieve a picture of the district itself. Unfortunately, our study did not cover selected LLGs such as Cloudy Bay in Abau District and Tapini LLG in Goilala District as road access proved too difficult. We deliberated our preferences based on conditions and informed the DPA Central and Provincial LLG advisor on our changes before going into the field. So our social assessment report is delivered on two selected LLGs and an additional two LLGs as substitutes for the two not covered.

A total of seven wards were covered in Rigo District from the two LLGs, and four wards in Kairuku- Hiri (only for Kairuku LLG and Mekeo LLG). These had been identified by the District Administrator and respective LLG Managers based on their needs assessments.

In Rigo District, prior contacts were made through the LLG Advisor for Central Province who then notified District officials of our arrival. Unfortunately, the District Administrator was in Port Moresby when we arrived at the district headquarters and confirmed that he would return to the district in the afternoon but never came back as planned. The following morning we arrived up at the district headquarters office to meet with district officials for the project brief and orientation together with the Provincial LLG Advisor-- but unfortunately no one was there to give us the necessary reception to proceed. Hence, we called the District Administrator in Port Moresby again to confirm his arrival and he quickly responded that he would not be

available for our meeting and authorized us to proceed with the study. All our fieldwork was therefore conducted without district officials in attendance, through the use of local people across the LLG. But the officials most keen about this project –those who offered their time and effort towards it—were the LLG manager for Rigo Inland, and all the Ward Councilors and Village leaders in each Ward.

Rigo Coast LLG was only selected to substitute for the LLGs not covered and to get a sense of the eastern and western ends of the district. Rigo Coast LLG had been omitted originally because of its advantages in infrastructure and services. We therefore assumed this to be the case, and were surprised to find otherwise. Unfortunately, their LLG President lives in Port Moresby, and the LLG Manager was not cooperative during our visit. We left a form to be filled by him and later sought to interview him, but he had left for Port Moresby without notice. We were therefore unable to cover the LLG component of the assessment and could only provide data for the wards that participated.

In Kairuku–Hiri District, our approach was different. Fortunately, district officials were in Bereina when the team arrived. We quickly had a brief with them about the purpose of the study and what is to expect to come after the study. The LLG Advisor of Central Province accompanied us to the district and his explanations were very helpful in the getting everyone to understand the project better. While we were there, contacts were made to villages to permit us to visit on the next day. We were able to cover nearly all the villages/wards selected in the study, but for a few which required too many hours to reach by dinghy. We spent most of one day, for example, accessing access the Island village (Yule) in a 15 horse power engine for three hours at sea. There were other practical difficulties facing our patrol as we traveled poorly maintained and flood-devastated road systems.

Finally, at the provincial level, we tried several times, with the help of the LLG Advisor, to make an appointment with all the LLG Managers, Presidents, Ward Councils and other important stakeholders for a Friday morning after our return from Bereina District. Unfortunately, none of them arrived to meet us, only the LLG Advisor, who explained that no one had turned up for the meeting because they'd been invited to a special meeting with the Governor of Central Province.

4.1 RIGO DISTRICT

General description

Of the five villages, we convened in Seba village because of its population size and centrality. The villages are stretched out on a ridge top, close to the road but some within walking distance in the bush. Rigo coast villages are connected by a good road network but only few feeder roads leading into the villages. These are in poor condition, however, and in wet season they provide extremely difficult access, especially to villages in Guma and Kalo Wards to the

south. Population density is very low in these Inland LLG villages and concentrated in small hamlets or villages.

Water is collected from nearby creeks or wells and during drier seasons it is scarce. Some of the houses are fortunate to have tanks to collect rain water for drinking, washing and cooking. But generally, water remains a big issue for all these villages as they sit on the hills or ridge tops above the dry savannah.

Communities are also geographically different. Five or six villages or hamlets compose a ward and they may be widespread enough to make access to services or coordinating activities difficult. Communities close in vicinity to services are able to access them easily while others have to walk long distances to do so. In Mamalo village, for example, there are no toilets and the danger and risks of sickness is really great. Villagers the nearby, and the waterholes are contaminated with pig's feces. The animals (pigs, chicken, goats, dogs) are not fenced, they roam the villagers freely, and cause social problems by destroying water holes, gardens and bush.

Service accessibility

The only road to the Inland villages is poorly maintained and completely impassible after Kokorogoro village, but for some four-wheeled drives with excellent brakes and experienced drivers. The wards farther up the mountains are therefore without road access altogether. Villagers have to walk long distances to get a PMV to Kwikila District or Port Moresby to sell their garden produces or buy household items. The villages are also scattered, which makes it hard to access basic services like aid posts/clinics, schools and these feeder roads.

The main problem becomes access to good drinking water; most people walk several miles to fetch water from creeks, wells and rivers. Although we saw tuffa tanks provided by Child Fund, they seem to be limited to one family and sometimes provoke arguments over ownership when they are clearly intended to be shared community resources.

Customary land ownership

Land ownership and access rights are collective. Individual families own and use land from their traditional clan concessions, and their ownership is recognized by other clans. Land ownership and usufruct rights are transferred from generation to generation. Traditionally, family or clans recognize their land boundaries with landmarks such as creeks, coconut trees, mountains, valleys and other observable features. So women have no traditional rights to own, negotiate and acquire land, and they only partake in land development activities as custodians. The people here live in small hamlets and use land for subsistence cultivation purposes, following shifting cultivation processes by individual family units. There is no overall land use plan for the arable land either for agricultural or livestock purposes. There is no large scale farming in these villages, whilst much of the land is unused and few household gardens are concentrated around

the ridges only to suit family requirements. But banana, cassava and taro are the main staple food and this relieves the burden of working labour-intensive crops like sweet potato.

Compensation for loss of property and land

Compensation is not part of this culture, but it has been increasingly borrowed from other cultures. The participants told us that compensations claims are negotiable and only applicable to projects intended to impact the people. For instance, a needed road project would not elicit many demands for compensation. They might claim for losses of gardens and wildlife, according to what is deemed appropriate. But otherwise most feel that it is not part of their culture to impose hefty claims when they need a service, so they would free up the land for any development. Purchasing land is not allowed by foreigners however.

For the projects developed by Child Fund and the Salvation Army, the community consented orally to the use of their land for projects, with no land access fee charged. Genuine projects designed to benefit the entire community are embraced generously.

Land and grievance redress mechanisms

Land disputes are rare. People negotiate disputes by traditional means through exchange feasts. They resolve issues peacefully. Today, church and village court systems are also becoming avenues for settling land issues/disputes. When the modern court system fails the mediation process, churches and traditional feasts have proven to be a successful combination for settling issues. The majority of the participants feel that the most effective means of resolving issues is through church and traditional custom especially as the majorities are members of the churches now. Land disputes are not common as there is so much unused land to work, and the population is very small and scattered along the ridge tops. The only issues exist within family and clans over gardens and forests access for families and/or clans, both regarding ownership and usufruct. There are developments surrounding these villages to trigger land disputes amongst clans, therefore there are no threats at present.

Livelihoods: special provisions for minority groups

There are no special provisions for disadvantaged or minority groups in these communities. But churches have welfare programs that involve women's groups reaching out to old people, widows, orphans and the sick: those unable to help themselves. Their programs include fetching water, breaking firewood, donating clothes, providing food and praying together with them. In the Salvation Army Church, this is part of their welfare and evangelism programs targeted to vulnerable and needy segment of the population. Child Fund (an NGO) which works with the Salvation Army Church in child rights- education programs providing awareness on family rights and issues.

Gender roles

Most gender roles are changing in the context of modernization and church influence. Both male and female roles are growing more equal, except where physiology determines different tasks for men and women.

Language

Linguistically, different wards have dialect variations but understand each other very well. For example, Lower Boku (Ward 13) speaks Toboro while West Ormand (ward 7) speaks Kwaipo, and Central Ormand (ward 6) speaks three different dialects. The villagers that make up this ward have migrated from different areas in search of government services, or they have fled from sickness, death and sorcery. While they live in this ward they speak their own language and can understand the others spoken the ward.

Ethnic Composition

The ethnic composition of these villages are different, they are comprised of 6 clans, some of which have migrated from the mountains while others have migrated after fission from clans elsewhere. But they all speak Taboro language. They coexist in harmony with each other through intermarriages and church activities. Other villages in the different wards have similar stories related to migration, and clans breaking away from sickness, deaths and sorcery.

Bride price

Bride price is the most important exchange in these communities, where there are no other avenues for forging marriages. The groom's parents are expected to make three payments towards the bride for a marriage fully recognized by church and society. For all three stages, food stuffs, clothes, household utensils, and pigs are secondary to a cash presentation. Traditionally, bride price is a very costly exercise for the family: they have to raise enough money, pigs and resources to secure a wife for their male offspring. When much of the family resources are dedicated to bride price, people are left with very little to support themselves. There is nothing to spare and as result there is great strain on family relations. Women here say that they see bride-price as a burden when most of their market revenue goes to this cultural obligation and in return, they receive little of any bride price paid to their clan. And yet boys become liabilities while girls are recognized as important assets. Consequently, girls have been held back from schooling outside the village in favour of their immediate value in brideprice exchanges. But now this is changing as education becomes factored into the brideprice itself.

Decision-making processes

Churches have a strong impact in the communities and have shaped their social structures. Women are ostensibly recognized as equal partners and encouraged to assume leadership. Yet men still dominate the public sphere. Women are making some progress in leadership within

churches where they dominate membership. In the villages, women's groups are also growing in membership.

Cultural heritage sites

Certain villages have cultural heritage sites, generally origin myth sites. Their importance is diminishing as the stories connected to them are not being transmitted.

Agreements regarding the voluntary donation of land for project activities

Land ownership is tied up in family or clan. Upon decisions reached collectively, land is freed up for lease or inheritance. The villages are more flexible in dealing with land issues, and are avowedly eager to invite projects that would benefit their community-- like education, health or road infrastructure projects.

Women's issues

Our observations were that men still dominate decision making in family and community matters, although there are signs of increased equity for women. They are making some progress in churches where they dominate the membership. Women are able to form small groups or cooperatives to advance their concerns. But they lack coherent leadership to shape their environment and improve their livelihoods.

Wider participation within target communities

Men still dominate decision-making processes in the community. Women tend to participate on the endorsement of their male relatives, and not without it. They vote in community meetings for decisions endorsed by men. It was evident in our study that women were reluctant to participate even though we called for both genders and all age groups. Women and girls are still marginalized in these communities, as you find they are across Papua New Guinea, which means they are insecure in the public sphere and unlikely to participate fully in crucial matters. Men take much more active roles. In our meetings with community members, there were no vulnerable minorities present, i.e. no widows, elderly, disabled or obviously orphaned youngsters. As much as concepts of equality have been place forefront in churches and schools, the practice of full participation in community matters remains difficult to enforce.

Natural resources

Much of the land is covered in savannah grassland, with forested mountainsides accessed when there is a need for timber. Creeks and streams are far away from the villages and require a couple of hours' walk to fetch water for drinking, washing or cooking. Water accessibility is also very difficult, given that the villages are on the ridge tops, and they have only small catchment tanks and drums. There are a few water tanks installed by Child Fund (under the Salvation Army Church). During dry seasons, water is a scarce resource.

Potential impacts on natural resources if projects started in these villages

The villages or communities are endowed with savannah grassland on the lowlands and pockets of shrub forest on the hills. The forests further towards the mountains are only accessed for taking and milling timber. Village gardens are not obvious but concentrated at the back of homes in portions just large enough to feed households. From our observation, there are only few creeks and rivers to cross on the roads leading to villages, but there is a need for culverts and bridges to be constructed for regular vehicle traffic to access them. In times of the flood vehicles have to wait long hours for the water to recede before they can pass. Generally, we observed very little natural resource obstruction or risk that might result from projects introduced near or within villages. There is no large-scale farming or cash cropping in any of these villages. But there were some issues over quarry ownership, with regard to compensation being asked road contractors using the gravel for road construction.

Law and order issues

Generally, law and order issues are minimal. Only when there is a social gathering such as a sports event or bride price ceremony do young people peel off to drink home brew, smoke marijuana, and drink beer, causing disturbances.

Church influence in the communities

Church influence is dominated by the Salvation Army Church, which has the largest following and biggest presence in Rigo Inland LLG. The villages host Revival, Foursquare and Catholic churches but these are less involved in community life than the Salvation Army, which has been instrumental in establishing community infrastructure. Communities/Villages that have church presences see themselves differently than those who have not received churches in their midst. Because government presence is minimal in these remote communities it is the churches and NGOs that provide services like schools, aid posts, water and sanitation projects, and other projects that involve physical infrastructure. They also provide important capacity building programs, like agriculture and livestock skills training programs, to support better livelihoods. The Salvation Army has a well established network within these communities as a result of their engagement in development.

Communities use the church resources and networks to establish themselves and build social cohesion, as we observed. Through their effort, whole communities have realized their farming and skills potential, introduced livestock grazing, improved hygiene and sanitation, and generally improved food security as cooperative efforts. Today there is a need for leadership and direction to keep these developments moving forward, but the foundations are there.

NGO and Churches working in the communities

Child Fund is an NGO that uses Salvation Army networks to establish some community projects in these villages. We noticed physical infrastructure only in communities where there is a Salvation Army church. Child Fund emphasizes food security, water and sanitation, HIV/AIDS awareness and children's rights. Physically these communities are well maintained, kept clean, and pigs are restricted. But those villages that are yet to receive any impact projects are set up differently, with pigs roaming around freely, rubbish all over, no toilets (people use the bush), and a generally poor or unhygienic environment.

Church and government influence on social structures

Traditional leadership roles have taken back seats in many of these communities because church influences and modernity in general have such strong influence. Churches have provided important new leadership models and given greater representation to women and youth, which is a counterbalance to the traditional cultural emphasis on older men and the hierarchy of chieftainships. These chieftainships are much more important in Kairuku-Hiri than in Rigo, where they have all but disappeared. But the residual emphasis on the older male figure exists everywhere. In Kairuku chiefs are still consulted and remain important authorities for social and political decisions of all kinds. But in Rigo the primary leadership models come from the church.

Church influence is also very strong in shaping values and norms. Churches play leading roles as peace mediators. Traditionally land disputes and other issues would be resolved through exchange feasts and a form of reconciliation would be imposed on rival parties by the chief or traditional leader. Today the churches are the first level of recourse before a problem must go to village or district court, or any other government institution. Issues are mediated within the church before being renegotiated with other systems if they spiral out. In general they provide a forum for negotiation rather than imposing decisions or direct arbitration in community matters. Parties can then take recourse in village or district court, or with the police.

Rigo Inland LLG capacity

Rigo district has three LLG's: Rigo Coast, Rigo Central and Rigo Inland. We have based our studies in two LLGs to cover the neediest. These are, in our estimation, Rigo Inland Rigo Coast. Rigo Coast was selected just to get a picture of the service delivery and distribution, as it varies from inland. Unfortunately, we were unable to get a representative from Rigo Coast LLG because they were so difficult to access. The LLG Manager promised to with us when we visited his residence, but he was unable to return from Port Moresby for a scheduled interview. The LLG President was also in Port Moresby during our visit. So we had to work with whomever was there in the communities. (Rigo Central was omitted because of its easy proximity to district and government services.)

Rigo Inland and Rigo Coast LLG's administrations received us differently. For Rigo Inland, the LLG Manager cooperated with us throughout the social assessment, offering assistance in identifying needy wards, making contact with villages for us and even providing us with LLG

data and reports. Unfortunately, it was not so with Rigo Coast LLG, we were on our own in the communities.

Rigo Inland LLG has 16 wards and a total population up about 12,522 (from the 2009 census count). Most of these wards are disadvantaged by poor road systems—only available by long walks from the main road. The villages up the mountain where the road ends have to walk days to reach a PMV ride to Port Moresby. The only exceptions available are during dry season, when the road dries up and strong four-wheel drives can make it to these farthest villages. Otherwise the road is completely impassable. We could only drive to a nearer village for our study. These people desperately need a good and well maintained road system. Better roads will attract other essential services, and without them the lifestyles of these villagers will not improve.

The Rigo Inland, Coast and Central LLGs have depend on LLG and Village Service grants from the government (K144,400) to run the affairs of the LLG and bring in some services to the wards. With this amount they achieve little as the money is absorbed back into the administrative costs. Out of the 16 wards, each ward is eligible to receive an allocation of K2,400 every year to service their wards, an insufficient amount for even a single ward.

Rigo Inland and Coast LLGs have a draft Five Year Development Plan (yet to be edited) commissioned by the district headquarters. But until district and LLG funds are increased, much of the plan will not be implemented.

Over the years, projects have been accomplished through material donations to elementary or primary schools, to small agriculture and livestock projects; and to churches, sports groups, women's programs and more. But now with the government's budget promise of improved the grants (of K500, 000) there is a chance for more to be accomplished. The only source for funding large projects is the National Government.

The current status of the LLG (totaling 5) is incapable of managing bigger projects, however, and their programs to date have been small scale welfare programs. But now with the current PNGSDP project they will need to expand their capacity. What remains is for the LLG to translate policy into practice—currently impossible due to weak governance, low budgets, and inappropriate budgetary allocations. There is so much stress on budget, administratively; it does not have the capacity to draw down the budget instruments for their real purpose. The areas that need most attention administratively are computer training, project proposal writing, accounting, and management—all of which appear too weak to cope with the imminent demands of the PNGSDP.

The LLG also depend on the networks of NGOs. Churches use their own local networks to work with the people in the communities together with NGOs. For instance, Child Fund is an NGO using Salvation Army's network to establish itself in the community. The latter has introduced many projects for schools, health facilities and communities with necessities like water and

sanitation, building classroom construction, and so forth. Much of this has been achieved without government assistance from the district or LLGs. But now the LLG Manager of Rigo Inland, for example, feels that it is time the government realizes the efforts of churches and NGOs and works together with them to bring much needed services to the communities. Now they must see Child Fund and the Salvation Army Church as potential partners in development because these two have institutionalized themselves in the communities with great effect. Yet the impact of Child Fund and the Salvation Army Church is felt in Rigo Inland and Rigo Central LLGs across the church network only. Where they have their local church networks, development is much more apparent. The United Church dominates most of the villages in Rigo Coast but they have not been as effective in development services---although the United Church schools and health facilities are very effective.

But generally, the LLGs have yet to fulfill their responsibilities in administration, funding disbursements, running the affairs of the wards, building capacity, and/or implementing the five year ward development plans. There are so many loopholes in the government structure keeping officials in isolation from each other and therefore not fully effective. The communication and networking level in the government is very low and lacks clear direction. Most of government officials and political heads of the district live in Port Moresby and conduct their business there.

Rigo Coast LLG capacity

Most communities here have good road networks, power supplies, and water and health facilities. Socially, they live in clans within a big village rather than in small dispersed hamlets. The village is structured in a way to increase security and enhance defense against enemies. The houses are built very close to each and are well organized. The people have a very strong sense of respect for the elders and village leaders.

They believe that they all migrated to the coast in search of fish and good beaches, where they all have ended up living in Kalo, Guma and Gabagaba. The culture of the costal people is very attached to the sea. Their clans are defined by colours, each being identified with a colour which is copyrighted for oratorical and decorative use.

Guma Ward is socially and culturally disadvantaged because of its location. The road that leads into the community is poorly maintained, and they have less infrastructure, and no water tanks for the schools (hence no toilets). It is a geographically and therefore materially disadvantaged area. Pigs are everywhere, digging the soil and posing health risks.

In Gabagaba, the setting is different. These are the last Motu speaking people in Rigo and have migrated down from the Tuboseria coasts to live here for what is now many generations. The setting of the village was selected by the elites of the community and their affinity with the sea is strong because most of the houses are built over the water. This is a modern village set on stilts above water. Unfortunately, however, the potable water source to the communities has

been sabotaged and is no longer in useable. The community reflects more western individualism that traditional communalism; is structured around individualism/westernized culture of independency; people are more interested in themselves, we observed, than in giving back into the community.

In terms of leadership, traditional roles no longer prevail. People have turned values around and leadership is now based on modern prestige, fame, education, wealth and more generally, individual status. Anyone who stands apart for these features can assume a position of authority today—either in the community or the church arena. Consequently, leadership dynamics have moved beyond local chieftainships and traditional status markers. As a result, there are attitude problems associated with disrespect for leaders, popular culture, alcohol and homebrew issues etc.

Women's issues

Women and girls' issues are consistent across the villages. Some of the difficulties they face include the need for immunization programs for mothers and babies; drug shortages in the health clinics; lack of community markets to sell their garden produce; and no funds for sewing, cooking, arts and craft projects. The projects they have initiated fail when men come in to take charge and leave women as participants only. In many of the community meetings, women and girls have restricted access to decision-making. There have been changes, but popular morality prevents women from speaking up. Women and girls are given some choices and have been able to place women leaders on the school and aid post boards. Some even have an influence on bride price negotiations these days. And in primary schools, their attendance matches that of boys. But generally women feel they are more effective in development projects and men believe they are still incapable of wielding real authority. It would be wise to link PNGSDP planning to the church-based women's groups in all communities.

Law and order issues in the community

Law and order in the community is maintained by a combination of formal and informal mechanisms. An offender might be reprimanded by a clan councilor, or take a matter to clan leaders' mediation. He/she may go to Village Court, the police, or even District Court. At any point in this series a dispute may be solved by mediation and/or compensation payments. One village incident we learned about involved two brothers attempting to murder a third person. They were charged with attempted murder and referred to police for prosecution. Occasionally young people under the influence of drugs and alcohol are brought to village court. But for Guma ward, the traditional method of resolving issues remains the most successful, and this is reconciliation through feasting (nowadays involving church pastors, local leaders, magistrates and councilors in a combined effort). Some villages use this method to resolve minor issues and/or petty crimes.

Land and resource access rights

Land and forest resources are owned and distributed along clan and family lines. Usufruct rights must be sought and given, and permission is always necessary for using resources on other peoples' land. Land boundaries are marked by observable things: trees, creeks, streams, rocks, valleys, etc.

Land issues

Land issues in these villages have become more sensitive due to population growth and land shortages. Tenure rules become either more stringent or fluid over the course of time, and are always liable to dispute. But outside developers are welcome to rent land for the benefit of the entire community. In some cases land may be made available without cost if the benefits to the community are great enough---as for schools, aid posts and water supply projects.

Community gardens

These villages maintain traditional methods of gardening and following seasonal planting and harvest schedules. In a shifting cultivation method, land is allowed to remain fallow for year after harvest, and farmers move onto new plots periodically. Some food crops are highly seasonal, like watermelon, cucumber, and pineapples, while others are planted year-round, like yam and sweet potato. Betel nut, banana, fish and garden foods are sold in the local markets and Port Moresby to generate income.

Minority or vulnerable groups

There are about 10 members of the total Rigo Coast community considered disadvantaged or vulnerable by virtue of being disables, elderly, or chronically ill. Anglicare-PNG (an Anglican church run program) has identified 5-6 cases of HIV in the community, who then became stigmatized and neglected by the community. They are engaged by church women's groups who offer foodstuffs, utensils, and fellowship. Some of the disabled community members have also received donated wheel chairs and walking sticks from Geti Kila (a Health Advisor and Former Senior Health Administrator).

Health

Major diseases in the community include leprosy, TB, and asthma. There are also skin diseases and diarrhea caused by unsafe drinking water. And malaria is common. The only health facility for Guma, Kalo and neighboring villages is the Hula Health Centre.

4.2 KAIRUKU-HIRI DISTRICT

Kairuku LLG

Kairuku and Mekeo LLGs are the largest LLGs in the Kairuku-Hiri District, which has its headquarters based in Bereina. The Kairuku LLG currently has an estimated population of 24,720 and neighboring Mekeo LLG has 25,257. The Kairuku LLG Assembly has 17 wards with elected ward members, two of whom are women--one from East Kairuku and other from West Kairuku.

The Kairuku LLG population consists of four distinct cultural groups who called themselves the Roro, Paitana, Nara and Gabadi. They speak three main languages. Roro is spoken by both the Roro people (villages on Yule Island and the nearby mainland, including Hisiu and the Paitana people of the northern coast). Nara is spoken by few villages along the southern coast and inland towards the border of Kuni (part of Mekeo LLG). Gabadi is spoken by villages on the eastern side of Hisiu village whose areas border with Hiri LLG.

With the advent of Christianity in the late 1800s traditional chieftainships have been gradually displaced by western political models, although certain aspects remain. In the Nara area, for example, the chieftaincy is still a viable institution and (socially condoned) sorcery is widely practiced; women also assume leadership roles by succeeding males here, which differs from elsewhere. The Roro and Gabadi communities, however, maintain a strong patrilineal culture whereby men exclusively assume leadership roles. Kairuku LLG has a long history of a barter system, which serves to distribute garden foods, fish, and protein like wallaby across communities. The inland Kairuku LLG people have always relied on wallaby, pigs, bandicoot, swamp/river fish and bird for basic protein. Today, barter exchanges also include modern store goods and money. This system has been proven a successful social safety net for these communities, especially during food shortages, floods, droughts or other emergencies.

The land area of Kairuku LLG extends to the boarder of Goilala District in the north and Hiri District in the east, with Gulf Province on the western side. Kairuku LLG therefore consists of various land formations including mountain ranges and rain forests to the north, swampy areas and savannah grassland in the low lands such as Nara/Gabadi and some parts of Bereina villages.

Disaster prone areas

In Bereina village it is easy to see the flood damage to food gardens, roads and bridges, and to see the impact it has had on food scarcity. All the communities/villages along the flood plains or water logged areas have been unable to escape flood disaster. Villages are widely dispersed and only accessed by poorly maintained government roads or bush tracks. Some villages are spread along the coastal line. In these, drinking water is very difficult to access, and people rely on rain water, wells and malfunctioning water pumps (bora hand pumps) installed by Aus-Aid through the Four square church. These pumps are ineffective for drawing clean drinking water; instead they draw water with rubbish that poses a serious health risk.

Leadership social structure

Chieftainships and hereditary leadership in general is still very strong in these communities. Chiefs play vital roles in the administration and decision making processes of these communities. Each clan is represented by a chief, and all the chiefs come together as a 'Council of Chiefs' which works in close collaboration with ward councilors, village magistrates, land mediators and other government officials. Both chiefly and government personnel deliberate on community issues and make decisions for the greater good. According to our assessment, churches, chiefs and community leaders (government officials) play equal and distinct roles, complementing each other on many issues. Churches play a role in the spiritual welfare of the community; chiefs elaborate on traditional knowledge and rules; and government officials provide the legal framework for all decisions. Importantly, chiefs are well respected and have greater status than government officials, largely because of their continued associations with sorcery and supernatural powers in the saving or taking of lives.

Bride prices negotiations process

Bride price issues are different here—it is only paid when and if a family can afford it, and at their discretion. The chieftainship tends to preserve greater cooperation within families in these communities than we see in Rigo. This cooperation does not, however, extend to cooperative business or service initiatives. No large-scale projects of this sort were seen. Instead, there seems to be a certain dependence upon government and church structures to provide services and less overall self-reliance.

Service accessibility

Bereina Village is an example of proximity to government services but a relative absence of these services within the community. There is a need to mobilize community resources to bring the much needed services into their community. The road system linking the districts is not so distant that local community effort could not maintain it. In the absence of government assistance, these communities could still do much to prevent their roads from become crater-ridden and unusable.

The social make-up

One common denominator to these villages along the road and coast is they all speak Rore language. They Rore speaking people are bound together by culture—they share the same norms and traits. Some of these villages are much better off than others which might be better called hamlets (and lacking important services). Yule Island is accessed by road and sea but has got a much higher standard of living than mainland villages. They have permanent houses, clean and well maintained public areas, better services. The majority of the people are educated, employed and live outside the village, sending remittances back to families who enjoy a high standard of living. They have become an affluent community with the help of the

Catholic Church and other mission stations which have also nourished their physical, mental and spiritual wellbeing.

Land Ownership and distribution

Land ownership is tied up in family or clan ownership. Individuals and nuclear families have access through the larger clans. Tenure rights are passed by oral tradition and purposely subject to alternations in each generation. Clans may cede usufruct rights to others for a period of time, and these may be reclaimed by future generations or allowed to become semi-formal ownership rights. Each generation interprets the physical boundaries as best they can, and even these may change with environmental and weather conditions. Such fluidity has long suited the fluidity of communities themselves, which may migrate in disaster or fuse and subsume property unto themselves.

Land issues are not so much present in these communities today because they have enough unused land available. There are some issues surrounding individual projects, such as road building. Some clans have disputes over the ownership of quarries, where construction companies source their stone and gravel. But otherwise land disputes are rare. The majority of participants reiterated that compensation claims are negotiable and can vary by setting. The burden of land compensation claims experienced elsewhere in PNG is entirely absent here. Most respondents said they were happy to cooperate with service providers to free up land for genuinely beneficial projects.

Kairuku LLG capacity

Kairuku LLG district headquarters are in Bereina where it looks after the functions and affairs of the 17 ward councils. Many of the wards council areas were abandoned during our study visit because road and bridge conditions had become impassable. There were only four wards covered in this study, based on the advice of the District Administrator and LLG Managers. The only difficult part in accessing these wards was the road system; roads were flooded and muddy, in many places unsafe for vehicles to negotiate. Some have lost bridges, culverts have been washed out and temporarily ones displaced by severe floods.

The LLG has a Five Year Development Plan (2010-2014) which is currently in use by the District for service delivery purposes. The plan was developed and adopted by the LLG and District as a service delivery guide to disburse funds towards services needed in the wards. This plan captures all the service sectors ranging from education, health, infrastructure, law and order, community development, and land mobilization, to IV and AIDS prevention, disaster preparedness, agriculture, commerce and industry development, forestry, fisheries, tourism and LLG administration. To service these sectors the District Administration will use the 5YDP's three key mechanisms:

- Development funding- District (District Service Improvement Program as decided by JDP & BPC outcomes ORD processes), Provincial (Development Component of Annual Budget)
- Recurrent funding – District (Sector Function Grants), Provincial (Service Delivery Programs)
- Innovation, Income Generation and Development Partners.

There are two types of funds in the districts – National Government Grants and Provincial Government Grants. Out of these packages, the LLG receives its budget to run its affairs and service its ward councils.

Health

There are also issues highlighted in each service sectors areas. In Health these are, for example:

- Poor state of health facilities and staff accommodation (impact of staff postings and training rotation)
- Limited access reduces effectiveness of health services, limited access through poor transport infrastructure
- Limited power and water supply at major health facilities
- Lack of sea transport infrastructure
- Ineffective communication network
- Vandalism of facilities
- Inadequate funding
- Shortage of manpower
- Limited reliable vehicles

Besides all the issues mentioned above, there are action plans and solutions proposed based on priorities and funding availability.

The Education issues are as follow:

- Poor and deteriorating elementary school infrastructure
- Rundown facilities
- Non-payment of school fees
- Lack of supervisory visits
- Teachers shortage
- Untimely release of school subsidies
- Insufficient logistic support to supervise and monitor teachers

Infrastructure

The following are the main issues in the LLG that are related to infrastructure:

- Deteriorating state of all roads including feeder roads
- Culverts are usually small and are usually blocked by debris and logs that cause over flowing of water to the roads contributing to the erosion of roads

- Lack of limited maintenance on transport, communication and public building infrastructure

Law and Justice

The following are the main issues related to Law and Justice:

- Lack of village court facilities
- Lack of paralegal skills
- Delays in village court officials allowances
- Inadequate Number of Rural locks ups
- Insufficient police presence
- Shortage of housing for police personal

To coordinate with traditional laws, mediation and reconciliation process are an important first step before disputes go to the court system. It is important that traditional methods are incorporated into the village based court systems since they are the most legitimate and binding authority to most villagers.

Community development

The following are the main issues related to Community Development:

- Lack of social data for establishing proper planning
- Increase in drug abuse among youth
- Strain of family structure and increased law and order problems
- Lack of community support and motivation for participating in youths and woman groups
- Poor creational and sports facilities
- Increasing risk of HIV/AIDS infection
- Increase in getting married at very early stage

Land mobilization

Land issues include:

- Poor involvement of landowners in land development and benefits
- Poor utilization and development of customary land
- Increase in illegal acquisition of land for legal procession and land demarcation
- Increase land disputes between land owners and or between different landowner groups
- Lack of proper consultation between relevant parties for development proposals purposes
- Inadequately poorly defined procedures to carry out land dispute mediation

Findings based on assessment

Generally, from our assessment, much of the 5YDP has yet to come to fruition. The plan is there but achieving it realistically is a challenge, constrained by factors like weather conditions, budget constraints, manpower shortages, and more.

The LLG in its current stage is not able to deliver its programs effectively but has made progress in some sectors. To date the positions of Account Clerk, Project Officer and Assembly Clerk remain vacant in the LLG administration, which is a debilitating factor. The LLG Manager is acting in these roles until permanent recruitments can be made. Coupled with a lack of training and capacity building programs, a lack of vehicles to carry out ward assessment and patrols, a Chamber lacking basic materials such as computer, photocopying and fax machines etc., the LLG Administration is at a severe disadvantage. There has been no monitoring or evaluation exercises carried out on projects delivered by the LLG to date---including projects in education (elementary and community schools) health (health facilities), infrastructure (feeder road maintenance and grass cutting), and small village industry (poultry, piggery and fisheries).

Networking and partnerships

The networks and partnerships between Ward Councils and the District Administrations are shaping up well. The LLG feels that it has good working relationship with the ward councilors, ward development committees, church groups and village courts. The LLG manager uses the district administration vehicle to visit his wards.

General findings on two districts

There is a distinction between Rigo District's approach to grievance redress and that of Kairuku-Hiri, a difference reinforced by distinct cultural settings. Rigo Inland and Coast LLG/wards have been transformed by the influence of churches and as a result church players are involved in all processes of the community. Churches methods of mediating issues are very practical, well-proven avenues of grievance redress justice. Churches stress reconciliation by bringing opposing parties together in accord to express remorse and admit a truth. In effect, the church method take the traditional 'restorative' justice approach but adds the most basic 'retributive' aspect, that of confession and/or truth. The object remains seeking peace over exerting retribution, but arriving at a 'truth' as finality helps conclude the matter and prevent it from reoccurring later.

In Kairuku, traditional chieftaincy is very strong, so decisions remain in strong compliance with tradition and customary forms of authority. There are different types of chiefs in the clans, and they perform different functions. One of the chiefs looks after the wealth of the clan, another is a warrior chief (to organize and lead clans into fights), one is a sorcery chief (to protect clans for possible attacks from rival sorcerers) and another is a food production chief (in charge of food storage and distribution) for clans. These chiefs come together under a Council of Chiefs which holds a collective power of enforcing decisions upon the wider community.

The Salvation Army church dominates Rigo Inland viilages; the United Church covers all part of Rigo Coast; and the Catholic Church is found in Kairuku and Mekeo LLGs. Where is there is a church there are generally services associated with it, most of them being schools and health facilities.

Housing was surprising to us. We found that remittance communities had very well-established and affluent housing compared to the more remote rural communities. Whether this is a product of proximity to Port Moresby, or experience in modern banking (and the ability to resist customary pressures enough to save money and upgrade one's housing), it is apparent that the more affluent communities have a certain level of raised morale or community pride. What is available locally in terms of economic generation opportunities is not sufficient to support these permanent houses; they are clearly the result of remittances from Port Moresby relatives.

CHAPTER 5: CONCLUSIONS AND RECOMMENDATIONS

5.2 CONCLUSION

Public services delivery is daunting task given the generally underdeveloped and poorly maintained public infrastructure in both provinces. Generally, Central Province is more developed than Western Province. At least in Central Province there is an excellent road network in the coastal Districts. By contrast, Western Province has very few roads and many of these have grown disused. The irony is that, Western Province is home to the giant Ok Tedi mine. But Central Province, home to the Nation's Capital, is also alarmingly underdeveloped and its roads falling into disrepair. Both provinces are under developed compared to other provinces in Papua New Guinea.

General findings of the field research reveal enormous limitations in the capacity of the Local Level Governments in both provinces. Gross misapplication of public funds for LLGs has crippled service delivery. The combination of this and classic institutional discrepancies suggest that structural reforms need to be instituted to restore the eroded system.

The most important recommendation emerging from this Assessment concerns the selection criteria of the target Wards. It is all too easy to shift from a needs-based criteria to the most 'likely to succeed' one, or most 'likely to sustain' one. DPLGA must avoid hiring specialists who only spend their time in the provincial capital rather than the Wards because they are so difficult to access. In our scoping the time and logistics required to reach the 'neediest' Wards in both provinces simply made them too difficult to reach.

In Papua New Guinea, there is a strong positive correlation between remoteness and need --- which means lack of infrastructure, lack of services (including health and education), and lack of

local government capacity. Ward Councilors are most likely to be poorly educated and poorly remunerated for the long trip to the District Headquarters. These are the Wards where Ward Development Committees may not be activated, and where Youth and Women's Representatives exist in name only. In terms of capacity building, these are places most in need of training and complete reinvigoration, which this project can provide. At the same time, because project staff will only be based at the Provincial level, these individuals may or may not have experience in these Wards, and may resist making the hard slog required to reach them. It is important that their skills are transferred to these remote locations.

Our recommendation is to remain conscious of need in the Western Province, in the target Ward selection process, and allow that to override all other considerations. Do not allow arguments that it would be easier or less costly to select a Ward closer to the District Headquarters, or on the main road, to prevail on the basis of guaranteeing 'sustainability' for the project. There is a real possibility that ignoring needy and remote Wards will only deepen the divide and further isolate these areas from the local-to-national government network. This project provides an opportunity to reach out and connect the Province and national government to these remote areas, the areas mostly desperately in need of infrastructure---those areas where project proposals are likely to be about transport and access to market---and really institute ground-up CDD development.

In Central Province, there are Wards that suffer similarly from remoteness. While the project will provide training for all Ward Councillors, there is a possibility that the most unskilled Ward councilors will not receive enough training to produce competitive proposals for Open Competition method of selection, and may require more hands-on mentoring to be competitive. Efforts must be made to prevent losing the most remote and/or worthy participants.

Training at the Ward level should be as local as possible. It might be conducted at the LLG headquarters, or a village geographically central to the Wards targeted. In the event that the Councillors from the most remote sites still cannot reach the training, trainers should be prepared (and provisioned) to travel to the Ward itself for extra training at that level. The most remote Councillor and Ward Development Committee are also the least literate, and so their hurdles to participation are compounded. The budget for this project should include extra funding for fuel in all locations. Trainers and Project officers who liaise with Wards should be prepared to walk the mountain, cross the swamp or climb the hill to the Ward that has no road or sea access. Their selection should keep this in mind.

Some of the key findings from the Social Assessment are:

- LLGs are under resourced and underfunded to initiate large development projects. Some key officials are also not qualified or lack experience in managing LLG.

- Community leaders in most sites lack skills and knowledge to effectively participate in the project.
- Women are marginalised in general, but have more or less power in different communities within both provinces. Interestingly, most women did not see themselves as vulnerable. They noted that overall their status is improving.
- Traditional dispute resolution mechanisms are incorporated in the village court systems. This has proven very effective in both provinces. In the Rigo District, the church plays a prominent role in redressing disputes.
- All villages covered in the study are patrilineal societies, hence land tenure and usufruct is the right of male members of a lineage. Female members can advise but do not have the rights. In Western Province, clan leaders are the point of entry to access land for development whilst in Central Province Chiefs and church leaders are very important people in land decision making. However landholder clans and families have equally power. Overall, decisions over land are reached through consensus.
- In all the communities, the people were willing to free up their land for service which would benefit the community. All the villages visited that have services already freed land for infrastructure such as schools, aidpost and church. The decisions of freeing these lands were done through consensus.
- In both provinces land is owned and control by men so women will not actively participate in the decision making process regarding the use of land. Decision over land use for development is reached through consensus and therefore can be slow.
- Services most needed were clean water, health, women resource centers and education.
- Literacy levels in the communities visited were appallingly low, particularly for the Western Province. Most women could only speak their mother tongue.
- Youths were more interested in improvement to their sporting facilities and having musical instruments for their church fellowship groups.
- The main social problems are home brew and drug use.
- Income opportunities are limited in both provinces. Villages in Central Province were more affluent than the Western Province.

5.3 RECOMMENDATIONS

In order to allow the pilot project to be more manageable and fulfill its objective we put forward a number of recommendations. These recommendations are based on the findings of the Social Assessment:

- To ensure that the most remote and disadvantaged communities are able to effectively participate in the project, capacity building/training should occur at the Ward level. This might require Trainers to find a location central to the target Wards, or the LLG headquarters. If this is still inaccessible to one of the remote Wards, Trainers must be able to (provisioned with time and fuel enough to) travel to that Ward and train on their ground.
- All phases of the project should be equipped with a budget for extra fuel, so that there is never an instance of failing to reach a Ward for lack of transport fuel.
- As it is common for customary land to be voluntarily donated for public purposes, the Land Use Agreement template attached as Appendix II would be an appropriate instrument for formalizing the agreement to allow use of such land for the location of subprojects financed by this project.
- In the stakeholder training/workshops Ward Councillors, land mediators, Village Court Magistrates, peace officers, clan leaders, church leaders, youth leaders, and women leaders should all be given priority, not just as pro forma but to strengthen these important networks and guarantee project access to them.
- The leadership structures in Kairuku and Mekeo communities are based on chieftainships, and therefore chiefs need to be invited to participate in the project. They are very influential in the community, sometimes more so than government leaders. For project entry, the protocol would be to consult the chief first, other community leaders second.
- Recruitment of all key project personnel should be made outside the public service system. If there is one way to guarantee a strengthening of local governance structures it is by injecting fresh experience into the system. Project Managers should be recruited from NGO networks, where less of the inertia of public service exists.
- Women leaders should be specifically encouraged, and even recruited, to participate in all preparatory trainings or workshops as they may hesitate to do so. Efforts should be made to adjust the timing of such events to allow for maximum participation of women.
- Women should be encouraged to participate actively in Ward Development Committees and in the various roles of the Community Project Team.

- Church institutions working with the communities should be given consideration in the project because they have been very instrumental in mobilising communities and bringing in projects that have had positive impacts on the communities. Churches could be asked to lead the community/environment conservation work.
- Women's leadership is more prominent in the church sphere than the secular world. This is where women have achieved some parity with men in church administration and project management. Thus involving the church in the project is also involving women.
- Youths also have informal groups but these are not very active. Using these groups, however, as a means to network other youth groups is a good idea and would help empower all participants. Their affiliations are more in sports than church so it is important to bring them on board through their group or team leaders.
- One of the roles of the women in the church is social welfare, working with vulnerable groups (orphans, widows, sick and older people), so these vulnerable populations are best accessed through the women's church groups.
- In the trainings, it is appropriate to use a language mix of English, Pidgin and maybe Police Motu; either one of them or all of them will be understandable by the people.
- Develop and use diagrams and pamphlets to educate the people. Showing video of previous CDD projects in other countries would be very helpful. Stay in the villages if possible and talk with them through thick and thin to ensure the people fully understand before the project roll out of project in the villages or wards.
- As indicated in the brief description of the Grievance Redress Mechanism in Appendix VI, local, traditional forms of dispute resolution should be utilized to the extent possible in cases of grievances regarding community projects. However, if such mechanisms are insufficient, concerns should be raised to the LLG Manage, Provincial Coordinator or national Project Management Office. Information as to how to contact these individuals should be made available to all communities where the project is active.

5.2.1 For future evaluation and monitoring. The following topics could be included as areas for the Independent Monitoring Group, which will be hired to visit communities throughout the project duration, to examine. Feedback on these areas could inform the project team as to the changing dynamics in target communities.

- Assess the general quality of life in the affected community – access to clean water, rubbish management, sanitation, interaction with each other, etc
- Assess the effectiveness of dispute redress mechanism in target communities

- Make physical inventory of what services are available in the target community
- Measure the breath of benefits of the project after implement assessing to what degree women and children benefit.
- Measure the level of participation by women in the project
- Measure the level of participation by marginalised groups in the project, for example, the physically challenged and migrants.
- Measure the level of interaction with different groups in the community.
- Develop ward capacity and evaluate their performance through the project lifespan.
- Assess the effectiveness of the ward and community leadership including women's groups

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APPENDICES

APPENDIX I: Land Use Agreement Template

LLG Manager Name _____

LLG Name _____

Province _____

Dear Sir,

Re: LAND AVAILABILITY FOR THE PROJECT

This letter serves to confirm our commitment that land is available for the project. This land is given for the use of the _____.

The owners of the land in our community are Mr/Mrs. _____ who with a second family/tribal member confirm our commitment by putting their hand hereto;

This piece of land (_____) is confirmed to be free from dispute and the Community Project Team and subsequent committees appointed by the village to administrate the infrastructure are free to use the said land to provide/improve/expand the provision of the services directly provided by the infrastructure. The land owners fully agree that this commitment is irrevocable.

1. Resource owner (Name)

2. Resource owner representative

2. Signature

3. Date

4. Verified by Community Project Team Chairman and Secretary

Chairman

Secretary

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APPENDIX II: DOCUMENTATION OF ALL CONSULTATIONS, INCLUDING A LIST OF PARTICIPANTS (NAME, AGE GENDER, HOME VILLAGES), LOCATIONS AND DATES OF MEETINGS, ISSUES DISCUSSED, AND LANGUAGE USED.

A) Western Province

A1) Attendees in Kiwai Rural LLG

Village	Name	Gender	Position	Comments
Daware (Ward 4) (Date of visit: 12.03.13) Venue: Kiwai Rural LLG project house area	Susui Osman	M	LLG Manager	Kiwai Rural LLG
	Anton Aruba	M	Ward 4 Councillor	
	Amos Pipuk	M	Police	Community Police
	Rose Paradi	F	Elementary School Teacher	Daware Elementary School
	Dalido Mogeame	M	Village Planning Chairman	CMCA – OTML
	Udura Buma	M	Village recorder	Bamu migrant
	John Isinai	M	Community member	
	Rusella Marai	F	Community member	
	Seia Dalido	F	Community member	
	Kuma Wagi	M	Pastor	New Apostolic Church
Obu Kou	M	Village Court Magistrate		
Total attendants	33	M = 19	F = 14	
Katatai (Ward 24) (Date of visit: 13.03.13) Venue: United Chruch	Susui Osman	M	LLG Manager	Kiwai Rural LLG
	Anton Aruba	M	Ward 4 Councillor	
	Amos Pipuk	M	Police	Community Police
	Anna Bisai	F	Reverend	United Church
	Miriam Timothy	F	V/President, Treasurer	Kiwai Rural LLG
	Gonna Gasi	F	President	Kumakuba Women Association
	Bagari	M	Church leader	United Church
	Sapu Irigi	F	Community member	
Total attendant	36	M=24	F=12	

A2) List of Attendees in Oriomo-Bituri LLG

Village	Name	Gender	Position	Comments
Dorogori (Ward 1) (Date of visit: 14.03.13) Venue: village community hall	Namug Dipai	M	LLG Manager	Oriomo Bituri Rural LLG
	Susui Osman	M	LLG Manager	Kiwai Rural LLG
	Amos Pipuk	M	Policeman	Community Police
	Uke Tare	M	Ward 1 Councillor	Oriomo Bituri Rural LLG
	Mapoi Sepo	M	Community leader	Former Village Court Magistrate Stepped down due to discrimination from the community
	Walter	M	Community member	
	Yvette Tabua	F	Community member	
	Bella Kesa	F	Women's Rep	
	Raka Garuda	M	Church Leader	United Church

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	Ray Asiba	M	Elementary School Teacher	Dorogori E/School
Total Attendants	31	M = 13	F = 18	
Masingara (Ward 12) (Date of visit: 14.03.13) Venue: Councillor's residence	Namug Dipai Susui Osman Amos Pipuk Paea Mugi Eric Ogepawe Jogo Wobo Sumae Julie Sumae Ms Jogo Gaga Dua Lilly Ogepawe Gonai Gora	M M M M M M M F F M F F	LLG Manager LLG Manager Policeman Ward Councillor Community Chairman Village committee Church Elder Women Fellowship Leader Former School Teacher Village Court Magistrate Teacher Community member	Oriomo Bituri Rural LLG Kiwai Rural LLG Community Police Ward 12 OBRLLG SDA SDA Vocational Masingara Primary School
Total Attendants	60	M = 44	F = 16	

A3) List of attendees in Kiunga Rural LLG

Village	Name	Gender	Position	Comments
Drimdamasuk (Ward 8) (Date of visit: 23.03.13) Venue: village meeting space	Late Foxy Asobi		Council Executive Officer	Passed away a week later at Rumginae Hospital
	Gom Dewi	M	Ward Councillor	
	Sam Wigen	M	Former Politician (MP)	MP in House of Assembly
	Henry Tukero	M	Community member	
	Raka Tangu	M	Village Recorder	Stepped down due to no pay
	Julian John	F	Community member	
	Mayo Asobi	F	Community member	
	Joycelyn	F	Community member	
	Kuabeto Joshua	F	Community member	
Julia Moses	F	Community member		
Total Attendants	41	M = 24	F = 17	
Kmom (Ward 26) (Date of visit: 25.03.13) Venue: village meeting space	Auke Yanai	M	Ward Councillor	
	Mode Tike	M	Community member	
	Eiwai Enkwi	F	Women Fellowship leader	Church fellowship group (CRC)
	Dilu Dilu	M	Headmaster	Kmom Primary Shool
	Joe Sate	M	Community member	
	Demas Bina	M	Community member	
	Siwi Gipe	F	Community member	
Ruth Sakonai	F	Community member		
Total Attendants	27	M = 15	F = 12	

A4) Participants in Ningerum Rural LLG

Village	Name	Gender	Position	Comments
Haewenai (Ward 16)	Rex Ba'a	M	Ward 16 Councillor	
	John Ambino	M	Community leader	Former councillor,

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(Date of visit: 27.03.13) Venue: Haewenai Patrol Post area	John Yadin	M	Pastor – ECPNG Church	
	Kereba Krithoe	M	Pastor	Also Chairman of Haewenai District – ECPNG Church
	Maxsi Yoke	M	E/ Head Teacher	Also Haewenai P/School Board Chairman
	Gerry Kisam	M	Elementary School Teacher	
	Kengawe Swo	M	Community member	
	Puse Haruri	M	CHW	Haewenai sub-health centre
	Max Hune	M	CHW	Haewenai sub-health centre
	Waita Hawe	F	Community member	
	Esther Ronny	F	Community member	
	Uke Ba'a	F	Women Fellowship Leader	
	Ari Jimmy	F	Community member	
	Aroi	F	Community member	
	Aengo Kisam	M	Headmaster	Haewenai Primary School
	Harry Kisam	M	Community member	
	Meneri Yadin	F	Community member	
Sono Hupe	M	Community member		
Total Attendants	58	M = 46	F = 12	
(Date of visit: 28.03.13) Venue: Nonegire Elementary Classroom	Topu Giawa	M	Community leader	Former councillor, ward 19
	Krimson Aepenaengo	M	Head teacher	Nonegire Elementary School
	Sapan Grebik	F	Community member	
	Nuwe	F	Community member	
	Para Krodunam	F	Community member	
	Theresa Warinai	F	Community member	
	Wain Arubi	M	Community leader	Youth representative
	Heron Gipe	M	Pastor	ECPNG
	Sikawa Kawa	M	Community member	
Author Bai	M	Community member		
Total Attendants	34	M = 18	F = 16	

A5) Key Informant Interview participants for Western Province

Date of Interview	Name	Gender	Title	Organization	Venue
11,15.03.13	Susui Osman	M	LLG Manager	Kiwai Rural LLG, DPLLGA	Kuki G/House, Daru
11,15.03.13	Depai Namug	M	LLG Manager	Oriomo-Bituri LLG, DPLLGA	Kuki G/House, Daru
13.03.13	Anna Bisai	F	Reverend	United Church	Katatai village
13.03.13	Miriam Timothy	F	Nominated Women Rep and Deputy LLG President	Kiwai Rural LLG, DPLLGA	Katatai village
13.03.13	Gonna Gasi	F	President	Kumakumba Women's Association	Katatai village
13.03.13	Anthon Aruba	M	Councilor	Ward 4, Kiwai Rural	Katatai village

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				LLG	
14.03.13	John Dau	M	Head master	Masingara Primary School	Head master Primary School office
14.03.13	Bella Kesa	F	Community Women Leader	Dorogori village	Dorogori village
15.03.13	Boloz Iowa	M	District Planner	South Fly District, FRPG	South District Planning Office
16.03.13	Foxy Asobi	M	Council Executive Officer	Kiunga Rural LLG, DPLLGA	Kiunga G/House
23.03.13	Gom Dewi	M	Councilor	Ward 8, Kiunga Rural LLG	Drimdamasuk village
25.03.13	Auke Yanai	M	Councilor	Ward 26, Kiunga Rural LLG	Kmom village
25.03.13	Dilu Dilu	M	Head Master	Kmom Primary School	Kmom village
26.03.13	Rex Ba'a	M	Councilor	Ward 16, Ningerum Rural LLG	Haewenai village
27.03.13	Max Hune	M	CHW	ECPNG Health Services	Haewenai Patrol Post
27.03.13	Puse Haruri	M	CHW	ECPNG Health Services	Haewenai Patrol Post
27.03.13	Aengo Kisam	M	Headmaster	Hawaenai Primary School	Haewenai Primary School
28.03.13	Julius Caspar	M	Officer In Charge	Akumbit Growth Centre, Kiunga Rural LLG, DPLLGA	Aewe Ambip (North District Admin. Office)
28.03.13	Krimson Aepenaego	M	Elementary Teacher	Nonegire Elementary School	Nonegire village
28.03.13	Topu Giawai	M	Community Leader and Former Councilor	Ward 19, Ningerum LLG	Nonegire village
01.04.13	John Sruwoi	M	Officer In Charge	Haewenai Patrol Post	Private resident, Kiunga
01.04.13	Kratnai Hwani	M	Project Officer	Kiunga Rural LLG, DPLLGA	Private resident, Kiunga
03.04.13	Lucy Unam	F	Nominated Women Rep	Ningerum Rural LLG	Rumginae
04.04.13	John Uri	M	Council Executive Officer	Ningerum Rural LLG, DPLLGA	Ningerum
09.04.13	Robin Moken	M	Provincial Advisor	FRPG, DPLLGA	Aewe Ambip, Kiunga

B) Central Province

Seba and Kokorogoro village (Ward 13) Rigo Inland LLG

No	Date of meeting	Place of meeting	Names of participants	Gender M/F	Age	Position held in community	Issues discussed	Home Village

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1	12.0 3.13	Seba	Patrick Rilda	M	N/A	Ward Councilor		Gevera
2			Henry Bugave	M	N/A	Village Leader		Seba
3			Mex Siburu	M		Village Leader		Seba
4			Peter Miana	M		Youth representative		Seba
5			Rex Bogana	M		Member		Seba
6			George Gaiara	M		Women representative		Gevera
7			Name not given	F		Member		Seba
8			Name not given	F		Member		Seba
9			Name not given	F		Women Leader	Water & sanitation issues	Seba
10			Name not given	F		Women Leader		Seba
11			Name not given	F		Member	Law and order	Gevera
12			Mairy Bogana	F		Member	Bride price Issues	Seba
13			Ofena Gimuro	F		Member	Land disputes	Seba
14			Abel Bagere	M		Member	Leadership	Seba
15			David Nogoga	M		Member	School projects	Seba
16		Kokorogoro (Sub- Health Centre and Primary School)	Mathew Wagi	M		CHW- MALE	Health Issues and infrastructure	Goroks
17			Cynthia Simon	F		HEO-OIC	Student enrolments	Chimbu
18			Lale Kwalimu	M		Headmaster		Local Person
19			Thomas Kome	M		Senior Teacher		Local Person
20			Nauga lamore	M		Senior Teacher		Local Person
21			Robert Kareko	M		Assistant Teacher		Local Person
22			Babaga Kofena	M		Assistant Teacher		Local Person
23			Bagere lamore	M		Assistant Teacher		
NO	13.0 3.13	MAMALO	Wintom Gobe	M		Local Minister	Water Issues	All participants from Mamalo village only
1			Amos Nanu	M		Youth Chairman	Food security	
2			Henao Nagu	M		Member	Law and Order	
3			Vegele	M		Member		

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			Manu				Health & hygiene	Members from Kore Village	
4			Rousia Vila	M		Member			
5			Mich Vakona	M		Member	Marketing		
6			Jerry Ragela	M		Member			
7			Manu Toko	M		Member	Land issues		
8			Pala Keina	F		Women Leader			
9			Stella Gevega	F		Member	Church activities		
10			Magi Rokona	F		Member	Staff Shortages		
11			Selma Bagere	F		Member	Infrastructure		
12			Anna Gimuro	F		Member			
13		KORE	Mabel Atua	F		Head Teacher			
14			Sabi Kenava	M		Assistant Teacher			
15			Kwal Sisio	M		Member			
16			Tore Jack	M		Member			
17			Sei Kage	M		Youth Representative			
18			Varo Jack	M		WDC member			
19			Kia Lenveni	M		Member			
1	13.0 3.13	IBUNATOU	Gudilia Dereba	M		Comm.leader	Church activities		All from Ibunatou
2			Kila Kua	M		Church pastor	Health and hygiene		
3			Keketa Dumo	M		Member	Land issues		
4			Manu Kano	M		Member			
5			Gani Vaira	M		Peace Officer	Compensation claims		
6			Vagi Ragu	M		Comm.leader			
7			Ila Kila	M		Member	Village projects		
8			Amaha Gerega	M		Member			
9			Mr.Kuo	M		Member	Working NGO's in the community		
10			Awagi Meme	M		Women leader			
11			Dava Kage	F		Member	School facilities		
12			Koro Kage	F		Church rep			
13			Mou Dumo	F		Member			
14			Guina Legei	F		Member			
15			Ragela Ilimo	F		Member			
16			Roga Nan	F		Member			
17			Vetu Dereba	F		Member			
18			Lua Sisio	F		Member			
19			Gale Kila	F		Member			
20			Bali Kuo	F		Member			
21			Grace Kila	F		Member			
22			Gabi Dumo	F		Member			

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23			Kamu Vaira	F		Member		
24			Sei Vaira			Member		
1	14.0 3.13	KALO	Raka Vele	M		Health (CHW)	Disable people	All members from Kalo Village
2			Geti Kila	M		Advisor (CHW)		
3			Mari Vekwa	M		Magistrate	Water and	
4			Valina Kwaipo	M		Magistrate	sanitation	
5			Rupana Raula	M		HIV/Trainer	Road issues	
6			Pala Raula	M		Peace Officer	Land disputes	
7			Vada Loi	M		Member		
8			Loi Iamo	M		Member	Leadership roles	
9			Gerald Vele	M		Tractor Driver		
10			Mari Gamoga	M		PMV Driver	Bride price issues	
11			John Rawali	M		Vill. Recorder	Law and Order	
12			Rolamo Pokan	M		Member	Health issues	
13			Iamo Vagi	M		Church Leader		
14			Kini Tau	M		Church Leader	Economic opportunities	
15			Iea Kepi	M		Police		
16			Rawali Kolu	M		Church leader		
17			Laki Tau	M		Church leader		
18			Peiwa Kota	M		Member		
19			Iamo Kila	M		Member		
20			Vele Kila	M		Church leader		
21			Geno Kapi	M		Church leader		
22			Eddie Poti	M		Youth leader		
23			Kalai Pokana	M		Member		
24			Iamo Pokana	M		Member		
25			Kekei Kala	M		Member		
26			Kila Kare	M		Member		
1	14.0 3.13	GEMO	Malaga Ura	M		Pastor	Electricity Issues	All the participants from GEMO village only
2			Gave Gimana	M		Pastor Chairman	Road issues	
3			Tavna Egala	M		Headmaster	School and Health	
4			Wadiara	M		Teacher	Issues	
5			Wou	M		Member		
6			Nogi Garo	M		Member	Water and	
7			Kila Ragana	M		Teacher	sanitation	
8			Tau	M		Member		
9			Magela Wari	M		Youth	Law and order	
10			Tom Kila	M		Member		
11			Lama Laka	M		Member	Sports and	
12			Kila Kila	M		Student	recreation	
13			Greg Raga	M		Student		
14			Lega Rawali	M		Student	Women issues	

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15			Babaga Egala	M		Member	Disability		
16			Alfred Laka	M		Member			
17			Maino Rua	M		Member			
18			Liguna Kwalimu	M		Member			
19			Rengai Tau	M		Member			
20			Loren Kila	M		Deacon			
21			Garo Lega	M		Member			
22			Lolie Magela	M		Ward Councilor			
23			Egala	M		Member			
24			Thompson			Member			
Note: Women participants have withheld their names because of their religious beliefs									
1	15.03.13	GABAGAB A	Rev. Toea Tougau	M		United Church Pastor	Water supply	Only the couple from this village	
2			Pastor Wife	F		Assistant Pastor	Land compensation		
							Sea wall erosion		
							Change of leadership Law and orders		
	19.03.13	AIPEANA	Simon Ake	M		LLG President	Chieftaincy system	All participants from Aipeana village	
2			Peter Ako	M		Chief	River pollution by Tolukuma Mine		
3			Steven Aiso	M		Chief			
4			Paul Aoae	M		Chief			
5			Leo Kaoka	M		Pastor	Water and sanitation		
6			Aoae Ani	M		Member			
7			Ayfo Avi	M		Peace Officer			
8			James Kuapena	M		Member	Law and order		
9			Joe Aoae	M		Ward member	Water and sanitation		
10			Simon Aki	M		Member			
11			Niko Opu	M		Member			
12			Mark Aoae	M		Member	Leadership roles		
13			Mega Ofoi	M		Member			
14			Philip Aufa	M		Land Mediator	Women issues		
15			Aoae Aisa	M		Member	Economic opportunities		
16			John Kape	M		Member			
17			Peter Kavana	M		Member	Resource management		
18			Joe Aoae	M		Member			
19			Joe Ako	M		Ward member			
20			Paul Oaike	M		Member	Bride prices		

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21			John Aisa	M		Member
22			Jobby Fagu'u	M		Member
23			Victor Ofoi	M		Member
24			Ernest Lapu	M		Member
25			Kaoka Kaoka	M		Member
26			Loui Aopai	M		Youth Leader
27			Joe Kaika	M		Youth Leader
28			Auli Ako	M		Member
29			David Magaiva	M		Member
30			Jerry Opu	M		Member
31			Paul Kavo	M		Member
32			Victor Ofoi	M		Member
33			Charles Eril	M		Member
34			Patricia Efi	M		Member
35			Avi Kavo	F		Member
36			Aiso Aikau	F		Women Leader
37			Magaiva Katsi	F		Member
38			Munapa Tsno	F		Member
39			Elizabeth Kaoka	F		Women Leader
40			Aufa Kuekue	F		Youth Leader
41			Charlie	F		Women Leader
42			Kaegoga	F		Chief
43			Koloi Mage	F		Church Leader
44			Malia Aisaga	F		Women rep

Bereina Village (Ward 7) Kairuku LLG

1	19.03.13	BEREINA	Anna Kapu	F		Ward Councilor	Road infrastructure School Water and sanitation Food security Health and hygiene Leadership issues	All participants from Bereina and other two villages from this ward	English and Pidgin most
2			Manue Oatstsu	M		Council of Chief			
3			Augello Bare	M		Catechist			
4			Christoper Arua	M		CHW			
5			Kila Tore	M		Interoil Staff			
6			Michael Arua	M		Village Elder			
7			Arua Apo	M		Chief			
8			Launa Oa	M		Member			
9			Mime Abe	M		Member			
10			Michael Arua	M		Clan Leader			
11			Arua Apo	M		Member			
12			Launa Oa	M		Member			
13			John Aitisi	M		Member			

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14			Koamu Abia	M		Member	Unequal distribution of government services Land disputes		
15			Mana Kila	M		Member			
16			Magi Apo	F		Member			
17			Aru Toto	F		Member			
18			Baria Puro	F		Member			
19			Abia Aitisketo	F		Member			
20			Abia Koamu	F		Member			
21			Taieta Abia	F		Member			
22			Aro Kapai	F		Member			
23			Abia Mima	F		Member			
24			Kila Koae	F		Member			
25			Rita Ko'o	F		Member			
26			Anna Poto	F		Member			
27			Puro Aitsi	F		Member			
28			Henao Ama	F		Member			

Yule Inland (Ward 6) Kairuku LLG

1	20.03.13	YULE ISLAND	John Ume	M		Chief	Water issues	Participants from this village only	Mostly Pidgin and English		
2			Benadeth Pala	M		Member	Road issues				
3			Lasalle Ume	M		Member					
4			Ceiline Miria	M		Member					
5			Rita Ume	F		Member	Land issues				
6			George Aisi	F		Teacher					
7			Pricila Miria	F		Member					
8			Anne Daisy	F		Member	Economic opportunities				
9			Albettine Ume	F		Youth rep					
10			Natalia Oa	F		Member	Leadership roles				

Nikura Village (Ward 4) Kairuku LLG

1	20.03.13	NIKURA	Michael Ume	M		Ward Council	Water issues	Participants from this village and the other two villages	Mostly Pidgin and English		
2			Elizah Lahari	M		Ass. Council	Road issues				
3			Anthony Ano	M		Church Rep	Food shortages				
4			Matsu Koae	M		Village Rep					
5			NA	F		Women Leader					
6			NA	F		Member	School issues				
7			NA	F		Member					
8			NA	F		Member	Health and hygiene				

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KEY INFORMANT INTERVIEW DETAILS

No	Date of meeting	Place of meeting	Names of participant	Gender M/F	Age	Position	Issues discussed	Home Village	Language used
1	11.03.13	Office	Gei	M	N/A	Deputy Provincial Administrator (DPA) – Central	Project ownership and community participation	N/A	English
2	12.03.13	Rigo District	Gavo	M	55	Advisor LLG (Central)	Policy aspects of the project (PNGRSDP)	Taitokomana (Rigo Inland LLG)	English
3	12.03.13	Rigo District	Beriria Minihili	M	45	LLG Manager RIGO Inland	Wide project consultation and empower project beneficiaries	Aboana (Rigo Inland LLG)	Pidgin
4	13.03.13	Kokorogoro (Rigo Inland LLG)	Robert Kareko	M	40	Teacher (Community Development Committee Secretary – Child Fund Project)	Child Fund projects and how it is impacting the communities	Kokorogoro	English
5	13.03.13	Kokorogoro	Lale Kwalimu	M	40	Headmaster (Kokorogoro Primary School)	School infrastructure	Kokorogoro	English
6	12.03.13	Rigo District	Aloysius Gewala	M	45	Development Coordinator (Salvation Army South Eastern Division)	Project success and challenges, transparency and accountability issues	Didigoro (Rigo Inland LLG)	Pidgin
7	19.03.13	Kairuku (Bereina District Office)	Sylvester	M	40	District Administrator – Bereina (Kairuku LLG)	PNGRSDP needs to be given to needy wards/communities	Local Person	Pidgin and English

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8	19.03.13	Bereina District	Simon Ake	M	45	Mekeo LLG President	Bottom-up planning and utilizing 5 year Development Planning as a guide in service delivery	Aipeana (Mekeo LLG)	Pidgin and English
9	20.03.13	Bereina District	Peter Aisi	M	45	Village Court Peace Officer (Kairuku LLG)	Law and order issues, and village court systems	Poukama (Kairuku LLG)	English
10	20.03.13	Bereina District	David	M	45	Kairuku District Village Courts Inspector	Overseeing the role of village court systems and their impact in the community	Abiara Oreke (Kairuku LLG)	English
11	20.03.13	Bereina District	Richard Naime	M	45	LLG Manager-Kairuku LLLG			
12	20.03.13	Bereina District	Maino	M	50	Mekeo LLG Manager and Assistant District Administrator	Community infrastructure law and law and order issues	Aipeana (Mekeo LLG)	English

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APPENDIX III: TERMS OF REFERENCE

PNG Rural Services Delivery and Local Governance Project

Project Background

The Government of Papua New Guinea (GoPNG) and the World Bank, with financial support from the PNG Sustainable Development Program (PNGSDP Ltd) plan to pilot a program of community development in Western and Central Provinces. The pilot project intends on testing a “community driven development” (CDD) approach that seeks to give control to citizens over the planning and implementation of development resources that affect their community. The intention of this pilot project is to demonstrate to the GoPNG the value of applying a CDD approach to support the delivery of basic services, and to assist the Government in finalizing the project preparation process in order to seek possible World Bank and other development partner financing for a scaled-up Rural Service Delivery and Local Governance Project (RSDLGP).

The Project Development Objective is to pilot a successful CDD platform in PNG that would be adopted by Government as a way to improve the access, quality and management of basic public services delivered in rural communities in PNG. As such, the project will help to address the low levels of access and desired outcomes of a number of basic services (health, education, water, access) as identified by local communities.

The expected outcomes of the project are: (i) systems, procedures and key enabling materials developed to support the operationalization of a full RSDLGP project, (ii) basic social and economic services in selected pilot locations of two provinces in PNG financed through a system that involves community prioritization of and control over investment decisions, and (iii) capacities of national Department of Provincial and Local Government Affairs (DPLGA) staff, and select provincial, district, local level government (LLG), ward and community representatives strengthened to oversee and manage the pilot project and to adapt lessons learned from the pilot for use under the RSDLGP.

It is proposed that the pilot operate in two provinces and up to a total of 14 LLGs (covering a potential beneficiary population of approximately 280,000). Given the mandate of PNG Sustainable Development Program (PNGSDP) Ltd., it is agreed that Western Province would be one of the two provinces in which the pilot project would work. The second province, Central, was selected on the basis of a set of criteria agreed between the government, the World Bank and PNGSDP Ltd., taking into consideration the following issues: interest/willingness to participate in the pilot, capacity to support the project (in the form of personnel, co-financing, etc.), variation on the CDD model type to be used as compared with Western, linkages with other sub-national programs, and objective need (measure by poverty, access to services, or fiscal need as measured by the National Economic and Fiscal Commission - NEFC).

Testing of the CDD systems and procedures would be done through the financing of community grants of an estimated US\$120,000 per participating LLG per year (for years 2 and 3 of the pilot). These community grants could be used for a wide-range of small-scale social or economic investments and/or services (e.g., improvements to health or education facilities, for water or sanitation, to improved access (roads, bridges, wharves, etc.), and/or to improve livelihood opportunities) at ward/community level. The specific purpose of individual grants would be determined by communities on an annual basis with the support of trained facilitators, and would be approved at LLG level based on agreed-upon criteria that reflect Government policies and any additional requirements of PNGSDP Ltd., or the World Bank. As such, at this stage, it is impossible to say what specific types of sub-projects will be financed by the community grants and if they are targeting one or another specific beneficiary group. Also, the average size and number of community grants per any one LLG would depend on the process of prioritization and negotiation undertaken at LLG level.

The project would have three main components: (i) systems and financing of community service-delivery grants, (ii) capacity building of national and sub-national government (or non-government) entities, and (iii) project

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management (including monitoring, evaluation and knowledge sharing). These three components are described in more detail in the project documentation, which will be made available to the consultant. However, it is important to note that implied under this "CDD" project design is that individual sub-project proposals and implementation modalities supported through service-delivery grants (component 1) would be determined as part of the overall project implementation. In other words, the specific types of ward/village sub-projects that would be financed by the overall project, would only be known as the project begins to be implemented, and would only be identified through a detailed participatory process of consultation carried out with the communities/villages and villagers themselves.

Objectives and Summary Tasks

The proposed Social Assessment for the RSDLGP is intended to provide information and guidance to the Government of PNG and the Department of Provincial and Local Government Affairs (DPLGA) that will help to enhance the involvement of the poor, vulnerable or marginalized groups at village (sub-ward) level in RSDLGP activities and to reduce or mitigate potential negative impacts. Fundamentally it is intended to ensure that the project is designed and implemented in ways that are culturally appropriate. Specifically, in relation to the project objectives and approaches as summarized above, the work would:

1. Based on existing documentation and literature, provide an overview of the socio-cultural, institutional, historical and political context in which the project will operate (in Western and Central Provinces) and understanding of which would be critical to successful project design and implementation.
2. Identify and summarize relevant laws, policies or regulations and customary practices that could have an impact on the project and governing relations with indigenous peoples, most importantly: customary land ownership and administration; prescribed compensation for loss of property, assets and livelihoods; local government administration and representation; special provisions for ethnic groups; use of language; etc. Given the focus on Western Province, particular attention should also be paid to legal agreements with mine-affected communities such as community mine concession agreements.
3. For a sample of the larger tribal groups in the project area, analyze and describe in greater detail the social make-up, diversity, structures, rules, values and norms, decision-making processes and inter-group relations (particularly with other groups in the project area and with government) among these larger groups. In particular, the analysis should help the project better understand what are the key cultural factors to take into consideration in project design and implementation to ensure successful results, broad community involvement, and community empowerment, as well as to avoid elite capture and exclusion of vulnerable groups. An important element of this analysis will be assess and describe typical gender roles especially in terms of community governance and decision making. The review should also note if these factors are common across the two provinces or if there are important cultural distinctions that need to be taken into consideration.
4. Advise on the actions that need to be taken to address the specific social safeguard policies of the World Bank in relation to the project—especially Operational policy 4.10 on indigenous people, but also 4.11 on Physical Cultural Resources and 4.12 on Involuntary Resettlement. Similarly, identify customary practices that may trigger specific environmental safeguard policies of the World Bank in relation to the project, particularly Operational policy 4.04 on Natural Habitats and 4.36 on Forests.
 - a. With respect to Indigenous Peoples the Social Assessment should: identify potential positive and adverse impacts, along with recommendations for avoiding/mitigating adverse impacts; establish culturally appropriate procedures (for the key tribal groups included in this analysis) to ensure free, prior, and informed consultations and wide information dissemination with project beneficiaries and project impacted persons during the preparation and implementation of future sub-projects inter alia to establish broad community support; recommend culturally appropriate grievance redress mechanisms to be used at various levels (village, ward, project); and make

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recommendations as to how conformance with the Indigenous Peoples safeguard can be monitored.

- b. While the policy on Involuntary Resettlement has not been triggered, the consultant should advise on culturally appropriate decision-making and agreements regarding the voluntary donation of land for project activities (e.g., the location of a building). This advice should include simple guidelines or standard formats and other materials that can be used by project staff to ensure and document project responsiveness to the requirements of the Bank's operational policies.
 - c. Similarly, while Physical Cultural Resources, Natural Habitats and Forestry have also not been triggered, the consultant should advise as to the potential of impact (positive and negative) on such resources as well as how to ensure that in the preparation of specific sub-projects such resources are identified and appropriately addressed.
5. Based on the review of key tribal groups above, and the proposed social preparation and community planning phase of the RSDLGP Sub-project cycle (see draft operations manual), provide related and specific operational guidance on ways to enhance communications and consultation, encourage wide participation with target communities (and to the extent there are barriers to the inclusion of all members of a community (and in particular women or minority groups) to advise on how to increase the participation of those groups).
 6. As part of the Project's overall consultation process, and in support of the requirements for free, prior, informed consultations with affected communities and groups, document in summary form the discussions held with communities, wards, LLGs or other stakeholders, noting whom (and how many), and the nature of support (or dissent) among those consulted as to the project design.
 7. In relation, prepare simple guidelines for use by LLG staff as to how to carry out free, prior, informed consultation with all targeted wards and communities to ensure broad community support for the proposed project.
 8. Update the Environment and Social Management Framework to include the essential elements of the social assessment report. This is to ensure that the ESMF drives the overall strategy which serves as the basis for the detailed processes, guidelines and other documentation that the LLG and provincial level staff will fulfill during project implementation.
 9. Use professional judgment to advise on other social concerns not identified here but that could be important to ensure the success of the Project.

Outputs

- a. An assessment plan including main areas of investigation, methodology, tasks and implementation time line prior to undertaking field work;
- b. A Social Assessment report that covers the findings from the investigation indicated above.
- c. As specific annexes to the Social Assessment report: (i) a simple guideline document to assist LLG and provincial level staff in carrying out free, prior, informed consultations and information dissemination among target wards/communities to ensure broad support for the project, (ii) documentation of all consultations, including a list of participants (name, age gender, home villages), locations and dates of meetings, issues discussed, and language used. Photos are not required, but would be a helpful form of documentation, and (iii) a unified set of materials (guidelines, screening forms, check-lists, etc.) that would be used by project personnel at different levels to ensure that the sub-project review, approval, implementation and monitoring process fulfills the World Bank social safeguard policies and that would also help to strengthen the consultations and participation of the intended project beneficiaries.
- d. Updated ESMF incorporating the relevant information in the social assessment report.

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These reports would be submitted in English, as well as an Executive Summary of the Social Assessment and the Environment and Social Management Framework in Motu and Tok Pisin.

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APPENDIX IV: SURVEY INSTRUMENTS

a. COMMUNITY DIALOGUE

Community Dialogue Survey

My name is _____. I am conducting a survey on behalf the World Bank to assess the social, economic and cultural situations of the people in the targeted places to provide a baseline understanding before implementing a 2 year pilot project called the Rural Service Delivery & Local Governance Project. This project is co-financed by the Government of Papua New Guinea (GOPNG), Papua New Guineas Sustainable Development (PNGSDP) and the World Bank. We are speaking to selected communities, wards, LLGs and leaders in two provinces selected for the pilot project. Hence we are here today and we want to speak with you. The survey will take about 30-60 minutes. Your answers and opinions will be respectfully used. You do not have to participate if you don't want to. Are you interested in being involved? (Consent must be recorded on voice recorder or signed on this in the space below.

Interview ID number: [__|__]

Date of interview: [__|__|__]

Province:

District:

LLG:

Ward:

Village:

Physical Characteristics

1. Description of the community (physical setting of the village/community, ethnic composition, drinking water, food, air, rubbish, toilet etc...)
2. Description of culture, religion, traditional beliefs etc. (Note any interesting observation)

Social and Cultural

1. Describe the tribal composition of this village/community.
2. What is the level of interactions between different social groups in this village/community?
3. a) Has there been any conflict between these groups?
b) If yes, what kind?
c) How were they solved?
4. What are the clans and subclans of your community?
5. How is land inherited? What exceptions exist?
6. How is land divided between the clans?

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7. a) Do have a landuse plan in you village/community?
b) How do you manage your forest resources? How is sacred site protected?
c) How you manage your water resources?
8. Do women have land right or participate in the decision making of how land is used in their clan/village/community?
9. a) What are traditional rules of compensation for land use?
b) What are modern practices for land use compensation?
c) Can customary be made available free for development in the community for communal benefit?
10. Traditionally, how were problems solved? Description of the whole process.

Economy

1. What are the main sources of income in this village/community?
2. What do people spent their money for?
3. How many people are working for money from this village/community?
4. What are the business opportunities in this village/community?
5. What resource projects are being developed in your area?
6. What benefits are you receiving from the project(s)?

Leadership

1. What is the general leadership situation in this village/community?
2. What have your leaders achieved in the development of this village/community?
3. What are some social changes you have experienced in the area in the past years?
4. What NGOs including in the village/community?
5. How have the leaders dealt with these issues?
6. What forms of grievance or dispute resolution are available in this village/community?
7. How well do these dispute resolution (grievance settlement) systems work?
8. What are common law and order problems in this village/community? Expectations for the future.
9. How are these law and order problems generally dealt with in this village/community?
10. a) Are there any issues or problems with representation and benefit distribution (from Ok Tedi remittances, compensation, royalties, government services how many of them).
b) If yes, how are they addressed? If not, explain why?
11. From your experience has there been any capacity building by any organisation for your leaders in the village? In the past? Expectations for the future?

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12. Do you have ward development committee? What is their role?
13. Are there any other organised groups such as women's group, youth group and church fellowship groups?

Services

1. What services are available to the community?
2. And who provide it?
3. How long does it take you to access this service?
4. Describe the state of the service you accessed?
5. What are most needed service here? Explain why you need them?

Another other comments:

b. FOCUS GROUP

Focus Group Discussion

My name is _____. I am conducting a survey on behalf the World Bank to assess the social, economic and cultural situations of the people in the targeted places to provide a baseline understanding before implementing a 2 year pilot project called the Rural Service Delivery & Local Governance Project. This project is co-financed by the Government of Papua New Guinea (GOPNG), Papua New Guineas Sustainable Development (PNGSDP) and the World Bank. We are speaking to selected communities, wards, LLGs and leaders in two provinces selected for the pilot project. Hence we are here today and we want to speak with you. The survey will take about 30-60 minutes. Your answers and opinions will be respectfully used. You do not have to participate if you don't want to. Are you interested in being involved? (Consent must be recorded on voice recorder or signed on this in the space below.

Interview ID number: [____|____]

Date of interview: [____|____|____]

Province:

District:

LLG:

Ward:

Village/Community:

Women and Children issues

1. What is the general situation for women in the village?
2. What is the general situation of women in terms of access to services in the village?
3. Is the role of women changing? How is it changing?

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4. What impact is this having on the family relationship?
 5. What are some of the situation or factors that are affecting the livelihood of women and children in this village/community?
 6. Do women have equal power to make decision about development in this village/community?
 7. What is the health situation of women and children? HIV/AIDS, family and sexual violence? Are there any of such in the village that you are aware of?
 8. What are some social impediments for women to contribute and participate fairly and meaningfully in village/community developments? If you know some, what are they?
 9. Is there any program or community initiative targeted to improve and empower women roles and capabilities? If there is any, what are the main focus areas?
 10. Do you have further suggestions to make for women and children's issues in the village/community? If yes, how would you react or respond to it?
-

Youth Issues

1. What the opportunities for youths in the village?
2. Are there any organized Youth Groups with the programs in the village?
3. What are some of the problems in the village that youths are facing? Do you have the capacity to deal with these problems?
4. Is use of drugs, and /or alcohol a problem in the village? How have your leaders dealt with issues arising from abuse of drugs or alcohol?
5. Are there any consultations and discussions with government over possible programs for the youths in the village?
6. How do you think the youth programs in the village should be supported by development partners and the Government?
7. Are youths having to leave the village for seeking advancement for better life in search of jobs and education?
8. Has there been any conflict between youth groups in the village in recent times? If yes, what happened? What was the cause?
9. How are conflicts between youths resolved?
10. What changes would you like to see in your village in the future?

c. Key informants

Key Informant Interview

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My name is _____. I am conducting a survey on behalf of the Department of Provincial and Local Government Affairs in cooperation with the provincial administrations of Western and Central Provinces. They have contracted us through the World Bank to assess the social, economic and cultural situations of the people in the targeted places to provide a baseline understanding before implementing a 2 year pilot project called the Rural Service Delivery & Local Governance Project. This project is co-financed by the Government of Papua New Guinea (GOPNG), Papua New Guinea's Sustainable Development (PNGSDP) and the World Bank. We are speaking to selected communities, wards, LLGs and leaders in two provinces identified for the pilot project. Hence we are here today and we want to speak with you. The survey will take about 45-60 minutes. Your answers and opinions will be respectfully used. You do not have to participate if you don't want to. Are you interested in being involved? (Consent must be recorded on voice recorder or signed on this in the space below.)

Interview ID number: [__|__]

Date of interview: [__|__|__]

Province:

District:

LLG:

Ward:

Village/Community:

Informant profile

1. What is your position/title?
2. What is your role?
3. Explain to us what work your organization has been doing? (probe more)
4. What else can you say about your work or yourself?

Governance

5. What resources do you have?
6. Are there any projects which your organization or yourself has initiated or have involved directly or indirectly in? If so, how does the project intend to support the participants/recipients of the service?
7. In what specific area does your organization or yourself contribute towards the project? Do you also seek support elsewhere, and if so with whom?
8. What are some challenges you have faced with the project? How did you deal with those issues?
9. If there is a project initiated in your community, district or province, how would you support it? What assistance would you provide? probe on financial, human resources and infrastructure capability
10. What have you done in the development of your constituent/LLG/district?
11. Explain how you implement your development projects?
12. What process/system do you have? How effective is it?
13. How has your projects improved the lives of the recipients?

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14. Is there any success or achievement or lessons learnt from these projects? How do you measure them?

Accountability and Transparency

15. How are project and programs distributed?

16. What is your level of influence to determine who receives and who does not?

17. What set of criteria do you use?

18. Are criteria backed by any government policy? Name the policy and explain how?

19. Do you have the capacity manage funds?

20. As a leader, do you understand or know your accounting process?

21. Are there any loopholes in your accounting system?

Capacity building

22. Is there any training of any kind which your organization supports its employees to undertake? If yes, what are they? If no, why?

23. How has this training helped the organisation's capacity?

24. Have you obtained one? Tell us about your experience. How did this training help you?

25. Have your organisation sponsored community based training to support capacity at the community level?

26. Is there any need for training? If yes, what specific area (s)?

27. Do you have any other concerns?

28. Vulnerable groups (including women)

29. As a leader how would you describe the status of women's participation in the development, access to basic services such as education and health?

30. Are women disadvantaged in any way? Explain your answer?

31. How does culture influence women's status in development process? Do you have any specific example of an experience as leader?

32. Are youth disadvantage in any way? Explain your answer.

33. Are migrants disadvantaged in any way? Explain your answer.

Stakeholder Networking

34. Can you describe the working relationship between different stakeholders?

35. Between the local level and district administration how would describe the level of interaction?

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- 36. How is the working relationship with MP and LLG presidents?
- 37. Is the provincial government support of LLG projects?
- 38. Are there any private-public partnership projects or programs implemented in the past or current? Tell us more.
- 39. What else can you say on your relationship with other organisations?

Specific Questions for LLG Officers (political and administration)

- 40. What opportunities are there for women in your LLG, ward or community?
- 41. Do you have any project targeting women?
- 42. What projects have you initiated for your constituents?
- 43. Have you initiated any project for women?
- 44. Are there any groups in your area who have special needs?
- 45. What are the future development plans for your LLG, ward, community?
- 46. Do you have anything else to say?

Thank you very much for your time.

APPENDIX V - Grievance Redress Mechanism

In the event that any community stakeholders feel that the process steps of this Project have not been followed fully, or that any person or persons have abused the process for personal gain, or that the Project is seen as harming households or community groups, then those stakeholders have the right to raise their concerns and to seek satisfactory acknowledgement and resolution of their grievances. This right is essential to ensure transparency and accountability. Community stakeholders will be informed of the Grievance Resolution Mechanism through community meetings and through the local media.

If the source of the problem is located within the community itself, then the first attempt to resolve the problem will be made through WDC, or Ward Councillor and they may call a public meeting to help resolve the problem.

If the Councillor or WDC cannot solve the problem to the satisfaction of the concerned stakeholders, either WDC or the stakeholders may then take the matter to the LLG Manager who will endeavour to propose a satisfactory solution.

Should the LLG Manager not be able to offer a satisfactory solution the matter may then be referred to the LLG Grievance Committee. If there is currently no such committee, the LLG Manager, with Assembly endorsement will appoint such a committee. The committee will include the appointed Women, Business, and Church representatives. The Committee will consider whether the grievance is genuine and, if so, will suggest an appropriate course of action to resolve the matter. If, however, either the aggrieved party or the party at fault do not accept the suggested solution, the Grievance Committee may then direct that the matter be forwarded to the Village Court system for resolution.

If, for any reason, stakeholders feel that the local institutions cannot assist in the resolution of grievances because they include an individual or individuals who have themselves abused the process, then they may take their grievance to the Project Management Unit, either directly, or through the responsible Community Facilitator or any other third party such as an NGO, a faith-based group, or a women's network.

The LLG Manager and the PMU will inform and consult each other on all complaints received. The Provincial Coordinator will record and monitor the process of grievance resolution for all cases reported.