Blowing the Conch Shell: a baseline survey of churches engagement in service provision and governance in the Solomon Islands

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The author wishes to stress that while this report contains data from the various stakeholders in Honiara and Canberra, analysis and interpretation of such data rests solely with him (the author).

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Summary
This brief study looks at the church "sector" in the Solomon Islands governance and service delivery landscape. In particular it endeavours to "see" the church sector's capacity and coverage in terms of what churches and church-based organisations and institutions do in such traditional areas as education and health, and also in other areas that are perhaps new, at least in terms of conscious and systematic engagement. This study was financed by the Australian Agency for International Development (AusAID) and is part of the review process of its Civil Society and Community Sector Strategy in Solomon Islands. The study was conducted under the umbrella of the Solomon Islands Christian Association (SICA) with involvement of the Solomon Islands Full Gospel Association (SIFGA). The framework of this study is based on an earlier study in Papua New Guinea, *Ringing the church bell – The role of churches in governance and public performance in Papua New Guinea* (Hauck & Bolger 2004), and informed by the *Australian Agency for International Development Solomon Islands Transitional Country Strategy 2006 – mid 2007*, and the *Solomon Islands Community Sector Strategy Paper*.

There are numerous church communities in Solomon Islands which fall within two broad categories of mainline churches and Pentecostal churches. The mainline churches are the Church of Melanesia, Catholic Church of Solomon Islands, South Sea Evangelical Church, Seventh-day Adventist Church and United Church in Solomon Islands. Church of the Nazarene joins with these churches under SICA. Pentecostal church communities include Assembly of God, Christian Revival Church, Christian Outreach Church, Rhema, Church of the Living Word, Bible Way Centre, Kingdom Harvest, Agape Full Gospel, and Reigning Ministry. Together these churches make up 97.7% of the total population of Solomon Islands. Very few places in Solomon Islands are yet to come under the control of a church.

The mainline churches involvement in education and health service delivery is significant and dates back to the pioneering stage of their missions. In the education sector, both formal and non-formal, churches provide about 27% of educational services, and in the health sector they provide about 13%. Churches see it as part and parcel of their vocation to encourage citizenship and build character of not only individuals but also communities. It is this common "faithing" principle that must be seen as the underlying reason for their involvement in various other areas and sectors.

Solomon Islands churches have made and continue to make significant contributions to the development and governance of Solomon Islands. Some of their contributions to governance and service delivery could be seen in the following areas:

- *public policy and decision making*: by way of participating in the electoral processes, participating in constitutional review discussions, negotiating with state actors on education and health policies within the framework of MOUs,
- *social justice and the rule of law*: addressing low level disputes such as disputes over land and property and higher level disputes such as the ethnic tension, dealing with domestic violence and gender sensitivities, marriage and family life counselling,
- *enhancing public performance*: churches play fairly significant roles in education and health, and some churches also provide business and economic

services. During ethnic tension years church health services were strained beyond capacity due to population mobility back to the Provinces.

- *reconciliation and peace building*: various church groups and religious communities participated in activities to bring reconciliation and build peace during the ethnic tension, addressed disputes between tribal members, preaching and teaching about the culture of peace.
- *citizenship and character building*: churches see this as the primary goal and motivation of what they engage in. Their preaching, teaching, and involvement in providing social services are to encourage and enable people to be good and responsible citizens.

Churches and church institutions and organisations are well structured and their activities, particularly in the education and health sectors, are coordinated and systematic. However, apart from these two well established sectors, informal links and individual initiatives form part of the change and development processes within and between churches. The finding of this study is that while it must be readily accepted and appreciated that churches and church institutions do play a significant role in governance and service delivery in Solomon Islands, they can only contribute as much as existing capacities allow. It would be a mistake to load extra responsibilities onto them without looking into ways in which their capacities could be strengthened and expanded. Consultation with Australian church-based NGOs highlighted some areas where there is the potential for positive cooperative engagement.

1. Introduction

1.1 Overview of the Report

This report is divided into seven sections under which various points are dealt with. A brief discussion of the historical context of the church "sector" follows this introduction. Section 3 discusses the contemporary context of the church "sector." Some key features of the church communities are described in the section, with some appropriation of key characteristics of PNG churches as discussed by Hauck and Bolger (2004). In section 4 a brief discussion of church networks and links is given. Hauck and Bolger's (2004) application and expansion of Woolcock's conceptual discussion of networks at the community level (Woolcock, 1998, 1999) – bonding, bridging, linking and use of space – in the PNG context has a lot of bearing in the section. Section 5 presents a discussion on five focus areas, - policy and decision making, transparency and information sharing, social justice and the rule of law, enhancing public performance, and reconciliation and peace building – which are again derived from the PNG study by Hauck and Bolger (2004) but also reflecting the *AusAID Solomon Islands Transitional Country Strategy* mentioned earlier. Section 6 presents a discussion of some issues and challenges that were highlighted at the workshop. Finally, section 7 concludes the report with a discussion of the consultation in Canberra, and highlighting areas of potential synergy.

1.2 Process and Method

The research process that culminated in this report had two parts. The first part was conducted in Honiara from February 12-15 through a 2 days workshop for SICA member churches, and a further two days of separate consultations with SIFGA member churches. Two weeks prior to the workshop dates, survey instruments were distributed to all heads of churches and their CEOs to do some preparatory work in advance. The actual workshop was done through discussions and some group feedback. There were two types of discussion groups – church group discussions and sector group discussions.

The 2 days workshop was highly appreciated by all churches that were present. Different participants described it in various ways. For some it was a "wake up call" for the churches to really begin to purposefully enumerate and highlight all that they have been doing. For others it was an "eye opener" while for other still it was a motivator – something to spur them into action in formulating their church database. For the Chief Executive Officers (General Secretaries) it provided the forum for them to meet with each other for the very first time; an unintended benefit and bonus!

Part two of the process was done in Canberra on February 25. Copies of the draft report were sent to Australian church-based NGOs a few days in advance. Presentation of the draft report was followed by discussions during which synergies were noted and this report completed.

2. The Historical Context of the Church "Sector" in Solomon Islands

2.1 Arrival of overseas Missions and Churches

Christian churches became part of the story of Solomon Islands more than one hundred and sixty years ago. With the rivalry of European powers to expand their borders into the Pacific the scene was set for unprecedented missionary intrusion of the islands. The first to arrive in 1845 were the Marist missionaries but they were forced to terminate their work prematurely because of hostility of local tribes and the dangers of malaria. It was not until 1898 that Catholic missionaries re-entered the Solomons. The Anglican Melanesian Mission began around 1848/9 and gradually worked its way with much of its early work focussed in the central and eastern parts of the islands. In 1902 the Methodist Mission arrived and under the Mission comity with the Anglican Melanesian Mission focussed most of their work in the western part of the islands. Around the same time the Queensland Kanaka Mission arrived on the scene and worked as the South Sea Evangelical Mission focusing much of its initial work on Malaita and then on Rennell Island. The Seventh-day Adventist Mission arrived some years later and started work around 1916 in Marovo in the western part of the islands at the invitation of a resident trader in Roviana who had conflicts with the Methodist Mission leader, and then moved to other areas within the Solomon Islands. What might be referred to as the second wave of foreign missions started with the arrival of Pentecostal churches in the latter half of the twentieth century, particularly with the Assembly of God, Christian Revival Crusade and Christian Outreach Centre. The subsequent and rather early internal break-up of these churches which led to a proliferation of Pentecostal churches may be referred to as a third phase of church presence in Solomon Islands.

2.2 Some geopolitical facts

The Solomon Islands is a nation of islands and tribes. It has some 900 plus islands that are spread over more than 1.5 million square kilometres of sea. Of these there are six larger islands – Choiseul, New Georgia, Isabel, Guadalcanal, Malaita, and Makira (San Cristobal). The total land area of the country is about 28,000 square kilometres. Politically the Solomon Islands has a single house Parliamentary Democracy with the Prime Minister as head of Government and the Queen as head of state. The Governor General is the Queen's representative. The country has a provincial government set-up with 9 provinces – Choiseul, Western, Isabel, Central Islands, Rennell and Bellona, Guadalcanal, Malaita, Makira and Ulawa, and Temotu (see *Annex 6*). More than 80 different languages are spoken by the 409,000 plus people of the Solomon Islands.

3. The Contemporary Context of the Church "Sector" in Solomon Islands

3.1 Coverage and Capacity

The church sector in the Solomon Islands covers the entire country. Data indicates that the church presence and networks reach to even the remotest parts of the country. The presence, networks and activities of one church may be concentrated more in one geographic region than in another – a contemporary reality that is rooted in both mission comity and rivalry between the various pioneering mission groups. However, while this nation-wide coverage is perhaps indisputable, an area of genuine concern is whether and to what degree such coverage also reflects the effectiveness of church structures, "management" and networks, and the capacity of such structures and networks to deliver quality service and effect good governance.

3.2 A myriad of Church communities

The church "sector" landscape in the Solomon Islands consists of various church communities. In Solomon Islands church discourse these church communities fall within three categories, namely, mainline churches, Pentecostal churches, and other churches (perhaps a rather loose term to include church communities that do not fit into the first two categories.) It is also noteworthy that other faiths are beginning to have a foothold in the islands, such as the Mormons, Islam and Moonies. The mainline churches include the Anglican Church of Melanesia (COM), Catholic Church of Solomon Islands (CCSI), South Sea Evangelical Church (SSEC), United Church in Solomon Islands (UCSI, and Seventh-day Adventist Church (SDA). These are also members of the Solomon Islands Christian Association (SICA). Church of the Nazarene is the newest member of this association of churches. Together SICA member churches comprise 90.4 % of the total population of Solomon Islands. SICA members form a formal block and are quite active in various areas of service delivery landscape and governance in which they are engaged. Pentecostal churches include Assembly of God, Christian Outreach Church, Christian Revival Crusade, Rhema, Church of the Living Word, Reigning Ministry, Bible Way Centre, Kingdom Harvest, and Agape Full Gospel. These small churches have formed and are members of the Solomon Islands Full Gospel Association (SIFGA). Other church communities include the Christian Fellowship Church (CFC), Jehovah's Witnesses and Bahai.

Table 1 Church Communities in Solomon Islands[1]

Solomon Islands	409,042	100%
Church of Melanesia*	134,288	32.8
Catholic Church of Solomon Islands*	77,728	19.0
South Sea Evangelical Church*	69,651	17.0
United Church in Solomon Islands*	42,236	10.3
Seventh-day Adventist Church*	45,846	11.2
Church of the Nazarene*	500	0.1
Assembly of God#	2,262	0.5
Christian Outreach Church#	3,841	0.9
Church of the Living Word#	1,933	0.5
Rhema#	1,050	0.3
Baptist Church	1,455	0.4
Christian Fellowship Church	9,693	2.4
Bahai	2,300	0.6
Jehovah's Witnesses	7,485	1.8
		(97.8%)

Note: *Churches marked with * are members of SICA*
Churches marked with # are some of the members of SIGFA.

3.3 Key Features of the Church Sector

3.3.1 Church Presence in Provinces

All the five mainline churches are present in all provinces and in Honiara. The Church of Melanesia is the largest with a total membership of 134,288 and is well represented throughout the country in 6 dioceses, apart from Choiseul, Western, and Rennell/Bellona Provinces – 0.2%, 2.3%, and 0.1% respectively. The other provincial representations of the Church of Melanesia are: Isabel Province 14.5%; Central Islands Province 12.9%; Guadalcanal Province 10.4%; Malaita Province 24.2%; Makira/Ulawa Province 11.2%; Temotu Province 12.1%; and Honiara City Council 12.1%. In contrast to this obvious nation-wide presence its level of engagement in the country's education and health services sector for instance are not as widespread. The COM's involvement in the country's formal education sector (primary and secondary) is only 1.8% while in the vocational education sector it is 15.6%. These institutions are situated in only five of the nine provinces, namely, Guadalcanal, Malaita, Isabel, Makira/Ulawa and Temotu, and in Honiara. Its 2 clinics on Guadalcanal and Malaita Provinces make up 0.9% of health services. Some churches have a significant presence in just one or two provinces. The United Church in Solomon Islands for instance has a strong presence in Western and Choiseul Provinces – 57.8% and 26.6% respectively. Its involvement in formal education stands at 8.8% and vocational education at 9.4%, while in the health sector it runs 4.3% of the clinics and 10% of the hospitals (1 out 10 hospitals). All of these institutions are situated in the two provinces. As for the Seventh-day Adventist Church 39.1% of its members are in the Western Province and 48.1% in the Guadalcanal and Malaita Provinces, and Honiara City Council – about 16% in each. In the formal education sector the SDA run schools in all the provinces stands at 11.2% and 6.3% in the vocational stream in two provinces. The SDA church runs 6.0% of the clinics and 10% of hospitals (1 out of 10 hospitals). The clinics are spread in all the provinces. The majority of the Catholic Church in Solomon Islands members is in Guadalcanal and Malaita Provinces – 32.5% and 35.7% respectively – with Makira/Ulawa Province and Honiara City Council making up the next 16.6% (8.4% and 8.2% respectively.) The CCSI's involvement in formal education is quite minimal (0.4%) while in vocational education it is 25%. The primary and secondary schools are situated on Guadalcanal while the vocational rural training centres are on Guadalcanal, Makira/Ulawa, and Western Provinces. The South Sea Evangelical Church has 54.6% of its members in Malaita Province followed by Honiara City Council (14.7%), Guadalcanal Province (13.9%), and Makira/Ulawa Province (11.0%). Its involvement in the formal education sector stands at 1.4% in 4 provinces and Honiara while in the vocational sector it is 31.3% also spread out in 4 provinces and Honiara. Its involvement in health services is 0.9% and all of it in one province. (*See Tables 3 and 4 for churches engagement in education and health, and Annexes 3, 4 and 5 for provincial distribution of mainline churches*).

3.3.2 Organisational Structures

In terms of their organisational structures the church communities in Solomon Islands differ in significant ways, not least in the number of "levels" of the church hierarchy. Some churches such as the Church of Melanesia, United Church in Solomon Islands, and South Sea Evangelical Church have a central administration. Some coordination work is carried out through such central or head offices and departments and some

through the dioceses or regional offices. The merger of three separate Missions of the SDA Church into one is seen as a move to bring the church closer together under a central administration. While this is viewed as a move in the right direction it also brings challenges for the church's departments and regions. The Catholic Church of Solomon Islands has no central administration; its 3 diocese have equivalent roles and they operate autonomously of each other from their respective offices in Gizo, Auki and Honiara. It is very significant indeed that the organisation structures of all mainline churches provide linkages between their parishes, local churches or congregations. While coordinating functions usually happen at the upper and middle level of church hierarchies, it is in this lower end that a lot of activities and programs take place. Moreover, there are events and programs that actually bridge parishes and congregations of different churches. The bulk of Pentecostal churches have a very simple structure with most of them having their head offices in Honiara. Apart from the United Church in Solomon Islands which has its head office in Munda, Western Province, all the other mainline churches have their offices in Honiara.

3.3.3 Development Agencies and Services

Data shows that all the mainline churches deliver services to their constituents under their own names. All churches deliver services in the areas of education, youth and children, and women (under different names). All churches deliver economic and/or business services in one form or another. Four of the churches (SDA, UCSI, COM and SSEC) deliver health services with the bulk of it provided by SDA and UCSI. At the same time different church communities have links with different development and service agencies. AngliCORD and Australian Board of Mission support the Church of Melanesia's Inclusive Communities Program (ICP) in training community management, capacity building and conflict resolution. The COM also has connections with Caritas, World Vision, Oxfam, and Melanesian Mission UK for some of its projects throughout the 9 provinces. Most of the Catholic Church's engagement in education, Family Life Apostolate, community health, women, youth and children is supported through Caritas Solomon Islands. The Seventh-day Adventist Church delivery of humanitarian services in all provinces is supported by the Adventist Development and Relief Agency in Solomon Islands (ADRA) which is further supported by both Australia and USA. Services include provision of water supply, literacy programs, formation of women's business association, and awareness programs on HIV/AIDS. The United Church in Solomon Islands is linked with the Council for World Mission (CWM) and Uniting Church Overseas Aid (UCOA). CWM supports the church's mission programs and provides funding for self-help projects, and the UCOA provides assistance in Christian education, health and medical such as now funding the position of Health Secretary and HIV/AIDS Co-ordinator, as well as in professional and technical areas. The SSEC has links with the Baptist World Aid Australia which currently assists the church in computer-based training for the church's financial and accounting system.

Table 2 Solomon Islands Church links with Australian Churches

Solomon Islands Church	**Accredited Australian NGO**
Church of Melanesia	AngliCORD
	Anglican Board of Mission
Catholic Church of Solomon Islands	Caritas Australia
South Sea Evangelical Church	Baptist World Aid Australia
Seventh-day Adventist Church	Adventist Development & Relief Agency
United Church in Solomon Islands	Uniting Church Overseas Aid

3.3.4 Boundaries of Church Engagement

There are three broad ways in which churches in Solomon Islands see their involvement or non-involvement in various sectors of civil society. Many of the more established (mainline) churches engage in spiritual activities and also involve in the provision of social, educational, and health services. The social teachings of the Catholic Church or the wholistic human development teachings of the United Church in Solomon Islands underlie this view. The second position stressed by the South Sea Evangelical Church looks at drawing a distinction between the core business of the church (proclaiming the Gospel) and its non-core but still important business (development and social service provision). Perhaps related to this is the SDA Church theological position on the separation between church and politics. The third sees the church as primarily and solely for spiritual and Gospel activities, which is the common view held among Pentecostal churches. Exceptions to this are beginning to emerge. For instance the Assembly of God and Rhema provide limited services in early childhood education. Also the Assembly of God is venturing into helping male youths alcohol and drug-users and young female sex workers. This is done more as a one-off than a systematic and strategic planning by the church.

3.3.5 Church Management

While churches and church-based organisations play a significant role in the service provision landscape in Solomon Islands, there is increasing awareness that changes for improved performance need to be put in place. Data highlighted two related areas in this regard. The first relates to organisational and internal management issues. Strategic planning, implementation and coordination, resourcing, monitoring and accountability are some of the key management issues. The second relates to what some workshop participants referred to as church "overload" by which is meant the dangers of increasing service delivery through existing capacities of the church structures and networks. Present capacity of church structures and institutions has reached the stage that increasing service delivery without increasing capacities would result in diminishing returns of effectiveness and quality.

4 Church Links and Networks

4.1 Solomon Islands Christian Association (SICA)

The Solomon Islands Christian Association was established in July 1967 as an organ of cooperation among both member churches and church organisations. The Association's mandate to proclaim the Gospel, to promote cooperation amongst churches and cooperation with the government and other stakeholders, and to promote greater awareness of social issues which confront the people remains primary. Through SICA mainline churches in Solomon Islands make statements and media releases on issues of public and national concern and importance. The challenge for SICA is how it could more adequately fulfil its mandate given its present limited capacity in terms of appropriate human and also financial resources. The SICA Commission was established in 2004 to help enhance the performance of SICA. The initial hurdle of clarifying its conceptual basis and how it connects with SICA would have been resolved. The Commission has also engaged in other areas such as in education through its quality education survey project, and in health through its community-based health education. Together with the Solomon Islands Translation Advisory Group (SITAG) the Commission has been engaged in literacy training and classes. It was also involved in providing advice and support for the Clean Elections Campaign and domestic observation for the national general elections 2006. The future of the Commission lies

in tapping into strengthening its research potential through building its human skills and expertise capacity. Such research should aim at further enhancing SICA's mandate.

SICA SHARES THE NATION'S CONCERNS OVER THE EFFECTS OF THE CURRENT POLITICAL WRANGGLINGS (27 November 2006)

The Solomon Islands Christian Association (SICA) expresses great concern over the effects of the SOGAVARE/ CANBERRA/RAMSI political push and shove. The present political climate leaves a lot people confused and unnerved and fearful lest the country revert back to the dark days of 1999 to 2003 SICA appeals to the Australian Government, RAMSI and SIG to redeem the Canberra/Honiara deteriorating relations. Please put aside your differences and try to win the trust of the nation through cooperation and actions that change rhetoric into solutions in order to get the Nation back on track.

SICA SHARES CONCERNS OVER THE GOVERNMENTS INTENTION ON REARMAMENT OF POLICE (31st January 2007)

The Solomon Islands Christian Association (SICA) during its 40th annual general meeting on 24th and 25th January expressed great concern over the Sogavare government's decision to rearm certain units of the Police Force. SICA would also like to remind the Prime Minister of his first statement at Parliament house on rededicating the nation back to God and pose a few questions. Could this be your opportunity to trust God Almighty for protection and security than in guns? Could Moral Rearmament be a better choice for the police than guns?

The SICA AGM also expressed preference for a gun-free society and therefore considers the public parading of arms by RAMSI as too intimidating and not good for emulating especially by little children. Is there a better way of engaging or making your presence felt at this stage?

Finally, SICA would like to encourage all Solomon Islanders to engage with your Member of Parliament and express your opinion on major decisions that the government is making and let them know of your thinking.

(Headlines and extracts of two SICA Press Releases)

4.2 Women's Groups

The Federation of Women functions under the umbrella of SICA (SICAFOW), and its members are the SICA member churches. In the absence of a desk officer, the SICAFOW Executive does the coordinating role. Currently SICAFOW engages in the following areas: malaria control – working with the Solomon Islands Malaria Training and Research Institute (SIMTRI) through financial assistance from Global Fund; reproductive health – working with the Solomon Islands Planned Parenthood Association (SIPPA); literacy – with the support of SICA. The SICAFOW is affiliated with the National Council of Women. Each of the mainline churches has a women's group, some of which are very active in addressing women and children issues. Some of the well known ones are Mothers Union of the Church of Melanesia, Women's Fellowship of the United Church in Solomon Islands, Dorcas Society of the Seventh-day Adventist Church, and Women's Association of the South Sea Evangelical Church. Within Pentecostal churches there are groups that are commonly known as women's ministry. It is largely true that women's groups in all churches are the most active in many areas of engagement by churches and are acknowledged as a force for the common good.

4.3 SICA Youth Network

The Youth Network has not been functioning effectively in the past few years. Financial constraints prohibited the manning of the SICA youth desk, and it has been proposed to

the Community Sector Program to provide appropriate assistance. The network occasionally participates in youth activities organised through "Youth Arise," which is an initiative by the South Sea Evangelical Church and member churches of the Solomon Islands Full Gospel Association. Most of the mainline churches have a well established youth structure. The United Church in Solomon Islands has a Youth Director who works through regional youth coordinators who in turn work through circuit youth coordinators. The Church of Melanesia has a youth coordinator in each diocese. The Pathfinders of the Seventh-day Adventist Church has an elaborate network not only nationally but also internationally.

More youths join the pathfinders

More than 80 young people were inducted into the four main Pathfinder and Youth Group Societies of the Kukum SDA Church in Honiara over the weekend in a ceremony …. 'One of our main focus this year is to help train and develop youth's leadership skills…'

(*Solomon Star* No 3295, Tuesday 20 February, 2007)

4.4 Solomon Islands Full Gospel Associations (SIFGA)

SIFGA is an association of Pentecostal churches which has been in existence for only a few years. It aims to develop cooperation between Pentecostal churches, particularly in relation to spiritual and Gospel activities. It has yet to make a strong presence and have a collective voice in issues of public and social concern. Individual member churches, such as Reigning Ministry, do make submissions to the government on certain issues of governance.

4.5 Church-State Partnerships

There are established partnerships between the churches and government especially in education and health. Partnership agreements take the form of MOUs between appropriate government ministries and individual church authorities. The Education Ministry prefers to have one MOU with a church education authority than with each individual school under such authority. Consultation between churches towards forming one collective and overarching MOU with the Education Ministry has yet to reach a common position. The Ministry of Health and Medical Services is considering adopting a sector-wide approach to health service delivery which is likely to lead to consultations with the church sector, especially as such approach entails a central pooling of funds. The two churches (SDA and UCSI) which play a bigger part in health service delivery do not have one collective voice when it comes to church-government consultations.

4.6 Informal Cooperation and Exchanges

There exist between some churches exchanges and understandings that happen outside of the formal links between them; understandings that are forged by leaders at various levels. Cooperation between the Church of Melanesia and United Church in Solomon Islands in the provision of theological education to their church workers, and the Ministers fraternal in Gizo, Western Province, are two examples.

4.7 SICA Associate Members

It is important to note that there are also faith-based NGOs who are associate members of SICA. These organisations do not come under any particular church; instead their services go to all churches. These include the Solomon Islands Translation Advisory Group (SITAG), World Vision, Scripture Union, Child Evangelism, SWIM, Bible Society-Solomon Islands, Language Recording, and Campus Crusade for Christ. Some of these organisations play important roles in certain areas of the society. SITAG for

instance is involved in activities aimed at increasing the level of literacy in the country. Scripture Union aims at developing Christian student leadership in secondary schools, and organises students' camps and rallies. Campus Crusade for Christ has programs with the Solomon Islands College of Higher Education students. Child Evangelism sources and makes available appropriate materials and resources for Sunday Schools and other children's ministries. SWIM engages in various activities from leadership training to building clinics and facilitating some medical supplies to the National Referral Hospital to assisting students with school fees and helping start some small income generating projects.

5 Churches Involvement in Focus Areas

Five focus areas that were presented for discussion were taken from the Papua New Guinea experience.[2] These are as follows: policy and decision making; transparency and information sharing; social justice and the rule of law; enhancing public performance; and reconciliation and peace building. Data provided by churches indicate the following observations: firstly, churches do engage in activities and programs that could be said to fit into some of the focus areas; secondly, such activities or programs do not, in the first instance, aim at any of the five focus areas; and thirdly, such programs and activities are not always part of any formal and systematic and strategic planning by the churches, rather they usually are part and parcel of each church's understanding of its mission and ministry. This could be the reason why workshop participants felt that one area that does not fit easily with the preceding five, and needs to be included, is citizenship and character building. It was stressed that this comes closer to capturing the churches daily business, which links with the other focus areas.

5.1 Policy and decision making

All five mainline churches and some Pentecostal churches engaged in election-related educational awareness programs with their constituents on a non-partisan basis. Church members were encouraged to exercise their democratic rights to vote and to vote responsibly. The Catholic Church utilised its communication media centre and also distributed printed information to its members on the electoral process, and the SSEC made use of the Winds of Change group. Church communities also took part in discussions on the state system of government. Discussions on policy matters also took place within the framework of MOUs signed between the state and individual churches in education and health services.

5.2 Transparency and information sharing

The Catholic Church in Solomon Islands is well set up through its communication network: radio program, a quarterly magazine, and the Bishops pastoral newsletter. Radio networks are commonly used in many churches, such as the extensive network of VHF radios by the United Church in Solomon Islands. All mainline churches have an allotted "church news" air-time with the national broadcaster (*Solomon Islands Broadcasting Corporation*) every Sunday evening but not all churches make use of this. The Catholic Church, Church of Melanesia and South Sea Evangelical Church have church newsletters. Information sharing also happens through church organised meetings, workshops, seminars, conventions, and rallies etc. For mainline churches such forums have multipurpose. The recent regional Sunday School rally of the United Church of Solomon Islands which brought together about 2000 children and youths included short seminars on law and order, HIV/AIDS and culture. Other churches also organise similar events. Media press releases are used by some churches such as the

Church of Melanesia and Catholic Church, and various church leaders, particularly Church of Melanesia and Catholic Church, occasionally make public statements on issues of governance. The SSEC makes use of links with NGOs such as Transparency Solomon Islands office in Honiara.

5.3 Social justice and the rule of law

All mainline churches have entities as part of their organisation structures that deal with church property including land. Addressing disputes over land has become a big part in the work of church leaders and groups. Capacity building in community conflict resolution is urgently needed. The Lauru Land Conference of Tribal Communities is an interdenominational institution on Choiseul that addresses such problems and deals with land and resource development in general. Various churches organise forums such as workshops and seminars in which issues like domestic violence, gender sensitivity, child rearing and discipline are addressed. The Family Life Apostolate of the Catholic Church, family life and marriage counselling sessions of each church, and women's groups in each church play important parts in addressing such issues. The Church of Melanesia and Catholic Church have care centres for assisting victims of domestic violence. Pentecostal churches such as Assembly of God and Rhema have family and marriage counselling ministries.

5.4 Enhancing public performance

Churches and Education: Churches play a fairly significant role in the provision of education. The decline in community participation and what many see as deteriorating moral standards in many schools provide churches with the challenge to resume control of schools that are within their church zones of pastoral oversight. The decision by the United Church in Solomon Islands General Assembly to take back more than 50 schools in 2005 is a case in point. Other churches might do likewise. At present each mainline church and the Church of the Nazarene have separate MOUs with the state through the Education Ministry. Church schools are fairly well integrated into the government system, with perhaps the exception of Zion Christian School which tries to have its own Christian curriculum alongside the public school curriculum. In the formal education sector church schools follow the public (government) curriculum while in the non-formal sector curriculum is set by each church education authority and its institutions. SICA member churches are working towards the final draft of a collective MOU with the Ministry of Education and Human Resources Development. This will facilitate a collective voice in education policy matters.

Teachers teach literacy within churches

More than 13 teachers have been sent out to teach literacy within the Good Shepherd Parish Tenaru …. Fr. Ivica continued to challenge the teachers that, the success of literacy is on the hands of committed teachers. Because a committed teacher means more committed students for a better future.

(*Solomon Star* No 3295, Tuesday 20 February, 2007)

Table 3 Churches Involvement in Education Sector

Category	**Church Control**
Formal Education (Primary & Secondary)	25%
Non-formal – Rural Training Centres, RTCs	88%
Total	**27%**

- Primary Schools: SDA 60%; UCSI 35%; COM & CCSI 5%.
- Secondary Schools: UCSI 32.6%; SDA 28.3%; SSEC 23.9%; COM 8.7%; CCSI 4.3%; Church of the Nazarene 2.2%.
- RTCs: SSEC 38.5%; CCSI 26.9%; COM 15.4%; UCSI 11.5%; SDA 7.7%

Churches and Health: The Seventh-day Adventist Church and United Church in Solomon Islands provide the bulk of health and medical services in the church sector. The two churches have separate MOUs with the Ministry of Health and Medical Services. The other two churches that have resumed delivery of health services are the South Sea Evangelical Church and Church of Melanesia who both run two clinics each. It is also a practice in all churches that a lot of health educational awareness activities happen outside the ambit of the church's health departments. Awareness talks on HIV/AIDS and other STIs, and general community health for instance are facilitated within church networks such as women's and youth groups. It may be so but the public perception that churches provide health service that are friendlier and have a more "human touch" is perhaps debatable.

Table 4 Churches Involvement in Health and Medical Sector

Category	**Church Control**
Clinics & Area Health Centres (AHC)	12%
Hospitals	20%
Nurse Training Schools	50%
Total	**13%**

- Clinics & AHC: SDA 46.6%; UCSI 40%; SSEC 6.7%; SSEC 6.7%
- Hospitals: SDA 50%; UCSI 50%
- Nurse Training Schools: SDA 50%; UCSI 50%

Churches and Business: Some churches provide business-related services. The Church of Melanesia has a business arm and a shipping service. The United Church in Solomon Islands had a business and development arm which ventured into eco-timber fair trade and shipping both of which had to be liquidated.

5.5 Reconciliation and peace building

Ethnic Tension: At the national level SICA was involved in attempts and negotiations to bring about peace and reconciliation at the height of the past ethnic tension. Religious communities particularly in the Church of Melanesia and Catholic Church, and church networks, especially women's networks in all churches participated effectively in bringing about reconciliation and building peace between conflicting groups. Individual leaders as well as groups at the local level (congregation, parish, and village) were involved in reconciling events. Every church in every level of engagement played some role in reconciliation and peace building. The South Sea Evangelical Church for instance sent teams to the Weather Coast of Guadalcanal in efforts to restore relationships. Individual church leaders also became instrumental in reconciliation and peace building – some were involved in collection of firearms during their pastoral tours.

In the Church of Melanesia training in conflict resolution, reconciliation and peace building is conducted through its Inclusive Communities Program. Likewise ADRA and Caritas are also involved in similar activities. Some churches are making good use of the certificate course on peace building offered at the Allan Walker College of Evangelism in Parramatta, Sydney, Australia. Very recently heads of SICA member churches did a one week pastoral tour of the Weather Coast of Guadalcanal aimed at furthering the healing of wounded relationships and reviving the ecumenical spirit at the local level. Financial support for the tour came from the Pacific Conference of Churches (PCC).

5.6 Citizenship and Character Building

Workshop participants see this as the churches paramount contribution to governance in general. The churches preachings and teachings that happen at least twice a week must be seen as their part in enabling their members to become good and responsible Christians and citizens anywhere and at all times. Likewise all the activities and programs that are organised or facilitated by and through church levels and networks – women, youth, children, men, village, community etc – are necessary and vital undertakings to encourage citizenship and build character. The South Sea Evangelical Church conducts Christian character development training. The Solomon Islands Christian Association, with financial support from Transparency Solomon Islands and NZAID facilitated a seminar on ethical leadership in Solomon Islands.

6 Issues and Challenges

While the churches involvement in governance in general and in service delivery is highly commendable, there are issues and challenges that need attention. Some of the issues and challenges for churches in PNG highlighted by Hauck and Bolger (2004) resonate with those highlighted during the workshop.

6.1 Absorptive capacity

Church structures can only carry as much and church networks can only facilitate as much. It was expressed at the workshop that it would be expecting too much to increase responsibilities onto existing church structures and networks. Support to improve and expand existing capacities at the various levels of governance and service delivery is a precondition to increasing responsibilities. Churches' presence in their communities needs support to enhance their work in such areas as reconciliation and peace building, particularly in conflict resolution and build their capacities in other areas especially policy dialogue, social justice issues, and expansion of health services to provide tertiary care.

6.2 Internal management

Strengthening their internal management and capacities remain a great challenge for all the churches and church institutions. This includes strengthening management networks and procedures – strategic planning, implementation, monitoring and reporting. Rehabilitation of assets and resourcing of the operational centres of churches and church institutions is a step toward strengthening internal management. Given the geographic scatteredness of Solomon Islands improved communication network that will enhance internal management and at the same time improve service delivery is increasingly becoming a necessity. All of this points to the need for capacity building through training in strategic management, and in specialized technical areas such as in computer and IT. Strengthening internal management and operational capacities of the

churches and church institutions is a necessary precondition to increased service delivery, especially where such service delivery has an external component that requires strict adherence to conditions and requirements.

6.3 Capacity to address corruption

Denials of the prevalence of corruption abound in all sectors and levels, especially by politicians, but corruption does exist. Local churches and communities and their immediate superiors need to build their capacity to investigate various claims of corruption, such as misuse of church, community, or royalty money. However, the issue of corruption goes beyond the confines of the churches. The challenge for the churches is how to be the prophetic voice in a situation where political correctness casts its engulfing shadow over honesty, integrity, transparency and accountability. The further challenge is how this prophetic voice might be translated into workable strategies for collective actions, and how such strategies might be transformed into focus areas for capacity building.

6.4 Youthful population

A major challenge for all churches has to do with the proportion of the total population who are children and youths. Not less than 55% of the population are those below 25 years. More than 50% of this young population would be those who did not make it past primary school education. Addressing this challenge calls for the cooperation of all stakeholders – government, churches, NGOs and others. The workshop highlighted that churches need support to build and expand the capacities of Rural Training Centres and other community-based forums and institutions particularly in skills and personal viability training. Support is needed by churches to develop a more strategic and systematic approach to addressing the problems of drugs and alcohol and prostitution. Moreover, the overall coordination of youth programs, projects and activities calls for the revival, resourcing and strengthening of the SICA youth desk.

6.5 Development of Human Resources Capacity

It is almost taken for a fact that people who decide to work in the churches do so because of some higher calling. Furthermore it is a commonly held view that such people are prepared and happy to accept what churches have to offer, including generally lower salaries and less than attractive terms and conditions of service. The challenge would be to rethink this tradition without departing from it entirely: how might the churches attract appropriately trained personnel who are committed church people but who at the same would also like to be remunerated appropriately for the work they do and reflective of the training and/or qualifications they have. This relates directly to the operational costs of the churches.

6.6 Integrated capacity development approach

It was obvious from the data that there is a need to work toward a more integrated and goal-oriented approach to building capacities of the churches and church-based organisations. This will mean various things, including the following: cultivating and nurturing a sense of conscious engagement by churches; expanding the capacity building horizon beyond its traditional boundaries of formal education, primary health care, and human resource development and training institutions, to embrace other capacity building concerns such as sectoral reforms, policy design and integration, and strategic development. However, given the various theological positions of the churches on the appropriate boundaries of social engagement it might prove an initial challenge

to have a collective voice and combined effort in these higher-level capacity building concerns.

7 Potential Synergies

7.1 General Points

These potential synergies are the outcome of consultations with Australian church-based NGOs. While the primary focus of discussions was the draft report of the stocktake, it was also obvious that the experiences of the Church Partnership Program (CPP) in PNG became a reference point. Discussions with Australian church-based NGOs which have links with churches in Solomon Islands highlighted some areas in which there is potential for positive cooperative engagement. The following broad points were brought up the discussions;

a) Australian church-based NGOs are already engaged in projects and programs through and/or with churches in Solomon Islands and there is potential for this to continue and expand.
b) Potential areas for cooperative engagement are interlinked, which points to the need for a systematic and integrated or holistic approach to such engagement.
c) Important to build on churches strengths and fill in gaps that exist.
d) While some activities are necessary and important prerequisites to other activities, such as building capacity for financial control and management prior to providing financial assistance for life skills development and application, some activities will need to be carried out simultaneously.
e) The facilitating and coordinating roles, which normally take place at the upper end of church structures or by institutions such as SICA, need to be strengthened. This will necessarily raise the issue of SICA and SICA Commission, and each church's management capacity, to take on more of such roles.
f) Likewise more attention will need to be given to the lower end of church structures – parishes, congregations, local churches, community-based centres, women's groups etc – where most of the action and activity take place.
g) Collaborative rather than individual effort by Australian church-based NGOs might be more appropriate in some projects or programs carried out in Solomon Islands, such as literacy.
h) Maintaining open communication and flow of information with non-church based NGOs who also play a vital role in the civil society of Solomon Islands is important.

Discussions narrowed down to some specific areas where there are potential synergies but the discussions were more open ended and no actual commitment of any sort was made, yet. Some of the specific areas for potential cooperative engagement include following:

7.2 Issues and challenges

In response to some of the specific issues and challenges raised in the report the following were raised during the discussion –

a) *Absorptive capacity*: rehabilitation and expansion of infrastructures and assets of churches and church institutions to enable them take on more functions and

responsibilities; financial and technical support to strengthen and consolidate church networks and communication links; budget and operational support to expand service delivery beyond traditional sectors such as education and health in order to assist local church communities in other areas such as strengthening conflict resolution strategies and enhancing reconciliation and peace building mechanisms; resourcing progressive groups to deal with corruption; and assisting local church communities in policy issues that bear on them directly such as forestry, fisheries, and environmental policies.

b) *Human resources capacity*: facilitate training that is appropriate for church workers at the various levels of engagement – from senior management to line positions and functional positions; scholarships for specialized and targeted training to fill key strategic positions; budget support to facilitate collective learning and human development opportunities and activities between line position holders across all churches, particularly those at the "action level" – the grassroots and local church leaders; resourcing a community of learning approach to building human resources capacity.

c) *Church management*: through appropriate ways and means enhance the facilitating and coordinating roles of church management; appropriate training and resourcing in organisational and strategic management – planning, implementation, monitoring, evaluation, acquittals etc; rehabilitating and resourcing the churches management (operational) centres or offices; financial and technical support to help improve churches communication network and information flow both within a church and between churches.

d) *Corruption*: there are sensitivities that surround the term and that it is, therefore, necessary to focus on good governance as a way forward to build relationships; strengthen the churches financial and accounting systems to promote transparency and accountability such as the ongoing training on computer-based accounting/financial systems by the Baptist with their counterparts.

e) *Youthful population:* support for community based skills and personal viability training; basic financial control and management training; project support for income generation and livelihood and monitor application of training; more systematic and strategic support for churches rehabilitation efforts of alcohol and drug users, and sex workers; budget support to strengthen youth networks and inter-church projects and programs.

7.3 Focus areas

Discussions also revolved around the focus areas dealt with in the report and some general directions were discernible:

a) Churches in Solomon Islands are already engaged in one way or another, whether consciously or unconsciously, in all the six focus areas; Australian church-based NGOs will need to liaise with their partner churches in Solomon Islands to ascertain which areas need to be strengthened and/or expanded.
b) A major target group for capacity building must be the local church communities as this is where most of the actions and activities happen, and where the majority of (potential) beneficiaries live;

i) preaching, teaching, conducting bible studies, and other activities of a similar nature are what churches do best, and these most commonly happen at the local congregation or parish level – support for these *citizenship and character building and information sharing activities* might be logistical (such as providing appropriate mode of transportation in both rural and urban setting), financial through funding of local church programs, and material through sourcing and distributing relevant resources for teachings, discussions, etc.

ii) strengthening existing grassroots connections and networks including traditional networks which have been Christianised for church purposes such as chiefs committees, as well as other church networks such as women's groups, youth groups, men's groups. This will help towards *improved performance and effective information sharing* within the rural community setting.

iii) appropriately resourcing *community peace and reconciliation* groups through community and in-context conflict resolution and peace building training, and logistical support.

iv) budget and logistical support to *raise awareness on social justice issues* such as domestic violence, gender equality, alcohol and substance abuse, teenage pregnancies, and HIV/AIDS and other sexual health issues using church structures and networks.

7.4 Capacity to play coordinating roles

The following two points were raised in this regard:

a) the common practice at present is for Australian church-based NGOs to work with and/or through individual churches with which they have relationship in Solomon Islands; for doctrinal and logistical reasons this practice must continue.

b) Situations might arise, however, whereby several churches are doing the same or similar programs, and engaged in similar projects. In such situations there is wisdom and good economics in collaborative efforts and activities provided that the coordinating role is done well. This highlighted the capacity of SICA to carry out such a role – capacity in terms of finances, appropriate personnel, communication capability, logistics such as transportation and mobility, and production and distribution of relevant instruments.

Finally it is important to point out that what is contained in this report is neither an exhaustive nor an exclusive treatment of the potential areas for cooperative engagement between Australian church-based NGOs and churches in Solomon Islands. Rather it is the starting point, the genesis, out of which new ideas, opportunities, and strategies must be allowed to germinate and grow. Consultation in Canberra indicated that there is significant interest in developing partnerships with churches in Solomon Islands, and this document provides the foundational information for such an important and timely undertaking to proceed.

Annex 1 – List of Workshop Participants, Guests, Interviewees, & Canberra Consultation Participants

NAME	CHURCH	POSITION
George Kiriau	Church of Melanesia	General Secretary
Fr Sam Sahu	COM	Mission Secretary
Anthony Maelaasi	COM	Youth/Aid & Program
Trevor	COM	ICP-Program Officer
Moffat Wasuka	COM	Education Director
Adam Elliot	Catholic Church (CCSI)	Caritas Representative
Peter	CCSI	Development Officer
Joseph Lalaubatu	CCSI	Youth Coordinator
Cyprian Nuake	CCSI	Education Secretary
Sr Abel Lucero, M.A.	CCSI	Family Life Apostolate Officer
Tanya Rukale	CCSI	
Atterly Tabepuda	United Church (UCSI)	General Secretary
George Tuke	UCSI	Health Coordinator
Jimmy Aekolo	UCSI	Education Secretary
Joy Jino	UCSI/SICAFOW	UCWF Coordinator
Ken Taylor	South Sea Evangelical Church	General Secretary
Joash Maneipuri	SSEC	Education Director
P Maeato	SSEC	Youth Rep
J Maneiria	SSEC	Women's Rep
Pr Luther Taniveke	Seventh-day Adventist Church	Personal Ministries/Stewardship
Francis Leovania	SDA	Education Director
Raynick Jack	SDA	Youth Rep
Dr S Tovosia	SDA	Health Secretary Designate
Sam Chalmers	SDA/ADRA	
Jeanette Kingston	SDA	Women's & Children's Ministry
Judith Fangalasuu	SICA Commission	Program Director

Other Workshop Guests/Visitors

Dilaela Lowe	SIG Health Ministry	Planning Officer
Vena-Liz Martin	AusAID	Program Officer
Stefan Knollmayer	AusAID	Second Secretary
Ben Hayward	Baptist World Aid Australia	Pacific Project Officer

Solomon Islands Full Gospel Association Church Leaders interviewed

Eddie Vave	Rhema	Assistant Pastor
David Komasi	Assembly of God	General Superintendent
Geoffrey Allacky	Reigning Ministry	Senior Pastor
Nathan Poloso	Christian Revival Church	Senior Pastor

Solomon Islands Government Officers Interviewed

Dr Divi Ogaoga	MHMS, Under-Secretary – Health Improvement	
Francis Ngele	MEHRD	Under-Secretary
James Iroga	MEHRD	Director TVET
Ben Asibaea	MEHRD	Director Primary Education
Aseri Yalangona	MEHRD	Director Secondary Ed

Australian church-based NGO Participants (Canberra Consultation)

Jan Goldsworthy	AusAID	Program Officer (SI Country Program)
Vena-Liz Martin	AusAID	Program Officer (Hon post)
Greg Thompson	AngliCORD	Chief Executive Officer
John Deane	Anglican Board of Mission	Dev Program Coordinator
Jeff Kite	Uniting Church Overseas Aid	Project Officer – Pacific
Justine McMahon	Caritas	
Ben Hayward	Baptist World Aid Australia	Pacific Project Officer
Mark Hobson	NCCA	Pacific Program Officer
Neva Wendt	Aust Council for Inter'l Dev	Policy Officer
Stella Maebiru	Development Services Exchange	Planning Officer

Annex 2 – Churches Factual Data

CHURCH OF MELANESIA

	P	**R**	**O**	**V**	**I**	**N**	**C**	**E**	**S**		
Categories	CP	WP	IP	CIP	R/BP	GP	MP	M/UP	TP	HCC	Summary
Population	288	3,075	19,517	17,321	82	13,902	32,504	15,006	16,287	16,306	134,288
Primary Ed	-	-	-	-	-	1	1	1	-	2	5
Secondary Ed	-	-	-	-	-	1	1	1	-	1	4
RTCs	-	-	2	-	-	-	1	-	1	-	4
Clinics/AHC											2
Hospitals	-	-	-	-	-	-	-	-	-	-	-
Nurse Training	-	-	-	-	-	-	-	-	-	-	-
Ministry Training	-	-	1	1	-	1	1	1	1	-	6
Women	√	√	√	√	√	√	√	√	√	√	√
Youth/Child	√	√	√	√	√	√	√	√	√	√	√
Business	-	-	-	√	-	√	-	-	-	√	
Religious Com H/H											39

Keys: CP – Choiseul Province; WP – Western Province; IP – Isabel Province; CIP – Central Islands Province; R/BP – Rennell-Bellona Province; GP – Guadalcanal Province; MP – Malaita Province; M/UP – Makira-Ulawa Province; TP – Temotu Province; HCC – Honiara City Council

CATHOLIC CHURCH OF SOLOMON ISLANDS

	P	**R**	**O**	**V**	**I**	**N**	**C**	**E**	**S**		
Categories	CP	WP	IP	CIP	R/BP	GP	MP	M/UP	TP	HCC	Summary
Population	4,390	4,958	137	2,267	8	25,233	27,764	6,528	49	6,394	77,728
Primary Ed	-	-	-	-	-	1	-	-	-	-	1
Secondary Ed						2					2
RTCs	-	2	-	-	-	3	-	2	-	-	7
Clinics/AHC	-	-	-	-	-	-	-	-	-	-	-
Hospitals	-	-	-	-	-	-	-	-	-	-	-
Nurse Training	-	-	-	-	-	-	-	-	-	-	-
Ministry Training	-	-	-	-	-	1	-	-	-	-	1
Women	√	√	√	√	√	√	√	√	√	√	√
Youth/Children	√	√	√	√	√	√	√	√	√	√	√
Business											-

SOUTH SEA EVANGELICAL CHURCH

	P	**R**	**O**	**V**	**I**	**N**	**C**	**E**	**S**		
Categories	CP	WP	IP	CIP	R/BP	GP	MP	M/UP	TP	HCC	Summary
Population	230	1,623	79	993	1,090	9,663	37,996	7,649	77	10,251	69,651
Primary Ed	-	-	-	-	-	-	-	-	-	-	-
Secondary Ed	-	-	-	-	1	3	6	-	-	1	11
RTCs	-	-	-	-	1	4	4	1	-	-	10
Clinics/AHC	-	-	-	-	-	-	2	-	-	-	2
Hospitals	-	-	-	-	-	-	-	-	-	-	-
Nurse Training	-	-	-	-	-	-	-	-	-	-	-
Ministry Training	-	-	-	-	1	1	3	-	-	-	5
Women	√	√	√	√	√	√	√	√	√	√	√
Youth/Children	√	√	√	√	√	√	√	√	√	√	√
Business										√	

SEVENTH DAY ADVENTIST CHURCH

	P	**R**	**O**	**V**	**I**	**N**	**C**	**E**	**S**		
Categories	CP	WP	IP	CIP	R/BP	GP	MP	M/UP	TP	HCC	Summary
Population	3,211	17,381	442	528	1,070	7,054	7,477	868	275	7,540	45,846
Primary Ed	10	34	1	-	3	19	15	2	-	2	86
Secondary Ed	2	4	-	-	-	4	3	-	-	-	13
RTCs	1	1	-	-	-	-	-	-	-	-	2
Clinics/AHC											14
Hospitals	-	-	-	-	-	-	1	-	-	-	1
Nurse Training							1				1
Ministry Training	-	1	-	-	-	-	-	-	-	-	1
Women	√	√	√	√	√	√	√	√	√	√	√
Youth/Children	√	√	√	√	√	√	√	√	√	√	√
Business											

UNITED CHURCH IN SOLOMON ISLANDS

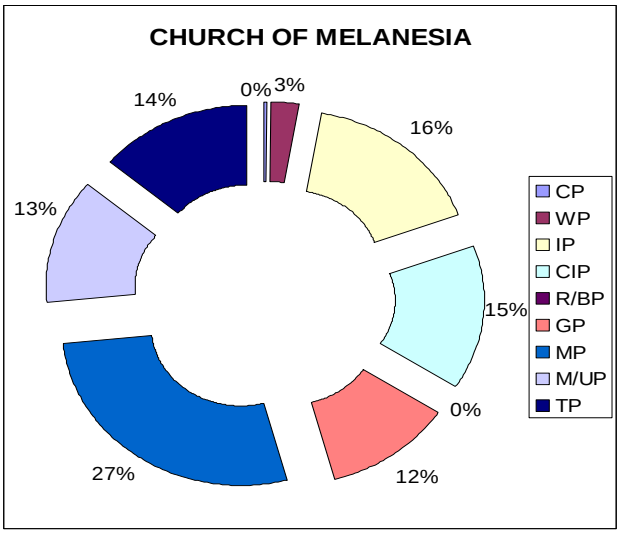
	P	**R**	**O**	**V**	**I**	**N**	**C**	**E**	**S**		
Categories	CP	WP	IP	CIP	R/BP	GP	MP	M/UP	TP	HCC	Summary
Population	11,247	24,269	88	218	4	1,958	344	62	19	4,027	42,236
Primary Ed	1	49	-	-	-	-	-	-	-	-	50
Secondary Ed	-	15	-	-	-	-	-	-	-	-	15
RTCs	1	2	-	-	-	-	-	-	-	-	3
Clinics/AHC											12
Hospitals		1	-	-	-	-	-	-	-	-	1
Nurse Training	-	1	-	-	-	-	-	-	-	-	1
Ministry Training	-	1	-	-	-	-	-	-	-	-	1
Women	√	√	√	√	-	√	√	√	√	√	√
Youth/Children	√	√	√	√	-	√	√	√	√	√	√
Business	√	√	-	-	-	-	-	-	-	√	

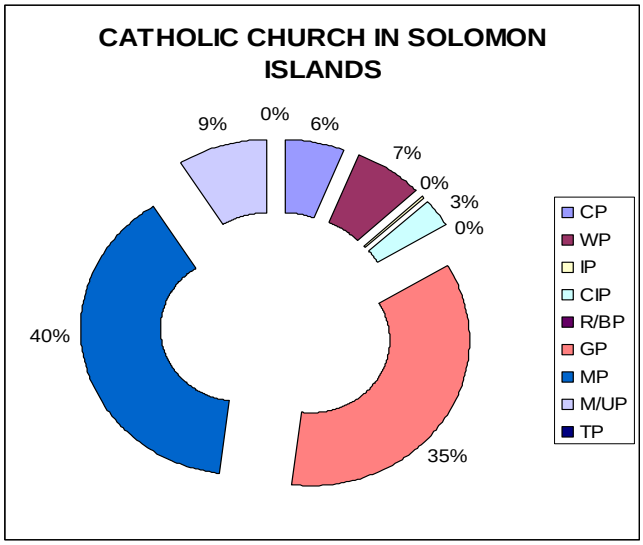
Annex 3 – Membership of SICA Member Churches According to Provinces

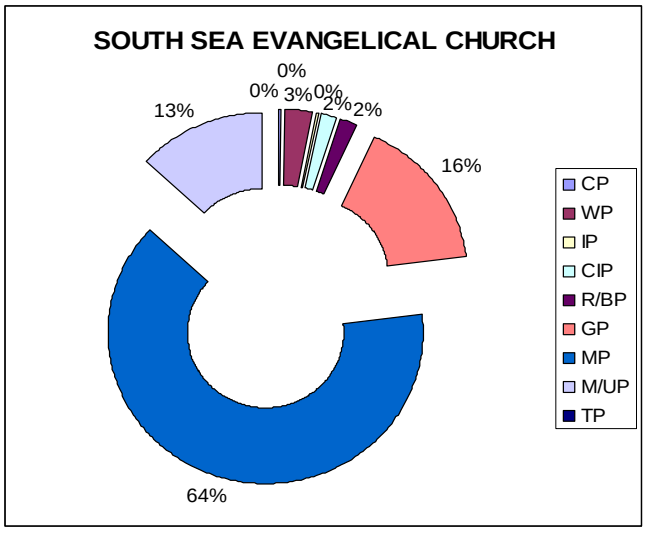
	P	**R**	**O**	**V**	**I**	**N**	**C**	**E**	**S**			
CHURCH	**CP**	**WP**	**IP**	**CIP**	**R/BP**	**GP**	**MP**	**M/UP**	**TP**	**HCC**	**TOTAL**	**% of Total Popn**
COM	288	3,075	19,517	17,321	82	13,902	32,504	15,006	16,287	16,306	134,288	32.8
CCSI	4,390	4,958	137	2,267	8	25,233	27,764	6,528	49	6,394	77,728	19.0
SSEC	230	1,623	79	993	1,090	9,663	37,996	7,649	77	10,251	69,651	17.0
SDA	3,211	17,381	442	528	1,070	7,054	7,477	868	275	7,540	45,846	11.2
UCSI	11,247	24,269	88	218	4	1,958	344	62	19	4,027	42,236	10.3
Church of the Nazarene*	-	25*	-	-	-	55*	318*	50*	-	52*	500*	0.1
Total/Grand Total	19,366	51,331	20,263	21,327	2,254	57,865	106,403	30,163	16,707	44,570	**370,249**	**90.4**

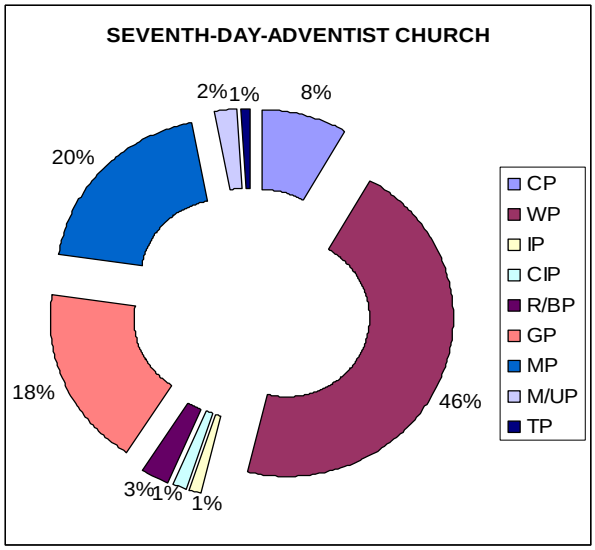
Note: The Church of the Nazarene figures marked with an * are estimates of current membership given by Pastor Jeff Muna who is in charge of the Honiara church.

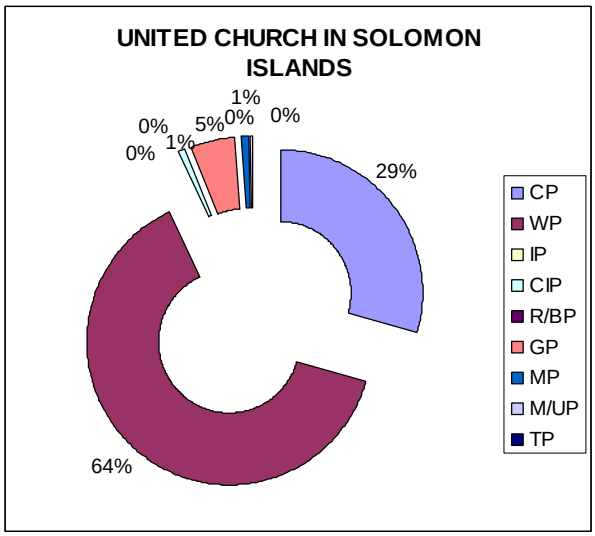
Annex 4 – Charts Showing Membership of Mainline Churches by Province
(1999 Census figures)



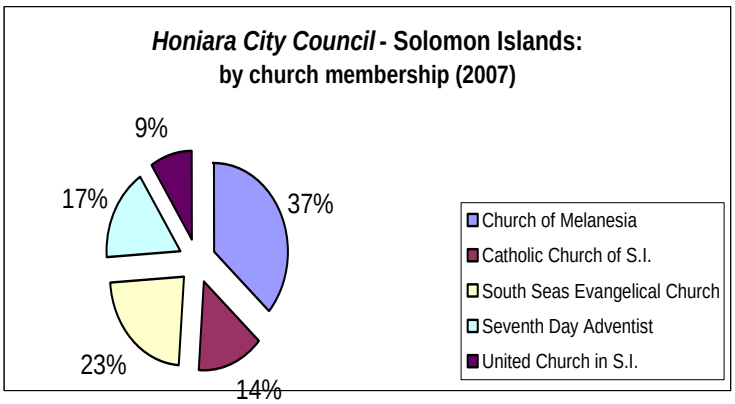




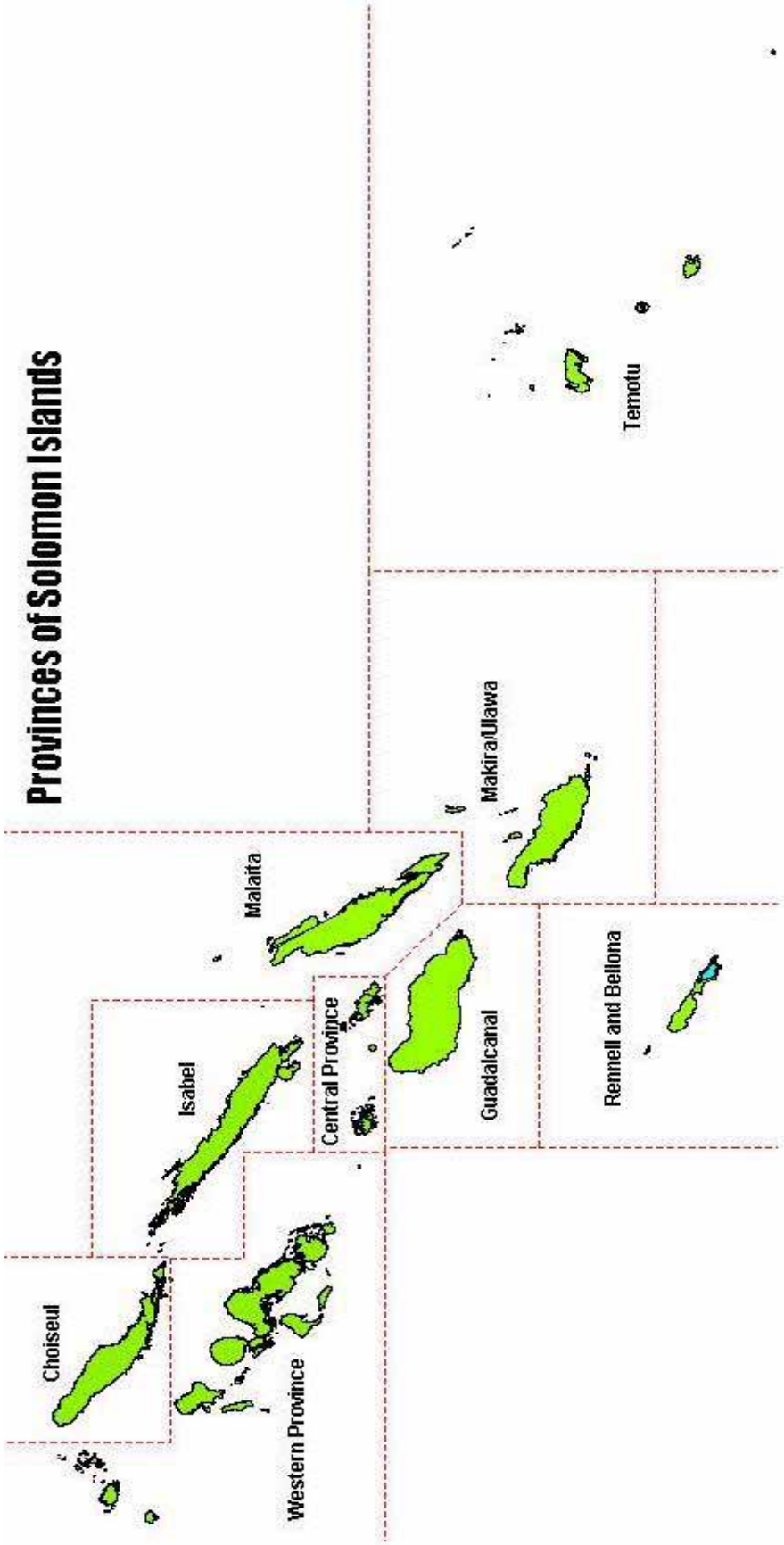




Annex 5 – Charts Showing Membership of Mainline Churches in Honiara City Council



Annex 6 – Map of Solomon Islands according to Provinces



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[1] This information is extracted from the "Solomon Islands Government Report on 1999 Population and Housing Census – Basic tables and Descriptions". The remaining 2.3% of the total population consists of members of the other small churches mentioned in the current report as well as those who hold onto customary beliefs and those who have no stated religion.

[2] See Hauck, V. Mandie-Filer, A and J Bolger. 2004. Ringing the church bell – The role of churches in governance and public performance in Papua New Guinea.