



Solomon Islands Government and Solomon Islands Ecclesiastical Institutions Strategic Partnership Framework

2021-2025



**Partnership between the Solomon Islands Government
through the Ministry of Traditional Governance, Peace
and Ecclesiastical Affairs**

And

Solomon Islands Ecclesiastical Institutions

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Contents

| | |
|--|----|
| <i>Partners Addresses and Contacts</i> | 2 |
| <i>Tables and Figures</i> | 5 |
| <i>Acronyms</i> | 6 |
| <i>Minister's Foreword</i> | 7 |
| <i>SICA Chairman's Statement</i> | 8 |
| <i>SIFGA Chairman's Statement</i> | 9 |
| SECTION 1: VISION, MISSION, VALUES | 11 |
| SECTION 2: ECCLESIASTICAL AFFAIRS IN SOLOMON ISLANDS | 12 |
| 2.1 The advent of Ecclesiastical Institutions in Solomon Islands | 12 |
| 2.2 Ecclesiastical Institutions in Solomon Islands | 12 |
| Solomon Islands Christian Association (SICA) | 13 |
| Solomon Islands Full Gospel Association (SIFGA)..... | 14 |
| SICA and SIFGA program delivery | 15 |
| 2.3 Ecclesiastical Institutions Mandate | 15 |
| 2.4 Policy Context | 16 |
| Sustainable Development Goals (SDGs)..... | 16 |
| Solomon Islands National Development Strategy (SINDS) | 17 |
| Solomon Islands Democratic Coalition Government for Advancement (SIDCGA) policy | 17 |
| SINPP Policy Objectives..... | 18 |
| 2.5 Communique | 18 |
| SECTION 3: SITUATIONAL ANALYSIS | 19 |
| SECTION 4: STRATEGIC PARTNERSHIP FRAMEWORK | 21 |
| 4.1 Purpose of the Strategic Partnership Framework | 21 |
| 4.2 Roles and responsibilities | 21 |
| 4.3 Joint resources | 21 |
| 4.4 Communication | 22 |
| 4.5 Strategic Partnership Framework linkage to Ministry | 22 |
| SECTION 5: KEY PRIORITY AREAS | 24 |

| | |
|--|----|
| KPA 1: LAW REFORM | 24 |
| KPA 2: HUMAN RESOURCES DEVELOPMENT | 24 |
| KPA 3: ENGAGEMENT AND PARTNERSHIP | 24 |
| KPA 4: LEADERSHIP AND GOVERNANCE | 24 |
| KPA 5: INFRASTRUCTURAL AND INSTITUTIONAL DEVELOPMENT | 24 |
| SECTION 6: OUTCOMES, STRATEGIC OBJECTIVES AND STRATEGIES | 25 |
| KEY PRIORITY AREA 1: LAW REFORM | 25 |
| OUTCOME 1: Laws and policies are conducive to Churches for the effective delivery of ecclesiastical services. | 25 |
| KEY PRIORITY AREA 2: HUMAN RESOURCE DEVELOPMENT | 25 |
| OUTCOME 2: Adequate trained human resources. | 25 |
| KEY PRIORITY AREA 3: PARTNERSHIP ENGAGEMENT AND COLLABORATION | 26 |
| OUTCOME 3: Enhanced and strengthened opportunities for partnership in development. | 26 |
| KEY PRIORITY AREA 4: LEADERSHIP AND GOVERNANCE | 26 |
| OUTCOME 4: Transparent and accountable leadership. | 26 |
| KEY PRIORITY AREA 5: INFRASTRUCTURE AND INSTITUTIONAL DEVELOPMENT | 26 |
| OUTCOME 5: Improved quality of life and effective service delivery. | 26 |
| SECTION 7: PERFORMANCE MANAGEMENT FRAMEWORK | 27 |
| 7.1 Lines of Accountability and Reporting Process | 27 |
| SECTION 8: RISK MANAGEMENT | 28 |
| <i>References</i> | 29 |
| <i>Annexure: SPF Implementation Framework</i> | 30 |

Tables and Figures

| | |
|--|----|
| Figure 1 SICA Structure | 14 |
| Figure 2 SIFGA Structure..... | 15 |
| Figure 3 MTGPEA Functional Structure | 16 |
| Table 4 SDGs and corresponding SINDS Objectives. | 16 |
| Table 5 SINDS Long-term Objectives and Medium-term Strategies..... | 17 |
| Table 6 Joint resources..... | 22 |
| Figure 7 Linkage of SPF with Ministry Planning Framework..... | 23 |
| Figure 8 Planning and Budgeting Timeframe | 27 |
| Figure 9 Monitoring process | 27 |
| Figure 10 Evaluation process | 28 |
| Table 11 Risk Management..... | 28 |

Acronyms

| | |
|------------|--|
| ACE | Christian Education Curriculum |
| ACOM | Anglican Church of Melanesia |
| ADRA | Adventist Development and Relief Agency International |
| AIM | Aid Management Policy |
| AOGSI | Assemblies of God Solomon Islands |
| AWP | Annual Work Plan |
| BTLPSI | Bible Translation and Linguistic Programme in Solomon Islands |
| CAN | Church Agency Network |
| CARITAS | Congregations Around Richmond Involved to Assure Shelter |
| CC | Catholic Church |
| COVID-19 | Coronavirus disease 2019 |
| CSD | Corporate Services Division |
| CSP | Corporate Strategic Plan |
| CTA | Charitable Trust Act |
| DCGA | Democratic Coalition Government for Advancement |
| DFAT | Department of Foreign Affairs and Trade |
| EHCSI | Every Home for Christ Solomon Islands |
| IBM | Island Bible Ministry |
| IOC | Implementation and Oversight Committee |
| KPA | Key Priority Area |
| LMS | London Missionary Society |
| M&E | Monitoring and Evaluation Unit |
| MCAT | Ministry of Civil Aviation and Telecommunications |
| MECCMDM | Ministry of Environment, Conservation, Climate Change, Meteorology and Disaster Management |
| MEHRD | Ministry of Education and Human Resources Development |
| MHA | Ministry of Home Affairs |
| MHMS | Ministry of Health and Medical Services |
| MID | Ministry of Infrastructure Development |
| MLHS | Ministry of Lands, Housing and Survey |
| MNPDC | Ministry of National Planning and Development Coordination |
| MNURP | Ministry of National Unity, Reconciliation and Peace |
| MPNSC | Ministry of Police, National Security and Correctional Services |
| MTCII | Ministry of Trade, Commerce, Industries, and Immigration |
| MTGPEA | Ministry of Traditional Governance, Peace and Ecclesiastical Affairs |
| MWYCFA | Ministry of Women, Youth, Children and Family Affairs |
| NCIU | National Consciousness, Identity and Unity |
| NDMO | National Disaster Management Organization |
| NDS | National Development Strategy |
| NGOs | Non-Government Organisations |
| NPAC | National Peace Advisory Committee |
| NPEC | National Peace Education Curriculum |
| PCC | Pacific Council of Churches |
| PEAD | Peace and Ecclesiastical Division |
| PPPDD | Policy Planning Program Development Division |
| SDA | Seventh Day Adventist Church |
| SDG | Sustainable Development Goals |
| SI | Solomon Islands |
| SICA | Solomon Islands Christian Association |
| SIEI | Solomon Islands Ecclesiastical Institutions |
| SIFGA | Solomon Islands Full Gospel Association |
| SIG | Solomon Islands Government |
| SIGSIEISPF | Solomon Islands Government and Solomon Islands Ecclesiastical Institutions Strategic Partnership Framework |
| SITAG | Solomon Islands Translation Advisory Group |
| SPF | Strategic Partnership Framework |
| SSEC | South Seas Evangelical Church |
| SWIM | Short Workshop in Mission |

Minister's Foreword



The culmination of all ecclesiastical affairs institutions united together for a common good in the spirituality of the people of Solomon Islands, including a peaceful coexistence in the country is an undeniable conviction that has been for years in the social and economic development of the country. The country's nation building since the Protectorate era, have had contacts with that of the western-pseudo lifestyle and system, and with multiple external actors as well. The country's rich diversity, uniqueness and potentials, perhaps have somehow contributed and attracted the increase external contacts and influences in many fronts, amongst these, is the early church institutions.

Churches through inclusive mission movements have intensively spread throughout the country. Initially as a faith-based or religious undertaking in the country, presumably with the coordinated effort of the protectorate government, the Church, as its inclusive worldview, sees to take-on the opportunity, and established its influence, as well in the area of health and education. Currently, health and education in this respect, have complemented the social development of the government and have well-grounded its faith-based aspect in the country as well.

Notably, the Solomon Islands 21st Century, (in this age of globalization and technology), churches are becoming more infused and integral as equal partners and players in the country's social development. They have in fact made substantial contributions to the country's social development over the years, and in other development sectors of the country, and are in fact consolidated and enhanced the government's service delivery efforts.

Recognizing their efforts and to, more realistically consolidate their contributions to the forefront, the Solomon Islands Democratic Coalition Government for Advancement (SIDCGA) government in its Policy Statement undertook an affirmative policy action-approach, which resulted in the ministerial reform, purposely to institutionalize churches or ecclesiastical affairs, as a new mandate for the Ministry, created a ministerial division called Peace and Ecclesiastical Affairs Division (PEAD) that will strategically provide the leadership, coordination and oversight roles for the churches in the country, and to provide program support where and when is needed by the churches.

Lead-on from the 2020 National Churches Symposium outcome in Honiara, this Solomon Islands Government and Solomon Islands Ecclesiastical Institutions Strategic Partnership Framework (SIGSIEISPF) 2021 – 2025. This SPF formalizes the recognition of both the Government and Churches through their two national Associations namely; SICA and SIFGA. The SPF acts as a vehicle and platform for mutual and inclusive dialogue, planning and implementation of peacebuilding programmes and activities between Government and Churches. This is with the intention to strengthen and progress the socio-economic development of the country, and in the same avenue, enhance the work of churches as builders of peace and harmony to the country and its citizens.

There is an overwhelming effort by the Head of Churches and Administrators to piecing what constitutes this Framework with the support of the Ministry technical officials. From being, "*as and when needed-based approach to a more structured and institutionalized-based approach*"; national churches, in the country, have eventually given this forefront recognition and elevation.

To this extent, this Framework, in the immediate to long-term, will significantly provide the enabling and facilitative environment that church institution's dialogue, networking and connectivity with both the Government, Bilateral and Multilateral development partners, and vice versa, can be forged and secured on matters of social development and mutual understanding in the country. Furthermore, this Framework realistically actualizes the SIDCGA policy recognition and appreciation to the Ecclesiastical Institutions in the country, and deliver a positivist policy response that is not only novelistic in nature, but one that is largely representative, inclusive, practical and pragmatically substantive in context.

In conclusion, as the Minister responsible for the Ecclesiastical Affairs in the country, I register my recognition and applaud the rich and valuable contributions and inputs that the Head of Churches and Administrators have provided in the development of this SPF, the abled leadership and the strategic thinking of my Permanent Secretary, with the support of the Deputy Secretaries, Directors, Deputy Directors and the rest of the Technical Staff in the Monitoring and Evaluation Unit and those of the Corporate and Accounts Divisions to eventually deliver this outcome. To this end, I now formally commend this Solomon Islands Government and Solomon Islands Ecclesiastical Institutions Strategic Partnership Framework 2021 – 2025 to its full implementation in Solomon Islands.



Hon. Samuel Manetoali
Minister, Ministry of Traditional Governance, Peace and Ecclesiastical Affairs

SICA Chairman's Statement



The “Solomon Islands Government and Solomon Islands Ecclesiastical Institutions Strategic Partnership Framework 2021-2025” document is the result of the Communique that had its birth from the National Churches Symposium that was held in August-September 2020. The vision from the Government through the Ministry of Traditional Governance, Peace and Ecclesiastical Affairs (MTGPEA) for the establishment of a high-level partnership agreement and linkage between the National Government and the Churches has arrived at its final destination. However, the finalisation of this document and its endorsement and approval by the Cabinet will mark a historic event in the life of the Government’s partnership with the Churches, but more especially Churches under the umbrella of the Solomon Islands Christian Association.

The materialisation of this Partnership will speak for itself about the long awaited reality of partnership amongst the government and churches. This has finally given birth at a very convenient time where the world is faced with the deadly pandemic of Covid-19. Therefore, at this juncture, we need to stand together in order to overcome the many challenges that we are currently facing. Hence, as a Christian nation, the vision and the birth of this partnership document resembles the long awaited arrival of the Messiah, our Lord Jesus Christ into the world. However, on the contrary, this partnership calls for a deeper ecumenical and collaborative relationship amongst all government stakeholders; the churches, private sectors, non-governmental organizations and all good citizens of Solomon Islands to work closely with the government in achieving our national goals and objectives. Standing together in partnership will pave the way for a national unity and peace among this nation.

Finally, may I bring before God the Almighty, the work of the Governor General, the Prime Minister, the members of the Cabinet, the Government Caucus and the Backbenchers. The work of the Leader of the Opposition and its members, and the Leader of the Independent Group and its members, and all the stakeholders and good people of this nation in supporting this partnership and collaborative endeavours. May God continue to shower His blessings upon us all, and guide and lead us in all our work with His wisdom and knowledge for the attainment of unity and peace in our beloved nation, Solomon Islands.

May God bless Solomon Islands from shore to shore.

Rev. Armstrong Pitakaji



**Chairman
Solomon Islands Christian Association**

SIFGA Chairman's Statement



The Solomon Islands Ecclesiastical Institutions (SIEI) or churches better known for, has been part of the country's development evolution since the early 1800's, well before the country was colonized by British in 1893. Such affirmative historic account is essential to record, because it did remind us of the county's unique pathway, our contextual settings, and the substantive role and function that the churches do directly involve in. SIEI with its proven track record of delivering basic social services, has a critical role to play in sustainable and equitable development of this country.

It is noticeable that what makes Ecclesiastical Institutions work properly, is not primarily incentives, it's internalizing the philosophies, values and unwavering principles that SIEI stands for. There are track records and hard evidences to prove that through time, churches have been delivering basic and fundamental social services like education and healthcare because they provide a common good and a service that is in everyone's best interest.

It is imperative to register that publicly funded development aid should be redressed and re-directed to go to the organizations most effective at delivering basic services. This is because SIEI do have the ability to both "reach down", "reach wide" and "reach up" through its respective network which span from the urban centres, right to the remote periphery of our communities, through its people centred approach that governments typically cannot reach. The tangible presence of SIEI can be felt in every remote village but not the government, to say the least.

The Solomon Islands Government (SIG) and Solomon Islands Ecclesiastical Institutions Strategic Partnership Framework 2021 – 2025 through the Ministry of Traditional Governance, Peace and Ecclesiastical Affairs (MTGPEA) has provided an overarching synoptic view on both the historic accounts and the role of Ecclesiastical Institutions in the country. This Framework is a bridge, and is multi-dimensional in a many facets, in that it helps to piece, capture and reflect on the long standing burden that SIEI, so desirous to see in terms of fostering a concrete, profound and palpable partnership with SIG. Since-independence the SIEI have been yearning for a broader representation and inclusiveness, but realizing the difficulties to go through the huge complex web and ecological apparatus of government structures which sometimes is so difficult to reach. Since the establishment of MTGPEA, it has created a portal of access and leverage for SIEI to easily interact and interface with the SIG.

It is notable since independence, that the Ecclesiastical Institutions, though comprised of the critical mass in terms of population representation and scope of coverage that span over throughout the country was merely given an arbitrary face value under the previous arrangement under the Ministry of Home Affairs, which is very much subjective and is duly under the mercy of those in designated positions of authority and powers. Under such arrangement a lot of SIEI are being marginalized and disenfranchised not to mention the wantokism culture that is deep-seated and engrained in our society.

The mutual bonding and partnership between SIG and the SIEI as stipulated in this Framework is indeed a bonus for both parties, but it also do have a price tag of self-imposed disciplined and inherent responsibilities from all parties which include SIG, the MTGPEA and SIEI.

It is good to prophetically affirm, that undoubtedly the masses of our people are convinced that our country has entered into its Destined Age of Hope and Acceleration ushering into National Deliverance right in the midst of all these external calamities that are pressing on us from all side including COVID-19. They believe that the country they love, their only homeland, will not disappoint their expectation of an accelerated advance towards the day when they will be liberated from the suffocating tentacles of the legacy of the past that kept them sidelined.

To resilience voices of our founding fathers and mothers whose voices have been buried under decade and centuries screaming for their true potentials to be heard. To thousands of individuals of all ages who have not benefit from the resourcefulness of this great country. To the renowned champions both past and present who gave their best and paid the ultimate price that made us what and who we are today. To the generation that is destined to go on from glory to glory in discovering what this unique nation can still offer among League of Nations of the world. To the truth that sets us free and the ultimate sacrifice that made it possible for us all.

May Solomon Islands stands upright and perpendicular to be a breadbasket and brain thrust for the region and the world. My stout support and affirmative endorsement.

A handwritten signature in black ink, appearing to read 'A. Barko'.

Apostle Ellison Barko
Chairman, Solomon Islands Full Gospel Association (SIFGA)

The Solomon Islands Government
And
Solomon Islands Ecclesiastical Institutions
Strategic Partnership Framework
2021-2025
Validation Workshop



2nd August 2021

HONIARA.

SECTION 1: VISION, MISSION, VALUES

The SPF is guided by the following shared Strategic Partnership Vision, Mission and Values.

Our shared VISION

**“A VIBRANT AND UNIFIED ECCLESIASTICAL ADVANCEMENT IN PARTNERSHIP
WITH THE GOVERNMENT FOR PEACE IN SOLOMON ISLANDS”**

Our shared MISSION

To transform lives through;

- Proclaiming the Gospel of love, discipleship and peacebuilding.
- Address social pressures that contribute to violence and lawlessness.
- Promoting social justice and equality through education and entrepreneurship.
- Address population growth (demographic trap) through health awareness.
- Promoting national consciousness and unity.
- Promoting stewardship of God’s Creation.
- Ensuring health, educational and related developments to progress.

Our shared VALUES

TRANSPARENCY - Honesty and open communication for strong partnership.

ACCOUNTABILITY - Mutual relationship that builds on trust and choice.

CONSULTATION and DIALOGUE – Creating time and space for open discussions and dialogue.

EQUITABLE – Embracing inclusivity regardless of gender, creed, race or age, and those with special needs.

THE GREAT COMMISSION – Our Lord’s command is for us to take the gospel to every person throughout the world and to make His disciples in all nations.

SOCIAL JUSTICE – Acting on the grounds of fairness and truth.

HUMILITY – We are open to receiving feedbacks, trying new ideas and willing to learn from others.

RIGHTEOUSNESS – We do right, or live according to the Gospel of Christ.

UNITY – Recognizing the importance of ecumenism.

TOLERANCE – Respect and willingness to understand and admit that others feel, think and act differently from us.

LOVE and FORGIVENESS – Love and forgiveness are Virtues we must embody to motivate and inspire others.

INTEGRITY – Strong adherence to moral, ethical and Christian principles.

SECTION 2: ECCLESIASTICAL AFFAIRS IN SOLOMON ISLANDS

2.1 The advent of Ecclesiastical Institutions in Solomon Islands

If one could properly articulate the coming of Christianity in the Solomon's, it would be better said that it was the responsibility of all the churches that have collectively contributed in one way or the other in this historic evangelical process.

The advent of Christianity into the shores of the Isles of Solomon was made by the Catholic Spanish Explorer named *Álvaro de Mendaña de Neira* in 1568. Whilst others in the Expedition endeavouring their interest in pursuit of finding gold and building wealth, *Mendaña* was more ambitious to converting islanders to Christianity. Interestingly, without knowing what it was all about, the Explorer baptised some Makira Islanders at that time. After around 200 years later, in 1795 a group of evangelical Christians of different denominations met in England to form the London Missionary Society (L.M.S.). They collected money and chose the Pacific as their mission field.¹

Then came the epoch of whalers and traders visiting the islands who were not missionaries. The first wave of missionaries came in 1845 by the first Catholic Bishop of Melanesia and Micronesia named Jean-Baptiste Epalle arrived in Isabel and was killed, and the mission withdrew.²

The second wave of missionaries was in 1852, under the Melanesian Mission, led by the Anglican Bishop George Augustus Selwyn who brought natives to be taught in New Zealand to evangelise their own people upon their return. Upon their return, mission schools were established in Makira, Gela, Malaita and Isabel. Similarly, a native Solomon Islander, Peter Abu'ofa working in the Queensland Kanaka Mission in Australia brought the South Seas Evangelical Mission (SSEM), which was formally established in 1907. Both the Methodist Mission arrived in 1902 followed by the Seventh-day Adventist Church (SDAC) arrival in 1914 in the Western Province. The Assemblies of God of Solomon Islands (AOGSI) arrived in 1971.

Over the years, the Churches built mission schools and hospitals and other related infrastructures to supporting the work of the missions throughout the country. Seeing the contributions made by these churches in the human resource development, health, shipping (transport) sectors, the Government supported mainly the schools and hospitals in the past century up to this day. These Churches ought to make available room for concerted efforts better said today as ecumenism to strengthen involvement and participation in the country's spiritual, socio-economic and political development for a meaningful integrated peacebuilding approach for nation building and nationhood.

It is important to note that the summative account of the birth of Christianity in Solomon Islands is grounded by Biblical foundation set by the Lord Jesus Christ Himself according to John's Gospel, 17:21, and I quote, *"That they all maybe one; as thou, Father, art in me, and I in thee, that they also maybe be one in us: that the world may believe that thou hast sent me."* This was further propagated by the words of the Great Commission.

2.2 Ecclesiastical Institutions in Solomon Islands

¹ Church of Melanesia. (1986) *Pacific Church History*, Provincial Press Ltd. Honiara, Page 1.

² <https://www.solomonencyclopaedia.net/biogs/E000247b.htm>, accessed 20th July 2021.

Ecclesiastical Affairs according to the Ministry of Traditional Governance, Peace and Ecclesiastical Affairs (MTGPEA) and the Solomon Islands Churches Communique produced during the *National Symposium for Ecclesiastical Affairs* held on August/September 2020, refers broadly to the culmination of all Christian churches united together for a common good in the Christian faith for the people of Solomon Islands. In Solomon Islands, since the first arrival of Christianity until now, these are the established Christian churches: ACOM, Catholic Church, United Church, SSEC, SDAC, AOGSI, Reigning Impact Ministry, Rhema Family Church, Kingdom Harvest Ministries International, Living Word Christian Fellowship International Church, Christian Revival Crusade Solomon Islands Church, Christian Outreach Centre (World Christian Outreach Centre), and Bible Way Centre Ministry.

Prior to 1940's the pre-existing Churches operated independently according to their prescribed doctrines, beliefs, convictions and strategies.

A call that paved the way for the foundation of the first Christian Association is “when the Protectorate Government began to take control of education, forcing the churches for the first time to realise that they had something in common—a desire to control their own schools. This Partnership Platform was established with the intention to encourage Christian unity by promoting and forging stronger church relationships, working for rural-urban welfare and providing a way for member churches to act together in regard to broadcasting and discussions with the government and other bodies.”³

Solomon Islands Christian Association (SICA)

SICA is an ecumenical Christian non-governmental organisation founded on 26th September 1967 by Solomon Islanders. It was registered on 16th April 1986 representing the *Catholic Church (CC)*, *Anglican Church of Melanesia (ACOM)*, *United Church*, *South Seas Evangelical Church (SSEC)* and the *Seventh-day Adventist Church (SDAC)* remains as an associate member. *The Church of the Nazarene* came in later on, and became a member of SICA.

SICA's Constitution made it clear that it has no control over its members but respects their doctrines and how they worship. Any Christian organization worshipping the Triune God, may apply to be a member of the Association. SICA is envisioned to see that churches work collaboratively together to strengthen, encourage and support each other with their mission experiences in the spreading of the Gospel and association with people within their church, the challenges, failures and successes. Hence, as part of the body of Christ, sharing resources with each other is important as it creates understanding and mutual respect amongst churches in the country allowing a strong prophetic voice for the nation.⁴

The CHAIRMANSHIP of SICA rotates around the four main churches for a 2-year period. The EXECUTIVE comprises HEADS OF MEMBER CHURCHES that meets every 3 months and a GENERAL SECRETARY that deals with the daily affairs of the Association. The churches have their own administration and structures that carry out their work according to their own programs. Financial support comes from their members' contributions in the forms of free will offerings, donations and gifts from member churches both locally and overseas. During the Executive meetings and the Annual General Meeting, they share their experiences, challenges and identify areas that need other churches to join in or participate.

³ *Ibid*, accessed 31st March 2021.

⁴ <https://www.oikoumene.org/organization/solomon-islands-christian-association>, accessed 25th March 2021.

SICA is also a member of the Pacific Conference of Churches, based in Fiji. SICA's Chairman or the General Secretary normally attend PCC Executive and General Assembly meetings. The respective member Churches with their leaders unusually take the leading role in designing and delivering peacebuilding and reconciliation programs.

The structure in Figure 1 below shows the relationship between the SICA Annual General Meeting, SICA Executive and Chairperson with its Secretariat. The Secretariat only has 3 Officers manning the Office with three other vacant position.

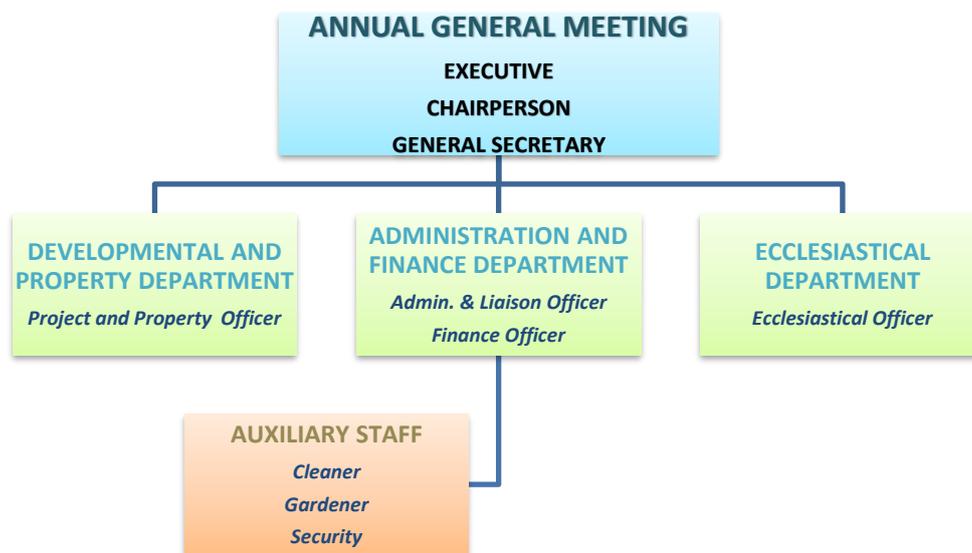


Figure 1 SICA Structure

The Associate members of SICA includes the following;

- | | |
|---|---|
| <ul style="list-style-type: none"> • Island Bible Ministry (IBM) • Bible Translation and Linguistic Programme in Solomon Islands (BTLPSI) • Bible Society • Every Home for Christ Solomon Islands (EHCSI) | <ul style="list-style-type: none"> • Solomon Islands Translation Advisory Group (SITAG) • World Vision SI • Scripture Union • Child Evangelism Fellowship • Short Workshop in Mission (SWIM) |
|---|---|

Solomon Islands Full Gospel Association (SIFGA)

SIFGA formally established and registered in 1996 to oversee the interests of all its members, hence, representing all eight (8) Full Gospel churches in the country. They are; AOGSI, Reigning Impact Ministry, Rhema Family Church, Kingdom Harvest Ministries International, Living Word Christian Fellowship International Church, Christian Revival Crusade Solomon Islands Church, Christian Outreach Centre and Bible Way Centre Ministry. The voices of these churches can be heard in the Churches and Government through a collective manner. A collaborative effort to advance the mission of Jesus Christ to all men according to the Gospel of Mark (Mk 16:15).

SIFGA's Constitution establishes the structure that incorporates the Infallible Authority from the Word of God. Likewise, SICA, SIFGA also have an Annual General Meeting with the highest Authority that provides for guidance and direction where member Churches gathered to share and discuss important matters. The EXECUTIVE includes HEAD OF MEMBER CHURCHES. The SECRETARIAT comprise of the GENERAL SECRETARY who is responsible for implementation of twelve major pillar areas (Strategic Program Areas) embedded in the SIFGA Corporate Strategic

Plan 2020-2022, see Figure 2 below. Additionally, the Secretariat renders support and services to churches.



Figure 2 SIFGA Structure

SIFGA in the past 24 years was not supported in anyway by the Government but received support and finance from its member churches.

SICA and SIFGA program delivery

Under the partnership with Church Agency Network (CAN) in Australia through the Department of Foreign Affairs and Trade (DFAT) of Australia, the Gender Equality and Child Protection Program involves both SICA and SIFGA member churches. Both men and women benefitted from this program. Working hand in hand with SIG through the responsible Ministry.

Apart from partnership with stakeholders for program delivery, much of program design rests entirely with the churches to address social problems such as teenage pregnancy, drug abuse especially with youths or school dropouts.

The current member Churches of SICA and SIFGA are recognised under the Communique to work in partnership with MTGPEA in program design and delivery of peacebuilding initiatives throughout Solomon Islands. This partnership will further forge stronger relationship between churches and SIG in relations to progress future development aspirations.

2.3 Ecclesiastical Institutions Mandate

The National Government have recognised the work of the Solomon Islands Christian Churches comprising of those under the auspicious of SICA and SIFGA and other Denominations throughout the country in promoting peace and unity from the central to the rural areas through the gospel of peace, love and unity. As a response, the Government in its functional and structural review process in 2019 renamed the Ministry of National Unity, Reconciliation and Peace (MNURP) to Ministry of Traditional Governance, Peace and Ecclesiastical Affairs (MTGPEA). The inclusion of the “Ecclesiastical Affairs” mandate have added a new function to the Ministry in a collaborative approach with the Churches in Solomon Islands merging the gospel and policies of peace together to achieve sustainable peace in the nation per-se, see Figure 3 below.



Figure 3 MTGPEA Functional Structure

2.4 Policy Context

The SPF peacebuilding approach has a strong policy platform that integrates the global, national and Ministerial policy objectives and strategies streamlining the national ecclesiastical institutions programs for peacebuilding and development through networking and joint working.

Sustainable Development Goals (SDGs)

Churches do have considerable contributions towards the achievement of relevant SDGs. The benefits of having such a framework facilitates ease of information sharing on peacebuilding initiatives undertaken by Churches via MTGPEA and other government ministries that have responsibilities to report on the current status of how Solomon Islands progresses towards achieving its international commitments and standards. Table 4 below shows the linkage between the global and the national goals.

| SDGs | | Corresponding SINDS Objectives | |
|------|--|--------------------------------|--|
| 9 | Build resilient infrastructure, promote inclusive and sustainable industrialisation and foster innovation. | | 1. Sustained and inclusive economic growth. |
| 5 | Achieve gender equality and empower all women and girls. | | 2. Poverty alleviated across the whole of the Solomon Islands, basic needs addressed and food security improved; benefits of development more equitably distributed. |
| 6 | Ensure availability and sustainable management of water and sanitation for all. | | |
| 10 | Reduce inequality within and among countries. | | |
| 4 | Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all. | | 3. All Solomon Islanders have access to quality health and education. |
| 13 | Take urgent action to combat climate change and its impacts. | | 4. Resilient and environmentally sustainable development with effective disaster risk management, response and recovery. |
| 14 | Conserve and sustainably use the oceans, seas and marine resources for sustainable development. | | |
| 15 | Protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification, and halt and reverse land degradation and halt biodiversity loss. | | |
| 16 | Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels. Strengthen the means of implementation and revitalise the global partnership for sustainable development. | | 5. Unified nation with stable and effective governance and public order. |
| 17 | Global partnership for sustainable development. | | |

Table 4 SDGs and corresponding SINDS Objectives.

Solomon Islands National Development Strategy (SINDS)

Embedded in the SINDS 2016-2035 is the country’s long-term strategic vision for greater stability and continuity in the country. As part of the formal government system MTGPEA aligned the SINDS Long-term Objectives and Medium-term Strategies aligned to CSP relevant to SPF as shown in Table 5 below;

| | |
|---|---|
| Objective 1: Sustained and inclusive economic growth. | <i>Medium Term Strategy 2: Improve the environment for private sector development and increase investment opportunities for all Solomon Islanders.</i> <i>Medium Term Strategy 3: Expand and upgrade weather resilient infrastructure and utilities focused on access to productive resources and markets and to essential services.</i> |
| Objective 2: Poverty alleviated across the whole of the Solomon Islands, basic needs addressed and food security improved; benefits of development more equitably distributed. | <i>Medium Term Strategy 7: Improve gender equality and support the disadvantaged and the vulnerable.</i> |
| Objective 3: All Solomon Islanders have access to quality health and education. | <i>Medium Term Strategy 8: Ensure all Solomon Islanders have access to quality health care; combat communicable and non-communicable diseases.</i> <i>Medium Term Strategy 9: Ensure all Solomon Islanders can access quality education and the nation’s manpower needs are sustainably met.</i> |
| Objective 4: Resilient and environmentally sustainable development with effective disaster risk management, response and recovery. | <i>Medium Term Strategy 10: Improve disaster and climate risk management, including prevention, risk reduction, preparedness, response and recovery as well as adaptation as part of resilient development.</i> <i>Medium Term Strategy 11: Manage the environment in a sustainable resilient way and contribute to climate change mitigation.</i> |
| Objective 5: Unified nation with stable and effective governance and public order. | <i>Medium Term Strategy 12: Efficient and effective public service with a sound corporate culture.</i> <i>Medium Term Strategy 13: Reduce corruption and improve governance at national, provincial and community levels.</i> <i>Medium Term Strategy 14: Improve national unity and peace and promote cultural heritage at all levels.</i> |

Table 5 SINDS Long-term Objectives and Medium-term Strategies.

Churches and religious organisations are recognised as important stakeholders playing an important role in the spiritual development of the country and in shaping and guiding the moral behaviour of our people to become responsible and productive stewards of Solomon Islands.⁵ In achieving a united and stable society, status requires partnership approach to addressing the following key areas;

- “Focus on improving national unity, harmony and consciousness; pursue meaningful reconciliation between the people at all levels of the society based on the traditional norms of peaceful coexistence that will lead to national reconciliation and foster natural healing process as promoted in the National Peacebuilding Policy (NPP).
- Church, chiefs and community leaders to be supported and empowered.”⁶

Solomon Islands Democratic Coalition Government for Advancement (SIDCGA) policy
The following are the SIDCGA policies on Ecclesiastical Affairs and Traditional Governance:

⁵ National Development Strategy (SINDS), 2016-2035, page 46.

⁶ Solomon Islands Democratic Coalition Government for Advancement (SIDCGA) Policy Statement 2019. *Note. Policy Statement subject to revision once new Government comes into power.*

Ecclesiastical Affairs

The SIDCGA holds a policy arena pertaining to ecclesiastical affairs. The policy statement reads as “SIDCGA Recognises and supports the roles of ecclesiastical institutions”. The strategic actions are as follows:

- a) “Assist churches in their roles and functions as development partners of the government”.
- b) “Support and strengthen ecclesiastical initiatives for peacebuilding”.

MTGPEA ensures that these policies and strategic actions are implemented.

SINPP Policy Objectives

MTGPEA coordinates the Solomon Islands National Peacebuilding Policy (SINPP) by implementing peacebuilding programs through the following Policy Objectives:

- Coordinate stakeholders and promote social cohesion through capacity building and development in conflict prevention and resolution.
- Facilitate accountable, responsive and effective conflict management and transformation structures and mechanisms within government and traditional systems.
- Carry out the mandate of the MNURP (MTGPEA), and promote community rebuilding and revitalization.⁷

2.5 Communique

The whole process of reforming the concerned Ministry by the reigning Government through a change of Ministry portfolio and change in organisational structure inherently incorporates the Ecclesiastical Affairs as a separate Division in the Ministry. Furthermore, the recognition and support for the Churches has been transpired in the development of the Communique at the National Symposium for Churches in Solomon Islands, affirming their unity with the Solomon Islands Government for common good in the Christian faith for the people of Solomon Islands and agreed on the following thematic areas;

-
- GOVERNMENT/MINISTRY POLICY AND MANDATES
 - PLANNING AND COORDINATION
 - INCLUSIVITY AND SUPPORT
 - CAPACITY DEVELOPMENT (TRAINING) AND EMPOWERMENT
 - PEACE EDUCATION
 - LAND ACQUISITION
 - COMMUNICATION AND TRANSPORTATION
 - POLICY AND LEGAL FRAMEWORK
 - PARTNERSHIP
-

It is important that a National Symposium for churches to be held annually as a platform for discussion on the progress of the Communique.

⁷ SINPP Policy Objectives 2015. *To be reviewed in 2021.*

SECTION 3: SITUATIONAL ANALYSIS

This analysis of the present state of ecclesiastical affairs and institutions in Solomon Islands were identified in a discussion with church leaders. The strengths, issues, and how to overcome these challenges were also discussed. These includes the following;

Establishment of social institutions

The churches have existed even before the advent of the secular governing institutions in Solomon Islands and have evolved over the years with strong structures and processes that enables them to be self-sustaining in delivering the gospel to the people of Solomon Islands. This includes in the main the establishments of educational and health institutions throughout the country.

Networking

Individually, the Churches hold strong membership tied to their respective churches and congregational affiliation. However, there is strong unity and diversity among churches in Solomon Islands especially in common areas of collaborative effort, there is presence of strong networking in ecumenical programmes.

External funding support

Apart from the national Ecclesiastical affiliation, there is vital connection to international churches and ecclesiastical organisations. The Church being the critical mass will always collaborate with the Ministry to achieving the national government policy objectives and the national road map as stipulated in the SINDS. This entails that any Donor assistance or support are either channelled through bilateral or multilateral partners must comply with the national Aid Management (AIM) policy. For instance, the continuous support by external funding agencies such as the ADRA and CARITAS enhanced service delivery that is felt by rural communities.

Challenges

Being non-profitable organisations depending on members' contributions and international support, the ecclesiastical institutions have faced numerous challenges in operationalising program delivery. The geographical spread of the country has contributed to hindrance in reaching to other members and congregations due to limited finance, inadequate logistics, communications and related costs. This is coupled with inadequate trained human resources to meet the increasing membership of churches due to rapid increasing population growth in the country.

Existing legal framework

The existing national laws especially the Charitable Trust Act (CTA) have disadvantaged the Churches. The provisions of the Act set a very weak and minimal provisional requirement to register a Christian Church. The Churches felt that they are not protected as the existing law is open to registrations and that may register any faith-based group accordingly to fulfilling the criteria required by the CTA.

The Churches in partnership with the Government may apply for tax exemptions according to the national taxation laws, processes and procedures. The imposition of taxation laws on material items imported for churches and the heavy levies and utilities charges placed on churches being non-profitable institutions is practically a genuine challenge. It should be noted that imported goods may only be for the Churches and not individual.

The human rights laws and the national Constitution that recognises any faith-based organisations poses a threat to the Christian religion.

Without much support from the public sector, the churches have endured and progress amidst these challenges.

Partnership

On the other hand, the public sector has emphasized over the years on partnership opportunity with the churches and have reached a milestone recently. The reigning SIDCGA have recognised and support churches as it's important national partner for peacebuilding, collaboration and development in the country through MTGPEA. The pursuance of the Communique formalises the partnership endeavour and translated into a Strategic Partnership Framework for implementation and delivery of programs. While this is so, there is also prevalence of international partnership as an opportune for expansion.

COVID-19 Pandemic

The Churches have been directly supporting health authorities to address COVID-19 spread in the country.

Inclusion of other denominations

This SPF duly acknowledges the Fundamental Rights and Freedoms of the people of Solomon Islands as enshrined in the National Constitution under Section 11, Protection of freedom of conscience⁸. With that line of thinking this SPF will provide an avenue for internal organisation by those churches and dialogue between SICA and SIFGA bodies which would eventually lead to their possible inclusion in the next tenure of the SPF.

External unforeseen factors

The externally foreseen opportunities can be used to alleviate social, economic and political impediments. Some of these threats includes, the external and internal political affairs that may hinder churches to perform their roles. That is, the change of Government policy direction may affect the churches. The delay in finding eventual cure to address COVID-19 is a challenge at all levels of governance in the country that may affect the affairs of the ecclesiastical institutions. The existing acute social challenges that results in lawlessness threatens the church. Natural disasters may disturb and alter the churches delivery of services.

Ecclesiastical Institutions Demography

The ACOM continues to be the dominant religious denomination in the Solomon Islands with 32% or 164,639 persons in 2009. The next largest group was the CC with 100,999 members, followed by the SSEC with 88,395 (17%), the SDAC with 60,506 a share of 12%, and the United Church with 51,919 (10%), the Christian Fellowship International Church with 13,153 and the Christian Outreach Church with 5,303.⁹

The compositions of the different religious denominations were markedly different between the provinces. While Isabel, Temotu and Central were dominated by the ACOM, the United Church was particularly strongly represented in Choiseul and the Western Provinces. Half of the populations in Rennel-Bellona were members of the SDAC, and the SSEC had many followers in Rennel-Bellona, Malaita, Makira-Ulawa, Honiara, and Guadalcanal Provinces.¹⁰

⁸ Section 11 (1), (2), (3), (4), (5), (6), (a) (b) (7), and (8), Solomon Islands Constitution, 1978

⁹ *Note: The 2009 Census Report is still valid and reliable as the 2019 Census Report is yet to be published.* Solomon Islands Government. (2009). National Statistics Report, 2009. Ministry of Finance and Treasury. Honiara. Page 81.

¹⁰ *Ibid*, Page 81.

SECTION 4: STRATEGIC PARTNERSHIP FRAMEWORK

4.1 Purpose of the Strategic Partnership Framework

In designing the Strategic Partnership Framework, the Ministry and Churches have taken the opportunity to consider individual and collective aspirations, broad policy issues and to reflect on the importance of developing overarching principles linked to:

- strengthening partnership between the Ministry and Churches for sustainable peace, unity and nation building;
- Strengthening and improving the operation of the churches for peacebuilding initiatives;

The Strategic Partnership Framework will play an important role of collaboration in ensuring that there is a conduit between the priorities of the Solomon Islands Government (*see policy statement, under 2.4*) and the actions of the Churches at the Corporate strategy and the annual work programs (*see Figure 8*). It will also serve as a link between the Solomon Islands Government and donor partners by providing a focus for allocating development assistance to priority activity.

Primarily, the Communique summarizes the main purpose of the Strategic Partnership Framework for the effective and meaningful designing and delivery of ecclesiastical programs throughout Solomon Islands.

4.2 Roles and responsibilities

The clarity of the Ministry and the Churches roles and responsibilities are essential and falls within the context of the objectives and outcomes of the partnership.

The role of the Ministry through the PEAD executes Peace and Peacebuilding and Ecclesiastical Affairs programs, National Consciousness, Identity and Unity (NCIU) and related Development programs for Ecclesiastical (Church) Affairs in Solomon Islands, *refer to Diagram under 1.2*.

Generally, the Ministry plays a facilitating role and the Churches will be the implementers.

The Churches are responsible to align their programs with the Ministry under the Strategic Partnership Framework. This involves designing the annual work programs and activities that will be funded by SIG through the Ministry under the Strategic Partnership Framework.

The PEAD is responsible for the coordination and management for joint implementation of programmes and activities.

Also, in terms of transparency and accountability, both the Ministry and the Churches are responsible to undertake a joint monitoring, evaluation and reporting of program implementation. The lessons learnt from the first implementation phase will be used to inform both Partners for effective decision making and improvements for future subsequent program implementations.

4.3 Joint resources

Under the partnership, both the Ministry and Churches will jointly engage and utilise their resources together see *Table 6* below, however, there are other areas that require only the MTGPEA or the Churches to provide needed support or assistance in facilitating the program implementation process to be operational.

| | |
|-------------------------|--|
| Finance | The Ministry has as annual Budget allocation for Ecclesiastical Institutions (Churches) that will be managed under the PEAD. The Churches need to liaise with the designated Division for budget support. The Ministry will design a Partnership Financing Agreement signed by both Partners (PS as Accountable Officer representing the Ministry and designated Church Representatives representing the Churches). |
| Time | Scheduling and timeframe for planning, budgeting, implementation and reporting will follow the SIG Annual Planning and Budgeting process but will be defined after the Annual Budget is appropriated in Parliament. |
| Staff and skills | The Ministry has specialised trained staff with knowledge and skills in Peacebuilding. The Churches also have specialised human resources that are knowledgeable in spiritual aspects of life that can be utilised under this Partnership. |
| Expertise | Both Partners have local and international expertise that can be sourced to carry out relevant specific program areas needed under the Partnership. It is important that both partners to put in place a Directory of Skills-based. |
| Advocacy | The Ministry have a Public Relations and Communications Personnel in the PPPDD. The Division may work collaboratively with designated people in the Churches to carryout advocacy programs and activities. |
| Land | Sharing resources such as land or educational institutions is essential for joint resourcing. |

Table 6 Joint resources

4.4 Communication

The Communication link between the Ministry and Churches under the SPF to be channeled through the PEAD. This includes other related Ecclesiastical programs that deems necessary for inclusion in program delivery.

The General Secretaries of SICA and SIFGA will communicate with PEAD on general affairs of the Churches and important program implementation to ensure achievement of the Outcomes of the SPF.

4.5 Strategic Partnership Framework linkage to Ministry

The Conceptual Framework in *Figure 7* below precisely defined the cascading linkage of policies and strategic directions from the international arena to the National Government and Ministry Planning Framework. It is at the Ministry Planning Framework that ensures coherent mainstreaming and consistent alignment of the SPF in the long and medium term implementations to achieve the desired goals, outcomes, and outputs.

The SPF links to the CSP 2020-2023 at the medium term level specifically through the five Outcomes of the SPF that ensures cohesive linkage to the key result areas or goals of the CSP. Hence, it is an independent prerogative of the ecclesiastical institutions under the auspices of the SPF to design their own program and strategies to align to the outcomes. Similarly, it is the responsibility of the Ministry to ensure that these program implementations align to CSP goals.

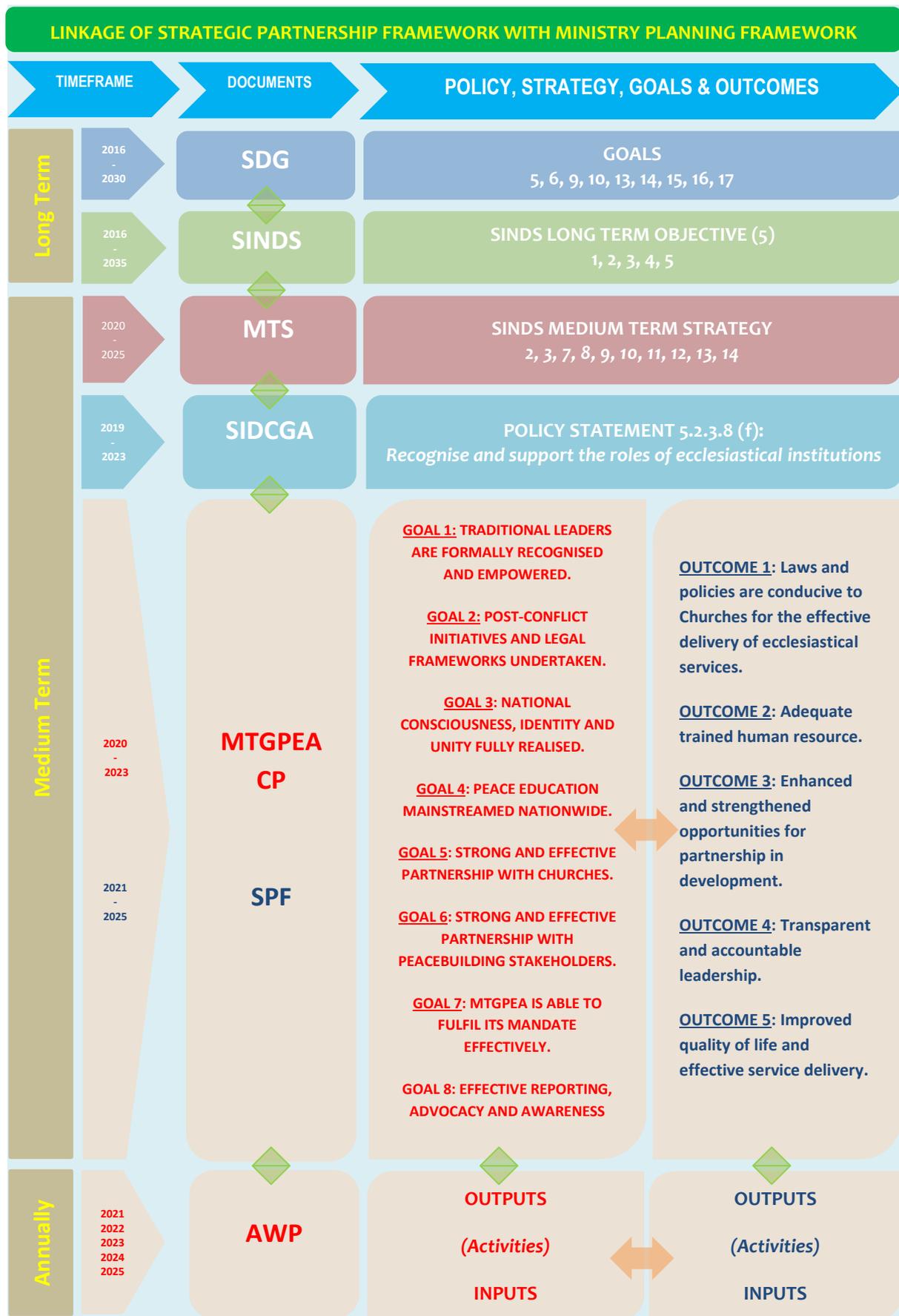


Figure 7 Linkage of SPF with Ministry Planning Framework.

SECTION 5: KEY PRIORITY AREAS

The SPF Outcomes, Objectives and Strategies have been categorised into 5 Key Priority Areas or KPA's¹¹ which are translated from the thematic areas in the Communique.

KPA 1: LAW REFORM

The notion of an active ecclesiastical movement for peacebuilding in the country requires not only the political will and recognition of the Government but an enabling legal environment conducive to progressing the work of the churches. While the churches maintained their independency, they also operate under the legal system of the country. It has been apparent that the churches have faced challenges with the legal framework of the country. A call to revise and reform the existing laws to accommodating the needs of the churches is a worthwhile endeavour to explore.

KPA 2: HUMAN RESOURCES DEVELOPMENT

Solomon Islands have experienced population increase representing an average of 26.3% or 106,828 people. This population increase represents an average annual growth rate of 2.3% per year.¹² The growth of membership and expansion of the churches puts more pressure to the management and administration aspects. Such alarming growth rate also demands increase of church infrastructures and facilities, financial and human resource needs. The churches require adequate human resources to meet the current demands of the churches.

KPA 3: ENGAGEMENT AND PARTNERSHIP

The churches have a wide range of programmes that cuts through the Government and Private Sectors, Non-Government Organisations (NGOs) and Civil Society Organisations. Peacebuilding is a cross-cutting matter that requires the integrated effort of all peacebuilding practitioners throughout the country including churches. Engaging relevant stakeholders and partnering enhances the delivery of peacebuilding and ecclesiastical affairs services to the members of the churches and country as a whole.

KPA 4: LEADERSHIP AND GOVERNANCE

The churches of Solomon Islands operate independently according to their own doctrines and governance arrangements. Leadership is attained by some form of recognition embedded in the churches governance systems and structures.

KPA 5: INFRASTRUCTURAL AND INSTITUTIONAL DEVELOPMENT

The churches have a long history of laying the foundation of the education and health institutions and infrastructures of the country. Over the years these institutions have either merged into the public sector domain under the auspicious of the national Government while others remain intact. There are others that work in partnership with the national Government for support in human resources and other related matters. The contemporary position of the churches is geared

¹¹ KPAs also known as Key Result Areas (KRA).

¹² Figures obtained from National Statistics Office for 2010.

towards sourcing funding support from the national Government neither for maintenance nor progressing on new development aspirations.

SECTION 6: OUTCOMES, STRATEGIC OBJECTIVES AND STRATEGIES

SPF Matrix setting out the strategic approach for the tenure of the SPF and the intermediate and long-term objectives.

KEY PRIORITY AREA 1: LAW REFORM

OUTCOME 1: Laws and policies are conducive to Churches for the effective delivery of ecclesiastical services.

| Strategic Objective | Strategies |
|---|--|
| 1.1 To ensure that current laws and policies reflects the roles of the Churches. | 1.1.1 Progress laws and policies within the legislative and policy processes of the Government to pass through the churches for an inclusive consultative approach. |
| | 1.1.2 Inclusion of SICA and SIFGA representation in Government Ministry Advisory Bodies. |
| | 1.1.3 Pursuance of legal policy and legislative process for amending the Charitable Trust Act [Cap.55] to consider status of Churches as opposed to secular organizations. |
| | 1.1.4 Ensure that Government to enact legislation to regulate illicit information/materials on internet by public. |
| | 1.1.5 Inclusion of SICA and SIFGA member churches and MTGPEA to work on peacebuilding policies to strengthen and empower churches and church leaders. |

KEY PRIORITY AREA 2: HUMAN RESOURCE DEVELOPMENT

OUTCOME 2: Adequate trained human resources.

| Strategic Objective | Strategies |
|---|--|
| 2.1 Provide training opportunities and learning development programmes | 2.1.1 MTGPEA to support facilitation of local and international Church Conferences and important meetings. |
| | 2.1.2 MTGPEA in collaboration with relevant Ministries facilitate provision of Scholarship on Theological programs and short-term capacity building and empowerment Trainings. |
| | 2.1.3 MTGPEA in partnership with MWYCFA facilitate peacebuilding programs for children, youths, women and men's ministries. |
| | 2.1.4 Partnership with MEHRD to establish National Peace Education Curriculum (NPEC) and recognize the Accelerated Christian Education Curriculum (ACE). |
| | 2.1.5 Government to support SICA and SIFGA to set up own Educational Institutions and Authorities. |
| | 2.1.6 Provision of learning and development programs for churches through Government Training Institutions. |
| | 2.1.7 Build the capacity and capability of the Peace and Ecclesiastical Affairs Division in the Ministry. |

KEY PRIORITY AREA 3: PARTNERSHIP ENGAGEMENT AND COLLABORATION

OUTCOME 3: Enhanced and strengthened opportunities for partnership in development.

| Strategic Objective | Strategies |
|---|---|
| 3.1 Improve development aspirations. | 3.1.1 Partnership with other Government relevant Ministries and Agencies on related social and economic issues to promote integrated peacebuilding approach for effective and participatory delivery of peacebuilding programs. |
| 3.2 Strengthen and establish existing and new ventures domestically and internationally. | 3.2.1 Extension of partnership to reputable international Church Organisations in the Pacific region and the world. |
| 3.3 Strengthen partnership and participation with SIG Public Management Policy and Management. | 3.3.1 Churches involvement MTGPEA's Annual Planning and Budgeting processes for Ecclesiastical activities. |
| 3.4 Extend support to the disadvantaged. | 3.4.1 Providing relevant support to addressing those affected by natural and man-made disasters including issues relating to climate change. |

KEY PRIORITY AREA 4: LEADERSHIP AND GOVERNANCE

OUTCOME 4: Transparent and accountable leadership

| Strategic Objective | Strategies |
|--|--|
| 4.1 Sound and ethical leadership and effective Governance systems and processes. | 4.1.1 Establish a new ecumenical partnership endeavour for all churches in Solomon Islands. |
| | 4.1.2 Inclusion of other churches under the Partnership Framework. |
| 4.2 To build an Ecclesiastical Affairs Sector on a strong policy platform. | 4.2.1 Prepare a "State of the national ecclesiastical affairs and institutions" national analysis paper to identify the key issues and inform the development of a National Ecclesiastical Affairs Policy aligned to SIG Priorities. |
| 4.3 To support gender mainstreaming in the SIG Public Service and the Communique. | 4.3.1 Gender inclusion in policies and program implementation. |

KEY PRIORITY AREA 5: INFRASTRUCTURE AND INSTITUTIONAL DEVELOPMENT

OUTCOME 5: Improved quality of life and effective service delivery.

| Strategic Objective | Strategies |
|---|---|
| 5.1 To ensure that the churches have the physical assets it needs to support delivery of services. | 5.1.1. Provision of support by the Government, Donor and Bilateral Partners for effective delivery of social services such as health, medical, education, communication and transportation, and infrastructural developments. |

| | |
|--|---|
| 5.2 Support churches through a strategic coordinated approach to infrastructure planning and development. | 5.2.1 Government liaise with Telecommunication and Transport Service Providers to improve communication and connectivity. |
| | 5.2.2 MTGPEA to provide support for proper land acquisition for Churches’ office buildings, facilities and properties. |

SECTION 7: PERFORMANCE MANAGEMENT FRAMEWORK

7.1 Lines of Accountability and Reporting Process

The timeframes for planning, monitoring and reporting have been discussed by the Planning Team and responsibilities tentatively agreed. These may change as the Partnership adjusts to a different way of monitoring and reporting as any changes in reporting occur across SIG and the Churches.

Planning and Budgeting Timeframe

The SPF adheres to the SIG annual planning and budgeting process as outlined in *Figure 8* below.

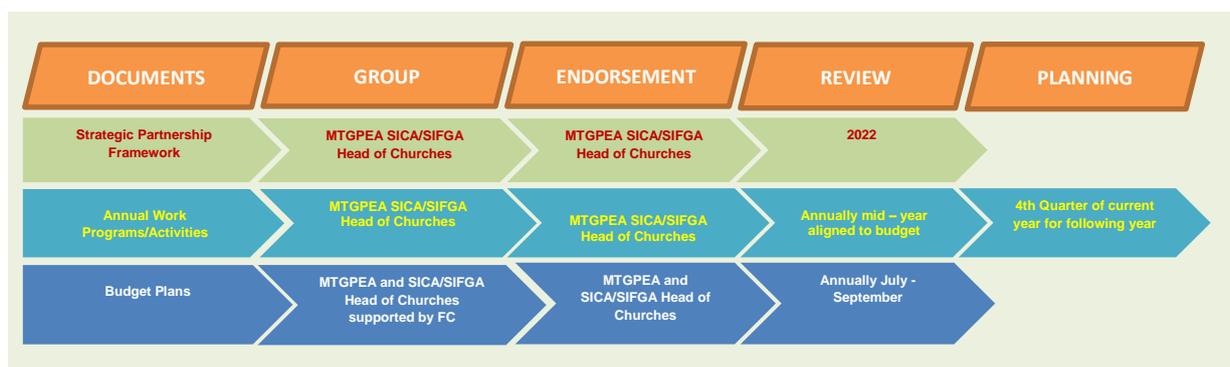


Figure 8 Planning and Budgeting Timeframe

Monitoring and Evaluation processes

Monitoring process involves identifying and measuring outputs in the SPF Annual Operational Plan. The **Implementation and Oversight Committee (IOC)** consist of MTGPEA M&E Unit and the SICA/SIFGA Representatives including the General Secretaries and one member from each churches responsible to conduct the monitoring and reporting processes on a monthly basis. The compilation of monthly progress reports will feed into formulation of the Quarterly Report submitted to MTGPEA Executive and SICA/SIFGA Head of Churches to determine effectiveness of the partnership itself, see *Figure 9* below.

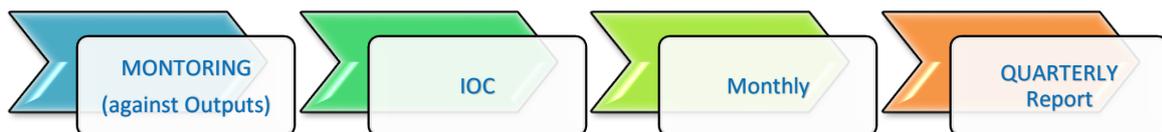


Figure 9 Monitoring process

Evaluation process involves measuring against Key Performance Indicators against objectives and strategies in the SPF. Similarly, the IOC is responsible to compile Annual Report submitted to MTGPEA Executive and SICA/SIFGA Head of Churches.

The conduct of Mid-term Review of SPF as an ongoing process for decision making and lessons learnt since initial implementation. The end of term Evaluation is essential to determine achievement of outcomes of the SPF, see Figure 10 below.



Figure 10 Evaluation process

A Terms of Reference will provide a guide for the design and implementation of the Monitoring and Evaluation Framework of the SPF. The Annual Symposium will be used for short and medium term methodology for reporting, monitoring and evaluation.

SECTION 8: RISK MANAGEMENT

Several risks and assumptions may affect the sound implementation of the SPF to achieve the desired outcomes. These risks can be categorised as internal and external. The internal risks from the Ministry and Churches realms may be controlled and or addressed. However, other external risks may be out of the reach of both the Ministry and the churches, especially political or economic dilemmas as opposed to those in the social and spiritual context. Partners in the SPF will understand the situation and find ways to address issues accordingly. Table 11 below is the Risk Management Matrix outlining some of the main risks that may hinder the implementation of the SPF.

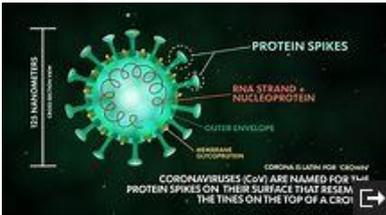
| RISK | MITIGATION MEASURES |
|---|--|
| <p data-bbox="284 1182 746 1249"><i>Socio-economic and political effects of COVID-19 pandemic</i></p>  <p data-bbox="387 1547 746 1576"><i>SIDCGA Policy Reprioritisation</i></p> <p data-bbox="212 1615 746 1892"><i>The Government has reprioritised its policies not only for COVID-19 but also for 2023 South Pacific Games. The NCIU has been one of the main Policy for implementation starting from 2021 leading up to 2023. This may disable implementation of other policies that directly aligned to SPF strategic directions.</i></p> | <p data-bbox="772 1182 1299 1249">Adherence to the COVID-19 national and international measures and requirements.</p> <p data-bbox="772 1294 1362 1395">Maximum utilisation of limited available resources (human and financial) in the implementation of SPF programs and activities.</p> <p data-bbox="772 1440 1374 1507">Any program implementation must comply with the National Disaster Management Plan 2018¹³.</p> <p data-bbox="772 1552 1382 1686">Both Ministry and Churches collaboratively establish mutual understanding to reprioritising important SPF programs and activities according to available limited resources.</p> <p data-bbox="772 1731 1362 1832">Ministry and Churches to strengthen Bilateral partners and Donor funding to assisting implementation of SPF programs and activities.</p> |

Table 11 Risk Management

¹³ Solomon Islands Government, 2018, National Disaster Management Plan, NDC, Honiara.

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Annexure: SPF Implementation Framework

SPF Matrix setting out the strategic approach for the tenure of the Partnership and the intermediate and long-term objectives and anticipated measure of the results.

| KEY PRIORITY AREA 1: LEGISLATIVE AND POLICY REFORMS | | | | | | | | |
|--|--|----------|------|------|------|------|--|--|
| OUTCOME 1: Laws and policies are conducive to Churches for the effective delivery of ecclesiastical services. | | | | | | | | |
| Strategic Objective | Strategies | Schedule | | | | | Responsible Authority | Key Performance Indicator |
| | | 2021 | 2022 | 2023 | 2024 | 2025 | | |
| 1.1 To ensure that current laws and policies reflects the roles of the Churches. | 1.1.1 Progress laws and policies within the legislative and policy processes of the Government to pass through the churches for an inclusive consultative approach. | | | | | | MTGPEA, SICA/SIFGA | No. of laws and policies consulted and passed through churches. No. of Church Reps. consulted on laws and policies. |
| | 1.1.2 Inclusion of SICA and SIFGA representation in relevant Government Ministry Advisory Bodies. | | | | | | MTGPEA-All SIG Ministries/ SICA/SIFGA | No. of SICA and SIFGA Reps. in Government Advisory Bodies. |
| | 1.1.3 Pursuance of legal policy and legislative process for amending the Charitable Trust Act [Cap.55] to consider status of Churches as opposed to secular organizations. | | | | | | MTCII, MTGPEA, SICA/SIFGA | No. of consultations conducted on CTA. Amended CTA enacted. |
| | 1.1.4 Ensure that Government to enact legislation to regulate illicit information/materials on internet by public. | | | | | | MCAT, MHA, MTGPEA, MPNSCS, SICA/SIFGA, | Discussion paper and policy paper endorsed by Cabinet. Legislation enacted. |
| | 1.1.5 Inclusion of SICA and SIFGA member churches and MTGPEA to work on peacebuilding policies to strengthen and empower churches and church leaders. | | | | | | MTGPEA, SICA/SIFGA | No. of SICA and SIFGA Reps. participated in policy development to empower churches. |

| KEY PRIORITY AREA 2: HUMAN RESOURCES DEVELOPMENT | | | | | | | | |
|---|------------|----------|------|------|------|------|-----------------------|---------------------------|
| OUTCOME 2: Adequate trained human resource | | | | | | | | |
| Strategic Objective | Strategies | Schedule | | | | | Responsible Authority | Key Performance Indicator |
| | | 2021 | 2022 | 2023 | 2024 | 2025 | | |

| | | | | | | | |
|---|--|--|--|--|--|----------------------------|--|
| 2.1 Provide training opportunities and learning development programmes | 2.1.1 MTGPEA to support facilitation of local and international Church Conferences and important meetings. | | | | | MTGPEA, MEHRD, SICA/SIFGA | No. of participants annually. No. of annual conferences supported. No. of Important Meetings per year. |
| | 2.1.2 MTGPEA in collaboration with relevant Ministries facilitate provision of Scholarship on Theological programs and short-term capacity building and empowerment Trainings. | | | | | MTGPEA, MEHRD, SICA/SIFGA | Training Needs Analysis Report completed. No. of Scholarships awarded annually. No. of participants (SICA/SIFGA) that completed Trainings. |
| | 2.1.3 MTGPEA in partnership with MWYCFA facilitate peacebuilding programs for children, youths, women and men's ministries. | | | | | MTGPEA, MWYCFA, SICA/SIFGA | No. of peacebuilding programs and activities facilitated with MWYCFA annually. Partnership agreement signed for NPEC. |
| | 2.1.4 Partnership with MEHRD to establish National Peace Education Curriculum (NPEC) and recognize the Accelerated Christian Education Curriculum (ACE). | | | | | MTGPEA, MEHRD, SICA/SIFGA. | SICA and SIFGA consultations undertaken. |
| | 2.1.5 Government to support SICA and SIFGA to set up own Educational Institutions and Authorities. | | | | | MTGPEA, MEHRD, SICA/SIFGA | Feasibility Study Report completed, budget proposal developed. Land identified confirmed. |
| | 2.1.6 Provision of learning and development programs and manuals for churches through Government Training Institutions. | | | | | MTGPEA, SICA/SIFGA | Development of Training materials/manuals completed. |
| | 2.1.7 Build the capacity and capability of the Peace and Ecclesiastical Affairs Division in the Ministry. | | | | | MPS, MTGPEA | Division 100% staffed/finance |

KEY PRIORITY AREA 3: PARTNERSHIP ENGAGEMENT AND COLLABORATION

OUTCOME 3: Enhanced and strengthened opportunities for partnership in development.

| Strategic Objective | Strategies | Schedule | | |
|---------------------|------------|----------|--|--|
|---------------------|------------|----------|--|--|

| | | 2021 | 2022 | 2023 | 2024 | 2025 | Responsible Authority | Key Performance Indicator |
|---|---|------|------|------|------|------|------------------------------------|--|
| 3.1 Improve development aspirations. | 3.1.1 Partnership with other Government relevant Ministries and Agencies on related social and economic issues to promote integrated peacebuilding approach for effective and participatory delivery of peacebuilding programs. | | | | | | Government Ministries, SICA/SIFGA | Establishment of Stakeholder partnerships with Government Ministries and Agencies. |
| 3.2 Strengthen and establish existing and new ventures domestically and internationally. | 3.2.1 Extension of partnership to reputable national and international Church Organisations in the Pacific region and the world. | | | | | | MTGPEA, SICA/SIFGA | SICA and SIFGA signed formal affiliation with national, international and regional Church organisations. |
| 3.3 Strengthen partnership and participation with SIG Public Management Policy and Management. | 3.3.1 Churches involvement MTGPEA's Annual Planning and Budgeting processes for Ecclesiastical activities. | | | | | | MTGPEA, SICA/SIFGA | SICA/SIFGA Reps participation with PEAD on AWP programs and budgets. |
| 3.4 Extend support to the disadvantaged. | 3.4.1 Providing relevant support to addressing those affected by natural and man-made disasters including issues relating to climate change. | | | | | | MTGPEA, NDMO, MECCMDM, SICA/SIFGA, | Provide psycho-social support to victims. |

KEY PRIORITY AREA 4: LEADERSHIP AND GOVERNANCE

OUTCOME 4: Transparent and accountable leadership

| Strategic Objective | Strategies | Schedule | | | | | Responsible Authority | Key Performance Indicator |
|---|---|----------|------|------|------|------|-----------------------|--|
| | | 2021 | 2022 | 2023 | 2024 | 2025 | | |
| 4.1 Sound and ethical leadership and effective Governance systems and processes. | 4.1.1 Establish a new ecumenical partnership endeavour for all churches in Solomon Islands. | | | | | | MTGPEA, SICA/SIFGA | 'Solomon Islands Council of Christian Churches' established and registered. |
| | 4.1.2 Inclusion of other churches under the Strategic Partnership Framework. | | | | | | SICA/SIFGA | Registration of new Churches under CTA Affiliation of membership under SICA or SIFGA. |

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|--|---|--|--|--|--|--|-----------------------|---|
| 4.2 To build an Ecclesiastical Affairs Sector on a strong policy platform. | 4.2.1 Prepare a “State of the national ecclesiastical affairs” national analysis paper to identify the key issues and inform the development of a National Ecclesiastical Affairs Policy aligned to SIG Priorities. | | | | | | MTGPEA, SICA/SIFGA | National Analysis paper completed. Research and development on national analysis paper completed. Policy formulation commenced. |
| 4.3 To support gender mainstreaming in the SIG Public Service and the Communique. | 4.3.1 Gender inclusion in policies and program implementation. | | | | | | MTGPEA, SICA/SIFGA | Policies and programs are Gender inclusive. |

KEY PRIORITY AREA 5: INFRASTRUCTURE AND INSTITUTIONAL DEVELOPMENT

OUTCOME 5: Improved quality of life and effective service delivery.

| Strategic Objective | Strategies | Schedule | | | | | Responsible Authority | Key Performance Indicator |
|--|---|----------|------|------|------|------|--|--|
| | | 2021 | 2022 | 2023 | 2024 | 2025 | | |
| 5.1 To ensure that the churches have the physical assets it needs to support delivery of services. | 5.1.1. Provision of support by the Government, Donor and Bilateral Partners for effective delivery of social services such as health, medical, education, communication, transportation and infrastructural developments. | | | | | | MTGPEA, MEHRD, MHMS, MID, MNPDC, MCAT, SICA/SIFGA | No. and type of programs supported by; (a) Government (b) Donor partners (Bilateral Partners/ Multilateral) |
| 5.2 Support churches through a strategic coordinated approach to infrastructure planning and development. | 5.2.1 Government liaise with Telecommunication and Transport Service Providers to improve communication and connectivity. | | | | | | MTGPEA, MCA, SICA/SIFGA | No. of formal agreements signed. |
| | 5.2.2 MTGPEA to provide support for proper land acquisition for Churches’ office buildings, facilities and properties. | | | | | | MTGPEA, MLHS, SICA/SIFGA | Land acquired with Registered Title. |