

Faith-based Organisations and community water management in Solomon Islands

Results of an action research intervention in
Isabel & Western Province



Table of Contents

INTRODUCTION	3
FAITH BASED ORGANISATIONS IN SOLOMON ISLANDS.....	4
METHODOLOGY	5
RESULTS AND DISCUSSION.....	7
SWOT ANALYSIS (STRENGTHS, WEAKNESSES, OPPORTUNITY & THREATS).....	7
ACTION PLANS	8
PLANNED AND ACTUAL ACTIONS.....	9
Awareness / messaging.....	9
Fundraising / water fee	10
Training	11
Maintenance & cleaning	12
Water committee formation/strengthening.....	12
DISCUSSION AND CONCLUSION	14
REFERENCES	17
APPENDIX 1: WORKSHOP ATTENDEE LIST	20
APPENDIX 2: INTERVIEW RESPONDENTS.....	21
APPENDIX 3: SWOT ANALYSIS.....	23
APPENDIX 4: ACTION PLANS.....	25
APPENDIX 5: PHOTOS FROM VILLAGE TRANSECTS	31

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**THE ANGLICAN CHURCH
OF MELANESIA**



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Introduction

Solomon Islands sits within the lowest 20 countries globally for rural access to basic drinking water; access has decreased over the last 20 years - 76.47% in 2000 to 59.41% in 2022 (WHO/UNICEF, 2022). Limited water access and poor water quality impacts sanitation and hygiene practices, contributing to communicable and non-communicable diseases, increasing infection spread and worsening food insecurity and malnutrition (WHO, 2022; Jupiter et al. 2024; MHMS, 2015). Challenging logistics and environmental conditions, combined with limited state presence in rural areas, underscores the challenges of providing safe, sufficient, equitable and reliable water services to rural populations in small island developing states such as Solomon Islands.

Since the 2000s, there has been a growing recognition that the Community Water Management (CWM) model, where a group of volunteers operate as public service delivery managers, is not working as envisioned and access to safe and secure water in low-resource countries is not progressing. This has led to growing criticism, debate, and a call for alternative service models and approaches, pointed to in terms such as Community Water Management Plus (CWM+) (Baumann, 2006; Hutchings et al., 2015, 2017) or “Service Delivery Approach” (e.g. Lockwood and Smits, 2011; Moriarty et al., 2013; World Bank, 2017). These all cohere around the fundamental point that some kind of post-construction support is required to communities when they are, by policy or circumstance, required to manage, operate and maintain their own water supply system.

The rise of CWM+ approaches is often accompanied by increasing governmental decentralisation trends, greater professionalisation in the rural water sector, and a diversification in service delivery models, including various forms of private sector involvement. These approaches seek to consider the entire life-cycle cost of water service delivery, incorporating both the hardware (engineering or construction elements) and software (management) components into budget allocations and policy settings (e.g. Lockwood and Smits, 2011).

In the early 2010s, Solomon Islands began moves to reform the rural water sector: In 2014, the RWASH Unit was established within the Ministry of Health and Medical Services (MHMS, 2014) and released the *Rural Water Supply, Sanitation and Hygiene Policy* followed by the *Strategic Plan: Rural Water Supply, Sanitation and Hygiene: 2015-2020* (MHMS, 2015). An updated *RWASH Strategic Plan (2021-25)* (MHMS, 2021) was developed but has not yet been formally endorsed by the government.

The RWASH Policy and Plan were ambitious. A key aim was to devolve greater responsibility for health programming, including EHD/RWASH, to the provincial level, with RWASH steadily moving away from implementation towards a regulatory and monitoring role whilst more “service delivery partners” (SDPs) – e.g. private sector and non-government organisations (NGOs) – take over implementation (SIG, 2015; MHMS, 2017). This has not materialised and stands as a marked example of “policy implementation deficit”.

The recent cessation of EU funding, combined with the COVID-19 pandemic and human resource gaps (vacant positions) has resulted in departmental under-performance and over-stretched staff at national and subnational levels. Since 2020, RWASH has worked on only 39 projects. In 2024, RWASH constructed no water systems at all: a situation that on senior RWASH manager cited as “appalling” and an example of “over-promising and under-delivering” (in Love et al., 2024).

To address poor operation and maintenance practices at the community water system management level, in 2019 the RWASH Program introduced *Community Engagement Guidelines* (CE), which detail how to engage and prepare recipient communities for their WASH scheme and build community water management capacity (RWASH, 2019a, 2019b). The CE process includes training for water committees (WCs) in plumbing skills to they can undertake basic maintenance activities (repairing small leaks, replacing washes) and some “software” focused training (roles and responsibilities, bylaws/rules, planning and financial contributions for operation and maintenance costs, e.g. water fees). However, an analysis of the RIS database shows that RWASH have struggled, with 79 of a total 135 completed projects not yet receiving any CE training (RIS, 2023). Moreover, despite the introduction of the CE training, most WCs remain inactive, or reactive at best, with very few examples of successful community water management and good WASH outcomes in evidence (see Love et al., 2020, 2021a, 2021b).

The Solomon Islands, government have estimated that over 50% of water systems are not functioning, and many systems require rehabilitation before reaching even half their designed lifespan (MERE, 2017). WCs struggle to operate and maintain their water supply system due to a range of complex factors, including inactiveness,

insufficient finances (a lack of water fee/fundraising for spare parts), and (sometimes) limited technical capacity. Determinate social/governance or “software” factors include:

- The high turnover rate amongst WC members due to competing commitments/priorities, as well as the relatively low “status” associated with being on a water or WASH committee
- Insufficient financing to support system sustainability (e.g. a lack of water fee/fundraising), resulting in WCs being unable to fund the materials and labour required for inspection and repair
- Inadequate data sharing and project coordination between national and provincial governments (including local MPs and their Rural Constituency Development Funds) and civil society actors (NGOs, private sector and faith-based organisations), resulting in WASH coverage inefficiencies
- The low involvement of women and youth in water management activities fuels poor decision making, resulting in inequitable resource allocation and poor community buy-in (for important collective actions such as water fees)
- Water committees are often unable to motivate and encourage community participation in water management activities (esp. water fee/fundraising) due to a) lack of community cohesion due to intractable socio-political grievances; b) limited/difficult water source options
- The total absence of government or private sector post-construction follow-up support and monitoring to communities and WCs (e.g. Love et al. 2020, 2021a; MHMS, 2014; JMP 2023; Water Aid, 2016, WHO, 2012).

Collectively, these factors are resulting in infrastructure deterioration, low WASH service and access levels (including water loss and contamination), and poor public and environmental health outcomes for Solomon Islanders.

Some of these factors are structural and cannot be changed, both can be feasibility tackled.

The professionalisation of rural water service delivery at scale is unlikely in the near term in Solomon Islands – the CWM model will remain the dominant service delivery model. The most contextually appropriate, feasible and strategic solution is some kind of **follow-up support** to WCs. But what might this look like in Solomon Islands?

Building on earlier formative and action research in Phase I of the Pacific Community Water Management Plus (PaCWaM+) project (<https://watercentre.org/projects/pacific-community-water-management-plus-pacwam/>), Phase II (2022-24) extended on the knowledge, lessons, and relationships built during Phase I and undertook action research on two different kinds of structured follow-up support to water committees: a **formal** (state) and **informal** (non-state) approach.

Formal: Structured follow-up visits by provincial Environmental Health Division/RWASH team (Western and Isabel Province) to water committees

Informal: Partnering with various Faith-based Organisations, co-developed Action Plans with church leaders (Pastors, Deacons, Catechist, Church group leaders) who then went back to their communities to engage with water committees and communities on improving water management

This PaCWaM+ report focuses on the results of action research using the **informal or non-state approach - local churches**.

Faith Based Organisations in Solomon Islands

The Oceanic region has been referred to as "the most solidly Christian part of the world" with over 90 per cent of Pacific Islanders identifying as Christian (Forman, 1982: 22). Churches and church-related organisations (hereafter also faith-based organisations or FBOs) are central to the historical, socio-cultural, and political fabric of the region (e.g., Hassall, 1989; Hillard, 1974; Tomlinson and McDougall (eds.) 2013). In rural areas of Solomon Islands, it is typically so-called 'non-state' actors such as church leaders and groups – alongside customary institutions (chiefs) and cultural norms such as kinship obligations – that shape day-to-day life. As George Hoa'au has argued, "The church has a very special kind of respect within villages; people don't see the member of parliament every day, they see the pastor and priest every day." In practical terms, church-related women's,

men's, and youth group/committees are the oldest, most prominent, and typically the most active institutions at the village level. In short, FBOs are an instrumental plank of community governance and development across the region, providing many of the services that in the 'west' are more typically associated with the state (e.g. Boege et al. 2009; Brown, 2009; Clements et al. 2007; McDougall, 2008; Dinnen and Allen, 2016).

The government of Solomon Islands recognise the salience of FBOs in rural development. The *RWASH Policy* specifically mentions churches as potential service delivery partners (ref). But this has not yet materialised in practice.

Given their key role in community development and governance, the reach and breadth of their networks, and the high-level of social legitimacy they typically attract, one might assume that donors and development agencies would be regular partners with FBOs. This is not the case. The Australian government has, and continues, to support some FBOs in the Pacific, primarily through the Church Partnership Program which largely focuses on capacity building and some service delivery activity's (adult literacy, risk management, institutional strengthening, livelihood enhancement programs etc.). The Department of Foreign Affairs and Trade (DFAT) are clearly cognisant of the importance of FBOs and their potential to support development objectives. For example, the design document for the *Let's Make our Families Safe* program – a 10-year program directed towards prevention of family violence in Solomon Islands which commenced 2014 – stated that "caution needs to be taken" when assuming that "local NGOs have good relationships within the community", arguing that "[i]n Solomon Islands the church is a powerful influence and Christianity is central to local cultures. Garnering genuine support and commitment from the churches takes time but has the potential to be a powerful vehicle for influencing behaviour change" (DFAT, 2014, Annex 3:8).

This is akin to what's been referred to as "working with the grain", which means recognising and partnering "...with existing institutions and ideologies of governance" rather than just partners that "fit the mould of western style administration" [government, NGOs] (Wesley-Smith, 2006 in Cassells, 2019: 126). Working with the grain does not have to equate to passive accommodation of norms at odds with liberal values such as the rights agenda and gender equality. As Farran (2009) argues, working with the grain can take the form of a "middle-ground approach" that searches for the commonalities between the view that rights and social inclusion represent a foreign imposition and another that sees rights as locally extant but given effect in culturally specific ways (Farran 2009; cf. Brown, 2009; Hermkens, 2013). Calls for "working with the grain" in community development – including in water management – have become increasingly common (e.g. Booth, 2012; Day, 1998; Levy, 2014; Whaley et al. 2021). However, in PICs development actors have been slow to explore such avenues.

In 2022 a scoping review was undertaken – based on a literature review and consultations and interviews with Church leaders from four denominations in Solomon Islands (see Love & Souter, 2022). The review found that there was no international development support going to FBOs in the Pacific to support community water management or WASH more generally. This was deemed a missed opportunity. Moreover, all the key church leaders and administrators consulted were highly supportive of the idea, stating the churches **did have a role to play in supporting water committees and communities to better manage their water systems**.

Based on these findings, we designed a discrete engagement activity with FBOs in Solomon Islands as a "proof of concept" exercise for Phase II of the PaCWaM+ research project. This entailed further consultations, the development and circulation of a Concept Note to senior Church administrators, workshops with pastors and other church leaders – which included the development of Action plans which participants would then champion in their respective parishes – followed by monitoring to assess the impact, or not, of the approach.

Methodology

The IWC/GU and SINU team undertook a **workshop** with Anglican Church of Melanesia leaders from across Isabel in Buala on July 26th, 2023. Subsequently, the SINU team conducted a workshop with church leaders from the United Church (UC), South Seas Evangelical Church (SSEC), and Seventh Day Adventist Church (SDA) on 8 October 2023 (see Appendix 1 for attendee details). The workshop consisted of a presentation by the research team on CWM in Solomon Islands, drawing on the lessons learned from the IWC/SINU applied research conducted over the past 7 years. A video – Water is Everyone's Business – was also shown and discussed with attendees, as well

as distributed to attendees on USB. A senior Health Inspector from EHD/RWASH in each province also provided a presentation, discussing the provincial WASH situation and the EHD/RWASH roles and responsibilities. The remainder of the workshop consisted of group work by participants: the development and presentation of a **SWOT analyses** (Strengths, Weaknesses, Opportunities, and Threats) associated with community water management and WASH outcomes. This was followed by the development of **Action Plans**, which church leaders committed to championing in their respective parishes.

Action Plans were ultimately developed by participants for 18 communities: 11 in Western Province and 7 in Isabel Province. **Monitoring** to assess impact was then conducted in 9 of the 18 communities: 4 in Western (July 2024 – 9 months after the workshop) and 5 in Isabel (June 2024 – 11 months after workshop) (see Figures 1 & 2 for site locations).

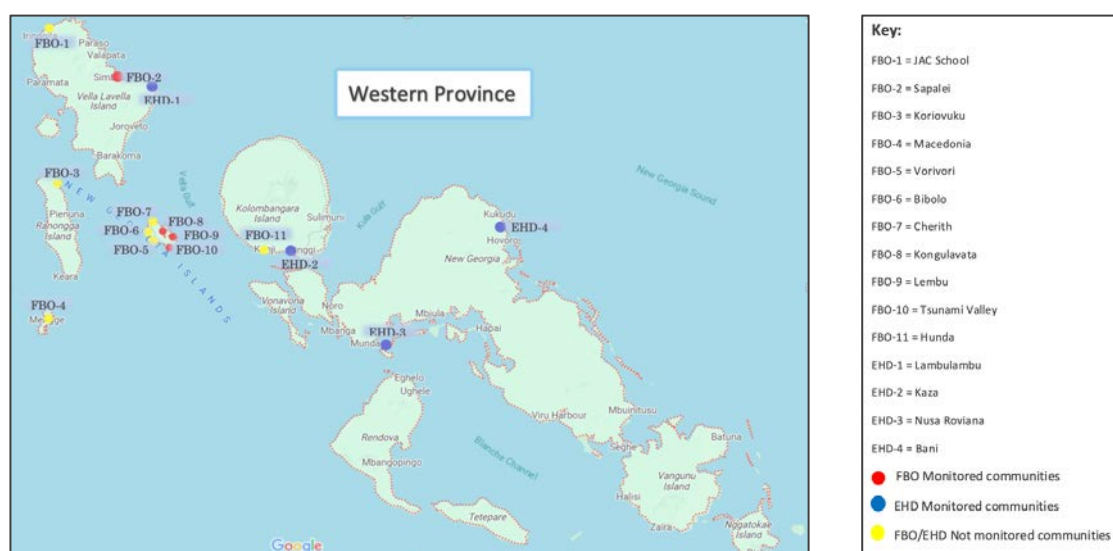


Figure 2: Western Province - FBO & EHD follow-up sites



Figure 1: Isabel Province - FBO & EHD follow-up sites

Ethics approval was granted by Griffith University (GU Ref No: 2023/161) and the Solomon Islands Health Research and Ethics Review Board, MHMS, on 31 May 2023 (HRE013/23). Written informed consent was obtained from all participants before interviews commenced.

Monitoring consisted of interviews ($n=86$) and observation (a village transect recording improvements/actions elicited in interviews). Interview attributes are provide in Appendix 2. Interviews were conducted in Solomon Islands Pidgin, recorded (with consent), transcribed and translated into English and coded using NVivo® (see Jackson and Bazeley, 2019; Saldaña 2013).

The villages participating in the program varied in size, ranging from 11 to 167 households, and had water systems of different ages (average 14 years, median 7 years). Their water management status was also diverse, including communities with active, inactive, or no water committees. (Tables 1 and 2).

Table 1: Isabel Province

Village	Population	HHs	WS est.
Baolo	700 +	86	2023
Goveo	800 +	109	2023
Buala	1000	167	1975
Titiro	658	107	2018
Uriuri	105	17	2015

Table 2: Western Province

Village	Population	HHs	WS est.
Sapalei	40	13	1994
Kongulavata	254	147	2023
Lembu	120	14	2003
Tsunami Valley (Titiana)	106	11	2023

Limitations

It was not possible to monitor all the communities where activities were undertaken due to financial constraints, hence the impact of the intervention across all locales is not possible to accurately ascertain. Ongoing longitudinal monitoring would provide a more comprehensive picture, including how long participants continue to advocate and support communities in water-related matters.

Lastly, due to illness, transportation challenges and other circumstances, not all the interviews have been analysed and coded at the time of write-up:¹ a more thorough presentation of the results will be presented in concert with the EHD/RWASH 'formal' follow-up support approach in a future publication.

Results and Discussion

SWOT analysis (Strengths, Weaknesses, Opportunity & Threats)

The SWOT analysis conducted in each Province during the workshops captured both similarities and differences between the two provinces (see Appendix 3 for details). In summary, participants from both provinces highlighted the church's significant influence and its potential to support community water management, particularly in advocacy, policy implementation, and "uniting people". In both provinces, the church is seen as a respected institution that can leverage its platforms for awareness, motivation and training. At the community-level, financial constraints and misuse of funds, land disputes, logging, competing priorities and social distractions were cited as common threats identified that limit the effectiveness of the church engaging in WASH-related initiatives.

There were some differences between the two provinces. In Western Province, there was a greater emphasis on existing health structures within the church, such as SDA's ADRA and "NEW START" initiative, which actively promotes health education. In Isabel, participants focused more on clergy involvement and vocational training (e.g., financial management).² Western Province churches face greater challenges from multi-denominational differences, leadership transitions, and natural disasters. The short tenure of SDA pastors (generally one year) is

¹ The interviews from Goveo have not yet been coded, and only some of the interviews from Buala village have been coded at the time of write-up.

² ACOM have just begun implementing a financial management training initiative which was seen as complementary to enhancing water committee financial management capacity and noted that they will try and include treasurers from WCs as participants in the program.

also a limitation. Overall, both provinces recognise the church's potential to better support water management outcomes but differ slightly in their existing capacities and approaches to addressing community challenges.

Western Province	Isabel Province
<p>The SWOT analysis in Western was undertaken by denomination groups. The United Church, South Seas Evangelical Church and Seventh-Day Adventist Church in Gizo share a common commitment to community well-being, with all three recognising the importance of integrating water management into their broader health and development initiatives. Each denomination acknowledged strengths in leadership, teamwork, and access to human resources, which would enable them to support WASH-related activities. However, they also identified similar challenges at the community level, including financial constraints (access to money, weak management, and the misuse of community funds), land disputes, and external threats such as logging and disasters.</p> <p>While all three churches are involved – to varying degrees – in community development activities, their approaches differ. The SDA Church has a structured health division and benefits from its affiliated NGO (the Adventist Development Relief Agency or ADRA) which provides additional resources for community initiatives. In contrast, the United Church and SSEC rely more on external partnerships, such as RWASH, for support and training.</p> <p>All church representatives noted that water management aspirations face challenges from instability due to frequent leadership changes (in water committees) and tensions arising from multi-denominational differences within some communities amplifying internal cooperation and communication challenges.</p> <p>Despite these differences, all three denominations recognised that improving financial management, training, and inter-church collaboration could strengthen their role in promoting better water and sanitation practices in their respective communities.</p>	<p>The SWOT analysis in Isabel was undertaken by three different groups of ACOM representatives. Across all groups, the church was recognised as a powerful and respected institution with a structured leadership system capable of influencing water and WASH policy and practices. Their ability to unite people, work with stakeholders, and provide awareness and support and facilitate training opportunities were seen as key strengths.</p> <p>Major weaknesses identified included a lack of training for church leaders, limited teaching resources and attention on environmental stewardship, and – as with Western – financial challenges at the community level (access to money, weak management, and misuse of funds), land disputes, and external threats such as logging and disasters. Additionally, misinformation, lack of cooperation, and social activities distract from effective stewardship efforts.</p> <p>Group 3 noted that respect towards church leaders was variable and decreasing, and this undermines leadership and cooperation between clergy and communities. A key challenge raised by two of the three groups was the churches' historical focus on spiritual development over physical and social development, which may limit their ability to advocate for, and intervene in, water management processes.</p> <p>It was highlighted by all attendees that opportunities exist in leveraging the church's platforms to spread awareness, train clergy and community members, and promote youth and gender participation in water committees. Some groups also suggested increasing transparency in water funds (with assistance from the Church) and better using church structures/networks to support WASH infrastructure improvements.</p>

Action Plans

At the workshops, the afternoon session was concerned with completing the SWOT analysis and developing Action Plans, where each group outlined the steps and strategies that they were prepared to undertake within their Parish to support improved community water management in the communities they are responsible for. Groups drafted Action Plans and presented them back to the group, whereafter they were discussed and finalised.

Details of the individual Action Plans are provided in Appendix 4. The actions identified were (generally) designed to specifically address issues / challenges identified in the SWOT analysis. Amongst the most common actions included in the Action Plans were:

- Organise fundraising / water fee
- Clean drainage and standpipes
- Fix and replace broken taps and pipes
- Provide water management awareness at church
- Establish/revitalise water committee
- Enforce WC bylaws/rules.

These actions were coded into the following thematic areas for monitoring and verification:

- Awareness raising (e.g. sermons, signage)
- Fundraising / water fee (cost recovery for ongoing maintenance)
- Training
- Maintenance, repairs and cleaning
- Water committee establishment and/or strengthening
- Governance and behaviour.³

Planned and Actual Actions

Based on interviews with householders, water committee members, and church leaders in each community (n = 86), along with structured observations, an analysis of planned versus actual actions revealed that all villages, except Uiuri⁴, implemented at least some activities from their Action Plans. The most commonly executed action was **awareness raising**, followed by **fundraising or water fee collection**, **maintenance/cleaning**, and the establishment or strengthening of **water committees** (Table 3 below).

Table 3: Planned versus Actual activities - Isabel and Western

Village	Awareness	Fundraising	Training	Maintenance & Cleaning	Water committee formation & Strengthening	Governance & Behaviour
Baolo	✓ ✓ ✓	✓		✓ ✓		✓
Goveo	✓ ✓ ✓	✓	✓		✓	✓
Buala	✓	✓	✓ ✓	✓	✓ ✓	
Uiuri	✓	✓	✓	✓ ✓		
Titiro	✓ ✓	✓	✓	✓ ✓	✓ ✓	
Sapalei	✓	✓	✓ ✓	✓ ✓		✓ ✓
Lembu	✓	✓	✓	✓	✓	✓ ✓
Kongulavata	✓ ✓ ✓	✓	✓		✓ ✓	✓
Titiana (Tsunami)	✓	✓	✓ ✓	✓	✓	✓

Awareness / messaging

Awareness raising activities were undertaken at all sites except Uiuri. Activities included environmental [water] stewardship messaging, talking about the importance of collaboration/collective action, and placing some signage in Titiana, Tsunami valley (WP) and Buala village (IP). Videos was shown in multiple villages (e.g. Buala village, Kongulavata, and Titiro). Some priests provided awareness across their whole parish zone.

In Baolo, where no formal water committee exists, the church has taken on an interim leadership role, advocating for the community to establish a dedicated water committee, and providing regular messaging:

³ This theme relates to wider community issues and is not examined here as the focus is on assessing impact.

⁴ The attendee who developed the Action Plan for Uiuri was not active at all and ceased being a member of the Mothers Union not long after the workshop).

"Once a month, the priest and vestry chairman remind people taps and the surrounding area." (B6)

"I remembered the church priest advising us to use water the right way..... During his parish tours ... he shared this message with us." (B9)

"With this notice board, I saw how it helps women in this area. They now use buckets to fill water and use it for washing, allowing others to access the water as well ... which makes you happy to use it and enjoy the service." (TO1)



Figure 3: Buala village notice board

We allocated responsibilities according to zones. ...church leaders have supported us with announcements." (BL6)

"During church tours, church leaders will continue to do awareness. We have six villages under our district - Titiro, Nagalau, Nariabu, Toala, Koleagu, and Salie."(TO4)

"During one of the community meetings, we screened the videos we received from you, including the one from Africa, so people could see the difference between good and bad water and understand the impacts. We received feedback like, 'We are taking advantage of our water ... We should keep our water, or else we will end up drinking from water that is dirty.'" (TO5)

"After the Sunday service, Steven made announcements concerning water rules in the c put up a notice board with general rules like 'do not throw rubbish beside the area, do not leave your mess on the slab.'" (T1)

"I did an educational talk on the importance of water, how to use it responsibly, and ways to keep it clean. I introduced water as a blessing from God and emphasized stewardship." (K1)

"Right after the workshop, our parish priest, Father Gatu, preached about the importance of water in the church. He didn't just address our community but spoke to five other communities as well." (TO5)

Videos

"The church screened a video from Africa showing the difference between good and bad water. People realized they were taking water for granted and needed to care for it." (K5)

"When I showed them the workshop video, people were motivated to establish a Water Committee (WC) because the state of our water system is very bad." (BL8)

Fundraising / water fee

Fundraising was undertaken in 3 villages (Buala, Lembu and Kongulavata).

In Buala village, after establishing a new water committee, zone 2 of the village organised a fundraising event (coffee night) on the 2nd May (Figure 4).

In Kongulavata, a new water supply system was established in Zone 3, replacing the previous open-pipe system, and now "every household has their own stand tap" (K4). The church played a significant role in this, contributing SBD\$800 for fuel and other costs, while the community led fundraising efforts and raised between SBD\$2500-\$4000:



Figure 4: Buala village – Zone 2 collection

"We held a fundraising event to support Zone 3's water project. With the money raised, we provided food and bought fuel. We collected somewhere around \$2500, which helped complete the project." (K1)

"We earned \$4000 from a fundraising event for the water project. We also collected \$100 from each household when they returned from Gizo. Our treasurer kept the money." (K3)

"We planned to organize a fundraising next month so that the committee has money to do some work. The church supported Zone 3 with \$800 for fuel and other costs." (K5)

"Zone 1 and Zone 2 members also helped by bringing food and providing manpower." (CB-Kongu-HH3.docx)

In Lembu, the community held a fundraising event in January, raising SBD\$700-\$800, which was used for purchasing pipes and repair materials.

"We collected \$700 dollars. The fundraising was purposely for repairing the water supply." (L1)

"That fundraising goes towards the water—to buy taps and tools for maintenance." (L2)

"The taps were left running and unfixed so we organised a fundraising to support those who would do the work and for maintenance costs." (L5)

There was active discussing in three other communities about implementing a water fee or undertaking fundraising: some respondents from Sapalei, Titiro, and Baolo noted that, following advocacy from church leaders, discussions had begun on initiating fundraising efforts or reinstating a regular water fee. In Sapalei, a water fee had been collected in the past but was later discontinued. In Titiro, businesses such as fisheries contribute a monthly fee, primarily used to pay those responsible for washing the storage tank (TO4), but this practice predates the workshop. Nevertheless, a new SBD\$10.00 water fee has been widely spoken about, with some households reportedly already paid, and some other directly paying to fix their own tap(T05).

Training

Training was identified as a key action plan item in all but one village, Baolo, with most communities seeking RWASH-led community engagement and water committee (WC) training. However, RWASH has struggled to meet the growing demand, as data from the RWASH Information System (2021) indicates that 79 out of 135 completed projects have yet to receive any training.

By the time of monitoring, Buala was the only community that had received RWASH training.

Alongside forming a new water committee, a workshop on WASH, water policy, and conservation was conducted by provincial officers (including nurses, police, and environmental health staff), reinforcing the importance of sustainable water management. The village's close proximity to Buala town facilitated access to these training opportunities and support services.

Lembu supported youth participation in vocational studies to equip them with practical skills, including for maintaining their water system.

Although Baolo did not initially include training in its action plan, the priest—who attended the workshop—actively participated in RWASH training alongside the community. This engagement was a direct outcome of his workshop experience, demonstrating how church leadership can play a crucial role in reinforcing water management efforts.

"The RWASH training was useful because it helped us understand how to manage our water better. The priest supported this by reinforcing what we learned during church meetings." (B8)

"RWASH officers came here last year, and the priest assisted them in organising a community session. After the training, we saw more people engaging in water maintenance." (B6)

"The church leaders supported RWASH training by ensuring people attended. Some of us learned how to fix leaks and properly store water." (B11)

Maintenance & cleaning

Although reactive maintenance was evidence everywhere, there are numerous examples of maintenance, repairs and cleaning that can directly be linked to the church advocacy and follow-up activities. This was most demonstratively evidenced in three of the monitored communities: Baolo, Sapalei and Titiro.

“Before, people threw rubbish all around the water access points. But now, many of us realise that we use this water for washing and drinking, so there’s been a shift in mindset. Some people have even built enclosed barriers around the access points, and others have built small structures over the standpipes for privacy.” (TO5)

In Baolo, where no formal water committee exists, the church has taken on an interim leadership role, with the priest and vestry chairman provide monthly reminders to ensure that taps and surrounding areas are kept clean (B6). There is now a weekly cleaning routine around standpipes facilitated by shared households every Friday (Baolo, see Figure x)

“Every Friday is clean-up day. So, we use that day to clean the water.” (B2)

“The church leaders strongly emphasised looking out for the pipes when we are doing our house chores.” (B8)

In both Sapalei and Titiro, maintenance and cleaning of standpipes and has improved since before the workshop. In Sapalei, there was widespread evidence of improved maintenance and cleaning practices, including the installation of some new taps (see Appendix 5):

“Alben, our church elder, did announcements about water management. He’s been cleaning the dam, doing small repairs, and making announcements about water. A few of our youths can help him.” (S6)

“Tuesdays is our community workday, so we use this day to clean the dam.” (S3)

“Every Tuesday. Sometimes Alben would give announcements to clean around the access point, not only the village, and sometimes we just do it because, as a woman, we don’t want dirt, empty cans, and washing detergents lying around.” (S5)

In Titiro, cleaning was conducted monthly.

“He [Silas] organises and announces community cleaning events for the water system. On a monthly basis, and on Sundays each month, Silas announces this to the community. Our youths are very willing to participate and often get involved.” (TO5)

Although we do not have the transcripts for Goveo, the results of the village transcript revealed clean standpipes, and anecdotal evidence suggests that there had been improvements in some maintenance and cleaning activities post-workshop (see photos, Appendix 5).

In both Kongulavata there were new installations of standpipes and in Lembu some new taps installed to replace leaking taps (see Appendix 5), which can be directly linked to the workshop and church outreach activities.

Water committee formation/strengthening

Three villages established new water committees following the workshop and subsequent church-community engagement: Bula, Kongulavata and Titiro. As already noted, in Baolo, the church has become the proxy water manger whilst trying to advocate for a community-led committee to be established.

Buala village

The water committee in Buala was formed through the church's existing governance structure, where each zone elected two representatives to join community committees. This allowed the water committee to integrate smoothly into a familiar leadership framework.

"The church has an established structure where two reps of each area/zone are elected to join any committee in the community and the water committee has tapped into that structure as well" (BL7)

After its formation, the committee held an orientation meeting, followed by a planning session, using the community action plan as a guide. To raise funds for maintenance and repairs, the committee organized a fundraising event on May 2 (coffee night), where attendees either paid for coffee or contributed \$10 if they chose not to participate. These funds were managed by the water committee area representative and transferred to the treasurer at the next meeting. The water committee have also emphasised reducing dependency on external assistance and shifting toward self-reliance, and this change in mindset was noted across several interviews.

Kongulavata

The water committee in Kongulavata was formed following the workshop. A meeting was held at the church hall, where representatives from all three zones gathered to establish the committee, ensuring youth and women were included for leadership development and gender balance. "We chose five youths because we want them to learn from us because we are getting old. We need to transfer the knowledge to them." (K5). The committee's first initiative was a fundraising event (see above).

"After that, we held a meeting and formed a water committee. Not only that, but we also took the first step by organizing a small fundraiser to support the water project in Zone 3." (K1)

"We also elect women for gender balance and decision-making. When women are in the committee, they will engage other women." (K5)

Titiro

After attending the FBO workshop in Buala, community leaders in Titiro, including water committee chairman Silas and parish priest Father Gatu, initiated the formation of a structured water committee to oversee water management. The priest used church sermons and meetings to emphasize the importance of water conservation, while Silas mobilized community members for maintenance and cleaning activities. "Right after the workshop, our parish priest, Father Gatu, preached about the importance of water in the church" (SF-Titiro-Church Priest).

There has also been talk of a district water committee:

"Actually, they initiated the idea to form a water district committee which will consist of all water committee chairmen from each of these six communities." (T04)

The committee was also tasked with fundraising, and households were encouraged to contribute \$10 for maintenance costs, though participation has been inconsistent (above).

Lembu – whose Action Plan included establishing a water committee – does not yet have a formal WC. However, since the workshop, governance structures and community behaviours have shifted towards more organised water management, with an emphasis on fundraising, maintenance, and local ownership. The church pastor, an appointed water caretaker, and the community chairman have taken on leadership roles in managing the water system. After returning from the workshop, a community meeting was organised, where she introduced the action plan and discussed the importance of cleaning, repairing leaks, and managing the water system.

"She said we must action the plans I draw up because that's how we can manage and care for this water supply. She talks about how to use it, how to clean and manage the system." (L3).

Discussion and Conclusion

“Church involvement is important because people respect the church. When the church says something, people obey. The rules they set are followed.” (K5)

“This workshop was a redirection for us. It taught us new things. I shared the knowledge with the community, and people started to realise the value of water. After that, we held a meeting and formed a water committee.” (K1)

This action research was designed as a **proof-of-concept** exercise to explore whether, and how, the church could take on a more active and structured role in supporting the existing Community Water Management (CWM) model. **We suggest that the results of this action research demonstrates that churches are an underutilised, ready-made, and contextually appropriate resource that could help rural communities tackle the significant challenges of managing their water systems.** Put differently, churches in Solomon Islands are an existing “plus” that can assist in supporting communities and water managers (CWM+). This is particularly relevant in the Solomon Islands, where the government’s capacity to provide consistent and timely support for rural water service delivery remains extremely limited.

The integration of FBOs into community water management examined in this research has demonstrated both potential and challenges. Churches play a central role in governance and community life, making them well-positioned to support CWM. Findings from the monitoring indicate that, post workshop, the outreach conducted by church leaders influenced water committee formation, promoted fundraising and water fees, and reinforced water stewardship and maintenance efforts through sermons, announcements, signage and organised clean-ups. Given that research shows that software (governance) is just as importance as hardware (infrastructure) (Love et al. 2021b), engaging the church as a supplementary support system or a backstop for water committees and communities is both practical and beneficial, demonstrating tangible impact.

The Role of Churches in Community Water Management

Churches in Solomon Islands have long been influential in community development. Their involvement in CWM is in synergy with their broader role in health, education, and governance. The SWOT analyses from Western and Isabel revealed a shared understanding that churches can be trusted facilitators for water-related initiatives, with a consensus that churches need to focus on the physical and not just spiritual person. There was a high confidence that churches could and should support communities in managing their water systems. This trust stems from their continuous presence in communities, as opposed to government agencies or NGOs, which engage sporadically.

Key contributions resulting from the intervention include:

- **Raising awareness:** Many priests and pastors incorporated water stewardship messages into sermons, reinforcing the importance of collective responsibility
- **Water committee formation and strengthening:** In several villages (e.g., Buala, Kongulavata, Titiro), church leaders helped form new water committees or revitalise inactive ones, including increased inclusivity (e.g. women and youth on the WC – Kongulavata)
- **Fundraising for maintenance and repair:** Churches mobilised communities to raise funds for water system repairs and improvements, as seen in Kongulavata (\$4000), Lembu (\$700-\$800), and Buala (coffee night fundraiser)
- **Improving maintenance practices:** Churches influenced regular cleaning of water sources and infrastructure, with specific efforts in Baolo, Sapalei, and Titiro where organised cleaning schedules were implemented.

Challenges and Barriers

Despite these contributions, several challenges persist:

- **Financial limitations:** The lack of stable funding mechanisms (self-contribution form communities) affects long-term sustainability of the CWM model. Many villages rely on ad-hoc fundraising, which is

inconsistent and often inadequate. Water fees are required, but take time to normalise, and also requires capable and transparent financial management capacity

- **Leadership instability:** The short tenure of some church leaders (e.g., SDA pastors) and frequent changes in water committee leadership hinder sustained progress
- **Denominational differences:** In Western Province, multi-denominational settings sometimes led to tensions, affecting collaboration on water initiatives. On the other hand, church engagement at the workshop and the program demonstrate a shared goal and willingness to cooperate
- **Community disengagement:** Some communities failed to maintain regular contributions or cleaning schedules, requiring stronger local leadership and enforcement
- **Aging infrastructure/environmental constraints:** Some systems are so old that major rehabilitation is required – local fixes and maintenance can only do so much. Some contexts are geographically difficult, best with high calcium that blocks up pipes and requires ongoing maintenance. Burying pipes – considered best practice – also makes cleaning them difficult. These combined conditions can make motivating individuals and sustaining collective action difficult
- **Long-standing disputes/governance gaps:** Community disharmony, especially around land or leadership disputes, erodes the capacity for the collective action and organisation required to sustain the CWM model. It is noteworthy that the church has stepped in as proxy water managers in Boala and Lembu
- **Implementation challenges:** A few workshop participants did not have copies of the Action Plan developed during the workshop and worked off memory. More copies of resources – e.g. handouts – would have been useful.

Empirical Evidence of Change

In summary, observed governance and behavioural shifts that can be attributed to the workshop/intervention indicate increased community ownership over water management. Examples include:

- **Buala** village's structured approach to water governance, where church-led elections assigned representatives to the water committee, ensuring inclusivity and accountability
- **Kongulavata's** active fundraising efforts, facilitated by church leaders, leading to the successful establishment of a Zone 3 water system and including representatives from the United Church in the water committee facilitates effective communication and ensures that important messages and reminders are relayed efficiently
- **Baolo's** transition toward a structured maintenance routine, where the priest and vestry chairman provided monthly reminders about cleaning taps and surrounding areas
- **Titiro's** plan to form a district-level water committee is an example of how local governance structures can organically evolve from initiative such as the workshops.

Conclusion

Working with faith-based organisations in the context of community water management in Solomon Islands has demonstrated significant potential, particularly in mobilising community resources, establishing governance structures, and promoting some behavioural change. While challenges such as financial sustainability, leadership instability, and denominational divisions remain, the findings suggest that churches can play a crucial role in addressing gaps in water management.

For future success, the following **recommendations** are suggested:

1. Formalising church partnerships with RWASH and provincial governments to better facilitate training and ongoing water system support
2. Strengthen financial accountability by integrating water committee members into extant church related community development activities – such as financial management – to support greater transparency and management in fundraising and water fee collection
3. Encouraging inter-denominational collaboration, reducing fragmentation and fostering collective action

4. Providing targeted awareness materials and training for church leaders on community water management, can equip them with practical skills to support water committees and communities better manage their water resources.

In short, this research highlights both the potential and challenges of integrating faith-based organisations into community water management in the Solomon Islands context. As central pillars of governance and community life, churches are well-positioned to support water committees, fundraising, and maintenance efforts. Post-workshop monitoring showed that church-led outreach influenced committee formation, encouraged fundraising, and reinforced stewardship through sermons, signage, and clean-ups. Given that governance (software) is as crucial as infrastructure (hardware) to water system functionality and sustainability, and the resource constraints faced by government, engaging churches as a structured support system for CWM is both practical and impactful.

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Appendix 1: Workshop attendee list

Attendee List – Isabel workshop (all Anglican Church of Melanesia)

Name	Community/District	Age	Gender	Role
	East Maringe Parish	38	F	Mother's Union leader
	Buala/Kobolota Parish	44	F	Mother's Union leader
	Gegevo Vg/Kokota district	37	F	Mother's union district vice leader
	Titiro Parish	50	M	Zamako senior priest
	Gegevo Parish	54	M	Vestry chairman
	Titiro Parish	56	M	Water committee chairman
	Diocese Headquarters	65	M	Project officer
	Buala (village) Parish	38	M	Parish Priest
	Jejevo Parish	44	M	Parish Priest
	Baolo Parish	50	M	Parish priest
	Central Maringe Parish	45	M	Parish priest
	Buala (town)		F	EHD senior officer
	Buala (town)	35	M	RWASH officer

Attendee List – Isabel workshop

Name	Community	Gender	Church	Role
	Honda	M	United Church	Chairman
	Bibolo	M	United Church	chairman
	Vori	M	SSEC	
	Sapelei	M	SDA	Elder
	Gizo	M	SDA	Pastor
	J AC School/vg	M	SDA	Teacher
	Koqulavata	M	SSEC	Elder
	Titiana	M	SSEC	Pastor
	Saeragi	F	SSEC	Sunday school teacher
	Macdonia Simbo	M	SSEC	Pastor
	Koriovuku	F	United church	Women fellowship leader
	Lembu	F	United church	Pastor
	Gzio	F	SSEC	SSEC women coordinator
	Gizo	F	SDA	EHD senior health inspector Gizo

Appendix 2: Interview respondents

Isabel Province respondents

Resp #	Location	Gender	Age	Role/Position
B1	Baolo	M	42	Community member
B2	Baolo	F	45	Community member
B3	Baolo	F	39	Community member
B4	Baolo	F	41	Community member
B5	Baolo	M	40	Church priest
B6	Baolo	M	57	Village chief
B7	Baolo	M	57	Elder
B8	Baolo	F	65	Village Treasurer
B9	Baolo	F	45	Village Mother's leader
B10	Baolo	F	47	House of Chief Havulei member
B11	Baolo	F	52	School Committee member
B12	Baolo	M	70	Village chief
B13	Baolo	F	49	Community member
G1	Goveo	M	56	Community member
G2	Goveo	F	45	Community member
G3	Goveo	F	50	Community member
G4	Goveo	M	47	Community member
G5	Goveo	M	38	Church priest/father
G6	Goveo	M	57	Priest/Community chairman
G7	Goveo	M	55	Water technical officer/School chairman
G8	Goveo	M	58	Chief/Tribal leader
G9	Goveo	F	39	District Mother's Union Vice leader
G10	Goveo	F	46	Community committee treasurer
G11	Goveo	F	20	Sunday School teacher
G12	Goveo	M	69	Community Member
G13	Goveo	F	24	Community Member
G14	Goveo	F	48	Mother's Union Leader
T1	Titiro	F	43	Mother's Union Leader
T2	Titiro	F	65	Community member
T3	Titiro	M	56	Head Chief
T4	Titiro	M	50	Water Committee Chairman
T5	Titiro	M	60	Church Priest
U1	Uiuri	M	56	Community member
U2	Uiuri	F	43	Second Village Chief/Mother's Union leader
U3	Uiuri	M	52	Parish Priest, East Maringe
U4	Uiuri	M	44	Community Chairman
U5	Uiuri	F	51	Mother's Union Member
U6	Uiuri	F	57	Community Chief
U7	Uiuri	F	56	Community Member
U8	Uiuri	F	36	Mother's Union Leader/District MU Secretary
BL1	Buala	63	M	Village Chief
BL2	Buala	54	M	Area 1 Chief
BL3	Buala	46	F	Mother's Union Vice president
BL4	Buala	62	M	Community member
BL5	Buala	84	M	Community member
BL6	Buala	51	M	Community member
BL7	Buala	42	M	Water Committee member
BL8	Buala	37	F	Diocese Parish Mother's Union Secretary
BL9	Buala	36	M	Priest
BL10	Buala	44	F	Community member
BL11	Buala	27	F	Community member
BL12	Buala	65	F	Community member
BL13	Buala	50	M	Community Member/Area 3 Chief
BL14	Buala	38	F	Community Member
BL15	Buala	54	F	Community Leader

Western Province respondents

Resp #	Location	Gender	Age	Role/Position
S1	Sapalie	M	60	Church Elder/Leader community
S2	Sapalie	M	49	Community member
S3	Sapalie	M	50	Community member/Helper
S4	Sapalie	F	82	Community member
S5	Sapalie	F	59	Church Deaconess
S6	Sapalie	F	56	Church Dorcus Secretary
K1	Kongulvata	M	52	Pastor
K2	Kongulvata	M	58	Chief
K3	Kongulvata	M	33	Community member
K4	Kongulvata	F	34	Community member
K5	Kongulvata	M	50	Community Leader
K6	Kongulvata	F	48	Water committee treasurer
K7	Kongulvata	M	21	Community WF Rangers/ Water Committee member
K8	Kongulvata	F	38	Community member
K9	Kongulvata	F	44	Community member
K10	Kongulvata	F	23	Community member
K11	Kongulvata	F	22	Community member
K12	Kongulvata	F	22	Assistant Youth Leader
K13	Kongulvata	M32		Community member
L1	Lembu	M	62	Community chief
L2	Lembu	M	21	Appointed water technical officer
L3	Lembu	M	29	Appointed water assistant technical officer
L4	Lembu	F	66	Church Leader/Pastor
L5	Lembu	F	35	Community Committee Secretary
L6	Lembu	M	25	Community member
T1	Titiana	M	31	Church Pastor SSEC
T2	Titiana	M	53	United Church Pastor
T3	Titiana	M	50	Assistant Church Pastor
T4	Titiana	F	58	Women Band Leader
T5	Titiana	F	26	Community member
T6	Titiana	F	19	Community memebr/SDA

Appendix 3: SWOT analysis

SWOT Analysis (Strengths, Weaknesses, Opportunity & Threats) - Isabel

Group 1 (ACOM)

Strength	Weakness
<ul style="list-style-type: none"> - Clergy can directly /in directly involved in advocating for good Water management - People have a higher regard for church than any other organization in the community - The church is structured - Have the capacity to implement policy 	<ul style="list-style-type: none"> - Church leaders not properly trained - Lack of teaching of stewardship of creation/environment - Focus is more spiritual side than social
Opportunity	Threats
<ul style="list-style-type: none"> - Have many platforms for dissemination of information - Training of church leaders - Gender participation 	<ul style="list-style-type: none"> - Financial constraint - Transportation - Misinformation and miscommunications

Group 2 (ACOM)

Strength	Weakness
<ul style="list-style-type: none"> - Support implementation of water projects. e.g. School - Work with stakeholders - Have ACOM vocational schools-avenue for teaching or sharing knowledge - Church strengthens unity and peace in the community 	<ul style="list-style-type: none"> - backslide church leaders- affects leadership - Finance - Ignorance - Communication breakdown - Nominalism
Opportunity	Threats
<ul style="list-style-type: none"> - New approach for church - Encourage transparency for water funds - Initiating awareness - Youth involvement 	<ul style="list-style-type: none"> - Lack of financial support - Logging - Land dispute - Lack of cooperation - Social activities

Group 3 (ACOM)

Strength	Weakness
<ul style="list-style-type: none"> - Priest/ special leaders in the community - Vestry can arrange stewardship for water supply - Church strategy goal 3 - Church activity unite people 	<ul style="list-style-type: none"> - Priest and community lack cooperation - Mismanagement of funds - Priest not respected by the community will affect leadership too.
Opportunity	Threats
<ul style="list-style-type: none"> - Church /Paris can support water system implementation - DOY can support training for all parish before program is roll out - Church committee can bless notice board – people will obey - DOY can support and provide flush toilets to improve WASH service in the rural communities 	<ul style="list-style-type: none"> - Church goers are limited by social activities - affects information sharing and stewardship teaching.

SWOT Analysis (Strengths, Weaknesses, Opportunity & Threats) – Western

The United Church

Strength	Weakness
<ul style="list-style-type: none"> - Awareness talk –church have been involved in health talks and can incorporate water management topics - Team work/cooperation when church is involved - Financial support, transparency, and safe money storage - Church commitment to health initiatives - Church can support training 	<ul style="list-style-type: none"> - Absence of awareness initiatives - Differences among church members due to internal/personal issues - Misuse of funds - Nominalism - Land disputes
Opportunity	Threats
<ul style="list-style-type: none"> - Training - Prioritising water and sanitation importance - Guidelines /household 	<ul style="list-style-type: none"> - Wild animals (include animals not pens) - Logging - Human behaviours

SSEC

Strength	Weakness
<ul style="list-style-type: none"> - Strong leadership (Pastors) - Human Resources (availability/reliable) - National community health development (CHD) program – model community development - Teaching (stewardship) 	<ul style="list-style-type: none"> - Multi denomination –have different goals / programs - Change of leadership - Attitude (not so good) - Geographical settings - Training - water
Opportunity	Threats
<ul style="list-style-type: none"> - Committee set up - NGOs –support training (RWASH training) - Skilful people - Education talks (on Sunday school, youths, women) - 	<ul style="list-style-type: none"> - Logging/gardening - Land disputes - Natural disaster (flooding) - Bad attitudes - Domestic animals (Pigs, other livestock)

SDA

Strength	Weakness
<ul style="list-style-type: none"> - SDA health department already, very active in promoting health projects - Health days (every Tuesday) - Have human resources (e.g. Health workers) - Have its own NGOs (ADRA) - Have and promote annual health readings <p>NEW START health initiative, which clean Water is one of the session inside the health week.</p>	<ul style="list-style-type: none"> - Lack of cooperation - No proper communication - Lack of knowledge/skills on water maintenances - No proper training been given to church/communities
Opportunity	Threats
<ul style="list-style-type: none"> - Through health department, to provide health awareness on water/sanitation - Health talks through media platforms about good water and sanitation 	<ul style="list-style-type: none"> - Logging - Politics - Land dispute

Appendix 4: Action Plans

Action Plans Isabel – Final (established 27 July, 2023)

Baolo

Activity (Action)	Who (Champions)	When (Timeline)	Follow up Remarks
01. Fundraising a. household contribution of \$10/HH	Church priest Community leaders	Monthly	
02. Awareness on good water management behaviour	Priest Sunday school teachers	Every Sundays	
03. Protecting water system a. Notice board b. Cleaning of stand taps c. Digging of drainage system	Priest Water committee Water users	After completion of water project	

Goveo

Activity (Action Plan)	Who (Champions)	When (Timeline)	Follow up Remarks
01. Awareness about FBO workshop	Workshop Participants	6 th August	
02. Form a gender balance Water Committee	Community Church	6 th August	
03. Water bill contribution @ \$10 per family	Community Church	Monthly	
04. Care taker Training for water committee &DOY	RWASH	RWASH & DOY to schedule date later	
05. Teaching of good water management behaviour	Parish Priest Chiefs	During Sunday church service	

Buala village

Activity/Action	Who (Champions)	When (Timeline)	Follow up remarks
01. Awareness of the FBO workshop	Workshop participants	6 th August 2023	
02. Organise and establish water committee	Workshop participants & community	13 th August 2023	
03. Fundraising	Water committee and Church leaders	10 September 2023	
04. Training a. Water management b. Law (water policy) c. Hygiene d. Environment	RWASH officers Buala Police officers Buala Nurses Forestry officer	1 October 2023	
05. Water sustainability Activities	Water committee & Church Leaders	Daily	

Jejevo

Activity (Action)	Who (Champions)	When (Timeline)	Follow up Remarks
01. Meeting with Koragroma water supply committee –finance report and donor	Project officer	August	
02. Consult national Parliament Member	Chairman Vice Chairman Jejevo community high school principle	August	
03. Liaise with RWASH and IPG	Project Officer Water committee	August	
04. Arrange shipment of material	Constituency Development Officer	October	
05. Organise community to carry materials and assist in project activities	Chairman	October	
06. Technical team to construct water system	Able and Alimara	October	
07. Care taker's training for water committee	Project Officer Parish Priest RWASH Isabel	November	
08. Project handover to DOY, Jejevo CHS and zone one Jejevo Parish	Water committee Chairman	November	

Nareabu

Activity/Action	Who (Champions)	When (Timeline)	Follow up Remarks
01. Reactivate WASH committee	Parish Priest & Community leaders	Between August-September	
02. Community Consultation a. Awareness on protecting the catchment area. b. Fencing (to involve Tirotongana, Gurena, Titiro & Maglau communities)	WASH committee Parish Priest Community leaders Health officers Forestry Officers	September – November 2023	

Titiro

Activity (Actions)	Who (Champions)	When (timeline)	Follow up Remarks
01. Composition of water committee to include; a. Clergy, health worker, police officer, teachers, village elders, youths and community group leaders	Church priest and Water committee chairman	After the FBO workshop	
02. Meeting	Water committee Priest	Monthly	
03. Fundraising a. Bring and buy	Water committee Church priest Community	Monthly	
04. RWASH training	Priest RWASH Isabel	After six months	
05. Awareness of water program and Health	Diocese priest Health workers RWASH officer	Monthly	
06. Maintenance and repair and management of water system	Water committee Community RWASH officer for major technical faults	Once a month	

Uiuri

Activity (Actions)	Who (Champions)	When (Timeline)	Follow up Remarks
01. Fundraising a. House hold contribution	Priest Chiefs Community leaders Water committee Women Youths	August 2023	
02. Awareness on water management	Priest Chiefs Community leaders Water committee Women Youths	Daily	
03. Water management activities. a. Cleaning b. Maintenance	Youths Women Water committee Chiefs priest	Daily	
04. RWASH training- some youths in the community need technical skills	Priest Community Chiefs RWASH	July 2023 – 2024	

Action Plans Western Province – Final (October 10, 2023)

Bibolo

ISSUE	ACTION	WHO	WHEN
Lack of working together.	Awareness	Community leaders.	November 2023
No money for maintenance.	Organize fundraisings to top up what we already have.	Committee members.	January 2024
Climate issue	Organize training with RWASH or EHD.	Church leaders.	Feb 2024
Inactive water committee.	Water committee meeting to plan and re set up again.	Water committee chair.	October 2023
Shortage of water – dirty water.	Organize community clean up for the system.	Water committee Community. Youths.	October-November 2023

Cherith (Saeragi)

ISSUE	ACTION	WHO	WHEN
Lack of knowledge on water management.	Organize training on water management.	RWASH Water committee. Church leaders.	Feb 2024
Inactive water committee.	Community meeting to strengthen the committee.	Water committee. Church leaders.	Jan 2024
No fundraisings organized.	Community meeting to plan for fundraising.	Water committee. Women's coordinator. Health chairlady.	Feb 2024
No money for maintenance.	Committee and community meeting.	C/community. Women, youth, church leader.	Mar 2024
Water shortage.	Repair broken pipes, clean up, bury pipes.	Water committee. Youth, Men, women.	June 2024
Water rules & water managements.	Paste up rules on sign board.	Chief, c/leaders, water committee.	July 2024

Hunda (Kolobangara)

ISSUE	ACTION	WHO	WHEN
Lack of training.	Communicate with RWASH to organize.	Church leaders.	January 2024.
No maintenance.	Organize fundraising	Community.	February 2024
No maintenance materials and tools	Purchase tools and materials	Water committee	February 2024
Low pressure and dirty water	Maintenance and repair of leak pipes and stand taps to sealed of leaks and entry of pathogens	Community	March 2024
Dirty drainage, rubbish around the tap stands	Clean the drainage system, around the stand taps, along the pipeline and even the dam.	water users	weekly
lack of water management knowledge	Provide water management information through church awareness	Church Secretary and water committee	After church service/integrate with church announcement every Sunday

Konqualvata

ISSUE	ACTION	WHO	WHEN
No cooperation.	Educational talk or community meeting.	Pastor, leaders, other resource people in the community.	Decem 2023
Lack of finance.	Plan and organize fundraising and set up a committee.	Church and community.	Novem 2023
Lack of knowledge.	Training and awareness.	MCD office, RWASH, NGOs, Pastor.	Jan 2024
Land dispute.	Negotiation and reconciliation to stop dispute.	Pastor, chief, church elders.	Feb-March 2024
Lack of knowledge on the importance of water management	Awareness via church announcement and community notice	Church leaders, community leaders and water committee	Feb 2024

Koriovuku

ISSUE	ACTION	WHO	WHEN
Lack of knowledge on water management.	Organize training.	Water committee.	Jan 2024
Land dispute.	Awareness.	Chairman/church.	Jan 2024
Health problems.	Community work.	Church elders	Monthly
Finance.	Fundraising and contribution.	Church leader.	Feb 2024
Natural disaster.	Community meeting awareness.	Committee.	March 2024
Bad attitudes	Community awareness and by laws	Chief, church and community leaders, water committee and youths	March 2024
No proper work.	organise community work and delegate tasks	water committee, church leaders and community leaders	Starting on Jan 2024

Lembu

ISSUE	ACTION	WHO	WHEN
Lack of knowledge on water management.	Conduct training for WASH committee.	RWASH, Pastors, WASH committee.	January 2024
Wild animals contaminating the water source.	Fencing the water source.	Community. Pastors from each church.	As soon as possible.
Finance	Community contributions or other fundraisings.	Community. House-Holds.	After awareness- end 2023-early 2024.
Human behaviors.	Organize church programs that involves youths, young people in the community.	Pastor, Elders, and church organizational groups.	Early 2024.
Outbreak of illnesses. E.g.: Diarrhea.	Health talks on hygiene & handwashing.	Health workers, community skilled personals.	2-3/12 community awareness talks.

Macedonia (Simbo)

ISSUE	ACTION	WHO	WHEN
No water committee.	Set up water committee.	RWASH, community (youth,women,men)	Jan 2024
Lack of knowledge on maintenance.	Training Caretaker dam, pipeline, stand taps	Association: health coordinator, MCD coordinator.	Jan 2024
No awareness on water rules.	Community clean up-carry gravels and sand.	Pastor/elders, water committee, youth, women, men.	Jan 2024
Funds for ongoing support and maintenance of water system	Organise fundraising. Monthly fundraising \$5 per household	Water committee treasurer, church treasurer	Feb 2024
Limited knowledge on water management	Awareness and church notice to inform water users	Water committee and church secretary	Feb-March 2024

Vorivori

ISSUE	ACTION	WHO	WHEN
Lack of training on water maintenance.	Organize with RWASH office to conduct training.	Pastor and elders.	Feb 2024
No funds for doing Maintenance	Organise fundraising	Community	Feb2024
leak pipes and & taps causing low pressure	Fix and replace broken pipes and taps	Water committee technical person and community	March 2024
Lack of knowledge on water management	Awareness through church awareness	Water committee, church leaders, community leaders	After every church service
Stray and uncontrolled livestock	Formulate water laws and enforcement of it the community	Community leaders, chief, water committee, community	March -April 2024

Titiana (Tsunami valley)

ISSUE	ACTION	WHO	WHEN
No water committee.	Organize community meeting to form or set up a water committee.	Church leaders.	End of October 2023.
Multi denominational community.	Cooperative task force. (inclusive)	Church leaders and elders from every denomination.	Early as possible (Novem 2023).
Careless and abusive use of water.	Conduct training and awareness.	RWASH and church leaders.	Twice a year. January & June.
Attitude and behavior problem.	Lesson teaching on stewardship – from the bible.	All pastors and responsible church leaders.	End of every month.
Lack of materials for maintenance.	Family contribution fees or community fundraising to raise money.	The whole community. (Every churches).	Quarterly.
Stray and uncontrolled livestock.	By-laws/community rules must enforce by the community.	All community members to be responsible for their own livestock, keep away from water source and pipes.	First week of November 2023.

Appendix 5: Photos from village transects



Standpipe - Goveo



Rubbish collection – Buala village



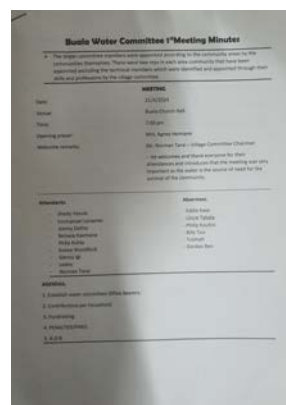
Cleaned drain – Baolo



Newly installed standpipe – Kongulavata (zone 3)



Fresh gravel to standpipe – Kongulavata



WC meeting minutes – Buala village



New tap – Lembu



Signage – Tsunami valley



New tap – Sapalei



Cleaned standpipe – Baola



Posters – Buala village

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