



# **“IUMI GO FOWOD TOGETA”**

**Pacific Consultation**

**Hosted with the**

**Anglican Church of Melanesia**

**Honiara**

September 2011

## **Forward - Inspiration from the Hill of Prayer**

The Anglican Alliance consultation at Tetete ni Kolovuti, the Hill of Prayer, was a moving and inspirational event made possible by the Anglican Church of Melanesia and the Community of the Sisters of the Church.

We saw some amazing work done by ACOM in countering domestic violence, promoting economic empowerment, and achieving reconciliation in terrible ethnic conflict. We also experienced the generous hospitality and kindness of the sisters who shared their home with us.

ACOM rightly insisted that our consultation should follow the daily pattern of the sisters, and cultural ways of the Pacific. So we started with a church service just before dawn. And we conducted our business differently too. After a morning of considering papers and presentations, we had a break during the heat of the afternoon. After our evening meal we reconvened to reflect on what we had learned during the day, and reach decisions on the way forward. These roundtable discussions were very productive sessions, built strong relationships and we reached some good decisions.

So the Pacific has recommended its way forward. There are some strong and excellent lessons for the rest of the world to learn.

Many thanks are due to ACOM and especially its general secretary George Kiriau, to the Community of the Sisters of the Church, to Kate Higgins of Anglicord for her help with the organisations, and Julianne Stewart of the Anglican Board of Mission, Australia, for her detailed and insightful notes.

**Sally Keeble**

**October 2011**

## PROCEEDINGS – PACIFIC CONSULTATION

### 1. Regional and agency presentations

- **Africa** – presentation by Delene Mark
- **Anglican Board of Mission** – Presentations by Dr Julianne Stewart and Chris Peters (copy available)
- **AngliCORD** – Presentation by Misha Coleman (copy available)
- **Primate's World Relief and Development Fund** – Presentation by Bishop Terry Brown (copy available)

### 2. Anglican Alliance – progress to date and the way forward in the Pacific

A powerpoint presentation was made of the development of the Anglican Alliance from the 2008 Lambeth conference recommendations, the work since the appointment of the director in January 2011, and the results of the consultation to date. The main points were:

- The Anglican Alliance works to complement existing programmes and is not a funding agency.
- In development, Africa has chosen economic empowerment, peace and reconciliation and governance, Asia is considering migrants and refugees and women's empowerment, Latin America is considering climate change and theology of development.
- Advocacy priorities are 2011 food security and economic empowerment and 2012 climate change.
- Capacity building initiatives include distance learning through Open University modules and application for funding for a Commonwealth Fellowship Scheme.
- For relief Africa decided the Alliance should cover conflict and natural disasters, and a special focus on people with disabilities.
- Africa decided to have a facilitator in Nairobi, who is now in position.

The aim of the consultation was to decide the priorities for the Pacific, in discussion between participants from the Pacific, from Anglican agencies, and from participants from other parts of the world.

#### Presentations from the Pacific:

- **The Anglican Church of Melanesia – a record of service in reconciliation and development**

George Kiriau spoke about ACOM. ACOM has 150,000 members, and a historic involvement with schools and medical services. It now focuses on education. There is a large and growing youth population. ACOM is particularly involved in vocational skills training. The Church became involved in the ethnic conflict in early 2000's, as peace builders, and ACOM now have a Peace, Justice and Reconciliation department. Along with this, they became involved in addressing domestic and gender-based violence issues through the Christian Care Centre and other initiatives. They are increasingly interested in accessing AusAID funds to improve outcomes for rural people, and use the Mothers Union to reach deep into the communities. The ICP program is also designed to build strength in the rural

communities. ACOM are interested in providing training in how to run business enterprises. ERD runs business training through VTCs. Some HIV training occurs through AngliCORD. The faith side of ACOM's work is very important. There can be a tendency to downgrade the faith side of the programs, and yet this is central to the church's ability in development.

Fr John Sovan spoke about ACOM in Vanuatu. The Pacific has very particular needs, especially in water and sanitation and education. The government of Vanuatu has given education back to the churches to look after. There is also an AusAID funded Church Partnership Programme with other churches, partnering with ABM. They borrowed the idea of Church Partnership Programme from PNG. This is working very well.

- **The Anglican Church of Papua New Guinea – overcoming challenges**

Fr Klower spoken about the work of the Anglican Church of Papua New Guinea. "We are not poor, but we do not know how to utilise our riches for the benefit of the people. Where is all the money going? People are not benefitting." PNG's main problem is governance - how to use money properly. Financial mismanagement and corruption are big problems. Priorities should be education and training. Anglicare involved in PNG, also there is \$1 million a year Church Partnership Programme, partnering with the Anglican Board of Mission and funded by AusAid.

- **Polynesia – Samoa – challenges of youth and climate change**

Rosa Filoi from the Province of Polynesia spoke about the problem of youth street vendors as young as four in the cities and towns of Samoa. Initiatives to get these children and youth into schools have had limited success.

- **Polynesia – Tuvalu - critical climate change challenges**

Maina Talia from Tuvalu Christian Church ( Ekalesia Kelasiano Tuvalu -- previously LMS, comprising about 96% of population of Tuvalu) made a powerful presentation about Climate Change in Tuvalu (available on the website). Some older people deny the risks climate change because of the story of Noah in the Bible. So there is a need to address this with contextual theology approaches etc. People are starting to lose traditional knowledge, because their knowledge is pre-climate change. Threats to survival include severe coastal erosion, salination of ground water and soil, king tides, flooding. The challenge for the church is to retrieve traditional knowledge and address the needs of the marginalised against the actions of the powerful. Long droughts, increased temperatures, loss of drinking water for stock, increase in diseases. There is a desalination plant, but only the rich can afford the water from it. Residents will have to migrate, but to where? No countries have offered to resettle islanders. He believes the church should invest more in adaptation measures. They are looking to Australia as their Big Brother but find it hard to get their attention.

- **New Zealand – advocacy in the Pacific**

Jolyon White, Social Justice and Advocacy Coordinator from General Synod of the Church of Aotearoa, New Zealand and Polynesia said that part of his work involved looking at making interest free loans to Polynesian communities in New Zealand. Many of the problems in developing countries are being caused by solutions provided by developed countries. He is interested in seeing how we can listen more to each other, to solve mutual

problems. His challenge is the strategy of advocacy. He helps equip groups with more effective strategies for advocacy.

### **Discussion**

- Need for strategic and effective advocacy, especially using leverage of Communion to get small island issues onto big agendas.
- Importance of land and sovereignty issues that are both at risk in climate change. Difficulty of the issue of relocation.
- Challenges of being small islands in global markets dominated by rich, developed countries.
- Inappropriate use of theology in the area of climate change and dislike of many Christians to accept human rights arguments. Need also to consider community rights-based approach.
- Need for church to speak out on conflict issues.

### **Evening session - feedback from working groups and Roundtable Discussion**

#### **• Working group 1**

Which of the AA priorities and activities are relevant to your area?

- Advocacy to highlight issue of climate change and gender based violence. Climate change includes food security and water.
- Relief very important because of frequency of natural and man-made disasters.
- Capacity building important - development should be seen in terms of facilitating human capacity, eg training school leavers, using existing church structures and systems, eg using Church Rural Training Centres.
- Solomon Islands - climate change and food security are relevant to SI. Climate change leads to loss of food security, eg Ontong Java is overpopulated and some of the population has migrated to Honiara. We need to educate people in how to harvest, and to advocate for the importance of food security. If we don't demonstrate the importance of this, the future generation will have a disaster on e their hands.
- Vanuatu - climate change, HIV and adult literacy. The sea is moving inland in some of the Loh group of islands in Vanuatu, but the earthquake raised it up about 10 years later. This year one of the ACOM groups funded by CPP went over to take some photos. All was green, and areas that had been fishing places were now covered in vegetation. Since then, our focus is on clean water,. Advocacy should be about HIV. Adult literacy is another priority in Vanuatu.
- New Zealand could be venue for settlement for climate change refugees from the islands.

#### How the Anglican Alliance can support the Pacific Churches

-Importance of Anglican Alliance in uniting Anglican world. Need for church to contribute to the funds, rather than receiving other people's money, from Lambeth. Key church bodies in the Pacific are the South Pacific Anglican Council (SPAC) which comprises all Anglican Pacific Provinces and dioceses, and Pacific Conference of Churches (PCC). The Anglican Alliance

should communicate with SPAC and PCC, but there needs to be a direct link to each province as well. The AA Facilitator could be under the SPAC. There also needs to be a contact in Australia and NZ- eg through the Secretary of General Synod in NZ and Australia. Is NCCA a member of PCC?

- Need to build awareness among young people

#### What should the Facilitator's Steering Group look like?

A rep from each province plus a youth rep plus PCC plus Mothers Union. Possibly with rotating membership. Needs to be inclusive and spread across the region. In terms of size, should not be more than eight. Should be General Secretary's nominee from each province/diocese of Polynesia. Have clear terms of reference. Should initially be based in the Solomon Islands, but rotate to other provinces every three years.

#### Barriers to participation?

Finance, Communications, distance, isolation. Breakdown in information flow as it goes to grassroots (including parishes and below) and vice versa. Decision-making. Current Anglican Alliance Steering Committee membership needs to be formally accepted, to ensure a sense of belonging. This should be a steering, or advisor group to the facilitator, rather than a management committee.

Each Province should have an Anglican Alliance Committee of its own, chaired by a current bishop of that province, including having communication role regarding AA. Work out a structure relevant to each region that will ensure communication down to grassroots. This gets bishop buy-in. Have at least one meeting face to face each year, plus one electronic meeting. The composition of each provincial committee would replicate that of the regional committee -- ie women's role, youth role, ecumenical role, bishop.

### **Working Group 2**

- Alliance should mainly be in the area of advocacy.
- Barriers to participation included distance and many cultural differences, eg SPAC did work for a while, but perhaps could be revived. They can give a theological approach. The Alliance can facilitate the networks.
- Anglican Alliance facilitator – possibly need two instead of one because the area covers 25 per cent of the globe.. Also, bishops need to be involved. Could the Alliance consider a technology fund for networking via telecommunications, eg satellite communication stations.

### **Discussion**

- Resolutions should be taken up with bishops – this could also be a prime role of the facilitator. A start could be made with the provincial committees. The regional steering committee should be discussed with the General Synod. The Facilitator could be funded for two years, and after that would need to be self sustaining.
- Need also to discuss role of agencies, and how they could help churches be more cost effective.

### **3. Development pillar – economic and youth empowerment**

#### **Presentation from Philma Zaku - youth development worker for ACOM**

Philma outlined some advice to the church about how to relate to the youth, from the first letters of the words "YOUTH EMPOWERMENT". The church must be a space where youth and people of all ages engage and feel welcome. Young people have dreams but cannot express themselves, because there are no avenues for this expression. Diocese of Central Melanesia has a Youth Council, normally attended by only a dozen people. Some of the key messages are: value of self and neighbour, value of family unit, importance of prayer, teachings on stewardship, health and hygiene, motivation for young people and work with parents, and skill straining. Need for practical support in peer to peer advocacy, transport. Need to deal with violence towards women. Note: Lack of resources was not always an issue – people worked with what they had.

Points raised in discussion:

- Youth ministry in some areas included people up to 40, so there is a problem of "who are the youth"? What is role of these older people involved in youth work.
- Young people often have deep spiritual questions, which the church is not good at answering. Sometimes the church finds it hard to really embrace young people and their different forms of worship. Need for outreach and “space” for young people.
- In Aotearoa there is an attempt to empower youth with youth synods and youth commissioner for each tikanga.
- Leaders need to be far more in tune with the abilities of youth, and use these. In development areas.
- Problem of lack of jobs – young men fill the vacuum with gangs and violence.
- Suggestion of having a regional youth conference based on culturally appropriate empowerment.

#### **Presentation on ICP by Selina Tefi**

Selina spoke about the role of youth in community development work of ICP, SBA and how youth are empowered:

- working with the whole community to help families to help themselves.
- Increasing the inclusion of women and youth.
- Trainings on personal development, and building self-esteem.
- Training in communication skills, financial skills and healthy relationships for youth and other family members.
- Need to embrace the IT revolution..

#### **Breakout Discussion 2**

- What are the main frustrations in your country faced by young people in relation to education?
- Poor standards, poorly trained teachers, especially in rural areas, lack of jobs so lack of incentives. Truancy. Rapid growth of youth population puts strain on resources.

Inadequate basic education. Parents passing responsibilities to schools, lack of discipline.

- High school fees, and lack of government funding for education.
- General support for vocational training, and support for training of entrepreneurs.
- Youth unemployment a problem on other islands, especially Papua New Guinea.
- Use of sport as a way into education – the Catholics have a sports college in PNG.
  - What forms of discrimination have you seen in your society?

-Discrimination against women. Although ACOM General Synod approved the ordination of women, the dioceses have not unanimously approved this. Cultural difficulties, and conflict. Note that in Aotearoa there are more women priests than men – the challenge is to prevent men from abrogating their responsibility.

- Women found it hard to be given leadership positions.
  - Overcoming discrimination in society
- Can the church play a role in advocating to government on these issues?
- Concern about understanding of local culture in discussions of indigenous rights. Need for Alliance to avoid passing western-based evaluations. Need for an integrated approach..A number of people spoke about the clash between traditional and western models and views.

#### **Presentation by Joe Sanegar on Melanesian Anglicans in Fiji**

This focused on the need for advocacy around the issue of Melanesian people kidnapped from Vanuatu during the late 19th century and forced into labour on sugar plantations in Fiji. The 10,000 descendants of these people still live economically marginalised lives in Fiji. It was suggested they join in an advocacy effort on forced migration within the Alliance next year. (Electronic version of this presentation available)

#### **4. Development pillar – Climate Change**

##### **Presentation by Fr Patteson Worek**

Fr Worek made a powerful presentation supported by powerpoint on the impact of climate change on Solomon Islands and Vanuatu, and some of the work to mitigate its effects. An electronic version is available. The main points were:

- permaculture plantings of salt resistant crops were taking place on Ontong Java. These experimental taro and yam plots did quite well. Fruit trees are also being planted.
- Other areas of work were provision of water tanks and composting toilets.
- Increase in surface water pools increasing level of malaria. Mothers Union working on community education, and other NGOs trying to eradicate the disease.
- The Anglican Alliance needs to continue advocating on climate change.

##### **Presentation by Maina Thalia on climate change in Tuvalu**

This was an expanded version of his previous presentation and is on the website.

## **5. Site visits - Visit to Christian Care Centre for women and children who are victims of rape or abuse.**

This was an inspiring visit to a centre with 20 rooms for women and their children. The building was funded by NZAID. The only one in the Solomon Islands. Most clients are referred by police, from a referral centre in Honiara, or self-referred. Up till August they had 80+ children since January 2011 and 100 women. They stay varying times, normally one to two months.. Sister Doreen said "By meeting these vulnerable women and children we are meeting Christ." Centre works with other agencies, police, solicitors and courts. Note: there are women police assigned to deal with victims of sexual violence. Largely funded by ACOM. Children's work important. Encourage children to discuss issues in front of mother, sometimes accompany children to the court.

For prevention, the main work is awareness raising, especially among the rural areas. Tell the stories of the abused children, some as young as eight. Husbands often leave their wives and get another one, or another three, and have children with each new wife. These earlier wives are often abandoned with their children. There is a group of male counsellors (about 20 of them). Men need to be in the front line of talking to men. Increasingly girls get HIV and AIDS because of this violence.

Sr Doreen went down to the logging area to raise awareness. She uses puppets to talk about good and bad touching. Sr Doreen said that after women and children leave the CCC, the sisters ask the child where they want to live. If it is close by, then they follow up with them after they leave. The sisters also consult the families of children about where it is safe for them to live. Often they work for family reconciliation. The only way to get an abused woman away from her abusive husband is if she moves islands – this is often not a realistic option, so there needs to be a way of dealing with the perpetrator and reconciling the family.

Judith Siota, Provincial Women's desk coordinator of ACOM, addressed the group. Desk established in 2001. Designed to help women who are not MU members. She works with ACOM and secular and ecumenical women's organisations, including SICA. She is a trained counsellor. She does training, information dissemination. Just returned from doing GBV and Child sexual exploitation awareness raising and counsellor training in Ysabel. Getting various leaders and groups together to train them in counselling. Overseeing male advocacy program. There are two male advocates now. They need to train men. This is a three year program. Trying to work with Men's Fellowships, and they will work with parishes who don't have men's fellowships. We would like to hand this program over to a male advocator. Some resistance by some men. They may be perpetrators themselves. They complain about women talking about human rights. Some men say they want violence solved in the community, but mostly communities cannot solve these problems by themselves.

Basic counselling skills -- eg active listening skills etc, but not a full professional counselling course. 15 known cases of HIV in SI. Only nurses are trained to be HIV counsellors. SICA has a program in GBV and CSE. The MBH have the role of male advocacy role. They also work on change of heart, using biblical methods. EU is funding this. They network with other stakeholders. Gospel of transformation.

Solomon Islands Christian Association, SICA, is formally recognised in the SI constitution. Rape in the family is not illegal. Need to get laws amended. Speak also from

pulpit and also to change the law. Fr Patteson also said they were doing something through the Anglican Family Network.

Edith Koete from MU. 16,000 members across the province. Literacy and early childhood programs. 55 literacy schools established since 2008 in ACOM. Established a National Marriage Week across the church once a year. To focus on social issues affecting families. Just begun Parenting Program. Will take next five years. They have had their first training in April. Livelihood skills training with HIV high risk groups, funded by AngliCORD. This is already showing some success. Areas of Logging operations are the focus of ICP strength-based approach, in Diocese of Ysabel and Hanuato'o. Girls have been sold to the loggers by their parents for noodles etc. MU sits on national boards so can contribute to larger policy decision making. They also work ecumenically through SICA. And other NGOs and networks. They are a member of the Disaster Committee of ACOM, and are on CCC board, through Minnie Kiriau.

#### **Visit to Melanesian Press.**

This is a very interesting and informative visit to a successful business that presented a very good example of income generation for the church over a long period of time.

#### **Visit to Bishop Patteson Theological College and Melanesian Brotherhood**

We had lunch at the Theological College, preceded by a wonderful welcome, and visited the library. We then, after another wonderful traditional welcome, heard a moving story from the Head Brother about the role of the Brothers and other religious orders during the ethnic tensions of the early 2000s, and especially the events which led to the martyrdom of seven brothers. The key messages were of pacifism, reconciliation, bravery, and deliberate anti-tribalism. (The presentation on the peace and reconciliation work is available on the Anglican Alliance website).

#### **Roundtable discussion on visit and especially women's empowerment**

There was a detailed discussion in the evening on the lessons that we learned from the day's visits, including a discussion about women's empowerment. People had been profoundly moved by what they had seen during the day, and among the points made were:

- The importance of the credibility of the Melanesian Brothers in their ability to intervene in the conflict and provide community reconciliation.
- Importance of work to counter domestic violence – dealing with issues such as consent and stigma, and breaking barriers of cultural silence.
- Dealing with the causes of domestic violence, as well as the symptoms.

There was also a discussion about the status of women in society and the Church.

### **6. Advocacy Pillar - Food Security**

The objective of this session was to look at how people might want to take forward advocacy on food security, looking at the experience of partners globally and options set out in the Alliance paper. There were presentations from ABM on its work in Kenya, papers from ACOM and the Anglican Alliance. The presentations are available on the website.

#### **Report Back from workshop discussions**

### *Group 1*

- Climate Change is the first priority for Anglican Alliance advocacy.
- Second priority is Anglicans Against Domestic Violence. Peace and Reconciliation also tied to domestic violence, since the abused women wanted reconciliation. Anglican interpretation of mission as God's mission.
- Need for AA to connect with big international organisations such as UN, G20, Pacific Leaders Forum, etc. Timing needs to coincide with meetings of these groups.. Regional AA office should be set up and could be housed at ACOM in Honiara.

### *Group 2*

- Important to have one clear message in advocacy. Need also to think about internal and external advocacy, and about consistency of internal policy with external advocacy (ie have healthy foods at our events). Need to think through food security in both subsistence farming and customary land. But against this, imported goods are attractive to people, developers are a threat to custom ownership, fuel prices are a threat, as are environmental concerns. Rice is here to stay, but does cause dependence on cash. There was a plea from this group not to let the African priority of food security, which is very important, swamp the needs of the Pacific.

#### **Discussions**

- Important for the Pacific to support priorities that other regions have, like food security in Africa, even if this is not a Pacific priority.
- The group hasn't articulated the capacity building of churches to do development. This could be built into the job description of the Pacific facilitator.
- Close relationship between climate change impacts on food security.
- There was cynicism about the intentions of the international community has there had been a lot of declarations on climate change, but they had not made a difference. Discussion about importance of selecting some achievable goals and working to achieve them.
- It was suggested that provinces could vote at General Synod to adopt priorities like those of the AA, interpreted at local level. Terry suggested some simple local advocacy could be to make the local Honiara authorities to enforce the law on car emissions, or to legislate against plastic bags.
- Noted that change would take time – important to persist with policies and to do more than talk.

#### **7. Outcomes**

On Friday the consultation reviewed and agreed the priorities for the Pacific, which are in brief:

There should be a Pacific Anglican Alliance Steering Group with:

- 1 representative from each province including the three tikanga in NZ (with consideration to representation of three tikanga)
- 1 women's representative

- 1 youth representative
- 1 representative from PCC

With input from the different countries in each province and from the agencies.

Countries of the Pacific include: PNG, Solomon Islands, Vanuatu, New Caledonia, Fiji, Samoa, Tonga, Tuvalu, and Australia and New Zealand with their indigenous communities

Regional steering group to:

- act as a sounding board for the facilitator
- investigate setting up a regional fund.
- consider first meeting of new group to focus on adaption of churches in the Pacific to climate change – note the AusAid funding opportunity
- Each Province in the Pacific to consider having an Anglican Alliance committee with the involvement of the Archbishop or an active Bishop.
- Membership to reflect the composition of the wider community

The facilitator to be based initially in office of ACOM in Honiara. Note it is envisaged that this would be a part-time post with the first two years funded by Anglican Alliance. To work on: South to south learning, distance learning modules and other capacity building, advocacy, linking up the region's churches, agencies and rest of the Communion, providing alerts of emergencies

Advocacy priorities should be: 2011 – Food security and 2012 - Big Pacific input to climate change advocacy

Development priorities should be:

- climate change - survival – food security - (forced migration – here and in work on migrants and refugees) -
- youth empowerment - including violence against young women and gang culture
- peace and reconciliation - input to June 2012 event at Coventry , UK

With the south south learning programme to be decided by the steering group/facilitator. Aim to get the mandate for the office in Honiara by December, the wider synod mandates by May, and begin working now on south to south learning.

## Annex 1:

## List of Participants

<b>ANGLICAN ALLIANCE CONSULTATION: HONIARA SEPT 5 – 9, 2011</b>		
<b>PARTICIPANT LIST</b>		
<b><u>PACIFIC PARTICIPANTS</u></b>		
<b><u>ANGLICAN CHURCH OF MELANESIA</u></b>	George Kiriau Secretary General of ACOM Solomon Islands	Fr Patteson Worek Mission Secretary ACOM
	Fr John Sovan MBM Vanuata	Philma Zaku ACOM Youth Worker
	Selena Tefi ACOM	
<b><u>THE ANGLICAN CHURCH IN AOTEAROA, NEW ZEALAND &amp; POLYNESIA – AOTEAROA</u></b>	Revd. Canon Robert Kereopa (Executive Officer of Anglican Mission Board of New Zealand)	
<b><u>THE ANGLICAN CHURCH IN AOTEAROA, NEW ZEALAND &amp; POLYNESIA – NEW ZEALAND</u></b>	Jolyon White Social Justice Enabler Christchurch Anglican Diocese	
<b><u>THE ANGLICAN CHURCH IN AOTEAROA, NEW ZEALAND &amp; POLYNESIA – POLYNESIA</u></b>	Joe Sanegar Fiji	Rosa Filoi Samoa
	Maina Thalia Climate Change Officer Tuvalu	
<b><u>THE ANGLICAN CHURCH OF PAPUA NEW GUINEA</u></b>	Mr Amos Misirait Diocese of Port Moresby	Fr Klower Waimi Diocese of Popondota Fr
<b><u>AFRICA</u></b>	Delene Mark Hope Africa, Development Department of the Province of Southern Africa	
<b><u>UK</u></b>	Sally Keeble, Director, Anglican Alliance	
<b><u>ANGLICAN BOARD OF MISSION</u></b>	Dr Julianne Stewart Anglican Board of Mission Australia	Chris Peters Anglican Board of Mission
<b><u>ANGLICORD</u></b>	Misha Coleman Australia	Kate Higgins Honiara
<b><u>PRIMATES WORLD RELIEF AND DEVELOPMENT FUND</u></b>	Bishop Terry Brown	

## Appendix 2 - Programme

<b>Monday Sept 5<sup>th</sup> 8.30</b>	Consultation Opening Introduction - explanation of programme Introduction round the table
<b>9.00 – 10.00</b>	Presentations outlining development challenges, programmes and progress.
<b>10.30</b>	Presentation of Anglican Alliance work programme, including focusing on the website and regional structures – facilitators and steering group
<b>2 - 3.00</b>	Break into groups to look at: - Regional structures – including role and functions of facilitator - Website working and development
<b>8.00 – 9.00</b>	Roundtable discussion of the way we can organise to best effect, looking at regional structures, organisation and programmes for the Alliance. Includes feedback from morning groups.
<b>Tuesday Sept 6<sup>th</sup> 8.30 – 9.00</b>	<u>Development Pillar</u> Economic empowerment paper presented followed by short discussion
<b>9.00 – 10.00</b>	<u>Youth Empowerment</u> Youth Empowerment paper as background.
<b>10.30 – 11.30</b>	Discussion of youth empowerment focusing on: - Youth empowerment and the economy - Young women To consider issues raised and some ways forward.
<b>11.30 – 12.00</b>	Presentation of work of agencies by ABM, Anglicord, PWRDF
<b>2.00 – 3.00</b>	<u>Development and Relief pillars</u> Climate change and small islands Presentation by Pacific region Discussion
<b>8 – 9</b>	Roundtable Discussion on Economic and Youth empowerment, including feedback from the morning workshops
<b>Wed Sept 7<sup>th</sup> 8.30</b>	Site visit organised by ACOM to: - Women’s refuge run by Community of the Sisters of the Church - Reconciliation project by Melanesian Brothers
<b>8.00 – 9.00</b>	Roundtable discussion on: - Women and gender-based violence - Peace and reconciliation Learning the lessons from the site visit.
<b>Thursday Sept 8<sup>th</sup> 8.30 - 10</b>	<u>Development and Advocacy pillars</u> Food Security - Presentation by Anglican Church of Melanesia on local food security issues and development work and by Church in Tuvalu Food Advocacy paper is background for this.
<b>10.30 – 12.00</b>	Break into workshops on food security – focussing especially on next steps in food advocacy, discussing the advocacy paper.
<b>1.30 – 2.00</b>	Report back from workshops
<b>2.00 – 3.00</b>	Presentation by ACOM of its priorities.
<b>Evening</b>	Reception
<b>Friday Sept 9<sup>th</sup> 8.30 – 10</b>	Overview of decisions made. Presentation of revised Anglican Alliance work programme. Next steps
<b>10.30 – 11.30</b>	Closing act of worship