Planning Projects in Partnership

UEM Project Manual

Contents

Foreword

Esteemed partners, dear brothers and sisters,

In your hands you hold the guide to planning projects in partnership. The guide came about from a recommendation at the International Partnership Conference in July 2012 in Parapat, Sumatra, in Indonesia. In the local language of Lake Toba, Parapat means "come closer". I hope very much that this publication provides a stimulus and incentive for the partnership groups in the United Evangelical Mission (UEM) to also come closer in implementing projects, perceiving each other differently, and understanding each other better. We at the UEM would like to encourage you to pursue a certain standard in the implementation of projects together, as churches in three continents. We want to promote transparency, equal treatment, sustainability, and fairness.

This means that planning, monitoring, and evaluation should not remain empty words to you, but rather should become instruments to ensure that your projects will eventually make a difference.

I would like to encourage you to draw on the competence of the UEM in the implementation of projects. The possibility of closer supervision is available through such programmes as the Partnership Project Seal, for which you can apply. Perhaps you will succeed in completely rediscovering the opportunities of your partnership! What innovative forms of projects can be implemented in Germany, Asia, or Africa?

And how can we work together to develop projects for and with third parties? Don't think about one-way streets, think about the UEM network!

This network has many years of experience dialoguing with its partners and knows them well. Partnership thrives when we challenge each other critically in connection with our faith in one common God.
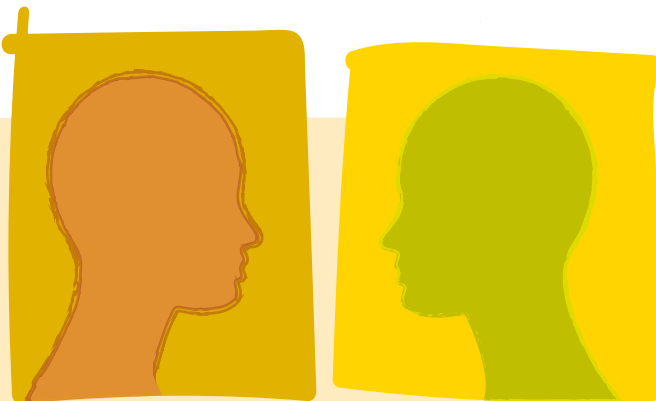
Yours in partnership

Dr Fidon R. Mwombeki
General Secretary of the United Evangelical Mission

Introduction

Projects have a long tradition in ecclesiastical partnership work. Based on the Christian conviction of sharing wealth and showing solidarity, many partnership projects have originated in the global South. Kindergartens and orphanages have been built, microcredit institutions launched, and potable water and solar projects initiated. Often, the partnership project work goes beyond material aid, for example when parishes take a potable water project in the South as an opportunity to look critically at their own water use. The possibilities for creative and innovative project design are manifold, and through this manual we would like to invite you to carry out your partnership projects as professionally as possible and to embark on new paths to project partnership.

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The United Evangelical Mission (UEM) has a wealth of experience in partnership projects. In the more than one hundred partnerships between parishes, congregations, and church institutions, projects are often an integral part of the partnership. In many cases, partnership projects have contributed to improving people's living conditions. Successful projects benefit every partnership: they strengthen mutual trust, are enjoyable, and provide motivation for the future. If success fails to materialize, often the opposite occurs: the partnership is questioned, and disappointments and frustrations corrupt the relationship and communication. The present manual is intended to support you and your partners in creating successful and sustainable projects. We hope to explain the methods of project work to you in as simple and practicable a way as possible, and to make these applicable to your partnership work *(see page 12)*. Partnership projects cannot and should not replace the professional project work of ecclesiastical sponsoring organisations. But small-scale projects should nevertheless be carefully planned, observed, and evaluated. Transparency and accountability are compulsory for all of the UEM's members: they strengthen confidence in the partnership.

We also invite you to expand your existing project spectrum and to develop topical and innovative partnership projects within the UEM. Projects should not be an expression of "patronage", but of equal "partnership". We would like to live up to this standard in the work on these projects as well. Egalitarian planning, monitoring, and evaluation of projects can help maintain equality between partners. But equal partnerships are also imaginable in new project formats. Some partnerships are already initiating such projects, in which young people campaign for the climate together or develop collaborative music projects. The trilateral exchange between the regions of Africa, Asia, and Germany will receive special funding from the UEM, which places a particular value on trilateral partnerships. They are considered innovative partnership projects and in the future will be eligible to be awarded the UEM Partnership Project Seal *(see page 18)*. We encourage you to embark on new paths to partnership project work and to talk to us if we can be of help to you!

I. Considering the Role of Money in Partnerships:

An Indonesian Perspective

There is a saying in Germany that friendship stops with money. This sounds strange to Indonesian ears, because financial support in Indonesia does not constitute a disruption to interpersonal relationships. There is no shame in my relative, neighbour, or person bound to me through adat (tradition) asking me for financial assistance. Quite the contrary: the fact that they are asking means that they trust and respect me. Conversely, there is nothing embarrassing about being able to fulfil the request only partially, or even not at all, because of a lack of funds. But it does become problematic in cases of people who have neither family nor adat relationships with me. Cross-clan solidarity and charity is sometimes not so well developed.

In Germany, things are different: here people are usually reluctant to ask even a relative for financial help, to say nothing of a neighbour. But I have experienced astounding signs of solidarity in Germany again and again. There is probably no other country in Europe that spends as much as Germany to address imbalances between people in the various parts of its own country, the European Community, and internationally, in the form of development aid.

The German churches and congregations are also world champions at supporting ecumenical federations and networks and financing partnership projects across the globe. However, another part of this is that everything is supposed to be very well planned, agreed upon, arranged, executed, and answered for. For all their solidarity, Germans are sometimes lacking in respect for ecclesiastical policy and their partners' internal procedures. The "German Samaritan" wants not only to help the injured person at the side of the road, but also to show them the correct path to salvation; not only will the German bring the wounded person to the hospital, but they will also demand that they get proper insurance. In church partnerships, too, there is often a tendency to need to regulate everything perfectly and maintain control. This sometimes can

be overbearing and cause tension. I have witnessed German partners not only calling for ordinary statements accounting for the use of partnership funding (a necessity!), but also interfering in the internal affairs of the partner church without being asked – when the reverse would be "outrageous" and "unthinkable".

The differing expectations of what is "okay" in a partnership and what is not, as well as the different approaches, are certainly more due to culture than theology. Seeing through the eyes of others not only broadens one's horizons, but also enables the church to respond to the challenges in our multicultural world. This way the church can give better aid, protection, and guidance to people in need. Ecumenical

partnership, especially in the division and deployment of financial resources, is a unique school in and for our complex world, a world torn apart. Below I would like to outline five important points for financial cooperation in church partnerships:

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1. The international ecumenical principles for financing projects, such as transparency and accountability, must be strictly adhered to. This also means that the agreements made at the management level are communicated to everyone in the congregations, that the project is publicly reported throughout, and that a universally comprehensible account is rendered following the conclusion.

2. There should be a clear distinction made between projects, programmes, and basic activities of church life, mission, and diaconia. Projects are suitable for partnerships, in order to initiate a new activity that is important for the partner church. If the church has not integrated this service into its programme and is not providing the majority of funding on its own after five years at the latest, this "project" should be considered a failure and abandoned. Projects should help partners optimise their service, not create dependencies or other issues. Permanent financial dependence and imbalance is exactly what a partnership must not be. Partners should support each other in cases of hardship; in the long term, they need to cooperate on an equal footing.

3. When the funding of projects is at stake, we must continually endeavour to be understanding of the cultural peculiarities of the partner. In order for the partners to be able to rely on one another, the financial projects must grow out of the congregation. The chief negotiators therefore need to have talked with the congregations beforehand about their needs and proposals. The specific cooperation needs to be well balanced and, in a final step, set out in writing. The chief negotiators need to allow time for a complicated, multilingual communication process. Lots of time needs to be given for a relaxed exchange of ideas/small talk, and provisions must be made for professional translation. Before the parties disperse, the joint projects should set out in a binding agreement, preferably in writing.

4. Financial cooperation in particular puts trust, res-pect, and affection for the partner to the test. As brothers and sisters in Jesus Christ, we should trust each other. But our faith teaches us that disciples of Jesus Christ are not without sin. The role of money, the power of mammon, the enormous impact of finances on church life must not be underestimated. In disorganised circumstances, the temptation is great on the one hand for those in charge to misappropriate partnership funds; on the other, it is very tempting to differentiate between donors and recipients and to play at being haughty paymasters. Pride is just as much of a sin as stealing.

The influence of money on the relationship should be disclosed and corrected by both sides with the utmost determination and love. It can and should also be required that people who enrich themselves off of project monies be disciplined according to the rules applicable to them in their church order. But those who arrogantly place themselves above their brothers and sisters in faith should also be called to change their ways. Only when this is done consistently and as a matter of course, with all the love in the world and as little loss of face as possible, will it benefit rather than harm the partnership relationship in the long run.

5. I would like to use the word "centrifugal" as a key term in my final suggestion. Centrifugal implies that the power radiates from the centre out. This is the opposite of centripetal, then, in which the centre drags everything towards itself. Christ's mission is centrifugal: he sends forth his disciples. Partnership projects under the sign of this mission should also be centrifugal. These projects should not be a matter of what we can do for ourselves, but what
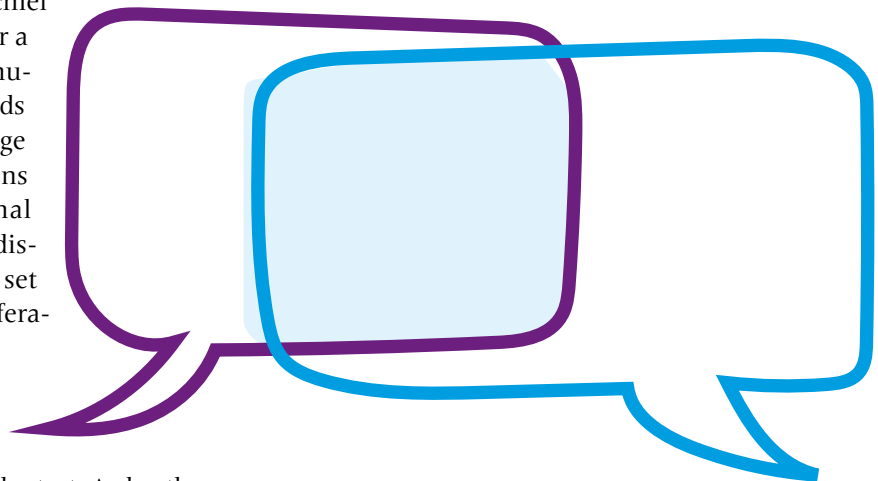
we can do for others. The project should therefore serve the people in Africa, Asia, and Germany, and not only the members of the respective African, Asian, or German church. God blesses His church, that it may become a blessing to the world. In this world, Christ draws us to Him in order to send us forth into the world, so Christ also draws Africans, Asians, and Germans to him through His Word.

He blesses us and sends us forth to others, so that they too may learn of God's love in Christ. Only when the money in the partnership comes under these auspices can it be said that for Christians, friendship does not stop with money. Quite the contrary: it actually helps to widen the circle of friends.
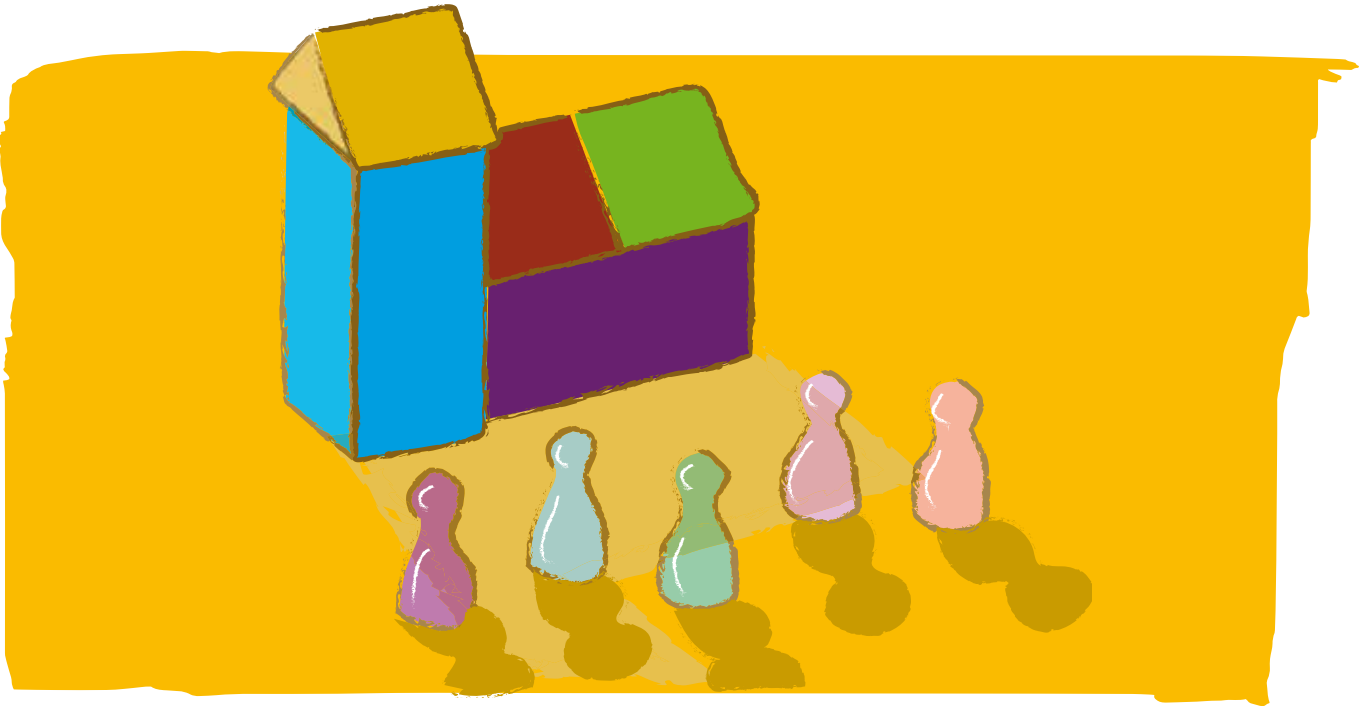
Sonia Parera-Hummel
Sonia Parera-Hummel directs the Asia division of the UEM and was born in Indonesia.

II. The UEM Approach

## The UEM Approach to Supporting Projects and Programmes

Which work areas should receive special support, what criteria should be used when funding projects? These questions must be clarified within partnerships before the project work begins. A concept for funding projects and programmes by its member churches was adopted at the UEM General Assembly in 2012. It specifies the criteria for projects and programmes within the UEM. These criteria apply to all programmes and projects of the UEM and thus also provide orientation for project work by partnership groups.

The concept for funding projects and programmes is based on the UEM guiding principles adopted by the General Assembly in 2008. It says: *"We understand mission as a holistic duty and work together to fulfil this duty. This is why we hold evangelism, diaconia, advocacy, development, and partnership to be integral elements in spreading the Gospel. The UEM is a global organisation and works locally in Africa, Asia, and Germany. In order to mutually enable our missionary work, we share*

our resources and gifts." This holistic missionary duty and focus on the work areas of evangelism, diaconia, advocacy, development, and partnership is based on Luke 4:18–19: *"The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord's favour."*

The five work areas of the UEM
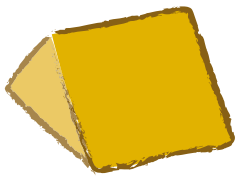
Evangelism

We believe in the Gospel as God's power of salvation and renewal, therefore...

... we jointly strengthen our spiritual life and develop and promote evangelistic projects to share the gospel with all people and to invite them to trust in Christ.

... we promote joint programmes.

... we promote theological exchange.

... we encourage and support our members to learn mutual and respectful ways of encountering people of other faiths.

Diaconia

We confess that all human beings are created in the image of God, therefore...

... we maintain grassroots networks to fight HIV and Aids and to care for orphans, the widowed and for people infected with HIV.

... we work to improve peoples' living conditions, especially for those with special needs.

... we strive to improve medical care and to promote physical and psychological health for all people.

... we support churches as they assist people in need as a result of human made or natural disasters.

Advocacy

We believe that human beings are created in the image of God and therefore have inalienable dignity and rights.
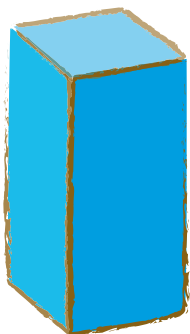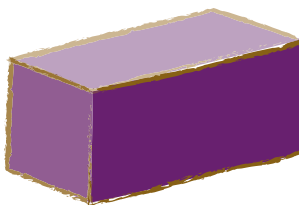
Therefore...

... we promote and defend human rights.

... we support initiatives to solve conflict peacefully.

... we join efforts to achieve just economic conditions and good governance.

... we strive for the protection of the environment.

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Development

We are convinced that God's love continues to empower people, therefore...

... we support programmes that empower men, women and youth.

... we carry out training programmes.

... we offer scholarships for higher education to build capacity in our member churches.

... we contribute towards overcoming poverty in all its forms.
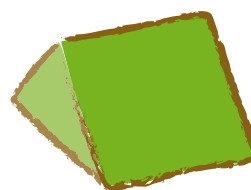
Partnership

We understand ourselves as parts of the one body of Christ, therefore...

... we foster and support various forms of partnership relations among our members based on respect, mutuality and transparency.

... we facilitate exchange visits for staff, experts and volunteers.

... we create networks of partnership to open up and strengthen multilateral relations.

Funding criteria

All member churches and institutions within the UEM are responsible for project implementation, accountability, and reporting. All projects and programmes must meet the following criteria:

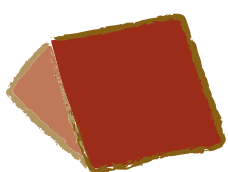## Holistic witness

The programmes and projects supported shall testify to the gospel of Jesus Christ in a way that is inviting, creates healing, and expresses binding solidarity.

Strengthening competencies

Strengthening and expanding the theological, missionary, and diaconic competence and infrastructure of the churches in the UEM communion is the general goal of programme and project funding.

Participation and empowerment

The UEM promotes personal responsibility by strengthening and empowering people to address issues and problems in their lives and develop solutions through their own efforts.

Overcoming discrimination

Whenever possible, the programmes and projects with UEM funding shall be targeted at all people, regardless of their religion, confession, gender, age, ethnic origins or membership in a minority.

Gender equality

Partnership projects should have a balanced gender ratio and gender equality in their planning process, implementation, and evaluation. Gender equality is one of the criteria that must be considered when demonstrating the intended effects of programmes and projects, as well as in the monitoring and evaluation of the project.

Sustainability

An important goal in funding projects and programmes is the long-term effectiveness of a project or programme, meaning that its results are anchored in the daily reality of the target group even after the project has ended, and the empowerment attained is transferred to other areas of life.

Environmental awareness

As part of the UEM's commitment to justice, peace, and the integrity of creation, every project and programme shall endeavour to conserve environmental resources.

Local culture and resources

The cultural and religious practices of the people in the project areas shall be respected. They shall contribute their resources and skills, both in problem-solving and in their own spiritual, social, and economic development, during the programmes and projects.

Interlinking

Support and encouragement shall be provided for the interlinking of projects and programmes from the same working areas within the UEM communion. Support shall also be provided to interlink projects and programmes with other local churches, religious communities, project partners, and NGOs working in the same region. Specific project proposals, however, must be introduced by UEM members.

Combating corruption

The UEM opposes any form of corruption, since it destroys the foundations of our communion and endangers the success of programmes and projects. The UEM Code of Conduct for the Prevention of Corruption and the Support of Transparency is therefore a mandatory part of the funding of programmes and projects. *(www.vemission.org/Code of Conduct against Corruption and for Transparency)*

Prevention of sexual harassment

The VEM opposes all forms of sexual harassment, regardless of where they occur. The Code of Conduct for the Prevention of Sexual Harassment *(www.vemission.org/Code of Conduct against Sexual Harrassment)* shall therefore be adhered to throughout the implementation of all projects and programmes.

During your project planning process, please go through this catalogue with your partner(s) and check which criteria apply to your project plan. If some of these criteria have not yet been taken into account in your project planning, please check whether these criteria can still be incorporated into your project. The criteria agreed upon should be set down in writing. This also facilitates the subsequent process of monitoring and evaluation, since you can use the catalogue of criteria to check which criteria have been met and where improvements can be made.

Source: The UEM Approach to Supporting Projects and Progammes, 26 October 2011

III. The Long Path to a Project

From the Idea to its implementation

This chapter describes the steps from the project idea to its execution and finally its conclusion. These can be used as a road map but still need to be adapted to the specific situation.

What is a project?

A project is
- Targeted;
- Planned with consideration for time and resources;
- A unique proposition;
- Possessed of a beginning and an end (defined time frame).

Programmes, unlike projects, are typically intended for a much longer duration and have no clearly defined endpoint at which resources will become available for other uses. Projects may originate within programmes, or programmes may originate from projects.

The procedure for a project

1. Project idea, starting point

Projects often emerge spontaneously, for example because an idea comes up during a visit. Before starting on work, it often makes sense to sit down with several people for an exchange. The questions below should serve to get all of those involved on board. They will clarify various ideas and outline the problem, as well as the possible solution.

A systematic approach can help in fleshing out an idea and successfully executing a project.

a What is the problem, and what is to be achieved? Before any project idea (even it's one you already have in your head), you should take the time to collaborate on an exact description of the problem that the project is meant to deal with. Often there are several solutions to a problem, so it is important to keep an open mind during this stage.

b Who is involved?
Here it is important to be clear on the one hand about who is participating in the project, and on the other about the target group for the project. The target group needs to be involved from the start. It may be that the target group describes the problem differently than do outside observers.

c What resources are available?
The point of this is not to establish a cost schedule, but to gather ideas about where resources can be found. These do not have to be financial; they could be materials, property, or labour.
Everyone involved should contribute resources.

d How do we measure the result? When do we know that we have been successful?
It is very important to look inward and not be too dogmatic. For example, you could have as an objective that everyone involved in the group have a good feeling about it. While this may seem obvious, it makes sense to list it in your target definition.

2. Situation analysis

Once a project idea has been formulated, the situation in which the project is located now needs to be analysed. No decisions should be made at this point; everything needs to remain open-ended in order to grasp the reality, the context, as precisely as possible.

a Who is the specific target group? The living conditions and needs must be perceived and described here as accurately as possible. Listening is important; do not rush to formulate your own answers.

b What does the societal environment look like?
This includes asking the following questions:
- What is the social, political, and societal situation?
- Are there other actors offering and executing projects there?
- Have others already had experience with this project idea?
- Does cooperation make sense?
- Who benefits from the project?
- Will anyone be disadvantaged by the project? If so, does it need to be changed?

Project cycle: The different stages for a project

1. Project idea, starting point

6. End of the project, evaluation

Projects emerge from dialogue

2. Situation analysis

5. Project implementation

3. Targeting

4. Project agreement

c Legal/governmental standards
Keep in mind here the applicable legal implications, for example those of the state or those stemming from ownership rights, existing planning and building laws, or other provisions. You should also review exactly which tasks the state will be taking on and, in such cases, what state support could look like.

d Are there overt or uncommunicated interests? Could there perhaps be a hidden agenda?

e Contact with the universal church is essential:
• Is the universal church involved/informed?
• Is there perhaps a project consultant for the universal church who is involved?
• Have there already been experiences with a similar project idea?

f Is there a connection to the partnership? Is it an issue that interests the public as well? Is complementary lobbying work a possibility?

3. Targeting

Now it is important to formulate precise targets. The **SMART** method can help:

S for specific: targets must be clear and precise.

M for measurable: targets must be measurable, and the quantifying criteria must be fixed.

A for agreed upon: everyone involved, i.e., the partnership stakeholders and the target group, must agree on the targets.

R for realistic: it must be possible to achieve the targets.

T for time-based: a time frame must be arranged.

In specific terms, this means formulating objectives for the stipulated project that target measurable success, are agreed upon by all parties, are feasible with existing resources and staff, and can be achieved in a clearly designated time period. There should be overall targets for a project and sub-targets for different stages. Indicators and dates should also be formulated for all targets. Indicators are measurable and declare which changes are to have occurred. They should identify whether the target has been achieved.

The important thing is to really communicate about the targets, write them down, and be certain that all participants see these as their objectives as well. If you are not sure that this is the case, it is better to plan in more time and discuss everything in detail. This is where the ownership of the project will be decided. Clear agreement on targets will help to carry out the project further.

Conducting a SWOT analysis is a complex but often rewarding endeavour. It can demonstrate opportunities (some of which may not have previously been considered) and identify weaknesses and obstacles. This allows emerging problems to be detected early:

The SWOT analysis always covers the objectives that have been formulated:

How a SWOT analysis works:
We first direct our attention inward, to the internal situation:
We compile the strengths (**S: Strengths**) that can be brought to bear on the target:
What do we have?
What are we capable of?
Where are our strengths?
Then we direct our attention to weaknesses (**W: Weaknesses**), also internal.

The key questions are there:

Where are our weak points?
Where are we lacking?
What are the challenges around us?

In the second step, we focus our attention more strongly on the external factors:
Now we compile the external opportunities and potential (**O: Opportunities**):

This table can generate results for project planning.

Helpful	Harmful
Strengths S	**Weaknesses** W
Opportunities O	**Threats** T

Internal

External

Who can help us?
What do we have recourse to?
What opportunities are there at the moment?

The last step involves listing unfavourable developments and risks (**T: Threats**):
Which external obstacles are there?
Who stands in our way?
What risks we can name?
What conditions are a hindrance?

4. Project agreement

The foundation for your project plan is comprised of the preliminary considerations up to this point, the result of the situation analysis and, when warranted, the results of the SWOT analysis. This next stage concerns the distribution of tasks and responsibilities.

The project planning should achieve the following:

• **Overall target**
• **Sub-target(s)** and when and how they are to be reached
• **Exact scheduling**

• **Responsibilities:** Keep in mind here that the target group and the country/ countries where the project is taking place should have as much responsibility as possible. This is how the responsibility for the project grows. Those responsible should be consolidated into a project group.
• **Communication plan:** Who needs to pass on which information to whom? A Public Relations (PR) plan should be drawn up!

The financial plan should contain the following:

Realistic cost schedule with a breakdown of when which costs will arise.

It should designate which follow-up costs (running expenses) will arise and who will bear them. Where possible, you should endeavour to have the project generate revenues to cover the follow-up costs. Follow-up costs should not permanently be borne by partnerships. Often the follow-up costs will impede the sustainability of a project, for example when a school is constructed without any funds left for teachers.

A revenue plan should be offered to counter the costing. There should usually be at least 20 per cent contributed by the project instigator; this can also take the form of property, personnel, etc.

Consider whether there could be third-party funding for the project, for example from Bread for the World's partnership project fund or from embassies on-site.

A fundraising plan should be drawn up and people put in charge of fundraising. Opportunities to solicit donations include congregational celebrations, voluntary collections, and cultural events. A flyer, a website for the project, and regular PR work, such as in the local press/radio and congregation newsletters, are helpful in this regard. Educational services, such as units in confirmation classes or materials for women's auxiliaries, are useful for soliciting donations, as well as to keep the conversation going about the partnership. It is also important to clarify who is responsible for donation receipts and acknowledgements.

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All of this (the overall project description and the financial plan) should be summarised in a document, an action plan and jointly approved and signed. Broad consensus is important!

5. Project implementation

After the planning phase comes the implementation of the action plan followed by the project monitoring.

Monitoring is about mutual exchange of information, good communication, and documentation of the project's progress.

The most important questions are
- Are we still on the right track to achieve our objective
- Were there any unforeseen developments we need to respond to?
- Did we assess certain events wrongly and must now take other measures?

The purpose of this is not to assign blame when something goes wrong, but rather to react quickly and correctly in case of problems. Regular communication is very helpful in this regard, especially if it has been clearly agreed upon in advance.

For partners who are mainly providing money, it is important to keep an eye on whether the funds are coming in as planned.
- Do funders require reports, and if so, in what form?
- Donors must be acknowledged promptly and kept up to date on the continued progress of the project.
- Funds must be passed on to the project. This should be done via the UEM and the participating church in order to prevent corruption. The more people who know about the money, the lower the risk that the money will disappear.
- All parties involved should be informed about the progress of donations and other incoming funds on a regular basis. If problems arise as part of this process, it should be communicated promptly.

The following is important for the partners executing the project
- Is the project going as planned?
- Where have problems arisen?
- Where has there been particular progress?
- Will a regular audit be carried out?

- Can images, short videos, interviews, etc. be sent to the partners as material for PR work?
- Send out regular reports on the project and its finances.

It is important for both partners to stay in good communication, call out problems early, act with transparency, and to consistently hold each other accountable and respond to new situations. You can call in advisors, for example from the UEM, if you encounter difficulties.

6. End of the project, evaluation

The purpose of an evaluation is to take a closer look at the project with respect to the objective and the method of execution. In short, to use something to determine value.
The point is not to pass judgement or to point fingers if something has gone wrong, but rather to:
- Gain insights;
- Create transparency;
- Provide accountability (to donors and third-party funding sources);
- Document success;
- And, most importantly, to learn from it!

Looking back is important to shaping the present and the future.

You can carry out an evaluation yourself or hire a third party to do it. It has been demonstrated that a self-evaluation with the help of advisors, for example UEM staff from Wuppertal and/or Medan and Dar es Salaam, or staff from the ecumenism departments of the regional churches, may be helpful.
An evaluation should include all of those who have been responsible for the project, and we must not forget the target group here either.
The fundamentals of the evaluation are the objectives, the project planning and financial plan, and the monitoring results.

Basic questions are
1. Have our targets been achieved?
2. What are the results of this project (desired and undesired)?
3. Were the project plan and financial plan adhered to, or were they changed (usually with good reason)?
4. What can we learn from this execution for other projects?

Finally, it should be clarified who will be in charge of the project in the future. It is helpful if the responsibility and therefore the ownership are anchored in the project country/ project countries (in order to make it your own). It may be useful to make this clear and obvious through a symbolic act. Reports and accounts must still be prepared for all donors and third-party funding sources.

At the very end, everyone should be pleased with what has been achieved. There should be a big celebration, where all of those in charge, as well as the donors and third-party funding sources, are acknowledged once again (this helps when applying for new projects), the project is handed over, and everyone simply rejoices at having accomplished the project. This generates energy for new ideas.

Planning

Anticipation of a desirable state of affairs and the path to it, whilst taking into account:

1. Resources and underlying circumstances
2. Trade-offs and alternatives
3. Setting of priorities (target group, finances, etc.)

Inclusion of the target group

Monitoring

1. Collect observations and data
2. Analyse and evaluate data
3. Come to decisions regarding administration

Evaluation

Critical review and evaluation of the results and impact of a project

OBJECTIVE I: Accountability and control

OBJECTIVE II: Initiate learning processes and reflection

Forms of evaluation

Internal and/or external evaluation

Evaluation of the sponsorship structure

IV. The UEM Partnership Project Seal

The participants in the UEM Partnership Conference in Parapat, Indonesia (2012) specified some essential basic questions for the planning, monitoring and evaluation (PME) of projects and programmes within the VEM. For example:

- How holistically structured are projects? Do they bear witness to the gospel in a welcoming, healing way that reflects solidarity?
- How much do projects contribute to the development and empowerment of people?
- What influence do projects have on transforming the church and society?
- What effects do projects have on all of the partnerships involved in each country?
- How sustainably structured are projects?

This project manual has already explained the five pillars of the UEM as (1) evangelism, (2) development and empowerment, (3) diaconia, (4) advocacy for peace, justice, and the integrity of creation, and (5) partnership *(see page 9)*. Given these, the holistic and sustainable understanding of projects is a fine tradition in the UEM.

The UEM wants to make this comprehensive approach to projects better known than it has been, and the UEM Partnership Seal helps with this purpose. The seal invites all UEM member churches and their church districts to consider the diverse dimensions of a project to adopt the PME model (Planning, Monitoring, and Evaluation) as the standard procedure for transparent and sustainable project work.

In order to receive the UEM Partnership Project Seal, the interested parishes must meet five criteria that clarify the basic UEM understanding of holistic and sustainable project work:

1. Decision by the partners
The participating partners decide in their committees to carry out the UEM approach to projects and apply to receive the UEM seal for work on their project work (this example refers to one specific project).

2. Joint planning and execution
The project is jointly planned and sponsored through monetary and non-monetary contributions from all participating countries.

3. Multidimentional project planning

At least two of the following five pillars of the UEM should be considered during the project planning:

- Advocacy (for justice, peace, and the integrity of creation)
- Evangelism
- Development
- Diaconia
- Partnership

The project can also be planned and executed for all participating countries and regions where applicable.

4. Educational implementation

Local congregations, groups (youth, women, etc.), and institutions (schools, etc.) in the participating partner countries should support the project by offering seminars, conferences, events, and other activities.

5. Public relations work

The local church and/or non-religious public relations outreach should report on events, seminars, and activities related to the ongoing project.

Applying for the UEM Partnership Seal

Once these five criteria have been met, and following mutual consultation, the corresponding partnerships can submit their documents to the relevant offices in Germany, Africa, and Asia by mail, or can e-mail them with the subject line "Partnership Seal".

It may take up to eight weeks for your documents to be reviewed. If anything is missing, the UEM offices will contact you so that you can submit the missing documentation.

If your application succeeds, we will send you the seal. We suggest that you celebrate the awarding of the seal with a worship service/festivities and also inform the public of your commitment.

The seal is valid for just one project. Partnership groups are welcomed to apply for various projects.

UEM-Seal for Outstanding Partnership Projects

Comments on the UEM-Seal

- The seal incorporates the colours of the UEM logo, thus establishing an instantly recognisable connection to the UEM.
- The coloured shapes symbolise the three regions of Africa, Asia and Germany.
- The identical shapes stand for equal partnership.
- The partnership aspect is also reflected in the interconnection of the shapes and is illustrated by their overlap: the regions/shapes face each other and support each other.
- The five grey columns symbolise the pillars of the UEM: Advocacy, Diaconia, Development, Evangelism, Partnerships.
- The columns form a visual of a house, which the shapes then rest on. The idea behind this is that the communal house of the UEM carries the partnerships.
- The arrangement of shapes and columns forms a cross, a reference to the Christian background of the sponsors and partnerships.
- The prize is made out of glass (acrylic). The choice of material symbolises transparency in all areas.

V. Examples from the Field

Keywords:
Diaconia · Development

Innovative partnership: The Eben-Ezer Foundation and the Alpha Omega open to third parties

The partnership between the Eben-Ezer Foundation of the Church of Lippe in Lemgo and the Alpha Omega facility of the Christian Protestant Karo Batak Church (GBKP) in Kabanjahe is based on in-person encounters. Both partners are diaconic institutions that look after people with special needs.

The Eben-Ezer Foundation is home to about a thousand children, teenagers, and adults living with intellectual disabilities. More than a thousand staff support them in various ways. They learn woodworking, industrial and electrical assembly, agriculture and home economics in workshops; young people receive special-needs and educational instruction at the Topehlen School.

The Alpha Omega boarding school is also home to dormitories, a special-needs school, and a farm, and houses 86 children, adolescents, and adults who need particular support. The Eben-Ezer Foundation and the Alpha Omega facility in North Sumatra have been institutional partners for over twenty years. Their relationship thrives on exchanging experiences and lessons learned – the funding of "projects" plays a subordinate role.

"We are very grateful for the partnership with the Eben-Ezer Foundation, through which we receive not only support, but also experiences and blessings to help people with disabilities in Indonesia", wrote Pastor Mestika Ginting in his Christmas letter of 2014 to the Alpha Omega's sister institution in Lemgo. The director of Alpha Omega had visited the Eben-

Ezer Foundation in June 2014 for a four-week internship and was able get acquainted with the different areas of work of the foundation. The Eben-Ezer Foundation had informed the public with a press release about the visit from Indonesia, reaching a wide audience. What was special about this meeting was that the Eben-Ezer Foundation had invited not only its direct partner, Alpha Omega, through Mestika Ginting, but also the heads of three other diaconic facilities in North Sumatra that are not partners of the Eben-Ezer Foundation: the Hephata institution for people with special needs, of the Christian Protestant Toba Batak Church (HKBP); the Yapentra School for the Blind, of the Christian Protestant Church in Indonesia (GKPI); and the inclusive Hannah Blindow Kindergarten, of the Christian Protestant Church of Nias (BNKP). They all accepted the invitation to Lemgo and thus were able to get to know a diaconic institution in Germany. One side benefit of this visit was that the guests began to network with each other and now work together more closely in their home country.

One year after the visit to Lemgo, they let it be known through the United Evangelical Mission that the Eben-Ezer Foundation was invited to North Sumatra to host a training for all four diaconic institutions, so that more staff members could benefit from the expertise of the sister facility in Lemgo. Two employees from the Eben-Ezer Foundation are now planning to conduct a five-day seminar for the staff from Alpha Omega, Hephata, and Yapentra in January 2017 focusing on autism, hyperactivity, individualised special-needs programmes, and visual aids and teaching tools. During this time, the staff members from Lemgo will also visit the aforementioned institutions and get to know them better.

Together, Alpha Omega and the Eben-Ezer Foundation have embarked on a path to include others in their partnership and help to share it. This is an example of a partnership project that is innovative for its inclusion of third parties.

In addition, the idea for the seminar planned in 2017 came out of the initiative of diaconic institutions in

Indonesia, which formulated their needs and suggested the seminar. The planning and implementation of the project is being carried out in a dialogue between the partners, as directed by the needs of diaconal institutions in North Sumatra and the possibilities of the Eben-Ezer Foundation.

Keywords:
Advocacy · Development · Evangelism

Tree planting in Tanzania

In northwest Tanzania, on the border with Rwanda and Uganda, lies Kituntu, a plateau over a thousand metres above sea level. The local population is very poor, with 40 per cent living below the poverty line. The people of Kituntu have noticed increasing environmental problems since the early 1990s. Natural resources have been exploited and destroyed on a massive scale. Trees, water sources, and other natural resources are becoming more scarce every year. This makes developing environmental awareness (eschewing bush fires, for example) an urgent imperative. Trees must be replanted to slow down the accelerating soil erosion..

These are the objectives of the KAKAUMAKI (Kampeni Kabambe Ya Utunzaji wa Mazingira Kituntu – Big campaign for environmental protection in Kituntu) environmental and tree-planting project by the Karagwe Diocese of the Evangelical Lutheran Church in Tanzania. The environmental objectives have been linked to spiritual services for the congregations from the outset. For example, church choirs have written new songs for the integrity of creation. These songs are being sung in worship services and at evangelism events. They are hymns of praise to God, the Creator, that call upon the people to conserve nature. Another recent initiative is Youth Climate Action Day, on the first Saturday in December.

A project manager was hired for the project, with three evangelists assisting him. Another 53 stakeholders (directly participating in the project) were involved with the preparations for planting. Monitoring in the first phase was exemplary and took the form of seminars, frequent field visits, and regular reports.

In 2010 and 2011 alone, 17,500 trees were planted in the highlands of Kituntu as part of the reforestation programme, of which 14,800 have grown. A conscious decision was taken to plant the tree seedlings on hillsides, where erosion is particularly severe and at the same time there is less competition for scarce arable land. One side effect of the project, initially projected to last two years, was that the approximately three hundred individuals and institutions who participated in the work earned additional income.

KAKAUMAKI is contributing to environmental awareness and conservation of resources in the district of Kituntu. Above all, it is demonstrating to the local population the urgency of measures to prevent erosion and the positive impact of reforestation programmes. The professional preparation of the project and the lessons from the mistakes of other projects were important to its success. The project proposal was preceded by a detailed recording of the environmental and social data. The preparation of the project took quite a long time, but it was worth it in the end. The first step was to conduct meetings and seminars where the local population could become informed about the proposed project and could use their knowledge and experience to make their own contribution. An essential part was the collaboration and trust among the district pastor, project manager, local pastor, evangelists, one agricultural economist from the Church Development Service working in the field, and the people actively involved in the project.

Keyword: Evangelism

An international choir with young adults from Germany, Cameroon, and Tanzania

"Settle where there is singing, for evil people have no songs." This sentence has been attributed to the writer and poet Johann Gottfried Seume. Music has always been considered a universal, border-crossing "language" that everyone understands and that brings peoples and cultures together.

The initiators of a trilateral choir project originating from the partnership work of the Evangelical Church of Westphalia (EKvW) took advantage of this unifying aspect in music. For many years, the Soest parish has maintained a close partnership with the Grand Nord parish of the Evangelical Church in Cameroon (EEC). The Arnsberg parish maintains a partnership with the Ihembe parish in the Karagwe Diocese in Tanzania (ELCT-KAD). The international choir project is an attempt to test out a new form of collaborative partnership work that transcends the normal procedures of a partnership visit. The young singers taking part were encouraged to meet as Christians from different cultures and share their songs with each other, bearing common witness to the global power of the gospel.

Preparations for their joint concert tour included the founding of project choirs in Cameroon, Germany, and Tanzania. Each choir then rehearsed mostly local songs before they all met in Westphalia and formed a joint choir. After completing an extensive acclimatisation and team-building phase, the young men and women went on a two-week tour of church congregations and schools.

The first challenge to be mastered was the language barriers. Even though English was a requirement for selection, some participants were able to communicate only with difficulty. Another complication was finding enough volunteers to chaperone the young singers for the entire duration of the project.

Since the event, the organisers have conducted an in-depth evaluation of the choir project and produced a detailed handout for interested parties from other partnership groups. The bottom line from

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the organisers: the choir's appearances allowed the partnership work in the Soest and Arnsberg parishes to be presented to a wider audience. The concerts from these young people were a good example of the cultural enrichment that projects can provide to a vibrant partnership.

The three-week project was funded with reserves from the church parishes, collections, and money from sponsors, as well as a grant from the United Evangelical Mission.

Ⅵ.Appendix

a) Sample Project Agreement

Project information

Project title

Project partners and decision-makers with contact information

How many full-time and volunteer staff are involved in the project?

Duration of the project

Total funding requested

Contribution by project instigator

Project description

Target group
Information about social affiliation, occupational classification, proportion of men and women ... Is the target group guaranteed a say in the project from the outset?
How is it guaranteed?

Project location
At which sites is the project being carried out? Information on economic and social structure, infrastructure, climate and ecology.

Initial situation / Statement of the problem
List the reasons the project is necessary. Are there similar projects and experiences in the project region? Can synergies be created? Is the project integrated into church structures? Have economic, ecological, social, cultural, and religious backgrounds been considered?

Planned measures
What exactly is planned? Who has what responsibilities, and how are these distributed? What is the nature and extent of the efforts by the project instigator (financially, personally and non-monetary)?

Project objectives
What objectives are expected to be achieved once the project has ended? What interim objectives are expected to be achieved? Please describe which of the five pillars of the UEM will be taken into account during the project planning?

Communication plan
Who passes on when which information to whom?

Monitoring
What is the plan for the project monitoring (assistance of the project)? Who directs the project? At conferences, workshops, etc. give details such as number of participants, methods, programme, and experts. For construction projects, include a construction plan and information about various building phases. Is an audit included?

Sustainability
Is the partner in the project country capable of taking over the project unilaterally if necessary, even after the end of the specified duration? (Sustainability) Can the physical resources be procured in local markets?
Is there a reliable source for maintenance and the supply of replacement parts? Are the resources socially acceptable and environmentally compatible?

Implementation risks
What kind of risks are there during the project term? What can be done if the planned actions are not effective?

Evaluation
Is an internal and/ or external evaluation planned?

Total costs and Financing
Expenditures (investments, operating expenses, staff costs)
Revenue (project instigator's efforts, other grants: What other funding sources are there? Will the project be submitted with other partners as well?)

Location, date

Signatures of all involved partners

b) Application for the UEM Partnership Project Seal

Project information

Project title

Project partners and decision-makers, with contact information

Duration

Short description of the project

Criteria

1. Joint resolution
Was the project jointly resolved by all participating partners?

2. Joint planning and implementation
How was the project jointly planned, supervised, and evaluated by all of the participating partners? To what extent was the project jointly sponsored by all participating partners through monetary and non-monetary contributions?

3. Multidimensional planning
Which of the five UEM pillars were taken into account in the planning and implementation?
Please describe them.

4. Educational support
What educational measures (seminars, campaigns, etc.) will accompany the project?

5. Public relations work
What sort of public relations work has been performed (for example, appeals and reports in worship services, congregation newsletters, websites, press, etc.)? Please provide examples.

Location, Date

Signatures of all participating partners

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