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NMS/EECMY EXTERNAL MID-TERM EVALUATION OF WESTERN ETHIOPIA WOMEN EMPOWERMENT PROGRAM (WEWEP)



November, 2013

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*TO HELP MAKE
EMPOWERMENT A REALITY OF
WOMEN'S LIVES!*

NMS/EECMY EXTERNAL MID-TERM
EVALUATION OF WESTERN ETHIOPIA WOMEN
EMPOWERMENT PROGRAM
(WEWEP)

*Bringing back
Dignity*

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ACRONYMS

- ❖ BSSG: Believers self-support group
- ❖ CSSG: community self-support group
- ❖ BC: Believers conversation
- ❖ CC: community conversation
- ❖ MYTS: Mekane Yesus Theological Seminary
- ❖ BCC: Behavioral change communication
- ❖ IEC: Information education communication
- ❖ FGM: Female genital mutilation
- ❖ HTPBs: Harmful traditional practices and beliefs
- ❖ KASA: Knowledge, attitude, skills and aspirations
- ❖ CCG: community core group
- ❖ CAC: community action cycle
- ❖ CM: community mobilization
- ❖ WEWEP: western Ethiopia women empowerment program
- ❖ CO: coordination office(WEWEP)
- ❖ ROM; result oriented monitoring
- ❖ FFSDP: Fully functional service delivery point
- ❖ NEWA: Network of Ethiopian women Association
- ❖ TVET: technical and vocational education training
- ❖ IGA: Income Generating Activities
- ❖ MOWCYA (ministry of women’s children’s and Youth Affairs)
- ❖ EDHS: Ethiopian Demographic Health survey

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EXECUTIVE SUMMARY

This is Western Ethiopia Women Empowerment Program midterm evaluation report conducted to identify the progress with in WEWEP and the Synods, identify potential gaps and provide possible recommendations to set up on strategies to scale up the program for better positive impact in the lives of targeted pro-poor women, families, congregations and communities.

Based on the understanding that Ethiopia's constitution and national policies are consistent with International legal instruments on Gender equality, including the convention on the elimination of all forms of discrimination against women (CEDAW), the Beijing platform of action, the African charter on Human and people's rights, and to contribute to the implementation of these policies and development of women in the country and particularly in the regions, WEWEP (Western Ethiopia Women Empowerment Program) was born and developed by the agreement between Ethiopian Evangelical Church Mekane Yesus (EECMY) and Norwegian Mission Society(NMS) in January 2012 at selected synods found in the Western Ethiopia, in Oromia and Benishangul Gumuze regional states, Namely Western Synod, Begi-Gidami Synod, Gimbi Jorgo Synod, Birbir Dilla Synod, Abay Dabus Synod and Central Gibe Synod to build on and scale up the women empowerment effort which the church has been trying to address for the last 35 years, based on the churches strong mission on "Serving the Whole person" which is also referred as "Holistic Ministry" considering the very need of women and their family members.

The evaluation process,

As the attached TOR explains, the evaluation focused on using qualitative approach to conduct the evaluation including focal group discussions, in-depth interviews and site observations in which a total of 450 respondents selected and participated from target beneficiaries, the Synods WEWEP management team, Synod WEWEP steering team, women department leaders from Parishes & congregations, government sector line office representatives and also WEWEP coordination office staff and WEWEP program managers from 11 project areas were involved.

The evaluation used the three major objectives of the program as the result areas and program mile stones to evaluate achievements so far, draw lessons and provide recommendations. They are:

1. Increase the empowerment of women staff and volunteers in the synods through institutionalizing a women empowerment process at the synod level.
2. Increase the awareness of the local community on HTPBs and HIV/AIDS to bring sustainable positive behavioral change on Gender development
3. Improve the knowledge of target women and communities on rights of women, Gender equality and equity at all levels of the society.

Key evaluation findings

The evaluation sought for what are the basic foundations for the current initiatives of the program, plans verses achievements, challenges the program faced while implementing the plans and strategies used to encounter them, what could be done for better impact and document lessons learned.

The following are some of the evaluation findings:

1. Capability of Women departments and women empowerment process
The women departments in the synods are one of the key actors to realize the result WEWEP is working for which is institutionalize the empowerment process at each level of service provision in the synods, parishes and congregations.
Through building the capacity of the women department, the program has established the empowerment process which will institutionalize the process with sustainable positive impact to realize the empowerment of women for Gender equality & Gender equity politically, socially and economically.
2. The functionality of Women department
The women department at the synods, Parishes and congregations are functioning to support the pro poor women target by the project at selected congregations and parishes providing seed money to start Income generating activities for themselves as a group or individually. The program is also providing gap filling and subject oriented trainings and the trainees from parishes and congregations are also training the target beneficiaries to ensure the empowerment is happening at all levels.
3. Availability and usability of Gender policy and mainstreaming strategy
We have also seen that though it was in the plan due to different challenges the program could not have a defined strategy to mainstream Gender and the empowerment process but in the min time is implementing the activities for empowerment to happen. So though there is no standard document to guide this through the work has been done and gender has been mainstreamed at all levels of WEWEPs implementation. The program also identified this gap and has developed a gender policy guide line recently and it is now at its final stage to be used for the interventions.
4. Formulation and implementation of Gender Monitoring and Evaluation system in all synods.
This has been the challenge for WEWEP for there is no well-structured and defined monitoring and evaluation system in the Synods before the intervention of the program. Monitoring and Evaluation will guide the progress of the activities, reporting and draw lessons to be learnt for better positive empowerment of the target women and communities. So the implementation so far has been a learning ground for WEWEP and the Synods themselves and now WEWEP is developing program Monitoring and evaluation guideline to guide the progress update, address gaps, and identify key empowerment potentials and document progress accordingly.
5. Increase Knowledge and understanding on HTPBs, FGM and HIV/AIDS
The very approach that the program used to sensitize target communities for the desired positive behavioral change is training. Different trainings have been conducted for the in school youth, girls and also training for target women beneficiaries. In addition to that trainings were provided for synod management members, women department leaders and line departments. The program also adopted and used different Information education communication materials from EECMY DASSC and other partners working for women empowerment.
6. Political, Social & Economic empowerment for target women
The evaluation has also identified that the program is empowering its targets politically by increasing their involvement in decision making at all levels of the synods; socially by mobilizing the community for better awareness and economically it has created Income

Generating system for the households of the target communities. We have seen people's lives are transformed and developed. The evaluation also used international & national indicators of empowerment which are also documented in this report. Some of the standards we used are; the MDG goals, the UNDP balanced score card and Gender Gap index.

Key recommendations

Based on the findings the evaluation has come with these recommendations

- The program has to standardize the overall approaches used for implementing the activities to harmonize the change effort at all levels and has to develop guidelines to further strengthen the empowerment process in the target areas.
- The Social mobilization system should be strategized and implemented as described in detail in this report.
- The program has to work on partnership and networking with different actors involved in Gender development and women empowerment to share experiences, share resources and avoid duplication of efforts.
- Advocacy for policy recommendations is one of the areas where WEWEP need to emphasize on to strengthen the collaboration with Government line offices and within the system of the EECMY itself.
- The program should also consider planning to expand geographically and demographically to address more pro poor and vulnerable communities/women and impart the empowerment process in more congregations and parishes as it is now limited to few parishes and congregations of the synods.

The evaluation has looked in to the Relevance, Coherence, Ownership, Result Effectiveness, and Potentials for Sustainability of the empowerment process at all levels as discussed in detail in the following pages.

1. Background

The Ethiopian constitution Article 35, guarantees the rights of women as equal to those of men in all spheres including equality in marriage, right to equal employment and rights to maternity leave with pay, the right to acquire, administer, control, use and transfer property, with emphasis on land and inheritance issues and the right to access family planning and education.

Approximately 28% of Ethiopian households are headed by women. Urban households are more likely to be headed by women. The house hold income, consumption expenditure survey (2007) indicates that the proportion of female headed households in the lowest quintile increased, from 43% to 50% over the 10 years 1995 to 2005 (FSS 2009) Female households and women in male headed households have unequal access to productive assets and other resources. For instance, a CSA agriculture sample survey on land utilization (2009/2010) showed that average land holding size of women in the survey was 0.68 hectares while it was 1.11 for men.

Several poverty and culture related negatively affect women's health. These include socially educed violence against women and girls in the form of female genital mutilation & cutting (FGM/C), early marriage and abduction and eventual rape followed by forced marriage, pregnancy and child birth in teenage years likely to seek services at health centers than women. Few women, for example give birth in health centers for many reasons.

Reducing the numbers of children women are likely to bear has major consequences for the use of women's time. Bearing fewer children for women means more time to invest in one's own education, in growing business and allows more capital to be saved. The consequences are no less than transformational in the way a society is organized. Ethiopia started on this path for the last ten to twenty years.

The 1990 National fertility survey recorded the total fertility rate (the number of children a women would have by the end of her child bearing years if she were to pass through those years bearing children at current observed age specific rates) as being 6.4, by the time of DHS 2000 the rate has declined to 5.5, the DHS 2005 recorded 5.4, not much change from the year 2000 but the DHS 2011, preliminary results indicate the decline has continued with figures of 4.8

Increasing the age of marriage reduces the numbers of children a woman is likely to bear throughout her life.

Using contraception is another way to reduce the numbers of pregnancies the percent of women aged 15-49 using any form of contraception grew from 5 % in 1990 to 8% in 2000 to 15% in 2005 and 28% in 2011. This latest surge in uptake is due mainly to the new services of free contraceptive access provided by the 34,000 HEWs at health posts.

Although comprehensive data is not available on magnitude of violence against women and girls, smaller studies, media reports and reports of cases in low enforcement institutions indicate that violence is pervasive. In a multi-country study by WHO on women's health and domestic violence(2005), the proportion of women who had suffered physical or sexual violence

by male partner was 71% in some woredas selected in which the western Ethiopia was also represented.

Wide spread discriminatory attitudes and social values, norms and beliefs impede the fulfillment of women's and girls' rights to education. More boys than girls are enrolled at all levels of education sector in western Ethiopia as it is in most regions of Ethiopia.

Gender-specific strategies and interventions include the construction of schools close to communities to reduce girls drop outs rates and exposure to sexual violence. The production of learning materials depicting women in senior positions as positive role models for female students; the entitlement of all female students who complete grade 10 to at least one year TVET in government institutions; the integration of gender equality in teacher training programs and introduction of teacher accountability for violations of girls rights.

There has been a steady improvement in the participation of girls at primary level as expressed by Gender parity Index (GPI), the GPI improved from 0.87 during 2004/05 to 0.93 during 2009/10. Likewise, for the same years under consideration, GPI increased in the first years of secondary level (grades 9 and 10) to 0.80 from 0.57. Women still constitute a small proportion of students at higher education institutions (29% in higher education enrollment are female in 2007/2008)

While the political participation of women and girls is low their representation has been increasing in recent years. Women held 21% of the seats in the last federal parliament and now hold 28% seats. Seven percent of cabinet ministers were women in the last executive body and now there are 13%, fifteen percent of state ministers are currently female.

A lack of finance for electioneering, house hold/ family responsibilities, and Gender-based discrimination were some of the factors identified in recent study to explain the imbalance despite government efforts to reach out to women in rural areas, it is often difficult to create awareness or provide them with relevant information because of the lack of communications infrastructure and transport.

Formulated in 1993, the main aim of the National policy on women is to address gender inequality in social, economic and political arenas and to devise strategies to address gender issues. The policy emphasizes women's rights to own property and benefit from their labor, and promotes women access to basic social services. The national population policy (1993) gives attention to the issues of gender and describes the important role women play in controlling population growth.

The policy note the relationship between women's status and fertility levels, and explains how education and employment are related to fertility and reproductive health. The objectives are to raise the socio-economic status of women, increase their educational attainment and remove legal and customary barriers blocking the realization of their rights. The policy argues for women's empowerment to use contraception, without the need for male consent.

Government has recently developed a 20 years ' women and children plan" the federal ministry of women's children's and Youth Affairs, the heads of regional women, children and youth affairs Bureaus and the heads of woreda offices of women children and youth affairs have now become members of cabinet at their respective levels.

MOWCYA (ministry of women's children's and Youth Affairs) produced the Ethiopian women development and change package' to support the implementation of Ethiopian women policy. It describes the current situation of Ethiopian women's and out lines activities needed in various sectors to address Gender/Women's issues in economic, Social and Political spheres both for urban and rural women including actions related to the economic empowerment of vulnerable women, gender equality at secondary and tertiary education institutions, the actions related to abandonment of harmful traditional practices including early marriage and FGM/C.

In general, the empowerment and autonomy of women and the improvement of their political, social, Economic and health status is both a highly important end in itself and necessary for the achievement of sustainable human development.

Further It is understood that "Advancing gender equality and equity and the empowerment of women, and the elimination of all kinds of violence against women, and ensuring women's ability to control their own fertility ...are priority objectives of the international community" (Principle 4 of the ICPD Programme of Action).

Women are facing threats to their lives, health and well-being. They receive less education than men and are over-represented among the poor and powerless. Achieving change requires policy and Programme actions that will improve women's access to the scarce and valued resources of their societies (particularly secure livelihoods and economic resources), alleviate their disproportionate household responsibilities, remove legal and social impediments to their participation in the public sphere, eliminate the specters of domestic and sexual violence from their daily lives and raise social awareness through effective programs of education and mass communication.

Women's empowerment has four components:

- ✓ ***women's sense of self-worth; their right to have and to determine choices;***
- ✓ ***their right to have access to opportunities and resources;***
- ✓ ***their right to have the power to control their own lives, both within and outside the home;***
- ✓ ***Their ability to participate and influence the direction of social change to create a more just social and economic orders, Regionally, Nationally and internationally.***

Promoting the reproductive and sexual health and well-being and reproductive rights of women, adolescents and girls at the national, regional and specific to the western part of Ethiopia is very important to address the challenge poverty.

Included under the rubric of reproductive health are:

- ✓ The traditional concerns of family planning, as well as issues coming to the forefront of international attention more recently, such as AIDS and other STDs, unsafe abortion, adolescent pregnancy, practices that are harmful to the health of women and children (such as female genital mutilation), discriminatory nutritional and other practices based on male child preference, and early marriage.
- ✓ Also included in the concept of reproductive health is women and adolescents' control over their sexuality. Reproductive and sexual health are affected by the economic, social,

cultural and educational environment in which girls are born, grow to womanhood, marry and repeat the process in starting their own families.

The Several points are key in addressing this issue of culture in relation to efforts to foster gender equality and women's empowerment.

First, all development efforts, including those that seek "merely" to introduce new technologies or promote economic growth, imply social change, for, as the nature, modes, goals and social relations of production are altered, structures of work and family life are transformed.

Second, women's empowerment was first articulated and championed as an approach to development by Southern & western Ethiopia women seeking to improve their lives and those of their families.

Third, culture is not a static, fixed entity, but a confluence of beliefs and values continuously undergoing processes of change and redefinition in response to external and internal economic, political and social forces.

Fourth, cultures and societies are not monolithic; they are made up of groups of people who often hold conflicting and competing ideologies, beliefs and practices. What is called "culture" can sometimes be more accurately understood as the ideas and practices valued by the dominant group, often men. Social movements that pose a particular threat to women (and which are, in turn, particularly threatened by women's empowerment) often appeal to this concept of cultural or religious tradition as a basis for their attempt to extend their social control.

Finally, the argument that gender discrimination is a country or cultural matter (which mirrors the claim that domestic violence is a private act rather than a public crime) falls apart when one substitutes "race" for "gender"; South Africa's past policies of apartheid demanded and received an international response, as should policies and practices of gender discrimination.

Girls' education is fundamental to gender equality and women's empowerment.

Life-long education and training, including pre-school provision, the elimination of stereotyped teaching and education materials, diversification of the educational and training opportunities available to women and girls, and the promotion of self-esteem and leadership in girls can bring the real empowerment.

Providing employment and job training, as well as literacy training, for women past traditional school age should be an area of special focus, as should enabling pregnant adolescents to continue their schooling.

Some ancillary advantages of educating girls and women should be informed, such as a reduction in fertility rates and a more skilled labor force, as well as advocating for the right of women and girls to equality and quality in education.

Violence against women is not the issue of any particular region or group; it is an ugly universal, crossing the frontiers of ideology, social class and ethnic identity. At the individual level, violence disrupts the lives of women, limits their options, undermines their confidence and self-esteem, and impairs their health psychologically as well as psychically. It denies them their human rights and hinders their full participation in society.

Violence against women deprives society of the full participation of women in all aspects of development, not just in terms of hours of labor missed due to violence, but also in terms of the cost of services to the victims. It also has serious consequences for the mental and bodily health of dependent children.

Despite its prevalence, some of the manifestations of gender-based violence respond to, and are determined and patterned by, the specific characteristics of different national and community contexts.

WEWEP has grown to be one of the actors to empower and has a key role to play in countering violence against women by supporting advocacy, social mobilization, institution-building and network strengthening.

2. Evaluation Analysis

A. purpose of the evaluation

As stated on the TOR developed to conduct this mid-term evaluation for WEWEP, the purpose of the evaluation is to see the achievements of the evaluation so far, address the gaps and identify best practices to scale up for future interventions.

The major advantage of the evaluation is mainly for EECMY Synods and all the functions under them with which they have identified key potentials of theirs to keep the effort of change effectively and sustainably which assures the empowerment of women and men all communities Politically, Socially and Economically, then we all can say people are served and development did happen.

The evaluation questioners and protocols have been developed based on the following specific objectives (please refer to the annex section)

- To evaluate the programme relevance in the programme areas.
- To identify the results, successes and limitations of the programme according to the indicators set out in the LFA in the programme document.
- To describe precisely divergence between plan and result so far (whether it is on the right way)
- To asses economic effectiveness in the program
- To asses other possibilities to enhance the program work in order to achieve the objective of the program
- To draw lessons and come up with recommendations for the future.

B. Methodology & Sample selection

To investigate the face validity of quantitative empowerment measures, we explored with composite empowerment scores derived from the base line survey which was conducted some months back and relate them to consumable interpretation with international Gender evaluation standards and applications.

With the results of deeper Qualitative investigation of the meanings of the characteristics, life skills and behaviors reflected with the women we have contacted, we have been able to see the occurrence of their development and the value WEWEP added to all actors endeavor.

Based on the extensive qualitative research we conducted in the Socio-cultural context to which our targets apply, the validity of Social, Economic and political empowerment indicators are suggested by the fact that all of them were found to be significantly correlated with women's participation in micro-credit programs in the form of community self-support group (CSSG) but here after indicated as Believers self-support group (BSSG) and these were widely believed to be empowering women in the target areas evaluated. Controlling for Socio-demographic factors and by the fact that a subset was correlated with women's use of & involve in prevention services of FGM, HIV/AIDS and HTPBs was also conducted.

With these, we have divided the eight empowerment indicators in to two groups, measuring the target women's capacities and resources VS theirs and stakeholders exercises of the program starting with WEWEP/EECMY.

Indicators of women's capacities and resources

1. *Political & social(legal) awareness*
2. *Economic Security*

Indicators for women organization/Agency

1. *Self-support system/ Saving & credit*
2. *Access to media & information*
3. *Improved decision making*
4. *Increased participation in Social mobilization*
5. *Household management*

We constructed an open ended questions based on the TOR provided to identify the empowerment results as follows:

1. Starting with FGDs we conducted for Believers Self Support Group(BSSG), WEWEP Synod level Management committee, WEWEP Synod level steering committee and Women board from all parishes under the synods

Women represent 80% of the focal group we discussed with (please refer to the attendance list on the annex)

And to get additional perspectives, supportive observations and in-depth interviews were conducted with Synod management members; Girls club members, Believers Conversation committee members, women beneficiaries and FGM/HIV/AIDS club members.

2. In addition to these, discussions have been held with government partners of WEWEP from the government sectors like women affairs, Education office and Justice office in addition, with programs in the EECMY/DASSC, mainly on sites were they both serve (WEWEP and DASSC) together.

Ethnographic interviews were under taken with the women beneficiaries, members of Believers conversation(BC Previously known as CC, Community conversation), members of Girls club at schools, members of FGM HIV/AIDS clubs management team and steering team and women board. The interviews explored women resources and their ability to exercise the change which is traditionally constrained.

Open ended questions were improvised in order to tailor them to each women's specific situation and to encourage her to talk about her own life. We did not attempt to cover the full list of empowerment indicators in each interview, concentrating instead on a few items in each interview to generate a deeper discussion of them

To elicit data on changing norms in the research communities, we asked about each women's own life and experiences, as well as asking her to compare herself with others in the community mainly the church community.

We also asked men to talk about their wives, target women and young married women to describe the women situation in their localities and churches also in their families.

3. Evaluation Findings by Project Result areas

Result 1, institutionalizing the Women empowerment process at the Synods, Parishes and Congregations

1. Output indicators

- ✓ A capable and functional Women Department is found in all synods in the program area.
- ✓ Organizational gender policy and gender mainstreaming strategy formulated and communicated
- ✓ Gender monitoring and evaluation system is implemented in all synods
- ✓ Increased educational status of synod women staff/volunteers and female students in synods' catchments area

2. Achievements by results

2.1. The capability and functionality of women department and women empowerment process in all Synods of the program areas.

The very opportunity for WEWEP since the existence of Ethiopian Evangelical Church Mekane Yesus, it is the mission of EECMY, '*servng the whole person*'. This derives the purpose and activities in the Evangelism and development programs of the church.

Based on the very mission of the church, the evaluation looked in to two major issues at program level. They are the capability of women department with women empowerment process and the functionality of women department.

❖ Capability of Women departments and women empowerment process

Progressively, the recognition and attention given to the contribution of women in EECMY Churches found in West Ethiopia, increased from time to time. As retrospective studies show the women's contribution was not valued in the church. But yet women who were leaders happened in the church like Aster Geno and many others, who knew their calling and were determined for their vision "*shaping churches to hear their voices*" and that they can rely contribute for the whole ministry of the church.

The women in the areas of the six synods share more or less similar cultural and traditional values in terms of their values at family level and community level.

So though they had been and yet are the back bone for the church ministry and services, the values and recognition given to them has not been strong,

With the evaluation we have observed and deduced that in the whole ministry of the six synods,

1. We found many women ministers who are, pastors, evangelists and volunteers serving in the churches, parishes and the Synods contributing to the very mission of EECMY
2. We also observed the women organized in the self-help group are determined to change and they are addressing their daily need for their family/children

And on the other hand we also observed that;

1. Still there are small number of women in the leadership of the churches, parishes and Synods we have been to(please refer to the base line survey)
2. And there roles are confined to the women section under Mission and Theology department and now it is declared to be women department by itself.
3. The sharing of responsibility in terms of being trusted to lead, to coordinate and decide on resources is at its infancy still, so the women leadership is not strong

Though the change is happening and there are remarkable developments the following points need attention to address gaps accordingly;

- ✓ The women department has got the capacity distributed at all units and churches but yet they are not mapped to be utilized by the department to empower women
- ✓ The department lacks coordination to mobilize resources and to coordinate with other departments.
- ✓ Though they have the potential to make a difference and bring more impact in empowering women in their churches, the women department;
 - Does lack coordination to mobilize and address the needs of women
 - The church administration has not given them enough representation in synods board membership, in churches eldership and other departments functioning in the synods
 - They lack the knowhow to mobilize resources, in all dimensions to be self-sufficient as a department.

***“.....we have the capacity.....we have contributed a lot in our church by ourselves, except that we are not given an opportunity....to lead also.....our elders...have not known us...”
Meseret, Women Board Member..***

❖ The functionality of Women department

Functionality here represents two dimensions; these are the accountability and service provision.

The Organogram has accommodated the women department, to function as a department, which means, it will be autonomous, will have its own budget & resources to provide services, also the decision making power is shifted to the department and this takes it to have enough human resource and skilled women power to function. Yet the challenge is that most Women department coordinators are new and they do not know much about WEWEP either. With these the evaluation detected that the women departments have not done much in these regards, except they opened an account and are still organizing the office to stand on its two feet.

Another challenge observed is that the staff turnover, with the department has kept the move in the slowest pace, this happens in a way that the women ministers appointed to lead the department will go for advance standing courses and work will be vacant for months,

❖ WEWEP and the women departments

WEWEP has contributed to the capacity and functionality of women departments. Some of the evaluation findings are:

1. The program has provided cascaded trainings on the needs and challenges women are facing prioritizing that information is very important to realize a positive change on economic Social and political empowerment of women, including their right in reproductive health and in every dimensions of their daily life.
2. The program enhanced the representation of women in the department to be involved and bring women issues to be understood by the senior management of the synods and parishes with WEWEP management committee or steering committee. And this triggered share of responsibility and trust that they can do it by themselves.

3. WEWEP initiated a system by which the department could provide the services it has to serve at congregations' level, by organizing vulnerable and pro-poor women as a group to work for change.

2.2. Availability and usability of Gender policy and mainstreaming strategy

To be strategic to address women mainly in churches is very critical because, there are lots of opportunities to do so and lots of challenges too.

One of the very big opportunity is that there is a big circle of trust in congregations that team work easily occur,

The big challenge is, with lack of knowledge and understanding the sharing of responsibility among women themselves to get focused impact is not in a collected form.

Here comes the importance of having a strategy that tells who should do what, how to get to the change results, having everybody on board, to get served and serve women.

The women department both at the central and the Synods could not produce the Gender policy and guideline to drive and govern the gender mainstreaming and maintain the balance of Gender equality at all functions of the synods and the department didn't develop the strategy to implement and mainstream gender at all levels of the church mission.

After mapping the gap using the baseline survey and retrospective studies indications, WEWEP initiated of having a gender policy for the women department and all functions in the synods to implement and give services with defined, guided and understood the strategy.

With this WEWEP solicited and hired a team to develop the document and is now finalized and ready for implementation.

Thus though there is delay in having the policy and strategy for implementation, we have seen a promising start, the women department has got supportive teams like the steering committee and management committee including others, with the transformation WEWEP introduced, has started realizing development in women's lives in their congregations, parishes and Synods.

2.3. Formulation and implementation of Gender Monitoring and Evaluation system in all synods

Monitoring and Evaluation is very vital when it comes to knowing the progress and if the already intended goals are achieved or not

In the six synods we had been to, we asked for what kind of monitoring and evaluation system they are using and their reporting system too.

Some of the key findings are:

1. There are no Gender monitoring and evaluation system in all the synods
2. WEWEP is appearing as a tool introducing the system only at reporting level, but yet more has to be done with monitoring the activities and evaluate the progress periodically. WEWEP has already started developing Gender Monitoring and Evaluation guideline to bridge this gap in the synods system.
3. WEWEP managers are using WEWEP developed reporting formats, but they submit their reports to the WEWEP coordinator at CO level and formally to the women department coordinators, there is no way or system for it to be utilized internally and externally.
4. The knowledge and understanding all actors have of Monitoring and evaluation for programs like WEWEP is not very strong.

So a working Gender Monitoring and Evaluation system is very important to be developed to maintain the working relationship both parallel and vertically with all departments and functions in the synods system.

2.4. Increase the awareness and educational status of synod women staff volunteers and in school girls in all synods

WEWEP is contributing to the advancement and development of target women and staff in Education in three modalities:-

- ✓ Provision of trainings for target women beneficiaries
- ✓ Capacitating girls in schools through life skills training and school support
- ✓ Training the women staff at the synods and parishes, we also observed that the synods are also sending women ministers for Advance standing Education to Colleges.

This includes also Mekane Yesus Seminary in Addis Ababa which is part of the empowerment but the hand over to the temporarily replaced staff on the position needs a serious follow up and it needs to be strategized.

But also the evaluation sought that WEWEP emerged to be an instrument in conducting gap filling trainings and TOTs to provide services for women and empower women at all levels of EECMY.

3. Facilitating factors

- The dedicated and committed administrative support of the synod management
- Availability of Funds by NMS/DGNI/NORAD
- The availability of qualified and motivated staff as trainers, coaches, mentors and coordinators
- Consultation and consensus on activities, e.g. cooperation among the Synods
- DASSC program staff technical support

4. Constraining factors

- Late & irregular(not uniform) disbursement of fund & loans for self-support program activities
- Insufficient funding for required quality work (the results could have been better)
- Delays in receiving data and reports, the catchments are distant from each other and transportation is the challenge
- Inadequate implementation and management capacity of some congregations in two Synods
- Poor road network
- The project doesn't have vehicle of its own

Result 2, Increase awareness' and sensitize communities on gender, HTPBs & HIV/AIDS

1. Output indicators

- ✓ Norms enhancing behavioral changes promoted
- ✓ Community members and EECMY staff has good knowledge on HTPBs and HIV/AIDS
- ✓ A reduction in number of girls dropping out of school is seen in the program area

2. Achievements of results

2.1. Behavioral change communications

Behavioral change interventions are very critical when it comes to bringing positive behavioral change and enjoy the benefits of women empowerment politically, socially and economically. In order to address damaging believes of people and prove to them the right thing to do, such scientific approach of behavioral science will be vital.

Though BCC/IEC was not planned in the original document of WEWEP, we have seen that BCC/IEC has been implemented to sensitize and mobilize the community against FGM, HIV/AIDS and HTPBs through trainings and other BCC materials.

2.2. Increase Knowledge and understanding on HTPBs, FGM and HIV/AIDS

The ancestor project before WEWEP has been working in Western Synod and it has invested on such sensitization and mobilization on HTP and HIV/AIDS prevention

As for the analysis we have made with the pervious project and the activities WEWEP is carrying out now, increasing the awareness of women and girls on HTPBs, FGM & HIV/AIDS in the realm of experience sharing, training, live demonstrations and other mobilizations and sensitization activities are critical.

We have observed and analyzed that WEWEP has continued in increasing level of awareness of women and stakeholders about the problem, bringing positive impacts in the lives of many women and families, but yet the challenges remain in different forms at some places, in a way that still FGM is happening and other HTPs are occurring through the practice has reduced.

2.3. Addressing in school girls

In western Ethiopia society like the other society we have in the country, women are seen very dependent and gender equality is not yet realized. Beyond the burden women are facing at home in making food, taking care of her children and other responsibilities.

FGM is still happening in a way that though it is forbidden by law, it is happening under cover.

So addressing the girls in school on HTPs like FGM & HIV/AIDS and training on life skills is very essential. WEWEP is addressing in school girls in different innovative ways, some are:

- ✓ Training concerned women teachers at schools
- ✓ Training in school girls on HTPBs
- ✓ Providing OVC girls tutorial classes
- ✓ Giving prizes for girls who are exemplary and ranking girls in their classes
- ✓ Providing educational scholarship for girls and women in the catchment area

WEWEP has initiated these to happen at the schools, which are the living hope for the community, please refer to the success stories and case studies on the annex.

3. Facilitating factors

- The involvement, contribution and input of stakeholders, political will like from Justice office for legal training, availability of fund from NMS and technical support from DASSC

4. Constraining factors

- Mobility issues limiting effective monitoring of cases as the sites are also distant from each other
- Due to weak data sets, it is not easy to ascertain the number of sites providing information

Result 3, Build the capacity of women & girls in the society

1. Output indicators

- ✓ The collaboration between the synods and crucial institutions in the program catchment area is good and trainings on women's rights are given to these institutions
- ✓ The Ethiopian family law and the Oromia family law are known in the community

2. Achievements of results

2.1. Economic empowerment for target women

One of the key manifestations of empowerment is Economic empowerment in junction with generally an income and deciding on the income at all levels. WEWEP initiated this approach in the six synods and their churches, which we have seen that it is like an ice breaker and has brought significant change in the lives of the women we have discussed with.

It is significant because:

1. It is a new approach of empowerment WEWEP introduced to the churches and mainly the poor women.
2. They are already changing their lives for better using the self-support group modality

“.....this is a real opportunity this program has given us,.....now I am sending my children to school.....I am saving.... it was something, I couldn't do before...they have given us loan....I am in the fattening business...I have sold the first three sheep. I am paying back the loan...” BSSG member, Mandi

2.2. Community and resource mobilization through community conversations (CC) i.e. Believers Conversations (BC)

Community conversation which we recommend to change it to Believers conversation is one of the growing and glowing activities we have seen in the program.

After 2-3 days training the selected and trained facilitators from each WEWEP target congregations and they went back to their congregations, selected church members or believers **they think** Can contribute in sensitizing the community and mobilize them on women challenges, HTPBs and HIV/AIDS, with club members of 30 believers.

We have observed remarkable results with believers' conversation except with 2 congregations, the number of club members grew from time to time, which enhanced the groups to have their own monthly contribution to help the pro poor and marginalized people in their congregations and localities.

Thus, it is now growing to be a social platform where members are discussing the root causes of poverty, addressing their members' needs and also others like reconstruction of houses for those who lost their own, education materials for orphan and vulnerable children, and many others.

One of the big challenges Believers conversation is facing is, that it is not guided; the conversations that are held at different frequency are not regulated by subject focused discussion points. The manual they have been given to use is typically HIV/AIDS prevention guide used at National Global Fund for HIV/AIDS prevention.

3. Facilitating factors

- Church community participation and support

- The funds allocated for facilitating in the project target schools for example and also for Believers Conversations and also Believers self-support group served as incentives for the teacher counselors, project managers and other volunteers and facilitators

Constraining factors

- Lack of mobility to enhance project services
- Inadequate staffing and logistics
- Demand vs. resource are not compatible

4. General Findings related with international & national indicators of empowerment

Different literature studies have been indicating that Ethiopian women are less educated than men and have lower level of literacy and exposure to mass media than their counter parts.

In addition, the EDHS data and even to most of WEWEP target sites we have been to, have shown that women are predominantly engaged in Agricultural occupations, have little manual skills and are less likely than men to be engaged in the professional, technical and managerial fields.

Educational attainment, Literacy, exposure to mass media and employment are critical contributors to women's empowerment and exert considerable influence on the development of their personality and on solidifying their position in the household and in society in general.

In this evaluation report, we explored WEWEP women's empowerment in terms of type of earnings & women's control over cash earnings, and their representation in terms of leadership, exercising their right, education, and economy, in their communities mainly the church communities.

In addition specific questions were posed to determine women's role in house hold decision making, on acceptance of being the wife, and on opinions about when a wife should say yes or no to the will of her husband.

The extent to which women's empowerment influences maternal and child health and contraception decision making is also examined.

Additional insight in to women's empowerment in Western Ethiopia comes from information collected with a serious of questions on Harmful traditional practices namely female genital cutting, the practice of Uvulectomy or tonsillectomy, and marriage by abduction.

Evaluation finding indicate that mean ideal family size decreases with increasing number of decisions in which a women has a final say and number of reasons to refuse sex with her husband or partner for example, thus the finding suggests that the more empowered the women, the fewer children she desires. Surprisingly we have also found who want to have more children after being economically empowered.

The finding also have observed that the more empowered a women, the more likely she is to receive antenatal care, postnatal care and delivery assistance from a health professional.

Another outcome of empowerment that the evaluation detected is target women's ability to access information, make decisions, and act effectively in their own interest or in the interest of those who depend on them. It follows that if the target women, who are the primary care takers of children, are empowered, the health and survival of their children will be enhanced.

Another key finding of the evaluation is on the existence and experience of HTPs. The 2005 EDHS and then after conducted studies included a series of women's knowledge and attitude about three specific harmful traditional practices and their experience with each of them.

Using the same trend the EDHS, in this evaluation all women in the FGDs were first asked if they had heard of female circumcision. In addition, ever married women were asked about the

practice of marriage by abduction or ‘butii’ in afaan oromo. If women had heard of any of these practices, they were further asked if they themselves had been subject to any of them. Circumcised women were also asked for the type of circumcision they had had. Women who have children were asked if any of their daughters had been circumcised or married by abduction and if any of their children had had FGM.

Finally women were also asked for their opinion about whether the specific harmful traditional practices that they had knowledge of should be continued, and of course, they all indicated that it is a common practice in their localities, and the course has now changed to the level where those above age 15 on average are going for FGM to avoid stigma from the community and also those at schools.

Marriage by abduction is another harmful traditional practice that is known to exist in western Ethiopia, though it is diminishing since some years but yet happening in another form, i.e. women dependence, happening in a diplomatic way that women mainly the young once are subduing for boys and men for earnings and money to win their bread, being and setting themselves up to be accepted by them. This is entailing itself in the churches.

The impact of the western Ethiopia women empowerment program has been growing. NMS with EECMY, the six synods worked closely with key leaders in the synods and congregations, so, there are many contributors to the remarkable progress that has taken in the projects recent years, the following were some of the measurable ones.

No.	Activities	targets
1	WEP managers in the 6 synods	6
2	Senior management committees	40
3	Steering committee	48
4	Women board	60
5	Community/ church leaders and others trained	1,200
6	Justice , agro specialists and experts involved from stakeholders	100
7	Local staff trained in gender equality concepts	94
8	Women trained in small business management	360
9	Women received micro credit loans	120
10	Girls helped to evade early marriage	200
11	Girls received scholarship for schooling, Advance standing and to stay at school	100
12	Girls club formed	7
13	Girls trained as peer educators,	60
14	Community members sensitized on gender issues & HTPs	1.2 mil.
15	Believers involved in Believers Conversations	1000
16	Women mentors & role models	4
17	Traditional circumcisers trained to promote Gender and RH	12
18	Fistula cases referred for repair	4

The impact of these many activities is cumulative, with a heightened level of awareness of the importance of improving women’s status and well-being throughout the functions of their family, functions of the synods, parishes, congregations and far more throughout the Society.

By integrating pro-poor women’s needs with economic, educational, social and legal concerns, WEWEP emerged to be the tool for Synods, parishes and far more churches are adopting Gender Sensitivity across their communities.

By sensitizing all levels of their communities in conjunction with different interventions, the transformation of beliefs and behavior takes on a momentum of its own.

Evaluation SPECIFIC results measured with relation to International, National and Regional standards of Gender

The evaluation adopted a participatory and triangulated approach in tracking the progresses, assessing the achievements and there by drew conclusions and documented by lessons learned.

A. WEWEP & MDG

WEWEP is contributing to the MDG goals in the below mentioned areas

Goal 1: Eradicate extreme poverty and hunger

- Eradicate extreme poverty & hunger by economically empowering the women in the target areas through BSSG system
- Create equal access for the target women to infrastructure which is leading to increased economic activity by women, like 'gaba gullitii' (the mini-market they are using now)
- This investment by WEWEP on the women is also investment in women's health and nutritional status which reduces chronic hunger and malnourishment, which increases productivity and well-being.

Goal 2: Achieve universal primary education

- WEWEP is supporting in-school girls to achieve universal primary education which is the vital contribution to the national and regional targets
- The program has also worked on Reproductive Health issues to address HTPBs primarily FGM so that the girls and women are educated to have greater control over their fertility and participate more in community life
- Again with in the form of Adult literacy program, mothers have got trainings on livelihoods, health, and about their rights, family law for example which also helped them to improve their daily interaction with their environment because the mothers education is a strong, consistent, determinant of her children's school enrolment and attainment and their health and nutrition outcomes.

Goal 3: Promote gender equality and empower women

- WEWEP has initiated promoting Gender equality and Gender equity but still not strong because the male involvement is very weak (?) in the empowerment process.

Goal 4: Reduce child mortality

- As the result most target women we discussed with have developed self-confidence and control over their reproductive needs and are able to medicate themselves and have good knowledge of family planning and Anti natal care following Health centers, for a mother's

education through the training like WEWEP provided, income and empowerment have significant impact on lowering maternal mortality. The same is true also with Goal 5 – improve maternal health.

Goal 5, refer to goal 4: Improve maternal health

Goal 6: combat HIV/AIDS, Malaria and other diseases.

- WEWEP contributed to prevention of HIV/AIDS through sensitization trainings and establishing clubs at schools, but the required behavioral change can happen if the prevention works are aligned with church teachings, and significantly sensitize women on how they can work on A B prevention. Greater economic independence for women, increased ability to negotiate safe sex and more awareness of how to challenge traditional norms in sexual relatives are essential for preventing the spread of HIV/AIDS and other epidemics.

Goal 7: Ensure environmental sustainability

- To ensure environmental sustainability, Gender equitable property and resource ownership polices enable women (often as primary users of the resources) to manage them in a more sustainable manner. Women’s existing knowledge of natural resources is essential for sustainable climate responses. Most beneficiaries of BSSG program are from rural areas and are involved in Agricultural business. Though they have started practicing Environmental protection, starting from there plot of farms in planting trees and wind shades for example, yet much is has to be done on this regards

Goal 8: Develop a global partnership for development

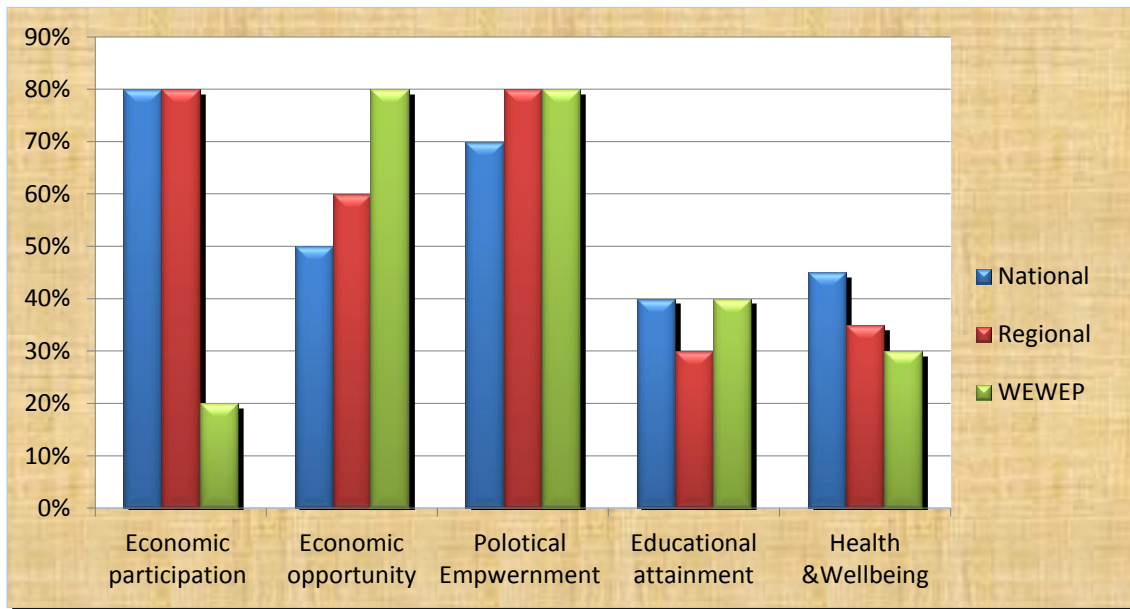
-being part of the global partnership for development, WEWEP born of NMS and EECMY still is and will keep setting an example working for greater Gender equality in political, social and economic sphere which leads to a higher investment in development cooperation.

B. WEWEP and GGI (Gender Gap Index)

WEWEP have played a great role in addressing the gaps and contribution to the National, Regional and WEWEP to its WOMEN targets based on the below listed indicators. The findings are illustrated on the table below,

1. Economic participation
2. Economic empowerment
3. Political empowerment
4. Educational attainment

5. Health & well being



C. WEWEP and GSI (Gender Status Index)

1. The Social power component,

The program has exerted efforts in Education with enhancing and empowering target women and girls through establishing girls clubs at schools, creating higher level education opportunities for women, providing trainings on the needs of target women and communities

2. The Economic power component,

The program has contributed to this domain in:

- Increasing income for women at household level through IGAs
- Increasing employment for women to employ themselves and get an income, stabilize and address their family needs at list
- Increasing access to resources to target women through partnership, networking and capacity building activities.

3. The political power component,

The program contributed to this domain by:

- increasing the representation of women in key decision making positions, functions and units of the synods, parishes and congregations
- Improving women participation in the civil society and or Community based organizations like 'Afoshalee" or 'EKUBEE" and also in different committee and fellowship of women in the target congregations.

D. WEWEP and UN Gender mainstreaming score card

Using the UN Gender mainstreaming score card, the evaluation scored WEWEP program activities and strategies, after conducting literature reviews, document reviews, analysis of base

line data, and findings of the evaluation including the quantitative portion. The scores are scored from 1-5, where 1 is for little has been done, 2 is minimum, 3 is Good but need to work hard, 4 is satisfactory tangible results and 5 is very excellent

0	<i>strategies</i>	Score(1-5)	<i>Remarks</i>
	Corporate commitments		
✓	Developed Gender action plan	5	Gender action plan developed
✓	Progress on implementation of CO		The CO is actively involved interpreting it
	Implementation mechanisms		
✓	Strategy document to implement GAP		There is no separate strategic document but the project proposal is used as the strategic document
✓	Availing resources for the action	3	Only some resources have been available
	Internal capacities		
✓	Establish & operating gender team staff		Inadequate no of staff for IGA, BSSG, BC, TRAINING and others
✓	Conducted Gender training at all levels	3	Trainings were provided at all levels but they should have been standardized, and the training days are minimal
	Gender mainstreaming in the project cycle		
○	Gender tool kits i.e. guidelines, supervision checklists, reporting formats and others		• Gender guideline developed
○	Mainstreaming in project documents		• Baseline survey conducted
○	Monitoring & Evaluation	3	• M & E guideline is under development
			• No supervision checklist
			• Project appraisal committee monitors integration of gender elements in all functions of the synod
			• Quarterly progress reports are generated by PM to women departments
			• Official approval & feedback for the report was not provided
			• Reports are not submitted to the EECMY head office
			• Progress reports have been submitted quarterly, semiannual and annually for WEWEP, NMS
	Accountability Mechanisms		
✓	Putting Results competency assessment system		○ System development is not yet mature but much more a learning process
✓	Gender Responsiveness targets included	2	○ Only some Responsiveness targets were included in management committee performance targets
✓	Result based management system		○ Input indicators are used for reporting in more than 50% of the program activities
	Organizational Culture		
✓	Staff Gender training	5	Gender training has been provided to all involved actors
✓	Exemplary model & best practices		WEWEP has much success to tell, and is a model program in the 6 synods

5 Findings by Cross-Cutting Theme

5.1. Relevance

To assure the relevance of the program, the evaluation looked in to risk analysis made response plan for the risks? If the beneficiaries have been consulted and communicated.

With these we came to understand that there were no risk analysis have been made at the planning stage of the program and accordingly no response plan for the risks been developed.

But this far the program has been trying to consult and ensure the participation of stakeholders and beneficiaries to consider their version and vision in the development of the program that the program is also aligned with EECMY 2013-2017 strategy and also the Growth and transformation plan(GTP) of the Ethiopian government.

5.2. Coherence

The evaluation has found the following:

- the planned interventions were synergized across the synods and they were adapted according to the context of the target areas

- with this WEWEP has maintained its distinctiveness in the synods, for it is one of its kind

- Though we can't say the identified indicators are able to measure program results, the designed interventions have contributed to the short-term and medium -term level program results

- We also deduced that the program is aligned with Regional and National development plans like GTP

- The program is also well aligned with EECMY/DASSC, NMS, DIGNI and NORAD

5.3. Ownership

- As all the visits we had and reviews we have made, we have assured the inclusion of the program accomplishments in the EECMY/Synods achievements

- All stakeholders except few government offices, do participate on minimal level of participation in decision making, planning and monitoring of program interventions including all duty bearers (individual women, women groups, husbands of target beneficiaries and in school girls)

- To verify these, we have collected live testimonies of beneficiaries and stakeholders

5.4. Result Effectiveness

So far WEWEP has achieved more of its short & mid-term goals and this evaluation is also part of the activities used to rectify the remaining

It has boosted the local capacity of target women creating self-support group, created understanding for fellowship among believers with community conversation, congregations have experienced change and learned to help their pro-poor.

It also has capacitated the church leadership, parish leadership and synod management through continued training establishing functioning committees and women empowerment process.

5.5. Potentials for Sustainability

Some of the key findings for our evaluation to ensure sustainability are:

- the synods have committed themselves to support the continuance of program interventions and they are committing their own resources for its continuance

But it is only starting or at its infancy and yet it has a big opportunity to grow and branch out to reach more minorities, pro poor and vulnerable women.

6. Conclusions

6.1. Lessons Learned

Based on the overall finding of the evaluation, WEWEP has contributed a lot and is a big exemplary mark with in the six target synods.

The empowerment process has been a teaching and learning experience for all involved stakeholders and actors.

The program has set a very strong foundation for the empowerment process to continue to grow and address more needy pro-poor women. The foundation starts from creating Gender sensitive and responsive leadership, with the change principles the program selected, the target women are empowered individually, as a group and as communities, Politically, Socially and Economically.

At individual women level, WEWEP has addressed the target women to help themselves first, their families and even the community they live in. The women told us and showed us the real change at their households, a mother who couldn't afford sending her children to school, is now sending them to school, the target women have expanded their petty business, with group Income generating activities or individual IGAs.

As stated in detail in the other sections of this report, key lessons learned are:

1. WEWP is a learning tool for the other programs in the synods
2. The program has benefited the targets at all levels.
3. It has financial and resource constraints
4. The current system WEWEP developed in the synods, parishes and congregations should be supported till it matures and sustainability will have positive impacts.
5. Starting from developing program strategic document, all approaches, methodologies and implementation strategies should be standardized conventionally with Regional, National and International standards.
6. The program has to work further on partnership and Networking with internal and external partners by creating common ground with stakeholders to address the needs of pro-poor women.

6.2. Program Limitations

1. It has financial and resource constrains
2. To ensure sustainability, the coordination of the program with EECMY head office is very vital
3. Program documentation is not strong, like no data base for M&E findings and reports
4. The internal & external communication approach should be developed
5. All the program trainings and program guidelines should be standardized

Some of the constraints are:

1. **Market information:** with the IGAs the program initiated for the BSSGs to address women challenges, WEWEP should have looked in to the value chain and supply chain of the businesses for the IGAs
2. **Regulatory environment:** As it is still a learning process for most of the synods and ownership has slower, church oriented guiding polices were not in place to drive the activities mainly with women departments. For example the Gender guideline recently

developed by WEWEP, to mainstream Gender and the women empowerment process at all levels of the synods.

3. **Physical Infrastructure:** The program has got its coordinating office at Boji, Western Synod compound and the WEP coordination offices for each synod are also found in the synods, which we believe is very good conducive for the ownership by the synod management and other units. But the selected congregations are very distant from each other which makes it tedious for the supportive supervision, monitoring and evaluation. There is poor road network and beyond that the project doesn't own a car except using the synod cars which are rarely present for WEWEP activities.
4. **Knowledge & Skills:** Both knowledge and skills to use the knowledge are basics in human cognitive development which also derives the understanding and life styles of individuals. Harmonizing the knowledge & skills on Gender and women empowerment process among the six synods should have been very difficult to bring all on the same page, to cope up with planned implementation time and far more the beneficiaries had poor life skills, poor knowledge about their rights and even most didn't know that they can make a difference in their own lives, families and communities. We have seen that these have been the challenge.
5. **Access to Financial services:** WEWEP has disbursed loan for the beneficiaries organized in groups at selected congregations of the synod. Though the loan given were planned earlier before the inflation happened, the amount they received per head are very small to meet the desired change in terms of economic empowerment but beyond that those who are with reasonable saving amount should have been linked to the woreda Micro-finance institutions of the government to get additional loan and land to do their business as a group. This has created a gap to bring more impact at all levels of empowerment for the women.

To summarize with, WEWEP has brought in very important inputs for the synods, the parishes and congregations, though the planned activities were determined by the availability of resources WEWEP can get, they have triggered change to happen in all functions of the synods.

We have also observed that the communication has been bottom up **peoples involvement** including the minorities, the discriminated and pro-poor were rely part of the change process, so, in general the people reactions were very positive, encouraging and life building.

We have also looked in to **KASA Change (Knowledge, attitude, skills & aspirations)** and we have come across and have seen promising and inspiring changes in the beneficiaries and implementing units/actors including the individuals , where most of them have earned good knowledge about the problem of women and how they can address it, attitudinal change has happened in a way that they have already started practicing positive behavioral changes, the beneficiaries life skills status has developed where now most of them are self-confidant, has promising personal development, good negotiation skills and more.

All involved actors, at all levels are now practicing the empowerment and change process with very good aspirations and improved future plans. So far the results we have seen are very exemplary, very encouraging and we expect the vision to grow more and address more.

6.3. Best Practices refer to the annex

6.3. Case studies refer to the annex

7. Recommendations by key program Indicators

7.1. Conducive policy environment

A. Advocacy: Supportive or conducive policy environment is very important to attain the program goals policy derives the implication of program activities to attain their specific objectives. WEWEP needs to gear the empowerment process to the level where all necessary actors will be on board, own the vision and act to realize the impact WEWEP planned to bring.

How?

- Establish Advocacy forum at central EECMY head office, at each synod, parishes at woreda level and congregation level which is at kebele level with the government structure.

This is to create a dialogue that can happen between all actors WEWEP needs, who we primarily identified, the Zonal woreda micro finance institutions, Zonal woreda women affairs office, Zonal woreda Agriculture office, Zone woreda Health office, Zonal woreda Education office, Zonal Woreda Justice office, and Zonal Woreda Administrative offices.

- Prioritize and set agendas, with all involved government sector offices and partners from donor.
- Develop technical working group for each prioritized agendas
- Develop specific workable strategy that could be used as a road map to interpret the plans in to achievable action.
- Accelerate the empowerment process through creating Access, increase demand, quality improvement and create sustainable models for better positive impact
- Provide policy recommendations for the change to continue to happen

At central EECMY head office, the Advocacy forum should be composed from potential Gender responsive partners internal and external, Donor communities, policy makers EECMY leadership and NMS.

With this conducive policy environment can be created for WEWEP to establish sustainable standard empowerment models which all involved actors can adapt and empower women to empower families and communities for sustainable development.

B. Legal & Socio-cultural constraints

It is known that the country has its own policies, laws and regulations in which all citizens and non-citizens are subject to abide to each and all the policies are meant to protect the rights and obligations of every one abiding to it. One of these could be the federal and regional oromia family law.

With interactions we had with the women we interviewed from beneficiaries, we categorized them in two types in relation to their types and living conditions.

One, they are pro-poor who hardly win their bread, are married (should take care of five to six children)

Second, most of the women we met are divorced, abused by their husbands, left alone to face the challenges and were in tears when sharing us their life experiences.

WEWEP should plan facilitation role to provide legal support for such mothers and for the family problem continues to happen. Currently, the divorce rate we have in the country has reached to 62% (UN data.....) from which believers have the maximum share.

So, WEWEP should work closely with family empowerment team functioning under Mission and Theology team of the synods and create family focused support system model to mitigate the increasing number of Orphan and vulnerable children, child prostitution, vulnerability to HIV/AIDS and STIs, vulnerability to HTPBs and other social crisis we see around.

WEWEP should learn and strategize activities addressing traditions which are imparting negatively in the community contextually. **Letting the people understand the problem and solve it by themselves.**

The socio-cultural constraints like those ones we mentioned here above are many in number in the western part of Ethiopia in WEWEP target areas, among the minorities and the majorities. Yet they can be addressed effectively and efficiently if they are specifically and contextually addressed with defined demonstrated strategies.

We believe, WEWEP has started it, and it should be strengthened to continue imparting positively in the lives of the poor women and communities.

7.2. Workable partnership & Networking

Both partnership and networking are the other basic components for WEWEP to achieve its goals. With the evaluation we conducted the program has done below half in terms of partnering with local and regional governmental and non-governmental organizations, The Involvement of CBOs (Community Based Organizations), CSOs (Civil society Organizations) who are operating at the grass root level should bring significant important inputs for the program.

Thus, WEWEP should develop a strategy and user friendly guide-line to define and guide the partnership and networking it can have as a program with all partners. **How?**

- i. Develop SMART (specific, measurable, Attainable, realistic, time bounded) strategy for the partnership and networking, in which the type of partners, level of the partnership and networking system is well defined, after conducting assessment of the situation starting from the findings from the base line survey.
- ii. Map the local partners including the CBOs like 'Afoshalee' or 'Iddir' 'Ekubee' and women groups in the churches, invite them to share Agendas, prioritize them, sensitize and mobilize communities.

The partnership level should grow from community level to program level where sharing of resources to address the gaps wouldn't be a challenge. With this WEWEP can create one voice, to realize achievement of Gender equality, Gender equity and the empowerment process to continue to impart sustainably.

WEWEP should create a networking system to earn program skills, program experiences, and experts' advice, make use of mentors and mentorship, capacities for specialized trainings, professional inputs and many more.

The budding system is one of networking models WEWEP could adopt to scale up best practices and impart positive results in the lives of many.

The program has now created model believers self-support groups model in school girls clubs and model women leaders. These are assets WEWEP can use to replicate the results among the weak and unreached.

To begin with WEWEP should establish Advisory committee at the synod level, composed of professional experts, committed leaders and volunteers to back up the trainings, mentorship and coaching the program provides at different capacities at all levels of implementation.

Second, WEWEP should develop a volunteer guide to create the sustainable model to minimize burn out, misconception, and misuse of resources. The volunteer guide should serve as common ground for common understanding between the program and communities it serves.

After all it is addressing community needs by communities:

- i. The tool should set criteria's for what kinds of volunteers are needed, when and how. This is very important in Quality assurance for WEWEP.
- ii. The guide should also segment and define level of experts quality of deliverables expected.
- iii. It should also define how long a volunteer could support and in the min time should also define how to bring in the replacement, new face, new energy and new commitment define how to graduate the volunteers and also feedback or rewards for their valuable contribution.

The material should be in the hands of the volunteers and also the program officers translated or developed in the local languages targeting the minorities too, for it serves also as a contract.

7.3. program Communication

Communication is like an engine in community development programs like WEWEP for it should be cross cutting and in any program it should happen in a way that it is Bottom up and up bottom.

WEWEP needs to:

- i. Develop SMART strategy for the **internal and external communications** to maintain the partnership, share progress updates, create and maintain common understanding at all levels, ingest improved program inputs, accommodate every body's involvement, mobilize actors for targeted goals and many more.

The program needs to share what it is up to, to government stakeholders and other line departments in the Synods. It needs public relation strategies, workable branding and marking strategies to reach to the hearts of involved change makers and those ones coming to be part of the change.

It needs static or versatile web-site linked with the current web-sites of DIGNI, NMS, even NORAD also with other domains of government sector sites and NGOs too. All involved actors should be ITC oriented.

- ii. **Information Education Communication (IEC)** should be another vital constituent and element of the strategy defining the specific types of information needed for the program targets, for primary, secondary or tertiary targets.

The education model needed for the targets, formal or informal educational approach and how these could reach to the hearts of the audiences should answer which ways and approaches are better.

The trainings, communication materials like posters, guide lines, flyers, leaflets, documentary films and others should be pre-tested, developed in to local languages and always should be updated, contextually addressing the immediate program needs of WEWEP in the target areas among target beneficiaries.

- iii. **Behavioral change communication or Intervention (BCC/BCI)** is very crucial for WEWEP in which little has been done only.

Beyond adopting, adapting or developing communication materials to address women and girls or family issues of the program, WEWEP should determine itself to mobilize communities and all actors for positive behavioral change in women empowerment process in the life span of the program and beyond.

WEWEP should develop BCC model in the context of its beneficiaries and program areas putting scientific approaches of Behavioral science in to consideration, for different approaches are meant for different community challenges

All the above mentioned communication strategies should be served as a package, one stop shopping for all of them are inter-related and one ensures the existence of the other.

7.4. Social Mobilization for system development & Capacity development

- I. **Community Mobilization:** one of the standardized approaches WEWEP should adopt and use to attain the very program goals and sustain the good results. The program should mobilize communities of every back ground in the target areas to solve their problems by themselves, in which women are backbone of the economy and investing on girls is investing in the future family.

The two major steps in CM we mention here are:

- ✓ Community Action Cycle (CAC) model should help WEWEP to mobilize communities in the target areas for the empowerment process it is a system by which communities plan together, act together, evaluate together and scale up practices. Our findings indicate that such models can boost WEWEP to the next level of impact of empowerment.
 - ✓ Community core groups (CCGs) are one key elements who can play great role in mediating between the program and community. The community core group should be established in a way that all community members are represented. The group should be composed of pastors, community elders, opinion leaders, church elders, kebele chairwomen or chairman, youth male representative, girls club representative, program beneficiaries committee representative and based on the guiding principle adapted by WEWEP they liaison and work for reaching the pro-poor and hard to reach accordingly.
- II. **Resource Mobilization,** is one key program element WEWEP needs by now to mobilize maximum support for the realization of its results. So, the very exercise the program needs is Asset mapping, including the fixed assets like land, materials and others to support and reach at least all the beneficiaries primary and secondary targets.

So far the prime focus of WEWEP, as to the limited budget it has, was only the primary targets, i.e. the women, the mother, yet with the support she earned from the program she might only fulfill the needs of two of her children out of five and the three left are for the communities. The type of support could be educational material, communities private organizations, could be mapped and local resources and supports could be provided for such a family.

All program managers with in the resource mobilization system should develop Asset maps, define from where they can get what and in that sense the congregations will have more land to use for farming and generate an income to

support the pro-poor, merchants business people, teachers, lowers, professionals, are assets for the program to use them as a tool to reach its targets.

7.5. Program Management

WEWEP should build the capacity of its coordination office, which is composed of program coordinator, program Advisor and an Accountant, in a way that the staffing should look in to availing additional skilled manpower for intervention areas which needs specialty like IGAs (Income generating activities) establishment and follow up. The self-support groups, in school girls support social mobilization and others.

The program staff should equitably go for supportive supervision, finding should be analyzed, and feedback should be given. The logistics for the CO should be fulfilled in terms of assigning project vehicle and other office materials also.

Transportation is an issue with project managers at each synod, for the target areas are distant from; some has to walk on foot for more than 4-5 hours. So, WEWEP should devise a way to address such challenges, like provide them transport incentives.

The extra commitment of the WEWEP coordinator, program Advisor, and the project managers has maintained WEWEP in the realm of flying beyond all challenges it has been facing and they should be valued for that.

We have tried to look in to the cost effectiveness and burn rate of the program. So far the accountability system and reporting is very transparent and smooth, the documentation is well monitored. The burn rate for the program has also reached to 90% which we believe is very good result and hope for this to maximize to 100% or more.

7.6. Monitoring & Evaluation

To increase access for improved service quality improvement is very crucial to realize true development, which is true women empowerment. While conducting all the activities in the promises of quality, monitoring the progresses and evaluating the results are very essential.

WEWEP has started developing Gender Monitoring and Evaluation and Quality improvement guide line, and it has to include , monitoring elements, supervision checklists, it has to define the reporting system when and how, documentation and provision of feedback.

Reports and feedbacks should be shared with partners also, EECMY head office women department, all line department in the synods and others as deem important.

Based on the above mentioned background WEWEP should adopt M&E model called ROM model, which means Result Oriented Monitoring, which is highly utilized by European countries and we believe this model could quantize the donors need also in to WEWEP accordingly. With this, WEWEP can enhance capacity for effective program monitoring and evaluation, improve utilization of monitoring and evaluation results for effective and efficient decision making in the future interventions.

For Quality improvement, WEWEP can adopt a model we call FFSDP (Fully Functional Service Delivery Point), which measures and process the finding for better improvement system.

8. Recommendations by Women agency empowerment indicators

8.1. Matrimonial stability

This far the intervention WEWEP brought in to the lives of target women we met was very inspiring. The women have attained stability at their homes and the young once are getting married and do have stability in their marriages.

WEWEP should maintain this stability by involving the church leaders and community & Resource mobilization systems, more than before, nourish their spiritual and physical needs and cultivate the results for better impact.

The church teachings should be formulated and developed, periodic sensitization mechanism should be planned and implemented to help the candle to continue shining, and the program should never lose this commitment but replicate it among all.

8.2. Political, Social and Economic empowerment

One of the elements of empowerment that distinguish it from other concepts is Agency, in other words, women themselves must be significant actors in the process of change that is being described or measured.

Thus, hypothetically there are and could be an improvement indicators of Gender equality, but unless the intervening process involved women as agents of the change rather than merely as its recipients, we would not consider it empowerment.

The church politics should look in to accommodating the gender politics knowing the significance of it, social involvement of women in the congregations, parishes and Synods should grow and they should be self-sufficient to reach for those who are weak, pro poor and hard to reach.

WEWEP should help congregations to tune their teachings and activities to be exemplary, life demonstrated, fact oriented so that visionary women could be created and challenges could be addressed with such exerted effort.

8.3. Information for positive decision making

WEWEP should work for establishing Resource centers at congregation level, which could serve as source of information, sharing, learning and documentation. It could be developed in the form of Library where reference books, teaching materials, researches and other supportive documents could be displayed for use.

This will increase the gender responsiveness of the congregations and also women are valued for the contribution they bring to the self sufficiency of churches.

Informed decisions are very important when now the church is facing different social crisis like corruption, homosexuality, family breakage, HIV/AIDS and many others.

To all the positions they have women should have adequate knowledge which starts from personal development and growing to be a leader.

8.4. Increase access, Increase service

As for the evaluation we conducted, WEWEP has done its best, and the contribution NMS had with Digni and NORAD to support this program to this effect is very very remarkable. The annexed success stories could tell more about this. Yet with limited resources, it is a drop in an Ocean.

So, more supportive system should be created to maintain the results sustainably and one is **increasing access for increased services**. Community referral system should be developed.

WEWEP should develop a pattern where its target beneficiaries could get access to services they can't get from WEWE, can't solve the needs of thousands, but could set an example to address it through different approaches suggested in the above mentioned recommendations

Thus, WEWEP should develop service packages to increase access for the services; the services could be grouped as:

1. Educational support Adult literacy program & in school tutorial program for girls
2. Health support(FGM, RH, HTPBs, HIV/AIDS and more)

3. Livelihood support(BSSGs, saving and credit)
4. Legal support(standing by the poor to realize their right)
5. Psychosocial support(counseling sessions, life skills and trainings)

8.5. Improve level of participation

WEWEP after helping the target women created enough to stand for themselves should facilitate public representation of the target women on kebele meetings and public gatherings, including church fellowship.

WEWEP should work and establish collusion with women groups at Regional level, and partner with Associations like NEWA and others identified for experience sharing, learning and imparting positively.

Life skills sessions should be organized for women and girls to improve their wellbeing, like peer approach could be utilized to enhance their level of participation at house hold level, with coffee ceremony and home cell bible study group, family worship, beyond that at congregation level, with fellowships like some women groups are practicing now and instantly the level of participation can grow to semi-annual and annual conferences on which model women and girls share their testimonies to be learning examples for others.

In summary, WEWEP should go for the following alignment of its strategies

1. Combine resources and capabilities with others
2. Engage in policy Dialogue with stakeholders and policy makers
3. Invest in removing market constraints
4. Leverage the strengths of the poor women

Finally....

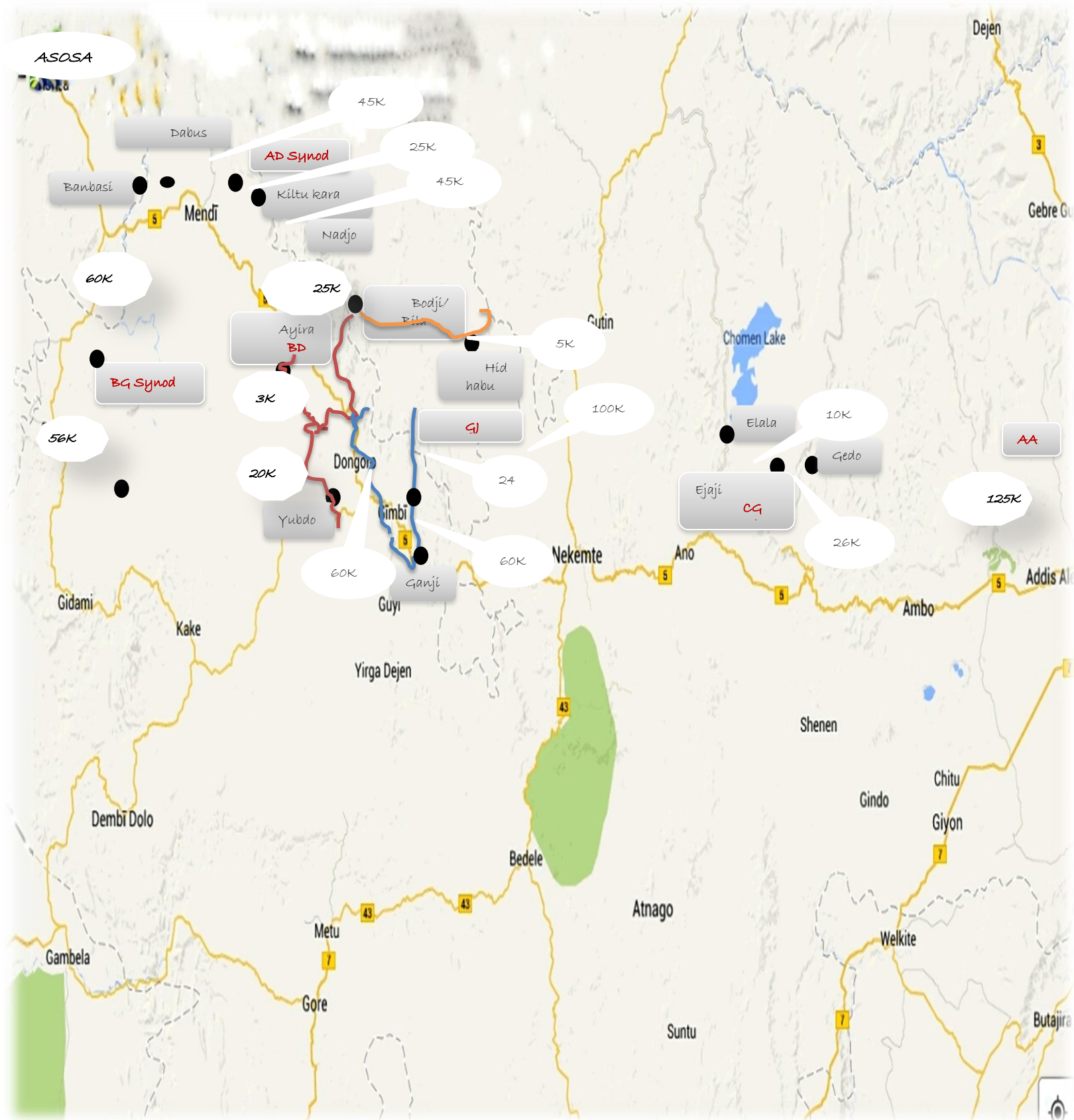
WEWEP has to scale-up, exploit and utilize the below mentioned action points to start and continue with;

1. Build women's and girls' capacities both to claim their rights and fulfill their duties as persons with political power through supporting initiatives to organize women for political empowerment. This can be done by building assertiveness and negotiation skills and communicating information about women's rights with a special focus on empowering rural women and considering affirmative action for females in community gatherings and political assemblies. A focus of this work will include special actions to strengthen empowerment and capacity building in schools, the line departments in the synods (work place) and in women's groups and associations.
2. For Gender parity in education, in supplement to stepped-up Programme of building new secondary schools support affirmative action in secondary and higher education by increasing the availability of financial support for eligible female students strengthening assertiveness training and making more hostels available close to secondary schools where girls from areas a long way from school can stay. Special support is needed for girls in tertiary education to ensure a higher proportion finish their degree courses since drop-out rates are higher for girls than for boys.
3. To strengthen efforts to replace discriminatory norms, attitudes and practices including violence against women, support actions at family, community, school and organizational levels while strengthening and supporting existing structures for

promoting gender equality, such as school clubs, women groups like BSSG and grass roots associations. Set up the efforts to combat violence against women through a review of existing actions and through the adoption of a strategy efforts targeted at reducing early age of marriage and FGM/C. a start can be made through mapping and evaluation like this one, of existing activities and developing a coordinated budgeted plan with wide spread involvement in its preparation with progress monitored from wide range of stakeholders.

4. To realize the empowerment of poor women, providing support like women's economic empowerment through increasing the capital available to invest in micro, small and medium sized enterprises managed by women backed up by skills development and strong coordination of this strategy by the synods with support from government. A better understanding is needed of how the market for capital lending for poor households works and how gender issues affect the market. A policy needs to be agreed on how to channel affordable capital and how to build the capacities of the poorest female headed households to use it well. Issues such as how much capital should be reserved for the poorest female headed households, who should manage its allocation and what interest rates to charge, how many resources should go in to building skills all need to be agreed up on.
5. Creating a cadre of social workers at congregation levels who are responsible, amongst other things, for looking out for violence against women and taking actions is possibly the most effective means of ensuring action at scale.

WEWEP Evaluation sites





SUCCESS STORY

'.....They never let me give up....'

Women empowerments



Photo by: Temesgen Bernt

Abebu at the church with her saving book

"....the training has proved to be invaluable; I now have changed and the profitability of my business also, allowing me to make informed decisions Client and house hold communications have greatly improved which has resulted in greater customer satisfaction."

"Having no personal background in business development and being hope less, the support through WEWEP has planted hope in me and the trainings has provided me with a tremendous help in managing my house hold"

Abebu, a mother of four, is one of the members of Believers Self Support Group (BSSG) with the name Lelistu Gedo, in Heben Gamo parish, Gudetu Gedo congregation. She was sick, troubled and made her living as daily laborer after being divorced from her husband, who never cared about her & the children. Soon she started to win her bread and for her children to start petty business around her home, which is a rural hut made of grass. She started selling food oil and kerosene also Onion, tomato & Potato with profit margin of maximum 1% yet the disease took her down to bed and run short of money for medication.

It is at such time that she heard about the establishment of BSSG, at Lelistu Gedo and started saving with the group for 6 months and later she was given a loan to start business as a whole seller in the market and also expand her petty business (mini-shop) at home. As her saving & profit increased with the profit from the loan she was given, she started to send her kids to school, changed her house hold for better and has built a confidence for herself to make a difference in the lives of her children and herself. She is now paying back the loan and her business is expanding sustainably.

She testifies with her own words ".....if it had not been with the loan I was given by the program ...coaching of the church elders and continued support of my collogues...I would have been dead.....They never let me give up, the pastor and the ministers,. Now I am alive taking care of my-self and my children....I am empowered and I feel I have a lot to do....."





Norad



Digni



SUCCESS STORY

".....Shared blessings....."

Providing livelihood opportunities for farmer wives through value -adding

Workable Income generating model



Photo by: RECOT

'Gurmu Jalala, while having their weekly meeting

"...we haven't had such an opportunity here before, our saving has now increased, now we are sending our children to school...we are now managing our house and daily activities actively.thanks to WEWEP and the staff, we have no words to express our joy...."

Hidhabu Bulacho is one of the congregations found in Ammumma Henna parish, which is 4.5Km to the North East of Bojji. As common to many congregations, it is in the rural area and most of the believers are farmers who are economically dependent on small scale farming of cereal crops like barley, teff and maize and few produce cash crop like coffee Arabica in the localities.

Hidhabu has been supported by WEWEP since the last 11 months and the pro-poor families selected and organized in Believers Self Support group, with a total number of 30 members, started their saving deposited for 11 months. They save 10 birr per month and have a prayer fellowship and meeting every two weeks. Members of the groups have been working as daily laborers, who hardly get contracts on daily bases for 10 birr per day and they immediately translate the money to "Ekube" which is a regular saving and they get cumulative sum turn by turn, besides they pay also for the saving with BSSG & the remaining they use for their households.

With hypothetical estimation a women in this locality will get 100-160 birr per month as a daily laborer putting in to consideration the inflation rate in the locality and the country. One can see that poverty has got a big opportunity here. "Gurmu Jalalela' union of love is the name for the WEWEP established BSSG & to start with after looking in to their savings and conducting pre-loan assessment, WEWEP gave lone for 10 members of the group to buy 3 sheep per head for fattening, reproducing & sell for an income. Though two members lost the 6 sheep they were given with an outbreak disease they didn't address like provide vaccine but the rest managed to get another 3 to 4 newborn sheep and transferred three of the sheep among the sheep they have to the remaining members to start Income Generating with same model & eight of them did.

These experiences also impacted positively the church in a way that these BSSG women members, started to give tithe, offerings to their church more than ever, A teaching mile stone for sustaining a blessing.



Case Study 1

'Pursuing Social goals in Financially Sustainable way'

Economic Empowerment is one of the key features of empowerment to make an individual, a family or Nation self-sufficient, which radically means to addressing own challenges by own means with collective effort to realize the actualization and realization of better education, better development, better life living condition and better capacity to sustain the positive results. Ethiopian Evangelical Church Mekane Yesus has realized these before years and has been working for change in social and economic development of communities, with an approach of holistic ministry with the mission "Serving the whole person" With the practical complementation of science and the very will and plan of God, the creator, the physical and the internal person complement each other and they both define life in human development. Due to civil war, lack of good governance and lack of education Ethiopia had been left to be the poorest country of the world for years and it is since some years back that governance revived for development politically, socially and economically. The system development and the shift has also affected the church, i.e. EECMY in



Particular positively in a way that the good works and developments that she started will expand in reaching the unreached, addressing the pro-poor and vulnerable communities. Before and now, economic empowerment is the key to address poverty. The NORAD funded projects like WEWEP (Western Ethiopia Women Empowerment Program) are the living hope to learn from and sustain results that have been introduced by the project and scale up best practices for much more and better impact at all levels

of communities.

WEWEP introduced a working and tested business model called community self-support group and adapted to be believers self-support group where group members from same communities will formulate a volunteer group with rules and regulations, set a committee among themselves to regulate their activities and practice saving on periodical bases but often they do it once or twice in a week. They practice fellowship,



Norad

prayer, worship, share agendas and prioritize, discuss solutions for their challenges.



Digni



One is, they can adopt the BSSG (Believers Self Support Group) model among their members in a way that after proper study and articulation they establish groups considering the profile of their members/believers, interest, age, values etc....and then the groups can start saving with agreed up on amount and with BE analysis, a certain amount the church can give a loan capital used as a working capital for the groups and at the 3rd level congregations through agreement can link to groups to grow to be cooperatives and even Unions to get loan from micro-finance

The saving has now grown to run group income generating activities like animal fattening, Horticulture farming and product marketing. Norwegian Missionary Society with the six EECMY synods of western Oromiya of Ethiopia initiated this by funding and administering the project among selected congregations and beneficiaries.

On the other side, the churches have got income both in kind and in cash from



congregation members who give to their church ministers, practically for the six synods, namely Western Synod, Begi-Gidami Synod, Gimbi Jorgo Synod, Bibir Dilla Synod, Abay Dabus Synod and Central Gibe Synod, the member of believers they have range from 100,000 to 400,000, which is very big deal in terms of creating potential to address the needy among themselves sustainably with sustainable development programs. This short analysis will recommend two dimensions are there for the congregations, parishes and synods to address their needs,

institutions and also Cooperative banks. The church has to control and study the very nature of the businesses in the context of their localities, to create BDS (Business Development System) the supply chain, the value chain market study and other preparations accordingly. Secondly, the Synods can adopt the so called 'tithe of tithe' to formulate and establish a business that could work for all member parishes and congregations. This analysis has identified potential areas for establishing such tertiary level business firms are like Agriculture, processing and manufacturing.



Case Study 2

‘Poverty shouldn’t address girls, while they are learning to address it.’

To realize the attainment of Political, Social and Economic development of a Society, the value women and girls add with its full capacity is very significant.

Women are backbone of the economy, addressing women is strengthening the body and addressing girls, the growing women, is addressing the future family.

With the fund from NORAD, Digni, NMS and the six synods in west Ethiopia, are working on program called ‘Western Ethiopia Women Empowerment Program’ creating and establishing a system to institutionalize women empowerment process in the Synods, Sensitize and mobilize them for development and building their capacity to develop in life.

Women and girls are the prime targets of the program. So far WEWEP, the program has already gone beyond half in establishing the empowerment process in the institutions, have mobilized more than 350,000 church communities on political, social and economic problems of women

and girls and the real change models have been established , i.e. Like believers self-support groups. Is that enough? No-no, this analysis try to answer what could be done



to impact positively and sustainably. The program started also addressing in school girls through establishing girls clubs to strengthen the dialogue, provision of training, and material support for schools, scholarships for those who could set an example and tutorial classes for girls.

But looking in to the demographic and geographic factors of the catchment areas of the project, the current support is like a drop in an Ocean.

So, adapting the system that WEWEP initiated at selected schools and replicating them in to other schools will continue to minimize the challenge and drive to desired change.



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Digni



What aggravates the problem is those girls who complete their primary and junior class and should go to Zonal towns to continue

their high school and preparatory classes and even colleges or Universities. It is a different experience for most of the girls where most of them have poor life skills, communication skills, and personal management, don't know their reproductive needs.

But far beyond, they have to get a house for rent as a group of two or three or individually and has to have an income or earn it for their food and clothing too,

So, the poor family can send their girls to continue her education after selling the only cow, oxen or sheep and after that is finished the only hope that the girl will have is to earn it through prostitution in all its forms, believed to be the easiest way to make money, after all its complications with vulnerability to HIV/AIDS, STIs, teen pregnancy and that end up with an Orphan a child who is not accepted by family members, a child who don't know his father and a child who continue to live in crime.

Thus, as institutions and change agents churches can take the lead in minimizing these problems and their negative impacts, with provision of life skills education for girls, establishing girls clubs at schools and churches, enhance male involvement and create self-reliance system for families and even develop funding system for girls not to face such a challenge while learning to address it, they don't have to be addressed by Poverty.



Girls who stood first in their classes with WEWEP given prizes



Norad



Digni



Case Study 3

'Unleashing sustainable support in untapped potential'

A community conversation was introduced as model to increase public participation in HIV/AIDS prevention, Care & Support program initiated by Global Fund, Ethiopia Ministry of Health and has been functioning since 1995.

EECMY-DASSC, Health department also adopted the curriculum and continued to use it for years and with that the program was able to mobilize communities for Behavioral and social change but not in an effective way to say so.

WEWEP adopted the same curriculum and approach to mobilize, sensitize and address HTPs like FGM and HIV/AIDS clubs at churches and schools, which is found to be an addressing type but far more, in almost all the six synods and targeted congregations it changed itself to address the root causes of vulnerability to HIV/AIDS and HTPBs, this is how...

The program initiated by WEWEP and the trainings given are stepping stone and benchmark, that a

group of 30-60 members of the target congregations started discussion every two weeks and some do it once every month, gather at their churches and some do it after Sunday services, discuss on agendas they have been shared on the trainings later, the conversation they had created awareness for them to know and address the root causes.

It is with these spirits that they started to collect monthly contribution both in kind and cash to create collective effort to support Orphans and vulnerable children, help them to go

to school, build houses for the poor, teach and mobilize church members for change. They have developed drama team, to entertain and educate the church community.

And these has contributed to increase male involvement, strengthened ownership of the results of WEWEP in the community, sustainable community and resource mobilization model is created.

Thus the untapped potential in the church is used to support the needy among them, the true fellowship God values.



Mid-Term Review - Terms of Reference

Ethiopian Evangelical Church Mekane Yesus (EECMY)-Western Ethiopia Women empowerment Programme (WEWEP) Mid-term review 2013

1. Preamble

WEWEP was initiated in Ethiopia in April 2012. The programme was approved by NORAD (Norwegian Agency for Development Cooperation) through Digni (Norwegian Missions in Development) and Norwegian Mission Society (NMS) for a three years period, and will be phased out at the end of 2014. The programme includes one Coordination Office (CO) placed in Bodji, and six Synod Women Empowerment Projects (WEP) found in the areas of West Showa (Ijaji), Wollega, and Beneshangul Gumuz region. The six WEP-projects are the following;

- Western Synod WEP in Western Synod
- Begi-Gidami WEP in Begi-Gidami Synod
- Gimbi Jorgo WEP in Gimbi-Jorgo Synod
- Bibir Dilla WEP in Bibir Dilla Synod
- Abay Dabus WEP in Abay Dabus Synod
- Central Gibe WEP in Central Gibe Synod

The overall programme goal of WEWEP is - *to empower the women of the programme area.* This includes both the women in the congregations and parishes, their position in the concerned synods, and the women in general in the local communities of the respected Synod areas. The Programme is designed to empower the women through the following three components:

- *Strengthening the position of the women in the Synods by educating them and providing good systems and documents for gender equality.*
- *Educating women in the Synods and in the local society by giving them knowledge about their rights and the consequences of HTPBs and HIV/AIDS.*
- *Giving women in the local society access to income by organizing self-help groups and providing lectures on handicrafts.*

The programme documents consist of one general programme document, including the Logical Framework Approach (LFA). The six projects have adapted their own activity plan derived from this document.

NMS is providing funds for the programme with NORAD through Digni as the main back donor. In addition NMS provides expatriate service to the programme through one person in an advisor position. The six EECMY-Synods are the implementers of the programme providing technical and administrative services for the smooth implementation of the programme, both at the synod level and at parish- and congregation level. All synods have employed their own WEP-Project Manager (PM) who is responsible for the WEP project, which in the synods structure belongs to the Women Ministry Department. A *Joint Agreement* has been signed by the concerned synods. Hence the stakeholders are these EECMY-Synods including their parishes and congregations, NMS and local governments in the community.

In order to ensure a successful implementation of the programme and to gain experiences for the future continuation and applications, NMS requests a review to be conducted in 2013.

2. Purpose of the review

The specific objectives of this review are:

- To evaluate the programme relevance in the programme areas.
- To identify the results, successes and limitations of the programme according to the indicators set out in the LFA in the programme document.
- To describe precisely divergence between plan and result so far (whether it is on the right way)
- To assess economic effectiveness in the program
- To assess other possibilities to enhance the program work in order to achieve the objective of the program
- To draw lessons and come up with recommendations for the future.

The review process is by itself expected to be a learning tool for the programme workers, WEWEP and NMS. Recommendations are appreciated and will be taken into consideration for the further programme work where appropriate.

3. Methodology

The team is expected to conduct the evaluation using qualitative research methodology including a participatory and gender-sensitive approach.

The review should be carried out through:

- *Document studies* (programme and project documents, programme policies from NMS and EECMY, routines/manuals from EECMY-Synods and NMS).
- *Observation* of activities and assets in the field.
- *In depth-interviews* or *Focus groups* with beneficiaries in the respective EECMY-synods, programme workers, government officials, NMS and other relevant bodies.

4. Issues to be covered in the review, guiding questions:

4.1 Programme level (CO)

- How is the programme structured and organized– and how does it function compared to the programme document?
- How is the efficiency of the programme in order to achieve the objectives?
- What lessons are learned so far from the implementation of the programme?
- Which are most successful among the components of the program implementation?
- Which structural levels are easing and facilitating the work, and are there any structures that create bureaucracy and burdens?
- How are the financial resources utilized in the programme?

4.2 Synod Level (Management Committee members (WEWEP), Steering Committee members (WEWEP), Women Ministry Department, Synod Management Committee)

- How does the structure of WEWEP fits with the synod structure?
- How well known is WEWEP in the synod structure?

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- What are the roles of the different synod staff in the programme, and to what degree are they participating/contributing towards achieving the goals of the programme?
- How does the staff involved in WEWEP benefit from the programme (in their work), and is this in accordance with the objective of the programme? If so, how?
- To what degree are the synod staff beneficiaries of the empowerment process, which is to be institutionalized throughout the synod structure? If so, how? If not, why?
- How are the financial resources in the project utilized?
- Can an empowerment process be identified in the synod structure? (Financially, socially, personally, politically) If so, how? If not, why?

4.3 Project level (WEWEP Project managers, Women ministries at parish level, beneficiaries in the congregations; self-help groups members, FGM Focal Committee members, FGM/HIV/AIDS-club-members, Community Conversation-members)

- To what extent do the projects see themselves as a part of the programme?, and how do the projects see the benefits from being a programme when it comes to implementation?
- How important do the projects find the activities they are implementing?
- Are planned activities implemented? If not, why?
- Are all needed resources utilized?
- Are there unexpected outcomes from the project?
- Do the beneficiaries benefit from the project activities? If so, how? If not, why?
- Can an empowerment process be identified among the beneficiaries in the projects? (economically, socially, personally, politically) If so, how? If not, why?
- How are the financial resources in the project utilized?

In addition, while focusing on the above core issues, the review team will assess the overall progress to this date in the respective projects, to see what aspects of the programme that have worked well, and draw lessons for future implementation. The indicators in the programme's LFA serve as a starting point to assess – and give an over view of the programme's status in terms of achieving its goals.

In view of this, the review team will thus investigate:

- The present level of relevance of the project activities and approaches in the context of the development needs and potential of the projects/ programme target areas.
- Efficiency as well as effectiveness of implementation to this date; i.e., the results achieved so far and trace the changes/prospective observed in the lives of the target beneficiaries, as a result.
- Validity of the assumptions on which the projects' and/ or the programme's likely impact was based.
- Sustainability of the projects/ programme initiatives from the point of view of local stakeholders, including target beneficiaries participation, institutional arrangements, compatibility of project/ programme objectives and target community need
- The level of the intended integration as well as coordination of the projects/programme interventions with, among others, CO, the Synods, local government and possibly NGOs' in the area.

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- The projects/programme contribution to the empowerment of women and the local community by improving their ability to organize themselves at different levels.
- The extent to which 'gender-sensitive' as well as participative approach has been applied in planning and implementation of the projects/programme activities.
- The present level of relevance of the projects/programme components for addressing gender inequality and violence against women, proper resource management, etc.

5. Reporting

All reporting is to be made in English. A draft report should be presented to WEWEP-CO, WEWEP's Management Committee (MC) and NMS in order to enable feedbacks on the draft. A final report in English with findings, conclusions and recommendations is then to be presented both in printed and electronic version on time.

According to the norms of Digni, which the programme's monitoring and evaluation systems are based on, the report and review process should be characterized by the following:

- *Clarity* – in relation to who the readers of the report are, how the results shall be used and what questions should be answered.
- *Relevance* – the content in the report must answer the questions in the TOR in a relevant and satisfying manner.
- *Credibility* – the findings and conclusions must be perceived as likely due to the use of credible methods throughout the whole process of the review.
- *Useful* – the recommendations should be perceived as useful and manageable, and must be delivered "on time".

6. Review team

- The review team should consist of 3 members;
- 1 team leader:
 - Should be an independent person, i.e. not connected to the programme.
 - The team leader should preferably be an Ethiopian citizen who has local knowledge of the culture and language in the Oromya region.
 - Key words concerning competences: ability to communicate and team-building, participative methods, gender sensitive, broad experience in evaluations, reviews and being a team leader for reviews.
- 1 team member representing the gender expert in the team.
- 1 team member with experience within the field of social science/social issues.
- The gender aspect should be reflected in the review team with a minimum of 1 woman.
- The Programme Coordinator, the Programme Advisor, the respected project staff, Management committee members will be resource persons for the team.

Since the review is seen as a learning process for all stakeholders, programme workers and the target groups of the programme, all will – to different degrees – be involved in the review process to ensure a mutual understanding of the challenges and solutions of the programme, local ownership to the proposed changes, and proper follow up after the review has been conducted.

7. Follow-up

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The programme review will be carefully studied and discussed within the programme, but also by NMS, and other concerned bodies. Recommendations will be taken into consideration, and where appropriate implemented and adapted into the programme planning.

8. Norms and values

According to the norms of Digni, the evaluation should be guided by – and reflect the following norms and values:

- *Openness*: all involved partners shall, as far as possible, have access to – and be given information about the evaluation, why it is conducted, and the content of conclusions and recommendations.
- *Transparency*: all evaluations conducted, shall be accessible to the public, unless special considerations says otherwise.
- *Participation*: relevant stakeholders shall participate in the planning, conduction and follow-up of evaluations. The degree of participation depends on the type of evaluation. Anyway, all relevant stakeholders shall be given the opportunity to comment on conclusions and recommendations.
- *Credibility and independency*: Evaluations shall be conducted in such a way that the findings and conclusions are perceived as correct and credible both internal and external.

9. Process of the review

The team will meet with WEWEP-CO in advance to plan – and prepare the trip. After the field visits a draft report must be handed in **15th of November** at the latest, so that the involved parties can prepare possible feedback. The draft will also have to be presented for the WEWEP's MC. Deadline for the final report after receiving the feedback must be handed in to WEWEP-CO **13th of December** at the latest.

Overview of schedule:

- 1) Dead line of proposal by the interested parties is **23rd of August 2013**
- 2) The successful applicants will be notified by the 9th of September at the latest
- 3) Contract signing shall be done as soon as the notification is announced
- 4) Field visits with data collection will take place on the **14th-30th of October 2013** (15 days)
- 5) Dead line for the first draft report is **15th of November 2013**
- 6) Draft will be presented to relevant stakeholders, and comments on the draft will be submitted to the team.
- 7) Dead line for submission of the final document is **13th of December 2013.**

The 15 days of Field visits and data collection will take place according to the tentative plan listed below:

Day	Where	Duration
Monday 14 th of Oct	Travel Addis- Ijaji. Sleep in Ijaji	Work half day in Ijaji
Tuesday 15 th of Oct	Ijaji. Sleep in Ijaji	Full day in Ijaji
Wednesday 16 th of Oct	Travel Ijaji-Ghimbi	Travel day
Thursday 17 th of Oct	Ghimbi. Sleep in Ghimbi	Full day in Ghimbi
Friday 18 th of Oct	Travel Ghimbi-Bodji. Sleep in Bodji	Half day in Ghimbi before travel to Bodji
Saturday 19 th of Oct	Bodji (WEP)	Full day in Bodji

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Sunday 20 th of Oct		
Monday 21 st of Oct	Bodji (WEP), travel to Aira. Sleep in Aira	Half day in Bodji, half day in Aira
Tuesday 22 st of Oct	Aira, travel to Bodji. Sleep in Bodji	Full day in Aira,
Wednesday 23 rd of Oct	Travel from Bodji to Mendi. Sleep in Mendi	Full day in Mendi
Thursday 24 th of Oct	Mendi, travel to Beghi. Sleep in Beghi	Half day in Mendi
Friday 25 th of Oct	Beghi	Full day in Beghi
Saturday 26 th of Oct	Beghi, travel to Bodji. Sleep in Bodji	Half day in Beghi, sleep in Bodji
Sunday 27 th of Oct		
Monday 28 th of Oct	Bodji (CO)	Bodji
Tuesday 29 th of Oct	Travel to Addis	

10. Documents/Annex:

- Programme Document, which includes LFA, Joint Agreement and Budget
- Programme plans and reports
- Baseline Survey Document conducted in the fall, 2012 (available from September, since there was a need of revision after feedback from stakeholders)
- Minutes from the MC meetings
- Draft of Gender Guideline (available from September, but yet to be introduced and approved by the stakeholders)

WAWEP mid-term Evaluation Documents

EVALUATION METHODOLOGY: Qualitative study

Purpose of the review

The specific objectives of this review are:

- To evaluate the programme relevance in the programme areas.
- To identify the results, successes and limitations of the programme according to the indicators set out in the LFA in the programme document.
- To describe precisely divergence between plan and result so far (whether it is on the right way)
- To assess economic effectiveness in the program
- To assess other possibilities to enhance the program work in order to achieve the objective of the program
- To draw lessons and come up with recommendations for the future.

Target Audiences and methodologies to be used

- WAWEP program Management & staff with the CO, **(3 members, In depth Interview)**
- Synod level WAWEP committee members, **(2 members, In depth interview)**
- Synod level steering committee members, **(2 members, In depth Interview)**
- Synod level women ministry departments, **(1 member, in depth interview)**
- Synod level management committee, **(1 FGD)**
- WAWEP project managers and staff at the six synods, **(1 FGD, all members if possible)**
- Women ministers at parish level(focal person or coordinator), **In depth Interview**
- Women beneficiaries including male beneficiaries (Married, Unmarried, in school girls...)
(1 FGD for each kind of group having 10 to 12 members) and this includes:
 - ✓ Self help group members, **(1 FGD having 10-12 members)**
 - ✓ FGM focal committee members, **(1 FGD having 10-12 members)**
 - ✓ FGM, HIV/AIDS club members, **(1 FGD having 10-12 members)**
 - ✓ CC(community conversation) members, **(1 FGD having 10-12 members)**

The evaluation will look in to the following constituents of the Program including cross cutting issues in:

1. Program Management (Result areas, Organogram & Functionality)
2. Partnership and Networking (with GOs, NGOs, POs, CBOs, CSOs....)

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3. Monitoring and Evaluation,(Reporting and feedback)
4. Financial Management, (Burn rate and distribution)
5. Operations & Logistics (staffing...)

Objective 1.

Increased empowerment of the synods of the women staff/volunteers in the program area, through institutionalizing a women empowerment process at synod level.

Indicator for Objective 1

1. *Number and % of female staff at decision making levels or in decision making committees*
2. *Activity of the women in decision making committees*
3. *Structure committee members' gender composition, functionality, and leadership of the Women Department and management committee*
4. *Number of organizational staff who received special incentives or disincentives vis-à-vis their gender related behaviors'*
5. *The Women Department in the synods have a budget*
6. *The Women Department in the synods have a department head*
7. *The Women Department in the synods are reporting, and functioning as other departments in the synods.*
8. *Presence, content and usability of baseline survey report*
9. *Presence, content and practicability/relevance of gender policy and strategy documents*
10. *Levels of awareness of EECMY staff in the program area, volunteers and target community on the presence and contents of policy and strategy documents*
11. *Degrees of involvement of EECMY staff, volunteers and target community on the process of drafting of the policy and strategy documents*
12. *Number and % of men and women staff, volunteers and target community members who took part on the policy and strategy documents' drafting/endorsing.*
13. *Number of male and female staff who received formal training/education by level, place and discipline*
14. *Presence and functionality and relevance of monitoring and evaluation system*
15. *Number of synod staff/volunteers who were supported, and attended different levels of education, by parish*
16. *Number of schools with tutorial services, number and proportion of male and female students reached, and significance of result obtained*
17. *Number and % of parishes and congregations that have set up student scholarship funds*

Out puts expected for objective 1

A capable and functional Women Department is found in all synods in the program area.

Organizational gender policy and gender mainstreaming strategy formulated and communicated

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Gender monitoring and evaluation system is implemented in all synods

Increased educational status of synod women staff/volunteers and female students in synods' catchments area

Objective 2

By the end of the project period the local community has good awareness about the impact of HTPBs and HIV/AIDS and behavioral changes on gender equality is seen

Indicator for objective 2

1. Reduction of HTPB practices as circumcision and early marriage
2. Number of couple taking HIV/AIDS blood test before getting married
3. *Number of women with an income*
4. *Number of women owning livestock*
5. *Number and % of EECMY staff/volunteers in the program area who received ToTs on human rights, HTPBs, HIV/AIDS, marriage and sexuality, by gender*
6. *Number and % of other staff/volunteers, and also target community members who received trainings on human rights, HTPBs, HIV/AIDS, marriage and sexuality, by gender*
7. *Number and % (by gender) of staff/volunteers who received ToT on reproductive health and family planning*
8. *Number and % (by gender) of community members who received trainings on reproductive health and family planning*
9. *Number and % of girls dropping out of school*

Out Put expected with Objective 2

Norms enhancing behavioral changes promoted

Community members and EECMY staff has good knowledge on HTPBs and HIV/AIDS

A reduction in number of girls dropping out of school is seen in the program area

Objective 3

By the end of the project period the knowledge about women's rights is improved in all levels of the society in the program area

Indicators for Objective 3

1. *Number of women that received training on women's rights*
2. *Number of girls knowing that FGM is forbidden by law*
3. *Number of girls knowing the legal age for marriage*
4. *Number of meetings between synods and crucial institutions per year*
5. *Knowledge about other institutions*
6. *Communities' knowledge about the Ethiopian family law and the Oromia family law*

7. *Number of kebeles that distributed the laws*

Out puts expected for Objective 3

The collaboration between the synods and crucial institutions in the program catchment area is good and trainings on women's rights are given to these institutions

The Ethiopian family law and the Oromia family law are known in the community

Evaluation Activities

- ✓ Document reviews of organizational records from Women Ministry Department (local and central)
- ✓ Discussions with organizational staff and project staff
- ✓ Key informants' interview and group discussions with women and men staff/volunteers
- ✓ Review of personnel files
- ✓ *Key informants' interview and group discussions*
- ✓ *Key informants' interview*
- ✓ *Discussion with schools*
- ✓ *Household surveys*
- ✓ **Discussion with synod staff**

Observation activities

1. Documentation of Case studies
2. Reporting formats and its inclusiveness
3. Care and support system, like the CSSG models
4. Capacity building system
5. Success stories documented
6. The facilities and supportive environment
7. Base line survey data
8. Training materials and documents

Materials the team will need to have on the field.

Photo consent form

Voice recorder

Evaluation documents

and other logistics

1-FGD questions for synod level management committee

Activities before then

- ✓ Getting to know each other by name and responsibilities
- ✓ Explain the expected outcome of the discussions
- ✓ Explain explicit discussion is important for the activity
- ✓ Explain they have to sign and give a consent for the interview, photos and videos taken
- ✓ Give out the attendance sheet
- ✓ At the end of the discussion invite if there are any questions they want to ask
- ✓ At the end of the discussion revise the records like meeting minutes, reports and documents for further verification

The questions.....

1. What can you tell us about WEWEP? What are the objectives?
2. Is the structure/organogram fully functioning? Roles, responsibilities and limitations?
3. Can you tell us your level of participation and commitment of the staff and benefiting factors with both staff and WEWEP?
4. How do you describe the integration of WEWEP in the whole synod function or system? Can we say that WEWEP is institutionalized in the synod structure? Why? And how? What are the progresses you observed? (probe to the specifics)
5. How are the functional resources in the project utilized?
6. Can you describe the change WEWEP brought in to the synod, parish and congregation with the empowerment process?
7. How do you measure progress with the program? If things are right or not?
8. Have you had consultative meeting about the project in the past 1 year and half?
9. What is the nature of communication you have within your offices?
10. Have you had discussions with the project primary targets and also the secondary targets, to validate discussions and to ensure that their issues and concerns are addressed?
11. Is the design of the program appropriate and deem important? What is missing? What are your recommendations?
12. If you any questions you have your time now.

FGD questions for WEWEP project managers and staff at each synod

Activities before then

- ✓ Getting to know each other by name and responsibilities
- ✓ Explain the expected outcome of the discussions
- ✓ Explain explicit discussion is important for the activity
- ✓ Explain they have to sign and give a consent for the interview, photos and videos taken

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- ✓ Give out the attendance sheet
- ✓ At the end of the discussion invite if there are any questions they want to ask
- ✓ At the end of the discussion revise the records like meeting minutes, reports and documents for further verification

The questions....

1. Can you tell me your understanding about WEWEP?
2. Which ones of the services you provide have been instrumental to provide?
3. How do you describe yourself in WEWEP?
4. What were the challenges you encountered? What would be your recommendations be in handling them?
5. What are the things you do being part of this program? Are the activities valid? Can they be implemented?
6. Can you describe your achievements and weakness? Why did they happen? How?
7. Did you use the budget and availed resources, effectively and efficiently? How? If not why? What is your burn rate?
8. Any challenges you faced and the program needs to avoid?
9. What are your contributions to the program and benefits you are getting from the program and how? What should be done to improve it? If not why?
10. Describe the benefit WEWEP brought in terms of economically, socially and politically among the beneficiaries and the community?
11. How do you describe the financial utilization in the project?
12. What would be your input to improve and sustain the program?
13. Do you have regular meetings & discussions with beneficiaries, stakeholders? How? (Probe and look for minutes...)
14. How do you define your level of partnership and networking with stakeholders and partners?
15. Did you have BCC (Behavioral change communication) strategies and intervention strategy documents? How do you measure if there are behavioral change among beneficiaries and all stake holders?
16. What is the reporting system you have? How do you generate feed back to all actors?

FGD questions for beneficiaries

Activities before then

- ✓ Getting to know each other by name and responsibilities
- ✓ Explain the expected outcome of the discussions
- ✓ Explain explicit discussion is important for the activity
- ✓ Explain they have to sign and give a consent for the interview, photos and videos taken
- ✓ Give out the attendance sheet
- ✓ At the end of the discussion invite if there are any questions they want to ask
- ✓ At the end of the discussion revise the records like meeting minutes, reports and documents for further verification

The questions.....

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1. E you and how? How do you make your living?
2. What are the situations in your household?
3. Can you tell me about WEWEP? How did you know about it? Probe for the selection criteria..
4. Did you receive any trainings? On what topics? Who gave you and how?
5. How did the trainings help you?
6. What changes did you observe economically and socially, that WEWEP brought in to you life?
7. What do you plan to do in the coming 10 years?
8. What does the CSSSG women group do? And what are the values?
9. What does the FGM HIV/AIDS club do? What are the values?
10. What does the HTP clubs do? And what are the values?
11. How often/frequent do you meet in your clubs?
12. What are some of the things you do when you meet?
13. Did you contribute anything to the achievements of WEWEP?
14. How did WEWEP changed your life? Probe for success stories....
15. How do you work with your congregation, Parish and Synod?
16. What were the challenges you faced?
17. Do you need additional training?
18. What are your recommendations for more improvement?

In-depth interview Questions

Relevance

1. Has a risk analysis been done including risks affecting the implementation process? Is there a response plan for the risks?
2. Did the program consult and ensure the participation of stakeholders and beneficiaries to consider their version and vision in the design of the program?
3. Was it validated among the stakeholders, partners and beneficiaries?

Coherence

1. Were the program interventions adapted according to the context of the target areas in the Region? Were these interventions synergized across the synods in the region?
2. Did WEWEP maintain its distinctiveness according to its context?
3. Did the designed interventions contribute to program results at the short-term and medium-term levels? Were the indicators identified able to measure program results?
4. Was the program aligned with the local, Regional and National development plans and programs?
5. Were the designed interventions aligned with the cross-cutting priorities of Norwegian missionary Society, NORAD and EECMY especially on Gender equality and poverty reduction?
6. Are the interventions aligned with others being currently in implementation? Like EECMY-DASC?

Ownership

1. Did the partners, beneficiaries, parish, women groups and synods own the program? E.g., inclusion of the program accomplishments in the organizational achievements, acknowledgement of partnership with WEWEP and NMS support in the program outputs and accomplishments among others?
2. Did the stakeholders participate in decision-making, planning and monitoring of program interventions?
3. Did specifically the duty bearers (individual women, women groups, Husbands, student girls) participate actively in decision making, planning and monitoring of program interventions? What was their role?
4. Did the stakeholders own the program, e.g. providing testimonies of the effects of interventions in their lives/greater participation in program activities/committing counterpart (Synod or Parish) support resources in the implementation of program activities?
5. What are the possible consequences of a direct implementation in relation to right holders and duty bearer's appropriation?

Result Effectiveness

1. What short-term results are not being achieved thus far? What interventions are done to rectify such?
2. What is the progress of the program in contributing to the local, Regional and National development thrusts identified in the beginning of the program? What were the contributors? (Probe for EECMY Gender development and Mainstreaming goals, objectives..)
3. What is the progress of the program interventions in addressing the issues and concerns of women duty bearers and rights holders (including disadvantaged groups such as indigenous peoples, rural peoples, young women) and moral duty bearers (Civil Organizations, CBOs... 'Affoshaalee' in the church community) in the beginning of the program? What issues and concerns were addressed and by which interventions?

Potentials for Sustainability

1. Did the partners/stakeholders commit to support the continuance of program interventions? Did the partners and/or stakeholders commit their own resources for its continuance? What are these resources?
2. Did specifically the duty bearers committee support the continuance of program interventions? Did the partners/ stakeholders commit their own resources for its continuance? What are these resources?
3. What are the promises needed to ensure the sustainability of the program gains? What were these measures?
4. What are the possible consequences of a direct implementation in relation to the sustainability if there are under achievements?

Action plan for Field Evaluation on selected sites and our itinerary
No of days per site, 1 and half

o	Activities	No of participants	Methodology to be used	Resources needed	Time
	Document reviews	Project Manager (PM) facilitates this		WEWEP Documents , records, reports and others	Before noon
	Observation tasks	PM facilitates		Facilities, program models & stakeholders	Before noon
	WEWEP program Management & staff at Addis Ababa	CO members	In depth Interview	Facilitator, Refresher , venue, voice recorder, consent note, attendance sheet	Before noon
	Synod level WEWEP committee members	2 members: (women Dep leader &Executive Secretary)	In depth interview	Facilitator, Refresher , venue, voice recorder, consent note, attendance sheet	Before noon
	Synod level steering committee members	3 members: (Youth Coordinator, the two members from the community)	In depth Interview	Facilitator, Refresher , venue, voice recorder, consent note, attendance sheet	After noon
	Synod level women Department Leader	1 member	in depth interview	Facilitator, Refresher , venue, voice recorder, consent note, attendance sheet	After noon
	Synod level management committee	All members	1 FGD having 10 to 12 members	Facilitator, Refresher , venue, voice recorder, consent note, attendance sheet	After noon
	WEWEP project managers and those she works with in the synods	All members. Can vary from synod to synod, either volunteers or others PM cooperates with (coworkers)	1 FGD having 10 to 12 members	Facilitator, Refresher , venue, voice recorder, consent note, attendance sheet	After noon
	Women ministers at parish level	focal person or coordinator	In depth Interview	Facilitator, Refresher , venue, voice recorder, consent note, attendance sheet	After noon
0	Women beneficiaries including male beneficiaries (Married, Unmarried, in school girls...) ✓ Self-help group members ✓ FGM focal committee members ✓ FGM, HIV/AIDS club members ✓ CC(community conversation) members		1 FGD for each kind of group having 10 to 12 members	Facilitator, Refresher , venue, voice recorder, consent note, attendance sheet	Next day half day

Time from 8:00am to 5:00pm

Note: the time can be arranged according to the needs observed on site within the given range

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-The remaining time are used for debriefing, transcribing and other evaluation team activities.

-Half day time would be used for extended activities

Day	Where	Duration	Activities code to be implemented
Monday 14th of Oct	Travel Addis- Ijaji. Sleep in Ijaji	Work half day in Ijaji	Act. 10, after noon
Tuesday 15th of Oct	Ijaji. Sleep in Ijaji	Full day in Ijaji	1-4 before noon & 5-9 after noon,
Wednesday 16th of Oct	Travel Ijaji-Ghimbi	Travel day	
Thursday 17th of Oct	Ghimbi. Sleep in Ghimbi	Full day in Ghimbi	1-4 before noon & 5-9 after noon,
Friday 18th of Oct	Travel Ghimbi-Bodji. Sleep in Bodji	Half day in Ghimbi before travel to Bodji	Act. 10, before noon
Saturday 19th of Oct	Bodji (WEP)	Full day in Bodji	1-4 before noon & 5-9 after noon,
Sunday 20th of Oct			
Monday 21st of Oct	Bodji (WEP), travel to Aira. Sleep in Aira	Half day in Bodji, half day in Aira	Act. 10 before noon at Boji
Tuesday 22st of Oct	Aira, travel to Bodji. Sleep in Bodji	Full day in Aira,	1-4 before noon & 5-9 after noon,
Wednesday 23rd of Oct	Travel from Aira to Mendi. Sleep in Mendi	Half day in Mendi	Act. 10 before noon at Aira
Thursday 24th of Oct	Mendi, travel to Beghi. Sleep in Beghi	Half day in Mendi	1-4 before noon & 5-9 after noon,
Friday 25th of Oct	Beghi	Full day in Beghi	1-4 before noon & 5-9 after noon,
Saturday 26th of Oct	Beghi, travel to Bodji. Sleep in Bodji	Half day in Beghi, sleep in Bodji	Act. 10 before noon at Aira
Sunday 27th of Oct			
Monday 28th of Oct	Bodji (CO)	Bodji	
Tuesday 29th of Oct	Travel to Addis		



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empowerment a
reality of women's
lives!*

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<http://www.nms.no>

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