The Ethiopian Evangelical Church Mekane Yesus Leadership Capacity Building project (EECMY-LCBP)

Mid-Term Review
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EECMY LCBP Midterm Evaluation Report

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ACRONYMS

CoTS: College of Theological Studies

EECMY LCB: Ethiopian Evangelical Church Mekane Yesus Leadership Capacity Building

DASSC: Development and Social Service Commission

DMT: Department of Mission and Theology

FGD: Focus Group Discussion

OECD: DAC: Organization for Economic Cooperation and Development: Development Assistance Committee

MYS: Mekane Yesus Seminary

NLM: Norwegian Lutheran Mission

NMS: Norwegian Mission Society

SWS: South West Synod

ToR: Terms of Reference

UYTs: Use Your Talents

UNDP: United Nations Development Program

ACKNOWLEDGEMENTS

EXECUTIVE SUMMARY

1. The Ethiopian Evangelical Church Mekane Yesus Leadership Capacity Building project (EECMY-LCBP) is three year project (2020-2022). The project is designed by the church and financed in partnership with Norwegian Lutheran Mission and Norwegian Mission Society with the goal to address the critical Leadership gap observed in the structure of EECMY with the focus on servant Leadership, Good Governance, Peace Building and Conflict Management, and "Use Your Talents". The project is intended to create capable and steward leaders with commitment to address the mission and vision of EECMY with the following objectives:
   o Improve the Church units' leaders' management and leadership skills by 2022;
   o Equip and develop the Leaders with knowledge and skills of conflict resolution, peace building and conflict transformation; Peaceful coexistence among leaders and members in the church;
   o To Empower leaders in all synod to integrate and institutionalize 'Use Your Talents' as a key tool for delivering diaconal services;

2. In terms of scope, the project is intended to be implemented in all synods and area works of the church at national level with special focus in South and West clusters where majority of the church members are found and good practices in these areas are expected to be replicated to South West, Central and North clusters. Accordingly, 29 synods and 3 areas of work are organised in four clusters based on their geographic setting: (South cluster, South west cluster, West cluster, and Central cluster).

3. The project is in its third and final year. This mid-term evaluation was called on to review the progress of the project against plan and evaluates the process of implementation so as to take proactive and corrective action before the end of the project phase. To this end, the evaluation has the following specific objectives:
   ✎ Assessing the impact and effectiveness of the activities implemented in EECMY-LCBP
   ✎ Evaluating the efficiency of the programme in relation to beneficiaries, cost and timeframe of the programme
   ✎ Documenting the current figures of the Objectively Verifiable Indicators as found in the log frame
   ✎ Produce a report of mid-term evaluation documents based on the data/information obtained from target program participants
   ✎ Recommending for improving future interventions

4. The production of this draft evaluation report has passed through the following key phases: development of the technical and financial proposal, development and validation of the instruments, data collection (primary and secondary), data Analysis and presentation of draft report.

5. In terms of evaluation framework, the team of evaluators has adopted a standard method of project evaluation suggested by OECD as its framework to conduct the evaluation (See Figure 1). The OECD framework has five evaluation criteria namely relevance, effectiveness, efficiency, impact, and sustainability. This was used as guiding framework to conduct the mid-term evaluation.

6. The target respondents were selected based on the capacity of the synods, years of operation, degree of involvement and participation during project implementation process, distance (remoteness), and the security situation in the vicinity of the synods. Accordingly, the synods were categorized into three: high, medium and low capacity synods in terms of their level of operation. Hence, based on these seven synods were selected from each category: 3 high, 2 middle and 2 low capacity synods. The data was primarily collected via a face-to-face Focus Group Discussion (FGD) and key informant interview under rare conditions via online platform.

7. The key findings of the mid-term evaluation are:

   7.1. Almost all leaders confirmed that the four components (Servant leadership, good governance, peace building and conflict management, and use your talent) of the project are very relevant and addressing the contemporary leadership challenges and problems of the synods, parishes/presbyteries and congregations.

   7.2. The project has attained its objectives vis-à-vis the impact of COVID-19 Pandemic and political instability in the Western and Northern part of the country that seriously hampered to smooth implementation of the project.

   7.3. The financial utilization of the project is an area that deserves attention in the remaining project duration owing to the impact of externalities.

   7.4. The project has created an enabling working relationship and collaborations among synods, parishes and congregations (which was a bit rough before the project intervention and the project acted as a bridge and offered an opportunity for synod leaders to liaise with the lower level leaders in the structure).

   7.5. 128 middle level and 2,500 lower level leaders have gained a better understanding on the concept of "Use Your Talents" and started implementation accordingly.

   7.6. Though it is difficult to discuss about the project impact as it is premature, there are good gestures that the project has impacted both the synod and the personal life of the participants of the project to the core as it created movement in the church for self-reliance, acted as a bridge to connect different leaders at different levels, influenced EECMY policy makers to decide on the establishment of leadership capacity building institute at EECMY to sustain the project, the exposure gained through the project have enhanced the risk taking behaviour of synod leaders, and influenced the participants to appreciate the "power of experience" and above all it brought a paradigm shift in the perspective of the leaders in relation to Use Your Talent training.

   7.7. The participants (synod leaders) believe that the project in the long-run can be sustained through cost-sharing scheme and through the establishment of a formal structure that deals with the Leadership Capacity Building demand of the Church.

   7.8. Stakeholder mobilization, participation and visibility of the project steering committee, various education institutions of the church and Peace Office and EECMY DASSC was limited with the exception of MYS that incorporated "use your talents" in to its curriculum and the SWS that was found using its seminary or theology students in cascading the components of the project into their respective congregation (this is a good example to be adopted by those synods that do have seminaries and bible schools)

8. The experience sharing component of the project was highly appreciated by almost all the target synods contacted and it highly influenced and challenged them as well. The extraordinary commitment of the leadership manifested at SWS during the experience sharing visit was another good lesson taken by the participants as explained during the field data collection process.

9. COVID-19 Pandemic and Political instability were the two prime challenges that hampered the smooth implementation of the project among others.

10. The mid-term evaluation has drawn the following conclusions:

    10.1. The project is relevant from various perspectives in terms of executing the mission of the church

    10.2. The project ignited the synods to take more risks and improved their decision making skills, enhanced their servant leadership skills, improved their resource management or good governance skills, promoted peace building and conflict management skills and above all the project helped the target participants to look for something valuable from the dust (especially use your talents).

    10.3. Cascading the project to leaders in the lower structure was a challenge due to two major reasons: COVID-19 pandemic and political instability in the land (especially in the North and Western part of the country)

    10.4. Integrative approach to the implementation of the project was slightly lacking among the relevant stakeholders including such as EECMY DASSC, Peace Office and education institutions.

    10.5. The project has brought attitude change among the project participants in so many ways (e.g., inculcated possibility thinking, inward looking in terms of capitalizing on the already existing resources – financial, human and material resources;)

    10.6. The project has brought impact as it created a movement among the synods, enabled networking and created a platform to have fellowship among the synod and leaders at a higher level to share the vision; gave the opportunity for synod leaders to relate with the lower structures which was a bit difficult before the project intervention;

    10.7. Owing to the challenges of COVID-19 and Political instability, the financial utilization part of the project is something that deserves attention during the remaining project duration

11. Based on the findings of the mid-term evaluation and the conclusions drawn, the following recommendations have been drawn:

    11.1. Intensively work on cascading the training down to congregations

    11.2. Inter parish/Intra-synod and intra-parish experience sharing

    11.3. Well-structured experience sharing system

    11.4. Mapping of best EECMY practices and prepare short documentary productions (visual and audio) to reach congregations and institutions

    11.5. Components of training has to be continued as the church is big and its engagement wide area and communities.

    11.6. Training manuals to be published in many copies and distributed to lower structures

11.7.Start to implement the Councils decision((ከው-16-09-13) ፡

    11.7.1. All synods to allocate budget and continue in reaching the parish and congregation leaders in building their leadership capacity through training.

    11.7.2. MYS Board to conduct a study on the concept of establishing EECMY Leadership Institute where leaders get training on contemporary leadership issues.

    11.7.3. Revisit and strengthen the steering committee and EECMY institutions roles of engagement

1. INTRODUCTION

1.1. THE ETHIOPIAN EVANGELICAL CHURCH MEKANE YESUS AND ITS LEADERSHIP EXERCISE

The Ethiopian Evangelical Church Mekane Yesus (EECMY) is a rapidly growing Lutheran church in the world since her establishments in 1959 as a national church. The number of members at initial year was 20,000 and showed a dramatic growth during the last sixty years. According to 2020 annual statistical report of the church, the number of members has grown/surpassed 10 million. The church has been experiencing an increment of 3,163,936 members (7% average annual growth rate) over the last five years. Such an increment in number of membership demanded properly systems and structures for adequate service delivery. Hence, it became usual practice to plant new congregations, parishes/presbyteries and even synods. Accordingly, EECMY has 10326 congregations and 4980 outreaches/preaching centres currently.

Concerning leadership exercise, executive management committees elected every four years by council members are in place to perform regular activities; whereas executive boards composed of synod presidents and other elected leaders periodically meet to follow up execution of activities referred to the executive management committee by the council that meets every year. The council that elects the executive management committee members solicits and resolves issues constitutionally with in its authority limit referred to it by the executive board and/or refer to the general assembly if the case needs policy decision. The general assembly meets every four years and is the supreme body of the Church vested with the responsibility of electing leaders and developing and ratifying policies, constitution and bylaw.

1.2. THE EECMY LEADERSHIP CAPACITY BUILDING PROJECT

1.2.1. CONCEPTUALIZING THE IMPORTANCE OF THE PROJECT

As stated in the aforementioned section, EECMY is a fast growing church in all aspects of its ministries. However, it has been facing and confronting many challenges and problems of which some are directly related to its fast growth. Church leadership at each structural level is on board/front page and responsible to resolve these challenges and problems. A dire need for qualified, skilled and well-experienced leaders at all levels of the church structure, be it in theology or leadership or administration; has remained a growing challenge/problem throughout the history of the church in general and recent decades in particular. The project main document in its situation analysis section clearly spelled out that leaders at different levels had admitted practices of weak leadership, poor management of resources (finance, human and material), low level of creativity and innovative ways of doing things and tackling problems, etc… have been seriously affecting the operations and sustainability of the church in the years ahead.

Furthermore, the number of EECMY members accounts over 10% of total population of the country and in some areas it accounts overwhelming majority of the population. Therefore, it is very clear that a problem created in the church environment is very likely affect the

surrounding community including the activities of government. And hence, some sensitive issues such as conflict management and diaconal interventions require collaborative effort in which church leaders are expected to play a proactive role. The leaders usually set some sort of culture in any organisation including the church as well. If the church wants to be successful in its services both in the church environment and public at large, continuous leadership capacity building is very important and that is why this project was designed and being implemented. It was believed that the training concepts presented in this document are very instrumental to empower the present leaders to be able to do their jobs properly. The bottom-line is that the positive change ignited will have a catalyst role in motivating change and transformation elsewhere. EECMY-LCBP is, therefore, designed to address this critical gap in leadership in the church focusing on servant Leadership, Good Governance, Peace Building and Conflict Management and, and Use Your Talents.

Hence, the goal of the project is to create capable and steward leaders with commitment to address the mission and vision of EECMY as stated in main project document whereas as its main (specific) objectives are:

- Improve the Church units' leaders' management and leadership skills by 2022;
- Equip and develop the Leaders with knowledge and skills of conflict resolution, peace building and conflict transformation; Peaceful coexistence among leaders and members in the church;
- To Empower leaders in all synod to integrate and institutionalize 'Use Your Talents' as a key tool for delivering diaconal services;

The Ethiopian Evangelical Church Mekane Yesus Leadership Capacity Building project (EECMY-LCBP) is intended to be implemented in all synods and area works of the church at national level with special focus in South and West clusters where majority of the church members are found and good practices in these areas are expected to be replicated to South West, Central and North clusters. Accordingly, 29 synods and 3 areas of work are organised in four clusters based on their geographic setting: *(South cluster, South west cluster, West cluster, and Central cluster) (see Table 1 below).*

Table 1: List of EECMY Synods (Target beneficiaries)

South Cluster: Hawassa	South West Cluster: Jima	West Cluster	Central Cluster
South Ethiopia S.	Illubabor Bethel S.	Central Synod	Addis Ababa S.
South Synod	Jimma Bethel S.	Gimb-Jorgo Synod	Cenetral Eth. S.
Adola Geenale S.	Soth West Bethel S.	Birbir Dila Synod	N. Centeral Eth. S.
Dara Synod	E. Gambella Beth. S.	Western Synod	W. Centeral Shoa S.
Wabe Batu Synod	W. Gambella Bth. S.	Abay Dabus S	Centeral Gibie S.
South West Synod		Begi Gidami Synod	N. Eth. Co. Of.
South Central Ethiopia S.		West Wellega Bethel S.	N. West Co.Off.
Amaro and Surrounding S.		Horro Guduru S	
Gelana Abaya Parishes			
South Central Synod			
Ambericho Bilate S.			
West Gibie Synod			

The project has targeted all 32 church units, 65 selected parishes/presbyteries and 160 congregations. The project document clearly states that it will reach at least 25% women leaders in training and related services.

1.2.2. EXPECTED PROJECT RESULTS AND MAJOR ACTIVITIES

1.2.2.1. OUTCOME LEVEL RESULTS

- ✍ Servant leadership that satisfies synods' and parishes' workers in terms of communication, information sharing, visitation and office hospitality practiced;
- ✍ Good resource management practice in place;
- ✍ Planned ways of doing things and track recording (planning and monitoring system in place);
- ✍ Employees satisfaction in terms of remuneration and other benefits increased
- ✍ New systems of resource management developed;
- ✍ Fraud and corruption cases reduced;
- ✍ Responsibility sharing/delegation of authority and accountability increased;
- ✍ Parishes' and urban based congregations' satisfaction in good governance practices of the synod increased;
- ✍ Conflict incidents in the synod office, b/n synod and parish, in the parishes and congregations reduced;
- ✍ Good working relations established among synods, parishes and congregation;
- ✍ Cooperation b/n synod and parishes, b/n parishes and congregations, synod and synod institutions increased;
- ✍ On-going Peace building became a vital conflict prevention mechanism and practiced at all levels;
- ✍ Appropriate modality of Use Your Talents implementation put in place;
- ✍ All synods started implementing UYTs approach in stepping further the congregational deacon services/ministry;

1.2.2.2. KEY ACTIVITIES PLANNED AND IMPLEMENTED TO BRING THE INTENDED OUTCOME LEVEL RESULTS

The major intended activities of the project could be categorized in to four. The first one is conducting dialogue based training on already identified crucial issues/topics such as servant leadership, good governance, peace building and conflict management and use your talents. The second is conducting consultation review and self-evaluation and the last one is conducting cross synod, parish and congregation experience sharing programs.

2. PURPOSE AND SPECIFIC OBJECTIVES OF THE MID-TERM EVALUATION

The purpose of this evaluation is to review the progress of project implementation in terms of results (outputs and outcomes) against plan and evaluate the process of implementation so as to draw lessons, identify challenges/problems and recommend possible solutions for project owners and duty bearers to take appropriate action in the remaining project period and beyond.

3. METHODOLOGY EMPLOYED

3.1. INTRODUCTION

The evaluation has passed through four key phases: The first one was the development of the technical proposal. The second one was the development and validation of the instruments used to collect the data. The third phase was the development of the draft report which is subjected to modification based on the feedback given by the project management or implementing team. After all inputs from the project implementers and stakeholders have been incorporated, the team of evaluators has developed the final midterm evaluation report.

3.2. EVALUATION FRAMEWORK EMPLOYED

The evaluation team well understand that the overall objective of the evaluation are to assess the achievement of LCBP's results, and to draw lessons that can both improve the sustainability of benefits from this project, and aid in the overall enhancement of EECMY Leadership Capacity at various levels. To this end, the evaluators has adopted a standard method of project evaluation suggested by Organization for Economic Co-operation and Development (OECD) was adopted as its framework to conduct the evaluation (See Figure 1 below). The OECD framework has five evaluation criteria namely relevance, effectiveness, efficiency, impact, and sustainability.
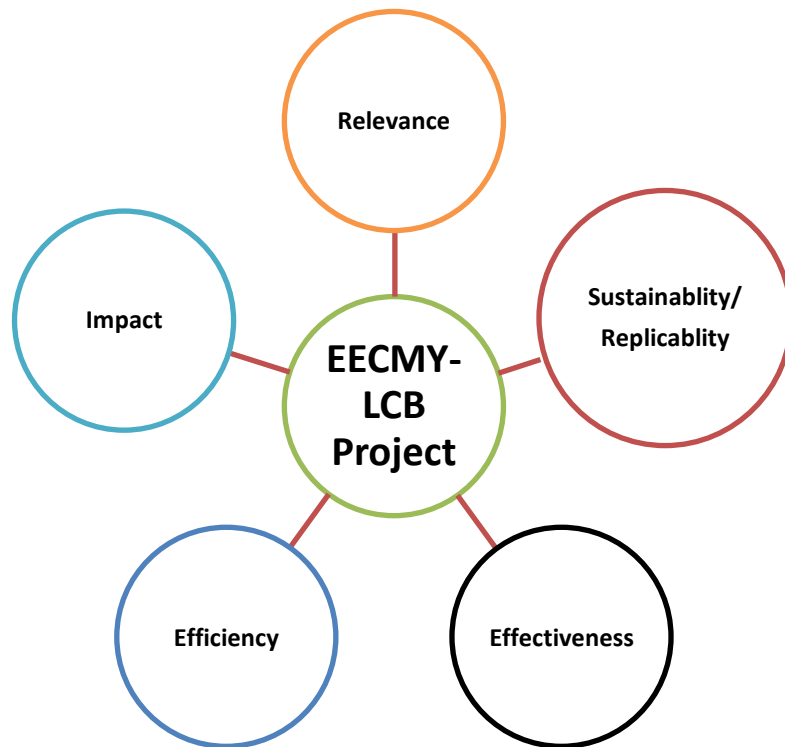

Figure 1: Evaluation Conceptual Framework[1]

The five evaluation criteria have been briefly described below:

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[1] Adopted from OECD DAC and UNDP

3.2.1. Relevance

This measures the appropriateness and relevance of the project and its approaches or strategies to the local context and its consistency with donor philosophy and orientations. The criteria measure the project concept, strategy and activities in addressing the need and problem of the target participants. In an attempt to evaluate the overall relevance of the EECMY-LCB project, the team examined key issues pertaining to the extent to which the project addressed main problems of the target beneficiary, the extent to which the project design and implementation is consistent with the local context, capacity and needs, and priorities of the target groups; and the extent to which the objectives of the project design consistent with the local context and coherence with on-going initiatives in the church (more importantly from the perspectives of the mission and motto of the church)

3.2.2. Effectiveness

Effectiveness refers to the extent to which the project's objectives were attained or expected to be attained. In this respect, the evaluation team addressed the following key questions to assess project effectiveness: To what extent the project has achieved its intended results or goals? How big is the effectiveness of the project compared to the planned objectives (result versus plan comparison)? To what extent is the target group reached?

3.2.3. Efficiency

Efficiency examines the cost-effectiveness and timeliness of project execution. It will describe any cost- or time-saving measures put in place in attempting to bring the project as far as possible in achieving its results within its (severely constrained) secured budget and (extended) time. It will also analyse how delays, if any, have affected project execution, costs and effectiveness. Wherever possible, costs and time over results ratios of the project will be compared with that of other similar interventions. The evaluation will also assess the extent to which the project allocated specific and adequate budget in relation to the results achieved. Moreover, the evaluation will give special attention to efforts by the project teams to make use of/build upon pre-existing institutions, agreements and partnerships, data sources, synergies and complementarities with other initiatives, programmes and projects etc. to increase project efficiency.

3.2.4. Impact

In accordance with OECD/DAC and UNDP definitions, the term impact refers to positive and negative, primary and secondary long-term effects produced by the development intervention, directly or indirectly intended or unintended. In this respect, the evaluation has briefly examined the short term positive impacts of the project from different perspectives.

3.2.5. Sustainability

Sustainability is understood as the probability of continued long-term project-derived results and impacts after the external project funding and assistance ends. In this line, the evaluation process has identified and assessed the key conditions or factors that are likely to undermine or contribute to the persistence of benefits. Some of these factors might be direct results of the project while others will include contextual circumstances or developments that are not under control of the project but that may condition the sustainability of benefits. The

evaluation has will ascertain that the project has put in place an appropriate exit strategy and measures to mitigate risks to sustainability.

3.3. RESEARCH APPROACH, SAMPLING, DATA COLLECTION TECHNIQUE AND ANALYSIS

The mid-term evaluation process applied both qualitative and quantitative research design. Both primary and secondary sources were used for data collection. The primary data were collected from project beneficiaries particularly from the selected Synods using FGD and Key-Informant Interview using both face to face and online platform. Selected top leaders of EECMY (Department of Mission and Theology and Office of Associate General Secretary) were also contacted as a key informant. Secondary data were collected through an extensive document review from project documents, progress, and annual reports. The data collected through both methods were analyzed using thematic analysis and reported accordingly.

The target respondents were selected based on the capacity of the synods, years of operation, degree of involvement and participation during project implementation process, distance (remoteness), and the security situation in the vicinity of the synods. Accordingly, the synods were categorized into three: high, medium and low capacity synods in terms of their level of operation. Besides, the team of evaluators has used observation method to collect additional data. The summary of the target respondents have been summarized in the following table:

Table 2: Target respondents

No	Category	Target synods	Number and designation of the FGD participants	Profile of the Synods
1	High	Ilubabor Bethel Synod (Mettu)	1 (President)	-15 parishes, 537 congregations, 215 preaching centers, 559385
		South West Synod (Arbaminch)	4 Synod Leaders (President, Ex. Secretary, Children and Youth Ministry Head, Finance and Admin Director)	-17 parishes, 143 congregations, 387 preaching centers, 455896 members
		South Central Ethiopia Synod (Hawassa)	4 Synod Leaders (DMT, Women Ministry Head, Children and Youth Ministry Head, Finance and Admin Director)	-57 parishes, 1284 congregations, 850 preaching centers, 1167162 members
2	Medium	South Synod (Dilla)		-31 parishes, 324 congregations, 276 preaching centers, 290708 members
		Jimma Bethel Synod	5 (President, Ex. Secretary, DMT, Admin and Finance Head and DASSC Branch Office Director)	10 parishes, 162 congregations, 112 preaching centers, 68279 members
	Low	Dara Synod	5 (President, Ex. Secretary, DMT, and Women Ministry Head)	-10 parishes, 142 congregations, 23 preaching centers, 82747 members
		Central West Shoa Synod	4 (President, Ex. Secretary, DMT and Children and Youth Ministry Head)	-10 parishes, 146 congregations, 96 preaching centers, 86760 members
Total		7	23	

3.4. LIMITATION OF THE ASSESSMENT

The assessment was limited to Synod level target respondents without the involvement of parishes and congregation leaders due to various reasons. On the one hand, the time allotted for conducting the evaluation was a bit tight and that has put up a pressure on the evaluators. On the other hand, the context within which the assessment was conducted has limited the mobility of the evaluators due to the security situation (e.g. political instability) in some parts of the country. In order to overcome the limitations, the team of evaluators has probed the synod leaders to comment on the relevance and impact of the project on behalf of parishes and congregation leaders.

4. FINDINGS AND DISCUSSION

The investigation team has been guided by the Terms of Reference (ToR) developed at early stage of evaluation planning process and collected data from primary and secondary sources and observation as well. Even though the way the project was designed is very much scientific and scholarly, the context in which the project was implemented was with full of bottlenecks. Among the key bottlenecks were the health crisis (e.g., COVID-19 pandemic) that hit the world and Ethiopia, and the recurrent political instability and security situation in the country covering wider part of the catchment area of the project (e.g. western synods and part of Southern Synods). These seriously and negatively affected the capacity of the project managers and synod leaders to cascade down the project as per the intended plan. For example, Central West Shoa Synod has 10 parishes of which nine of them were located in the politically insecure and instable areas. The following general and specific evaluation factors were organized having this context in to account.

4.1. RELEVANCE OF THE PROJECT

To investigate relevance of the project, the evaluation team formulated questions related to appropriateness of the project in terms of its main components, selected strategies, the organizational and management arrangement of the project and co-financing and local contribution.

Accordingly, almost all leaders confirmed that the four components of the project are very relevant and addressing the contemporary leadership challenges and problems of the synods, parishes/presbyteries and congregations. They expressed project relevance in presenting some practical examples like it linked them to lower structures or served as a bridge, opened a wider door for being connected with parishes and congregations, it helped them to ask themselves questions such as where they are? What they look like? How they are doing or leading? Moreover, some leaders expressed their feeling as this is a time central office, synods, parishes/presbyteries and congregations needed to be dynamically connected through the establishment of effective networking system. The leaders of recently established synods (Dara and Central West Shoa) stated that they are lucky as the training conducted on servant leadership and good governance helped them to nurture their leaders with this knowledge. Had it been not for this project, the new synods were remained in poor leadership capacity/competency.

Furthermore, significant number of participants stated that the former leaders' status of leadership which was very influential in solving various church and community problems. And hence, the project was considered as the revitalization of the past leadership development effort of EECMY which produced its current reality. The respondents have a general feeling that today's leaders of the Church as a system is lagging behind the people they lead. The respondents claimed that there is no doubt about the relevance of the project in addressing these and related leadership capacity gaps.

Strategy-wise, participation, networking, UYTs, consultation, review and self-evaluation, dialogue and experience sharing are the main strategies designed and employed in the project implementation. From the responses given by participated leaders, it is realized that some leaders were participated right beginning from project planning whereas others have joined in the implementation of project activities. Parish and congregation leaders were participated in the cascaded sessions of training programs in all investigated synods with the exception of Centeral West Shoa Synod owing to the security situation in the area. The importance of UYTs and experience sharing are boldly mentioned in contributing to the self-reliance initiatives of the church in general and lower structures in particular. Moreover, intervention has expanded and strengthened community support initiatives by the respective synods. Yet, the relevance of other strategies (networking, self-evaluation, etc…) needs further verification and implementation during the remaining project periods. Some leaders stated the project relevance in terms of the fellowship platform it created for church units, its importance in addressing contemporary challenges of the church leadership in their areas of operation. Moreover, the participants of the evaluation stated that the project helped them to plan, execute and report activities of their respective synods.

As to the project document, the project is designed to be co-financed by NMS and NLM. It seems this way of financing the project is advantageous as it avoids duplication of effort and promotes efficient utilization of resources. But, the findings revealed that the funding partners lack the experience of managing co-financed projects and this is a lesson to be taken forward in the future.

4.2. PROJECT EFFECTIVENESS

The evaluation team is convinced to discuss project effectiveness finding at two levels: output and outcome levels though it is somehow early to deal with outcome findings at this stage. According to summary report obtained from project leader, the output result is presented hereunder:

Table 3: Output result of the Project during the Evaluation Period

Type	Planned	Accomplished	%	Remark
ToT participants	128	133	104	
Refresher training	128	140	109	
Preparation of training materials	4	4	100	Prepared but not published yet.

Experience sharing programs (Units)	36	25	69	Nine Church units in the West couldn't participate due to security challenge in traveling.
Training of parishes and congregation leaders	2500	1720	69	The security problem in the west this year caused such under performance.
Year-end self-evaluation (Session)	1	1	100	

Source: Secondary data (Project office)

The ToT training was adequately conducted for synods' leaders (104%) and experience sharing program was conducted in impressive way in spite of leaders from nine synods couldn't participate despite formal invitation due to political unrest in the western part of the country. Many leaders in visited synods reported in confidence that they gave training for parish leaders on the topics they were trained as trainer.

The main expected results of the project are:
  a) Improvement of leaders (all structural levels) knowledge and skill of servant leadership which could be practically manifested;

Leaders of recently established synods (Dara and Central West Shoa) explained that they started from very little: lack of trained ministers, man power, facilities including offices, materials, finances, etc…And hence, all leaders being engaged in all types of activities without differentiation, from routine physical activities to high level idea generation and implementation. The training conducted on servant leadership helped them to confirm that they are on the right truck and re-enforced what and how they have been doing. It is reported that almost all synods used to increase salaries periodically and making significant increments for those assigned on lower and middle grade positions (majority in number) and hence, most employee are much satisfied by the leadership. Moreover, many of the synods contacted indicated that they employ the same rate of perdiems for all workers when travelled out of regular station.

With respect to cascading the ToT, parish and congregation Leaders started implementing the training they received on planning. No parish or congregation presents its plan or report without using strategic planning and reporting formats. Leaders have developed competence of planning and getting out of "business as usual" exercise (Dara Synod Leaders). Most synods established a kind of system in which they review the progresses and change three times in a year. Unique practice was presented in South West Synod after they started participating in the project: A periodic platform in which self-evaluation report is presented by each leader and others identify and add the remaining weaknesses/limitations all together bring constructive leadership development. In this synod, best performed leaders and staff members are rewarded publically in an annual staff conference.

In spite of efforts exerted to improve servant leadership, the patriarchal thinking of the community in general and synods leaders in particular raised concerns that female

participation in the TOT as well as in cascading down the training to the grassroots. It is less likely, if not impossible, to solve the contemporary leadership challenges without bringing youth and women on the front page. This is boldly raised in some synods like South central Ethiopia and West Central Shoa. This is calling for attention to Children and Youths, Women as well as the family ministries as a strategy to sustain the works of the church.

b) Efficiency in resource management and use;

Almost all leaders reported on promising annual audit reports: no or minimal qualification points and ICM. This is further verified by checking the audit reports of seven visited synods. Accordingly, only one synod has got 1 qualification point and 9 ICMs. The rest are free of qualification points and ICM in 2020 budget year. According to the information obtained from the Finance Section of EECMY Central Office, before 2020, many units haven't closed their accounts properly and the ones who manage to close and do auditing have got many qualification points and ICMs. Many synod leaders started to value different resources in their disposal and make them more productive. One example to mention: The Yirgalem hostel compound of SCES that was mismanaged is now properly handled in a way it generates significant income. In addition, the Yirgacheffe compound of South Synod is also reported producing coffee. Some respondents figured out the project as an eye opener which showed them many things in terms of looking into their resources, and designing strategies to best use them. .

c) Best experiences are shared and these may help leaders to practice new way of doing things and handling matters;

The power of experience sharing was boldly noted after most leaders participated in experience sharing program organized in SWS, Arbaminch. Adola-Genale Synod has started the implementation of EECMY Tithe Policy after training and experience sharing. There are many similar cases started in many synods as a result of experience sharing. Another monumental example is the case of Jimma Bethel Synod which took a very bold step in acquiring a resource amounting to 12 million birr and this was immediately after the experience sharing held in Arbamich under the EECMY-LCB Project.

d) Declining of conflict incidents in the synods' offices, between synod and parishes, b/n parishes and congregations

Few years ago, SWS leadership was known in conflict with some of its parish leaderships. The leaders clearly explained how the project equipped them with wisdom and skills to solve disputes. Accordingly, the south cluster established by the project and the fellowship created among the neighboring synods had played a vital role to solve the conflict cases in SWS. The project helped leadership to look for solution instead of confrontation whenever conflict is occurred. This is stated as follows in the worlds of one of the participants of FGD:

"The turbulence political conflict occurred in Sidama Zone by the title "11/11/11" was not happened in Dara district where the majority of people are EECMY members. The reason as explained by synod leaders was the training conducted on peace building and conflict resolution/management which helped the leaders at each structural level to prevent it ahead

and work on peace building. And hence, this time we don't have significant conflict issue"
and this is acknowledged by the local authorities themselves. (Rev. Tsegaye, President, Dara
Synod)

e. Establishment of good working relations and collaborations among synods, parishes and congregations;

The responses given by overwhelming majority of the participants from the respective synod, that the project created an opportunity for the middle and lower leadership to liaise and started planning together, synod leaders started travelling to parishes/presbyteries and congregations frequently, the parishes/presbyteries and congregation leaders receiving and hosting synod leaders positively which was weak before (a significant result after project intervention- hence created an enabling working relationship among the respective units in the structure). It seems a good bridge is formed and gap is filled by the project.

f. 128 middle level and 2,500 lower level leaders understanding on the concept of Use Your Talents and started implementation;

The middle level leadership is well acquainted with the conceptual understanding of UYTs and some have trained parish/presbytery and congregation leaders which enabled the later to start self-reliance and community support initiatives.

The training on UYTs topic enabled us to understand and value our members which are big resource. Using this resource is a real blessing. (Rev. Amena, President Illubabor Bethel Synod)

In all the visited synods, engagement in self-reliance initiatives is being done in a kind of movement. We visited the self-reliance initiative projects of South Synod-Dilla (a Mixed use building under construction), South Central (extended building with 16 rented shops), Jimma Bethel Synod-Jimma (very recently purchased compound with various facilities after experience sharing in Arbaminch), and Dara synod-Kebado (Got 35,200 m^2 land from government to establish youth center to serve the public and income generation), Central West Shoa synod- Ambo (soon to launch mixed use building construction along the main asphalt road). Moreover, Illubabor Bethel Synod- Mettu (mixed use building under construction), SWS- Arbamicnhch (continued self-reliance and sharing projects).

A model voluntary couple

The husband and wife are medical doctors by profession and have their own clinic. At the end of every year in Ethiopian calendar, they used to give free medical service for all. Through time this model service has grown to Free Medical Mission covering wider area.(Source: South Synod leaders)

Generally, the project has positively influenced leaders at all levels to focus on leaders capacity building which is a key for growth and development of the church. The evaluation team reviewed the action plan prepared by South central Ethiopia Synod to conduct training at 22 clusters for third time/round.

Environmental stewardship practice adopted by South Synod (SS), and their full reliance on their own resource. Their inability to pay staff salaries regularly before, closing accounts with

deficit now changed to paying enough salaries regularly and closing their accounts with surplus is a big change.

4.3.PROJECT EFFICIENCY

Adequate implementation of planned activities, comparison of money/time spent with results achieved and accomplishment versus plan/schedule of the project activities are key efficiency indicators raised and discussed. Most leaders expressed their feeling that before the training and experience sharing travels to South West Synod at the end of 2021, they assumed it as a mere wastage of time and resource. However, after exposure visits, all confirmed for the worthiness of result as it touched their hearts to the core and forced them to raise many why and how questions? Why we failed to do like this? How did they succeed? Therefore, many agree that the expenses and time spent compared with results observed and 'hopes' expected were minimal and worthy.

The following table depicts the planned, actual and expenditure

Table 4: Budget Utilization of the Project

Year	Planned* (A)	Actual** (B)	Expenditure (C)	% of actual (B/A*100)	% of expenditure (C/B*100)
2020	3,752,138	1,885,866	1,504,796	50	80
2021	3,496,728	3,392,040	2,464,016	97	73
Total	7,248,866	5,277,906	3,968,812	73	75

Approved budget stated in the project document
**Reported by project office*

From the table above (Table 4), it could be realized that the money transferred to project bank account was only 50% in 2020. However, it increased to 97% in 2021. The expenditure report shows 80% and 73% respectively for 2020 and 2021 and 75% for overall. According to these figures of actual and expenditure, it is difficult to conclude that the project finance is efficiently utilized. Such underutilization per information obtained from the project office is subject to challenges related to COVID-19 pandemic lock down in 2020, and the turbulent security situation in the country that restricted travel in 2021 for 9 Church units in the west. In 2021 it is not only the budget but also physical performance is limited to 70% only.

4.4.PROJECT IMPACT

Thought it is difficult to discuss about the project impact as it is premature, there are good gestures that the project has impacted both the synod and the personal life of the participants of the project to the core. The majority of the FGD participants have pinpointed out that the project created movement in the church for self-reliance; acted as a bridge to connect different leaders at different levels (both formally and informally through networking); influenced EECMY policy makers to decide on the establishment of capacity building institute at EECMY to sustain the initiatives of the project; the exposure gained through the project have enhanced the decision making confidence and risk taking behavior of synod leaders (boldness to make decision and risk taking); influenced them to appreciate the "power of experience", and above all it brought a paradigm shift in the perspective of the leaders in relation to "Use Your Talents" training. It is observable during the FGD sessions that the impact of "Use Your Talent" knowledge grew above mere income generation for self-

reliance to igniting congregational diaconea services as voluntarism to support the poor and disadvantaged by renovating and constructing dilapidated houses. Formation of women saving and credit association at Darra synod can also be taken as one practical example. Yet, respondents from different synods said they knew their roles and responsibilities as a leader and started to practice life of servant leader.

In addition, the perspectives of the leaders were also changed on how they view conflict and how they address them. In the past almost all the conflicts were settled through the intervention of the next higher level leaders. But, after the training, the synods have started to address the conflicts by their own without much delay and external support. They also witnessed that most of them have started a proactive role in tackling situations that lead to conflict and whenever they happen they learnt to take a swift action. Furthermore, some synods in the area of conflict management reported apart from managing inter and intra conflict to mediating and settling dispute in the neighboring synods. This is the case of Central West Shoa Synod. These all witness that the project is impactful though further scrutiny is needed at the end of the project period (hence, terminal evaluation).

4.5. PROJECT SUSTAINABILITY

4.5.1. Institutional and administrative sustainability

As it is stipulated in the project document, the project is designed to be executed within the existing system of administration. For instance, the project duty bearers being right holders at the same time, steering committee composed of directors of all departments in the Central Office, representatives from EECMY joint programs like EECMY DASSC and MYS, approaches employed in cascading down the training to parishes and congregations and the existence of various church institutions (seminaries, Bible schools, colleges, and peace office) are considered to ensure institutional and administrative sustainability of the project.

In this regard, the responses from participants revealed that in some synods most parishes started accompanying assemblies/ meeting by giving training conducted at synod levels. This could be taken as innovative approach as it saves time and other resources in reaching out to the lower level/congregations leaders. Some synods started connecting training with meetings conducted at synod level including council meeting (Conducting such trainings as cross cutting issue). Continuous formation of discipleship which is the source for continuous formation of servant leadership has paramount importance to ensure sustainability as some leaders stated. The EECMY Council in its 16th meeting had brought the Leadership Capacity Building project on board with sincere appreciation and acknowledgement of project results and resolved as follows ((ካው-16-09-13) ፡

> *9.1 All synods to allocate budget and continue in reaching the parish and congregation leaders in building their leadership capacity through training.*
>
> *9.2 MYS Board to conduct a study on the concept of establishing EECMY Leadership Institute where leaders get training on contemporary leadership issues.*

Furthermore, formal horizontal communication is started between and among synods concerning training and experience sharing initiatives. Had it been not for this project, the

current network and fellowship wouldn't have been flourished. Experience sharing among the synods without really approaching the central office was observed as a good gesture to sustain the leadership capacity building effort through self-initiated networking. In this context synod and synod leaders were horizontally invited to share their experiences, and learning from each other are key results which very likely contribute towards sustainability without mentioning much the bold step taken by the EECMY Council to constitute the EECMY Leadership Institute.

However, the roles of steering committee, various education institutions of the church and Peace Office and EECMY DASSC are less visible except MYS College of Theological Studies (CoTS) which tried to incorporate UYTs in the academic teaching. It is equally important to mention the effort of SWS giving training for Seminary students in Arbaminch on project training topics with an intention of cascading it down later to their congregations during their semester break. Hence, the systematized cascading job can be adopted by those synods that have theological colleges at their disposal to produce significant number of leaders at all levels of the EECMY). The Council resolution of the need for EECMY Leadership Institute referred to MYS Board is not yet conducted and execution which of may need follow up by the project (To be verified from the Board or MYS Senate in the future). This was further iterated and requested by Jimma Bethel Synod that MYS (MYMLC) need to focus more on *Church leadership* instead of merely focusing on secular one.

4.5.2. Technical and financial sustainability

The project components and most implementation strategies were executed and proven to be feasible. Therefore, technically it will not be difficult to continue in the remaining project period and beyond. As far as finance is concerned, expanding training programs and scaling out experience sharing programs through cost sharing approach could be recommended up on the termination of the project. However, it would be much better to think on systems and strategies to realize the requisite finance to sustain such noble job within EECMY.

5. CHALLENGES/PROBLEMS

5.1. CHALLENGES

There are two major challenges encountered in the course of project implementation. The first one was COVID-19 pandemic which halted travels from place to place prevented public gatherings all over the country in 2020. However, with some restrictions, movement and gatherings were permitted in 2021 which enabled the project office to carry out in a better way compared to 2020. The second one was political unrest prevailed in Ethiopia during the last two years in many parts of the country in general and northern and western parts in particular. Another key challenge is that women participation in leadership capacity building training is not satisfactory because of reluctance of leaders to send to the training. There were cases when the project gave additional quota if they send women to the training. The poor representation of the regional seminaries was another key challenge. Regional seminaries were invited to be represented by two participants in TOT but only a few have taken practical step in implementing. Due to these factors, project implementation was not moved according

to the original/intended plan. In spite of all these challenges, trainings and experience sharing programs have been successfully conducted except with 9 nine synods in the west.

5.2. GAPS/LIMITATIONS

The team of evaluators has identified limited participation of steering committee, limited role played by church institutions such as EECMY DASSC, Peace Office and education institutions. These institutions are expected to proactively participate as a network to support the project implementation both technically and logistically.

> *Level/intensity of target group participation in the project work*
>
> - *Information sharing   Reactive*
> - *Consultation*
> - *Decision making   Proactive*
> - *Initiating actions*

Though some institutions such as MYS integrate UYTs aspect of the project in academic teaching and availing professionals whenever needed, minimal, other sister institutions contribution was observed to be minimal. This gap is expected to be filled during the remaining project duration.

Moreover, patriarchal thinking i.e. male domination is a common problem in the third world countries and this is true in Ethiopia too. To mitigate such problems, EECMY ratified the policy that women should at least be 25% in management and working for its realization. Accordingly, the project also reported efforts made to best attain above the set policy target and achieved slightly 30% of female participation in the project activities. For instance, out of the 86 experience sharing participants in South-West Synod, 28 (32%) were females. Despite this fact, in the EECMY context, women and youth accounts over 50% of the members and deserve more than practically achieved.

6. LESSONS LEARNED/BEST PRACTICES, CONCLUSION AND RECOMMENDATIONS

6.1. LESSONS LEARNT AND REPLICABLITY

a) The power of experience sharing

In fact knowledge is the basis to bring transformation/change in the organization and it takes time to bring the intended result by teaching the pertinent bodies. Actions without knowledge may lead to destruction. But if knowledge is combined with experience sharing then inspiration, motivation, confidence, and hopes may evolve soon and this was what happened in this project. The training conducted in south cluster in Hawassa was combined with experience sharing session and this ignited the spirit of motivation in leaders. That is why we underlined power of experience is great and considered to be as best lesson.

b) Leadership extraordinary commitment and team work

The big lesson drawn from the project participation is that everything is possible only through the extraordinary commitment of the leaders. It looks that the saying "Life sharing is difficult but doing it creates life" was real through the experience sharing gained from the SW Synod. Exemplary leadership and extraordinary commitment taken was the lesson taken home with the participating leadership team from the different synod (how servant leadership impact life around the leaders). "Leadership commitment makes a difference"

c) Possibility thinking among Synods

Almost all the target synods contacted during the evaluation process have developed a new perspectives that "if it is possible elsewhere, why not with us". Yes we can do it attitude has already taken its root deep down in the leadership. It only requires nurturing this spirit and sustaining it with the change of leadership in the future.

d) Networking among Synods

The project has created a platform among Synods to network and interact horizontally (which was almost impossible before the implementation of the project). The networking has created a movement among synods to learn best practices from among sister synods. This networking has also influenced synod leaders to engage on joint (cross-boundary) conflict resolution activities in the neighboring synods.

6.2. CONCLUSION

- ✍ The project is relevant from various perspectives in terms of executing the mission of the church
- ✍ The project ignited the synods to take more risks and improved their decision making skills, enhanced their servant leadership skills, improved their resource management or good governance practices, promoted peace building and conflict management skills and above all the project helped the target participants to look for something valuable from the dust (especially use your talents).
- ✍ Cascading the project to leaders in the lower structure was a challenge due to two major reasons: COVID-19 pandemic and political instability in the land (especially in the North and Western part of the country)
- ✍ Integrative approach to the implementation of the project was slightly lacking among the relevant stakeholders such as EECMY DASSC, Peace Office and education institutions.
- ✍ The project has brought attitudinal change among the project participants in so many ways (e.g., inculcated possibility thinking, inward looking in terms of capitalizing on the already existing resources – financial, human and material resources;)
- ✍ The project has brought impact as it created a movement among the synods, enabled networking and created a platform to have fellowship among the synod and leaders at a higher level to share the vision; gave the opportunity for synod leaders to relate with the lower structures which used to be a bit difficult before the project intervention;
- ✍ Owing to the challenges of COVID-19 and Political instability, the financial utilization part of the project is something that deserves attention during the remaining project duration.

6.3. RECOMMENDATION

Based on the findings and conclusions, the following recommendations have been forwarded by the team of evaluators:

a) Training:

- The majority of the trainings so far were concentrated on Synod clusters. However, during the remaining project period and even beyond, it is vital that the training is organized at synod and parish level clusters as one of the strategies to cascade the training;

- Since the "cluster approach" to training designed by the project worked well, the team of evaluators strongly recommends that the next level training be cascaded down at each synod level in the same approach where the majority of the participants will be parish leaders;
- Each synod should be able to learn from sister synods on how best and creatively one can cascade the training to the lowest level of the organizational echelon with minimum cost (e.g., South West Synod experience of using Bible School students);
- It is suggested that the first day of the regular church meeting at different levels be dedicated to training.
- The four components of training in the project (with additional relevant topics as deemed necessary) has to be an integral part of the church leadership capacity building initiatives and it has to be scaled out to the wider community
- Training manuals to be published in many copies and widely distributed to lower structures of the Church.

b) **Experience Sharing Programs:**
- Systematize an Inter parish/Intra-synod and intra-parish experience sharing platform (forum)

c) **Mapping best practices:**
- To minimize the cost of mobility and logistics for experience sharing, it is recommended that the project reallocate resources to map EECMY best practices in the form short documentary productions (visual and audio) to reach out to stakeholders

d) **Establishing EECMY Leadership Development Institute:**
- Start to implement the Councils decision
  ((ከው-16-09-13) ፦
  - ✓ *All synods to allocate budget and continue in reaching the parish and congregation leaders in building their leadership capacity through training.*
  - ✓ *MYS Board to conduct a study on the concept of establishing EECMY Leadership Institute where leaders get training on contemporary leadership issues.*

e) **Administration and Collaboration among church units**
- Revisit and strengthen EECMY institutions roles and engagement (Peace office, DASSC, MYS and others)
- Revisit and strengthen project steering committee

REFERENCES

ANNEX 1: LIST OF FGD PARTICIPANTS

No.	Name	Position	Units
Key Informants			
1	Rev. Amena Burayou	President	(IBS)
2	Rev. Dr Lalisa Daniel	DMT	EECMY
3	Mr. Geremew Guta	EECMY-LCB Project Coordinator	EECMY
4	Rev. Fekadu Begna	Associate General Secretary	EECMY
6	Rev. Milkias Mitachew	Synod President	South-West Synod
7	Rev. Esayas Emene	Associate Executive Secretary	South-West Synod
8	Tesfatsion Asa	Children and Youth Ministry Head	South-West Synod
9	Tesfaye Simon	Finance and Admin Director	South-West Synod
10	Rev. Habtewold Ashenafi	DMT	South-Central Eth. S
11	Ev. Karo G/Hiwot	Women Ministry Head	South-Central Eth. S
12	Rev. Abraham Warasa	Children and Youth Ministry Head	South-Central Eth. S
13	Desaleny Matewos	Finance and Admin Director	South-Central Eth. S
14	Rev. Wolde Ayele	President	South Synod (Dilla)
15	Shiferaw Gobena		South Synod (Dilla)
16	Ermias Edema	Ex. sec	South Synod (Dilla)
17	Selamawit Denbi		South Synod (Dilla)
18	Rev. Hailu Abebe	President	Jimma Bethel Synod
19	Abraham Dugasa	Ex. Secretary	Jimma Bethel Synod
20	Rev. Alemayehu Kebede	DMT	Jimma Bethel Synod
21	Tewdros Teshome	Admin and Finance Head	Jimma Bethel Synod
22	Isra'el Milkias	DASSC Branch Office Director	Jimma Bethel Synod
23	Rev Tsegaye /Yohannis	President	Dara Synod
24	Rev Demise Daye	Ex. Secretary	Dara Synod
25	Rev Hotomo	DMT	Dara Synod
26	Rev. Desta Demiso	Women Ministry	Dara Synod
27	Re. Taressa Fufa	President	Central West Shoa S
28	Rev. Kebede Iticha	Executive Secretary	Central West Shoa S
29	Rev. Bekele Bayisa	DMT	Central West Shoa S
30	Deborah Dinka	Children and Youth Ministry Head	Central West Shoa S

ANNEX 2: PROFILE OF THE CONSULTANTS

No	Name	Educational Qualification	Area of Expertise	Role in the Team
1	Zelalem Bayisa (PhD)	Ph.D. in Management Studies (Specialization in Human Resource Management), MBA, BA in Business Management, TOT.	Academician, Research, Trainer and Consultant. He has more than 18 years of professional experience in the areas of research and consultancy services	Lead Consultant
2	Mr Galunde Waketa	BA degree from Addis Ababa University and Master's Degree from Institution of Social Studies, Erasmus University, The Netherlands	Industrious in the areas of project design, implementation, monitoring and evaluation with more than 25 years of experience in very impactful projects. Parallel to his regular work, he used to engage in professional management positions of development associations and education and training institutions	Consultant

ANNEX 3: DATA COLLECTION TOOLS

Evaluation Criteria	Evaluation Questions
1. Project Relevance	1.1. Explain the appropriateness of the project in terms of its main components: ✓ Improving synods leaders' understanding of servant leadership, ✓ Improving governance in the synods and parishes: planning and use of resources, financial administration, governance systems, such as coaching, etc… ✓ Improving synods leaders knowledge and skill of peace building and conflict resolution, ✓ Empowering leaders to be able to integrate and institutionalise 'Use Your Talents' as a key tool of delivering diaconal service in the synod;
	1.2. The extent of relevance of selected strategies: ✓ Employ participatory approach (participation of stakeholders and duty bearers), engagement of women and youth, ✓ Employ Use Your Talents as cross-cutting approach: make use of avaiable resource in the surrounding, knolwledge and skills, net-works (human social capital), tangible and intangible local resources to overcome social and economic problems of congregations and community at large, ✓ Establish and strengthen stong networking with church institutions like EECMY DASSC, Seminaries, Bible schools, colleges, and peace office, ✓ Conducting consultation and review meetings, self-evaluation ✓ Employ a dialog-based leadership training model and experience sharing of best practices
	1.3. How appropriate is the organizational and management arrangement of the project? ✓ Coordination office and steering committee at central level, ✓ Arrangement of ToTs for leaders and cascading the training down to clusters and then to synods and parishes, ✓ Cluster based training and consultation, ✓ Consultants engagement in training manuals development and conducting ToTs
	1.4. Appropriateness of co-financing and local contribution: NLM, NMS and EECMY
2. **Project Efficiency**	2.1　Are the planned activities being implemented adequately with regard to quantity and quality? What are the reasons for deviations, if any? 2.2　To what extent were the cost incurred compared to the achieve impact/outcome justified? 2.3　Does the project support better value for money in terms of its impact? 2.4　Are the resources being spent economically and according to the objective of the project? 2.5　To what extent are the project activities implemented as scheduled and to what extent they are implemented as planned? What are the reasons for deviations, if any? 2.6　Are the inter-institutional structures adequate to allow for efficient project monitoring and implementation, and are all partners been able to provide their own contribution to the project? If not, what are the reasons?
3. Project effectiveness	Expected results and result indicators:

	3.1 Servant leadership that satisfies synods' and parishes' workers in terms of communication, information sharing, visitation and office hospitality practiced; 3.2 Good resource management practice in place; Result indicator: Audit findings free of qualification points and ICMs; 3.3 Planned ways of doing things and track recording (planning and monitoring system in place); Employees satisfaction in terms of remuneration and other benefits increased by 85% from the baseline; Result indicator: Proper documentation of plans and reports in synods', parishes' and congregations' offices; 3.4 New systems of resource management developed; Result indicator: Proper fixed asset registration and annual inventory reports in place in all synods, 3.5 Fraud and corruption cases ; Result indicator: Employees and stakeholders satisfaction 3.6 Responsibility sharing /delegation of authority and accountability increased; Result indicator: Efficiency and effectiveness of the system as measured in terms of stakeholders' satisfaction 3.7 Parishes' and urban based congregations' satisfaction in good governance practices of the synod; Result indicators: a. Number of corruption cases b. Parishes' and town congregations' satisfaction 3.8 Conflict incidents in the synod office, between synod and parish, in the parishes and congregations reduced; Result indicator: Number of conflicting cases passing synod structure reduced 3.9 Good working relations established among synods, parishes and congregations, institutions; Result indicator: Level of cooperation, team spirit and objective orientation among synods, parishes and congregations improved; 3.10 Ongoing Peace building became a vital conflict prevention mechanism practiced at all levels; Result indicator: Peace building become cross cutting issue, 3.11 Appropriate modality of Use Your Talents implementation put in place; Result indicator: Number of synods launched UYTs implementation 3.12 All synods started implementing UYTs approach in stepping further the congregational diaconal services/ministry; Result indicator: Number of congregations came up with concrete output of UYTs implementation 3.13 To what extent is the target group reached? (Data to be obtained from annual reports)

4. Project Impact	1.1 What has happened as a result of the program or project?
	1.2 What real difference has the activity made to the target beneficiaries
	1.3 How many beneficiaries have been affected as a result of the project intervention or outcome?
	1.4 Does the development intervention contribute to the achievement of the overall development objectives?
	1.5 What is/are the impact (s)/effect(s) of the intervention compared to the total situation of the target group or those affected:
	    • Positive and negative, intended and unintended effects
	    • Technical, economic, social, cultural, political effects disaggregated by sex or other relevant social groups such as female headed household /family

5. Sustainability and Replicablity	Sustainability: 1.1 Do you thing the project results achieved sustain long? If no why?

	If yes how? 1.2 What measures have been taken by your synod to sustain the project results?
	Replicablity: 1.1 What exemplary lessons did you learn in the course of project implementation? 1.2 What actions have been conducted so far to replicate the best practices learned?
6. Way forward/Recommendation	• Project relevance • Strategies • Project objectives and components • Major activities • Organization and management • Budgeting • Monitoring and evaluation