

The Partnership Programme of Swedish Mission Council (SMC)

**Gordon Tamm
Charlotte Mathiassen
Malin Nystrand**

**Department for Cooperation with
Non-Governmental Organisations and
Humanitarian Assistance**

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Sida Evaluation 02/20

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Authors: Gordon Tamm, Charlotte Mathiassen, Malin Nystrand.

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SWEDISH INTERNATIONAL DEVELOPMENT COOPERATION AGENCY

Address: S-105 25 Stockholm, Sweden. Office: Sveavägen 20, Stockholm

Telephone: +46 (0)8-698 50 00. Telefax: +46 (0)8-20 88 64

Telegram: sida stockholm. Postgiro: 1 56 34-9

E-mail: info@sida.se. Homepage: <http://www.sida.se>

Preface

This is an assessment of the Sida-funded partnership programme of the Swedish Mission Council (SMC). With an annual budgeted outlay (2002) of appr. SEK 136 million the programme currently includes over 100 partners in more than 50 countries supported by some 30 Swedish Christian organisations, most of which are members of the SMC.

By design (and also from necessity) the assessment focuses on the support provided between 1998 and 2000. This in itself posed a problem, as these were also the years when wide-sweeping changes were being introduced throughout the programme framework. These changes (that still continue) cover most aspects – administrative routines, selection procedures, reporting systems, size and professional composition of the SMC staff, etc. In some respects the assessment is therefore of a programme-that-was rather than of the present. We have tried to align our analysis and arguments with the ongoing changes to the extent possible.

However, while it is true that much has changed, or is in the process of changing, it is also true that the reality that the programme projects itself into – that of the social and socio-economic situation at the local level in the South – does not change as easily as internal routines of SMC and its members. More specifically, the human and organisational challenges faced by the real managers of the programme – the partners in the South – remain conditioned more by local factors than by any innovations at the level of the SMC or the Swedish partners. From that perspective we believe that an assessment of yesterday's support still carries a lot of relevance for today's.

It goes without saying that an assessment of such a sprawling programme could not have been attempted without a whole-hearted support of the SMC. Although the team at times taxed both the patience and time of the SMC staff to the utmost, we are thoroughly impressed with the spirit and commitment with which they suffered our ignorance. More importantly they displayed, individually and collectively, a thoughtful and responsive approach to further developing the programme that bodes well for the future.

It also goes without saying that the assessment was met with an initial (and with some still lingering) apprehension from the actual partners – perhaps more so in Sweden than in the South: “can outsiders from the secular ‘development industry’ really understand the depth and the scope of our faith-based endeavour, where social work is but an integral part of something much larger?” We are acutely aware that we may often have failed in our dialogue. But we certainly wish to record our deepest appreciation of the openness and generosity that met us everywhere. That we are in some respects rather critical does not detract from our overall and very strong impression that the partner organisations are carried by a commitment well beyond that of the mainstream ‘development industry’. And we also wish to stress that *this is not an evaluation of any single organisation but of trends and features of the programme as a whole.*

One important area that was unfortunately not possible to cover is that of the role and impact of Swedish apprentices and volunteers. Although this is a specific and no doubt important component of the overall programme we met with too few of them in the field. Equally important was the fact that the hosting organisations in the South that were sounded out for their views and experience invariably stressed the Christian bonding that it represented rather than any organisational or operational aspects. We have no doubt that this is an important tool in forging (Christian) partnerships, but we have little more than scattered anecdotal evidence to go by. Hazarding a view at all we suspect that the greatest

contribution of this particular component is the extent to which the apprentices and volunteers use their experience in Sweden – sharing concrete illustrations of both the need for and potential of compassionate global solidarity.

August 2002

Gordon Tamm

Charlotte Mathiassen

Malin Nystrand

with the assistance of

Robert Ochai (Uganda)

Robina Biteyi (Kenya)

Priya Kitnasamy (South India)

Table of Contents

A.	Methodology and Approach	1
	A.1. General	1
	A.2. Analytical approach	5
	A.3. Key concepts	6
	A.4. Organisation of the evaluation	8
	A.5. The Sample – size and reliability of findings	9
B.	Findings	11
	B.1. The SMC framework – history and current portfolio	11
	B.2. Organisation – roles and responsibilities of programme actors	13
	<i>B.2.1. Sida</i>	<i>13</i>
	<i>B.2.2. Role of SMC</i>	<i>14</i>
	<i>B.2.3. Role of Swedish organisations</i>	<i>16</i>
	<i>B.2.4. Role of South organizations</i>	<i>17</i>
	<i>B.2.5. Conclusion on roles</i>	<i>18</i>
	B.3. Profile of the programme as seen through the evaluation	18
	<i>B.3.1. Profile of the organisations in the South</i>	<i>18</i>
	<i>B.3.2. Profile of projects</i>	<i>20</i>
	<i>B.3.3. Profile of Swedish organisations</i>	<i>22</i>
C.	Assessment	23
	C.1. The quality and momentum in the South	23
	<i>C.1.1. The comparative advantage of value-based organisations</i>	<i>23</i>
	<i>C.1.2. The contribution to civil society</i>	<i>25</i>
	<i>C.1.3. Operational effectiveness</i>	<i>26</i>
	<i>C.1.4. Summary of findings and conclusions – the South</i>	<i>27</i>
	C.2. Making sense in a context – strategic management of small actions	28
	C.3. The Swedish support structure	32
	<i>C.3.1. Sida</i>	<i>32</i>
	<i>C.3.2. SMC</i>	<i>34</i>
	<i>C.3.3. Swedish organisations</i>	<i>36</i>
	C.4. The partnership	41
	C.5. Programme issues	43
	<i>C.5.1. Priorities, selection criteria, and (non-) scarcity of resources</i>	<i>43</i>
	<i>C.5.2. Quality assurance</i>	<i>44</i>
	<i>C.5.3. Strategic compassion – social services and development work</i>	<i>44</i>
	<i>C.5.4. Projects, programmes, partnerships and partners – the problem of standardised approaches ...</i>	<i>45</i>
D.	Recommendations	46

ANNEXES

1.	Terms of Reference	48
2.	Organisations visited	52
3.	Organisational analysis of partner organisations	55
4.	Country notes and notes on HIV/AIDS	57
5.	Scoring – definitions and criteria	79
6.	Workshop in Entebbe	83
7.	Classification – South organisations	88
8.	Scoring – South organisations	92
9.	Classification – Swedish organisations	104
10.	Scoring – Swedish organisation	105

A. Methodology and approach

A.1. General

The evaluation team was required to undertake an ‘impact-study’, i.e. to assess the results of the Sida support administered and coordinated by the Swedish Mission Council (SMC). From that perspective there were three broad questions that the assessment should highlight:

- Does the support make a difference for the intended beneficiaries?
- Does the support enrich and strengthen civil society?
- Does the support strengthen the developmental capacity and role of its primary stakeholders?

While keeping those three questions in focus, the evaluation became both more comprehensive and less specific as it unfolded.

One feature that is common to all evaluations of South-North NGO collaborations is the methodological challenge involved. Most evaluation techniques and methods have been developed on the basis of development projects and programmes implemented through public and/or specialised agencies.

But NGOs are not only, or even primarily, an alternative machinery for churning out projects or programmes or distributing funds. They often and typically play, or are expected to play, a number of other roles – as building blocks in strengthening civil society, as channels of reaching beyond the limits or capability of public development bodies, as voices for the voiceless in a world dominated by ‘big elephants’, as platforms to sustain popular support for North-South development cooperation, as arenas for the notion of development cooperation etc. In fact, it may well be argued that it is these other roles, and not the specific development projects as such, that constitute the real rationale for NGO involvement in the ‘development industry’. Assessing the impact of specific, scattered, and frequently very small projects (where the bulk of the Sida funds go) would therefore focus on a very limited, and possibly the least significant, role of the NGOs.

In the case of the SMC programme¹ a straight-forward impact study is also complicated by the fact that the SMC is two steps removed from the actual projects in the South. At the cutting edge are the more than 100 Southern NGOs who are the implementers and real managers of the development sponsored through the Sida funds. These are in turn supported by some 30 Swedish Christian NGOs that are normally members of the SMC but comprise a wide range of organisations with different visions, strategies, and agendas. Some of these have a global network of partnerships spanning NGOs on all continents, whereas others have only one partner in the South. As a consequence there are in reality several mini-programmes, each governed by the specific agendas and organisational idiosyncrasies of the partners involved. The role of SMC in this context is not to enforce a uniform strategy. Instead it acts as a clearing-house, facilitator, and background advisor – at the same time as instilling compliance with the procedures and requirements laid down in the frame agreement with Sida. In such a situation impact at a specific project level is more related to the specific qualities of the Southern

¹ The word ‘programme’ is not a good term for the support administered by SMC as it considerably overstates cohesiveness and a common strategy as binding elements, apart from according SMC a programme management role it does not have. If anything it is ‘a programme by association’ based on a shared commitment to the global ‘Mission of Christ’, and where Sida-funded development work is only one (although financially and procedurally very important) element.

NGOs, their Swedish partners, and the relation between them, than to being part of the SMC 'programme'.

From the beginning of the evaluation process a number of questions had therefore to be confronted. Chief among these were

- *Where to start?*

It was clear to us that for the programme to make sense, that sense must be sought with the collaborating partners and projects in the South. These were therefore both the starting point and the baseline against which the role and effectiveness of the supportive SMC network in Sweden were measured. With the exception of SMC itself, no Swedish organisation was visited before we had seen the programme 'from below', i.e. before we had concluded the visits to projects and organisations in the South. This raised in itself some complications as it relied on information about the evaluation having gone from SMC through the Swedish organisations to the partners in the South. For various reasons the communication lines seemed defective.

- *Where to go?*

The total SMC-supported portfolio of projects is very large. It is carried by more than 30 Swedish organisations to over 100 partners in the South, and spread over more than 50 countries in 5 continents. Even if the evaluation was limited to projects between 1998 and 2000 this did not materially diminish the number of project points or countries. Instead of going for a representative sample we went for 3 principles:

- Countries/regions within which there was a 'critical mass' of projects/partner organisations that would enable us to visit a sizeable number of projects within a limited period of time. This of course also meant that they were established and familiar contexts in the history of the Swedish missionary movement. These countries included *India, Uganda, Kenya*, and to some extent *Brazil* (although *Brazil* had its own specific issue in the context of this evaluation, see below);
- Countries that represented special challenges or issues, even if they did belong to the historical heritage of the Swedish missionary movement. These included *Nepal, China*, and the *Middle East*
- Finally, there had been an exploratory attempt within one of the partnerships supported by SMC to establish a 'country programme frame' – in *Brazil*. Since this represents a new, and in the eyes of SMC and Sida, promising approach this country was also brought onboard the evaluation (although other projects than those included in the 'country programme' were also visited).

Within these countries all projects that had received support from SMC during 1998-2000 were listed as potential points of evaluation. The ultimate selection was, with some exceptions pre-determined for their strategic value, a matter of practicalities and logistics. Given the smallness of many organisations and projects and the difficulties in locating them, detailed plans had to be made only when the team arrived in the country/region.

- *Whom to talk to?*

This may seem a strange question but there is a reason for it. One of the more difficult (and sometimes distorting) aspects to cope with during hectic field visits is the frequency of pre-arranged meetings and social programmes. Mostly offered as a generous show of respect and good host manners to visitors, it makes informal exchange of views virtually impossible and certainly outside. We therefore requested the SMC to convey to the Swedish partners to, in turn, convey to their respective partners in the countries listed for visits that they might be contacted by the team on its arrival in the country. What we

wanted to see was ‘every day life’ of the organisation, and what we wanted to avoid were pre-planned and pre-arranged series of meetings and field visits.² If, on contact, the organisation suggested another day for our visit we were usually able to accommodate that. This had as a consequence that we sometimes did not meet the senior-most executive or sometimes only her/him. We do not feel that this hampered the collection of information, although it sometimes vividly illustrated the centralisation or otherwise of management and information.

- *What to evaluate?*

Again this might seem a strange question to ask. After all, there were projects with associated project documents specifying what was done with the support received from the Swedish partners. But the SMC administered programme is more complicated than that.

- First, most – but certainly not all – project documents were little more than budgetary specifications to which were added various mandatory sections about issues intended to highlight such issues as whom the project was intended to benefit (for example ‘poor children’), gender dimensions (about which most documents were very quiet or very general), sustainability (e.g. that ‘every effort will be made’ etc). Most of the concrete activities/cost items were indeed very concrete (buildings, equipments, etc) that said little about the relevance or context.³ This leads to one of the dimensions we tried to assess: *the participating organisations’ capacity to manage, implement and follow-up projects and activities*, rather than results or impacts of the specific project/activity funded with Swedish assistance;
- Second, the Swedish partner contribution was in most cases one of many, where for example the building came out of the SMC/Sida funds, the operational costs from another source, the staff and training from yet another, and in a minority of cases from the beneficiaries or the organisation itself. The specific project funded by SMC/Sida was therefore only an inroad to, and hopefully an expression of, the organisations’ own strategies and programmes. This leads to a second focus of the evaluation: *the organisational maturity and role in the civil society of which it forms a part. This includes an assessment of the extent to which the organisational praxis embodied key issues associated with both compassion, development and civil society.*
- Third, many of the projects were expressions of a long-standing organisational and/or personal relationship, sometimes cemented by a shared faith and religious tenets, as much as of the strategy of any one part of the collaboration. This leads to a third focus: *the effectiveness or otherwise of the North-South partnerships in promoting quality, relevance, and mutual learning*, apart from being a conveyor mechanism for funds.

- *How to do it?*

With the possible exception of the professional development NGOs one notable feature of the NGO world is what may be called ‘organisational idiosyncrasy’ – a tendency, and sometimes a need, to systematically nurture and protect the specific ethos, approach, and organisational structure that

² This caused some concern among the Swedish partners – some of whom expressed that this was a ‘lack of respect on our part’. If this was so it was certainly not intentional. In the countries visited our visits-at-short-notice was treated more as a surprise than anything else. But this approach did of course rely on the partners in the South having been informed about our visits in principle. This, in fact, was more the exception than the rule and most organisations had received no word from their Swedish partners about the evaluation or the possibility of us visiting them.

³ This lack of broader project parameters is not unique to the SMC partnership programme but is generally observed to be a weakness of NGO development work. See for example P.Oakley/INTRAC: *The Danish NGO Impact Study* (Danida & Danish NGOs, 1999); and more generally D Hulme & M Edwards (eds): *NGOs, States, and Donors* (Save the Children Fund, 1997).

together make up its identity. This is certainly so for issue-based NGOs, and even more so for value-based NGOs, for whom the specific identity is literally a matter of faith. Standardised evaluation approaches are therefore not the best ones to adopt, and will in all likelihood result in the findings being written off as lacking empathy. Even so, there has to be some system in the assessment if it is not to become a bundle of anecdotes or unrelated micro-cases. We therefore opted for a four-pronged approach:

- Using a wide-ranging *checklist* of issues that guided the discussion/interviews/ reviews we had with the respective organisations, South as well as North (see Annex 3). While sticking to those as best we could we also let the interviews take off in directions deemed to yield more information about the specific identity of the organisation – its mission, vision, strategy, role, dynamics, etc.;
- Giving particular emphasis to *by whom and how* the information was provided – not so much for accuracy (although that was naturally part of it) but more for what it said about the social and managerial aspects of the organisation
- Go for as *many organisations/projects* as possible in the countries visited (rather than in-depth analysis of a few purposefully selected). The rationale for this was that the evaluation was of the SMC partnership programme as a whole rather than individual organisations/projects; the best way to avoid the getting caught in the idiosyncrasies of the few was to go for the possible patterns of the many. This of course was done at a price: the time spent with each organisation tended to be very short – ranging from 2–3 hours to 2–3 days in exceptional cases.
- Use a *scoring system* of key parameters across organisations. The implication of using a scoring system is threefold. First, it shows the variation on key issues over the organisations/projects visited assessed. If the variations are large (or values uniformly low on any single parameter) it indicates a problem with the overall coordination and promotion of quality. Second, if variation is associated with specific countries or regions it suggests the need to develop contextual strategies (for example: what can church-based organisations meaningfully do in country x?). Third, it is critically dependent on who defines the score – the evaluators or one of the respective stakeholders (e.g. the organisations, the beneficiaries). In situations where there is a small evaluation team faced with a large number of assessment points the best approach is normally that the evaluation team defines the criteria and scores – thereby ensuring consistency.⁴ The scoring and its underlying definitions are given in detail in Annex 5.

• *Who is our audience?*

The main audiences for this report are in no order of priority⁵:

- SMC and its staff – primarily in terms of its responsibilities for strategy development, coordination, and quality assurance;
- Sida – as a co-funder of the development partnerships jointly generated and maintained by the Swedish organisations and their partners in the South, but also as a contribution to its policy dialogue with SMC (and other umbrella NGOs);

⁴ See for example DAC/OECD: Evaluating Country Programmes. OECD 1999

⁵ With respect to the organisations visited by members of the evaluation team it has been agreed that they and not Sida or SMC are provided with individual reports/notes from our visit. These notes are sent directly by the Team leader of the evaluation to the respective organisations and to their partner(s) in Sweden (or in the South as the case may be). In these notes we have also voiced our views rather than recommendations on issues that we believe may be improved upon or appear to us to be problematic.

- The Swedish organisations within and outside the SMC membership that participate in the SMC and its effort to give a development voice to the evangelical/Christian community in Sweden;
- The programme partners in the South that, even though they may in some cases only regard the SMC partnership programme as a funding mechanism, still have an obligation to understand the factors that drive it and how it may be improved.

A.2. Analytical approach

The information collected was basically of three types, and all were brought to bear on the analysis:

- information collected as per the checklist (Annex 3). In some cases these were incomplete as the information was not available or accessible. The information was summarised in a scoring matrices (Annexes 8 & 10) that were checked for consistency by the team as a whole. In particular, values above or below the 'acceptable' 3 were reviewed collectively by comparing similar values noted by individual team members. The scoring matrix then became the basic grid of organising the information into profiles for the programme as a whole;
- individual organisational notes based on the same interviews that had been largely guided by the checklist. However, the interviews were open-ended and sought to capture the individuality of each organisation, seeking out critical events or circumstances that shaped the self-image and identity of the organisation. This information was summed up in individual notes that made no attempt to seek out trends or factors common with other organisations. However, they were used by the team to cross-check the profiles emerging out of the scoring matrix – were they reasonable? did they hide important nuances? did the scoring in effect work? In some cases this necessitated a revision or modification of the scoring criteria (and is the reason why some parameters have up to 4 dimensions);
- Project sheets and reports as supplied by the SMC. These gave the basic information of input-output type, and were in some cases also accompanied by assessments made by a desk-officer of the SMC that (equally sometimes) included some rudimentary assessment of the organisations and partnerships involved.

In analysing the data we were guided by two considerations.

The first is one of constraint. Although the evaluation was originally expected to produce evidence of impact – i.e. the difference that any particular project or organization supported by Sida funds made in the life and situation of the 'beneficiaries' – this was both analytically and methodologically impractical (to say the least). Methodologically it would have required in-depth assessments of projects and their contexts (e.g. through a series of case studies). Although feasible in principle, the case study approach requires a minimum of programmatic cohesiveness and uniformity in terms of actor capacity, strategy, etc. As already noted this is one aspect of the SMC programme that is very fluid: what binds the actors together is not the strategic cohesiveness but a shared faith. Although one of the strongest bonds it is nevertheless an operationally brittle instrument, and few projects and organizations represented anything except their own unique history or partnership with a Swedish organization. Instead of impact determined by what was likely to be a number of unique factors we therefore concentrated on indirect or potential impact – particularly in terms of organizational effort to reach out to those in need, capacity to know why and how to do what and absorb the experience on the way, and the awkward art of placing oneself in a larger context – smaller than that of the universal mission of Christ but larger than the needs of one's immediate social or spatial surrounding. What the analysis therefore came to focus on was: is the SMC partnership programme well placed to make an impact?

This brought us to another consideration that remained throughout as a major question. As the sole, but admittedly very strong, bond that unified the SMC programme was the overall objective of the ‘Christian mission’ – what did this mean in terms of organizational and operational demands? The overall ‘Christian mission’ or agenda may be sufficiently specific and focused for the initiated, but it makes for a communication problem with those that are not – whether they be government bodies like Sida, authorities in the South, other NGOs, or external evaluators. As the ‘Christian mission’ is as such not eligible for Sida support, and as the SMC and its partners find a separation of the social (eligible for Sida funding) and the spiritual (which is not) aspects of that mission both artificial and distorting, we were caught in a dilemma. Should we simply impose the secular approach and concepts of the official ‘development industry’ and assess the compliance of the SMC programme with those? Doing so we clearly risked straight-jacketing the whole programme into a mould that was not the one of its carriers. On the other hand we could not simply accept the argument that the SMC programme should be assessed only on the terms of its partners’ own perceptions and agendas, however lofty these might be.

We therefore opted for a middle road by trying to identify what, based on core Christian tenets, should define faith-based NGOs as development actors. This is what we have then called their presumed ‘comparative advantage’ (see section C.1.1.) that in turn defined the core programmatic objectives in terms understandable also to those outside the active Christian fold⁶.

A.3. Key concepts

It is unavoidable that an exercise such as this makes use of concepts that may not be familiar to every reader, or else require a definition of how they have been used in this evaluation. Some of them refer to standard evaluation ‘jargon’ such as the one found in OECD/DAC documents, while others are more specific and/or represent an attempt to adapt them to the context of a Christian network:

Relevance: the extent to which objectives are (or continue to be) in keeping with the donor’s as well as local and national priorities (OECD/DAC).

The perspective here is the broader society in which the project/activity is played out. It is not simply a question of satisfying local demands and needs. More importantly it refers to alignment with donor and national policies and priorities, and the extent to which the specific project/activity manages to bridge and re-affirm these with local needs.

The point to remember is that relevance, in development terms, refers to priorities that are larger than those of any particular actor or stakeholder – in time as well as in immediate needs. It is therefore pointless to ask ‘relevant to whom?’; instead the question is ‘relevant in relation to what?’. For example, to provide food to a starving population is certainly both imperative and relevant on humanitarian grounds; but unless it is aligned with larger policies (increase in food-production, better distribution systems, pricing policies etc) it has little or no relevance from a development point of view and has in fact often a negative relevance⁷.

A particular problem with many NGOs and projects carried out by them is that objectives are frequently either very general (e.g. ‘help the poor’) or else very specific (e.g. ‘build a school’).

Relevance then becomes very much an issue of whether and how the NGO in question consciously assesses – and re-assesses – its role and identity in relation to the larger context/

⁶ While not disputing the relevance of these imputed programmatic objectives the SMC (and some of its members) objected to what was seen as a normative approach. However, our concern has been how to move beyond the normative concepts that define most of the aims and objectives of the SMC partnership into organizational standards and demands that place them alongside other development actors while still retaining their Christian identity.

⁷ See for example T.Tvedt: Non-Governmental Organisations as a Channel in Development Assistance: The Norwegian System. Report to Norad (Centre for Development Studies, 1995).

society. This is particularly important as NGOs, by definition, are at one step removed from public policies and programmes. One of the few ways to promote its (continued) developmental relevance is to periodically undertake a strategic review of itself and its role⁸. This is discussed in more detail in section C.2 ('Making sense in a context').

Efficiency refers to the 'productivity' of the implementation process – how much resources (money, time, manpower) were used to 'produce' the intended outputs. Most often the measuring rod is the budget and time plan agreed upon at the beginning. The basic perspective here is that of the implementers and it reflects on their capacity, i.e. their ability to absorb and transform available resources into project outcomes. We have chosen to assess capacity from three dimensions: clarity of functions within the organisation, nature of leadership, and staffing.

Effectiveness refers to the extent to which the purpose and objectives that guide the programme or project have been achieved. The perspective here is one of the users/beneficiaries: were the intended services provided? Was the intended target group reached?

This would seem as a straight-forward assessment. However, as noted earlier objectives of projects in the SMC programme are seldom unambiguous and are sometimes not spelt out at all. In such cases the evaluators have to impute reasonable objectives, depending on the nature of the organisation and the context in which it operates. This is of course a sensitive issue and touches upon how to define the comparative advantage of NGOs generally and Christian NGOs particularly, as carriers of development. This is discussed in section C.1.1 ('The comparative advantage of value-based organisations').

Effectiveness is reflected in our analysis primarily through the following parameters: '*reach*' (i.e. how far out and down into the social and socio-economic fabric does the organisation reach), '*quality*' (i.e. does the organisation make use of systems and expertise that optimises the development content of the work undertaken), and '*voice/advocacy*' (i.e. does the organisation make the situation and rights of its constituents/beneficiaries part of the public agenda).

Faith-based NGOs refer to organisations whose primary identity and vision is to promote an active understanding, respect, and wider acceptance of a particular religion (or denomination), and that openly justify and explain their social work in terms of the tenets of that religion. Although there are clearly overlaps they are different in both respects to *value-based* NGOs that are less broad in scope and based on some core humanitarian values (e.g. Save the Children, Red Cross), and to *issue-based* NGOs (e.g. the various environmental groups or solidarity groups). All of these may – and often do – engage in development work and have all come to rely increasingly on public funds for that purpose⁹. Although the largest of these tend to be based in the North, most of them are based in the South.

Although Christian NGOs is a better known phenomena (at least in the North), faith-based NGOs are found in all religions and all regions. It has often been remarked that these NGOs – ranging from isolated and small congregations that are in effect grass-root organisations, through charity organisations, to large international networks of churches – have an inherent sustainability and stability far beyond that of the others¹⁰.

⁸ See Peter Oakley/INTRAC: Effekten af NGO-bistanden – En gennemgang af danske NOG'ers arbejde i udviklingslandene (2000), and IDRC (op.cit).

⁹ All of these are older than the large number developmental NGOs that have sprung up over the last decades (eg. OXFAM, Diakonia, the Swallows, etc). These reflect the broader development policies of the donor community but normally emphasise a 'people's approach'.

¹⁰ See for example the discussion on NGOs in East Africa in J Semboja & O. Therkildsen (eds): Service Provision under Stress in East Africa – The state, NGOs & People's Organisations in Kenya, Tanzania & Uganda (Centre for Development Research, Copenhagen, 1995).

A.4. Organisation of the evaluation

The evaluation was entrusted to Swedegroup international consultants (Pvt) Ltd that mounted the following team to carry it out:

1. A core group that took part in all aspects of the evaluation – field visits, visits to Swedish organisations, workshops in the South as well as in Sweden, and the final analysis:

- Gordon Tamm (Team leader), with special responsibility for institutional and organisational issues. Participated in visits to Kenya, India, and Middle East, and Brazil;
- Charlotte Mathiassen, with special responsibility for issues relating to people's involvement and participation, socio-economic issues, and contextual analysis. Visited Kenya, North India, Nepal, and PR of China;
- Malin Nystrand, with special responsibility for financial/economic issues, operational efficiency and effectiveness, and the specific identity of value-based organisations. Visited Uganda, India, and Egypt.

2. Local assistants to the core team:

- Robert Ochai of The AIDS Support Organisation (TASO), Uganda, with a special responsibility for assessing the role of the organisations in respect of HIV/AIDS;
- Robina Biteyi of The African Medical and Research Foundation (AMREF), Kenya, similarly with a special responsibility for assessing the organisations and HIV/AIDS;
- Priya Kitnasamy of CCC Consulting Services (Colombo), with a special responsibility to look at the management of cultural issues in South India;
- Sebastian Tamm and local interpreters in Brazil, with a special responsibility to look at the organisations from a financial perspective as well as from the perspective of adolescents.

The evaluation was anchored in the following main events.

(a) December 14, 2001: An inception report presented at a mini-workshop with SMC and Sida. As required by the Terms of Reference Swedegroup presented an inception report outlining the methodology and work plan. This corresponded broadly with the summary of approach and methodology found above.

(b) January 19, 2002. The Team leader participated in a workshop on development organised by SMC for its members. The purpose and approach of the evaluation was presented and discussed, and an agreement was reached on the responsibility of the Swedish organisations to contact and present the evaluation process to their partners in the selected countries.

(c) February 14 onwards: field trips were initiated to Kenya and Uganda (February–March), India and Nepal (March), Middle East¹¹ (April–May), China (May), and Brazil (May).

(d) Local/regional workshops were organised in (i) Entebbe for Kenya and Uganda in which representatives from projects/organisations visited participated, and in (ii) Hyderabad for projects/organisations visited in South and Central India. The proceedings of these workshops are found in Annex 6.

(e) May 13, 2002. An internal workshop was held with Sida and SMC to present and discuss the preliminary findings of the field (South) part of the evaluation.

¹¹ The Middle East field trip was cut short due to the Israeli-Palestine conflict worsening dramatically.

(f) May–June: a series of visits to Swedish organisations corresponding to those in the South.

(g) June 13, 2002: the draft report is presented for discussion at a workshop organised by SMC with the participation of Sida and SMC members.

A.5. The sample – size and reliability of findings

Following the method and approach outlined above we finally arrived at a total sample of 58 organisations/projects visited in the South, spread over 9 countries. In Sweden the sample was relatively larger, comprising 26¹² of the total of approximately 40 that had received funds from SMC during 1998–2000 (see Annex 2).

Given the idiosyncrasies of faith- and value-based organisations referred to above, what can be said about the reliability of our findings?

Reliability over countries

Taken country by country there is no doubt that one should be very careful in generalising from our findings. Not only were the organisations visited small and certainly unique in many ways. They were also engaged in highly disparate activities/projects. Even so, we believe that they do raise issues about and the need for considering contextual factors when discussing both the role and capabilities of faith- or value-based organisations in these countries, and in determining the relevance and potential of different projects.

Between the countries we feel reasonably confident that the number and spread of the organisations visited in *Uganda* and *Kenya* make for a representative cross-section of the SMC programme in these two countries.

With respect to *India* the situation is different, even though in absolute terms the size of the sample was bigger. India is of course a continent in its own right, with complex and highly regionalised socio-economic and cultural patterns. It is also a country where the cultural and political dynamics have increasingly brought faith-based institutions into the limelight, further underlining the idiosyncrasies of each. In addition, it is the one country anywhere with the longest history, and densest population of NGO activities – faith-based or otherwise. Our sample is in that respect pitifully small. Even so, we believe, that our findings as regards organisational issues are sufficiently reliable and representative.

With *Nepal* and *China* we do not believe that our findings from organisations in themselves say very much about the role and potential of faith-based organisations or the society that surrounds them. In both cases they rather illustrate some conditions laid down by the powers that be that circumscribe the role of NGOs in general and faith-based ones in particular.

With *Brazil* and the *Middle East* the reliability has again different overtones. In the case of Brazil the majority of the organisations/projects visited were selected because they formed part of a novel approach in the SMC portfolio – that of a partnership-based ‘country programme’. The findings pertain therefore more to the specifics of that programme and its underlying partnership than to the interplay between the Brazilian society and faith-based organisations. In the case of the Middle East we believe with the benefit of a hindsight that our findings are at least in one specific sense reliable: this is an area where the very history and the tensions that go with it have forced every faith-based organisation to be very good – professionally as well as in terms of balancing and bridging tensions. This is well brought out in our findings.

¹² The information received from one (Hela Människan) was omitted from the overall analysis as its involvement in the South was dated and very limited, being more of a one-off side-track than anything else.

Reliability over issues

As over countries, so does the reliability of our findings vary over issues. There are several reasons for this, each with its own fallout in terms of issues.

First, some parameters were difficult to get reliable information on. In particular it was difficult to get information on issues pertaining to *financial management* (e.g. statements for the organisation as a whole as distinct from project-specific accounts, use of tendering in construction or procurement, etc), and some *governance* issues (ownership titles and registration of buildings and equipments). In general the hard information on organisational management is less reliable than the ‘soft’ (internal decision-making, organisational democracy, etc). This may seem surprising but even though more subjective, the latter was more consistent as it did not rely on availability of information or otherwise from others but was actively sought out by the team.

The same goes for the *process parameters* that were all qualitative – ‘participation’, ‘partnership’, ‘reach’, etc – all of which were internally compared and assessed by the team without having to rely on the availability or otherwise of ‘hard’ information or documentation from the interviewed organisation.

In order to enhance the reliability of our rankings on each dimension we resorted wherever possible to a ‘triangulation’, i.e. split up the dimension in three different sub-dimensions that brought to bear three different perspectives. In some cases this was not possible (e.g. ‘Competence’ was split up in ‘external’ and ‘internal’) and in one case 4 sub-dimensions were felt to be required (‘Leadership’ split up into ‘governance’, ‘style’, ‘teamwork’, and ‘strategy’).

Reliability over types of organisations

This is probably the most difficult aspect of the assessment, and one that is the most difficult to deal with. The program itself does not distinguish, in terms of its operation, between types of organisations: the Swedish ones may range from one congregation to a national church, from evangelical in function and orientation to a fund collection society supporting charity or projects overseas. Similarly organisations in the South range from being the national chapter of full-blooded international professional relief organisations to a local parish. Even if the quality and capacity may vary dramatically they may still be equally justified in the specific context in which they find themselves. Technicalities aside we do not believe that much is gained by trying to give weights to balance one against the other or to minimise distortions in the overall findings. Pre-empting one of our recommendations it does, however, highlight the need to differentiate the ‘formal rules of the game’ over organisations, and with it also the possible responsibilities of the SMC secretariat itself.

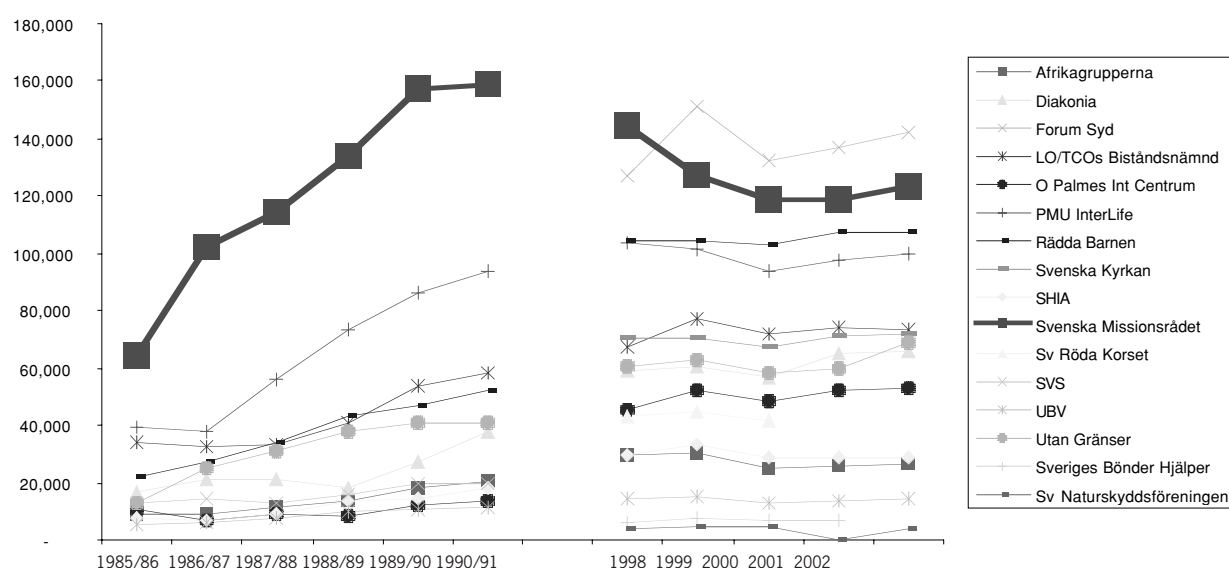
B. Findings

B.1. The SMC framework – history and current portfolio

SMC was founded already in 1912 as an ecumenical mission forum. In the beginning of the 1980s SMC signed the first frame contract with Sida with regard to development assistance through NGOs.

SMC has been the largest of Sida's frame organisations, until recently when Forum Syd became the largest, and has received more funds in total than any other frame organisation.

Frame organisations' frame budgets 1985-1990 and 1998-2002



In recent years SMCs total frame budget has been between approximately 130 million SEK.

MSEK	1998	1999	2000	2001	2002 ¹³
Total frame budget	156.6	132.0	126.7	133.2	138.7
Projects	141.9	122.7	99.7	103.2	114.8
Practicants & volunteers	n.a. – incl in projects		14.3	15.0	15.7
SMC's admin & projects	14.7	8.9	10.3	10.6	8.3
Total	156.6	131.6	124.3	128.8	138.8
Not used – repaid to Sida	0	0.4	2.4	1.4	0

SMCs own administration and projects has accounted for approximately 8 percent of the budget in recent years and the human development assistance accounts for approximately 10 percent. The rest, the bulk of the funds, are used for different development projects implemented in cooperation between a Swedish and Southern organisation.

¹³ Figures for 1998 to 2001 are fallouts, while figures for 2002 are based on the budget request from SMC to Sida.

Volunteers signify professionally qualified persons that work in a developing country, usually several years. Practicants denotes short-term, less than a year, periods of work for young people, below 30 years of age.

MSEK	1998	1999	2000	2001	2002¹³
No of volunteers	155	89	74	57	41
No of practicants	0	12	42	55	90
<i>Total</i>	<i>155</i>	<i>101</i>	<i>116</i>	<i>112</i>	<i>131</i>

The total budget for human development assistance has remained constant in recent years, but the number of long-term professional staff has decreased for the benefit of the short-term practicants.

Approximately 90 percent of the SMC budget is development assistance to Southern countries. The remaining part consists of relief assistance, development assistance to Eastern Europe and funds for development information in Sweden.

MSEK	1998	1999	2000	2001	2002¹³
Budget – South	143.0	122.8	112.7	114.7	136.0
Budget – East	3.6	3.6	3.4	3.0	2.7
Budget – Relief	10.0	5.2	5.2	8.6	n.a.
Budget – Info	0.0	0.0	2.9	2.5	n.a.

The number of Swedish organisations receiving Sida-funds through SMC has declined during the last four years, from 42 in 1999 to 29 in 2002. It is the number of non-member organisations that has declined. The average size of projects has not changed much.

MSEK	1998	1999	2000	2001	2002¹³
No of Sw org (member & ass)	n.a	24	21	20	21
No of Sw org (non-members)	n.a	18	12	14	8
<i>Total no. of Sw org</i>	<i>n.a</i>	<i>42</i>	<i>33</i>	<i>34</i>	<i>29</i>
Total no. of projects	n.a	391	335	302	320
Average size of project MSEK		0.31	0.30	0.34	0.36

Africa has been the region that has received the largest proportion of SMCs funds, but its share of total funds has decreased. The assistance to Latin America has increased, as well as the assistance to the Middle East.

Regions (MSEK)	1998	1999	2000	2001	2002¹³
Africa	65.0	49.5	34.0	40.1	40.5
Asia	39.0	38.5	31.5	36.4	35.2
MENA	n.a.	n.a.	8.0	14.0	18.3
Latin America	14.0	10.0	14.5	11.2	17.0
Eastern Europe	3.6	3.5	3.4	3.4	6.5
Not divided by region	21.0	22.0	25.0	14.5	13.1
<i>Total</i>	<i>142.6</i>	<i>123.5</i>	<i>116.4</i>	<i>119.6</i>	<i>130.5</i>

¹³ Figures for 1998 to 2001 are fallouts, while figures for 2002 are based on the budget request from SMC to Sida.

The SMC portfolio includes health and educational assistance to a large extent, although its share of the total budget has decreased. The largest sector in the portfolio, is 'other', which includes HR & democracy, micro credit, organisational development, infrastructure, etc.

Sectors	1998	1999	2000	2001	2002 ¹³
Education	40%	41%	30%	23%	24%
Health	18%	12%	11%	14%	15%
Rural development	9%	17%	18%	16%	17%
Other	33%	41%	40%	47%	44%

B.2. Organisation – roles and responsibilities of programme actors

In essence, the programme relies on an effective, or at least conscious, interaction of four main actors (or group of actors):

- The partners in the South – the main actors and at the same time the main beneficiaries in organisational terms. They are also the ones with the greatest responsibilities: to the ultimate beneficiaries in the first place, to the civil society in which they exist, but also to their Swedish partners and through them to the Swedish society at large. What they do, and how they do it, is something that ultimately determines the contribution the programme can make in terms of mutual learning as well as the justification of Sida's (i.e. the general Swedish society's) continued support. At the same time it is the one group of actors whose role is least defined beyond that of being responsible recipients of funds and implementers.
- The partners in Sweden. Although their role and responsibilities are more clearly defined than those of their partners in the South, it is still somewhat vague. As members of or affiliated to the SMC they are also principals of the very organisation that decides on the programme allocations. As faith-based organisations they have their own specific identity and mission to safeguard, regardless of the conditionalities with which Sida funds are made available and the 20% of total project costs that they have to put in. And as partners they have special obligations towards their co-partners that often go beyond any specific project.
- The Swedish Mission Council. Although formed long before the advent of any public Swedish development agency it has the onerous task of being both the gate-keeper vis à vis its constituents and principals, the quality controller of projects and activities beyond its own direct control, and the strategic think-tank of the programme itself. Part of this is regulated by its own mission statement and strategies, part by its interactions and formal agreements with Sida.
- Sida – the dominant (but not the only) funder of the programme. As such they have the 'easiest' or seemingly most clearly defined role. But apart from ensuring that the funding procedures comply with government procedures and intentions that also have the responsibility to clarify the policy content and overall role of the programme – in terms of the general NGO support as well as in terms of a continuous policy dialogue with SMC.

B.2.1. Sida

The first frame agreement between Sida and a Swedish NGOs was entered into in 1977, with the combined international wing of two major trade unions (LO/TCO). The first agreement with the Swedish Mission Council became effective in 1980 and has been renewed 6 times since then. The current agreement is valid 2001 to 2006.

¹³ Figures for 1998 to 2001 are fallouts, while figures for 2002 are based on the budget request from SMC to Sida.

Sida's role is built on the principle of delegation whereby it authorizes SMC to administer on its behalf annually approved allocations for development projects sponsored by qualified Swedish NGOs. Sida's role is therefore in formal terms very limited and confined to

- Issue general guidelines and instructions regarding the terms and conditions of its support to NGO's
- Advise and assist the SMC in interpreting these guidelines as well as relevant policy statements governing Swedish development cooperation
- Undertake a capacity assessment and/or management audit and/or evaluation of the SMC, the ToRs for which shall be formulated in consultation with the SMC.

It is obvious that the relations between Sida and SMC (and other umbrella NGOs) are built on trust more than on formal definitions of roles and responsibilities, a trust that can only be maintained by close and informal contacts and dialogues. But even if Sida as the delegating party and source of funds may appear to be the ultimate arbiter of that trust it should be stressed that its own role (and freedom to act) is heavily conditioned by the parliamentary and political support for channelling public development funds through NGOs, and not the least Christian NGOs¹⁴. Sida may express its dissatisfaction with the performance of the SMC partnership, and even cut the budget as a result of that as it did in 1998. But it is highly unlikely that it can, on its own, make any more dramatic cuts or changes unless there is prior parliamentary backing or a blatant breach of contractual obligations on the part of SMC.

It should be noted that Sida's frame allocation to SMC is only one of several going to Swedish Christian NGOs, even if it is the biggest. Some of the NGOs participating in the SMC partnership programme have also access to, or direct agreements with, Sida. As these allocations are often handled by different sections within Sida (and also directly by the Swedish Embassies abroad) it is difficult to know the total Sida funds going to one or the other organisation, in Sweden or in the South, of the SMC partner network.

B.2.2. Role of SMC

The main stakeholders of SMC are:

- Sida
- Swedish member organisations
- Swedish non-member organisations that receive funds
- Southern organisations that receive funds.

Sida

The relationship between SMC and Sida is regulated by the frame contract between the parties and by general instructions by Sida regarding NGO support.

Sida has delegated to SMC, as to the other frame organisations, the responsibility for an annual budget for development assistance through NGOs.

SMC is obliged, according to the contract with and regulations by Sida to:

- Assess and review projects for which support is requested as well as the Swedish and the local organisation cooperating with regard to the project, according to Sida instructions.
- Prepare, review, inform, educate and advise the Swedish organisations with regard to the Sida-supported operations.

¹⁴ See L.Viking, op.cit.

- Present to Sida all new projects for which support is requested, as well as a business plan for SMCs operations, for Sida's approval¹⁵.
- Annually report on and present an analysis of SMCs total operations and the results of the Sida-supported projects implemented.
- Systematically evaluate the Sida supported operations.

According to the statutes of SMC, the role of SMC includes representing the interests of Christian organisations before governmental institutions, i.e. Sida.

In 1998 Sida raised doubts as to the capacity of SMC to assure the quality of its Sida-supported operations and reduced the frame budget for 1999 with 15 MSEK. This was the starting point of an intense period of improvement of routines and increased educational and organisational development efforts by SMC.

The role of SMC has therefore changed from merely administrating the Sida-disbursements, to a much higher degree of quality assurance of projects/programs and organisations.

Swedish member organisations

SMC is a member-based organisation with the obligation to work in the interest of its members. With regard to the Sida funds distributed to the members, however, it is obliged to control and review the activities of its members in the interest of Sida.

As mentioned above, SMC is obliged by Sida to 'prepare, review, inform, educate and advise the Swedish organisations with regard to the Sida-supported operations'. As one of the roles of SMC according to its statutes is to promote competence development and quality assurance in the international cooperation, the controlling and educating role of SMC in relation to its members is sanctioned by the members as well.

The statutes of SMC prescribe a number of roles of SMC in relation to its members that are not directly related to the Sida-supported operations:

- Ecumenical – to promote cooperation and unity between churches, denominations and Christian organisations
- Theological/philosophical – to renew and deepen the theological understanding of the mission of the Church in a global perspective and be a meeting point for such reflection
- Representation – to represent the interest of the members before government and other Swedish and international organisations/institutions and to be a voice in the public debate with regard to the role of Christians and the churches in the global context.

Swedish non-member organisations

The SMC membership concept is currently being revised and from 2004 only member organisations will have access to the Sida funds through SMC. During the period evaluated, however, a number of non-member organisations have received funds.

The non-member organisations have had access to the educational activities of SMC as well as advise on project proposals, organisational development, etc. The obligations of the Swedish non-member organisations are regulated in project specific contracts and concerns mainly reporting on and responsibility for use of funds received in the specific project.

¹⁵ As of 2002 a full presentation is required every second year and a revised version the year in-between.

Southern organisations

The only prescribed role of SMC in relation to the Swedish organisations' partner organisation in the South is Sida's requirement to assess and review these organisations in relation to the project assessments and reviews.

SMC has had organisational development seminars and feed-back discussion seminars with the Southern organisations in some regions (East Africa and India). Furthermore the Southern partners have in some instances been involved in organisational development processes with Swedish organisations as part of partnership development processes.

Summary of SMC's prescribed roles

- Administrating and securing quality of the Sida-funded program
- Competence and capacity development with regard to development work
- Promote unity and cooperation between Christian churches and organisations
- Theological reflection on the role of Christian organisations in development work
- Be a public voice for Christian organisations with regard to development work

B.2.3. Role of Swedish organisations

The role of the Swedish organisation in the view of *Sida* is to initiate and develop a close cooperation with a partner in the South. The partnership shall include organisational development and development of competence. Furthermore, Sida has formal requirements on which types of organisations can participate.

The Swedish organisations that are *members of SMC* has the right and the duty to participate in the AGM of SMC and in meetings, networks, working groups, etc, in order to influence and contribute to the workings of SMC. The members are required to pay membership fee and to support the identity and mission of SMC. As members of SMC they have agreed to promote unity and cooperation between churches and Christian organisations.

With respect to Sida funds, all recipient organisations are obliged to follow the regulations and stipulations with regard to the funds received. *Non-members* only have obligations with regard to the specific project for which they receive support. The Swedish organisation is responsible for the use and reporting of the Sida-funds of the Southern organisation, according to the contract with SMC. They are also required to have a contract with the Southern organisation with regard to management and reporting on funds received.

According to Sida stipulations the *cooperation between the Swedish and the Southern organisation* has to include organisational development and development of competence. The division of roles of the two parties have to be clear and the initiative of projects initiated locally.

Swedish organisations – summary of prescribed roles

- Member of SMC – Participate as member, contributing to and influencing the activities of SMC
- Assure quality – Take responsibility for the use and reporting of the Sida-funds used in the cooperation with the Southern organisation
- Partnership – Include competence and organisational development in the cooperation with the Southern organisation

The role of a Christian NGO

The above definitions of the role of the Swedish organisations within the SMC network are the minimum responsibility defined in contracts and regulations. But what is the rationale for channelling development assistance through this complicated chain of organisations? What is the value-added of the Swedish organisation in this system?

The main justification for using a Swedish organisation in the chain is its links to and potential *contribution to the Swedish civil society*. The partnership between a Swedish organisation and an organisation in a developing country can contribute towards increasing and/or maintaining the knowledge about and interest in development issues among the Swedish population.

The SMC organisations are Christian organisations, one way or the other. What is then the value-added of a Christian organisation in the civil society? This issue could probably be debated eternally, but we believe that the love and equality message of Christianity as the most essential. Hence, a Christian development organisation should exhibit care for each individual, especially the vulnerable, and promote equality, as absolute characteristics of their praxis in order to abide by its *Christian values*.

We mean that these two aspects:

- the relation to the civil society and
- the expression of Christian values

determine the basic role for the Swedish organisation within the SMC network, because they are the basis for their existence within this system.

They are also expected to have a reasonable *quality* in their work and be accountable for the funds they are entrusted. We do not, however, expect them to show a best practice quality in their development work, because that is not their main contribution. If their contribution to the civil society is important enough, the demand on the quality of the work is less important. Having said that, the work has of course to be of acceptable quality for the use of Sida funds to be justified.

B.2.4. Role of South organizations

While the role of Sida, the SMC and to a certain extent the Swedish organisations is relatively clearly defined, the role of the organisations in the South is more open. There are, however, in our view a number of roles, which the organisations should play both as partners to the Swedish organisations and in their capacity as NGOs and Christian organisations. It could be expected that the organisations in the South act as:

- Implementers
- Beneficiaries as organisations
- Links between the Swedish organisations and Swedish solidarity, and the beneficiaries on the ground
- Public voice and advocacy
- Vehicles of development, inter religious dialogue and freedom of thought as well as promoting respect for and public legitimacy of faith-based social and development work

To be *implementers* of projects and programmes is the most obvious and clearly defined role, which is as a rule regulated in the contract between the Swedish organisation and the project implementer. The partners in the South should take care of the entire implementation process.

The organisations are also in their capacity as recipient organisations *beneficiaries*. This role is in most cases less regulated than their role as implementers and not necessarily part of a contract. While projects are often funded by one donor organisation and can thus to a certain extent be regulated by the donor, organisations are often independent entities, whose existence is not dependant on one partner. However, as beneficiaries and partner organisations they are responsible for everything related to the functions and development of their organisations.

The organisations in the South are the most important and often the only *link between Swedish organisations and the beneficiaries* on the ground. Especially in those cases where the organisation is also a church they have a large congregation and network and as such a considerable comparative advantage as compared to an outside organisation. This role is not contractually regulated but rather regarded as self evident by both partners, who expect that the organisation in the South take care of information, communication and learning for the Swedish organisation and their contact with the projects and beneficiaries.

The role of the organisations in the South is not limited to them being partners of a funding organisation in the North. As NGOs and Christian organisations they have the responsibility to represent a *public voice*, which contributes to and address the development of civil society. This includes taking a critical stance on controversial and other issues as well as to reach out to the poor and marginalized. This role is rarely regulated by contracts but is more or less clearly defined in the common values of the Swedish organisation and the organisation in the South. The same is true for the organisations' role as *vehicles to promote inter religious dialogue and freedom of thought* not only in their choice of beneficiaries but also through an active role in the prevention of conflicts and reconciliation.

In the reality on the ground the organisations in the South are a 'mixed bag' and live up to the 'could-be-expected' roles outlined above to varying degrees. A clearer definition of their roles and the expectations of the Swedish partners, SMC and Sida therefore remains an important issue.

B.2.5. Conclusion on roles

Although few of these roles and responsibilities can – or even should – be nailed down in formal agreements and documents they are nevertheless critical as elements of the partnerships and provide the rationale for the projects within them. As such they need, in our view, be foci of continuous dialogues within the partnerships as well as between SMC and the Swedish organisations. AND, for the purposes of this evaluation, we have found it necessary to distil and to presume the above roles in order to make an assessment possible at all.

B.3. Profile of the programme as seen through the evaluation

The sample included in this evaluation represents a wide span of organisations and projects, in the South as well as in Sweden.

B.3.1. Profile of the organisations in the South

At the risk of according the organisations a role and identity with which they do not agree we, not surprisingly, found that of the 58 organisations visited the bulk were either *faith-based* or *value-based*. However, a significant number (15) were more general or *public/secular* in their approach. They work in ways very similar to secular NGOs but the large majority has an internal Christian identity (e.g. in recruitment of staff, in its constitution or Memorandum of Association etc).

To some extent this reflects the different political or socio-cultural conditions under which the organisations exist. For example, in China and Nepal the regimes place severe restrictions on faith-based activities, particularly non-indigenous faiths. Similarly India, although nominally permissive and tolerant

with respect to faiths, exhibits an even mix which largely reflects the growing nationalist revivalism and its association with the Hindu faith, putting a premium on delicate balancing of public identity and orientation of non-Hindu faith-based organisations (see table below). What is likewise clear is that the, often evangelical, religious identity is more pronounced in countries where Christianity is part of or indeed constitutes the mainstream faith profile of the society.

In this respect we believe that our sample does indeed represent a fair cross-section of the total SMC portfolio.

Role and identity	Public	Value	Faith
Uganda (9 org)	2	6	1
Kenya (9 org)	1	4	4
India (14 org)	6	4	5
Nepal (6 org)	5	1	
PRC (2 org)	1	1	
ME (6 org)		4	2
Brazil (12 org)		2	10
Total 58	15	22	22

Another and related way of classifying the organisations visited is to look at the nature of their main activities. Again this is a matter of some subjective assessment, but we believe that it adequately reflects the profile as found during our visits. It should be noted that some organisations are engaged in two or more types of work meaning that there are more activities than there are organisations.



Lunchtime at an orphanage in Bangalore, India

The first category, organisations undertaking *development work* (i.e. activities that aim to improve the capacity of a ‘target population’ to change their own situation such as Income Generating activities, agricultural training, micro-finance, etc) was surprisingly common (see table below).

Social work (i.e. essentially free assistance to people in need, for example by way of literacy and basic education, food, health provisions) characterised, not surprisingly, by far the biggest group. Although well in line with the Christian charity tradition it does pose problems for the sustainability of the organisations. One may well argue that for this to be justified as a dominant feature of the programme as well as of the individual organisations and their sustaining partnerships it should reflect an effective capacity to reach those most in need – in absolute terms rather than relative. We will have reason to return to this in the next section.

Some organisations have built-in elements of cost-recovery in one or several activities in which they are engaged, for example by providing a *service* at some/partial/differentiated cost to the beneficiaries/consumers. Although the fees or costs involved are often modest they can play a vital role in contributing to operational costs and lowering the financial dependency on outside donors.

An important although small group of NGOs found in the sample are those engaged in *relief* work. The hallmark of these organisations is that they tend to be professional and have greater managerial and administrative capacity than the average organisations. This is no doubt a reflection of the fact that they also tend to have international contacts and are called upon by the powers that be (incl donors) to assist during disasters or emergencies. Their reliance on SMC and the Swedish partnerships is typically less important even if they have little or no internally generated revenue.

A final group of *others* comprise a range of organisations with sustained activities that do not fall under any other category – e.g. management/coordination support to other implementing organisations or project set-ups, media and information, etc. As with relief organisations they typically exhibit a very high degree of professionalism and managerial capacity.

Orientation	Development	Soc work	Service	Relief	Other
Uganda	5	4	3	1	0
Kenya	3	5	3	1	3
India	3	11	3	2	1
Nepal	1	2	4	0	2
PRC	1	0	2	1	1
ME	2	2	1	0	3
Brazil	3	11	3	0	2
TOTAL	18	35	19	5	12

B.3.2. Profile of projects

SMC uses a classification that is laid down as the official classification in Swedish development cooperation (see above, section B.1. for an overview of the portfolio as a whole). Although this may be relevant for some purposes it fails to convey the actual use to which funds are put and the organisational consequences. This is particularly so with respect to capital assets such as buildings – assets that often become liabilities in terms of upkeep and maintenance and put heavy demands on the capacity and knowledge of the owners as regards sound asset-management. Similarly there is a distinct difference in terms of sustainability if funds go to cover construction, equipment, consumables or training programmes. We have therefore chosen to classify the projects according to the use to which the SMC funds have been put.

Classification of projects over funding purpose	1	2	3	4	5
Uganda	3	1	1	2	2
Kenya	4	0	2	0	3
India	7	3	1	1	2
Nepal	0	0	0	0	6
PRC	0	0	2	0	0
ME	0	3	0	0	3
Brazil	8	1	1	0	2
TOTAL	22	8	7	3	18

Key:

1 = Only construction and/or equipment

3 = Construction/equipment combined with process

5 = Only process

As can be seen in the table there is a marked bias in favour of construction and equipment. In fact, the fallout in terms of volume of funds rather than number of projects buildings and associated equipment account for some 73% of the money.



Further construction pending ... (School project, India)

represents such a pre-eminent use of SMC funds, was that this was according to “Sida policy as Sida did not allow operational costs as part of the programme”. This seems to be a home-spun version by some actor(s) along the delivery line of the programme, and does suggest the need for all parties to clarify the ‘rules of the game’ as to what the funds can be used for¹⁶. As it now stands it means that the parties of the individual partnerships can avoid the often difficult discussion of assessing the need for, and cost of, capital investments in a human-centred development effort.

B.3.3. Profile of Swedish organisations

SMC currently has 29 member organisations, but also supports a number of non-member organisations. We have met with 25 Swedish organisations, of which four are non-members.

The organisations in the network are divided into three categories, defined by SMC:

- Churches and denominations with congregational base
- Mission organisations
- Christian development organisations

The *churches and denominations* are based on the Christian fellowship of the members, which usually includes Sunday services and other regular activities and meeting points. The international work of the churches usually includes both missionary work and social/development work. The churches generally have evangelising and social activities in Sweden as well reflecting their integrated and universal view of the Christian mission.

The *mission organisations* are member-based organisations with focus on missionary work. They are usually more or less ecumenical, i.e. draw members from different churches and denominations, and focus on missionary and social/development work abroad. They see themselves as complements to the churches’ international work and often focus on one issue or region.

The *Christian development organisations* focus their work on international social or development work and not on missionary work, but base their work on Christian values.

The focus of the three types of organisations can be illustrated according to the three dimensions of SMCs definition of ‘the Christian Mission’:

- Fellowship, i.e. the communion between Christians, manifested in Sunday service, worship, etc.
- Evangelisation, i.e. spreading the Christian message
- Diakonia, i.e. social and development work based on Christian values

Churches and denominations include all three dimensions of the Christian mission: evangelisation, diakonia and fellowship, while Mission organisations focus on evangelisation and diakonia and Christian development organisations focus on diakonia.

Whichever focus the organisation has, the Sida funds accessed through SMC can only be used for the diakonia activities.

We have met with

- 11 churches and denominations
- 5 mission organisations, and
- 9 Christian development organisations

¹⁶ We did not find any corroborating evidence of this in Sida’s own documentation, and interviews with available Sida staff suggested that this had never been an expressed policy. However, we were unable to reach any Sida official with sufficient historical knowledge of the SMC-Sida dialogue.

C. Assessment

As pointed out in the 'Approach and method' (section A.3) the evaluation called for a number of key decisions to be made about the 'what', for and with 'whom', 'how', 'when', and 'where' of the assessment. Rather than repeating them here we would like the reader to refer to that section.

In what follows we have grouped our analysis under three broad themes¹⁷:

- the comparative advantage of value-based organisations
- the contribution of the organisations to civil society
- the operational capacity and strength of the organisations

C.1. The quality and momentum in the South

C.1.1. The comparative advantage of value-based organisations

Christian NGOs, particularly those with an evangelising orientation, frequently stress that social or development work cannot be seen as distinct from the evangelical – they form integral parts of the Christian mission as a whole. This was also the most common answer provided by all organisations forming part of the SMC programme, even to the point of friendly 'reprimands' to the more agnostic members of the evaluation team whenever attempts were made to discuss the strategy of social work as such. This no doubt makes sense to those that share the same orientation (or faith), and indeed forms a unifying bond that in many ways define the essence – and strength – of the SMC partnerships.

In trying to find a reasonable way to determine what Christian NGOs active in a development context should excel in we arrived at the following:

- They must reflect an effort to *reach those in need* – an effort that should go beyond that of issue-based or professional development NGOs (and certainly beyond that of the more insensitive and standardised public development efforts)¹⁸. In order to assess this we broke down reach into three sub-parameters:
 - Social/ethnic reach, the extent to which the organisation attempted to reach across social and/or ethnic divides
 - Socio-economic reach, i.e. reach to the poorest or most vulnerable
 - Spatial reach, i.e. reach beyond the confines of the immediate surrounding
- They must exhibit consistent efforts towards *human resource development* vis a vis their own staff and others expected to work with them. This is not the least important as a reward and compensation for the very high demands on voluntarism and personal sacrifices that is a constitutive feature of faith-based organisations. This was again broken down into three parameters:
 - The extent to which staff and other associated personnel were given training to cope with their work

¹⁷ The detailed scoring is found in Annex 7 and explanations of the criteria and values allotted in Annex 5.

¹⁸ It has often been argued that one of the dangers of imposing the mainstream development concepts and approaches on NGOs generally, and Christian ones in particular, is that the meanings of 'poor' and 'vulnerable' tends to lose much of its force. Donors and governments normally use standard criteria devoid of any social or situational content (e.g. below poverty lines, women as generically vulnerable, etc). The strength of locally active small organisations has traditionally been to be able to focus on those that are in absolute need (i.e. core poor) in any given situation, rather than rest satisfied with generalised standards.

- The extent to which the organisation facilitated a sharing of experience and mutual learning among those charged with implementation
- The existence or otherwise of transparent staff policies (e.g. sickness leave, social security etc)
 - They shall set an example in terms of *organisational quality* integrity of management – transparency, honesty, and responsiveness: ‘Live as you preach’ is not only a question of individual imperatives but must also be embodied in the principles and standards of the organisation
- The transparency and clarity of governance, inter alia as a check against misuse of power and instilling a sense of ‘everyone counts’
- Management style, e.g. the extent or otherwise of delegation of powers
- Teamwork, e.g. the extent of internal democracy and as against hierarchical lines of command
- Strategy, i.e. the existence or otherwise of a shared definition of one’s role, strengths, and weaknesses in a larger social and institutional context.

It goes without saying that all of these are desired characteristics of any socially active organisation. However, we do believe that on balance Christian organisations must exhibit ‘best practices’ along all these variables as they all in one way or another fall back on basic Christian values. Unlike issue-based or professional NGOs that may justify a deviation from these characteristics in terms of efficiency in reaching objectives, Christian NGOs cannot in our view legitimately make such trade offs. And we also believe that the partnership in which the financial and project-specific support is embedded should similarly focus on these dimensions. It appears to us that systematic weaknesses along any one of these reflect poorly on the capacity of the organisation to live up to basic Christian imperatives.

A summary finding of our assessment along the three dimensions mentioned is shown in the table below¹⁹.

VALUES AND ORGANISATIONAL PRACTICE

Country/ region	Org quality	HRD	Reach	TOTAL
Uganda	2,3	2,2	2,5	2,3
Kenya	2,9	2,6	2,7	2,7
India	2,9	2,4	2,8	2,7
Nepal	3,4	3,6	3,4	3,5
P R of China	3,3	3,5	4,2	3,6
Middle East	4,2	4,0	3,3	3,8
Brazil	2,7	2,3	2,0	2,3
TOTAL	2,9	2,7	2,5	2,8

Bearing in mind all the problems that go with an analysis based on ranking the table nevertheless illustrate some notable features. First, and in overall terms the findings strongly suggest that the organisations have yet some distance to go to achieve ‘best practice’. It is true that different cultural and political contexts are not equally conducive for translating these dimensions into practice. Even so we strongly believe that weaknesses in these fields undermine the very credibility of organisations that claim adherence to Christian values.

¹⁹ A detailed breakdown of the scores along all the variables with explanatory keys is found in Annex 8.

Second, even if differences over countries can be partly explained by differences in cultural and organisational practices, one would expect that the frequently longstanding partnerships between Swedish and southern organisations would have had an impact. However, as the analysis of the Swedish organisations indicates, the difference appears as one of degree more than substance. It is therefore unlikely that the partnerships could have generated much momentum on this issue.

Third, although it is often claimed that Christian NGOs are especially effective in their reach, this is not borne out by our assessment. It should be borne in mind that social work, i.e. free provision of services, is the most prevalent characteristic of the work undertaken by the organisations studied. And social work provided free of charge only makes sense if it is given to those most in need or in the most exposed and vulnerable situations. For this reason, if for no other, one would have expected a more clear-cut profile of this programme reaching out.

There are, no doubt many cases where the SMC partnerships do stand for a considerable effort to reach the vulnerable and the poor, and also to cut across social divides. As far as we could ascertain from our limited exposure to the Middle East bridge building appears to be a constituent feature of most of the organisations and projects there. But whether this is an outcome of the programme or the partnership is a moot point: any development actor in that area is in all likelihood forced to put that firmly in focus²⁰.

Similarly many organisations and projects visited in Uganda, Kenya, and India and Brazil worked among socially disadvantaged and frequently among those that were not reached by or had access to the public services (schools, nurseries/crèches, health centres, orphanages). But what was with a few notable exceptions lacking was an effort or strategy to move beyond the immediate social and socio-economic environment.

In overall terms it appears to us that the Christian partnerships sponsored by SMC should be capable of a more systematic exploitation of its comparative advantage than what it has so far exhibited. In particular we believe that a conscious focus on all three dimensions – on organisational quality, on human resources development and on more concerted and exploratory efforts to reach out – should be reflected in both in projects, in budgetary allocations, and in the partnership agreements themselves. As pointed out above these are the areas that come close to being defining elements of a good value-based partnership programme – and there is clearly some work to be done to exploit the inherent potential of the participating organisations.

C.1.2. The contribution to civil society

In assessing the ways by which the programme and its partners contributed to and strengthened the civil society around it we used the following parameters:

- The extent of *participatory practices* being used within the organisation as well as within its social work
- The extent to which the organisation acted as a public voice/advocacy on behalf of vulnerable groups
- The extent to which the organisation actively engaged in networking with others

Again, one should expect marked variations over societies, socio-cultural contexts and political environments. Generally speaking there were indeed definite variations, some of which could be assumed beforehand such as China and Nepal. Similarly some projects and organisations (notably in the Middle East and partly in Nepal) were specifically designed to raise both the voice and the visibility of their

²⁰ See for example M Marzouk: 'The associative phenomenon in the Arab world: engine of democratisation or witness to the crisis', in D Hulme & M Edwards (op cit).

respective constituencies. However, we came across very few organisations that played an active part in the public discourse and debate. This was perhaps most striking in East Africa with respect to HIV/ AIDS in spite of the fact that this is perhaps the one issue that has not only forced a public debate but also led to a very active involvement by other parts of the NGO community.

The strongest showing of the programme was on networking, in itself a very critical aspect of forging a strong and interactive civil society. This is a reflection of the fact that many of the Christian organisations form part of a larger network of national (and sometimes international) churches.

Partners in civil society

Country/ region	Participation	Voice/advocacy	Networking	TOTAL
Uganda	2,3	2,4	2,7	2,4
Kenya	2,5	1,9	2,9	2,4
India	2,1	2,6	2,9	2,6
Nepal	3,3	1,8	3,7	3,0
P R of China	3,2	1,8	3,7	2,9
Middle East	3,1	3,6	3,6	3,4
Brazil	2,8	2,3	2,5	2,5
TOTAL	2,6	2,4	3,2	2,8

C.1.3. Operational effectiveness

While the quality of the organisations and their likely contribution to civil society are important when assessing the strength of the programme, they are only so to the extent that the organisations can actually deliver the intended benefits to real people. This does not mean that the NGOs involved should be looked upon merely or even primarily as implementers. But it does mean that they should individually and collectively make a difference to those they serve and not only to the society at large.

For reasons already stated this evaluation was not designed to make an assessment of the impact of the lives and situation of the ultimate beneficiaries of the Sida/SMC funded activities. Instead we concentrated on how the projects were implemented, the capacity and competence that was brought to bear. This is one of the areas on which the partnership can play a role, rather than in the direct implementation (in which neither the Swedish organisations nor the SMC could claim an active part).

Our analysis focused on four issues, each one reflecting a specific aspect of the operational efficiency and capacity of the organisation:

- Capacity – at the level of the organisation (functional distribution of responsibilities, rules and procedures etc), management (leadership, monitoring and supervision), and staff (number and qualifications)
- Competence – the level, ease of access, and use of internal as well as external competence
- Quality – ‘quality assurance’ during preparation, implementation, and follow-up
- Cost consciousness – in preparing the project activity (e.g. by considering alternative options and practical solutions, projections on liabilities accruing from the project), in implementation (e.g. during procurement, construction, or operation, ability to modify an activity if doubtful or unnecessary), and in follow-up (measures of covering operational costs, efforts towards sustainability of activities)

Our analysis yielded a mixed and in some respects troublesome picture. While the capacity was across the board satisfactory, competence and quality were generally weaker and in many cases seriously compromised. During our field visits we found that few organisations availed themselves of outside (local or national) expertise with the result that they were re-inventing wheels and sometimes causing the project to collapse for sheer lack of experience. This was particularly so with church-based organisations engaged in more specialised activities such as income generation, micro-finance, rural development/natural resource management. The major issue here is not the lack of internal experience or expertise but what we see as an almost pervasive reluctance or inability to establish working relations with others²¹. It should also be stressed that it is seldom that the Swedish partners can provide that kind of practical know-how from its own resource base in Sweden. But the partnership can (and certainly SMC should) ensure that expertise and experience is made available whenever required.

Equally problematic (although with less direct implications for the beneficiaries) is a fairly weak cost consciousness throughout the programme. If the rather special cases are removed – Nepal, China and Middle East – the picture is rather discouraging. We wish to stress that we did not come up against any financial malpractice, in fact we were impressed with the rather meticulously kept (though often very cumbersome) accounts and what appeared to us as high level of integrity that we saw. The point here is that there does not appear to be any pressure on, or perceived need for, economising with the resources provided through the SMC programme. Without such a pressure the need to prioritise and economise is clearly not there.

Operational strength of organisations

Country/region	Capacity	Competence	Quality	Resource consciousness	TOTAL
Uganda	2,5	2,6	2,9	2,3	2,6
Kenya	3,0	3,1	2,9	2,9	3,0
India	2,9	2,8	2,8	2,7	2,8
Nepal	3,4	4,0	3,5	3,9	3,7
P R of China	3,3	3,3	3,5	4,3	3,6
Middle East	4,1	4,2	4,3	4,0	4,2
Brazil	2,6	2,3	2,6	2,4	2,4
TOTAL	3,0	3,0	3,5	2,9	3,0

C.1.4. Summary of findings and conclusions – the South

1. Insofar as Christian NGOs can be expected to exhibit a close relation between core values and organisational practice the programme still has a considerable way to go. Although there is no doubt that the work is carried with and for disadvantaged groups in general, more tangible efforts can surely be made to reach out and across social, spatial and socio-economic barriers.

2. The contribution of the programme to civil society is varying, over countries and over organisations. A noteworthy feature is the need to increase the public voice/advocacy potential on behalf the vulnerable and marginal groups, an area where the programme appears distinctly quiet. The fact that networking – primarily with national church fora – could make this feasible beyond what is now the case only underscores the imperative of creating working alliances.

²¹ This may in itself reflect the difficulty in arriving at common conceptual platform with non-faith-based NGOs and professional fora that is inherent in the reference to the 'Christian mission' when discussing with others outside the fold of faith.

3. The effectiveness of the organisations appears strongest in terms of capacity -organisational, managerial, staff. What undermines this potential is a tendency not to access outside relevant expertise and experience, leading to unnecessary mistakes and in the worst cases project failures. Similarly there is a seeming lack of cost-consciousness in relation to the projects funded by SMC. This is to our mind a reflection of a lack of pressure throughout the various levels of the programme to economise.

C.2. Making sense in a context – strategic management of small actions

Most public development cooperation operate at the level of (national) systems as well as of a considerable scale, whereas most NGOs in the South typically operate at a bounded situational level – a community, a specific locale, a particular target group ... This in itself accounts for many of the proclaimed comparative advantages of NGOs in the overall development process: genuine participation, responsiveness to human needs, flexibility and adaptation²². As noted above, many of these advantages were found to be present in the SMC partnership programme.

However, this comparative advantage of having (potentially) a stronger human and social quality also accounts for the (potential) weakness of NGO operations – their isolation and lack of broader relevance and impact. This lack of strategic content – and underlying lack of assessment of one's own role and identity in the context of the larger society – is without doubt the most frequent criticism coming out of evaluations of NGOs as development actors²³ and is certainly also reflected by the organisations visited by the team²⁴. In fact, with the notable exception of the Middle East²⁵ and Brazil²⁶ we did not come across any attempt at locating ones own role and activity – ‘why should we do this?’ ‘who else can we ally ourselves with?’ ‘how can we make sure that our experience is shared by others and we in turn get access to theirs?’ ‘what specific strength and weakness comes from our Christian identity within the context of our larger society?’

The lack of such strategic organisational visions and a corresponding paucity of objectives and justifications for the majority of projects make the programme look overly micro-oriented and inwardly justified²⁷. This is not to say that what is being done is not worthwhile or needed in some sense – there are enough unsatisfied needs in all of these countries to make any effort seem justified. But the problem is one of relevance – “what is the this-worldly justification for us doing this at all, or us doing it rather than someone else that may have a better capacity and clear obligation/mandate (govt, specialised agencies, other NGOs ...)?” Without pushing such questions there is very real risk that the value added of small actions, however well-intended and need-based they may in their own micro-setting, can in fact be negative from a developmental point of view. The team could observe, in all countries visited, instances where SMC-sponsored projects meant that the organisation simply replaced (and sometimes out-competed on the wrong basis) government programmes or other publicly accountable actors.

²² Some observers have noted that this comes at a price – the per capita cost (beneficiaries) of NGO projects tend to be considerably higher than that of the scale projects of public development cooperation. See K Gardner and D Lewis: *Anthropology, Development and the Post-modern Challenge* (1996), and D Lewis: *International Perspectives on Voluntary Action* (1999).

²³ This is also so with all the assessments and evaluations quoted in this report.

²⁴ See the country notes in Annex 4 and the scoring on ‘Leadership’ in Annex 7.

²⁵ This goes for virtually all of the organisations visited in the area. And it goes particularly for one major programme that was not included – the regional refugee programme supported by Caritas. In effect, we believe there is a strong case for the operational aspects of this programme to be supported entirely out of regular Sida funds, with SMC funds being complementary and focused on strengthening methods and organisational approaches in the areas of ‘comparative advantage’ of Christian organisations (reach, HRD, and leadership).

²⁶ The so-called country programme of the FEPAS/Nybygget partnership is conceptually well placed, but has still some way to go to find a corresponding operational thrust.

²⁷ See scoring on ‘reach’ in Annex 7.

The issue is not whether this particular water-pump or that particular school is needed or not, but who it is that satisfies that need and who people turn to when more of the same is needed or when operation and maintenance needs to be beefed up. In such situations NGOs leave the notion of ‘development by proxy’ and move on to ‘franchising’ public services.²⁸ In only one case (in Uganda) did we meet with an effort of an NGO to link up and divide responsibilities with a local government body²⁹. In contrast, of the relevant remaining 55 cases looked into by the team 19 were clear cases of simple replacement of government responsibilities (i.e. including undermining the standing and credibility of, and in all likelihood demands on, the similar public utilities nearby).

Trying to make sense of a large number of small and scattered projects carried out by small and scattered organisations in societies that are normally marked by the failure of the state and incapacities of the public sector, of imperfect market and weak private sector, of frail or shattered civil society – that is indeed a challenge. But we believe there are ways to move from the present ‘needles-in-a-haystack’ situation that currently marks the SMC portfolio.

(a) Contextual profiling of partnerships

One of the advantages of faith-based partnerships such as those supported by SMC is that they are both comparatively stable over time and built on shared value-systems, even though each individual partnership may be very different from another. It is true that many of the relations between the Swedish organisation and that of the South were of very recent vintage and catered only to a specific project³⁰. These one-off relations seemed to have been more prominent in the 1980’s and early 90’s when the rules governing the SMC/Sida funding were considerably more lax than they are today. More important than the specific project-induced relations of a partnership is the fact that most relations between groups of common denominations date back over considerable number of years – in cases such as Congo and East Africa to a century or more. It is this immanent network that more than anything else provides a stability to concrete partnerships, cemented by personal contacts over the years and over generations.

This makes it possible to profile the actual (and even potential) partnerships in many of the countries that receive funding from SMC. An attempt to do so on the basis of the limited number of organisations visited by the team is found in Annex 4 (and to some extent also in Annex 5, Notes from the workshops). The point to stress here is that by placing the properties and characteristics of the various organisations alongside each other one can start raising issues that need to be raised – why does that organisation focus on that ...? Why is this difference in organisational ethos in leadership? Why should we, as Christian organisations, undertake this instead of that? Why does no organisation take up challenge x?’

We are conscious of the fact the SMC has in the last two years moved in this direction, by way of sponsoring workshops and seminars on a national and regional basis. But we do believe that SMC can take a more active stance in compiling contextual profiles and actively provoke discussion on how these profiles fit with the political, cultural/religious, economic, and institutional national contexts.

²⁸ Although Bangladesh is the most notable example of this (see G. Wood: ‘States without citizens – the problem of the Franchise State’), it is an increasing phenomenon in virtually all Third World countries with sizeable NGO populations.

²⁹ This organisational experiment was a failure, to a large extent because it was not promoted and supported as the experiment that it indeed was.

³⁰ See the scoring on ‘partnership’ in Annexes 7 and 10.

(b) Networking

The problem with isolated small actions is not only that they are small and isolated, but that it takes special efforts to ensure that they build on experience gained by other small actions elsewhere. This may not be a problem with clear-cut service provisions such as schools and health centres (although cost-efficiency could no doubt be improved by a greater sharing of both good and bad examples). But it is a definite issue with respect to projects and activities that are more technical in nature – particularly those regarding income-generating activities (IGA). Of the 14 IGA projects the team came across 11 were very weak or close to collapse, financially as well as organisationally and institutionally.

The problem here is threefold. First, roughly half of these (6) should not have been started at all and would not have done so had they had the benefit of active advice from experienced individuals (weak market, weak social base, questionable up-stream and down-stream factors). As such they were simply a waste of money. Second, of the remaining 8, 4 appeared to have had potentials but were either professionally or administratively badly run – sorely lacking in advice and external expertise. Some of these, and above all the remaining two could have yielded interesting insights and experiences for others – but little learning was systematically accumulated and even less disseminated or made available to others.



Credit-based labour group, South India

Both failures and successes have the potential of creating an impact and relevance beyond the confines of the small project – but only if experiences are generated and shared with others, particularly with others in the same larger context of a national society.

(c) Strategic assessments

Currently project proposals emanate out of individual partnerships and are appraised and reviewed by SMC desk-officers and the 'development committee'. The main feature is that they are assessed primarily on two counts: as individual projects (with the procedure being increasingly in line with standard appraisal checklists of the mainstream development institutions), and as expressions or otherwise of organisational capacity. Strategic assessments – are these appropriate actors to tackle issue x in context y? – are very weakly pursued, if at all. With few tangible strategic criteria³¹ the result is almost unavoidable that the programme appears as a bundle of individual events of unknown or indeterminate relevance and impact. The individual projects may be excellent in their own micro-environment, and may indeed make a big difference to the individual beneficiaries. But with little or no ripple effect they risk becoming isolated dead ends.

The answer is not, or not only, to request for more information on strategic issues in the project applications. The very nature of 'supplications' (which is in fact what characterises much of any grant-based development funding) is that the 'supplicant'/applicant tries to adapt to, or second-guess, what will trigger the release of funds³². Not only does this affect the partnership, pushing funder-recipient relations to the point of supplicant-benefactor, and in so doing risks adding indignities to inequalities. It also, and again, erodes the potential to enhance the relevance and impact of the programme resources.

Short of introducing strategic criteria at the level of SMC one can submit the applications to a strategic assessment. The essence of that is not primarily one of development theories or general analytical competence – but above all of larger contextual competence. The SMC desk-officers no doubt together stand for considerable field experience coupled with analytical skills. But they do not have (and to a great extent cannot have) the skills and knowledge necessary to guide the developmental relevance of, and dialogue within, the programme. There is no doubt that the emphasis of the last 2-3 years on developing formal application, processing, and reporting procedures were overdue. However, a continued pressure on these alone (and perhaps even beyond the present point) may indeed improve the quality in a narrow sense of project intervention. But it does little to add value or relevance to the partnerships or the programme as a whole.

(d) Leading by example

An indirect way of promoting a larger relevance and impact of scattered projects is by setting standards and leading by example. For faith-based organisations this appears particularly so as regards organisational behaviour (see above, section C.1.1.). Regardless of the criteria and dimensions used by this evaluation, there is to our mind little doubt that the partners involved in this programme still have some way to go before they can be said to operate at the level of best practice.

Even so, there are some areas where they, like many faith-based organisations generally, are clearly way up front. One of these is the question of the financial rewards or recognitions expected or given for work rendered. Among all NGOs, and certainly among public servants and consultants engaged in development, the faith-based ones are the only ones that successfully emphasise the need for a reasonable correspondence in the lifestyle and values between the development agent and the poor. Professionalising the development industry has also meant commercialising the gains, and faith-based organisa-

³¹ SMC has so far avoided criteria that would, for example, steer the funds towards some (or fewer) regions/countries, or to specific target groups (beyond the general poor or disadvantaged), or to specific themes/issues or for specific purposes. As such it is highly responsive, but has a weak own strategic platform on which to base the dialogue with applicants.

³² Lack of clear signals on strategic principles is particularly vexing from the viewpoint of South organisations. The most frequent questions to members of the evaluation team were about such issues, and their perception of what guided the support was generally rather varied, if not confused.

tions provide the only example, if not voice, of reason³³. Setting organisational standards, and challenging/provoking other organisations to respond, would be one area where the relevance and impact of Christian organisations could be enhanced.

(e) Moving the frontier – taking risks

One aspect that the team was particularly interested in exploring was if the programme, through the organisations visited and projects reviewed, embodied some examples of conscious risk-taking or experiments³⁴ – in terms of organisational set-up, of innovative collaborations, of innovative operational trials, etc. This is one area in which smallness can indeed be a boon, and flexibility a must, and where the rewards in terms of adding value to the overall development process is considerable.

Of the 58 instances reviewed we came across 4 that qualified in one way or the other – two in Brazil (organising landless labourers, and working with convicted juvenile delinquents respectively), one in Uganda (organisational link-up between a church-based group and local government body) one in India (providing outreach health services to the poor)³⁵. With the exception of the juvenile delinquent project in Brazil all have failed, or are on the point of failing. But in our view all of them also embody a considerable learning potential beyond their own microcosm, a learning potential that in effect well justifies the efforts made – but only if there is some mechanism or process that disseminates and absorbs the lessons. Unfortunately this is not in place anywhere throughout the programme

C.3. The Swedish support structure

C.3.1. Sida

Sida is obviously a very decisive part of the programme, literally holding it at ransom. However, seen in perspective of events as they have unfolded since 1998 and based on an assessment of the actual partners of the programme it is to us clear that it can, and should, play a more active role.

One of the most pervasive issues coming out of our discussion with the programme partners, in the South as well as North, is the question of who owns the programme. That Sida funds to NGOs – Christian or otherwise – have caused uncertainties about the identity, purpose and role within the NGO community is a well known and much debated fact. What, however, is surprising is the very limited effort Sida has made in participating in that debate by way of actively exploring adjustments that would serve better to exploit the strengths of the NGO community.

The relations between Sida and SMC came to a low point in 1997-98 because of the apparent (and real) difficulty on the part of the SMC to clearly account for how, to what purpose, and with what results the frame allocations had been used. With the benefit of hindsight it was no doubt positive that Sida caused a Management Audit to be undertaken in 1998, thereby in turn triggering a very energetic response on the part of SMC to upgrade and revamp its modus operandi. But since then it appears that Sida has been primarily engaged in ensuring that the new systems and routines did in fact answer Sida's requirements and were in fact introduced. Much of the problem stemmed, however, not from SMC

³³ The team leader of this evaluation recently carried out a benchmark study of salaries among NGOs in Kenya and Uganda. Based on 38 organisations it was found that professional staff among development NGOs earned on average 6 times that of their peers in faith-based NGOs – and were still not satisfied. Similarly, local professional development consultants (most on donor contracts) earned on average 17 times that of their colleagues in faith-based NGOs.

³⁴ There are also risk (or necessary innovate-as-you-go-along) projects that are motivated by the sheer trauma of a situation (Caritas refugee programme in the Middle East could possibly be seen as that, as could a women's support group in India) where the issue is more one of finding persons and/or organisations willing to take up the challenge.

³⁵ There were some additional innovative projects but they were clearly not replicable or else focused on a very narrow and comparatively well-off population segment.

itself but from the very nature of the programme partners and their problem in defining a proper balance between their own agenda and mission and those (rightly or wrongly) perceived as Sida's. Apart from increasing the pressure on SMC it would have been more than appropriate if Sida had followed up with a parallel dialogue to help all parties arrive at a better marriage between the faith-based identity of the SMC network and the policies, strategies and rules governing Sida's assistance. This is an issue that sits differently for issue-based or development NGOs for whom Sida policies are directly translatable into their own agendas. This is not so with faith-based NGOs. It is also no secret that the SMC is made up the most heterogeneous assembly of churches of the Christian umbrella organisations, and possibly the most self-consciously heterogeneous constituency of all umbrella NGOs³⁶.

With the question of 'who owns the programme' being most commonly answered 'Sida', and with the corresponding and highly varying assumptions about Sida's policies guiding any particular partnership, it seems to us that it is high time for Sida to participate in a dialogue around ownership and what it means for the different parties.

More specifically, we believe that Sida has not been very effective, or even modestly active, in discussing with SMC two areas of central importance.

The first is that of the strengths and limitations of the project approach, for development cooperation in general and for an NGO partnership such as that of SMC in particular. There is a strange paradox in this. On one hand Sida, like most other donors, has been very energetic in sounding the death-bell over the project approach in public development cooperation – insisting on the necessity for programme and sector-wide approaches, facilitating institutional frameworks rather than funding implementation etc. On the other hand and during the same period SMC has been, not the least at the insistence of Sida, expected to cement the project approach and (more importantly) the procedural and administrative paraphernalia that goes with it.

This is not to say that a thorough upgrading of the instruments of coordination and follow-up was not necessary – the Management Audit of 1998 clearly underlined the weaknesses in this area. But we do believe that there is a danger of cutting the hand that feeds the programme – and that hand is not Sida or the mainstream development industry, but the energy that stems from the commitment of the participating organisations and their constituencies. Based on our observations in the field and interviews in the South as well as in Sweden, we are not convinced that either the relevance or impact of the SMC programme is increased by all the procedures introduced. What has no doubt increased is the compliance with established standards of project administration. But that does not in itself guarantee anything and might even, if not softened by other initiatives, lead to an erosion of the very strength of faith-based NGOs – the commitment to the ideals of "service, sharing, and caring".

The process has been well described Hulme and Edwards in their collection of essays on dilemmas confronting NGOs in the work of development:

What does seem to be happening ... is a more gradual and less visible process in which a significant proportion of NGOs move closer and closer to donors and to the support of donor interests. It commences with the agreement to use aid monies: progresses with the adoption of donor techniques for programming, implementing, monitoring and accounting for performance; subsequently it moves on to shaping the nature of appointments and the internal structures of NGOs with the recruitment of English speaking, logical framework experts and information

³⁶ It may be argued that that distinction should go to 'Forum Syd'. Although this is probably true in term of the variety of organisations and projects that is handled by Forum Syd, the deep-seated sense of moral fortitude and conviction that goes with faith-based organisations make them probably less prone to compromise on their own agendas.

departments which function as public relations units; eventually, the organisational culture is attuned to donors – and the local, indigenous and informal features that have underpinned NGO and GRO activity is lost. Rather than a rapid deterioration in the patient's condition we are witnessing a gradual hardening of the arteries in the NGO world as organisations become more bureaucratic and less prone to take risks or bear the costs of listening to those who they seek to assist. Vision becomes just another agenda item between Matters Arising and Any Other Business³⁷.

In saying this we are acutely aware that we may be accused of turning back the clock as well as possibly fomenting the considerable grudge that the various partners, in Sweden and in the South, voiced against the stiffer procedures introduced in the programme of late. That is, however, not our intention – procedural upgrading was certainly required as witnessed not the least by the projects from 1998-2000 reviewed by us. The point we wish to make is that the adoption of the more stringent procedures underpinning the project approach to development puts very high demands on strategic competence. If that is not present there is a great risk that the various organisations throughout the SMC partner network are reduced to being links in a delivery chain of development conditioned from above, rather than being the creative and people-centred complements 'from below'.

C.3.2. SMC

Current change process

Since 1998, when Sida raised doubts as to the capacity of SMC to secure the quality of its development programme, SMC has implemented numerous changes in its organisation and routines and improved its capacity significantly during a relatively short period of time.

SMC has, inter alia:

- Developed and introduced criteria for analysis of finalised and reported projects
- Developed and introduced criteria for assessment of new project proposals and applying organisations, approved by the board
- Developed and introduced criteria for organisational assessment
- Introduced organisational development seminars and advise for its members as well as Southern organisations
- Installed a new project data base soft ware, for consistent and congruent information on all projects and organisations in its network.
- Introduced a matrix organisations where project managers are responsible both regionally and thematically and defined the responsibilities of each staff member more clearly
- Defined SMCs value base, mission and vision
- Defined four policy areas of priority
- Developed and published a handbook on SMC for member organisations
- Published several publications on development, learning organisation, mission and the role of religion in relation to development
- Improved its reporting to Sida, both the annual report and the annual proposal for the new budget.

SMC is still in the process of changing and improving its operations and the current pipeline includes, inter alia:

³⁷ Hulme & Edwards (op. cit) p 278

- Concretising and identifying strategies based on the four policy areas
- Identifying resource persons in different parts of the world and in Sweden
- Improved and extended networking with other frame organisations and other NGOs and ecumenical organisations
- A project with SKR (Sveriges Kristna Råd) on identification of overlapping issues
- Developing the familiarity and competence among its project managers as regards 'their' countries and regions
- A rolling and systematic organisational development support to all members and other interested and legitimate Christian organisations in Sweden

According to SMCs plans all new processes and routines will be in place in 2004.

By any yardstick this is a stunning show of organisational energy and productivity. While we do not feel competent to assess the quality and relevance of all these improvements there is no doubt that SMC and its secretariat has taken very seriously the signals provided by Sida, its own internal assessments, as well as by the Management Audit of 1999.

The fact that SMC is currently a 'moving target', makes assessment of the capacity of the organisation rather difficult. For example, the criteria for project assessments have changed since 1998 to 2000, the period our evaluation has focuses on, but the results of the new assessment procedures cannot yet be seen in the field.

This being said we do however have certain observations and reservations about the way the change process is being brought about.

First the workload and need to prioritise the continued upgrading of SMC and its programme management capacity. The list of changes still to be implemented is rather extensive and the pressure on the SMC staff therefore is likely to continue to be high. Some prioritising has to be made among the many worthwhile initiatives. As it stands the staff of SMC need to re-establish contact with the programme as it has evolved in the field. The last 2-3 years have included so much upgrading and introduction of new routines and criteria that the project managers have had very little time for field visits and have had to base their assessment almost entirely on information from the Swedish and local organisation.

Second, SMC risks outpacing also its Swedish partnership who have almost to a man voiced the view that SMC has become the hand-maiden of Sida rather than a coordinating centre of ecumenical and social work for its members. This does not mean a turn-about, but rather one (again) of prioritising what, on a staggered time-schedule, should be the focus of its interaction with the members/partnerships. Up to now the focus has been on formal instruments, and to some extent on organisational development. It is our view that there is a limit to the added value of formal instruments in pursuing quality in a program. The quality and, not the least, the relevance of the program, rely also on the quality of the partnerships, the organisations consciousness of their own identity and focus and the competence of the personnel involved in all stages of the organisational chain.

SMC has managed to considerably improve its operations in a few years, but we believe that the added value of further formal instruments is diminishing and that other instruments need to be prioritised in the continued change process.

Focus of the program

SMC has developed a new policy with four policy areas:

- Mutuality
- Change
- Reconciliation
- Vulnerability

These new policy areas are in the process of being concretised into strategies. According to the draft strategies, the focus would be on democracy and human rights, peace building, partnership, vulnerable groups, etc. The use of the policy areas for prioritising among projects and programs would entail a rather large change in the current portfolio. It would, however, give SMC the opportunity to focus its program on areas where the Christian value-based contribution would add most value, which would strengthen the role and identity of itself and its members.

Conflict of interest

The set-up of SMC, where SMC as a member-organisation is promoting the interests of its members, and at the same time has the responsibility in relation to Sida of controlling and assessing its members with regard to the Sida-funds received, has inbuilt conflicts of interests.

The members of the Development Committee, that makes the final assessment of new projects before they are decided by the board, as well as the members of the board are representatives of member organisations that receive the funding they decide on themselves. SMC has a rule that the members of the Development Committee are not to assess the project proposals from their own organisation, but they are still part of the decision-making committee.

This set-up of SMC may make it difficult for the organisation to take decisions that are too controversial or unbeneficial to its members. This is not to say that we have seen anything that suggests that the member organisations have taken advantage of the situation, but we strongly believe that a set-up where the same parties are supposed to play on both sides of the table contains inbuilt complications.

C.3.3. Swedish organisations

The Swedish organisations have been assessed in the same way as the Southern organisations, but with the use of partly different parameters.

Hence, the assessment of the Swedish organisations will focus on the same three main issues as the analysis of the Southern organisations:

- Quality – Managing development
- Values – The comparative advantage of value-based organisations
- Civil society – Contribution to civil society

Seen against the assigned role of NGOs in the development context, the main role of the SMC organisations is supposed to be their contribution to the civil society, both in the South and in Sweden. The quality of their work is supposed to be acceptable, but not expected to be best practice. Since this is a Christian NGO network, the value-added of their work, in relation to other NGOs, is supposed to be that their work and organisations are characterised by the Christian values of care for the individual and equality of all individuals.

The Swedish organisations will be analysed as a whole as well as divided into the three types of organisations: church-based, mission and Christian development organisations.

This analysis is based on the 25 interviewed organisations, of which 11 are church-based, 5 mission organisations and 9 Christian development organisations.

Operational potential and effectiveness

The quality of the social/development work has been measured in terms of quality of handling projects, competence and the organisations' general capacity.

The quality and the competence with regard to social/development work among the SMC organisations is generally not very high. It is not surprising that the Swedish organisations are lacking in capacity considering the observations that the work in the South still has some way to go to reach an acceptable level of quality. In general the mission organisations have a lower quality and competence in social/development work than the development and church-based organisations.

	Church-based org	Mission org	Chr dev org	Total
Quality	2.7	2.5	2.8	2.7
Preparation	2.7	2.4	3.0	2.8
Implementation	2.8	2.6	2.7	2.7
Follow-up	2.5	2.6	2.7	2.6
Competence	2.9	2.7	3.1	2.9
Internal	2.6	2.2	2.8	2.6
External	3.1	3.2	3.4	3.2
Capacity	3.2	2.5	3.0	2.9
Organisational	3.5	2.8	3.3	3.3
Management	3.3	2.8	3.3	3.2
Staff	2.6	1.8	2.2	2.3

The *quality* of preparation, implementation and follow-up of actual projects/programmes is below the line of acceptance. Particularly the follow-up of the projects/programmes, for analysis and learning, is lacking, which naturally does not contribute towards better quality in the future. The development organisations have a slightly higher quality than the church-based and mission organisations.

The internal *competence* within the organisation is generally rather low, but somewhat balanced by access to external competence. The mission organisations have the lowest internal social/development competence. The development organisations are not impressively competent in their field, but are better linked to external professional competence than the church-based and mission organisations.

Capacity indicates to what extent the organisation has functions and management structures in place and staff with appropriate competence. The church-based and development organisations are generally rather structured as organisations. This is however offset by the lack of sufficiently numerous and competent staff on the right place.

By and large, the SMC organisations current ability to manage social/development work has to be improved. The variation between organisations is large. A few organisations are rather professional and some have an acute lack of professional capacity. In general, however, the lack of competent staff is a main issue. Furthermore, the routines of following up on project/programme performance have to be improved if quality is to be enhanced in the future.

Values – is there a comparative advantage of faith-based organisations in development work?

The SMC organisations were expected to reflect the Christian values in their work, by showing best practice in taking care of their staff and members. This has been measured by organisational quality and the effort put into human resource development. Furthermore, the Christian equality ethos was expected to be reflected in mutually supportive and equal partnerships with the organisations in the South.

As the ranking below indicates we have not found that the SMC supported organisations show ‘best practice’ in taking care of their staff and members.

	Church-based org	Mission org	Chr dev org	Total
Organisational quality	3.0	2.8	3.3	3.1
Governance	3.4	3.0	3.3	3.3
Style	3.0	3.2	3.4	3.2
Teamwork	2.5	2.2	3.1	2.7
HRD	2.8	2.7	3.0	2.8
Training	2.7	2.5	3.3	2.9
Learning	2.8	2.8	3.0	2.9
Staff policies	2.8	2.8	2.7	2.8

In particular *human resource development* is not prioritised sufficiently in the majority of the organisations. It should be noted, however, that the information on this issue is a bit arbitrary in some instances. Nevertheless, the general impression is, taking into account the low professional competence of the staff, that systematic training of the staff and system for learning within the organisation is generally not in place. Staff policies, i.e. policies for income and employment security, are also lacking in many organisations.

There is a risk in value-based organisations that the care of the individuals and promotion of their development is not prioritised, since the commitment of the staff is generally high anyway. This is of course not a sustainable strategy, since quality of the work will not develop unless the human resources are developed. Furthermore, it is not compatible with the Christian message of care and love of each individual. We claim that Christian organisations ought to show best practice in taking care of the people in their organisations if they want to reflect the values they stand for. It is notable that the Christian development organisations are better at training and learning than the mission and church-based organisations.

The *organisational quality*, indicating involvement of staff and members in decision-making, is higher than the quality of HRD. The majority of the organisations have democratic structures in place for members to influence and follow the direction of the organisation, although the decision-making unit might be rather distanced from the individual member, as in all indirectly democratic institutions.

The leadership style of the organisations is generally rather open, i.e. information is accessible within the organisation. No organisation is genuinely autocratic, but several organisations, although they are open with information, have very little delegation of authority (this is more common in the church-based organisations than in the mission and development organisations).

As regards teamwork, systems of internal communications for shared learning are generally not put in place, but most organisations have some type of staff meetings for internal communication. Some

organisations, however, leave their staff to work rather isolated and without much feed-back. The Christian development organisations are generally better than the churches and the mission organisations at stimulating teamwork.

The third indicator of Christian values within the organisation is the quality of the *partnership* with the Southern organisations.

	Church-based org	Mission org	Chr dev org	Total
Partnership	2.9	2.7	3.1	2.9
Interaction	3.0	2.6	3.1	3.0
Dependency	2.8	2.8	2.8	2.8
Equality	2.9	2.6	3.3	3.0

The partnership issue will be discussed in more detail below, but the general conclusion is that the SMC organisations are still have some way to go in order to develop close and equal partnership relations. The Southern partners are still financially dependent on their Swedish partners to a large extent. The majority of the organisations regularly visit and communicate with their partners, but the equality in the partnerships is generally not very developed. Very few organisations have a relationship that includes mutual assessment of strengths and weaknesses, where the Southern partner is invited to understand the situation and problems of the Swedish organisation. In some partnerships the Swedish partner is still defined first and foremost as funder and the Southern organisation as implementer. The development organisations are better at achieving equal partnerships than the church-based and mission organisations.

In general, the Christian values, as defined in this analysis, are not very well reflected in the Swedish SMC organisations.

Civil society

One of the rationales for channelling development assistance through NGOs is their links to the civil society, and their consequent potential of strengthening the civil society both in Sweden and abroad.

A partnership between a Swedish organisation and an organisation in a developing country has the potential of involving mutual exchange at grass root level, both with regard to information and personal visits. This is one of the factors we have looked into with regard to the SMC organisations. We have also measured the size of and support from the organisation's Swedish base, in order to see their foot print in and support from the Swedish civil society.

Since this is a Christian NGO network we think they have a role to play in contributing to the role and identity of faith-/value-based organisations in Sweden.

Hence the factors taken into account when assessing the SMC organisations' contribution to the civil society is their size and support base, to what extent they use their international partnerships for mutual grass root exchange and their contribution to the public and ecumenical dialogue in Sweden.

	Church-based org	Mission org	Chr dev org	Total
Swedish base	2.8	2.6	2.9	2.8
Member/supporter base	2.8	1.6	2.4	2.4
Dependency on SMC/Sida	2.8	3.6	3.3	3.2

The Swedish member/supporter base of the SMC organisations is ranked as rather low, which might be surprising. The explanation is that the ranking is per organisation and within the SMC network a few organisations are very large, while the majority are rather small. The total number of members and supporters³⁸ of the investigated 25 organisations is approximately 0.5 million. This is, however, not a meaningful figure as many of the members and supporters of the mission and development organisations are also members of the church-based organisations. The total number of members of the church-based organisations, whose members are unlikely to be double counted, is between 300.000 and 350.000, of which approximately half belong to the Catholic Church. Hence, except for the large denominations and a few of the fund-raising organisations, that have supporting networks of 30-40.000 persons, the majority of the SMC organisations are rather small and do not have a large member/support base (i.e. less than 10.000 members/supporters). The mission organisations generally have a rather small support base.

The SMC organisations are not overly dependent on Sida/SMC for their international work. The majority of the organisations finance more than 60 percent of their international budget from own funds or from other sources than Sida/SMC. This does not, however, indicate that the Sida/SMC funds are unimportant. Generally they use the Sida/SMC funds for capital investments and more qualified development work, while the own funds are used for missionary and church work, in the case of church-based and mission organisations, and child sponsoring, in the case of development organisations. Hence, they are rather dependent on the Sida/SMC funds for the developmental type of work. The church-based organisations are more dependent on Sida/SMC for their international activities than the mission and development organisations.

The SMC organisations do use their international partnerships for mutual exchange between the countries. They are, however, generally better at sending Swedes to the developing countries and informing about their development activities in Sweden than to bring people from the South to Sweden.

The church-based organisations are best at using their networks for *mutual exchange*. Many of them have volunteer programs for young people who want to experience developing countries and they generally share a lot of information about their international projects as well as about general development issues within the congregations. The majority of the church-based organisations also bring at least the leaders and staff of the Southern organisation to Sweden regularly and some of them have exchange programs on the theme 'mission in return'. The mission organisations send volunteers to the South and inform in Sweden, but do not have exchange programs in the other direction.

	Church-based org	Mission org	Chr dev org	Total
Mutual exchange				
Sweden – South	3.5	2.7	2.7	3.1
From Sweden to South	3.6	3.6	2.8	3.3
From South to Sweden	3.4	1.8	2.7	2.8
Contribution to role & identity of faith-/value-based org	2.8	2.3	2.3	2.5
Ecumenical interaction	2.9	3.0	2.7	2.8
Public discourse	2.6	1.6	2.0	2.2

³⁸ In the case of fund-raising organisations the number of regular supporters have been counted, whether they are members or not.

The SMC organisations are rather quite in the ‘public room’ and do not interact extensively ecumenically, in the definition used here. It is our view that they could contribute much more towards promoting and defining the *role of faith-/value-based organisations* in the Swedish society.

Since SMC is a Christian ecumenical network all members of SMC are ecumenically active by definition. Those that are not active in other broad-ranging ecumenical networks are not regarded as very ecumenical in this analysis. Our definition of extensive ecumenical networking is participation in inter-religious/inter-cultural networks, where the role of religious organisations in relation to developmental and other societal issues is discussed. Very few of the SMC organisations are active in such dialogues, although SMC itself has published literature on the subject.

Not many of the SMC organisations are active in the public debates. Some of them have taken a stand in particular issues when need arises, and a few are constantly active in the *public discourse*, but the majority do not use their value-base and their international and developmental experience for raising issues in the Swedish society. The church-based organisations are somewhat more active than the mission and development organisations.

The SMC organisations’ do contribute to the civil society in Sweden, mainly through using their networks for international exchange, but could do much more with regard to developing the role of faith-/value-based organisations in society.

Conclusion

The analysis above indicates that there is certainly scope for improvement of the SMC organisations, both with regard to quality in the social/development work and with regard to contribution to the civil society. The main conclusions are:

- The quality of the social/development work has to be improved. The competence of the staff is a main issue in this regard.
- The Christian values of care and equality are not particularly prominent in the Swedish organisations. In particular the care for the staff could be improved as well as the equality in the partnership with the Southern organisations.
- The SMC organisations do contribute towards promoting and encouraging development interest in the Swedish society, especially among the own members. They could, however, do much more with regard to ecumenical and public dialogue on the role of value-based organisations in development.

C.4. The Partnership

There is one ‘actor’ that is more important in determining the substance and effectiveness of the partnership programme and that is the partnership itself. With respect to our earlier discussion about who owned the programme, we strongly believe that the answer is similarly – the partnerships by which it is enacted. Even if we, along with everyone else, have focused our discussion on projects and organizations there is an eerie quality to such a focus. It may be that the quality of the programme varies when assessed in the context of the organizational realities and praxis in the South. It may also be that the Northern counterparts may find it difficult to live to their real or perceived programme role while keeping their own identity and mission intact. It may finally be that the current effort to develop and fine-tune the various planning and reporting instruments will positively impact on the programme or its various actors. But it is doubtful whether these by themselves will imply much more than a formal compliance by parties that only vaguely perceive the need for or use of the new ‘technocratic’ routines.

So what is the current nature of the partnerships as revealed by this assessment?

Partnerships				
	Interaction	Dependency	Equality	Total
Uganda	2,4	3,6	2,6	2,9
Kenya	2,7	2,7	2,8	2,7
India	2,4	2,8	2,1	2,4
Nepal	3,0	3,0	3,0	3,0
PRC	3	2	1,5	2,2
ME	3,0	3,7	2,7	3,1
Brazil	2,8	1,9	2,9	2,6
TOTAL 58	2,7	2,8	2,6	2,7

Key

Interaction	1= only required level of formal interaction on project basis 3= regular staff contacts and visits 5= systematic/frequent mutual visits and information exchange (beyond staff and narrow project issues)
Dependency	1= S org rely on Swedish partner for more than 50% of investments 3= donor funds account for more than 50% of total investments, but more than Swedish partner involved 5= Sw partner funds account for less than 15% of investment costs or several donors jointly for less than 30%
Equality	1= partnership defined only as implementer versus funder 3= partnership expressed only through joint activities 5= Partnership based on mutual assessment of strengths and weaknesses

Although the spread over countries as well as over characteristics is, with some notable exception, even it is a spread at a fairly modest level. Very few of the partnerships exhibited very dynamic features. This should be seen also against the background of a common apprehension voiced by southern organizations about unequal power relations that marking the collaborations³⁹.

One of the problems of having specific projects as the main vehicles for organizational partnerships is quite simply that partnerships cannot be instrumentally defined in terms of specific budget heads, set activities, and tangibly defined results. It means that the organizations must buy into each other's visions, missions, and values. It does not mean a merger or enforced sharing of principles, but an identification of similarities and differences as well as common standpoints. It can and probably must agree on common definitions of what constitutes good organizational praxis (e.g. on what we have discussed earlier as organizational qualities) if the communication and interaction are going to make sense.

And it is also such underpinnings of concrete projects that would in our view constitute a solid platform from which this programme can continually improve its impact and effectiveness.

³⁹ See for example the workshop notes from Kampala, and the comprehensive discussions reported from the 1999 and 2000 workshops in Nairobi and Arusha.

C.5. Programme issues

C.5.1. Priorities, selection criteria, and (non-) scarcity of resources

Approved projects under preparation

SMC has worked hard on improving the quality of the projects in its portfolio and the organisations in its network. Still, however, approximately 40 percent of the latest budget proposal to Sida consisted of new projects that had not yet been finally assessed and approved.

The project portfolio for 2002 put forward to Sida for approval, included projects of different assessment status from SMCs assessment procedure. Approximately 40 percent of the portfolio consisted of ongoing projects that had been approved earlier years. Out of the new project proposals only 40 percent were finally approved by the time of presentation of the portfolio to Sida (October 2001). The remaining 60 percent of the new projects (40 percent of the total budget) consisted of projects that were 'under preparation'. This assessment status indicates that some issues are outstanding with regard to the assessment of the project, i.e. that the applying Swedish organisation has to complement the proposal in some way.

SMC has a very close dialogue with the Swedish applying organisations during the assessment procedure of new project proposals. SMCs project managers ask questions and give the applying organisation the opportunity to complement and develop the project proposal during the assessment procedure. This procedure takes a lot of time and the project managers put a lot of effort into improving the less well-prepared project proposals. It is not likely that the project proposals that put the highest demand on the project managers' time are the projects of highest quality. Putting so much effort into improving the project proposals within the assessment procedure therefore does not seem efficient and cost-effective.

The justification for putting effort into improving the project proposals is of course capacity development and education of the member/applying organisations. Education of the member organisations is certainly one of SMCs most important roles, but this should not be confused with access to funds!

We therefore strongly believe that the present procedure to accept non-completed or questionable proposal to be table – with the implicit commitment to assist (or actively encourage) improvements and final approval at a later stage – give the wrong signals about quality, about the respective roles of the SMC and the applicant, and about workload and focus of the SMC staff.

Resource pressure

SMC is facing both intense resource pressure and lack of resource pressure at the same time. The pressure on the human and organisational resources of SMC is high, as they have a tight schedule to implement all planned improvements and changes in the organisation before 2004. The monetary resources are, however, not a limiting factor.

The fact that 40 percent of the proposed budget for 2002 represent projects that are not well-prepared enough for approval, indicates that there is not enough budget constraint to promote and prioritise well-prepared projects that immediately match the quality criteria before projects of lower quality.

Not only does the lack of resource pressure influence the quality of the project portfolio, but it also means that SMC does not have to make priorities. Although SMC has stated that it wants to avoid priorities (e.g. in terms of regions, themes, organisations) this cannot mean that it should give equal importance to any project as long as the formal criteria are satisfied. Projects are not only about quality but also about relevance. And the best way to promote a consciousness about relevance is by having to weigh qualitatively equal proposals.

We believe that the lack of monetary resource pressure makes it more difficult for SMC to achieve its aim of increasing the quality and relevance of its project portfolio.

Conclusion

Our analysis indicates that a smaller budget for SMC might be motivated based on:

- The indication from the size of the ‘under preparation’ approved projects in the portfolio that there is ‘air in the system’, i.e. that there is not yet a sufficient volume of high quality projects to fill up the frame budget
- The workload of the SMC staff to implement changes and at the same time keep up and improve the quality of the large program
- The need to facilitate and put pressure on the use of quality and relevance criteria in project assessment

C.5.2. Quality assurance

Most of the visited organisations do not have a system of systematic monitoring, evaluations and quality assurance and very few use external expertise to assure the quality of their work. Since many of the organisations – especially the smaller church organisations – work in relative isolation and without access to the knowledge and experiences of other organisations they cannot compare their work with other approaches nor learn from others’ lessons. Many organisations do not have the capacity to assure the quality of their work because they do not have reliable parameters to measure them against. This situation is not improved by the fact that many Swedish organisations do not have a systematic monitoring and quality assurance system either and their direct contact with the projects is often weak. Neither the SMC nor Sida have close contact to the projects and organisations and cannot assure the quality of the work done.

This leaves us with the question of responsibility for continuous quality assurance. In the daily practice the organisations in the South must be responsible for the work they do. In order to achieve this they must have clearly defined quality parameters developed through joint efforts by themselves, their partners and the SMC. The involvement of the SMC is important to assure that equal parameters are used by all organisations. For larger projects external quality assurance by national organisations or experts is a must for ensuring the independence of the process.

C.5.3. Strategic compassion – social services and development work

There is a tendency among Christian organisations, especially the organisations with a very close link to churches, to focus on providing social welfare and basic services: orphanages, schools, health clinics. Their work has had and can have considerable positive effects at the individual level. However, from a development perspective such work only contributes very indirectly to an overall development process unless it has a clear development objective. The target groups are very limited and there is no assurance that, for example, children who have received schooling can find jobs to improve the living conditions of their families and communities nor that they will use their education for the benefit of that community.

Relatively few organisations focus on basic needs in the communities related to livelihoods or serious concerns as HIV/AIDS and the environment. Schools and orphanages are important, and social services are indispensable in a functioning society but there is the danger that organisations relieve the government of its responsibilities and that the projects remain scattered and with limited effect unless organisations cooperate and develop common strategies. The beneficiaries need to ‘learn how to fish’ instead of developing dependencies, which is already a serious problem in some regions and countries.

A more systematic analysis of the need and the needy on the part of the majority of organisations and the development of strategies and policies would help the organisations to better define their objectives. More cooperation with other organisations and actors would help strengthen and multiply the efforts of the individual organisation. By demanding and defining development orientation the Swedish partners and especially the SMC could set standards and inspire the organisations in the South to reconsider their roles, potentials and objectives.

C.5.4. Projects, programmes, partnerships and partners – the problem of standardised approaches

As we have already noted the SMC programme is carried by an amazing array of actors – in Sweden as well as in the South. This in itself may not be a problem and may indeed provide a good basis for dialogues on ‘ecumenics in practice’ within a global framework. But it does not sit well with standardised approaches and procedures, for the members/applicants as well as for the SMC secretariat.

Looking at the workload of the Secretariat as well as the highly varying nature of partnerships we are convinced that the programme needs to consider ways of differentiating its operations – over Swedish organisations but more importantly over nature and quality of partnerships. The still exploratory attempt to provide and establish what in effect amounts to a sub- or mini-frame (‘country program’) for the collaboration between Nybygget/Interact and FEPAS in Brazil is in our view an excellent approach. That our assessment of its strategic effectiveness (in terms of promoting quality, relevance, and capacity building) is bleak does not detract from this view. Similarly, it should be possible to explore other forms of such ‘mini-frames’ on a national, regional, or even thematic basis. However, in doing so it is to our mind absolutely imperative that partnership agreements are established prior to, and independent of, such frames (see above, section C.4) Without a mutual assessments of each partners organisational quality, ethos, and praxis, and a mutual commitment on steps to be taken in that regard we do not believe that the potentials of any project or min-frame will be effectively exploited.

The same need for a differentiated approach goes for smaller organisations and/or weaker carrying partnerships. Should the SMC insist on the need to make possible also for Swedish organisations with little or no capacity for an active North-South partnership we believe that its should also shoulder a greater responsibility (e.g. as co-partner) in order to safeguard quality. Failed projects do not only mean an organisational failure or waste of funds. More importantly it means that some other organisation and other people elsewhere were deprived of support.

A third area where we see a need for a differentiated way of managing the programme is that of risks. There are to our mind two ways of taking risks. One is by trying to minimise uncertainties, e.g. by striving to make procedures, rules and regulations ever tighter. In the end the real risk is that no innovativeness or creativity remains and the programme becomes a mechanical conveyor belt for good deeds. The other way to take a risk is to take it consciously in specific areas, with a clear understanding that not only may it fail but that the effort of trying is a necessary way to move forward.

We believe that without losing the grip on the current effort to upgrade the instruments, procedures and information system, SMC needs to start planning for both a differentiated *modus operandi* but also for a special ‘risk and development portfolio’.

D. Recommendations

Based on our assessment of both the shortcomings and the strength of the SMC programme, and in view of the considerable efforts made by the SMC secretariat over the last 2 years, we are confident that the programme is well set to fully exploit the considerable potential inherent in a faith-based development network.

Having said that we have the following recommendation to make (those that we regard as being of immediate relevance are marked in *italics*)

The quality and momentum in the South

- (a) SMC should actively encourage, and gradually make mandatory for project approval, that all applications include an active and operational alliance between the concerned NGO in the South and another body or NGO of relevance for the project. This should serve to decrease the current situation of frequently isolated attempts to undertake projects without access to relevant outside experience.
- (b) in particular areas that require technical proficiency or extensive operational experience (e.g. Micro finance, HIV/AIDS, IGA, including rural/agricultural development) SMC should make mandatory that either the capacity exists within the organisations (e.g. through credible CVs and/or track-records) or else that standing access to relevant outside experience is arranged and included in the project agreement
- (c) SMC should identify and establish a credible network of national non-faith-based social science/ contextual expertise. They should be called upon to assist in assessing the contextual relevance of specific proposals, including assessments of reach.

Partnership

- (d) In order to give substance to the partnership and avoid that the South organisations in that partnership become mere supplicants/recipients of funds, each partnership agreement should more clearly define the respective roles as regards:
 - Managers and Implementers
 - Organisations as beneficiaries
 - Links between the Swedish organisations and Swedish solidarity, and the beneficiaries on the ground
 - Public voice and advocacy
 - Promoters of inter-cultural dialogues and respect for faith-based organization
- (e) Partnership agreements should be mandatory for approval of projects and should include (as instruments allowing partners to apply for SMC funds) at least the following:
 - Statements of respective missions/strategies
 - Agreements of mutual organisational assessments and follow-up
 - Shared commitment to the partnership promoting inter-religious and inter-cultural dialogues, and stand for rights of freedom of thought
 - System of communication

Programme issues

Programme strategy

(f) SMC should, in active consultation with Sida and its membership, develop a proposal for a differentiated use of the frame allocation. Such a differentiation should include the possibility of thematic, regional, or national programmes. It should also specifically include a separate component of 'risk and development projects' that may be undertaken jointly by SMC, as Swedish member, and a southern partner.

Quality assurance

(g) With the SMC secretariat as the driving force but in close consultation with partners in Sweden and in the South, efforts should be made to develop/improve systems for monitoring, evaluation and quality assurance. This should include the following:

- Improve communication on need for and value of quality assurance, monitoring etc
- Ensure external quality assurance of larger projects
- Include costs for quality assurance in projects
- Develop ways to learn from lessons

Priorities and selection criteria – resource pressure

(h) SMC should reject projects that do not fulfil criteria, instead of putting them on continuous preparation, where education is combined with assessment for access to funds. SMC should definitely contribute towards improving the project design and preparation capacity of its member organizations, but this should not be done through the assessment procedure. A project proposal that does not meet the requirements and criteria should be rejected, with motivation, and not put under continuous preparation.

(i) We therefore suggest that the project portfolio put forward to Sida in the budget proposal only include projects that are finally approved and fully prepared and assessed. Sida funds ought to be granted good projects, not project applications that in themselves constitute a capacity building of the applicant.

(j) In consequence of this Sida should decrease the SMC frame budget during a period of time, giving SMC a chance to achieve quality improvements.

(k) Strategically planned and systematically pursued series of field trips for project managers and other SMC staff should be introduced enabling the project managers to make more informed assessments on projects and organisations.

Annex 1

Terms of reference for the evaluation of the Swedish Mission Council (SMC)

1 BACKGROUND

A considerable part of Swedish development assistance is channelled through Non-Governmental Organisations (NGOs). Disbursements to NGOs for development co-operation during recent years have exceeded 890 MSEK per year. At present the NGO Division at Sida contributes funds to approximately 300 Swedish organisations and their co-operation projects in some 100 countries.

Project proposals are always coming through a Swedish NGO. In order to streamline the administration and assessment procedures for project proposals, Sida has introduced a system of frame agreements with thirteen large organisations. The agreements are based on procedures; principles and criteria laid down in Sida's Conditions and Guidelines for NGO support. As part of the frame agreement Sida allocates funds on a yearly basis to these large organisations which administer, assess, approve or reject project proposals from Swedish NGOs. Sida grants can cover up to 80% of the total project costs.

In recent years NGO co-operation has focused increasingly on the development or strengthening of civil society. NGOs are increasingly regarded as potential bearers of democratic values and norms, as well as arenas for democratic training/grounding. Since a considerable part of Swedish development support is channelled through NGOs it is of growing interest to ascertain the degree to which Swedish NGO development co-operation has contributed to the development of civil society.

The thirteen organisations with a frame agreement with Sida are either operative organisations or so called umbrella organisations. The operative frameorganisations are co-operating directly with partner organisations. The umbrella organisations are channelling support through Swedish organisations to the co-operation that they have with local partners. The Swedish Mission Council (SMC) is of the latter kind with no operative support to partners of their own.

SMC provides support to approximately 30 Swedish NGOs. The support from Sida has decreased from 145 MSEK (1998) to 115 MSEK (2001). The co-operation through SMC covers different sectors, with a dominant focus on the social sector. The Swedish organisations receiving funds from Sida through SMC to the programmes of development co-operation of their partnerorganisations are listed in Annex 1.

An evaluation is a way of assessing the results of the past actions in order to incorporate the lessons in future planning. Evaluation is integral to development and, by holding a critical mirror to what has taken place, it can a) determine how far the various aims have been met, b) assess the relevance, effectiveness, impact and sustainability of what has been achieved, c) reconsider the validity of the assumptions behind original plan and d) indicate what insights can be offered to improve broader development policy and practice.

Sida proposed in a memorandum of 1999-12-21 that an evaluation should be executed during 2001. This evaluation is part of the general follow up of programmes supported by Swedish NGOs co-financed by Sida and is as such an important part of the dialogue between Sida and the NGOs. The timing related to SMC is also based on the findings in an audit report done in 1999 of SMC and the Swedish organisations. Sida finds an evaluation of the projects necessary as to receive a more complete picture of the co-operation financed by Sida through SMC. The studies that recently have been under-

taken should be used as background material. E.g. the Audit revision of SMC, 1999, the Study on SMC's Internal Organisation, 2001 and the Study on SMC's Policies, 2001.

2 PURPOSE AND SCOPE OF THE EVALUATION

The main purpose of this evaluation is to increase the knowledge about the process and results of co-operation financed by Sida through SMC. As such the evaluation also aims to serve as an instrument in Sidas assessment of SMC. The projects and partner organisations in developing countries, the Swedish organisations incl. SMC are in focus for the study. The evaluation shall provide Sida with a comprehensive review and analysis of Sidas development support through SMC and its Swedish NGOs to strengthening local organisations.

It is expected that the evaluation will serve as an instrument in the empowering process to strengthen the civil society and hence to improve the processes and programming in future programme of co-operation as well as an input in the forthcoming work for the development of SMC. It is further to make co-operation through Sida more relevant and efficient as well as to increase the knowledge about the possibilities and limits for Sidas co-operation. The principal steering document for this co-operation is Sida's Guidelines for support to development programmes of Swedish NGOs (see Annex 2).

3 THE ASSIGNMENT

The evaluation shall:

- Present an overview of the NGO development programme and actors funded by Sida through SMC (organisations, places and type of co-operation),
- Present an overview of the involvement of Swedish-local NGO co-operation and what factors have determined their priorities,
- Present the operational structure for this co-operation, i.e. plans and applications, decisions, agreements, monitoring, control, evaluations etc.

The evaluation shall also assess:

- The relevance, sustainability and the feasibility of the co-operation and the Swedish NGOs contribution to strengthening the capacity of the partner organisations to pursue their operations and as such empowering the civil society to improve the living conditions of the poor.
- The development co-operation in relation to the issues stated in Sida's Guidelines for support to development programmes of Swedish NGOs.
- The existence and fulfilment of formal requirement; e.g. existence of written agreements at all levels, internal organisational democratic structures, existence of systems for monitoring and control etc.,
- The quality of the relationships incl. roles and responsibilities, between the Swedish NGO and the local partner organisation as well as the content of co-operation between and within the organisations and beneficiaries.

4 METHODOLOGY, EVALUATION TEAM AND TIME SCHEDULE

The evaluation has been commissioned by the Swedish International Development Co-operation Agency, the Division for co-operation with NGOs, Sida/SEKA. Sida/SEKA is responsible for drawing up the terms of reference for the evaluation. A steering committee consisting of representatives from both Sida and SMC will be of access to the Consultant. The programme officer at Sida responsible for the evaluation in Stockholm is Ms Catharina Gustafsson.

4.1 Method

The evaluation shall include the majority of the Swedish organisations receiving support from Sida through SMC and at least all those receiving more than 4 MSEK/year. The regions that Sida proposes for the field studies are Southern/East Africa, India, the Middle East and possibly one other region. In the Middle East the evaluation is to focus more in depth on conflict management and peacebuilding and in India on poverty reduction. The SMC have requested some specific co-operations in these regions to be analyzed. The Consultant shall analyse the possibility of meeting the needs of SMC.

The Consultant shall evaluate necessary background documentation, visit a sample of partner organisations and projects. The partner organisations and projects shall be selected in order to ensure a reliable and representative basis for the purpose of this evaluation. Projects completed before 1998 shall not be considered.

The selected Consultant is asked to begin the assignment by preparing an *inception report* elaborating on the basic design and plan for the evaluation. After approval by Sida/SEKA the Consultant shall begin to carry out the evaluation as soon as possible.

The consultant shall also, during the evaluation process, invite to at least two local meetings in each region as to present findings.

Before a *draft report* is submitted to Sida the concerned NGOs incl. SMC should be given the opportunity to comment and correct any factual errors.

4.2 The Consultant

The Consultant assigned to carry out the evaluation should have qualification, knowledge and experience appropriate to the purpose and scope of the evaluation, including:

- documented experience of international development cooperation (including competence regarding working for poverty reduction, gender equality, human rights and democracy) and,
- knowledge about the recent NGO community developments, the NGO community internationally and the challenges it is facing

The Consultant should seek to have a gender balanced team and to use a participatory approach.

4.3 Time Schedule

The time needed for the assignment is estimated not to exceed 30 *person weeks*, including the time required to prepare the inception report and including time for completing the report.

5 REPORTING AND TIMING

The evaluation shall be started no later than the 1st of December and a draft of the full report shall be presented to Sida's NGO Division for consideration, not later than the 1st of May 2002. Sida and SMC will comment the draft report after which the Consultant shall prepare the *final report*.

The report must include a presentation of the process in drawing up the evaluation design and choosing methodology. It shall also list all contributors to the evaluation (excepting those that have opted for anonymity).

The final report is to be delivered by the Consultant to Sida's NGO Division within two weeks after received comments.

The report shall be authored in English. The format and outline of the report shall follow, as closely as is feasible, the guidelines in Sida Evaluation Report – a Standardised Format (see Annex 3). The report shall be typed on a word processor, using Word 6.0 as software. Later editions of this software may also

be used (e.g. Word 7, Word for Windows 95 or 97). To facilitate editing and printing the authors shall supply Sida with a disc, containing one file only.

The assignment also includes the production of a Newsletter summary, in a format adapted to the guidelines in Sida Evaluations Newsletter – Guidelines for Evaluation Managers and Consultants (Annex 4) and the completion of Sida Evaluations Data Work Sheet (Annex 5). The separate Newsletter summary and a completed Data Work Sheet shall be submitted to Sida/SEKA together with the final report.

6 OTHER

Sida's strategy for the internal development of capacities implies that Sida and SMC personnel should have a possibility to participate in the ongoing work of the Consultant when appropriate.

7 SPECIFICATION OF REQUIREMENTS

The tenderer shall possess the compulsory requirements below.

- The tenderer shall offer services in the area of this term of reference,
- The tenderer shall have documented experience in the areas of international development cooperation in general and the NGO community especially, or other equivalent matters that relate to tenderer's core activities,
- The tenderer shall state how and when, according to the tenderer, the assignment is to be done,
- The tenderer shall state the working methods employed in order to complete the assignment and secure the quality of the completed work,
- The tenderer shall state the qualifications of each and every one of the person/sub-contractors provided by the tenderer and enclose Curriculum Vitae for each and every one. All CVs shall be signed by the persons in question certifying the correctness of the information,
- The tenderer shall state the level of knowledge of spoken and written Swedish and English, respectively, and other languages of the personnel/sub-contractors allocated to the Assignment,
- The tenderer shall show prior experience from similar assignments executed in up to the three preceding years and at least two references (whose names and telephone numbers shall be stated and the persons in question ought to have been notified) shall be named in respect of these (and reference materials for this shall be submitted),
- The tenderer shall state the total cost of the Assignment, specified as fee per hour for each category of personnel, any reimbursable costs, any other costs and any discounts (all types of costs in SEK and exclusive of VAT),
- The tenderer shall submit a proposal for time and working schedules according to the Assignment,
- The tenderer shall accept Sida's General Conditions and state whether the draft contract is accepted and set out any reservations as to the unconditional contract conditions (which shall be stated),
- The tenderer should have a gender based team and use a participatory approach and,
- The tenderer should be able to sign the contract no later than the 26th of November.

Annex 2

Organisations visited

A. South

Country/organisation

Swedish partner

Uganda:

- ADRA/Uganda
- Benedictine Sisters/Monastery
- Bugiri Women's Group
- Bukomero sub-county/Greater Evangelism Crusade Church
- Church of Uganda, Luwero diocese
- IAS/Uganda
- MAF-Uganda
- The Redeemed of the Lord Evangelistic Church
- Uganda Union of Seventh-Day Adventist Church

ADRA
Caritas
Caritas
Erikshjälpen
SMF/Immanuel
IAS
MAF/Sweden
Erikshjälpen
ADRA

Kenya:

- ADRA
- Bible Translataion & Literacy/Kenya
- Ev. Lutheran Church of Kenya
- Food for the Hungry
- Little Sisters of Assissi/Nakuru diocese
- MAF/Kenya
- Maranatha
- Mulli Children's Family
- Navigators/Economic Projects Trust Fund)

ADRA
Wycliffe
Bibeltrogna vänner
Erikshjälpen
Caritas
MAF/Sweden
Trosnistan
Trosnistan
Navpartners

India:

- Centre for Development & Women's Studies (Tamilnadu)
- Coimbatore Multi-purpose Service Society (Tamil Nadu)
- Cornerstone Ministries (Karnataka – Bangalaore & Sargur)
- Ev Fellowship of India Commission on Relief – EFICOR
- Manna Full Gospel Ministries (Andhra Pradesh)
- Hindustan Covenant Church (Solapur/Mumbai/coastal Orissa)
- Xavier Board of Higher Education, (Karnataka)
- Karnataka Maranatha Pentecostal Church, (Bangalore & Mysore)
- *Mission of the Interior*¹

Hela Människan
Caritas
Erikshjälpen
Nybygget
Erikshjälpen
Sv. Missionsförb.
Caritas
Hjärta till Hjärta
Arken

¹ Founder/director interviewed only, no visit to organisation or project

• New Life Centre (Orissa) • Rock Church Ministries (Andhra Pradesh) • The Leprosy Mission & New Life Centre (Delhi) • Indian Pentecostal Assembly (Tamil Nadu) • Sacred Heart Mission (Tamilnadu)	IM Erikshjälpen Lepramissionen Trosnistan Caritas
Nepal: • United Mission of Nepal – Ramechap Communities Development Project – Oral Health Programme – Lalitpur Nursing Campus – UMN HQ – Rural Development Centre – Animal Health Training & Consultancy Services	Nybygget
PR of China • Foundation for the Underdeveloped Regions of Yunnan • AMITY	Erikshjälpen & Evangeliska Östasienmissionen Sv Alliansmissionen
Middle East • Coptic Orthodox Church/Best Life Programme (Egypt) • Think & Do (Egypt) • SAT-7 (Cyprus) • Al Zawrak (Lebanon) • Telecine International (Egypt) • Coptic Evangelical Organisation for Social Services (Egypt)	Hela Människan, SKM/Diakonia Nybygget Nybygget Caritas Nybygget Sv Alliansmissionen
Brazil • FEPAS/’Landprogram’ – Centro Educacional Batista Independente (Altamira) – Centro de Ação Social e desenvolvimento comunitário (Cachoeira) – Associação Beneficente Filadelfia (Sao Paolo) – Associação Beneficente Dieito de Ser (Campinas) – Associação Beneficent de 1ª Igreja Batista Independente; Centro Social Batista (São Felix) – FEPAS HQ (Campinas) – Centro Social Filadélfia (Fortaleza) – Centro Social Rosa de Sarom (Bayeux) – Centro Social Ebenézer (Bayex) • Orfanato Evangelico Pastor Augustino Valerio de Souza • Caritas Diocesana de Oeiras-Floriano (Florianopolis) • Instituto Filantropico Evangelico ”Tropical Home” • <i>Compassion do Brazil (Campinas)</i>	Nybygget Barn i Nöd Caritas Barn i Nöd <i>Outside SMC</i>

Total number of organizations visited: 58 spread over 9 countries (incl local org within supportive network of main partner)

Total number of Swedish partners involved: 20

B. Sweden

1. ADRA, Stockholm
2. Wycliffe / Folk & Språk, Stockholm
3. Arken Bibelcenter, Stockholm
4. Hoppets Stjärna, Stockholm (Kärnsjö)
5. Caritas, Stockholm
6. SAM (Sv Alliansmissionen), Jönköping
7. IAS (International Aid Sweden), Åseda
8. Svenska Jerusalemföreningen, Ingelstad
9. KMA (Kvinnliga Missionsarbetare), Stockholm
10. Frälsningsarmén, Stockholm
11. Kristna Fredsrörelsen, Stockholm
12. Ljus I Öster, Stockholm
13. Trognistan, Bollnäs
14. NAVPartners, Göteborg
15. Hjärta till Hjärta
16. Barn I Nöd
17. SMF
18. KFUM/KFUK
19. Hela Människan
20. Baptistsamfundet
21. Metodistkyrkan
22. Erikshjälpen
23. Bibeltrogna Vänner
24. IM
25. Lepramissionen
26. Nybygget

(28. Sveriges Kristna Råd – SKR, not member of SMC)

Annex 3

ORGANISATIONAL ANALYSIS OF PARTNER ORGANISATIONS

1. Economy and History

- History of cooperation, age of organisation
- Application, project document
- Economy, administration, accounts, routines. Transparency, accessibility, use, budgets
- Resource allocation
- SMC support to consolidation of financial management?
- Other funding sources
- Reporting

Grading: substandard, acceptable, excellent

2. Organisation

- Size, staff, financial turnover, reach area of operation, volunteers/members
- Management. Structure, who makes decisions, hierarchy, stakeholders, structure of meetings, participants, centralised/decentralised, openness
- HRD – professional and religious. Balance between the two?

3. Operations

- Mission/vision – who defines mission/vision, history, critical points, self-identification
- Issue based operations - focus/diversification
- Strategy – own role and responsibility, alliances, coordination
- Relation to other initiatives (Government, special agencies, other churches) – complement or compete? Eroding public responsibilities?
- Marginality/main road - presence of other projects in the same area 'competition'
- Baiting new, servicing old, or no strings attached: balance of social work, evangelical work, and strengthening the base
- Target group – Christians/all? – in practice? Measurable targets?
- Care/vulnerability issue
- Planning process:
 - resource planning
 - balancing priorities
 - core vs. operational
 - frequency, timing
 - follow up, monitoring
 - quality control
 - reporting
 - impact of cooperation with SMC

4. North South Link

- Mutual human flows
- Volunteers and practicants from Sweden:
 - role
 - absorption/exclusion
 - responsibility
 - use
 - who decided on having a volunteer?
- Dialogue on project set-up – 'feasibility study/appraisal' – e.g. sustainability issue – What happens after the project? Size of project realistic?

5. Capacity Assessment

Summarizing 1–4:

- Own capacity
- Access to others' capacity
- Role of SMC cooperation, other donors, national churches etc.
- Fixed assets, staff, buildings etc.
- Strategic capacity. How to deal with dependencies? Control

6. 'Subjective assessment'

- Impressions
- Question marks/issues

Cross Cutting Issues

Kenya: HIV/Aids

India: Vulnerability, gender, organisational democracy

China/Nepal: Democracy, public voice

Middle East: Bridge and peace building, public dialogue

Brasil: Country program

Annex 4

Country notes and notes on HIV/AIDS

Based on the field visits the team compiled more general notes on the various country 'profiles'. They do not pretend to be more than notes, and should in no way be seen to constitute country analyses. They are annexed to the report in order to convey some of the reflections of the team members when looking at the context through the prism of some partners and projects of the SMC programme.

Of the various country notes written by the team some have been excluded (PR of China, Nepal, and the Middle East with the exception of Egypt) because the visits were too short and involved too few organisations, making the modest notes too modest. The country notes included here are:

- Egypt
- Kenya
- India
- Uganda
- Brazil

and two special notes re HIV/AIDS against the background of our visits to Uganda and Kenya

EGYPT

In Egypt the team visited 4 Christian organisations. Apart from visiting the organisations at their headquarters some fieldwork sites were visited including training centre and drug rehabilitation centre in the desert, as well as NGO activities in the poor suburban areas of Cairo.

The following findings will not so much go into details on any particular project or organisation but will point out some more general and common features. The field notes with details on individual organisations are included in the appendices.

The findings will concentrate on the following issues:

1. Context
2. Different approaches in the discriminating/suppressive society
3. Organisational quality
4. Types of activities
5. Swedish link and dependency
6. Conclusion
7. Summary of findings per organisation

1. Context

The context in Egypt is peculiar for Christian churches and organisations. The majority, ~90%, of the population is Muslim and the remaining 10% are Christians.

Islam is the official state religion and Christians face repression from Muslim fundamentalist groups, sometimes violently. The government is claimed to be rather secular, but actively tries to hold back the Christians so that the fundamentalist groups do not get a reason to create problem. Christians need a special permit to build or renovate a church, and are forbidden from trying to convert Muslims. All Egyptians have an ID-card, on which it is defined which religion they belong to, Muslim or Christian. It is possible for a Christian to change his/her registration to Muslim but not vice versa. Churches and Christian organisations are stopped by the police if their activities are considered aiming at conversion of Muslims. Fundamentalists that harass or kill Christians are claimed not to be punished in accordance with their crimes, and the religious identification on the ID card makes it easy for those who want to discriminate against Christians.

The largest Christian group is the Coptic Orthodox, which is one of the oldest Christian churches in the world, and dates from at least the third or fourth century (it claims to be funded by St Mark the gospel-writer in 48 AD). Other large Christian groups are the Catholic Church and some evangelical, which are organised in Evangelical Fellowship. The Presbyterian Church is the largest evangelical church and rather old, and the Pentecostal church the second largest.

According to the organisations visited the hostilities towards Christians becomes worse whenever America is seen to attack Arabs (as in Palestine now). Christianity is seen as synonymous with the West and in particular America. Hence, anti-American and anti-Western feelings are directed at the local Christians, in spite of the Coptic Church's old tradition that has nothing to do with the West. (The analogue with the Western attitudes towards Muslims after September 11 is clear.)

2. Different approaches in the discriminating/suppressive society

The organisations visited have adopted different strategies in the suppressive society in which they operate:

- Avoiding risk of provocation – only working with Christians
- Concentrating on social and development work and use the confidence created for public dialogue and bridge building
- Trying to present the Christian message in a non-offensive and culturally relevant way, but still with a radical content.

The benefit of the work among the Christians from a development point of view is to strengthen the values and identity of a suppressed group in a difficult environment.

Those who do not limit themselves to their own community cannot explicitly present the Christian message to non-Christians in words, so they try to present it in deeds and with a secular or humanitarian vocabulary. They also try to join hands with any other organisation working for the development of society.

It is very interesting to see that the censorship and suppressive society forces the church to concentrate on living out Christianity and distil out the things that contribute to the development of society, instead of preaching and trying to get more people into the churches, since this is not possible. Maybe they come close to realising the potential value-added of a Christian development cooperation (and maybe they come close to realising the potential contribution to any society of the Christian Church).

3. Organisational quality

The professionalism of the Egyptian organisations is generally higher than that of the organisations visited in other countries during the evaluation, although the quality varies between the organisations.

The organisations are rather structured and the personnel have the right qualifications for the tasks they are set to perform (doctors and social workers for drug rehabilitation; writers, musicians and data animators for media production, etc). Management knows their organisation and have a vision and a strategy for how to take the organisation further.

The financial systems might need some updating in some cases, in particular with regard to consolidation of financial statements and use of accounting software. Furthermore, audited financial reports were not always available.

All the organisations visited are professional development organisation or separate entities within the Church structure. No projects were implemented by pastors or lay people with primarily Christian merits, but by Christian persons with professional merits.

4. Types of activities

The activities represented are:

- Micro finance
- Media production with developmental content
- Drug rehabilitation program
- NGO support and development

Two of the programs are professionally implemented (media production and NGO support), and two have a decent quality, but might benefit from external advice (drug rehabilitation and micro finance). The drug rehab and NGO support programs are recognised by the government and do complement governmental efforts.

All programs, but the drug rehab program, are focused on development and/or bridge building as opposed to social work.

5. Swedish link and dependency

The relationship to the Swedish partner seemed to be good in all organisations visited. In some instances the Egyptian organisation appeared more competent with regard to development work than the Swedish counterpart.

InterAct has a very close relationship with their two Egyptian counterparts. It is an important funding partner for its counterpart organisations, although not the only one, and is very involved as external advisor.

CEOSS and Best Life program are not dependent on the Swedish funding, but are self-supporting to 70 and 100 percent respectively. CEOSS has many different donors and SAM is just one of them, hence the Swedish partnership is not very important for CEOSS, although the funding is welcomed and the relationship good. In the Best Life program, however, the Swedish link was crucial in the start-up and first 10 years of operations, but now the program is run totally, both organisationally and financially, by the local organisation, the Coptic Church. (This program was supported mainly by SKM, and only partly through the SMC network.)

The sustainability of the organisations is therefore regarded as high, and the Swedish cooperation good in general.

Question for the Swedish organisations: Have they used the opportunity to learn from their Egyptian counterparts how Christian Churches and organisations can contribute to civil society without trying to convert people?

6. Conclusion

- Different strategies to cope with the suppressive environment for Christians: work only with Christians; concentrate on social work and bridge building; communicating the developmental parts of the Christian message in a non-offensive way.
- Relatively high professionalism in the organisations, with regard to structure, staff and management competence.
- Programs relatively professionally implemented. More focus on development and bridge building/identity than social work.
- Egyptian – Swedish cooperation good, but in some cases the Egyptian organisation seem more competent than the Swedish with regard to development work.

UGANDA

In Uganda the team visited 6 Christian organisations and collected information on a seventh organisation. Apart from visiting the organisations at their headquarters a number of projects were visited including several schools, literacy projects and agricultural projects. In the short time it was not possible to visit all projects, which have been funded through the SMC, but the field work has nevertheless given a good overview.

The following findings will not so much go into details on any particular project or organisation but will point out some more general and common features. The programme for Uganda, a list of people met and the field notes with details on individual organisations are included in the appendices. The findings on HIV/aids will be discussed in a separate report.

The findings will concentrate on the following issues:

1. Context and cooperation
2. Focus of activities
3. Organisational and human resource capacity
4. Swedish partnership
5. Churches with development work versus Christian development agencies
6. Sustainability and dependency
7. Conclusion
8. Summary of findings per organisation

1. Context and cooperation

The Ugandan society is very influenced by the Christian churches, which participate in addressing the needs in society to a large extent. Most churches have started primary schools and other community initiatives and many development organisations have a Christian ethos. The organisations/churches visited work with everyone in the communities they serve, regardless of religion. The legitimacy of the Christian churches and organisations is high.

Many organisations/churches have a good cooperation with governmental organisations and to some extent with NGOs at the local level. The line between complementing and eroding public responsibilities is sometimes fine, especially with regard to primary schools, health centres and literacy training.

The cooperation between Christian organisations is limited, and to some extent the churches compete for members.

The Uganda Joint Christian Council is an ecumenical Christian organisation, where the Catholic, Anglican and Orthodox churches cooperate. The main focus of UJCC is monitoring politics, in which it is very active. UJCC does not hesitate to criticise the government and its voice is strong because of the strong position of the churches in the society. The Pentecostal churches are many but divided into different branches and do not have a strong public voice. A few of the more organised Pentecostal churches have, however, joined the UJCC. The Adventist church does not participate in ecumenical groups.

There are two secular organisations for NGOs: 'NGO Forum' and 'DENIVA'. DENIVA is the stronger of the two, it raises a membership fee and organise workshops, etc. The churches reviewed did not seem to draw on these resources.

Generally the organisations/churches would need to improve their professional and ideological networks as regards the development work, for pooling of resources and capacity exchange.

2. Focus of activities

The types of activities represented include:

- Education (primary schools, literacy training, vocational school)
- Health (building of clinics)
- Income generating activities (microfinance, etc)
- Agriculture (training centre)

In many organisations the projects are of ad hoc nature and there is no overall development approach. (The exception might be ADRA which focuses on education related and disaster relief projects.) The organisations react to needs and opportunities, but do not have a proactive approach for development. All organisations need to consider their focus and strategy and determine their role in relation to other initiatives.

3. Organisational and human resource capacity

The organisational structures and project management capacities are weak in the majority of the organisations visited. Naturally, the organisations that are professional development agencies are more professional than churches implementing development projects as an activity within the church structure.

The basic project management capacity of securing the correct use of and accounting of project funds has been satisfactory in most cases. Accounting procedures are in place and regular reports (at least annual) are sent to the Swedish counterpart organisation. In a few cases internal control could be improved by removing the direct project managers (e.g. Administrators) from the list of signatories for project accounts.

The project planning capacity is limited in several organisations, in particular with regard to the sustainability issue. Some projects did not have a plan for, or had an unrealistic plan of, how the initiative was to be sustained after the project implementation period of two to three years. Implicitly, it was assumed that the donor would continue to support the project.

In a few cases the project initiators did not have the adequate competence for designing the project and the whole project plan was unrealistic.

- A microfinance program, where illiterate women were given loans after only eight training sessions, naturally failed.
- A women project for export of dried fruit, where a fruit drying machine was bought but never installed, failed because of lack of market for dried fruit.

The organisational structures for monitoring and control of ongoing projects could be improved as well. In the less structured organisations the project committee and coordinator are more or less left to themselves during the course of implementation, without adequate control and support from other parts of the organisations.

Most organisations would need an organisational analysis and an organisational development plan and many would need to provide project management training for their project coordinators. Relevant national institutes for project management training are UMI (Uganda Management Institute) and MTAC (Management Training and Advisory Centre).

The theological capacity of the visited organisations and churches is generally high and corresponds to the educational level in their Swedish counterpart organisations (Pentecostal churches generally do not have any formal educational requirement, while Catholic and Anglican priests have University degrees). The Ugandan churches tend to be more (explicitly) conservative than their Swedish counterparts, reflecting the more traditional society in which they operate.

4. Swedish partnership

The Swedish – Ugandan exchange could be extended and ought to include more organisational and project management components. Currently the main focus is on access to funds and reporting on project progress. Real partnerships where the organisations develop and learn from each other is still to be developed. In some cases it is surprising that the Swedish organisation has not taken a larger responsibility for both capacity assessment and capacity development of its counterpart organisation with regard to the development work. This raises questions about the competence of the Swedish organisation as well.

All organisations, except Caritas and MAF, receive annual visits from the Swedish counterpart. Projects are reviewed and new project ideas and proposals are discussed during these visits.

Representatives of some of the Ugandan counterparts (Church of Uganda and Redeemed Church) have been on study tours to Sweden, mainly visiting churches and friends. On those occasions pastors and bishops have travelled, not the project manager, i.e. the visits were more concentrated on church networks than on development networks. In the case of Church of Uganda and Redeemed Church the links are based on personal contacts and friendships and the 'Christian exchange' is the main focus. Professional support is rather weak.

Caritas Sweden has not visited any of the three projects reviewed and contact is limited to compulsory progress reports.

ADRA contacts are mainly concerned with development work, although focus is on projects, not on the overall organisational and strategic aspects (this is, however, covered by the international ADRA network).

5. Churches with development work versus Christian development agencies

The Ugandan counterparts in the SMC network can be divided into two broad categories:

- Professional development organisations funded by churches and/or with a Christian ethos
- Churches with development work

There are several distinct differences between these two groups with regard to:

- professionalism and
- commitment

Not surprisingly, the professional development organisations, which are separated from the church structure, have a higher organisational and project management capacity than the churches. Structures for monitoring and follow-up on project process are in place, which ensures a higher proportion of successful projects. The staff is generally well qualified for development work, which contributes to a better quality of project plans, including plans for how to make the programs sustainable. These organisations have also contemplated their own strategy and focus in relation to other initiatives, although this could be improved for these organisations as well. To some extent, donor priorities determine the project portfolio, rather than the focus of the organisation.

It is evident from the field work that the projects carried out by churches were less successful than the projects implemented by the development agencies. The church based projects were managed in a decentralised way as activities within the church structure. The organisational structures, project management capacities and strategy for development activities were weak in all churches, which is natural since the development activities are not the main focus of the organisation. Many projects were initiated and implemented by a committed person within the church structure, while some projects were based on initiatives by a particular church community (such as the starting up of a school), but managed by the pastor. The church or individual responded to a perceived need in their own immediate neighbourhood and the level of commitment was high. The problem with this type of individualised initiatives in combination with lack of organisational capacity is that the success of the project depends to a large extent on the capacity of the initiating person. This person might not always be able to see his/her own limits and the need for linking persons with relevant competence to the project. It is a rather delicate problem for an organisation that depends on commitment and voluntary work to balance encouragement of individual initiatives with the need for professionalism. The lack of structures implies that the competences that exist within the organisation are not fully utilised for the benefit of the project. In some cases fairly professional development competence exist within the church, but is not utilised for the benefit of the actual project. This is mainly due to mismatch between personal commitment and competence, i.e. the person that initiates the project and is the driving force does not always have the relevant competence for implementing and planning the project.

Hence, with regard to professionalism and success of implemented projects, the separate development agencies are preferable as partners to the churches (where, in many cases, the real partner is an individual running a project through the church structure). It is, however, the churches that have the member basis and the strong links to the civil society. The professional development agencies are dependent on continued donor financing, while the churches survive on member contributions. The churches are therefore more sustainable as institutions. Furthermore, if the strengthening of the civil society and the strengthening of the links between the Swedish and the Ugandan churches are essential features of the SMC partnership program, the direct cooperation with the churches is crucial.

In the cases where the social/development work is separated from the church structure there is a risk that the churches' responsibility and commitment for the work is diminished, to the detriment for both the work and the church. The link between the ordinary church members and the professional work is important because

- social responsibility is a main feature of the Christian Church's mission and a church without social commitment and involvement risks becoming inward-looking, judgemental and totally irrelevant

- the development work can draw on the voluntary work of the committed church members
- the sustainability of the work depends on commitment from the Church main body, i.e. its members.

The fact remains, however, that the churches in Uganda need to become much more professional when it comes to project planning and implementation for Sida funding to be justified. One solution would be that the churches establish project management departments and hire competent people to run projects.

The Catholic Church and the Church of Uganda (Anglican) have specific departments for development work. The capacity of these departments is, however, limited, as is the legitimacy within the church structure. Individual initiatives were stronger than the structures. In the case of the Church of Uganda, the community development coordinator of the Luwero diocese had higher development work capacity than the project manager, as well as being a Reverend, i.e. having a higher 'church' legitimacy than the project manager. Competence, both professional and theological, was obviously not a main determinant of the structure used. In this case, as well as in the Catholic projects, it was the project initiator at the local level that had the Swedish contact and therefore the main focus of the project was with this person and not with the structure. The responsibility of the Swedish partner to strengthen the professional structures within the churches thus seems to be crucial.

6. Sustainability and dependency

The sustainability issue is crucial in any development cooperation, since all donor efforts risk diminishing countries'/organisations'/individuals' own sense of responsibility and thus doing more harm than good in the long run.

The sustainability of individual projects in Uganda varies from appallingly low to rather high.

- One project was supposed to become self-sustaining from income-generating activities, but had only achieved 10 percent cost-coverage after two of three years.
- Some projects were based on community participation, but when the interest and commitment from the community members failed, the project failed.
- In some schools projects aimed at orphans the Swedish counterpart paid teacher salaries, and there were no realistic sponsor schemes in place to replace the Swedish funds. Another school had, however, been taken over by the government, which covered its running costs.
- A very successful literacy program included a seemingly realistic plan for how the program was to be taken over by the local government

In general, the sustainability issue has not been sufficiently addressed at project level and the Swedish partners have not made this issue a priority in their development assistance to the local organisations.

The sustainability of the churches as institutions is high because of the strong role of Christianity in Uganda, while the sustainability of the professional development organisations depends on their ability to secure continued donor funding. The churches are likely to continue to pursue some types of social and development work based on individual/congregational initiatives regardless of donors, but a structured contribution to the development of the country could only be achieved if professionalism was to be improved and national networks for coordination and capacity pooling were developed (as discussed above).

The sustainability issue was discussed at length at the workshop in Entebbe. The need for changing the attitude of dependency, i.e. the mental dependency on donor and government to address social and development issues, was stressed. It was argued that the churches could play a larger role in society if

they appreciated and used existing local resources to a larger extent and if capacity was built within the local communities and churches.

7. Conclusion

- Social responsibility and legitimacy of Christian organisations/churches is high but cooperation between Christian organisations is limited
- Need for improvement of project management capacity and organisational structures
- More cohesive strategies for development would be beneficial, to avoid ad hoc nature of projects
- The Swedish – Ugandan exchange could be extended and ought to include more organisational and project management components.
- The main concern with regard to churches implementing development projects is professionalism, while the main concern with regard to Christian development agencies is commitment and donor dependency.
- The sustainability issue has not been adequately addressed at project level
- The church is a sustainable institution, but professionalism has to be increased and networking improved for organisational sustainability with regard to development work

KENYA

In Kenya the team visited 9 Christian organisations and in a number of locations including Nairobi, Nakuru, Elburgon, Kericho, Kisii, Homa Bay, Mafangano island and Migori in the Western region of Kenya and Marsabit in the North. Apart from visiting the organisations at their headquarters the team also visited a number of projects including several schools, water and agricultural projects and a literacy project. In the short time not all projects, which have been funded through the SMC, could be visited but the team had a good overview.

The following findings will not so much go into details on any particular project or organisation but will point out some more general and common features. The findings were the basis for discussions on Kenya at the follow up workshop in Entebbe. Fieldnotes with details on individual organisations, a list of people met and the programme for Kenya are included in the annex. The findings on HIV/aids will be discussed in a separate report.

The findings concentrate on the following issues:

1. Sustainability and dependencies
2. Focus: social work or development?
3. Co-operation and exchange
4. Participation from below
5. Gender
6. Relationship to the SMC
7. Conclusions

1. Sustainability and dependencies

Most of the organisations regard economic sustainability at the organisational **and** at project level as one of the most critical issues that they have to address. None of the organisations have found a wholly satisfactory solution and they remain dependent on foreign funding from their partners in Sweden and other donors for a good deal of their work. At the project level income generating activities are regarded as one of 'the answers'. However, several organisations also focus on the strengthening of local communities, committees and training to carry forward their work when they have left as the probably

more successful approach to long term sustainability. Many organisations mentioned the church as a guarantee for sustainability because the church is already part of the community. However, none of the organisations seemed to have an explicit strategy for how the church could fulfil that role.

The team found that the sustainability of most school projects is fragile as long as the government or in some cases the church do not finance teachers and facilities. To rely upon fees, when many students are poor, on income generating activities and self sufficiency is a precarious strategy. In most projects it was not very clear who would be responsible for planning and implementing income generating activities in the schools. The private schools generally find it difficult to keep the teachers, many of whom leave as soon as they can get a job in a public school. Considering the living conditions and in some schools the insecurity of wages it is no wonder. Except in the catholic schools the church does not seem to take much responsibility for the schools. ADRA specifically said that the Adventist church neglects its schools. In many schools the Christian organisations clearly take over the responsibility of the government.

Ideally independency from donors should be the long term goal of all organisations. This would demand more financial responsibility and co-operation on the part of the church and in the longer term of the government. In at least one of the organisations, Maranatha, it is being discussed to introduce membership fees from the substantial number of church members.

Several organisations expressed the dilemma of dependencies. They have received funding for awareness raising and training for a project. Now that they are ready to implement they do not have funds. Other organisations have had to stop projects due to lack of further funding. In a few cases projects have been going on for many years (up to 17!) without having achieved sustainability. Especially the latter should make organisations stop and think about how they can limit donor dependency and assure that projects become sustainable within a relatively short timeframe. This inconvenient question is apparently too easily pushed aside if organisations feel too secure that they will continue to receive funding. This is primarily related to lack of proper planning and organisational capacity within the organisations but one must also ask why some Swedish organisations have not put more emphasis on sustainability in their cooperation with Kenyan partners.

At the workshop sustainability and dependencies were clearly at the centre of interest. One participant from Kenya argued that one should not require economic sustainability in each project. But most participants agreed that the organisations must consider how they can become more independent of foreign funding so that they can continue their work even when funding is cut. Several participants agreed that it would be more sustainable to treat causes instead of results ('We cannot save all the drowning children. We must find out who pushes them into the water'), while another argued that the organisations must 'take care of the individual children' but also treat the cause. For the sustainability of such an approach cooperation is necessary.

During the workshop discussions several participants expressed the need to develop strategies for reducing dependencies and enhancing sustainability. Most agreed that apart from better planning and capacity they should be better at using the resources in the Kenyan society and in the target communities and build capacity within the communities and the church (including the leaders).

2. Social work and development: the role of the Christian organisations

Several of the Christian organisations in Kenya are an integrated part of the church. Others have created separate organisations for social and development work. It can be discussed which set-up is best for each individual organisation but the findings indicated that generally the separate organisations find it easier to address complex issues like, for example, gender also at the organisational level and to be development oriented rather than focused on social work.

There is a tendency among the Christian organisations to focus on 'traditional' social work like education, care of orphans etc. and to a lesser extent health and to address very small target groups. Though several organisations also work with water, food security and shortage of fuel, livelihoods and especially environmental issues are weak, though environmental destruction and the securing of livelihoods are major problems. So is population growth, but only one of the organisations said to be involved with family planning. The reason for this may be that Christian organisations have historically been engaged in social work, in education and health while more development oriented issues and natural resource management have been less important. Many organisations don't have the capacity to work within these fields.

It is a problem that many organisations have not developed a strategy for what they want with their work apart from doing good and 'spreading the gospel'. It is not always clear whether a project has a long term development objective and whether it contributes to the wider development of a better society. Organisations need to decide whether they are best at social work in a limited context or whether they see their force in being or becoming development organisations. If the first is the case the larger development objective of such projects is not supported by a closer link to other similar projects and also up through the church and government structures. The more professional organisations like ADRA and FHI are clearly development oriented and understand the need to develop policies and have an integrated or holistic approach. At the workshop most participants agreed that they need to be better at having clear and longterm objectives and at working together on the development of the society while at the same time 'saving the drowning children'.

3. Cooperation and exchange

Almost all organisations told us that they cooperate with government agencies, NGOs and relevant institutions. During the fieldtrip we did not have the impression that there is much cooperation between the Christian organisations. Do they support each other, learn from each other's failures and successes, develop common strategies, stand together to find the best way to address major problems in Kenya? Most organisations did not seem to be very good at networking and exchange and said so. A few organisations seemed to work in isolation within their church though all worked with government agencies and followed government policies. Networking was found to be a real capacity development need. This impression was verified at the workshop. Some participants said that they had been too busy and too much concentrating on their own work and that they need to get better at communicating with others. A few participants thought that the SMC should help the partner organisations in getting to know each other and networking and suggested that the SMC supported a regional network financially. A few asked why they should cooperate. Generally the participants agreed that communication and information exchange need to be developed. Several of the participants from Kenya did not know about each other before the workshop and agreed that it would be better if not everybody had to 'invent the wheel', when there was capacity available, for example for income generating activities, where EPTF has the expertise.

Most of the organisations hold prejudices against non-Christian NGOs (they are corrupt, ad hoc etc.) and believe that the Christian organisations are honest and – in the words of one of the organisations that we visited – that 'good deeds must be based on the Christian faith'. The churches are very strong and somewhat conservative in Kenya. This may explain the lacking tolerance and in some cases 'classical missionary outlook'

4. Participation from below

Apart from one organisation all organisations target the 'whole community' regardless of religious or ethnic background. Most if not all organisations claim that they base their work on the participation of beneficiaries and the communities in which they work. It was, however, not always clear to us to which

extent the communities are involved in deciding their own development which also includes their traditions. In some cases there was a clear contradiction between the wish to 'spread the gospel' to the unreached and the claim to a participatory approach. This was especially obvious where the target group is not Christian or retains its traditional religious beliefs. Most organisations seem to base their work on the assumption that Christianity is superior to other religions and beliefs. Not all organisations base their work on a proper analysis of the target group or community they want to address with a project. Without such analysis it is difficult to ensure that all parties are equally heard including those who may have another notion of what would serve their community best than the organisation. At the workshop one participant did point to the problem that the communities in which they work do not always have the needs that the organisation has identified. Not everybody priorities a toilet or a pair of shoes, for example. The understanding of the diversity is not always sufficient. Most of the participants did not seem to understand or support this point of view at least not where it conflicts with Christianity.

5. Gender

All organisations were found to address gender issues in the sense that all address the needs of women and include empowerment of women or girls in their projects. There is often a contradiction between project objectives and the composition of the more often than not male dominated staff. This was especially the case in the organisations, which are an integral part of the church like Maranatha and ELCK, in leading positions and in the church itself. ELCK does, for example, not allow female pastors. Women seem to have the strongest position in ADRA – and of course among the Little Sisters of Frants of Assisi.

Very few organisations base their work on a proper gender analysis or address the dynamic relationship between the sexes by, for example, supporting cooperation and common decision making between women and men. In some organisations we found that the gender perspective had been better integrated though it is a difficult process among many of Kenya's ethnic groups. In ADRA's SOIN project both husband and wife participate in the training for improving agriculture and women and men are encouraged to sit together and discuss and not in separate groups. In Marsabit, where the women generally have a very subdued position, FHI demand that women are represented on all committees, where they are encouraged to speak out and, in the school projects, that girls benefit as much from sponsorships as the boys.

6. Relationship to the SMC, capacity and HRD

A majority of the organisations have a close relationship with their partner organisations in Sweden and some regard both organisations as one. Most organisations were found to know very little about the SMC or understand the relationship between the donor SIDA, the SMC and the partner organisations. Most organisations are not aware of SIDA policies for funding. This may be the reason why some organisations complained about the 'conditionalities' for support, which exclude assistance to missionary work like bible translations and the like. There is not sufficient understanding that donors generally support development activities and not spiritual activities, which they regard as the responsibility of other agencies, primarily the churches. At least one of the Kenyan participants at the workshop expressed the view that the views of the Christian organisations should also be included in SIDA policies.

The capacity of the organisations vary. The more development oriented organisations seem to have more capacity, both in terms of money (they receive funding from different donors and have large international organisations in the back) and professionalism. Some of the initiators/leaders of the small organisations have high professional capacity within their field (care of orphans, education, trustfund etc) but it is a question whether they would have capacity for extending their activities and whether other staff would have the capacity to take over if key persons left. Most organisations put emphasis on HRD and send staff for training but complain that it is difficult to find funds for it. All organisations

seem to make a distinction between religious and professional HRD. They are aware that a good pastor is not necessarily a good technician – and vice versa. Most of the organisations which belong to an international network benefit from this also for HRD and exchange. Though all organisations praised their Swedish partners less than half of them benefit from the partnership – or from the SMC – professionally. ADRA seems to be the organisation that have benefited most from the SMC.

7. Conclusions

The Christian organisations in Kenya clearly contribute to the improvement of life and social development of their beneficiaries. Some organisations are based on an idealistic individual, who has succeeded in answering to some basic needs in society. This is the case with the MCF, which does impressive and apparently very successful work with orphans and street children. Other organisations, especially those who like ADRA are separate from the church, have a more development oriented approach and have the capacity to work with development issues in an 'up to date' manner which is not very different from how professional NGOs work, though they base their work on the Christian faith.

However, from a general point of view many of the organisations lack capacity to properly plan their projects and to ensure sustainability and they do not cooperate consequently with other Christian organisations or NGOs. To my opinion the biggest problem in terms of professional capacity lies in this 'closedness' of many of the Christian organisations. They are not sufficiently exposed to up to date experiences, knowledge and development issues generally, partly because they do not cooperate with NGOs and agencies, who may have that knowledge, and partly because many of them are very conservative and stick to the belief of the superiority of the Christian approach.

The majority of the organisations focus their attention on education, primarily formal education. Without them many children in Kenya would probably not receive a decent education. As such their work is very valuable. On the other hand by focusing so much energy on an issue that should be the responsibility of the government, the Christian organisations relieve the government of that responsibility and do not address more basic problems in Kenyan society, especially poverty and livelihoods. Another problem is that they do not coordinate their efforts – one school here, one school there and in between an orphanage – and it is a question whether many of the projects do not benefit a small number of individuals rather than contributing to the improvement of Kenyan society as such. It was not clear to the team to which extent the organisations use the power of the church in Kenya to promote some of the issues, which they address in their work. Though referring to the church as a 'comparative advantage' the organisations did not seem to have a clear strategy on how this advantage could be used especially not up through the church hierarchy. Some of the participants at the Entebbe workshop mentioned that the capacity of church leaders for development work need to be enhanced and the congregations more involved.

Most organisations do not have a clear understanding of the role of the SMC and many of them do not feel that they benefit from the relationship with the SMC except financially. Several of the organisations receive little support from their Swedish partners and they only play a small though apparently positive role among other supporters and donors. At the workshop participants agreed that SMC should play a more visible role in terms of coordination and information sharing.

For a few of the projects it was not clear to the team why the organisations had received support from SIDA for activities which are not particularly development oriented and address only a very limited number of individuals.

THEMATIC REPORT ON HIV/AIDS – UGANDA

Introduction

The review team was asked to look specifically into the issues of HIV/AIDS. The reason behind this is that HIV/AIDS is one of the major social issues of the moment and the way an organisation responds to it is indicative of its responsiveness to emerging issues in its environment.

Methodology

The methods used by the team in assessing this area were:

- Discussions with the management and staff of the organisations,
- Discussions with the service beneficiaries
- Observations
- Document Review

The exercise was carried out over a one-week period that involved talking to staff at the headquarters and field visits to the project areas of various organisations. It is important to note that the time available for the exercise was not enough for a thorough review. Therefore, the report below is based on a rapid assessment of what is on the ground.

Findings

Clarity of Position

All the organizations visited had a fairly clear position on HIV/AIDS. The majority, being church based, were of the view that "The unmarried must abstain from sex, the married must be faithful to each other, the sick and orphans must be cared for". They strongly defended their position saying this is the teaching of the Bible and as Christians, they have to abide by it.

However, this position is not formally articulated in their project documents of the various organisations. It would be good if this could be done.

HIV/AIDS Activities

The organizations visited were involved in a wide range of HIV/AIDS activities. This section documents what the various organizations reported as being their HIV/AIDS activities:

ADRA

Discussions and observations in ADRA revealed that hitherto, they have not designed and implemented specific HIV/AIDS activities in their developmental programmes. However, they are aware of the existence of the problem and have attempted to respond to through the following activities;

- Sensitising their staff and community members involved in their projects about HIV/AIDS.
- Support for orphans in various ways, especially through educational support.

In addition to the above, a new HIV/AIDS specific project has been developed and implementation would soon start in Wakiso district to address the needs that have been identified.

Redeemed of the Lord Church

The projects funded in this Church are mainly construction of school building in the districts of Masaka, Mbarara and Hoima. The schools provide educational opportunities to both children affected by HIV/AIDS and those from the general population. The history of the school projects is linked to the high number of AIDS orphans in Masaka, which forced to Church to consider opening a school for basic education. From then, one step led to another and now the supported schools have beautiful buildings with hundreds of pupils happily receiving education.

This project can be described as a response to the orphan burden that HIV/AIDS has wreaked on the community. Other HIV/AIDS activities carried out by this Church include:

- Counselling of the affected people within their flock and community
- Visiting the sick in their homes
- Material support for the sick

However, the church activities are handicapped by inadequacy of resources and managerial capacity to handle bigger projects.

Bukalabi Church of Uganda Project

This project is an attempt to establish an integrated community development model. The activities supported in the area include construction of a Primary School and putting in place a community vocational centre. The vocational centre has demonstration plots where the youth are taught modern agricultural skills with special emphasis on fruit (passion, pineapple, banana) farming, reproduction of coffee seedling and piggery.

The team was informed that at one time in the past, there was a volunteer social worker assigned to provide HIV/AIDS education in the community but this person has since left. At the time of the visit, this project did not have any specific HIV/AIDS activities. The team was quite disappointed about this given that the project deals with the youth who need a lot of HIV/AIDS education.

The project managers are aware of this anomaly and have already submitted a proposal to SMC for funding of a mobile outreach clinic that would serve the community in general but would be of special benefit to the people with HIV/AIDS. The mobile outreach service would also help in disseminating accurate and up to date information on HIV/AIDS.

Bukomero Subcounty – Kiboga District

This project helped to improve the physical facilities of Bukomero Health Unit through constructing and equipping a maternity ward. Due to the fact that it is a health facility, this project naturally has to respond to HIV/AIDS challenges. The team was pleased to find the following in place:

- HIV testing services
- A nurse trained in counselling and able to provide counselling to those coming for HIV testing.
- Reported follow up of the people found to be HIV positive.
- Sensitisation talks for the mothers and patients who come to the clinics.
- Condom distribution to the general public.

The effectiveness of these services was not examined but their reported existence in itself is a good indicator of the awareness of HIV/AIDS issues.

Benedictine Sisters, Nyangole Tororo

This is a very exciting project being implemented by nuns. Because of the Church policy, the only HIV/AIDS activities that exist are care and support for the affected. However, even the level of this care and support is very limited. The team learnt that parishioners often come to the Sisters seeking medical and material help. The Sisters offer what they can and then refer the people to TASO and other places. The project can hardly be said to be having a program on HIV/AIDS.

Unity Women's Project

This project was supposed to be one of those that specifically responds to HIV/AIDS issues in the community. It was supposed to be a project of women including widows affected by HIV/AIDS. They

received a fruit-drying machine intended to help them generate income to support their children. Unfortunately, this project has never taken off!

The monks who were supporting the women group decided to import their own fruit drier first for trying out the market. As it turned out, the demand was not enough to justify the operation of two driers, so only the drier of the monks is operating BUT the fruits are being marketed under the name of the women's group and yet the women get nothing out of it. The team found this to be rather absurd.

The team was informed that the women group now continues to meet to discuss various issues but their economic aims have not yet been met.

Bugiri Women's Project

The women's project supported by CARITAS in Bugiri is a social economic project in which a women group was formed and given elementary training in IGA management and then given small loans to start or improve their businesses. Most of the women are working on their own; they interact as a group mainly during meetings arranged for specific purposes.

This project did not report any HIV/AIDS related activities through they acknowledged that HIV/AIDS is a serious problem in their community. Their community (being a lakeside fishing village) is indeed vulnerable to HIV/AIDS. The group members reported that there is a high number of young widows in their community. The absence of HIV/AIDS services is a serious problem that needs to be corrected.

Mission Aviation Fellowship (MAF)

MAF is an aviation company dedicated to flying missionaries to various destinations at a low cost. The company has no social development programmes and it therefore has no HIV/AIDS activities.

Resource Allocation

In all the organisations that were visited, it was very difficult to readily ascertain how much was being spent on HIV/AIDS activities. This is because most of the AIDS related activities are integrated into the routine programme activities and so it was difficult to readily isolate the resources allocated to HIV/AIDS. For example, a nurse who provides counselling to people with HIV/AIDS also counsels mothers in the Ante Natal Clinic in addition to assisting the Doctors in other clinics as well as outreach services. So working out the time taken by HIV/AIDS work needed a more detailed exercise. However, despite the difficulties in establishing the exact resource allocation for HIV/AIDS work it was obvious that the resources were minimal.

Conclusions

In summary, the team got the following impressions regarding the response to HIV/AIDS in among the organizations supported by SMC in Uganda:

1. There is general awareness and concern about HIV/AIDS issues.
2. There are a few limited interventions, mainly focussed on AIDS Education and orphan support mainly through primary education.
3. In the organisations visited, there is heavy reliance on TASO and other agencies for comprehensive support to people with HIV/AIDS. However, collaboration with those agencies needs improvement.
4. The Church based organisations are strongly opposed to the promotion of condoms among the general population. They argue that this promotes promiscuity.

5. The response to HIV/AIDS is not well organized and is much less than would have been expected; especially in a country like Uganda that has been so much devastated by the epidemic.
6. Though the organisations visited are generally interested in doing more about HIV/AIDS care and support, there is limited human and technical capacity to take on more intensive HIV/AIDS activities at the moment.
7. Resource allocation for HIV/AIDS work could not be readily established because the little that is done is integrated into other services.

The general conclusion is that while the organisations visited are aware about HIV/AIDS, most of them have not taken firm action to respond to the problem. A lot more needs to be done and the Swedish Mission Council needs to play a more active role in helping the local organisations to improve their skills and capacities in programme management and social mobilisation.

OVERVIEW OF FINDINGS OF RESPONSE TO HIV/AIDS BY KENYAN ORGANISATIONS SUPPORTED BY SMC

Presentation at the feedback workshop in Entebbe

Robina Biteyi

1. BACKGROUND

The evaluation team was specifically asked to look at how the target organizations were responding to the HIV/AIDS epidemic. The districts the team visited included: Nakuru, Kericho, Homa Bay, Migori, and Suba. These districts include some of the districts seriously affected by the epidemic. In its 5 Year HIV/AIDS Strategic Plan 2000-2005, the Ministry of Health stresses the intersectoral response to HIV and AIDS and points out important partners and stakeholders who include faith based and related organisations

2. METHODOLOGY

Several organizations were approached and requested to participate in the assessment exercise. Organisations that participated included:

- Adventist Development and Relief Agency (ADRA)
- Catholic Diocese of Nakuru;
- Maranatha Mission of Kenya;
- Mully Children Home;
- Food for the Hungry International;
- Bible Translation

Discussions were held with staff at both management and implementation levels. Where possible field visits were made and discussions were also held with beneficiaries. Discussions focused on collecting views and information on specific areas. These included:

- Clarity of stand approach;
- Capacity to address HIV/AIDS;
- Flexibility of approach and response
- Alliance and partnerships;
- Resource allocation for HIV/AIDS response;

- Knowledge and link with the HIV/AIDS National Strategy;
- Use of bottom-up approach;
- Targeting the poor;
- Are the effort complementary or duplicative;
- Networking with appropriate organizations

3. FINDINGS

1. Clarity of stand

Most of the organizations did not have a clear stand AND FOCUS on HIV/AIDS. There were no written strategies or statement to guide organizational response to HIV/AIDS. Interventions started as an urgent response to a need; and were not based on a systematic analysis of the problem and strategic plans and options.

2. Capacity to address HIV/AIDS

Many of the organizations did not have adequate capacity to address HIV both at the organizational and community level. Capacity was lacking in key areas, which included prevention, care and support.

3. Flexibility of approach and response

Almost all the organizations reflected an approach to HIV/AIDS that is heavily influenced by the church. The issue of condom promotion is a good example.

4. Alliance and partnerships

Alliances, partnerships and networking for improved HIV/AIDS programming appeared weak. There are opportunities for faith-based organizations to come together and share experiences, learn from each other and share technical resources. Some organizations indicated that they were members of District AIDS Coordinating Committees (DACCs).

5. Knowledge of National AIDS Strategy

Many of the organizations did not have a copy of the National AIDS Strategy. The strategy document provides a framework for responding to HIV and AIDS. It also spells out the broad areas of focus. It is advisable for any organization that is addressing HIV and AIDS to have this document as a point of reference and direction.

6. Use of bottom up approach

Many of the organizations responded to requests from target communities through church communities. The involvement of target communities was also evident in some organization.

7. Targeting the poor

Where there was a focus on children orphaned by AIDS, the efforts targeted the poorest children. In one project efforts were also made to identify poor children for education support. There are therefore efforts to identify the poor for support.

8. Complementary or Duplicative

The burden of HIV and AIDS is overwhelming. Technical and financial resources requirements are huge. Sharing of information in terms of what an organization is doing and areas of coverage was not clear among organization. Although there are forums such as DDC and sub-DDC it was not clear how this worked in practical terms.

9. Networking

Networking was very weak among organizations.

General observations

- The organizations interviewed have a presence in areas with high HIV prevalence ranging from 11%–35%, responding to HIV/AIDS should be seen as a priority
- HIV response among the target organizations was thinly spread and weak. Resources for HIV/AIDS were very minimal. There was inadequate capacity to address HIV/AIDS prevention, care and support
- There was no much networking and experience sharing among the interviewed faith-based organizations in HIV/AIDS
- Where organizations attempted to address HIV/AIDS the approach was driven by faith-based principles and doctrines
- Issues of Concern

In conclusion I would like to raise some few issues of concern. These are:

- Defining priorities and strategic directions in responding to HIV/AIDS.
- Resources allocation for HIV/AIDS.
- Networking among organisations.
- Technical capacity development.
- Financial and technical capacity to address HIV and AIDS.

HIV/AIDS RESPONSE OF KENYAN ORGANISATIONS RECEIVING SUPPORT FROM THE CHRISTIAN SWEDISH MISSION COUNCIL

Issue	ADRA	Maranatha Mission of Kenya	Catholic Diocese of Nakuru	Mully Children Family Home	Food for the Hungry (FHI)
1 Clarity of stand and approach to HIV/AIDS	There seems to be a genuine concern. A baseline study covering 4 districts in Western Kenya recommended the way forward for the Western Kenya programme area interventions. There is no organizational policy or strategy on HIV/AIDS. ADRA created the Pathfinder Club that targets (children 10-15 year olds). The goal of the club is to decrease further spread of HIV by promoting risk free behaviour amongst the youth and inculcate in them an emphatic attitude towards those affected. A concept paper on HIV/AIDS mainstreaming in western Kenya has been developed.	There is some organizational concern from a social point of view. Concern is mainly related to the raising number of orphans. There is no focus on HIV/AIDS. The organization does not have policy or guidelines to direct its response to HIV/AIDS. There is an officer in charge of the youth programme but not treated as a priority. HIV/AIDS is being addressed among the youth and women ministries in an organized manner. This is a missed opportunity.	Although HIV/AIDS is mentioned in the strategic plan under the Community Development and Health section it does not come out as a priority area.	This organization has not addressed HIV/AIDS deliberately. Children who are HIV positive are taken care of in collaboration Eldoret Teaching Hospital. The children with reproductive health problems are referred to nearby public health facilities.	HIV/AIDS is recognized as a fast growing problem in Marsabit, which FHI would like to address. At the moment the organization has not defined its stand and approaches.
2 Capacity	ADRA has an HIV/AIDS Project Officer with a health background who coordinates HIV/AIDS interventions. ADRA has produced a training manual on HIV/AIDS prevention through behavior change.	The organization has a component of capacity building. Capacity in the area of HIV/AIDS prevention and care appears not to have been addressed.	The Agency has a number of health facilities and schools sponsored by the agency that would provide opportunities for addressing HIV/AIDS prevention and care.	The organization runs two homes and schools, which can be used for HIV prevention, but this does not seem to have been utilized well.	FHI employs a well-qualified nurse who would provide adequate support to HIV interventions.

3	Flexibility, What is the difference between the stand of the Church and that of the Agency and its operations?	The Church to a certain extent. A manual produced strongly reflects the views of the church for example on the promotion of the condom among the youth.	The approaches of the agency are very much influenced by the Church. The stand on approaching HIV/AIDS is based on the Biblical and moral stand.	The church heavily influences the operations of the Catholic Diocese of Nakuru. This influence is very clear in regard to controversial issues such as condom use. The approach is based on moral and spiritual considerations.	The MCF HIV stand on HIV is not clear. It was therefore difficult to determine the flexibility of the organization on HIV against that of the church.	The church does not seem to influence the operations of the organization. This may be a result of the multi-religion religion profile of the area.
4	Alliance /Partnerships	The partners include: the Church groups, the six (6) schools targeted by the Capacity Building SDA Educational Institutions project, Red Cross in reproductive health education and church groups	Alliance and partnership with other organizations for HIV is weak.	There is collaboration between the CDoN and the Ministry of Health but it appears minimal. The organization is represented at District AIDS Coordinating Committee.	Apart from the casual relationship between MCF and health facilities that provide health care to the children when they are sick there is no other formal relationship.	FHI works with relevant government sectors such as education, water, agriculture and health. Partnerships and alliances for HIV/AIDS are not very strong. This situation may be a result of a well-defined focus on HIV/AIDS.
5	Resource allocation	Of the total annual budget approximately 13 % is allocated to HIV/AIDS (Western Kenya)	No specific financial resources are allocated to HIV/AIDS.	No resources have so far been allocated for HIV/AIDS.	No financial resources are specifically allocated to HIV/AIDS.	No separate resources have been set aside for HIV/AIDS
6	Care and impact mitigation	Care based on compassion is prominent. A good example is CESAD project, which is funded by ADRA Kenya to educate children, orphaned by AIDS. The project has identified 24 children and has only managed to sponsor 11	Maranatha has ...for not focused on care and impact mitigation. The organization has acknowledged that HIV/AIDS is a major problem in its target communities.	Care is provided to the children through schools and public health facilities.		

7	National Strategy	The current areas and the future areas that ADRA would like to address (prevention, continuum of care, VCT are in the national strategic plan. ADRA also works with women in Homa Bay to care for widows and orphans.	There was no indication to show that the National HIV/AIDS strategy was a point of reference. The activities of the women that targeted the orphans were based on compassion and doing good for those in need.	The national strategy was not referred to during discussions.	Not addressed	Not addressed
8	Bottom up approach	In identification of the orphans the CESAD project worked with the communities, and the local administration. The initiative responded to demands from the community.	The needs were identified by church members who are also members of the target communities	The needs are identified through church groups.		
9	Targeting the poor	There are plans to integrate the food component of HBC in the emergency food programme. CESAD project targets children orphaned by HIV/AIDS who are also some of the poorest in the community.	In Nairobi Maranatha targets urban slums. Kibera, Mathare Korogocho. There are also people most vulnerable to HIV/AIDS but there is no systematic response to the epidemic.	There are attempts to target the poor in community development initiatives but HIV/AIDS interventions among the targeted groups are weak.	Provides education for destitute children, HIV/AIDS education has not been given the priority it deserves for this age group.	Although the organization targets the children from poor families. HIV/AIDS is not addressed as a priority.
10	Sustainability	Have not yet started addressing sustainability issues in a systematic way.	Addressing HIV/AIDS is one way of promoting sustainable development. HIV/AIDS response is weak.	Attempts are being made to promote sustainability of the major component.	Sustainability issues are focused on schools, HIV/AIDS education is being addressed as part of the school curriculum.	

Annex 5

Scoring

Definitions and criteria

Based on information provided through the guided interviews (complemented by general assessments of such intangibles as atmosphere, interaction between staff and with beneficiaries), as well as perusal of documents the projects and their organisational environment have been given scores along a scale of 1 to 5 for a set of 11 parameters (see below). The scores given are not necessarily to be seen as ranging from 'bad' (1) to 'very good' (5), but in terms of how the situation in a given organisation corresponds with 'best practice'. For example, a highly personalised and autocratic management may be very effective and dynamic (i.e. 'good') in the short run, but does not lead to a strengthened organisational capacity over time, nor does it embody key values such as transparency or democratic governance. Similarly, the quality of a project may turn out to be very good. But this may be due more to fortuitous (and non-replicable) circumstances than to such conscious preparations, supervisions, and follow-up as would make possible a learning process or corrective measures.

Each score between 1 and 5 represents a specific situation (e.g. existence or non-existence of specific procedures or characteristics). These were defined for values 1, 3, and 5, whereas values 2 and 4 represent 'in-between' situations. In order to capture different facets of each parameter, and safeguard against situations where it was possible to get only partial information (due to time constraint or simply lack of informants), each parameter was in turn sub-divided into two or more dimensions. If scoring was not possible for one or more of the dimensions, these were eliminated from the overall statistical analysis.

The parameters, dimensions, and score criteria are given below¹. The score criteria defines the strength (or otherwise) of a particular dimension as found by the team, and the dimensions in turn define the scope of the key parameters used to assess the profile of the SMC programme as a whole.

Parameter	Dimension	Score
1. Leadership	1.1. Governance	1 = Organization personalized along with titles to assets etc; 3 = Board (i.e. counterweight/ check on 'leader') functioning, but fluid lines of command a/o division of responsibility 5 = member-based org. with clear and working constitution
	1.2. Strategy	1 = no strategy ("We are here, therefore we work") 3 = strategy/mission statement, but abstract of little value for guiding operations/activities 5 = strategy/mission relating own role to larger context and issues
	1.3. Style	1 = Autocratic/directive, monopolizing information/communication & decision-making; 3 = Open, but little delegation of authority; 5 = facilitating, with extensive delegation of authority & trust
	1.4. Teamwork	1 = staff working in individual isolation, little or no feedback 3 = staff meetings/internal communication institutionalized 5 = task-based working groups and effective systems of shared learning
2. Human Resources Development (HRD)	2.1. Training	1 = no 'in-service' training of any staff 3 = some staff are given training if funds available from outside 5 = Systematic in-service training for administrative as well as professional staff
	2.2. Learning	1 = No recording of staff performance/satisfaction; no feed-back from management 3 = Reasonably clear attempts at staff assessment and feed-back

¹See IDRC: Enhancing Organizational Performance – A toolbox for self-assessment (1999) for an excellent guide to organisational assessments of and by NGOs.

		5 = Systems in place (and records) to review performance and staff development
	2.3. Staff policies	1 = No sign or mention of any staff policy (e.g. based on 'whim of leader'/availability of funds) 3 = Provisions in place with respect to work/job conditions should funds dry up 5 = Transparent and known policy of recruitment/promotion/employment conditions
3. Reach	3.1. Social/ethnic	1 = only own community/constituency served 3 = No specific policy, general access (demand based) 5 = Consciously aiming to cross social/ethnic boundaries
	3.2. Socio-economic	1 = adapts to existing socio-economic environment 3 = Quota-system or case-by-case response in favour of people/families worse off 5 = Explicit and consistent priority to relatively poorest/vulnerable
	3.3. Spatial	1 = Convenience/image factor – e.g. immediate contiguity to church 3 = Social activities/project located in relation to problem within community served by church 5 = Location of activities/project based entirely on need/demand assessment
4. Voice/advocacy	4.1. Faith (affirming faith as a social force)	1 = low-key, essentially secular and on-the-ground focus 3 = participating in organised regional/national Christian ecumenical fora 5 = participating in inter-religious/inter-cultural public fora
	4.2. Vulnerability(affirming rights of vulnerable/marginal groups)	1 = no lobbying or voicing (even if working with) vulnerable groups 3 = active as 'ombudsman' or mouthpiece for specific target-group or project beneficiaries 5 = actively searching out and facilitating public face of vulnerable groups
	4.3. Public (affirming bridge-building across social/ethnic divides)	1 = no participation in public dialogue (only internal congregation/organisation/project) 3 = takes a public stand (has track-record) as and when there is a perceived need 5 = consistently acting as a public 'voice of reason' (locally a/o regionally)
5. Networking	5.1. Professional	1 = No or very sporadic interaction with professional body of relevance for org's activities 3 = member of professional body a/o occasional interaction with leading actors in the field 5 = regular and systematic exchange with others, e.g. by way of outside quality control
	5.2. Institutional	1 = No (other than purely formal) interaction with govt or leading public actors 3 = member of local/regional coordinating forum 5 = active coordination with public players (e.g. local govt bodies)
	5.3. Peer	1 = No (or sporadic) interaction with similar organizations (e.g. like-minded congregations) 3 = regular interactions with similar/likeminded organizations (e.g. Christian networks beyond Swedish partner) 5 = Active member of regional/national councils or ecumenical fora
6. Participation	6.1. Project design & development	1 = No involvement of beneficiaries/public 3 = Public/beneficiary consultations on specific issues (e.g. location, fees, etc) 5 = Systematic involvement of beneficiaries in defining needs, purpose, access, etc
	6.2. Organisational decision-making	1 = No involvement/consultations outside senior management/partners 3 = public/open in major org. events (e.g. annual meetings) 5 = systematic feedback to and consultations with beneficiaries/members on org development and events
	6.3. Community participation/empowerment (outside specific project)	1 = Beneficiaries only recipient of services 3 = training/HRD of beneficiaries in social & community management 5 = systematic promotion of community empowerment (and diminished role of own org/project)

7. Quality	7.1. Preparation	1 = No needs/capacity assessment; 'backyard' operation 3 = Technical consultations with available expertise; some strategic assessment 5 = Extensive consultations (incl Swedish partner involvement); assessment of value added of specific project
	7.2. Implementation	1 = No quality control/supervision 3 = System of supervision in place and used 5 = Monitoring and professional supervision, with corrective actions
	7.3. Follow-up	1 = No follow-up 3 = Informal/social follow-up; crisis response 5 = Continuous support and interaction; performance or impact assessments carried and accessible
8. Capacity	8.1. Functional	1 = little or no separation of administration, management, and techn/implementation functions 3 = separation of functions in principle, but weak/non-systematic (e.g. due to lack of skills or heavy-handed leadership) 5 = Professionalised functions and systems in place
	8.2. Leadership	1 = Social/diaconic work managed entirely by church leader as a subsidiary activity 3 = Social work under church leadership, but church leader trained in project management/ social work 5 = Social work managed by professional wing, even if under common governance
	8.3. Staff	1 = Internal (e.g. church or congregation) recruitment, with learning-by-doing 3 = Internal but with professional training 5 = Open/competitive recruitment on grounds of relevant merit (i.e. beyond kin or congregation)
9. Competence	9.1. Internal	1 = Staff generally lacking relevant qualifications (as against work demands) – e.g. relying primarily on volunteers/church members 3 = Most staff have relevant formal qualifications/training 5 = Staff have specialized training/extensive experience in key areas (techn. a/o community work)
	9.2. External	1 = Little or no attempt to access relevant outside experience/expertise 3 = Member of or access to relevant professional network 5 = Practical collaboration with outside expertise
10. Resource management	10.1. Project design	1 = No apparent efforts made to consider economic justification or alternative solutions in design/formulation of activities/projects 3 = Design/formulation based on (some form of) prioritization a/o includes resource mobilization plan with contingency actions 5 = Design/formulation includes realistic plans for achieving long-term viability (e.g. based on past experience, own or others')
	10.2. Implementation	1 = Procurement/implementation based only on availability of funds (rather than cost-saving alternatives) 3 = Procurement/implementation reflects active cost-cutting (e.g. by pooling purchases with others, rescheduling/revising implementation, local/beneficiary contributions) 5 = Systematic reviews/reconsiderations of expenditures based on recurrent performance assessment
	10.3. Follow-up	1 = No follow-up; O&M through continued reliance on donors 3 = Operational costs based on cost-recovery (but little or maintenance & depreciation) 5 = Fully self-sustained (e.g. through fees a/o assured access to public funds)
11. Partnership	11.1. Interaction	1 = only minimal/required level of formal interaction on project basis 3 = regular staff contacts, but primarily one-sided (e.g. North to South) 5 = frequent mutual visits and information exchange (beyond staff and narrow project issues)
	11.2. Dependency (for total organization, not only specific project)	1 = South org. rely on Swedish partner for more than 50% of investments 3 = donor funds account for more than 50% of total investments, but more than Swedish partner involved 5 = Swedish partner funds less than 15% of investment costs, or several donors jointly less than 30%

	11.3. Equality	1 = partnership appears primarily as funder vs implementer 3 = partnership expressed primarily in project context 5 = partnership involves reciprocal dialogues on strategies, strengths and weaknesses
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It goes without saying that the scoring had to some extent to be subjective, even if based on the presence or otherwise of objective characteristics or properties. The reason for this is not only, or even primarily, shortage of time. In some instances, particularly as regards dimensions that reflected the relation between the organisation and civil society (e.g. ‘voice/advocacy’, ‘networking’) where there was a marked tendency to overstate the activity, the assessment had to be made on largely indirect evidence or impressions – wherever possible backed-up by third-party opinions. On the whole, however, we are confident that the results arrived at reflect the overall profile, even if in individual instances the scoring may have been less on target.

Annex 6

WORKSHOP IN ENTEBBE (Kenya & Uganda organisations)

GROUP PRESENTATIONS AND DISCUSSIONS

Topics for discussion

1. Sustainability and dependencies

- How could the sustainability of organisations and of implemented projects be improved – both with regard to planning and implementation?
- What would be the key elements of a long-term sustainable relationship between a Swedish and a Ugandan/Kenyan organisation?
- What is the role of the church in contributing to sustainability?

2. Why do you not cooperate?

- How could you improve the national/regional networks for cooperation, capacity exchange and learning from each other?
- What areas would be suitable for cooperation between which organisations?

3. What is the comparative advantage/disadvantage of Christian organisations?

- What is the role of Christian organisations in contributing to social development in society?
- To what extent have they fulfilled this role?
- What is the strength of Christian organisations/ your organisation?

4. HIV/aids

- Is the current church approach towards HIV/aids realistic and efficient?
- To what extent are your HIV/aids programme bound by the church philosophy on aids?

Presentation group 1

1. Sustainability and dependencies

1. Identify and plan for resources within target area

- People (capacity, individual contributions)
- Land (development, investments)
- Materials
- Natural resources
- Financial resources within community

2. Developing development plans

- Timeframe (mobilisation, implementation)
- Human resources/competent team
- Community mobilisation (education for transformation, participation)
- Appropriate methodologies and approaches (motivational)

3. Design and implement income generating activities

- Investment in properties (guesthouses etc.)

4. Design and implement organisational development plans

- How to make the next plan for growth

5. Capacity building

- Facilities (vehicles, office equipment etc.)
- Networks/ global communication must be assisted
- Key elements of long term sustainability. Relationships North-South
 - Trust. Track records/profiles, accountability of procedures and systems, common values, transparency
 - Understanding of each other. Key definitions, for example timeframe, organisational goals and objectives
 - Planning together. Integrating approaches, exchange of ideas
 - Organisational capacity assessment on a regular basis + strengthening > identifying strengths and weaknesses and do something about it
 - Building organisational leadership. Administration, local people especially church leaders and other leaders
 - Building partnerships of good quality. Partnership on equal levels. Exchange of money versus people: North and South
 - Effective and efficient communication. Spreading of learning. Shared informations.

6. Role of church

- Leadership with visions. Training, experience, qualifications, people who know where we are and where we are heading
- Human resources mobilisation. Emphasis on physical and spiritual needs, training, mobilisation of church member
- Focus on holistic approach to development. Integrate the spiritual and the needs
- Develop sustainable strategic plans based on locally available resources
- Transitional period. Humanitarian approach to sustainable development approach requires support to the transition
- Review development plans and strategies periodically
- Church shall play active role in local and national issues by working closely with government and other agencies on policy formulation, accountability systems and procedures
- Church shall take central role

2. Why do you not cooperate?

1. Improve national and regional networks

- Allocate financial and other resources for this
- Develop systems of communication exchange
- Exchange visits
- Need to be facilitated to create a regional secretariat. Support from funding partners

2. Areas suitable for cooperation

- Knowing one another is very important. Exchange of information and materials

3. What is the comparative advantage/disadvantage of Christian organisations?

1. Christian organisations have advantages:

- Deep personal commitment to social work based on faith and not only money.
- Grassroot based
- High moral credibility (more than other organisations)
- Well established (church already has programmes)
- Established networks also internationally
- Enjoy tax benefits

Disadvantages:

- Lack of sufficient control
- Ideological disadvantages. This is always a battle
- Lack of capacity for social work
- Interdenominational conflicts. Organisations tend to 'possess' their things/communities

2. Role for social development. Grading 1–5 (5 highest)

- Christian organisations have been very active with needs assessment 4
- Social advocates and mouthpiece 1
- Initiate social programmes – also those taken over by GOV 3
- Watchdog in society. The mind of the church will always be respected.
They bark but they are not responsible 2
- Spiritual and physical catering for wellbeing in society 4

3. Strength of CO to do social work advantages:

- Very active in social work and social development
- Ready constituencies. Churchbased activities are based on communities and congregation and are sensitive to needs.
- Gender sensitiveness is improving though not perfect
- There is a move towards more participation

4. HIV/aids

1. Realistic and effective approach?

- Church approach is based in experience
- The approach is efficient
- To a certain extent the approach is also effective
- Church must increase vigorous advocacy
- There is a need to increase aspect of forgiveness and acceptance among Christians
- The church must raise awareness
- The church has not only preached abstinence

- Christians affected by aids seem to live longer than other patients because they have hope - at least for eternal life

2. Church philosophy

- CO are to a high extent guided by church philosophy. The church has a mission to serve

Discussions

What do you mean with good partnership?

Is there a clear understanding of each other's values in North and South? They do not have the same values. The South needs to achieve sustainability and independency but not only listen to the South.

The poorer is always depending on the rich. How can we in the developing countries develop own spirit so that we don't always feel that we need to be assisted. We can also assist the North. The Northern parties always come with the money. When we receive visitors from the North they shall stay with Africans and eat with them. This would promote a spirit of equal partners. This workshop could also have been staged by one of the organisations.

Many communities always think of grants from the North. But have we thought sufficiently about grants from our own communities?

Poverty is financial but also a state of mind, which we have to move away from. We must identify which resources we and the communities have and develop. A lot of people sit around and do nothing most of the time. We could save a lot of money by using them.

This group of people is advantaged. Many people have a system of self-sufficiency. They do not earn money and do not think it is important.

We have to see where people are (geographically and otherwise). To ask whether we understand their mind. Our parents did not expect donors to pay for our education etc. What has created all these dependencies?

Better understanding of people's needs. We do not all need the same.

Very long mobilisation phase is necessary. Time frame is very important and part of sustainability. Timeframe has not been properly addressed in partnership between North and South.

Need for donors to finance process and not only result.

Give people a sense of worth based on the level of intervention in a community. We must ask ourselves at which level we work. When we want to alleviate poverty shall we then work with the poorest or those slightly above. With parents instead of students? So that they can help their own community and family. This will decrease feeling of dependency.

HIV/aids

Does the church with its approach achieve desired results? The church organisations must define indicators and be able to measure them to see if their approach has succeeded and if results are measurable. For example baseline studies. Now we are not sure what is really going on.

The challenge is to have a holistic approach. Most organisations only scratch on the surface by creating awareness. There is need for more support and strengthening of households.

It is not possible to address all the needs that arise during a project.

HIV/aids must be looked at from a different timeframe. People do not die immediately. You can carry HIV for many years so who knows. Maybe preaching is the best approach.

Value of micro finance

It depends on how you handle it. It should not be a programme in itself.

Swedish cooperation

We must cooperate for development. We can learn from each other – also how they experience and implement cooperation. We need exchange of information with the North. A coordinating body would be helpful. Local organisations do not have money for networking. Swedish could help because they know what is going on on the ground.

Annex 7

Classification of organisations in the south

1. Purpose of funds

2. Role and identity

3. Main orientation

Classification of projects over funding purpose

	1	2	3	4	5
Uganda					
1	1				
2					1
3		1			
4	1				
5			1		
6				1	
7					1
8	1				
9				1	
	3	1	1	2	2
Kenya					
10					1
11					1
12	1				
13			1		
14			1		
15	1				
16	1				
17					1
18	1				
	4	0	2	0	3
India					
19	1				
20			1		
21	1				
22	1				
23	1				
24	1				
25					1
26		1			
27	1				
28		1			
29					1
30		1			
31	1				
32				1	
	7	3	1	1	2
Nepal					
33					1
34					1
35					1
36					1
37					1
38					1
	0	0	0	0	6
PRC					
39			1		
40			1		
	0	0	2	0	0
ME					
41		1			
42		1			
43					1
44					1
45		1			
46					1
	0	3	0	0	3
Brazil					
47					1
48	1				
49	1				
50	1				
51	1				
52	1				
53	1				
54	1				
55	1				
56					1
57		1			
58			1		
	8	1	1	0	2
Total	22	8	7	3	18
					58

Key:

1 = Only construction and/or equipment

3 = Construction/equipment combined with process

5 = Only process

Role and identity

	Public	Value	Faith
Uganda (9 org)			
1	X		
2		X	
3			X
4	X		
5		X	
6		X	
7		X	
8		X	
9		X	
	2	6	1
Kenya (9 org)			
10		X	
11			X
12		X	
13			X
14		X	
15			X
16		X	
17			X
18	X		
	1	4	4
India (14 org)			
19	X		
20		X	
21		X	
22			X
23			X
24	X		
25		X	
26		X	
27			X
28	X		
29	X		
30			X
31			X
32	X		
	5	4	5
Nepal (6 org)			
33		X	
34	X		
35	X		
36	X		
37	X		
38	X		
	5	1	0
PRC (2 org)			
39		X	
40	X		
	1	1	0
ME (6 org)			
41			X
42		X	
43		X	
44		X	
45			X
46		X	
	0	4	2
Brazil (12 org)			
47		X	
48			X
49			X
50			X
51			X
52			X
53			X
54			X
55			X
56		X	
57			X
58			X
	0	2	10
Total 58	14	22	22

Key – Role & identity

Note: No ranking, organisations classified only as to main identity and perceived role

1. Public service

Signifies a low key on denominational/christian identity (i.e. appears in its activities as a secular organisation)

2. Value-based

Signifies an overt declaration of its christian identity and ethics, but diaconical and evangelical work strictly separated

3. Faith-based

Signifies an active evangelical work as an inherent dimension of the social/diaconical work

Organisational orientation

	Development	Soc work	Service	Relief	Other	
Uganda						Key – orientation
1			1			Notes:
2	1	1				(a) The organisations have been classified as to whether they engage in one and/or another form of activity. One organisation may therefore fall under two or more headings
3		1	1			(b) The organisations are not ranked as to the extent or quality of their orientation
4		1				1. Development
5	1			1		Signifies activities that aim to improve the capacity of a target population' to change their own situation (e.g. IGAs, vocational training, micro-finance)
6		1	1			2. Social work
7	1					Signifies free assistance to people – filling a gap or alleviating suffering (e.g. literacy, food, health provision)
8	1					3. Service
9	1					Signifies a service provided at a cost to the 'consumer' (in cash or in kind), e.g. fee-based education or health services
	5	4	3	1	0	4. Relief
Kenya						Signifies humanitarian assistance during calamities, war, disasters etc
10	1				1	5. Other
11		1			1	Management/coordination support to implementing organisations; media & information services, etc
12		1	1			
13					1	
14	1	1		1		
15		1				
16		1				
17	1		1			
18			1			
	3	5	3	1	3	
India						
19		1	1			
20	1	1	1	1		
21		1				
22		1				
23		1				
24			1			
25	1					
26		1				
27		1				
28		1				
29	1			1		
30		1				
31		1				
32		1			1	
	3	11	3	2	1	
Nepal						
33					1	
34	1		1			
35		1				
36			1			
37			1		1	
38		1	1			
	1	2	4	0	2	
PRC						
39			1	1	1	
40	1		1			
	1	0	2	1	1	
ME						
41					1	
42		1				
43	1		1			
44		1				
45					1	
46	1				1	
	2	2	1	0	3	
Brazil						
47					1	
48		1				
49		1				
50		1				
51		1				
52		1				
53	1	1				
54	1	1				
55		1	1			
56	1	1	1		1	
57		1	1			
58		1				
	3	11	3	0	2	
Total	18	35	19	5	12	89

Annex 8

Scoring – South organisations

- 1. Organisational leadership**
- 2. Capacity**
- 3. Competence**
- 4. Resource management (and viability)**
- 5. Human resource development (HRD)**
- 6. Reach**
- 7. Quality**
- 8. Networking**
- 9. Participation**
- 10. Voice/advocacy**
- 11. Partnership**

Organisational leadership

	Gov'ce	Strategy	Style	Teamwork	
Uganda					
1	2	2	0	3	
2	4	3	3	4	
3	2	1	2	2	
4	1	1	2	1	
5	3	4	4	4	
6	2	3	4	2	
7	1	2	2	1	
8	1	1	1	1	
9	2	1	4	4	
	2,0	2,0	2,8	2,4	2,3
Kenya					
10	4	3	4	4	
11	3	2	2	3	
12	2	2	3	3	
13	3	2	2	3	
14	4	4	2	3	
15	3	2	2	4	
16	3	2	4	4	
17	4	2	3	3	
18	2	2	0	3	
	3,1	2,3	2,8	3,3	2,9
India					
19	4	2	3	3	
20	4	2	4	3	
21	0	3	0	0	
22	2	1	3	2	
23	0	2	2	1	
24	0	3	0	2	
25	3	4	5	4	
26	3	3	5	4	
27	3	2	2	1	
28	4	4	4	4	
29	4	4	4	4	
30	3	3	2	2	
31	2	1	2	1	
32	3	4	2	3	
	3,2	2,7	3,2	2,6	2,9
Nepal					
33	2	2	4	4	
34	0	4	4	0	
35	0	3	3	3	
36	0	3	4	4	
37	0	4	3	3	
38	3	2	3	4	
	0,0	3,0	3,5	3,6	3,4
PRC					
39	4	4	0	0	
40	3	2	0	0	
	3,5	3,0	0	0	3,3
ME					
41	4	4	5	5	
42	5	5	4	5	
43	4	4	3	3	
44	4	3	2	4	
45	3	5	5	4	
46	4	5	5	5	
	4,0	4,3	4,0	4,3	4,2
Brazil					
47	2	3	4	3	
48	3	2	4	4	
49	3	2	4	2	
50	2	1	1	1	
51	2	1	2	3	
52	2	2	2	2	
53	4	4	4	4	
54	5	4	4	4	
55	3	2	1	2	
56	1	4	5	4	
57	1	1	4	3	
58	2	1	3	3	
	2,5	2,3	3,2	2,9	2,7
Total 58	2,9	2,7	3,2	3,1	2,9

Capacity

	Organisational	Management	Staff	
Uganda				
1	4	3	4	
2	4	4	4	
3	2	2	2	
4	1	2	2	
5	3	4	4	
6	2	2	3	
7	2	1	2	
8	1	1	2	
9	2	2	3	
	2,3	2,3	2,9	2,5
Kenya				
10	4	4	3	
11	2	3	4	
12	2	2	4	
13	1	1	1	
14	4	3	4	
15	3	2	3	
16	4	4	3	
17	4	3	3	
18	4	2	4	
	3,1	2,7	3,2	3,0
India				
19	4	4	4	
20	2	3	3	
21	2	2	4	
22	1	2	4	
23	1	2	3	
24	1	2	2	
25	3	4	3	
26	3	3	3	
27	4	2	2	
28	4	4	4	
29	4	4	4	
30	3	3	2	
31	1	1	2	
32	3	4	4	
	2,6	2,9	3,1	2,9
Nepal				
33	4	4	4	
34	4	4	3	
35	3	3	3	
36	2	3	4	
37	3	4	4	
38	3	2	4	
	3,2	3,3	3,7	3,4
PRC				
39	4	4	3	
40	3	4	2	
	3,5	4	2,5	3,3
ME				
41	5	5	5	
42	4	4	4	
43	3	4	3	
44	3	4	4	
45	3	5	5	
46	4	5	4	
	3,7	4,5	4,2	4,1
Brazil				
47	1	4	2	
48	2	3	4	
49	3	2	2	
50	2	2	2	
51	2	3	2	
52	2	1	2	
53	3	4	4	
54	4	4	4	
55	4	1	2	
56	1	2	5	
57	2	1	2	
58	3	2	4	
	2,4	2,4	2,9	2,6
Total 58	2,8	2,9	3,2	3,0

Competence

	Internal	External	
Uganda			
1	5	5	
2	4	4	
3	2	1	
4	1	1	
5	4	3	
6	3	1	
7	1	2	
8	2	2	
9	3	3	
	2,8	2,4	2,6
Kenya			
10	4	4	
11	4	2	
12	3	2	
13	1	1	
14	4	4	
15	3	1	
16	4	2	
17	4	2	
18	5	5	
	3,6	2,6	3,1
India			
19	4	4	
20	3	3	
21	4	4	
22	2	1	
23	2	1	
24	1	1	
25	3	3	
26	3	4	
27	2	1	
28	5	4	
29	4	4	
30	2	1	
31	2	1	
32	3	5	
	2,9	2,6	2,8
Nepal			
33	4	4	
34	4	4	
35	4	4	
36	4	4	
37	4	4	
38	4	4	
	4,0	4,0	4,0
PRC			
39	4	4	
40	3	2	
	3,5	3	3,3
ME			
41	5	5	
42	3	4	
43	3	2	
44	4	5	
45	5	5	
46	4	5	
	4,0	4,3	4,2
Brazil			
47	2	2	
48	3	1	
49	2	2	
50	3	1	
51	2	1	
52	2	1	
53	4	2	
54	4	3	
55	3	1	
56	4	3	
57	1	2	
58	2	3	
	2,7	1,8	2,3
Total 58	3,2	2,8	3,0

Resource management & viability

	Project design	Implementation	Post-project	
Uganda				
1	1	2	0	
2	4	4	3	
3	1	2	1	
4	1	2	2	
5	4	4	3	
6	2	2	2	
7	2	1	1	
8	3	2	2	
9	3	4	3	
	2,3	2,6	2,1	2,3
Kenya				
10	4	4	3	
11	3	3	2	
12	3	2	3	
13	1	2	1	
14	4	4	4	
15	2	3	2	
16	4	3	3	
17	4	3	4	
18	2	3	2	
	3,0	3,0	2,7	2,9
India				
19	3	4	3	
20	2	2	3	
21	2	3	1	
22	1	1	1	
23	2	3	3	
24	3	0	0	
25	4	4	3	
26	2	4	3	
27	1	3	2	
28	4	3	4	
29	4	4	4	
30	2	3	3	
31	1	2	1	
32	0	0	0	
	2,4	3,0	2,6	2,7
Nepal				
33	5	4	3	
34	4	4	4	
35	4	3	3	
36	4	5	3	
37	4	4	4	
38	4	4	4	
	4,2	4,0	3,5	3,9
PRC				
39	4	4	4	
40	5	4	5	
	4,5	4	4,5	4,3
ME				
41	5	5	3	
42	4	5	4	
43	2	4	2	
44	4	3	5	
45	4	5	3	
46	5	4	5	
	4,0	4,3	3,7	4,0
Brazil				
47	2	2	2	
48	3	1	2	
49	3	3	2	
50	2	2	2	
51	1	3	2	
52	2	3	2	
53	3	4	2	
54	4	3	3	
55	2	2	2	
56	3	4	3	
57	2	2	1	
58	2	2	2	
	2,4	2,6	2,1	2,4
Total 58	2,9	3,1	2,7	2,9

Human resources development (HRD)

	Training	Learning	Staff pol.	Total
Uganda				
1	4	2	3	
2	4	2	2	
3	1	1	1	
4	1	1	1	
5	3	3	3	
6	2	2	2	
7	2	1	2	
8	0	0	0	
9	3	3	4	
	2,5	1,9	2,3	2,2
Kenya				
10	4	3	4	
11	3	3	0	
12	2	2	3	
13	1	1	2	
14	4	2	3	
15	3	2	0	
16	3	3	2	
17	2	2	2	
18	4	2	3	
	2,9	2,2	2,7	2,6
India				
19	3	0	0	
20	3	2	3	
21	3	0	0	
22	1	1	2	
23	1	1	1	
24	0	0	0	
25	3	4	3	
26	2	3	4	
27	2	2	1	
28	4	4	4	
29	4	3	3	
30	2	2	3	
31	1	1	2	
32	0	3	0	
	2,4	2,1	2,6	2,4
Nepal				
33	4	4	0	
34	4	4	0	
35	3	3	5	
36	3	4	0	
37	4	4	4	
38	3	3	0	
	3,5	3,7	0,0	3,6
PRC				
39	3	4	4	
40	3	4	3	
	3	4	3,5	3,5
ME				
41	4	5	4	
42	3	4	4	
43	4	4	3	
44	4	4	4	
45	4	4	3	
46	5	5	4	
	4,0	4,3	3,7	4,0
Brazil				
47	1	2	4	
48	3	3	3	
49	3	3	2	
50	2	1	2	
51	2	2	1	
52	2	1	2	
53	4	3	3	
54	4	4	3	
55	2	1	2	
56	1	3	1	
57	1	2	2	
58	2	2	3	
	2,3	2,3	2,3	2,3
Total 58	2,8	2,7	2,7	2,7

Reach

	Soc/ethnic	Soc.ec	Spatial	
Uganda				
1	0	0	0	
2	3	2	4	
3	2	4	2	
4	3	1	1	
5	5	5	5	
6	3	2	2	
7	1	2	3	
8	2	1	1	
9	3	2	1	
	2,8	2,4	2,4	2,5
Kenya				
10	3	4	4	
11	1	3	3	
12	2	3	2	
13	3	2	2	
14	5	5	3	
15	3	2	3	
16	2	3	2	
17	1	2	1	
18	0	0	0	
	2,5	3,0	2,5	2,7
India				
19	3	2	3	
20	3	2	4	
21	2	3	4	
22	3	3	3	
23	1	3	3	
24	2	1	2	
25	3	3	4	
26	4	2	3	
27	2	2	1	
28	2	4	5	
29	4	4	5	
30	2	3	1	
31	3	1	2	
32	4	4	4	
	2,7	2,6	3,1	2,8
Nepal				
33	0	0	0	
34	5	4	3	
35	4	2	4	
36	3	1	1	
37	5	4	4	
38	4	3	4	
	4,2	2,8	3,2	3,4
PRC				
39	4	4	4	
40	5	4	4	
	4,5	4	4	4,2
ME				
41	4	2	5	
42	4	3	2	
43	1	2	4	
44	3	3	3	
45	5	1	4	
46	5	4	5	
	3,7	2,5	3,8	3,3
Brazil				
47	0	0	0	
48	3	2	2	
49	2	2	2	
50	2	1	1	
51	2	1	1	
52	2	1	1	
53	3	4	2	
54	3	2	1	
55	2	1	1	
56	4	5	4	
57	2	2	1	
58	2	2	1	
	2,5	2,1	1,5	2,0
Total 58	2,9	2,6	2,7	2,8

Quality

	Preparation	Implement.	Follow-up	
Uganda				
1	3	5	5	
2	4	5	4	
3	1	2	3	
4	2	1	1	
5	4	4	4	
6	3	3	2	
7	1	3	2	
8	3	2	1	
9	3	4	3	
	2,7	3,2	2,8	2,9
Kenya				
10	3	4	3	
11	3	3	2	
12	2	2	3	
13	1	2	1	
14	3	4	3	
15	2	3	2	
16	3	3	4	
17	3	3	4	
18	4	4	5	
	2,7	3,1	3,0	2,9
India				
19	2	3	4	
20	2	2	3	
21	2	3	1	
22	1	3	1	
23	2	2	3	
24	1	2	2	
25	3	5	4	
26	2	4	4	
27	1	4	2	
28	4	5	4	
29	4	4	3	
30	2	3	3	
31	3	2	1	
32	4	5	3	
	2,4	3,4	2,7	2,8
Nepal				
33	4	4	4	
34	4	4	3	
35	3	3	3	
36	3	4	3	
37	4	4	4	
38	3	3	3	
	3,5	3,7	3,3	3,5
PRC				
39	3	4	3	
40	4	4	3	
	3,5	4	3	3,5
ME				
41	5	5	5	
42	3	5	5	
43	3	3	4	
44	3	4	4	
45	5	5	5	
46	4	5	5	
	3,8	4,5	4,7	4,3
Brazil				
47	4	2	2	
48	1	3	3	
49	2	3	4	
50	2	2	1	
51	3	3	2	
52	2	2	1	
53	4	4	2	
54	4	4	3	
55	1	3	2	
56	3	4	4	
57	2	2	1	
58	1	3	3	
	2,4	2,9	2,3	2,6
Total 58	2,8	3,4	3,0	3,0

Networking

	Professional	Institutional	Peer	
Uganda				
1	4	3	3	
2	4	5	2	
3	1	1	3	
4	1	3	1	
5	4	5	4	
6	3	3	4	
7	0	0	0	
8	1	1	3	
9	2	1	3	
	2,5	2,8	2,9	2,7
Kenya				
10	3	4	5	
11	3	4	3	
12	2	2	3	
13	1	1	1	
14	3	4	5	
15	2	2	2	
16	3	2	2	
17	2	1	4	
18	5	4	4	
	2,7	2,7	3,2	2,9
India				
19	4	2	3	
20	2	1	3	
21	4	5	5	
22	1	2	2	
23	1	4	3	
24	1	2	3	
25	3	5	4	
26	2	4	2	
27	1	2	3	
28	4	5	3	
29	4	4	5	
30	1	2	5	
31	1	1	3	
32	4	2	5	
	2,4	2,9	3,5	2,9
Nepal				
33	3	5	5	
34	3	5	4	
35	4	5	3	
36	5	3	3	
37	3	4	4	
38	2	3	3	
	3,3	4,2	3,7	3,7
PRC				
39	4	5	4	
40	3	5	1	
	3,5	5	2,5	3,7
ME				
41	5	3	4	
42	5	5	4	
43	1	1	3	
44	3	4	3	
45	5	2	3	
46	4	5	5	
	3,8	3,3	3,7	3,6
Brazil				
47	1	1	5	
48	3	3	3	
49	2	2	4	
50	2	2	3	
51	2	2	3	
52	2	1	2	
53	3	4	2	
54	4	3	3	
55	3	2	2	
56	2	4	4	
57	1	2	2	
58	2	2	1	
	2,3	2,3	2,8	2,5
Total 58	2,7	3,0	3,2	3,0

Participation

	Project	Org decisions	Community	Total
Uganda				
1	1	2	1	
2	3	3	4	
3	1	1	2	
4	4	4	2	
5	4	2	3	
6	3	2	2	
7	3	1	1	
8	3	1	2	
9	3	1	2	
	2,8	1,9	2,1	2,3
Kenya				
10	4	3	5	
11	3	3	3	
12	3	2	2	
13	2	0	2	
14	4	3	5	
15	3	2	2	
16	3	1	2	
17	1	3	2	
18	1	1	1	
	2,7	2,3	2,7	2,5
India				
19	1	1	1	
20	3	2	4	
21	1	2	3	
22	1	2	1	
23	1	1	1	
24	1	1	1	
25	5	2	5	
26	3	2	3	
27	1	2	1	
28	3	2	3	
29	3	2	4	
30	1	1	2	
31	3	2	4	
32	3	1	4	
	2,1	1,6	2,6	2,1
Nepal				
33	0	3	0	
34	5	3	5	
35	2	3	3	
36	1	3	2	
37	4	3	4	
38	4	3	4	
	3,2	3,0	3,6	3,3
PRC				
39	3	3	3	
40	4	2	4	
	3,5	2,5	3,5	3,2
ME				
41	2	2	4	
42	3	4	5	
43	2	1	4	
44	3	1	2	
45	4	2	4	
46	5	2	5	
	3,2	2,0	4,0	3,1
Brazil				
47	0	2	0	
48	3	4	3	
49	2	3	3	
50	2	3	2	
51	2	3	2	
52	2	3	1	
53	4	3	4	
54	4	3	4	
55	1	1	1	
56	5	3	5	
57	2	2	1	
58	3	3	2	
	2,7	2,8	2,5	2,7
Total 58	2,7	2,2	2,8	2,6

Voice/Advocacy

	Faith	Vulnerable	Public discourse	Total
Uganda				
1	2	1	1	
2	2	2	2	
3	2	2	2	
4	1	3	3	
5	2	3	3	
6	3	3	4	
7	3	2	4	
8	2	3	2	
9	2	3	2	
	2,1	2,4	2,6	2,4
Kenya				
10	3	1	2	
11	2	3	2	
12	3	2	1	
13	3	1	1	
14	1	3	2	
15	3	2	1	
16	2	3	3	
17	3	1	1	
18	1	1	1	
	2,3	1,9	1,6	1,9
India				
19	2	2	3	
20	2	4	2	
21	0	0	0	
22	2	3	3	
23	2	4	3	
24	2	1	1	
25	1	3	2	
26	1	3	4	
27	3	2	3	
28	1	5	4	
29	1	4	3	
30	3	1	1	
31	2	3	2	
32	5	5	5	
	2,1	3,1	2,8	2,6
Nepal				
33	2	2	2	
34	1	3	2	
35	1	3	2	
36	2	1	1	
37	1	3	2	
38	1	2	2	
	1,3	2,3	1,8	1,8
PRC				
39	2	2	2	
40	1	2	2	
	1,5	2	2	1,8
ME				
41	5	4	5	
42	1	4	3	
43	2	1	1	
44	5	3	3	
45	5	5	5	
46	5	2	5	
	3,8	3,2	3,7	3,6
Brazil				
47	2	2	1	
48	2	4	4	
49	2	3	1	
50	1	2	2	
51	1	2	2	
52	2	3	2	
53	1	4	3	
54	1	3	3	
55	2	1	1	
56	2	5	4	
57	2	3	3	
58	2	4	1	
	1,7	3,0	2,3	2,3
Total 58	2,1	2,7	2,4	2,4

Partnerships

	Interaction	Dependency	Equality	Total
Uganda				
1	4	3	5	
2	3	3	3	
3	2	4	3	
4	2	4	1	
5	5	3	5	
6	3	4	3	
7	1	3	1	
8	1	4	1	
9	1	4	1	
	2,4	3,6	2,6	2,9
Kenya				
10	3	3	3	
11	1	3	2	
12	1	2	1	
13	4	3	4	
14	3	3	3	
15	5	1	5	
16	2	3	2	
17	4	3	4	
18	1	3	1	
	2,7	2,7	2,8	2,7
India				
19	2	1	2	
20	4	1	4	
21	1	5	1	
22	2	3	1	
23	2	3	1	
24	1	1	1	
25	2	3	3	
26	3	3	3	
27	3	2	2	
28	3	4	3	
29	2	3	2	
30	5	3	5	
31	1	4	1	
32	2	3	1	
	2,4	2,8	2,1	0,0
Nepal				
33	3	3	3	
34	3	3	3	
35	3	3	3	
36	3	3	3	
37	3	3	3	
38	3	3	3	
	3,0	3,0	3,0	3,0
PRC				
39	3	2	2	
40	3	2	1	
	3	2	1,5	2,2
ME				
41	3	3	1	
42	4	4	4	
43	3	2	3	
44	2	5	2	
45	3	3	2	
46	3	5	4	
	3,0	3,7	2,7	3,1
Brazil				
47	4	1	4	
48	3	1	4	
49	3	1	4	
50	3	1	2	
51	3	1	2	
52	2	2	2	
53	3	4	4	
54	3	4	4	
55	2	2	2	
56	1	1	1	
57	4	2	3	
58	3	3	3	
	2,8	1,9	2,9	2,6
TOTAL 58	2,7	2,8	2,6	2,7

Annex 9

Swedish organisations Classification of main orientation and role

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	Total
Orientation																										
Development	1	1	1	1	0	0	1	0	0	0	1	1	1	1	0	0	1	1	0	0	1	1	0	1	0	14
Soc work	0	1	1	1	1	1	1	1	1	1	1	0	0	0	1	1	1	0	1	1	0	0	1	1	1	18
Service	1	1	1	1	1	0	0	1	1	0	1	0	1	1	0	0	1	1	0	1	0	0	1	0	1	15
Relief	1	1	0	1	0	1	1	0	0	0	0	0	0	0	0	1	1	0	0	0	1	0	0	0	0	8
Other (inkl OD)	0	1	0	0	1	1	1	0	1	1	0	1	1	1	1	0	0	0	0	0	0	0	0	1	1	12
Role and Identity																										
Public	0	0	0	0	0	0		0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	1	0	2
Value	1	1	0	1	0	0	1	0	0	0	0	0	0	1	1	1	1	1	1	0	1	1	1	0	1	14
Faith	0	0	1	0	1	1	1	1	1	1	1	1	1	0	0	0	0	0	0	0	0	0	0	0	0	10

Total 25 organisations (some of which with multiple orientations and roles)

Annex 10

Scoring – Swedish organisations

- 1. Scoring criteria**
- 2. Summary of scores**
- 3. Detailed scoresheet**

Scoring criteria – Sweden

While most of the scoring criteria are the same for organisations in the South and in Sweden, there are some that have different connotations due to the difference in roles and context. Those that refer only to Swedish organisations are given below

Organisational expression of faith

Ecumenical

- 1 = Not member in any ecumenical network and very little cooperation with other Christian org
- 2 = member in SMR, but not otherwise ecumenically active
- 3 = participating in organised regional/national christian ecumenical fora and networking with other Christian org/churches
- 4 = participaing in ecumenical org, with a broad range of christians, i.e. Pentecostals and Catholics, etc
- 5 = participating in inter-religious/inter-cultural public fora

Public discourse (public dialogue on understanding and respect across social/political/etnic divides)

- 1 = no participation in public dialogue (only internal congregation/organisation/project)
- 3 = takes a public stand (track-record) as and when percieves the need
- 5 = consistently acting as a public "voice of reason"

Swedish base

Member/supporter base

- 1 = small member/supporter base, i.e < 2.000
- 3 = middle sized movement, i.e. ~10-50.000 supporters
- 5 = large number of members/supporters, i.e. >100.000

Dependency on Sida/SMR

- 1 = Sida budget ~70% of international budget
- 3 = Sida budget 30-40% of international budget
- 5 = Sida budget less than 10% of international budget

Mutual exchange

From Sweden to South

- 1 = no feed back to Sweden of the international work
- 3 = regular mutual visits with org staff and information on projects to wider audience on partner countries & development issues
- 5 = exchange program in place for Swedes and/or extensive information on projects and general info

From South to Sweden

- 1 = no feed back to South on Swedish org
- 3 = regular mutual visits
- 5 = exchange program in place for people from the South and/or information on Sweden/sw org to South

Scoring – Swedish organisations

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	Total	
Partnership	3,0	2,0	2,3	2,7	3,0	3,7	3,0	2,7	2,3	4,3	3,0	2,3	2,3	4,0	2,7	1,7	3,0	3,0	3,0	2,7	4,3	3,0	3,0	4,0	2,0	2,9	
	Interaction	3	1	3	4	3	4	2	3	5	3	2	2	4	3	2	3	3	3	2	5	3	3	4	2	3,0	
	Dependency	3	4	2	1	2	3	4	2	3	3	3	3	4	3	2	2	3	3	2	3	3	3	4	1	2,8	
	Equality	3	1	2	3	4	4	3	2	2	5	3	2	2	4	2	1	4	3	3	4	5	3	3	4	3	
Organisational quality	3,7	3,0	2,3	3,0	3,7	3,7	3,0	3,0	3,0	2,3	2,0	3,3	3,0	2,7	2,7	1,7	3,3	3,7	4,0	3,0	3,3	4,7	2,7	3,3	2,3	3,1	
	Gov'tce	4	3	3	3	4	4	4	3	3	2	3	3	3	3	2	3	5	4	4	2	2	5	2	5	3,3	
	Style	4	3	2	4	4	4	2	3	2	2	4	3	3	3	2	4	3	4	4	4	4	3	3	3	3,2	
	Teamwork	3	3	2	2	3	4	1	3	3	2	2	3	3	2	2	1	3	3	4	3	4	5	3	2	1	2,7
HRD	3,3	3,3	3,0	2,3	3,0	3,3	2,3	2,0	3,0	2,3	2,7	3,0	2,7	3,0	2,0	1,7	3,3	3,3	2,7	2,0	3,7	4,0	3,0	3,3	0,0	2,8	
	Training	4	4	3	3	3	3	2	1	3	2	2	4	2	2	2	3	4	3	2	4	5	3	4		2,9	
	Learning	3	3	2	2	3	4	2	3	2	3	3	3	3	3	2	1	4	3	2	2	4	4	3	4	2,9	
	Staff policies	3	3	4	2	3	3	1	3	3	3	3	2	3	4	2	2	3	3	2	3	3	3	3	2	2,8	
Organisational expressions	2,0	1,7	2,0	2,3	2,0	2,3	2,0	2,7	1,3	1,3	1,3	1,3	2,0	1,3	1,7	1,0	1,7	1,3	1,0	1,0	1,3	3,3	1,7	1,7	1,3	1,7	
	Ecumenical	2	2	3	4	3	4	3	3	2	3	3	3	3	4	2	3	2	2	2	3	5	3	2	2	2,8	
	Public discourse	2	3	3	3	3	3	3	5	2	1	1	1	3	1	1	2	2	1	1	1	5	2	3	2	2,2	
	Swedish base	2,0	3,0	2,5	3,5	2,5	3,0	2,0	3,5	3,5	3,0	2,5	3,0	3,5	1,5	2,5	3,5	4,0	3,5	3,5	3,0	1,5	2,5	2,5	2,5	2,8	
Member/supporter base	2	5	3	4	3	3	2	3	2	2	2	2	3	1	1	3	3	3	2	2	1	2	3	4	1	2,5	
	Dependency on SMR/Sida	2	1	2	3	2	3	2	4	5	4	3	4	4	2	4	4	5	4	5	4	2	3	2	1	4	3,2
	Mutual exchange Sw - South	4,5	3,0	4,0	3,5	5,0	3,0	3,0	3,0	3,5	4,0	2,0	2,5	3,0	4,0	2,0	2,5	3,5	4,0	1,5	1,0	2,5	5,0	1,5	3,0	2,0	3,1
	From Sweden to South	4	3	4	4	5	3	3	3	4	4	3	4	4	4	3	3	3	4	2	1	2	5	2	3	3	3,3
Quality	5	3	4	3	5	3	3	3	3	4	1	1	2	4	1	2	4	4	1	1	3	5	1	3	1	2,8	
	From South to Sweden	3,7	1,3	3,0	2,3	3,3	1,3	2,3	2,7	3,3	2,7	2,0	3,0	3,3	2,7	1,3	3,3	3,0	2,3	2,0	3,7	3,7	3,3	2,3	2,3	2,7	
	Preparation	4	2	2	2	3	3	2	3	3	4	2	2	3	3	2	1	3	3	2	2	4	4	4	2	2,8	
	Implementation	3	1	4	3	4	4	1	2	3	3	3	2	3	3	3	2	3	3	3	1	4	3	3	2	2,7	
Competence	4	1	3	2	3	3	1	2	2	3	3	2	3	4	3	1	4	3	2	3	3	4	3	1	3	2,6	
	Follow-up	4,0	3,0	2,0	3,0	3,0	3,0	2,5	3,0	2,5	2,5	3,5	3,0	2,5	2,5	2,0	3,0	3,5	2,0	2,5	4,0	4,5	3,5	3,0	2,0	2,9	
	Internal	3	3	2	3	3	4	3	1	3	2	2	3	2	3	2	2	3	3	2	2	4	4	3	2	1	2,6
	External	5	3	2	3	3	2	3	4	3	3	3	4	4	2	3	2	3	4	2	3	4	5	4	4	3	3,2
Capacity	3,7	3,7	4,0	3,0	3,3	4,0	2,0	2,3	3,0	3,0	2,7	2,7	2,7	2,0	2,7	3,0	3,7	3,7	3,7	2,0	2,7	4,0	2,7	1,3	2,3	2,9	
	Organisational	4	4	4	4	4	4	3	3	3	3	3	3	3	2	3	5	4	4	5	1	2	4	3	2	3	3,3
	Management	4	4	4	3	3	4	2	3	3	3	3	3	3	2	3	3	4	4	4	3	4	3	1	3	3,2	
	Staff	3	3	4	2	3	4	1	1	3	3	2	2	2	2	2	1	3	3	2	2	4	2	1	1	2,3	
Overall	3,3	2,7	2,8	2,9	3,2	3,3	2,4	2,7	2,8	2,9	2,4	2,6	2,8	2,7	2,4	2,0	3,2	3,2	2,6	2,1	3,0	3,9	2,6	2,7	2,1	2,8	
	Values	3,3	2,8	2,6	2,7	3,2	3,6	2,8	2,6	2,8	3,0	2,6	2,9	2,7	3,2	2,4	1,7	3,2	3,3	3,2	2,6	3,8	3,9	2,9	3,6	2,2	2,9
	Civil soc	2,8	2,6	2,8	3,1	3,2	2,8	2,3	3,1	2,8	2,8	1,9	2,3	2,8	2,3	2,1	2,3	3,1	2,9	2,0	1,7	1,8	3,6	1,9	2,4	1,9	2,5
	Quality	3,8	2,7	3,0	2,8	3,2	3,4	2,1	2,4	2,9	2,9	2,6	2,7	2,9	2,6	2,6	2,1	3,3	3,4	2,7	2,2	3,4	4,1	3,2	2,2	2,2	2,9

Scoring of Swedish organisations – summary

	Total	Church-based org	Mission org	Chr dev org
Partnership	2,9	2,9	2,7	3,1
Interaction	3,0	3,0	2,6	3,1
Dependency	2,8	2,8	2,8	2,8
Equality	3,0	2,9	2,6	3,3
Organisational quality	3,1	3,0	2,8	3,3
Gov'ce	3,3	3,4	3,0	3,3
Style	3,2	3,0	3,2	3,4
Teamwork	2,7	2,5	2,2	3,1
HRD	2,8	2,8	2,7	3,0
Training	2,9	2,7	2,5	3,3
Learning	2,9	2,8	2,8	3,0
Staff policies	2,8	2,8	2,8	2,7
Contribution to role & identity of faith-based org	2,5	2,8	2,3	2,3
Ecumencial	2,8	2,9	3,0	2,7
Public discourse	2,2	2,6	1,6	2,0
Swedish base	2,8	2,8	2,6	2,9
Member/supporter base	2,5	2,8	1,6	2,6
Dependency on SMR/Sida	3,2	2,8	3,6	3,3
Mutual exchange Sw – South	3,1	3,5	2,7	2,7
From Sweden to South	3,3	3,6	3,6	2,8
From South to Sweden	2,8	3,4	1,8	2,7
Quality	2,7	2,7	2,5	2,8
Preparation	2,8	2,7	2,4	3,0
Implementation	2,7	2,8	2,6	2,7
Follow-up	2,6	2,5	2,6	2,7
Competence	2,9	2,9	2,7	3,1
Internal	2,6	2,6	2,2	2,8
External	3,2	3,1	3,2	3,4
Capacity	2,9	3,2	2,5	3,0
Organisational	3,3	3,5	2,8	3,3
Management	3,2	3,3	2,8	3,3
Staff	2,3	2,6	1,8	2,2
Overall	2,9	2,9	2,6	2,9
Values	2,9	2,9	2,7	3,1
Civil soc	2,8	3,0	2,5	2,7
Quality	2,8	2,9	2,6	3,0
	25 org	11 org	5 org	9 org

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SWEDISH INTERNATIONAL DEVELOPMENT COOPERATION AGENCY
S-105 25 Stockholm, Sweden
Tel: +46 (0)8-698 50 00. Fax: +46 (0)8-20 88 64
Telegram: sida stockholm. Postgiro: 1 56 34-9
E-mail: info@sida.se. Homepage: <http://www.sida.se>