

Partnership Evaluation of PMU-Interlife

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**Department for Cooperation with
Non-Governmental Organisations,
Humanitarian Assistance and
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Sida Evaluation 06/04

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1. Summary

1.1 Introduction

Background and purpose

Jarskog Konsult, a firm of consultants, was engaged on December 15, 2004 by the Swedish International Development Cooperation Agency, Division for Cooperation with NGOs (Sida/SEKA), to make a partnership evaluation of PMU Interlife. The evaluation has been performed by Anders Ingelstam, Acumenta; Håkan Jarskog, Jarskog Konsult, Cecilia Karlstedt, Cecilia Karlstedt Consulting, and Lennart Peck, Boman & Peck Konsult.

The terms of reference state that the main purpose of the evaluation is to assess the quality and results of the partnerships between the Swedish NGO and its local partners in cooperation, at an organisational level.

PMU's main tasks are to administer development projects and to work with information, fund-raising and direct project activities within the framework, for example, of global development projects or information programmes. PMU and the Swedish Pentecostal congregations support the work of missionaries in more than 80 countries, and the Pentecostal movement runs activities in receipt of support by Sida in approximately 60 of these countries.

Sending personnel to work abroad is one of the linchpins of the Swedish Pentecostal Mission's international work. In 2003, there were 213 missionaries in the field, of whom 51 were in receipt of volunteer grants from Sida.

1.2 Method

We have performed the partnership evaluation in six separate steps:

1. *Define the concept of partnership, the goals of partnership and the characteristics of a good partnership.* We combined the definitions of partnership made by Sida/SEKA and LMU into one definition.
2. *Compile an LFA matrix.* With the aid of the definitions received from SEKSA/EO and PMU, we compiled a modified LFA matrix for partnership which formed the basis of our evaluation by showing the goals of working in partnership.
3. *Formulate partnership criteria.* The partnership criteria that describe a "good" partnership are of central importance to our method for evaluating partnership. We formulated these on the basis of the descriptions of the characteristics of a good partnership provided by Sida and PMU. All in all, we used nine criteria.
4. *Select partnerships to study.* Our ambition has been, as far as possible, to draw general conclusions on PMU's partnership work. Therefore, the selection of countries and partnerships for the evaluation was primarily made in view of the degree to which they represented PMU's partnership work.
5. *Interview representatives of the partners.* In the ten partnerships we studied, we interviewed representatives of all three partners: PMU, Swedish congregations and local partners.
6. *Analyse the results of the interviews.* With the aid of the results from the interviews, we made step-by-step analyses and assessments of different levels and in different dimensions.

1.3 Working in Partnership

Sida/SEKA defines partnership in the following way: *The goal of development cooperation is to contribute to making it possible for poor people to improve their living conditions. Partnership is a means to work towards this goal. In development cooperation, partnership is an approach that is based on mutual respect, trust, openness and a long-term perspective.*

PMU defines partnership in this way: *Partnership is the relationship between two or more national churches/organisation, which share a common interest in specific fields.*

Both Sida and PMU emphasise that partnership should be characterised by a continuous dialogue, exchanges of experience, openness, understanding and humility. It is also important that each partner has specific responsibilities.

1.4 Assessment of the Quality of the Partnerships

Assessment of the partnerships on the basis of the partnership criteria

Our overall assessment, in which we weigh up all nine partnership criteria, is that the partnerships we have studied are of good quality. In our assessment there is only one general weakness: exchange of experience. In addition, there are clear weaknesses on the part of the Swedish partners in their understanding and respect of the structures of the local partners. The other seven criteria we assess as fairly strong or strong. However, this does not mean that there is no room for improvement in these areas.

Assessment of partnerships on the basis of their activities

The quality of partnership varies considerably from strong to weak in the activities run in the partnerships. This makes it difficult to make an overall assessment of the partnerships on the basis of their activities. Our most important conclusions are that

- Partnership is strongest in those activities in which there is a well-defined process with a specific division of responsibilities, and in which the process involves all the partners. This can be seen most clearly in strategic planning and preparations for projects.
- Partnership is weaker where the process is not so clearly defined and the division of responsibilities is blurred. This applies principally to the work of the missionaries, as well as to the role of the Swedish partners in the follow-up of projects.
- Partnership is weak in cases where there may well be a well-defined process and the division of responsibilities is specific, but where the process does not involve all the partners. This is most apparent in policy and methods development and in evaluation activities.
- Partnership is strong in activities that do not receive funding from Sida, but we are unable to draw any certain conclusions on the reasons for this.

1.5 Overall Issues

Three-party model for partnership

Our first conclusion is that the three-party model used by PMU to explain how it works in partnership does not correspond with reality. The Swedish congregations, which are the only partners that can fulfil all the criteria for good partnership, are often excluded by PMU or other organisations, or by missionaries.

Among Sida's so-called frame organisations, the Swedish Pentecostal movement probably has a unique position. It has a very extensive engagement in development cooperation through its real membership base in the congregations. We feel that advantage should be taken of this asset by investing all resources

available to make it possible for the Swedish congregations to take on their role as partner to the local partners, in a two-party model. The strongest partnerships we have seen are those in which the Swedish congregations and the local partners have close relations, without any “filter” in the form of another organisation or persons in the Swedish Pentecostal movement.

The effects of missionaries on partnership

Missionaries are one of the channels for important contacts between the partners, but not the only one. Missionaries can reinforce or weaken partnerships through the different roles they play. It is easy for a missionary to become the “filter”, as described above, in relations between the Swedish congregation and the local partner.

The Swedish Pentecostal Mission’s own local organisations

The Swedish Pentecostal Mission has its own local organisations, which continue to exist but which do not have a specific assignment. These organisations often make partnerships between Swedish congregations and local partners difficult, since a separate, undefined local partnership is created around them.

The project for global partnership

The project for global partnership, or Building the Kingdom of God Together (BKGT), started as a project but has developed into a way of working that more or less permeates all development cooperation programmes supported by PMU. It is clear that, as an idea, BKGT has had many positive effects on the partnerships that have been involved in the processes.

1.6 Are the Goals of Partnership being Fulfilled?

Expected results

One of the most important expected results of partnership in our LFA matrix is that PMU only cooperates with relevant local partners with relevant activities. Relevance is assessed on the basis of the goals of Sida’s NGO appropriation. We have seen variations among the local partners, both in the relevance of their activities and in the relevance of the organisations.

The goals of partnership

Perhaps the most important goal of partnership in our LFA matrix is that the local partner should be reinforced as a democratic participant in civil society. In more than half of the partnerships we studied, we felt we could see that the local partners’ skills and capacity had been reinforced. This had enabled them to work out in the community with poor people and marginalised groups, to strengthen these groups, and to help them voice the issues that are important to them.

2. Introduction

2.1 Background and Purpose

A considerable proportion of the funds for Swedish international development cooperation are channelled through Swedish non-governmental organisations (NGOs). The objective of Sida’s support via NGOs is to promote the development of a vibrant and democratic civil society in the partner countries in which it is possible for people to act together to exert an influence on the development of their communities and/or improve their living conditions. Since support channelled via Swedish NGOs constitutes such a large part of Swedish development cooperation, it is important to measure the extent

to which the support has contributed to achieving the goal. Partnership between Swedish organisations and their local partners in cooperation is vital in this respect and is the point of departure of the support.

PMU InterLife (PMU) has been one of Sida's so-called frame organisations since 1980. This partnership evaluation is part of Sida's follow-up of its support to the 13 frame organisations.

Jarskog Konsult was engaged on December 15, 2004 by Sida/SEKA to make the partnership evaluation of PMU. The evaluation has been performed by Anders Ingelstam, Acumenta; Håkan Jarskog, Jarskog Konsult, Cecilia Karlstedt, Cecilia Karlstedt Consulting, and Lennart Peck, Boman & Peck Konsult.

The evaluation is governed by Sida's terms of reference, dated August 6, 2004. The terms of reference are included, Appendix 1. An agreement was reached with Sida on an adjustment to the time schedule in the terms of reference. The terms of reference state that the main purpose of the evaluation is to

- Assess the quality and results of the partnership between the Swedish NGO and its local partners in cooperation, at an organisational level.

Furthermore, the terms of reference state that the partnership concept was to be defined by the consultant in a dialogue with PMU and Sida.

Clarifications and changes to the assignment

During the initial meetings with Sida and PMU, a number of clarifications were made in respect of the assignment and, in certain cases, changes were made to the terms of reference. The most important of these are described below:

1. The evaluation report is to be written in Swedish to make it accessible to everyone in PMU and the Swedish Pentecostal congregations. The report will be translated into English, French and Spanish to make it possible for PMU to share it with its local partners.
2. The point of departure of the evaluation is the separate definitions of partnership made by Sida/SEKA and PMU, instead of a joint definition. The two definitions are compared with each other as part of the evaluation.
3. Part C of the terms of reference, results and effects on the final target group, was excluded from the evaluation.

In addition to the above-mentioned changes, Sida clarified the references in the terms of reference to the evaluation's assessments of relevance, sustainability and feasibility, where the following aspects were to be assessed:

1. Whether the local partner's activities are relevant (how does its activities strengthen civil society, how does it activities improve the living conditions of poor people)?
2. Whether the local partner is a relevant partner, i.e. the organisation's position in civil society (the organisation's legitimacy and the degree to which it represents and has the support of the target group)?
3. Whether the methods being used in the partnership are relevant and feasible (how does the partnership and the projects in the partnership strengthen the local partner and the Swedish partner)?
4. Whether the Swedish partner's contributions in the partnership to strengthen the capacity of the local partner are relevant and feasible?

2.2 PMU InterLife

The organisation was founded in 1965, although the name of the organisation and its organisational form has changed over the years. Most recently, in 2001, the organisation changed its name to the Swedish Pentecostal Mission (SPM).

This change created a coordinatory organisation for the Swedish Pentecostal movement's international activities. In addition to its development cooperation activities, the movement's media activities were also included. Moreover, a new unit for preaching and congregation-building activities was created as a third pillar in this framework. The aim of the new organisation is to collect all parts of the Pentecostal movement's mission and development cooperation activities into one organisation in order to coordinate them better. The new organisation has a board and under the board there are three steering groups, one for each part of the activities.

Currently, further changes are taking place in the Swedish Pentecostal movement with the aim of creating a national association under which all activities will be collected, i.e. not only the international activities.

That part of the organisation working with international development cooperation will continue to use the name PMU InterLife in the future, since the name is well established. PMU's main task is to serve as an umbrella and support organisation for the Pentecostal congregations in Sweden in development and humanitarian activities. According to its constitution, the purpose of the organisation is to coordinate the congregations' work with mission and development activities.

Approximately 300 of the movement's 480 local congregations were members of the organisation in 2004. They represent approximately 80,000 of the movement's 90,000 members.

PMU's main tasks are to administer development projects and to work with information, fund-raising and direct project activities within the framework, for example, of global development projects or information programmes. Activities are organised in two functions: a project function and an information and fund-raising function.

The goal of PMU's development cooperation work is to create prosperity and democracy among poor and marginalised people. Since 1999 this goal has been amended by the following addition: regardless of the ethnic origin, religion or gender of the target group. This shall principally be done by projects that make it possible for the poor to escape poverty themselves.

SPM and the Swedish Pentecostal congregations support mission work in more than 80 countries, and Sida supports activities in some 60 countries. PMU supports both humanitarian and development projects and has extensive volunteer activities. The Swedish congregations mainly cooperate with local churches and societies, even if there are some other partners in cooperation.

Sending Swedish personnel to work in projects is one of the linchpins of the Swedish Pentecostal Mission's international work. The overall aim of missionaries is to provide knowledge and skills that are lacking in the country concerned. The number of missionaries sent to work abroad has declined in recent years. In 2003, the number of Pentecostal missionaries was 213, of whom 51 were in receipt of volunteer grants from Sida. Regardless of whether the personnel are financed by volunteer grants or by the movement's own funds, the personnel are referred to as "missionaries".

PMU Interlife states that the major reason for the decline in the number of missionaries is the nationalisation process. This process involves the transfer of the project management function to local personnel working for the local partner. Today, the missionaries have a more of a specific advisory function linked to their professional role. Professional skills and knowledge of organisation development and adult education are in demand. In some countries, particularly those with a long missionary tradition, it takes a long time to get the missionaries to accept the new way of working.

For the countries with mission activities, there are host congregations which, together with the working committee for the country, with coordinate and are responsible for the focus of mission activities in the country. Most of the congregations that are involved and interested in cooperation with a specific country in the South are represented in the working committee for the country or, in a few cases, with a regional working committee. There are also regional councils that work with thematic coordination over national borders in a region.

3. Method

We have implemented the partnership evaluation in six separate steps:

1. Define the partnership concept, the goals of partnership and the characteristics of a good partnership
2. Compile an LFA matrix
3. Formulate criteria for partnership
4. Select partnerships to study
5. Interview representatives of the partners
6. Analyse the results of the interviews

3.1 Define the Partnership Concept, the Goals of Partnership and the Characteristics of a Good Partnership

The terms of reference state that the partnership concept is to be defined by the consultant in a dialogue with PMU and Sida. Instead of producing a definition of our own, we agreed with Sida and PMU to use their separate definitions of partnership. We then combined these definitions into a definition that we have used as the point of departure in our evaluation.

At the same time, we posed the following question to both Sida/SEKA and PMU: Why should cooperation take place in the form of a partnership? The answer to this question gave us a definition of the objective of partnership.

Finally, we asked both Sida/SEKA and PMU to describe the characteristics of a good partnership.

3.2 Compile an LFA Matrix

With the aid of the definitions from Sida and PMU, we compiled a modified LFA matrix for partnership which then formed the basis of our evaluation, by showing the goals of working in partnership.

Development goals

The highest level in the LFA matrix for partnership, the development goal, specifies the development goal that partnership has the aim of achieving. It coincides with the goal of Sida's support via Swedish NGOs as expressed in Sida's policy for civil society:

Development of a vibrant and democratic civil society in which it is possible for people to work together to influence social development and/or improve their living conditions.

Partnership goals

The next level in the LFA matrix, partnership goals, was also mainly formulated on the basis of Sida/SEKA's descriptions and definitions. Three goals were established:

1. The local partner has been strengthened as a democratic participant in civil society
2. The Swedish partner has been strengthened as a democratic participant in global civil society.
3. The activities of the local partner have been strengthened

At this level we also formulated indicators for use in the evaluation.

Expected results of partnership

We formulated the results of partnership on the basis of the logic: what will be the result for the partners if the activities in the partnership are implemented in a way that fulfils the partnership criteria? We also formulated indicators for the results.

Partnership criteria

At the lowest level in the LFA matrix we included the joint activities of the partners, which should be performed in partnership. We supplemented these activities with descriptions of the characteristics of a good partnership which, in our evaluation, is the most important aspect. Partnership is not mainly a case of what one does, but rather how one does it. We called our list of different “hows” the partnership criteria. The partnership criteria would be applied to all the activities in the programme of cooperation between the partners.

3.3 Formulate Partnership Criteria

The partnership criteria that describe a “good” partnership are of central importance in our method for evaluating partnership. We formulated these on the basis of the descriptions made by Sida and PMU of characteristics of good partnership. In total we used nine criteria. The criteria are described below in 4.3 *What are the characteristics of a good partnership?*

3.4 Select Partnerships to Study

According to PMU's definition, every partnership consists of three equal partners

- The Swedish congregation
- PMU
- the local partner

Our ambition has been, as far as possible, to draw general conclusions on PMU's partnership work. Therefore, the selection of countries and partnerships for inclusion in the evaluation was mainly made in consideration of the degree to which they were representative of PMU's partnership work. This means that we have avoided countries that are exceptions in respect of the way PMU usually works with partners, even if these exceptions are interesting subjects for study. Nor have we tried to find countries where the partnership work is particular good or particularly bad.

We would emphasise that we have not made a statistically representative sample, but have tried to include examples of partnerships that are characteristic for PMU.

The Swedish congregations that have been included in the evaluation are mainly host congregations for the countries selected. However, other congregations in the selected countries have also been included.

Our point of departure is that there is a main approach in PMU's partnership work: it tries to work in a similar way everywhere. However, despite this, there are a number of factors that lead to differences in working methods and, possibly, in the content of partnerships, for example if the local partner is a church or an NGO. These factors can be said to describe different sub-groups in PMU's partnerships, but are still covered, however, by the main approach. We have used these factors as criteria for the selection of countries after the countries that were regarded as exceptions had been eliminated. One important exception is the countries where we agreed together with PMU that cooperation was not pursued in partnership (see 6.5 *All local parties in cooperation are not partners*). We then selected countries that represented, as far as possible, all the different sub-groups in PMU's partnerships.

The criteria are

1. Whether or not the local partner works in a predominantly Christian country
2. Whether or not there are Swedish missionaries stationed with the local partner
3. Whether or not the local partner was founded by the Swedish Pentecostal Mission
4. Whether the local partner is a church or an NGO
5. Whether the programme of cooperation has been in place for a long (more than ten years) or short period of time
6. Whether or not the local partner, if it is a church, is a large church (more than 10 000 members)

Countries and partnerships selected

On the basis of the above criteria, we selected seven countries with a total of ten different partnerships for inclusion in the evaluation. This is naturally a small sample and has had the effect that we have exercised great caution when drawing general conclusions. However, in view of the fact that PMU participated in the choice of the selection criteria, we nonetheless consider that our conclusions are sufficiently well founded. The ten congregations and thirteen members of staff at PMU that we have interviewed also represent a much larger number of partnerships than ten. During the interviews we have collected very valuable information on how, in general, the congregations and staff work.

In order to test the interview format and questions, and to decide common reference levels for the interpretation of answers, we first planned to visit Egypt. However, only two of the consultants participated in this visit.

The seven countries and ten partnerships that were included in the evaluation are as follows:

Country	Local partner	Swedish congregation
Bangladesh	Health, Education & Economic Development (HEED)	Västerås
	Christian Discipleship Centre (CDC)	Linköping
Egypt	Delta Ministries	Botkyrka
Ethiopia	Ethiopian Hiwot Berhan Church (EHBC)	Jönköping
Rwanda	Association des Eglises de Pentecôte du Rwanda ((ADEPR)	Eskilstuna
Sri Lanka	Fridsro	Edsbyn
	Smyrna Fellowship	Falköping
Tanzania	Free Pentecostal Church of Tanzania (FPCT)	Stockholm
	Mchukwi congregation	Vännäs
Togo	Assemblée de Dieu de Togo (ADT)	Eskilstuna

The seven countries and ten partnerships can be broken down in the following way:

Christianity is the predominant religion in the country	3
Christianity is not the predominant religion in the country	4
Number of partner organisations with Swedish personnel	4
Number of partner organisations without Swedish personnel	6
Number of partner organisations founded by the Swedish Pentecostal mission	6
Number of partner organisations that had not been founded by the Swedish Pentecostal mission	4
The partner organisation is a church	5
The partner organisation is an NGO	5
Cooperation for more than 10 years	7
Cooperation for less than 10 years	3

3.5 Interview Representatives of the Partners

In the ten partnerships we studied, we interviewed representatives of all the three partners. The selection of interviewees can be broken down as follows:

- In the Swedish congregations we mainly interviewed the persons who were responsible for the programme of cooperation with the local partner in question, often the mission council as a group, and, where applicable, also the mission secretary, pastor and chairperson of the board. In a few cases we also interviewed the working committee for the country.
- At PMU we interviewed the programme officer for the country in question
- At the local partners we interviewed the head of the organisation and often also a wider circle of management staff, the persons who were mainly involved in the programme of cooperation with the Swedish partner, for example project leaders, and often some members of the organisation's board.

In addition, we interviewed management at PMU, other relevant persons at PMU and representatives of Sida/SEKA.

3.6 Analyse the Results of the Interviews

With the aid of the results of the interviews with all three parties, we made step-by-step analyses and assessments at different levels and in different dimensions.

Analysis 1. Analysis of individual partnerships

For each partnership we made an assessment of each of the partnership criteria as “weak”, “average”, or “strong”. To assist our work in making assessments, we developed descriptions of factors that had to be fulfilled to reach each level. All nine criteria are generally assessed to obtain an overall assessment for each partnership.

For five of the nine partnership criteria, we assessed not only generally for the entire partnership, but also for each joint activity that the partners implemented in partnership. The seven activities that were assessed are:

1. Strategic planning	5. Evaluation of projects
2. Policy and methods development	6. Missionary work
3. Preparatory work for projects	7. Activities not financed by Sida
4. Implementation and monitoring of projects	

For the seven individual activities, we also graded each activity as “weak”, “average” or “strong” on the basis of each of the five partnership criteria.

Assessment by activity				Total assessment per partnership			
	Weak	Average	Strong		Weak	Average	Strong
Activity 1				Criterion 1		X	
Criterion 5	X			Criterion 2			X
Criterion 6		X		Criterion 3		X	
Criterion 7		X		Criterion 4			X
Criterion 8			X				
Criterion 9		X					
And so on							
Activity 7				Criterion 5		X	
Criterion 5			X	Criterion 6	X		
Criterion 6	X			Criterion 7		X	
Criterion 7			X	Criterion 8			X
Criterion 8		X		Criterion 9		X	
Criterion 9		X					

Analysis 2. Combined analysis of the partnerships on the basis of the partnership criteria

After having combined the grading of the nine partnership criteria for the ten partnerships we studied, we made a total assessment for each of the nine criteria. This analysis, with conclusions and recommendations, is in *5.1 Assessment of the partnerships on the basis of the partnership criteria*.

Total assessment per partnership				Total assessment per partnership			
	Weak	Average	Strong		Weak	Average	Strong
Partnership 1				Partnership 10			
Criterion 1		X		Criterion 1		X	
Criterion 2			X	Criterion 2	X		
Criterion 3		X		Criterion 3			X
Criterion 4			X	Criterion 4		X	
Criterion 5	X			Criterion 5	X		
Criterion 6			X	Criterion 6		X	
Criterion 7		X		Criterion 7		X	
Criterion 8		X		Criterion 8			X
Criterion 9			X	Criterion 9			X
				Total assessment for all partnerships			
					Weak	Average	Strong
				Criterion 1	X	XXX	XXX
				Criterion 2	X	XXX	XXX
				Criterion 3	XX	XXX	XXX
				Criterion 4	XXX	XXX	XXX
				Criterion 5	XX	XXX	XXX
				Criterion 6	XXX	X	X
				Criterion 7	XXX	XXX	X
				Criterion 8	X	XXX	XXX
				Criterion 9	X	XXX	X

Analysis 3. Combined analysis of activities on the basis of the partnership criteria

After having combined the grading of the seven different activities for the ten partnerships, we made a total assessment for each of the seven activities. This analysis, with conclusions and recommendations, is in 5.2 *Assessment of the partnerships on the basis of their activities*.

Total assessment per partnership							
	Weak	Average	Strong				
Partnership 1				Partnership 10			
Activity 1		X		Activity 1		X	
Activity 2			X	Activity 2	X		
Activity 3		X		Activity 3			X
Activity 4			X	Activity 4		X	
Activity 5	X			Activity 5	X		
Activity 6			X	Activity 6		X	
Activity 7		X	X	Activity 7		X	

4. Working in Partnership

4.1 Background to Partnership

The term “partnership” is used in development cooperation to describe the relationship between two or more organisations. In this context it is a diffuse concept that is difficult to define. It is a description of the ways in which two organisations relate to each other, a way of cooperating, or a description of a state of affairs.

A description of the partnership concept easily becomes abstract. One can talk about approach, what partnership is based on or builds on, and about the point of departure of partnership. But isn't partnership quite simply a circumlocution for pursuing an activity together? A type of work in which all parties have a function to fulfil? The abstract descriptions of partnership then become criteria for the ways in which partnership should be pursued.

The meaning of the word partnership also contains elements of joint ownership. All parties should feel a sense of ownership of the activity they pursue together in order for the situation to be described as partnership. It is possible to cooperate without joint ownership and this is perhaps the difference between cooperation and partnership. The requirement for joint ownership in partnership can possibly result in a clash of interest in respect of the desire for ownership of the project by the local organisation.

Using the above approach, there are both good and bad partnerships: it is not merely a question of either/or. Terms such as mutual respect and continuous dialogue are descriptions of ways in which partners should work in a partnership, not a definition of the partnership concept. A natural consequence of this line of argument is also that there are other ways of cooperating than through partnership. PMU shares this approach and divides its relationships into cooperation and partnership (*see 4.2.2 PMU's definition of partnership*).

INTRAC's partnership research

A British research organisation, INTRAC, has made a number of studies of partnership between organisations in the North and South. Among other things it has made a study over several years of partnership in its “NGO Research Programme”.

INTRAC states that partnership is a disputed concept that is frequently discussed in international development circles. INTRAC states that

Today's rule of thumb in international development is that everybody wants to be partner with everyone on everything, everywhere. Consequently, because of misuse and overuse, 'partnership in development' has become virtually meaningless and discredited. Too often the term is employed in ways which hide the unhealthy nature of many aid-related relationships.

INTRAC draws the conclusion that the term “partnership” should only be used when the relationship has acquired a certain quality, which is described in the following way:

- the partners work together to achieve agreed results and assume a joint responsibility for achieving the results
- partnership is a long-term undertaking
- partners have clearly defined roles and responsibilities
- partnership includes trust, respect, integrity, accountability and equality

- partnership requires, as a principle, that the local partner is entitled to decide what it wants to achieve with its own work.

INTRAC states that not all relationships are partnerships, and do not need to be so. Partnership is only one of a number of different types of relationships, all of which are justified in different situations. INTRAC defines four different types of relationships that are relevant in this context. These correspond well with PMU's breakdown in *4.2.2 PMU's definition of partnership*:

PMU	Cooperation			Partnership
INTRAC	Project support	Programme support	Organisation support	Partnership
	The relationship is narrow and focuses on a limited project..	The relationship focuses on a specific part of the development work, for example a sector or theme.	The relationship focuses mainly on the organisation's capacity and efficiency. In other words the support includes both what the local organization does and what it is.	Relationship as described above.

INTRAC draws a number of conclusions from its studies:

- The role of the partner in the North as a donor is a great obstacle to equality. The donor partner expects to have considerable indirect power and implicit influence due to its control of the funds, despite its positive attitude to equal partnership.
- The difference in capacity between the partners is an obstacle in the partnership dialogue.
- The accountability of the partner in the North vis-à-vis the local partner is often weak and the partner in the North is not as transparent as it expects the local partner to be.
- The local partner wished that the partner in the North would abandon its narrow, project-based partnership in favour of broader cooperation over the borderlines of the organisations for a longer period of time. It wished that partnership was based on a genuine dialogue in which its own expertise was valued and in which the partner from the North was more open about its decision-making processes.
- For the partner in the North, effective partnership was related to quality of the work done. Local partners focused more on quality in the relationship than on the work. They valued personal contacts and good quality in the relationship more highly than the partner in the North.

Finally, INTRAC gives a number of recommendations for good partnership to partners in the North:

- Have a realistic and long-term attitude towards the relationship.
- Try not to replace persons who have contacts with local partners too often.
- Establish close cooperation with the partner's other donors and allow a great degree of flexibility and creativity where reports are concerned.
- Give greater consideration to the local partner's goals, and also to the goals of the final target group.
- Make follow-ups of the partnership process itself.
- Establish partnerships that cover the entire organisation and which are not merely limited to individuals or departments.

INTRAC's observations, conclusions and recommendations are interesting. The view of partnership and what is good partnership corresponds in many respects with the views of Sida and PMU. In many respects, the conclusions also correspond to our own. In other cases they take up other dimensions of

partnership than our evaluation and these dimensions can function as valuable points of view for PMU and Sida to consider. It can therefore be well worth returning to INTRAC's line of argument to make comparisons with our observations and conclusions.

4.2 Definitions of Partnership

4.2.1 Sida's definition of partnership

Sida's view of partnership

Partnership as a concept was introduced into Swedish development cooperation in 1997 in a Government communication on a new policy for Africa for the 2000s. Prior to this, the concept had been introduced and was beginning to be used by international organisations, for example the World Bank. Sida has further developed the partnership concept in its directive "Perspectives on Poverty". It has also been further developed in Sweden's new Policy for Global Development. Today, the partnership concept is used, in principle, in all Sida's programmes of development cooperation, and most often in the sense of Sida's approach to governments in partner countries.

Despite this, when this partnership evaluation began, there was no definition of partnership at Sida/SEKA. To obtain a specific point of reference when we studied PMU's view of partnership and to enable comparisons to be made between the results of this evaluation and other partnership evaluations, we deemed it necessary to use Sida's definition. The definition of partnership was therefore formulated in a process together with Sida/SEKA.

The definition and the qualitative descriptions are our interpretation of Sida/SEKA's view of partnership in December 2004. It should be pointed out that Sida/SEKA is engaged in a process of further developing instructions for development cooperation via Swedish NGOs and this will probably further affect the definition of partnership.

Basic conditions for partnership between NGOs from Sida/SEKA's perspective

Sida/SEKA states that partnership is based on common values in which the point of departure is the shared ideological foundation of the partners. Moreover, Sida/SEKA considers that the partners should share the same values in respect of poverty reduction, human rights, democracy and equality.

The shared values are achieved through a dialogue. An effective dialogue sometimes involves a negotiation based on different points of view and requires sincerity, humility and mutual respect. It must not exclude sensitive subjects – on the contrary it must include them.

Local needs and priorities must form the basis of partnership.

Sida's definition of partnership

Partnership is defined by Sida/SEKA in the following way:

The goal of development cooperation is to contribute to making it possible for poor people to improve their living conditions. Partnership is a means to work towards this goal.

In development cooperation, partnership is an approach that is based on mutual respect, trust, openness and a long-term perspective. The point of departure of partnership is the existence of an unequal power situation as a result, among other things, of the Swedish party's superior resources, which the partners must relate to.

Partnership has the aim of supporting and developing the parties' knowledge, understanding and skills for the creation of a vibrant civil society, thereby making it possible for poor people to change their living conditions.

Sida/SEKA's underlying hypothesis is that partnership – as a method – leads to better contributions/projects. The expected results of partnership are mainly:

1. that the organisations are strengthened as democratic actors in civil society.
2. that the knowledge, understanding and skills of the local partner to continue running the activity in question have been developed.
3. that the local partners' activities have been strengthened.
4. that broad interfaces and qualitative and methodical regeneration of the forms of cooperation have been created.
5. greater knowledge, understanding and skills of both partners on ways in which poor people can make their voice heard, organise themselves and change their living situation, and greater realism in the partners' assessments of future possibilities to contribute to poverty reduction. This understanding can be introduced into other programmes of cooperation and be used at home in Sweden by the Swedish party in its advocacy work in Sweden.

At the overall level, partnership is expected to lead to a situation in which

1. the role of civil society as an arena for civil engagement and organisation has been strengthened
2. good use has been made of the initiatives and opportunities of poor people for organisation
3. channels have been created for poor people to present their interests.

4.2.2 PMU's definition of partnership

PMU's view of partnership

In conversations with PMU, it emerged that partnership is a subject that has been discussed for a relatively long time with its partners in the South. As early as in September 1992, a seminar, the North-South seminar, was convened. This seminar attracted participants from Swedish congregations and from 30 churches in 25 countries. The reports on the seminar do not speak explicitly in terms of partnership but it is clear that it was questions of this type that were approached and discussed. The North-South seminar was followed up by the Saxnäs seminar in 1996 and, in 2000, PMU launched its partnership project, financed by Sida, designated Building the Kingdom of God Together (BKG.T).

The partner relations that PMU works with today, together with the Swedish congregations, often have a relatively long history compared with much of the other work done by NGOs in Swedish development cooperation. It is often the case that cooperation and contacts were in place for a long time before development funds entered the picture. It is important to bear this in mind when trying to understand the nature of partnership at PMU.

PMU uses several different terms and concepts that are connected with partnership and which show PMU's views on some different aspects of the concept.

Sisterhood concept

This concept is used together with the concept of sister churches. It indicates solidarity in belief and in community. In the global Pentecostal movement, congregations are, in principle, sister churches by definition, and sisterhood exists whether or not they cooperate or even meet. The solidarity has its point of departure in a theological identity, and in specific, fundamental common values.

The sisterhood concept is a description of a relationship and is a wider concept, for example, than the partnership mentioned in connection with the project BKG.T. It is a relationship that has emerged over the years and with which one feels deep affinity. It is based on the belief and the will to change countries in the basis of belief.

Cooperation

Cooperation for PMU is a much smaller concept than the sisterhood concept, and it is also much smaller than partnership. Cooperation can be short-term, even ad hoc, and the shared fundamental values are not as important here. Here a shared interest or a stipulated goal is most important. Programmes of cooperation are implemented and can then be finalised without contacts continuing.

Partnership

Without going into depth here on a definition of partnership (this is described in detail below), partnership needs to be put into relation to the two concepts described above. Partnership exists, almost always, within the framework of the shared values of the sisterhood concept and is something greater, more long-term and deeper than cooperation. Partnership is regarded by PMU as a way of working, a method.

Partnerships can be entered into and left. Partnership arises when the partners do concrete things together. It has formal parts, such as responsibilities and roles, and has concrete, explicit goals.

PMU's definition of partnership

In order to be able to define partnership in PMU's sense of the term, it must be placed in relation to the sisterhood concept.

Firstly partnership is not "either/or". PMU considers that there are always very deep forms of cooperation in the concept, but their quality differ. Accordingly, this has the effect that a partnership can be more or less developed where quality is concerned. The sisterhood concept always exists, throughout the entire quality scale of partnership, and is a prerequisite for the dialogue that is conducted confidentially and candidly to enhance the quality of partnership.

In other words, the sisterhood concept, which is based on theological solidarity and fundamental values, forms the basis of partnership. Partnership can then be of varying quality and can therefore be defined on the basis of some variables or characteristics.

These components/indicators of PMU's partnership are all qualitative. It is also the case that, while they are an indicator of the quality of the partnership, they constitute a standard for the development and intensification of partnership, which leads to stronger partner organisations in the long term.

PMU has defined partnership in the following way:

Partnership is the relationship between two or more national churches/organisation, which share a common interest in specific areas. The relationship is based on the idea that all parties are equal and have adopted standpoints for the same values with mutual respect for each other. Partnership is based on trust, responsibility and openness. Its foundation is Jesus Christ. The parties belong to the same body of Christ and all parts are equally necessary. They recognise each other's weaknesses and strengths.

4.2.3 Comparison between the views of Sida and PMU on partnership

To a large extent, Sida and PMU share the same view on what partnership is and what cooperation in partnership leads to.

Areas where Sida and PMU have the same view of the meaning of partnership

Partnership is an approach in a relationship. Partnership is based on

- Shared values, with the point of departure in the parties' shared ideological foundation
- Mutual respect
- Trust

- Openness
- A long-term perspective

Areas where Sida and PMU have different views on the meaning of partnership

Sida considers that the point of departure of partnership is that situation with regard to powers is unequal. This is a consequence, among other things, of the superior resources of the Swedish party. According to PMU, the relationship is based on the idea that all parties are equal. This difference in approach can probably be explained in that Sida describes things as they actually are, while PMU describes things as they should be. Another explanation is that Sida sees inequality from a resource perspective while PMU sees equality from a human value perspective.

Sida considers that the parties should share values in respect of poverty reduction, human rights, democracy and equality. PMU does not mention these values but they can possibly be included in “sharing a common interest in specific areas”.

The shared views of Sida and PMU on what cooperation in partnership leads to

Both Sida and PMU state that partnership as a method leads to better projects since the precision of the project is better and the scarce resources are used more efficiently.

4.3 What are the Characteristics of a Good Partnership?

Sida/SEKA's description of a good partnership

Sida/SEKA considers that the following points characterise a good partnership

- The parties are open and clear about the premises for the partnership and define how they want to pursue cooperation together. There are clear definitions of each partner's rights, obligations, roles and responsibilities. The parties are transparent in respect of any different values and interest they may have which govern their cooperation.
- The parties have the same understanding of the goals and how they are to be achieved. Both parties provide skills and resources to reach shared goals. Partnership is permeated by human resource development, methods development and organisation development.
- The development of shared basic values, premises for partnership and shared development goals takes place through processes in which the partner in the South or East is responsible for leading the process for making an inventory of problems and formulating common goals for projects.
- A shared, fundamental attitude at both parties in respect of perseverance and a long-term perspective.
- Fundamental principles shared by the partners are openness, accountability, and a humble and attentive attitude that encourages reflection, continuous dialogue and respect for the equal rights of everyone.
- Development of attitudes that promote mutual adaptation and change.

PMU's description of a good partnership

PMU considers that the following points characterise a good partnership:

- Making the values live. It is not sufficient merely to agree on the fundamental values in principle – they must also be practised in the daily work. PMU's basic values include ideas on the equal value of everyone, on a democratic social order and economic justice. The line of reasoning has its basis in basic theological values expressed in the Bible.

- Continuous dialogue. A partnership is characterised by the parties' interest in each other and the relationship they have. A partnership must therefore contain a close and continuous dialogue between the parties. The dialogue naturally takes up the content of their cooperation with each other but it also provides an opportunity to regularly discuss and reflect on the fundamental values and other long-term thoughts about the partnership.
- Mutual concern. Partnership shall be permeated by genuine concern for each other. A partnership cannot be based on commercial, administrative principles alone but must, in the opinion of PMU, be based on the partners having a real interest in each other and each other's situation. It is not only the practical development project that is in focus in a qualitative partnership.
- Exchange of experience. In the positive continuous dialogue between partners, there is curiosity and a desire to learn. A constructive, critical discussion climate, which proves opportunities for reflection, and a desire to be better in the work are important components in a positive partnership. The parties learn from each other and this exchange of experience also leads to joint decisions on strategies and methods in a partnership.
- Understanding of each other's structures. It is important that the parties see and understand each other's structures. This refers to decision-making processes, areas of responsibility, resources, work cycles and so on. This component is partly concerned with the dialogue itself, and the concern and the exchange of experience mentioned above, and partly with ensuring that cooperation proceeds as planned. It is a case of showing respect for each other's situation where work on reports and follow-up are concerned; it is a case of knowing who to contact in special matters; and it is a case of understanding each other's work situation.

Comparison between the two descriptions of a good partnership

Both Sida and PMU emphasise that partnership should be characterised by a continuous dialogue, exchanges of experience, openness, understanding and humility. Specific responsibilities for both parties are also important.

Sida focuses somewhat more on cooperation in projects than PMU, while PMU focuses somewhat more on the relationship, regardless of the projects, than Sida. These points of view are not necessarily contradictory but can rather be an expression of two different, complementary perspectives.

The evaluation's nine partnership criteria

With the conceptions of Sida/SEKA and PMU as the point of departure, and by weighing them up together, we have produced the following nine characteristics of good partnership. We call them the partnership criteria:

1. *All parties know and apply explicit and shared basic values.* This criterion includes making an assessment of how far the parties have proceeded and how systematically they work with the basic values. We are particularly interested in seeing whether the content of the values have been reinterpreted as visions for development cooperation.
2. *The partners show genuine concern for each other.* Here we look at whether the relationship between the partners is dependent on the projects and how broad the relationship is between the parties. We try to see how present they are in each other's daily work.
3. *The same views on a persevering and long-term relationship.* In this criterion we study the partners' common history and how they regard their common future from a development perspective.
4. *The partners show understanding and respect for each other's structures and for why they are as they are.* In a partnership, the parties must first understand each other well and respect each other's structures and

decision-making processes. In this criterion we look at how well the partners can describe each other and how aware they are of why their partner is organised in a certain way. We also examine whether the partners know how decisions are made in each organisation.

5. *The work takes place in a close and continuous dialogue.* In a good partnership, we expect there to be specific routines for communication and a regular dialogue between the partners on all the activities included in the partnership. We assess whether the partners give the dialogue a value of its own.
6. *There is an exchange of experience in all parts of cooperation between the partners which is characterised by openness and the will to change.* In this criterion we have studied the views of the partners on common learning from experience gained and the degree to which this learning is structured.
7. *Clear division of responsibilities.* We study whether there is a formalised division of work and responsibilities that the partners follow, and whether accountability is required.
8. *All partners feel a sense of commitment and responsibility for their joint activities.* Even if the local partner “owns” the activity, in a partnership all partners should have a feeling that they share the responsibility for the success of the activities and that the activities lead to the expected results.
9. *All partners contribute resources and skills.* In this criterion we assess whether all the partners feel that they have a specific task in the different activities taking place in the partnership and can describe what they themselves and the others have contributed.

5. Assessment of the Quality of the Partnerships

In this chapter we assess the quality of the partnerships we have studied. We present our assessment of the partnerships on the basis of

- the nine criteria for a good partnership
- the activities performed in the partnerships

In chapter 6 we take up overall issues and make analyses and draw conclusions based on the assessments presented in this chapter. In other words, the results presented in chapter 5 form the foundation of the results presented in chapter 6.

5.1 Assessment of Partnerships on the Basis of Partnership Criteria

The nine partnership criteria are of central importance in our evaluation. Below we present our assessment of the partnerships based on each of the criteria, and there is a final section with conclusions and recommendations.

5.1.1 Shared common values

The Christian faith is most often the common point of departure of the partnerships and the partners always refer to this.

Partnership criterion	Weak	Average	Strong
All partners know and apply explicit and shared common values	X	XXX	XXX
Our assessment of the ten partnerships we have studied			

However, it is not altogether unusual that both the Swedish congregations and the local partners only refer to their common faith and do not take up the values in their contacts. “We share our Christian faith, therefore we

share basic values,” is their line of argument. But it is not so simple in reality. Several Swedish congregations and local partners emphasise that they do not always interpret Christian values in the same way.

Often the basic values are developed in three stages:

1. The Christian faith is the foundation of sisterhood.
2. Explicit, discussed and exemplified Christian values are the gateway to partnership
3. Jointly interpreted meanings of the values in visions for social work, for example in the fields of democracy, reconciliation and equality, give the partners a common attitude towards development cooperation.

Quotations from PMU, Swedish congregations and local partners

- We have discussed the importance of democracy a great deal with our partners. We have discovered that we have different visions for democracy here in Egypt compared with Sweden, which is possibly due to our different cultural points of departure.
- It is important to put values into practice rather than to discuss them.
- Christian values are a natural foundation. This is obvious and is not much discussed
- We discuss the values with Edsbyn, not with PMU.
- The differences in values are greater in social activities than in evangelical activities.

One interesting observation is that we have assessed the shared basic values as being stronger in partnerships when the local partner is an NGO compared to when it is a church.

Conclusions – Shared basic values

The shared basic values are difficult to assess. On the one hand, the shared basic values in the Christian faith are possibly the strongest part of the partnerships.

On the other hand the partnerships are mostly at the second stage, where the values are kept at a fairly general level and where the discussion has not been exemplified or intensified to ensure that the partners give the values the

same content. The partnership processes in the BKG T seminars appear to have led to partners reaching the second stage in many cases.

Possibly, therefore, shared basic values in respect development cooperation are not quite as strong as PMU, Swedish congregations and local partners claim, and as we have assessed it. The shared faith as a foundation for sisterhood is solid but, as we have mentioned above, it is not always transformed into explicit values in the development cooperation partnership.

Perhaps it is the case that more time is spent on discussing interpretations of the Christian values with an NGO than with a church since, with sisterhood, the values are taken more for granted.

5.1.2 Concern

Partnership criterion	Weak	Average	Strong
The partners show genuine concern for each other	X	XXX	XXX XXX
<i>Our assessment of the ten partnerships we have studied</i>			

Concern is largely accepted and supported in sisterhood. A church that has been founded and led for a long time by the Swedish Pentecostal movement with a large number of former Swedish missionaries, with whom the local congregations in the country and the

leadership of the local religious community have strong ties of friendship and extensive contacts, appear to create genuine concern.

The example of ADT in Togo shows, however, that concern can become strong relatively quickly if the relationship is new and continuous personal presence is lacking.

In all cases of a strong and genuine concern for each other that we have seen, it has been between the Swedish congregation and the local partner. PMU's relationship can sometimes be perceived as strong

Quotations from PMU, Swedish congregations and local partners

- We know their board, have stayed in the homes of members of the congregation and eaten their food. Our leader has preached in their church. We have regular contact in everything we do and sometimes we contact each other just to say hello and to hear that all is well.
- We are united spiritually with the Swedish congregation in sisterhood. With PMU our relationship is more technical in respect of the development cooperation that is financed with government support.
- We have a personal relationship with the congregation. The relationship with PMU is entirely work-related.

required to achieve a deep relationship in a short period of time have been openness, an intensive dialogue and trust.

Concern is often kept alive by those who have visited the local partner. However, with the right strategy it is possible to get large parts of the congregation to feel a considerable degree of concern.

5.1.3 Perseverance and a long-term perspective

Partnership criterion	Weak	Average	Strong
The same views on an persevering and long-term relationship	XX	XXX	XXX XX
Our assessment of the ten partnerships we have studied			

Quotations from PMU, Swedish congregations and local partners

- The relationship with PMU is not necessarily limited to projects, although it is based more on relationships with persons.
- We belong together until Jesus comes. There is no end to our relationship. Our goal is to create the Kingdom of God on earth and therefore the social work will always continue since the church exists to develop society.

same views on what they wish to change in society. This is the reason for the somewhat mixed assessment of the long-term perspective.

Another characteristic is that PMU does not have the same long-term attitude as the Swedish congregations and the local partners. PMU's focus is on development cooperation and the time horizon often does not extend longer than to a possible prolongation of the ongoing project phase or the time horizon of the joint country plans.

Conclusions – perseverance and a long-term perspective

The example of HEED in Bangladesh shows how important it is to have a relationship between the partners, based on the nine partnership criteria, and not merely to focus on one project. The long-term relationship and the joint, long-term goals – not only the current project – must be discussed, otherwise it is not possible to reach a common attitude to the long-term aspect of the relationship.

but it appears to be more in terms of co-operation between colleagues, between employees.

Conclusions – concern

Concern for each other is generally strong in the partnerships. For concern to exist, it is necessary that a Swedish congregation has a strong relationship with the local partner. Concern is usually based on a long-term personal relationship which PMU or a country office has difficulties in building up.

In the example of AGT in Togo, the factors

In the great majority of cases, the partners' time horizon for their relationship extends for a longer period of time than the ongoing project. The Swedish partners have a history of long relationships with their local partners which they seldom end. The relationship is based on sisterhood and the partners thus say that they cannot see an end to the relationship. They do not necessarily run development projects together all the time, but nonetheless have a relationship.

Even if relationships are described as having an extremely long term perspective, it is not always the case that the partners have the same view of a long-term perspective for their development cooperation activities, or the

A basic requirement for a long-term perspective is partly that there is deep trust between the partners and partly that they have arrived at the same values in their development cooperation activities and can thereby formulate common, long-term goals. A structured process for the development of long-term goals, common priorities and common country plans seem to be important components in creating a long-term perspective. ADEPR in Rwanda is an example of a relationship in which trust has been damaged as a consequence of the tragic events that occurred during and after the genocide, with the result that there has not been a strategic planning process, and a long-term perspective has not been self-evident at all.

5.1.4 Understanding and respect for each other's structures

Partnership criterion	Weak	Average	Strong
The partners show understanding and respect for each other's structures and for why they are as they are.	XXX X	XXX	XXX
<i>Our assessment of the ten partnerships we have studied.</i>			

As the table shows, understanding and respect for each other's structures vary a great deal. In some cases the relationship is so close that the partners' knowledge of each other's structures seems to have been acquired without effort. Fridsro in Sri Lanka is an example of this. Partnership with ADT in Togo is an example where these matters were

given a great deal of attention before any joint project activities were started, which created a clear division of responsibilities from the very beginning. In other cases, the partners, or some of them, do not appear to have any great interest in understanding each other's structures.

One pattern that we think we can see is that, in general, the Swedish partners have less understanding and respect for the local partners' structures than the other way around. In most cases, the local partners showed that they had a relatively good understanding and could explain the Swedish structure. The Swedish partners excused themselves on several occasions by saying that the local partner's structure was complicated and difficult to understand or, where programme officers at PMU were concerned, that they had only worked with the country for a short time and had not managed to absorb everything.

Some local partners describe both BKG T and the "project administration courses" held by PMU as important, and welcome, for an understanding of the Swedish structure.

Conclusions – Understanding and respect for each other's structures

Quotations from PMU, Swedish congregations and local partners

- We learnt the Swedish structure at PMU's training in project management, which was very valuable.
- BKG T was important. There we learned to understand each other, to explain each other's structures and how we work

BKG T, with its in-depth conversations, has been a step on the way towards an understanding of each other's organisations but, in a comparison of the understanding between the Swedish partners and the local partners, the situation is still lopsided. Perhaps it is the case that the partner who is dependent on the

other has more to gain by understanding the system at the other end of the flow of development cooperation funds than the partner that allocates resources and has power.

One precondition for understanding seems to be that the partners should visit each other fairly regularly and that the journeys should not merely be from North to South.

5.1.5 Dialogue

In a three-party relationship, discipline is necessary for a frequent dialogue. It is essential that the parties consistently respect each other's roles, otherwise there is a danger that the relationship will be vague and confusing. Moreover, on the Swedish side there are more parties than the Swedish partner congregations and PMU that can have a dialogue with the local partner. Host congregations, support

Partnership criterion	Weak	Average	Strong
The work takes place in a close and continuous dialogue.	XX	XXX	XXX XX
<i>Our assessment of the ten partnerships we have studied.</i>			

congregations, missionaries in the country, the country office, the regional office and even IBRA can be involved in the relationship. Sometimes, the local partner's description of the situation is that it has a relationship with the Swedish Pentecostal movement.

One common situation is that Swedish missionaries take on a communications role between the partners. Often, the partners regard this as a strength since the missionaries are better able to explain reality so that everyone understands. In Togo on the other hand, which has never received any missionaries from the Swedish Pentecostal movement, there are clearly defined routines and frequent contacts between the partners.

The content of the dialogue is also of decisive importance. Do the partners ask each other for advice, points of view, for a discussion? And do they provide information on discussions that are taking place locally, or do they merely report and provide information?

Conclusions – Dialogue

Even if there is often a frequent dialogue, it is sometimes weakened by a lack of clarity as to the party with which one is having the dialogue. As in so many other cases, we consider that the Swedish congregations have a central role and it should be made quite clear that any other parties that have a dialogue with the local partner are acting on behalf of the Swedish congregation.

We see a great risk that missionaries can influence the partnership negatively by functioning as a “filter” vis-à-vis Sweden. The capacity in which the missionary expresses opinions is often unclear – is it as a representative of PMU or the Swedish congregation or as an independent individual?

5.1.6 Exchange of experience

Partnership criterion	Weak	Average	Strong
There is an exchange of experience in all parts of cooperation between the partners which is characterised by openness and the will to change.	XXX XXX XX	X	X
<i>Our assessment of the ten partnerships we have studied.</i>			

Even if there are frequent contacts between the partners, these are often at a general level and deal with specific problems or general checks on activities.

One field in which there are shortcomings in the exchange of experience is evaluations. Evaluations are largely regarded by Swedish congregations and local partners as PMU's

responsibility, and PMU previously made evaluations in relative isolation from their partners. However, PMU now has the ambition to involve the other two partners in its evaluations. Sometimes the local partner also evaluates the joint activities without involving the Swedish partners to any great extent.

An evaluation in Togo is the only example we have seen where an evaluation was made in partnership. All the partners met in Sweden to discuss the terms of reference and to prepare the consultant who was to perform the evaluation. After the evaluation, the partners discussed the lessons they had learned at a seminar in Sweden. This is a very good example of how evaluations can be made in partnership.

Perhaps the clearest example of shortcomings in the exchange of experience is the quarterly reports. A report is an opportunity for reflection for all three partners and, in a partnership, it should be natural that a report offers an opportunity for a structured dialogue and exchange of experience. It would seem that this is not taking place. Our impression is rather that the Swedish partners merely receive reports without giving feedback. In some cases, the report is not even sent to the Swedish congregation but merely to PMU.

Nor have we seen any specific examples where the Swedish side has learned from its local partner and made concrete changes to its activities. The comments given are more of the type that “we have a great deal to learn”.

Quotations from PMU, Swedish congregations and local partners

- We learn most from our local partners at a personal level, new cultures and so on. But theologically we are at the same level.

In the fields of strategic planning and preparation work prior to projects, the exchange of experience is without exception greater than in other parts of cooperation. In the case of strategic planning, it is the BKG process that involves all the partners and provides opportunities for an exchange of experience.

In the preparatory work for projects, it is largely the specific division of responsibilities, which also gives the Swedish congregation a strong role, which creates opportunities for an exchange of experience.

Conclusions – Exchange of experience

Exchange of experience is a weakness in all aspects of the partnerships. Exchange of experience requires a structured process with discussions on lessons learned, documentation and plans of action in which the lessons learned are absorbed into activities. One important reason for this weakness is probably lack of time. Exchange of experience requires a great deal of time and is difficult. All the partners are short of time.

- PMU’s programme officers all have a large number of countries to administer.
- The Swedish congregations usually work on a voluntary basis and also cooperate with a large number of local partners.
- The local partners focus on running their activities.

5.1.7 Division of responsibilities

Partnership criterion	Weak	Average	Strong
Clear division of responsibilities	XXX	XXX	X
		XXX	
Our assessment of the ten partnerships we have studied.			

There is a lack of a clear division of responsibilities in a number of activities. For example, in the implementation and follow-up of projects there is a lack of clarity in the division of responsibilities and roles between the Swedish congregations, PMU and missionaries.

However, the responsibility for the implementation of projects specifically rests with the local partner. The division of responsibilities in missionary activities is another example of an unclear division of responsibilities, primarily between local partners and Swedish congregations. We have gained the impression that there can be a relatively clear division of responsibilities in the preparatory work prior to a missionary project, but, when the person is in place, there is, in principle, no division of responsibilities for the implementation, follow-up and evaluation of missionary projects.

In other areas, for example, in the preparatory work for projects and strategic planning, responsibilities have been divided in a clear manner.

If the Swedish congregation has close ties to PMU, for example since key persons have worked for PMU, the division of responsibilities is perceived to be clearer and reference is made to PMU’s project manual as the most important tool in the work.

Conclusions – Division of responsibilities

Clarity in the division of responsibilities varies considerably, mainly between different activities but also between different partnerships. An attempt has been made to clarify this matter, for example through BKG, and this has been successful in certain respects, for example in the planning of projects and

their implementation, even if in the later case there is some vagueness between PMU and Swedish congregations.

The three party model is a critical factor where the division of responsibilities is concerned. Responsibilities are not specific on several points, for example in respect of who has the responsibility, or who performs the follow-up, since it is stated that everyone has the responsibility. This has the effect that the responsibility falls between two stools. When everyone is responsible, no one is responsible.

5.1.8 Sense of commitment and responsibility

Partnership criterion	Weak	Average	Strong
All partners feel a sense of commitment and responsibility for their joint activities.	X	XXX X	XXX XX
<i>Our assessment of the ten partnerships we have studied.</i>			

In most cases the ownership of the project lies with the local partner and the Swedish congregation feels a great responsibility for the success of the project. They both show both great commitment to their joint activity. The programme officers at PMU try to focus on implementing the projects according to

plan. Their commitment thus focuses more on delivery than on results.

The example of HEED in Bangladesh shows the importance of a Swedish congregation feeling responsible in a long term perspective. PMU's sense of commitment and responsibility and, in the example of HEED, the responsibility of InterLife Bangladesh (ILB), do not extend any further than the ongoing project phase. In this respect they have so clearly formulated the message that, after the ongoing project phase, HEED itself must arrange funding for activities, that HEED has gained the impression that, after this phase, PMU and ILB will not have any responsibility at all for the project.

Conclusions – Sense of commitment and responsibility

In general, the sense of commitment and responsibility is a strength in the partnerships. Where the congregations and local partners are concerned, this is usually very clear but, on the other hand, it is difficult to see the same commitment from PMU, at least if the term is given a deeper meaning that merely reporting to Sida. In such cases, commitment easily becomes short-term and less personal. Our impression is that the workload of the programme officers is far too large for them to go into the projects in depth.

5.1.9 Resources and skills

Partnership criterion	Weak	Average	Strong
All partners contribute resources and skills.	X	XXX XXX XX	X
<i>Our assessment of the ten partnerships we have studied.</i>			

In some activities it is quite clear that all three parties contribute, primarily in the strategic planning and preparatory phases of projects. Many other activities mostly take place in the form of two-party cooperation, for example implementation and follow-up of projects and policy and methods development, in which the Swedish congregations are conspicuous by

their absence. In some cases activities are planned and implemented largely by one partner, particularly in the case of evaluation, where neither the Swedish congregation nor the local partner contributes to any great extent.

In the initial phases it is often clear that all are contributing on the basis of a well defined division of roles, but then, in all the cases studied, one of the Swedish partners takes second place. In the Egyptian case it was Botkyrka, in Ethiopia it was PMU, and in Mchukwi in Tanzania it was, strangely enough, Vännäs congregation since the school in Vännäs has become the most important partner in the programme of development cooperation.

Conclusions – resources and skills

The partners' contributions of resources and skills vary a great deal. Once again their contributions are strongest in strategic planning and the preparation of projects. In other activities one or more of the partners drops out.

5.1.10 Trust

Trust was not included among the nine partnership criteria. On the other hand, several of the local partners took it up as an important precondition of good partnership and both PMU and Sida mention it in their documents. In the opinion of the local partners, which took up trust as an important criterion, if the partners do not trust each other, the partnership cannot be strong. We also saw several examples of this during the evaluation

- If one does not trust one's partner, one is not open to change based on the partner's experience.
- If one does not trust one's partner's intentions and objectives, it is difficult to have a genuinely long-term attitude to cooperation.
- If one does not have trust for one's partner, it is easily the case that one does not respect the partner's structure.
- If one does not have trust for one's partner, one is quite happy to hand over the responsibility to the partner.

Conclusions – Trust

When looking at the examples above, it can be understood that trust is of fundamental importance in a partnership. Trust is essential to the fulfilment of several other criteria. Trust also requires effort and usually time to achieve. Partners cannot merely decide that they trust each other – it must be shown through actions that partners are trustworthy. Trust must be earned.

Summary of conclusions and recommendations

– Assessment of partnership on the basis of the partnership criteria

After weighing up the nine partnership criteria together, our overall assessment is that the partnerships we have studied are of good quality. It is only where the exchange of experience is considered that we consider, without exception, the partnerships to be weak. In addition, there are clear weaknesses in the Swedish partners' understanding and respect of the local partners' structures. We assess the other seven criteria as fairly strong or strong. However, this does not mean that there is no room for improvement in these fields.

Comparison between PMU's assessments and our assessments

At the beginning of our work on the evaluation, before the interviews, we asked the staff at PMU to make a general assessment of their partnerships on the basis of the nine partnership criteria. We show this assessment in the table below. We also present our own assessment beside PMU's initial assessment. The table shows how we have assessed the majority of the ten partnerships we have studied.

If a comparison is made between PMU's assessment and our assessment, it can be seen that the assessments do not vary to any great extent. Without exception, PMU has assessed the partnerships as somewhat weaker than our assessments. It is only in the field of exchange of experience that PMU has judged the partnerships to be stronger. The fact that PMU and we have made similar assessments strengthens these assessments.

PMU's role

PMU works with a three-party model for partnership, in which PMU, the Swedish congregations and local partners are the three parties. In three of the nine partnership criteria, we found that PMU had

problems due to its structure as a project-oriented administrative organisation. Where these three criteria are concerned, we have toned down PMU's importance in our assessment. If PMU had been fully included in the assessment, it would have been much weaker. In the table below we have marked the criteria that PMU cannot fulfil.

Where the dialogue is concerned, we consider that, at worst, PMU can have a negative impact on partnerships by "standing in the way" of the Swedish congregation's dialogue with the local partner. Finally, the model with two Swedish partners has the effect that the division of responsibility between them is sometimes blurred.

In other words, our assessment of three criteria assumes that PMU is not considered as a partner. We also recommend this change in 6.1 Three-party model for partnership.

Recommendations

We provide recommendations for a number of the partnership criteria. The recommendations refer to both criteria that are weak and criteria that are strong, but where nonetheless there is potential for improvement. The recommendations for the different partnership criteria are given in the table below.

Partnership criterion	PMU's assessment	Our assessment	PMU cannot fulfil	Recommendations
All partners know and apply explicit and shared basic values	Strong	Strong		We recommend that PMU encourages discussions on how the Christian values can be interpreted to enable them to constitute shared basic values in the partner's development cooperation activities.
The partners show genuine concern for each other	Average/ Strong	Strong	X	
The same views on perseverance and a long-term partnership	Average	Strong	X	
The partners show understanding and respect for each other's structures and for why they are as they are.	Average	Weak/ Average/ Strong		We recommend that PMU and the Swedish congregations work more on trying to understand their local partners' formal and informal structures.
The work takes place in a close and continuous dialogue.	Average	Strong		We recommend that the Swedish congregations are given a more central role in the dialogue and that it should be made clear that anyone else that has a dialogue with the local partner is acting on behalf of the Swedish congregation. This recommendation is associated with our recommendations on the three-party model in 6.1.
There is an exchange of experience in all parts of cooperation between the partners which is characterised by openness and the will to change.	Average	Weak		We recommend that more resources are invested in exchanges of experience. This requires new routines, a new focus, and a change in priorities towards having fewer partners. The most obvious improvements can be made in the evaluation work and the follow-up of reports.

Partnership criterion	PMU's assessment	Our assessment	PMU cannot fulfil	Recommendations
Clear division of responsibilities	Weak/ Average	Average		We recommend that PMU takes the initiative to create a more specific division of responsibilities in areas where it is needed, mainly policy and methods development, follow-up of projects, evaluations and missionary work. The BKGT process and the division of responsibilities in the preparation of projects are good models.
All partners feel a sense of commitment and responsibility for their joint activities.	Average/ Strong	Average/ Strong	X	
All partners contribute resources and skills.	Average/ Strong	Average		Improvements in this field are related to the work on a clear division of responsibilities.

“Knowing” and “doing”

The nine partnership criteria can be divided into two categories: “knowing” and “doing”. The first category focuses on the partner’s attitude to the relationship and how they feel about the partners and the activity. The second category focuses on the practical work in the partnership. In the table below we show the breakdown between “knowing” and “doing” for each criterion.

“Knowing”		“Doing”	
Partnership criterion	Our assessment	Partnership criterion	Our assessment
All partners know and apply explicit and shared basic values	Strong	The partners show understanding and respect for each other's structures and for why they are as they are	Weak/ Average/ Strong
The partners show genuine concern for each other	Strong	The work takes place in a close and continuous dialogue	Strong
The same views on perseverance and a long-term partnership	Strong	There is an exchange of experience in all parts of cooperation between the partners which is characterised by openness and the will to change	Strong
All partners feel a sense of commitment and responsibility for their joint activities	Average/ Strong	Clear division of responsibilities	Average
		All partners contribute resources and skills	Average

The comparison above clearly shows that the partners are better at “knowing” than at “doing”. The assessment of the category “doing” is not that it is conspicuously weak, but that the weak aspects are to be found in this category. One interpretation of the results can be that there is a very good foundation for cooperation, with the same attitude towards the relationship and great commitment. However, when a start is made on the work, the partnership does not go all the way. This is understandable since it is both difficult and time-consuming to work in partnership and PMU and their partners have great ambitions.

In our analysis in *5.1.1 Shared basic values* we described the shared values as difficult to assess, with a strong part and a weak part. The criterion can in fact be broken down into a “knowing” part and a “doing” part, which can explain the conclusion. The shared Christian faith is a “knowing” part, and it is strong. The interpretation of the Christian faith in programmes of development cooperation is a “doing” part, and it is weaker.

Our recommendations above focus on the “doing” criteria and we give no further recommendations here.

5.2 Assessment of the Partnerships on the Basis of their Activities

For five of the nine partnership criteria we have assessed the degree to which they have been fulfilled in separate activities. This reflects the extent to which the activities have been implemented in partnership. Here it is important to bear in mind that we only make an assessment of whether the work has been performed in accordance with the five partnership criteria. We do not make any assessments of the results of the work.

Not all partnerships include missionary work or activities with Sida funding. This means that the assessment of these activities is made on less than the ten partnerships we have assessed.

5.2.1 Strategic planning

Activity	Weak	Average	Strong
Strategic planning	XXX	X	XXX
			XXX
<i>Our assessment of the ten partnerships we have studied.</i>			

The strategic planning is mainly done in the BKG T process (global partnership development), in which the partners jointly produce a cooperation document that is signed by all and that thereafter forms the basis of a joint country programme. The process is structured and involves all partners.

The BKG T process is usually highly appreciated by all partners. However, sometimes the process has failed and the result has been that the cooperation document and the country programme have not had the full support of all parties. These cases have mainly left dissatisfied local partners in their wake.

Conclusions – Strategic planning

The BKG T process is a very good example of a form of cooperation in real partnership and, in those cases in which the process has been successful, our assessment of strategic planning is “strong”. At the same time, it is not an easy process. If something goes wrong, it seems to go completely wrong and there is no middle ground. In such cases our assessment is “weak”.

We have found it difficult to judge why certain BKG T processes fail, but one reason can be that PMU determines the goals of the process to far too great an extent, for example that all partners in a country or a region should formulate common visions and goals.

We consider that the approach and methods in the BKG T process represent a new focus in which partnership is placed in the foreground. Therefore, we would encourage PMU and its partners to transfer this philosophy to other activities also.

5.2.2 Policy and methods development

Activity	Weak	Average	Strong
Policy and methods development	XXX	XX	
	XXX		
	XX		
<i>Our assessment of the ten partnerships we have studied.</i>			

PMU has an ambitious policy and methods development programme with global studies that result in policies. In some cases, these policies are more descriptions of methods than policies. We have received several appreciative opinions on the quality of these policies/methods

Quotations from PMU, Swedish congregations and local partners

- The Swedish congregations are not involved in PMU's policy development.
- We have not provided any inputs for policy development. PMU dictates in line with Sida's priorities.

It is PMU's ambition that these policies should be produced in partnership, but we have met many partners who are entirely ignorant of the policy and methods development work, both Swedish congregations and local partners. This is due to the fact that only

a small sample of local partners and, in principle, no Swedish congregations are involved in their production. Nor does PMU appear to provide information on the development work or finished policies to any great extent.

Conclusions – policy and methods development

Policy and methods development does not take place in a partnership process if this means a process with a large proportion of the partners involved or informed. Nonetheless, PMU's process for policy and methods development is extremely ambitious. A large number of partners are involved in the process and it would appear to be the case that the partners that are involved really contribute something and feel a sense of commitment.

The question is also how these policies are received by other partners, mainly local partners. The word policy implies a description of the way in which a certain issue is regarded and of rules that lay down how one should act. A partner who has not participated in the development of a policy might find it difficult to accept it. However, we have gained the impression that the policies are not presented as general requirements but mainly introduced in the project preparation process as a form of inspiration and as references to best practice.

5.2.3 Preparation of projects

Activity	Weak	Average	strong
Preparation of projects	X	XXX	XXX XXX
<i>Our assessment of the ten partnerships we have studied</i>			

The preparation of projects includes the entire process from the needs analysis, via development of project proposals, to the approval of the project by PMU.

The preparatory work is well described in PMU's project manual, which defines roles

and responsibilities. In general, reality also functions as the model.

Conclusions – Preparation of projects

Partnership is strong when projects are prepared. All partners have a part to play and contribute to the work. We would particularly emphasise the prominent role of the Swedish congregations and PMU's supportive role.

5.2.4 Implementation and follow-up of projects

Activity	Weak	Average	Strong
Implementation and follow-up of projects	X	XXX X	XXX XX
<i>Our assessment of the ten partnerships we have studied</i>			

When projects are implemented, the responsibility for implementation usually rests clearly with the local partner. The responsibility for the follow-up of projects is shared between the three partners and there the division of roles is not so clear, primarily between PMU and the Swedish congregation, and there are great variations in the partnerships.

In general, the role of the Swedish congregation diminishes during the implementation phase and PMU assumes a more prominent role. Quarterly reports are sent directly to PMU, sometimes without any copy being sent to the Swedish congregation. It is also PMU

that follows up any unclear points in the report and chases up late reports. However, the Swedish congregation has to take the responsibility if something goes wrong.

Quotations from PMU, Swedish congregations and local partners

- Sometimes there is a tendency for PMU to take over the follow-up. This is currently being discussed in the congregation.
- Working relations are more with PMU in this phase. The formal reports are probably primarily for Sida's sake.

Conclusions – Implementation and follow-up of projects

The local partner's specific ownership of projects is a strength. The division of roles between PMU and the Swedish congregation for the follow-up of projects is more problematical. Partly the division of responsibilities is blurred and partly the Swedish congregation's involvement and commitment diminishes during this phase. Since we regard the congregation as the most important Swedish partner, we regard this as negative.

5.2.5 Evaluation of projects

Activity	Weak	Average	Strong
Evaluation of projects	XXX		X
	XXX		
	XXX		
<i>Our assessment of the ten partnerships we have studied.</i>			

Quotations from PMU, Swedish congregations and local partners

- Usually PMU takes the initiative for evaluations. Sometimes the local partner takes the initiative, but never the congregation.
- PMU has made an evaluation. Perhaps we saw the terms of reference.

Like its policy and methods development work, PMU also has extensive and ambitious evaluation activities. The involvement of the other partners has previously been very limited. However, PMU now has the ambition to involve the other two parties in its evaluation. We describe this below in 5.1.6 *Exchange of experience*. However, in most cases both Swedish congregations and local partners see evaluations as an area where PMU has full responsibility. It is also the case that a number of Swedish congregations only have a vague understanding of the evaluation concept and cannot really distinguish between evaluation and follow-up.

The local partner sometimes makes its own evaluations of projects. In these cases the involvement of PMU and Swedish congregations is generally limited.

Conclusions – Evaluations of projects

The evaluation of projects is a weakness in the partnerships. In this respect our conclusion does not refer to the quality of the evaluations, but to the fact that the evaluations are not a joint responsibility for all the partners and a process in which they all participate. Since one or, usually, two of the partners do not consider that they have any responsibilities in respect of evaluations are only involved in them to a small extent, at least in the initial phase, this probably has the effect that the evaluations do not achieve the potential for learning that they could have.

5.2.6 Missionary work

Activity	Weak	Average	Strong
Missionary work	XX	XXX	
<i>Our assessment of the five partnerships we have studied which included missionaries.</i>			

Under “missionary work” we include all the work that is done in connection with stationing a missionary, from planning to evaluation via implementation and follow-up.

Views on missionaries differ from views on projects. The personnel input is not regarded as a project that will take place for a certain period of time and lead to a certain, expected result. For project activities there are systems and routines. The equivalent is usually lacking for missionary projects and it is often unclear, for example:

- what the three partners are expected to contribute prior to and during the missionary projects
- how the projects should be followed up and who should do it
- how the missionary projects should be evaluated.

Conclusions – Missionary work

We assess missionary work as relatively weak. The division of responsibilities is often blurred and neither recruitment nor implementation follows the nine partnership criteria.

In PMU's study "The Missionary in the Future", these problems are confirmed, for example the blurred division of responsibility in all aspects of the administration of missionaries, from the inventory of needs to the follow-up of the projects.

5.2.7 Activities without Sida financing

Activity	Weak	Average	Strong
Activities without Sida financing	X	XX	XXX XX
<i>Our assessment of the eight partnerships we have studied in which there are activities that are not financed by Sida.</i>			

Quotations from Swedish congregations and local partners

- PMU cannot make demands here. This can make a considerable difference.
- Sometimes more engagement from Edsbyn and more involvement in implementation. Less formal..
- More intensive contacts with Falköping. Falköping is more engaged.

The activities without Sida financing are of different types which receive direct support from Swedish congregations. They are often the types of projects that do not qualify for support from Sida, for example support for operations.

In principle, PMU is not involved in these activities and our assessment therefore refers to a partnership between two parties, the Swedish congregation and the local partner. One characteristic of activities without Sida financing are that the formal requirements are lower and cooperation is more informal than in projects where PMU contributes Sida funds.

Without having studied this type of activity in detail, our observation is that these projects often very well fulfil the nine partnership criteria. The division of responsibilities is clear and both partners feel a strong sense of commitment to their joint activity. In several cases, we have gained the impression that the Swedish congregations' engagement is stronger when they provide support without Sida funding, even if the amounts are lower than the amounts they provide as their contribution in Sida financed projects.

Conclusions – Activities without Sida financing

- Partnership is often strong in activities that did not receive funding from Sida, in many cases stronger than in Sida funded projects. It is not completely clear what the reason for this is, but the following points are possible explanations.
- The partners run the activities they want to run, in the way they want, without demands and restrictions imposed by an outsider. This leads to strong engagement
- The Swedish partner is often the sole financier and does not merely contribute 20 per cent. This gives a strong feeling of responsibility.
- The activities are relatively uncomplicated and members of the congregations in Sweden find them easy to understand
- There is a clear partnership, with just two partners who have had a long relationship with each other.
- Cooperation is simple since it is not complicated by high formal requirements for preparations, documentation and reports.

Summary of conclusions and recommendations

– *Assessment of the partnerships on the basis of their activities*

It is difficult to make an overall assessment of partnership in the seven different activities since the quality of the partnerships varied from strong to weak. Our conclusions are that

- Partnership is strongest in the activities where there is a well-defined process with a clear division of responsibilities and where the process involves all the partners. This is seen most clearly in strategic planning and preparations for projects.
- Partnership is weakest when the process is not so well defined and the division of responsibilities is blurred. This applies particularly to missionary work as well as the role of the Swedish partners in monitoring projects.
- Partnership is weak in those cases where there is certainly a well-defined process in which the division of responsibilities is clear but where the process does not involve all the partners. This is apparent in respect of policy and methods development and in evaluation activities.
- Partnership is strong in activities that are not financed by Sida but we are unable to draw any specific conclusions about the reasons for this.

In the table below we present our assessment of the quality of the partnership in the seven different activities. The table shows how we have assessed the majority of the partnerships that we have studied.

For most of the activities we give recommendations. They refer to activities that are weak as well as to activities that are strong but where there are lessons to be learned. The recommendations for the various activities are also included in the table below.

Activity	Our assessment	Recommendations
Strategic planning	Weak	See section 6.4.2 for recommendation in respect of the BKG process.
Policy and methods development	Weak	We recommend either involving all partners in policy and methods development or using the policies that exist as PMU's proposals in discussion of methods with the other partners. PMU should consider changing the names of some policies from "policy" to "proposed method".
Preparation of projects	Strong	
Implementation and follow-up of projects	Average/strong	We recommend that a clearer division of responsibilities is created between PMU and Swedish congregations for the follow-up of projects. The Swedish congregations should be involved more in follow-up. For example, we consider that all reports shall be approved by the congregation before they are sent to PMU. To make a process of this type possible, PMU should consider replacing quarterly reports with half-yearly reports. Another natural change as we see it is that follow-up visits should be made in the first place by the Swedish congregations, not by PMU. This recommendation is linked to our recommendations on the three-party model in 6.1.
Evaluations of projects	Weak	We recommend the introduction of a process for evaluations in which all the partners are involved in the entire evaluation process, from initiation and planning via implementation to learning lessons from the evaluations. Work in this respect has been started but has not had a full impact.
Missionary work	Weak/average	See section 6.2.4 for recommendations in respect of missionary work.
Activities without Sida financing	Strong	We recommend that PMU studies the reasons for the strong partnership in activities that are not financed by Sida in order to learn lessons that can be used in Sida-financed activities.

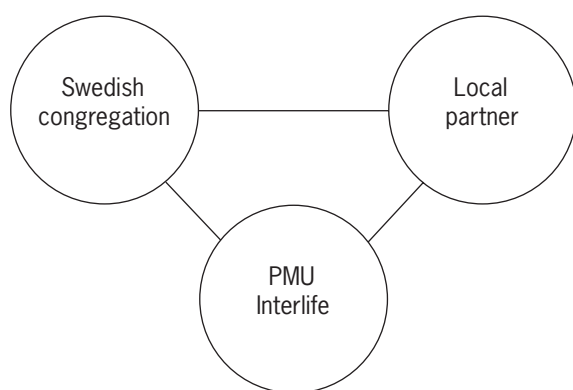
6. Overall Issues

In this chapter we take up a number of overall issues. We make analyses and draw conclusions on the basis of the assessments of the quality of the partnerships we presented in chapter 5. Accordingly, the results presented in chapter 5 form the basis of the issues we take up in this chapter.

The overall issues we take up are the following:

- Three-party model for partnership (6.1)
- Influence exerted by missionaries on partnerships (6.2)
- Important factors that affect the quality of partnership (6.3)
- Project for global partnership development – Building the Kingdom of God Together (6.4)
- All local cooperating parties are not partners (6.5)

6.1 Three-party Model for Partnership



At the beginning of this evaluation, PMU explained that working in partnership was based on the idea of equal partnership between three parties: the three-party model. The three parties are PMU, Swedish congregations and local partners. According to PMU, cooperation and partnership are to be found in this triangle, where each party contributes and participates on the basis of its skills and responsibilities. The model does not mean that all three parties should do everything together, but that all parties are involved in all processes and reach agreement together on the division of roles and responsibilities between them.

6.1.1 Partnership as it is in reality

One prerequisite for the three-party model to function properly is naturally that the partnerships fulfil the partnership criteria developed by PMU and Sida in their descriptions of good partnership. In this context, it is additionally interesting to study whether all the three partners fulfil the criteria. In section 5.1 *Assessment of partnerships on the basis of the partnership criteria* we drew the conclusion that PMU, through its structure as an administrative organisation, cannot fulfil three of the nine criteria to any great extent. In our assessment of the strength of the partnerships, we chose to disregard PMU in these three criteria since the assessment would have resulted in a weak partnership despite the fact that it was strong between the Swedish congregation and the local partner.

Reality is not like the model

It was with this point of departure, i.e. a partnership between three equal partners, the three-party model, that we started to study individual partnerships.

From the very first partnership we studied, we saw that the triangle of equal partners did not correspond to reality. Since then it has proved to be the case that there are almost just as many different types of partnerships as the number of partnerships we have studied. We have not seen a single partnership with three fully equal partners.

Often either PMU or the Swedish congregation has ended up a little outside the partnership. This is a clear weakness if the objective is three equal partners. Moreover, in several cases, missionaries and the Swedish Pentecostal movement's own local organisations have "disturbed" relations between the partners. These situations are described in 6.2 *Influence exerted by missionaries on partnerships* and in 6.3.1 *From a Swedish NGO to partnership with local partners*.

The Swedish congregations end up outside the partnerships

In most cases where the Swedish congregations have ended up outside the partnership, they have expressed a wish to have closer cooperation with the local partner. In some cases, they have ended up so far outside the partnership that, despite being the party responsible, on paper, in Sweden, they have not even received the quarterly reports that the local partner send to PMU.

The growing degree of professionalisation of development cooperation financed by Sida (in this case by Sida/SEKA) probably also contributes to the exclusion of the Swedish congregation from cooperation. Often a high level of skills is required in order to meet Sida's requirements for planning, monitoring and reporting. In this situation, the Swedish congregation can sometimes have problems in keeping up to standard and in such cases it easily happens that PMU takes over the close relationship with the local partner.

Compare the line of argument above with our observations in 5.2.7 *Activities without Sida financing*, where we propose that the strong partnerships in these activities can be partly due to the situation that the formal requirements are lower. We also propose there that another reason for the strong partnerships without Sida financing can be that such partnerships are specific partnerships with only two partners that have often had a long relationship with each other.

Quotations from PMU, Swedish congregations and local partners

- The local partner probably believes that PMU is the partner since they are responsible for all formal aspects of the project.

However, it is not merely the strict requirements laid down by Sida that have the effect that PMU sometimes "takes over" the relationship with the local partner. The fact that one defines oneself as a partner has the result that PMU is active in the relationship and can thus block, or exclude, the Swedish congregation.

PMU ends up outside the partnership

In some cases, PMU has ended up outside the partnership. This happens when the Swedish congregation has strong resources of its own and considerable knowledge of matters relating to development cooperation. In these cases, the entire programme of cooperation loses the opportunity to have access to the skills and experience possessed by PMU's programme officers. PMU is defined as a partner and if it does not fulfil its role as an active partner there are no other mechanisms or channels to provide PMU's skills and experience in any other way.

The three-party model and division of responsibilities

In a three-party system for partnership, a lack of clarity easily arises in respect of division of responsibilities. In theory, this could be prevented with the aid of a well-documented and agreed division of responsibility. But the problem can also be traced to the obscure partnership that sometimes arises as a result of the three-part concept itself.

The occasionally diffuse division of responsibility has also had the effect that it is sometimes difficult for the local partner to know who it has a relationship with. This can be seen in the fact that in a number of programmes of cooperation the local partner states that it has a partnership with the "Swedish Pentecostal movement".

6.1.2 Summary of conclusions and recommendations – Three-party model for partnership

Our first conclusion is that the three-party model that PMU uses to explain how it works in partnership does not correspond with reality. PMU cannot fulfil all the criteria for a good partnership and the Swedish congregations, which are the only partners that can, are far too often excluded by PMU or by other organisations or by missionaries.

With the idea in the NGO appropriation of the strength in a partnership between organisations of the same type, it is unfortunate that the Swedish congregations end up outside partnership. Among Sida's frame organisations, the Swedish Pentecostal movement probably has a unique position. It has a very extensive engagement in development cooperation due to its real membership base in the congregations.

We feel that good use should be made of this asset by investing all resources to give the Swedish congregations the possibility to fully discharge their role as partner to the local partners. It is only the congregations that can live up to the strict requirements that PMU lays down for partnership and which have formed the basis of our evaluation.

The strongest partnerships we have seen are those in which the Swedish congregation and the local partner have had a close relationship without a "filter" in the form of another organisation or person in the Swedish Pentecostal movement.

Sida's requirements and PMU's role

The mission councils in the Swedish congregations have problems in understanding the analyses that Sida expects if the level of abstraction is too high and an excessive number of filters are added in respect of what shall be described and reported. In other words, the engagement is in danger if the requirements are too strict. In this way, Sida's requirements can be seen as an obstacle to strong partnership.

However, it is PMU's responsibility to be Sida's extended arm vis-à-vis the congregations and the congregations extended arm vis-à-vis Sida. In other words it is PMU's role to ensure that the requirements are comprehensible and do not alienate the congregations from reality. Sida wants to see its requirements as a tool for the partners to enhance their learning and not as an obstacle to partnership. Formalities are a part of partnership. Requirements are made so that the result will be better.

However, we suspect that it is due to Sida's requirements that PMU sometimes takes an excessively active role in, for example, project follow-up.

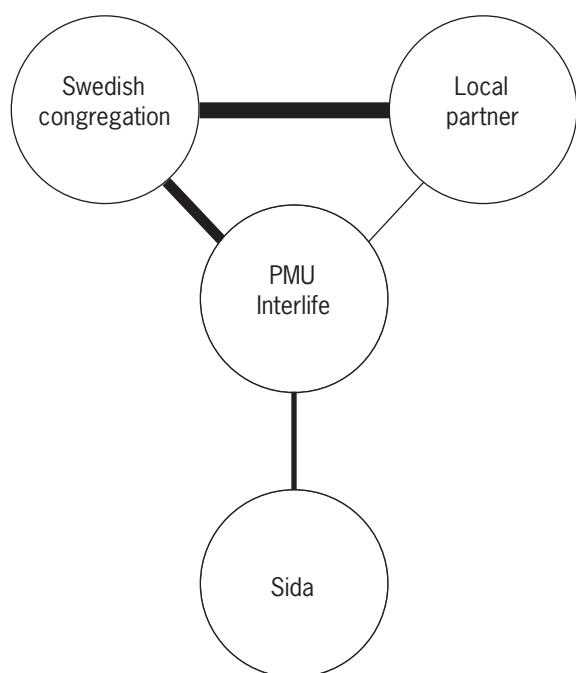
Our proposal for a new model

Accordingly reality does not correspond to the map and, in our opinion, the map should be redrawn. If, instead of the existing three-party model, it was possible to find a model that took advantage of the special characteristics and skills of the different parties, but which at the same time strengthened and intensified partnership between the Swedish congregations and their local partners, this would be preferable.

It is our conviction that PMU should seek a model that explicitly focuses on strengthening and building partnership between Swedish congregations and local partners, a two-party model. In a model of this type, PMU's role would not be smaller than it is today, but it would be different.

By providing the expert support and being the service organisation to the Swedish congregations that they request, PMU would enhance the development cooperation capacity of the congregations in the long term. A model of this type is illustrated in the diagram below.

In the model we see that the strongest partnership is between the Swedish congregation and the local partner. PMU's role is to be a service organisation and adviser to the congregations.



In the model PMU's role would be, on the one hand, to strengthen the capacity of the Swedish congregations and, on the other, to perform quality assurance of the projects financed by Sida. Where quality assurance is concerned, PMU must naturally keep in contact with the work being done in the partner countries, but in the model this line is very thin since these contacts must always be made together with or on behalf of the Swedish congregations. Follow-up visits and the like would be planned and implemented together with the Swedish congregations and thereby, in extension, the local partner would also become involved.

This model should not be misinterpreted to mean that PMU would have a less important role than it has today. The division of roles and responsibilities is merely more clearly defined and all parties involved would do what they are best at doing. This is line with the entire concept of partnership and the idea behind the appropriation for NGOs.

Sida's role

In the model we see Sida as a component in the chain of relationships. There are two reasons for this:

- Partly to indicate the important dialogue that is taking place and should take place between PMU and Sida with the desire to enhance the development cooperation activities that are being undertaken through PMU's budget through the exchange of experience and reflection.
- Partly to show that there is specific cooperation between Sida and PMU, similar to the proposed cooperation between PMU and the Swedish congregations. This is advisory and capacity strengthening cooperation, which is deeper in the relations between PMU and Swedish congregations, but nonetheless not essentially different from cooperation between PMU and Sida.

The work would be done in partnership between the Swedish congregations and the local partners

In purely practical terms, a design similar to that proposed would mean that all the work in the project cycle would primarily be done in a dialogue between the local partner and the Swedish congregation. Today, it is only the planning of projects that is done in this way. This would represent a considerable gain and would be beneficial for a real partnership of high quality if both these partners could discuss, with the same depth, quarterly reports and the progress of the work, and reflect on lessons learned together. The fact that this would not only strengthen partnership but also enhance the possibility for PMU and the Swedish congregations to develop into thinking, learning organisations is naturally only positive.

Recommendations to PMU

We recommend that

- PMU and the Swedish organisations make a joint decision to introduce a two-party model, consisting of a partnership between Swedish organisations and local partners.
- PMU and the Swedish congregations make a joint decision to define PMU's role as a service organisation and adviser to the Swedish congregations.

Recommendation to Sida

We recommend that Sida continues to study the effect on the quality of partnership resulting from Sida/SEKA's formal requirements on the frame organisations. If Sida judges that excessively strict formal requirements have a negative effect on partnership, it should evaluate its requirements. As its point of departure this evaluation should weigh up the positive effects of the requirements on development cooperation and the negative effects on partnership.

6.2 The Influence Exerted by Missionaries on Partnership

6.2.1 From traditional missionary relations to partnership

Historically, missionaries have played a central role in relations with local partners. PMU is one of the largest frame organisations that sends volunteers into the field. At present, there are some 230 missionaries in the field, of whom the vast majority are financed by funds from the congregations (in 2005 PMU plans to finance 63 posts with Sida's standard grant for volunteers).

The general cooperation model in those countries where the Swedish Pentecostal movement has been working for a long time has undergone a process of transition: from being a traditional missionary relationship to a partnership between organisations. In this development process, cooperation passes through four phases. In some countries this process of transition is still taking place. The outline below illustrates the four steps in the process.

From a traditional missionary relationship to a partnership between organisations

1	2	3	4
Missionaries lead and decide	Nationalisation	Traditional missionary partnership	Partnership between organisations
Missionaries started the local churches and ran them and the social activities. Needs were identified by the missionaries and the projects were led by them.	When the local churches had matured, the responsibility for the communities was first handed over to local leaders (in the 1960s). The missionaries continued to administer the project work. In the mid-1990s, a second stage of nationalization took place in which the responsibility for projects was gradually handed over, through varying systems, to the local partners.	In parallel with the second nationalisation process the role of the missionaries was changed from being project leaders to advisers. Meanwhile, the subject of partnership was first discussed. The missionaries became the bearers of partnership and the local partners usually had very little contact with Sweden. The missionaries became the representatives of the Swedish partners and assumed responsibility for everything that the Swedish partners wanted to do. Partnership became local in nature.	In connection with the start of the BKG project, the model with the three organisations as bearers of partnership was gradually introduced. Partnership extends over national borders, between the two partners in Sweden and the local partner.

In several countries the process has become bogged down in the third step and has not completely reached the stage of partnership between organisations, perhaps mainly from the perspective of the local partner. The local partner experiences a "local partnership" with the missionaries in place and sees this as the primary partnership. This has made the step to the fourth stage difficult since the roles of some of the missionaries are an obstacle.

- It is not clear who the missionary represents (the congregation that sent him, the Swedish partner congregation, PMU, the Swedish Pentecostal movement or the local organisation) and in what capacity the missionary expresses opinions on different issues. This leads in turn to a blurred division

of responsibilities between the missionary and the Swedish partners, and between the missionary and the local partner. Sometimes the missionary takes on responsibilities that the local partner should assume.

- The missionary participates in and interprets the dialogue in both directions. Since the missionary administers the dialogue between the partners, no one feels the need to create routines or channels for a direct dialogue between the partners.

Rwanda is a country where the local partners, at all levels that were interviewed, have the perception that partnership requires missionaries since they consider that the nationalisation process took place too abruptly in connection with the outbreak of the genocide. It can thus be said that partnership principally rests with the missionaries. A good relationship with the missionaries is their picture of a good partnership. Now that the last missionaries are finalising their activities and there will not be missionaries in the country for the very first time, the local partners feel apprehensive about the next step and have problems in understanding how partnership will function in practice. We have met the same concern, i.e. how partnership will function without missionaries, in Swedish congregations.

The blurred division of responsibilities that can arise in traditional missionary partnerships is often created by the role of “missionary representative”. One missionary representative we encountered is, in his job description, a representative of the Swedish Pentecostal movement. He interprets this as meaning that he is primarily a representative of the Swedish congregation but, in certain matters, he is also PMU’s representative. He tries to avoid being regarded as the local partner’s representative vis-à-vis the partners in Sweden, but is a member of the local partner’s board. In addition to this he has a post as adviser in the local structure. This is a confusion of roles in which the missionary is both inside and outside the local organisation.

Quotations from PMU, Swedish congregations and local partners

- We have not had any missionaries sent to us and we think it is positive that relations are not dependent on the presence of Swedes.
- It is new for us to work directly with local people instead of missionaries. We feel that it is important that different people from the local partner come here and live with members of the congregation, attend our services and tell us about themselves so that the members of our congregation can get the same feeling of individual contact that we have had with our missionaries.

In Egypt also, if not to the same extent, partnership with DM has nonetheless partly developed into a traditional missionary relationship. Through their employment contract with PMU, the volunteers see themselves as representatives of PMU, while the host congregation regards them as its extended arm. The missionaries are active in the dialogue in all three directions. It is not clear whether the missionaries are part of DM’s organisation or act as partners outside the organisation.

Conclusions – From a traditional missionary relationship to partnership

It seems to be easy to become bogged down in the traditional missionary relationship and therefore difficult to take the next step into a partnership between organisations if there are missionaries with the role of representatives in the programme of cooperation. It is naturally possible to have a partnership between organisations in which there are missionaries with other roles. To achieve partnership between organisations requires consistent and deliberate efforts by the partners to develop routines for direct relations.

There seems to be a fear that the congregations’ contact with the local partner will be lost when the missionaries disappear. Since the focus is being shifted to the projects, relations with PMU are being strengthened. In a partnership between organisations, it is important the Swedish congregations have real responsibilities in project activities in order not to be marginalised.

6.2.2 The missionary role

In the section above we drew the conclusion that the missionaries' representative role is a problem for partnership since it leads to blurred divisions of responsibilities and often acts as a "filter" in the dialogue. In our very small sample of partnerships, we have also encountered other roles that we feel affect partnership. We present the most important of these roles in the table below:

Missionary's role	The role is important for	Positive influence on the partnership	Negative influence on the partnership
"Flesh and blood" in the relationship	Swedish congregation for internal support	Greater engagement in the congregation strengthens partnership	Can be an obstacle to a deep relationship with the partner instead
Extended arm (representative of congregation)	Swedish congregation for problem-solving	More information for the Swedish congregation on what is happening	Makes the division of responsibilities and dialogue difficult.
Interpreter between the partners	Swedish congregation to facilitate communication Local partner to explain reality	Can explain what the partners mean and achieve better understanding	Works against a direct dialogue
Facilitator between the partners	Local partner to get to know the Swedish partner.	Finds opportunities for interaction between the partners.	Works against a direct dialogue and initiatives taken by the partners
Assist with dev. Coop. expertise	Local partner to interpret PMU's directives and to explain project matters to the board	Human resource development activities at the local partner	Works against a direct dialogue on these issues
Expert (resource person)	Local partner to come to grips with controversial issues	Skills development of local personnel Strengthens local partner's role in the community	
Specialist (adviser)	Local partner to develop activities	Skills development of local personnel and organisation development	
Organisation developer (resource person and adviser)	Local partner to develop the organisation	Skills development of local personnel Strengthen local partner's role in the community	
Takes care of visits from Sweden	Local partner		Prevents a direct dialogue on aims and expectations, and a direct exchange of experience

PMU's study on missionaries in the future

PMU has recently made an extensive study of the work of missionaries in the future. The study is based on interviews with some 90 leaders in the South and 27 persons in Swedish congregations. One of the points of departure of the study is a partnership perspective, using PMU's various directives on this subject.

Two of the roles of missionaries discussed in the study are the roles of "bridge builder" and "field coordinator for the Swedish Pentecostal Movement". The bridge builder is described as:

A person who, through his activities and working methods, facilitates contacts and strengthens relations between the South and Sweden. The characteristic of a bridge builder is that the person has an approach that facilitates contacts and strengthens relations between various parties, in particular the church in the South and in Sweden, and a capacity for not always being in the centre.

As examples of what this role means, mention is made of creating opportunities for persons from the partners to visit each other, to get to know each other, and to learn more about each other through, for example, visits, exchanges and internship activities. Another task is to function as a “cultural interpreter” in both directions. Conflict solver and resource finder are also mentioned as examples.

The difference between the roles of bridge builder and field coordinator for the Swedish Pentecostal Mission is principally that the field coordinator works for the movement and not for local leadership. In other words, the Swedish Pentecostal Mission builds up its own organisation in the country. We discuss this matter further in section 6.3.1 *From Swedish NGO to partnership with local partners*. The role of the field coordinator is described as follows:

A field coordinator should work to facilitate the implementation of what has been agreed in the partnership consultations.

Examples of working duties are to support the local partner in all stages of the project cycle, to create regional meeting places and networks between churches in the South, and to make external analyses for the Swedish partners.

Conclusions – Missionary roles

We are doubtful about the roles of missionaries when the missionary takes on duties that the Swedish congregation and the local partner could do themselves, and thereby come closer to each other. Naturally, it can be very smooth and easy if the missionary takes on some of these roles, but we have already established that it is not easy and quick to work in partnership. The mere discussion of instructions that are difficult to interpret, and being forced to clarify what one means, or being forced to ask what is meant, helps partnership to grow.

The missionary roles that strengthen the possibilities available to the local partner to become more active in the community we see as positive roles for the partnership. In the “flesh and blood” aspect of missionary work, these types of roles can also enhance the Swedish partner’s knowledge of ways in which the churches can be more active in social issues.

The study of missionaries in the future takes up the roles of missionaries in depth, but has interestingly arrived at the conclusion that the roles we are doubtful about strengthen partnership. For example, several of the roles we are doubtful about are included in the bridge builder role. From the partnership perspective, we also feel that there is a risk that field coordinators will have the effect that knowledge and decisions end up far from the individual Swedish congregations. SPM’s role is strengthened and the congregations’ role is weakened.

Quotations from PMU, Swedish congregations and local partners

- PMU is working hard to change views on missionaries and the process for their work.
- The missionary is a resource, not tied to the local partner but to the project.
- Missionaries are often their own boss. This makes responsibilities and management unclear.

We are of the opinion that the issue of roles of missionaries should be handled very prudently. We recommended above in 6.1 *Three-party model for partnership* that partnership should be changed into a two-party relationship in which the role of the Swedish congregations would be strengthened. From this perspective, it is difficult for us to arrive at the same conclusions as PMU, i.e. that bridge

builders and field coordinators would strengthen partnership. We rather see a risk that they will weaken the partnerships.

6.2.3 Recruitment of missionaries

PMU's programme officers make the assessment that the most common method for the recruitment of missionaries is a matching process between needs, often expressed by a local partner, and the skills of persons who experience that they have been called by God. The end at which the process starts appears to vary. It can begin with the local partner expressing a need, for example during the country planning process. The process can also start by a couple or an individual stating in front of their congregation that they feel called by God to travel to a certain part of the world. After a while, through prayer, contacts and discussions, local needs are matched with the persons who have been called and job descriptions are produced for the individuals concerned.

With a process of this type, it is difficult for a local partner to reject a person who has been proposed if they consider that the person does not meet their skills requirements. Both Fridsro and Smyrna Fellowship in Sri Lanka and EHBC in Ethiopia expressed negative experience of Swedish personnel who they considered they could not reject.

In the study on missionaries in the future, forms for recruitments are also discussed. The study points out that leaders in both the South and in Sweden feel it is important that missionaries are spiritually mature Christians, which includes having experienced a call from God. However, this aspect is only ranked as half as important as having good occupational skills and a strong ability to adapt to local conditions.

Quotations from PMU, Swedish congregations and local partners

- Missionaries apply personally for support for their work. Sometimes we receive enquiries from local partners.
- In the past we received an enquiry from Sweden: This person wants to come. Can you use him? Now we have started to say no and only accept persons who we have requested.
- We have had a large number of volunteers here. Usually the Swedish congregation has contacted us and asked us whether we will accept the person.

The study also points out that, to far too great an extent, the recruitment process has not been implemented in partnership. It is not always the local partners that identify the needs. The job descriptions are produced by the Swedish partners, even if PMU has the requirement that posts financed via PMU shall have job descriptions formulated by the local partner. The study also discusses the issue of whether the local partner can reject proposed missionaries and points out that

when it has happened it has led, in several cases, to negative consequences for relations between the partners.

Conclusions – Recruitment of missionaries

When Swedish personnel are financed by Sida funds, we consider that the recruitment routines should be changed. We would make the assessment that the existing routines have the effect that the recruitment base is far too small and that it is not possible for the local partner to influence the selection process. The point of departure must be professional knowledge and experience, which must naturally be combined with personality and social and Christian maturity.

Recruitments should be made of persons with suitable qualifications for stated needs, instead of offering reasonable forms of employment to persons who have been called. We cannot express an opinion on whether it is suitable that persons are called to evangelical activities, but we consider that they must be recruited for development cooperation programmes. The local partner must be more closely involved in the process and have a real possibility to give its points of view on the persons who have been proposed and to participate in the recruitment decision.

6.2.4 Summary of conclusions and recommendations – Missionaries' influence on partnership

Personal contact between people is without any doubt of decisive importance for partnership. Missionaries are one of the forms for contacts, but not the only one. Missionaries can strengthen or weaken partnerships through the various roles they play. It is important for the partners to be aware of the effect of the planned missionary on the partnership when needs and job descriptions are formulated. In some cases it is possible that the role of facilitator is really needed to bring the partners closer to each other; in other cases a role of this type has the opposite effect, for example if the partnership is already strong.

In general, the partners should avoid creating “filters” in relations between the Swedish congregation and the local partner.

We recommend that

- the partners define the missionary role much more specifically as experts in clear-cut areas and avoid confusing this with general representative roles. Professional expertise should be given a greater focus in recruitment activities, compared to a call from God
- the partners formulate a strategy for the ways in which progress towards a partnership based on organisations shall take place in partnerships that are still at the stage of “traditional missionary partnerships”.
- the process for the recruitment of missionaries is changed and has more participation by all partners.
- PMU considers whether it is suitable to introduce the planned roles of bridge builders and field representatives of SPM in this phase of partnership development.

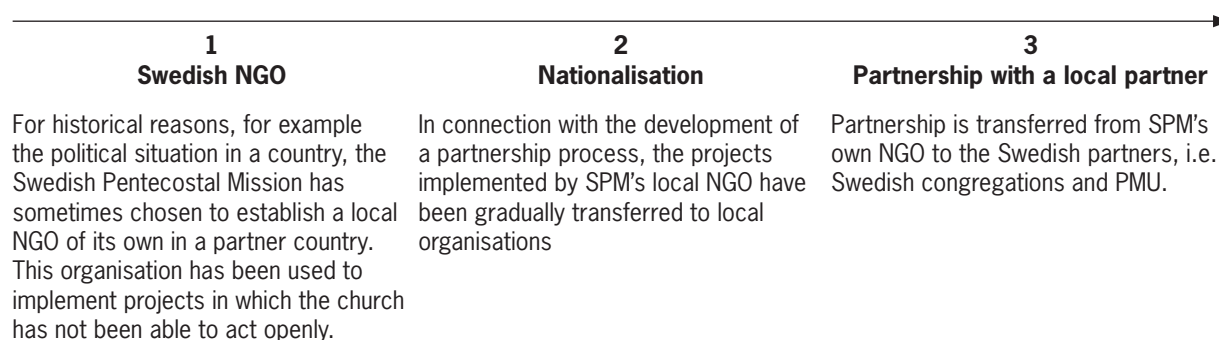
6.3 Important Factors that Affect the Quality of Partnership

There are a number of factors that affect partnership positively or negatively. In this section we present the most important factors that we have been able to identify. They serve as a further explanation of why a partnership is strong or weak.

6.3.1 From a Swedish NGO to partnership with a local partner

In 6.2.1 *From a traditional missionary relationship to partnership between organisations*, we described the process of transition of a cooperation model from a traditional missionary partnership to a partnership based on organisations. In this section, we show another process of transition of a cooperation model, from a Swedish NGO to partnership with a local partner. The diagram below illustrates the three steps in this process:

From a Swedish NGO to partnership with a local partner



The model of having an own local NGO does not seem to be completely unusual. We have seen such organisations in Bangladesh (Interlife Bangladesh), in Ethiopia (SPCM), and we know that one exists in

Bolivia (Misión Sueca Libre). In Bangladesh, the transfer of activities to local organisations is taking place with varying degrees of success. In other words, the process is still from step 1 to step 2. In Ethiopia, a process of nationalisation has been implemented. However, SPM's own organisation will be retained, but not as an implementing organisation. Accordingly, various degrees of progress have been made in the partnership process in these cases.

The aspects that make the process of achieving partnership difficult in this model are the following:

- It is not clear who “owns” the local Swedish organisation (Swedish congregation, working committee for the country, SPM or PMU).
- What should be done with the local implementing organisation after nationalisation? Should it be wound up, become a local NGO with a new mission, or nationalised?
- If it lives on, what role should it play in the partnership with the organisation to which its activities have been transferred? Should it be the local representative, communication channel or something else?

In the nationalisation processes that have taken place, ownership and responsibilities for needs identification, problem formulation and project management have been transferred to the local partners. This seems to have taken place in most countries. Well implemented country planning processes, of which we have seen examples in several countries, have led to the joint establishment of overall goals and budgets.

In the good partnership, priorities among possible projects are determined by the local partner on the basis of the jointly agreed budgets in the country plan and the Swedish partners' assessment of the local partner's financial capacity. We have seen examples of local ownership of decisions on priorities in strong partnerships. We have also seen consequences in the form of uncertainty at the local partner and a gulf between the partners when the Swedish partner makes these decisions.

Conclusions – From Swedish NGO to partnership with a local partner

We feel that we have seen that SPM's own local organisations that are still in existence but with an unspecified assignment make partnership difficult between the Swedish congregations and local partners, since a separate, undefined local partnership is created around them. This naturally affects the division of responsibilities in the other partnerships. We have seen examples of how a local partnership of this type has led to a situation in which, in principle, there is no direct relationship between the local partner and the partner in Sweden, which has the effect that there is a lack of a long-term perspective and goals for the partnership.

There is a negative effect on the partnership if decisions on priorities are not made by the local partner, even if needs identification and project management is owned locally.

6.3.2 Developments in the community affect partnership

A partnership does not live in isolation from the outside world but exists in the contexts of the local partners. In some cases, strong external factors can provide important explanations of why some partnerships are weaker.

When the local partner in a country is a large movement, it is reasonable to assume that the problems in the community there, and in relations between people, can also be found at the local partner. The clearest example of this that we have seen is in Rwanda, where the country's terrible history of civil war and genocide has resulted in a traumatised society with deep wounds in the form of a lack of trust between people. This, in turn, has created severe management problems. These problems are to be found in all parts of society – as well as at the local partner, ADEPR.

Rwanda's modern history has had a considerable effect on the partnership between ADEPR and the Swedish partners. The partnership has ended up in a deep crisis of confidence, despite the fact that the partnership has been in place for 65 years and there is a strong sense of sisterhood. The crisis has drained the strength of all those involved at the partners and led to a situation in which the partners have not had the strength to develop their partnership.

This case also illustrates the fact that a long history is not always a natural base for a good partnership, but that partnership is based on trust that must be maintained at all times.

6.3.3 Culture of dependence

In partnerships in countries with a long colonial history, combined with a strong missionary presence in the past, it seems to be more difficult to create equality in relations between the partners than in other countries. The description we have been given, both in Sweden and in the partner country, of some partnerships in these types of countries is a "parent-child" relationship. In other partnerships, where there is a greater degree of equality, the picture given instead is of a "shared heart" or "sisterhood". In Tanzania, FPCT mentions the culture of dependence as a problem in relations, which would indicate that there is an understanding that partners must relate to this issue and discuss it in the partnership.

In Ethiopia we saw one example of how the local partner, EHBC, handled its weak position.

When, in a specific situation, the Swedish congregation did not respect the agreed division of responsibilities, EHBC broke off relations for one year. It was not possible to resume relations until the Swedish congregation understood that it needed EHBC. This partnership, which had severe problems for a while, is characterised today by strong and respectful relations between equal partners.

Conclusions – Culture of dependence

Money is power. As a rule the "white man" is power. These aspects are to be found in the thinking of in many of the partnerships. In cases where these power structures have been challenged, partnership has grown. It is important for the partners to dare to discuss the extent to which these power structures exist in the partnerships and how they can be handled.

To deal with the culture of dependence, we have perceived that it is important that relations between the partners include a strong relationship between the pastors in the Swedish congregation and at the local partner. In this relationship, which is based on theological affinity, the partners are equal. If this relationship is strong, it offers a channel where others can take up difficult issues on all dimensions of the partnership (not merely theological matters). It is more difficult to create an equal relationship of this type if the point of departure is a project relationship.

One idea that was presented by a programme officer at PMU is that partnership as an approach is a tool to exert an effect this way of thinking in the long term and to change behaviour fundamentally. This would speak in favour of partnership as a method that is good for the projects, and is also necessary in the long term, to change relations between North and South. We have gained the impression that, when PMU's personnel talk about their role in the partnerships, it is this respectful approach that is felt to be important.

6.3.4 Important to start partnership in the right way

We have studied two examples of recent partnerships, of which one is assessed to be weak (HEED, Bangladesh) and the other as strong (ADT, Togo). It is naturally interesting to compare these two in order to learn what has made these two, relatively short partnerships develop in such different ways.

How did the relationship start?

In the weak partnership, the relationship started with a joint activity. The partners did not start by getting to know each other, to agree on shared basic values, to agree on a shared attitude to a long-term perspective, exchange experience or build up genuine concern for each other. The partnership started with cooperation, not with sisterhood.

In the strong partnership, the relationship began with a feeling of trust. The local partner helped the Swedish congregation protect a person. The relationship started on the basis of cooperation between equals, in which the local partner helped the Swedish congregation. With this as the starting point, the two partners got to know each other and to understand each other's organisation, and they developed common basic values. A strong sense of sisterhood developed rapidly through their relatively frequent contacts.

Who has the contact?

In the weak partnership, the contacts have mainly been local in the partner country, between SPM's local organisation and the local partner. Little importance has been attached to building up relations with one or more Swedish congregations, the relations where real partnership must be built.

In the strong partnership, there have been no intermediaries in the form of missionaries or other organisations. Instead, the relationship has been built up directly between the Swedish organisation and the local partner.

Do the partners respect their roles?

In the weak partnership, the Swedish side has not defined the roles of the different Swedish parties: SPM's own local organisation, PMU, Swedish congregations and Sida. During visits from Sweden, no specific information has been provided about the organisation from which the visitor is coming and the role he or she plays. This has created a great deal of uncertainty at the local partner in respect of who is who, who is doing what, and who it should turn to.

In the strong partnership, the partners have very clearly respected each other's roles and the division of responsibilities. All contacts with Sweden go through the Swedish congregation, even if it is PMU who asks questions. The Swedish congregation is careful to always inform the local partner of what is happening at the congregation, for example of the discussions in their mission council and where the mission secretary is to be found.

Conclusions – Important to start partnership in the right way

Experience from these two cases would indicate that, in order to achieve a good partnership in a short space of time, it is necessary, before any project activities are started, to build up trust, acquire knowledge about each other, develop joint goals and agree on roles, routines and channels for cooperation.

6.3.5 Summary of conclusions and recommendations **– Some factors that affect the quality of partnership**

We have established that there are a number of factors that can help to explain why some partnerships are stronger than others. Based on our conclusions in respect of these factors, *we recommend* that

- The Swedish congregations and PMU decide why they want to have local representation in the partner countries since we consider that this has a negative effect on partnership with the local partner (6.3.1)
- Avoid project cooperation until the partners have built up a great deal of knowledge about each other, got to know each other personally, and built up strong and trusting relations (6.3.4).

6.4 Project for Global Partnership Development – Building the Kingdom of God Together

6.4.1 From a project to a way of working

On many occasions during our work on the evaluation, we have returned to PMU's initiative to strengthen its partnerships in its programmes of cooperation. PMU calls it its global project for the development of partnership, or Building the Kingdom of God Together (BKGTT).

After several years of discussions, this became a project at the end of the 1990s with the aim of bringing partners in development cooperation closer to each other and to make a dialogue between equals possible on standpoints and strategies. Today it has a central position in PMU's work.

The working process has been discussed and analysed in all our conversations. It has been demonstrated that, in most cases, it has been of very great use for stimulating new ways of working. In those cases where experience of BKGTT has been negative, there have usually been shortcomings in all the work and a re-start has been necessary.

In our assessments of the partnerships we have studied, we have seen that a good BKGTT process has been very favourable for the overall assessment of the quality of the partnership. The way of working, which entails opening up arenas for close conversations between the partners, is – when it works properly – a good method of deepening partnership. When it has not worked so well, it has made it necessary for the partners to produce analyses and have conversations in which the reasons why it has not functioned have been discussed in depth. This, in turn, has led to greater understanding and the development of relations.

Quotations from PMU, Swedish congregations and local partners

- BKGTT was very valuable. Everyone contributed.
- Very valuable process for coordination. Fridsro does not buy all the goals but the country programme functions anyway.
- The process has meant a great feeling of affinity both between local partners and between local partners and Swedish partners.
- BKGTT is too much of a Swedish process, even if everyone could express their opinion. PMU tried to get local partners to cooperate but they were not especially willing. The continuation should be individual.
- Doubtful whether it has the support of local partners. Sida's requirements govern the entire process.
- With the aid of BKGTT we have sorted out roles and responsibilities vis-à-vis congregations and PMU.
- The aim was to meet partners, discuss and listen, find opportunities. Through our BKGTT seminars we have created a regional network. The meetings have influenced our strategies and projects a great deal.

Hitherto, BKGTT has been pursued as a project to strengthen PMU's partnership work. Like all projects, the project has a final date, even if the project is now on the way into a second phase.

The BKGTT initiative has been important to deepen conversations on partnership, but, in the next stage of the discussion, it will be important to make a critical examination of experience gained hitherto. In our study we have noted that the in-depth discussion we have had on partnership has been met with curiosity and a strong commitment. We have the definite impression that the qualitative aspects of partnership have not been discussed to any great extent hitherto. Nor has it been completely clear to everyone that partnership is a method and not primarily a description of the relations between partners in a programme of cooperation.

6.4.2 Conclusions and recommendations

– Project for global partnership development – Building the Kingdom of God Together

It is clear that, as an idea, BKGTT has had many positive effects on the partnerships that have been involved in the processes. Even in those cases where the process has capsized, it has sometimes resulted in a discussion and analysis of what happened: an analysis that naturally takes up relations and cooperation between the partners. In this way the project has played an important role in the process of change it was intended to create.

What started as a project has developed today into a way of working that more or less permeates all the programmes of development cooperation supported by PMU. However, there is no other formal decision at PMU than that BKG T is still a project, on the way into a second phase.

We recommend that PMU and the Swedish congregations decide to institutionalise the approach and methods of BKG T for use in all activities that take place in partnership.

6.5 Not all Local Cooperating Parties are Partners

PMU underlines the importance of partnership for good cooperation with local cooperating parties and good results of development cooperation. Despite this, during our work we have encountered two different types of relations with local organisations that cannot be designated as partnership.

6.5.1 Other types of cooperation than partnership

The first type of relationship that we do not designate partnership is the type that does not live up to the nine partnership criteria at the same time as PMU has no intention of developing the relationship into a partnership. According to PMU's view of partnership, these relationships should be described as programmes of cooperation. The only example of this type of relationship that we have seen is Alfalit in Latin America, but we do not know if there are more. PMU itself does not describe this relationship as a partnership but states that it finances certain activities at Alfalit through the Swedish Medical Mission Foundation.

According to INTRAC's classification of different relations, we categorise this as programme support. Financially, this programme of cooperation is the largest in Latin America, but PMU does not plan to reform the programme with the aim of creating a partnership. It is worth noting that, in its application to Sida, PMU describes Alfalit as a partner organisation.

6.5.2 SPM's own local organisations

The second type of relationship that cannot be designated as partnership is SPM's own local organisations. These were founded by Swedish Pentecostal Mission to run programmes of development cooperation in the South. As described in section 6.3.1 *From Swedish NGO to partnership with local partners* above, these activities are being phased out but the SPM's organisations remain in place and have different functions in different countries. We have seen organisations of this type in Bangladesh (Interlife Bangladesh), in Ethiopia (SPCM), and we know that there is one in Bolivia (Misión Sueca Libre).

These organisations are entirely Swedish and are run by the Swedish Pentecostal movement and therefore we consider that it is not possible to designate them as local partners. These organisations are also described in PMU's applications to Sida as partner organisations.

6.5.3 Summary of conclusions and recommendations – Not all local cooperating parties are partners

It is clear that there are a number of different types of relations to local organisations, and not all are partner relationships. This is not clearly described in PMU's application to Sida and we have not found that PMU and the Swedish congregations have an explicit strategy for different types of relations. On the contrary, the relations in the organisations we have described above are very unclear and to a large extent they merely continue without any form of explicit strategy.

In accordance with INTRAC's line of argument that we presented in 4.1 *Background to partnership*, we consider that cooperation is not necessarily poor merely because it is not pursued in the form of partnership. However, we consider that it is important to have clearly defined goals and strategies for these other types of cooperation.

We recommend that PMU and the Swedish congregations define the different types of relations with local organisations and their approach in each of the different relationships. Furthermore, the different types of relationships should be apparent in PMU's applications to Sida.

7. Are the Goals of Partnership being Fulfilled

In this section we take up the question of whether partnership as a method really leads to the expected results and the overall goals. As we described in section 3.1.2 *Compile LFA matrix*, we developed an LFA matrix for partnership during our methods work. In the matrix we linked together the activities performed in a partnership with the overall development goals laid down by Sida/SEKA for the NGO appropriation. Our point of departure here is be these different levels of goals and we reiterate them below:

Development goal

Sida/SEKA's overall development goal for partnership is to

develop a vibrant and democratic civil society in which it is possible for people to work together to influence social development and/or improve their living conditions.

We cannot express an opinion on whether or not the development goal has been achieved. To assess whether civil society in the countries in which PMU works has become more vibrant and democratic is outside the scope of this evaluation. On the other hand, we consider that if the partnership goals are fulfilled, this probably contributes to achieve the development goal

Partnership goals

The next level in the LFA matrix are the goals of partnership, which are expected to contribute to the achievement of the development goal. This level has three sub-goals:

1. The local partner has been strengthened as a democratic participant in civil society
2. The Swedish partner has been strengthened as a democratic participant in global civil society.
3. The activities of the local partner have been strengthened

Results of partnership

By combining different activities in a partnership (i.e. the nine partnership criteria), different results are achieved which together contribute to achieving the goals of partnership. The expected results of partnership that we wish to give prominence to are:

1. The local partner is a legitimate and relevant partner by virtue of its position in civil society.
2. The local partner's activities are relevant.
3. The partners' knowledge, understanding and skills to develop civil society have been strengthened through development cooperation.

7.1 Have the Expected Results of Partnership been Achieved?

Accordingly we start at the results level and ask ourselves the following questions:

1. Are the local partners legitimate and relevant?
2. Do the local partners run relevant activities?

3. Do the methods used in the partnerships contribute to strengthening the partners' knowledge, understanding and skills to work with development issues that have the aim of strengthening civil society?

7.1.1 Are the local partners legitimate?

By a legitimate organisation we mean one that is respected in the community. We also include the dimension of being “representative of its target group” in this.

Conclusions – Are the local partners legitimate?

We have gained the perception that most of the local partners are, with a few exceptions, legitimate, in the sense of being respected in the community. Many of the large organisations work with different public authorities, mainly ministries of education, and appear to be regarded as reliable and serious organisations. Also the NGOs we have met usually seem to be widely respected.

Christian organisations in countries where Christianity is not the predominant religion can, however, have problems with legitimacy in the sense of being respected in the community. In this respect, we have gained the impression that it is churches that have the greatest problem, while pure NGOs are often regarded as legitimate in society.

We have not had the opportunity to investigate the local partners in depth, but have mainly listened to what the Swedish embassies and, in some cases, some large NGOs have said. We have compared their responses with the picture that the organisations themselves and the missionaries in place have given us.

If the term “legitimate” also includes the sense of being “representative”, i.e. a democratically constructed organisation with elected leaders, it would appear to be the churches and the religious communities that have a representative structure. However, even these appear to function differently in this respect. In some countries we have not been able to observe any problems with the democratic structure while in other countries the organisations themselves have pointed out problems that they are working with.

Most of the countries are generally characterised by a hierarchical approach and therefore, even in the democratic structures, there is work to be done to open up the structures for greater influence from below. Most of the NGOs we have studied have not been member-based organisations, but rather organisations that have been founded and are led by a group of individuals with a strong social pathos.

7.1.2 Are the local partners relevant and do they run relevant activities?

Relevance must always be assessed in relation to something. When we discuss relevance here, we assess it in relation to the aims of the NGO appropriation. A local partner can run activities that are very relevant for its own goals, for example evangelism, but if the objectives do not correspond with the goal of strengthening civil society, this partner is not relevant from Sida/SEKA's perspective. For the Swedish congregations and even for PMU, the activities of a partner of this type can be completely relevant since they share the same objective of building the kingdom of God on earth.

The relevance of both the activities and the partner must naturally be assessed on the basis of an analysis of the context in which the activities are being run. In some countries it is relevant to work with certain types of issues since the development situation in the country makes it necessary, while in other countries the same type of activities are not relevant.

Is it possible to make a distinction between relevant activities and relevant partners?

It is difficult to make a distinction between relevant activities and relevant partners. If an organisation runs a relevant activity, the organisation is usually relevant, even if this is not always the case. It is more difficult to turn the statement around and say that a partner that does not run relevant activities is not a relevant partner, since an organisation can develop. Organisations that are currently not running

activities that strengthen civil society can have the potential to do so and can express an intention to take on a role of this type. A partner like this should be regarded as relevant even if its present activities are not relevant.

Must all activities be relevant?

A further difficulty is to decide whether it is only activities that are financed via PMU that should be assessed as relevant or whether it should be the partner's activities as a whole. Large local partners have a large number of other activities that are not financed at all by funds from Sweden. Here we make the assumption that those activities financed with funds from PMU are those which are most relevant for the aims of the NGO appropriation. If these activities are not relevant, this is negative for the organisation's relevance as a whole.

We consider that if a partner is to be assessed as relevant it should

1. Run activities that are assessed to be relevant, at least those parts financed by Sida/SEKA
2. Have an objective, vision or focus for its social activities that indicates an intention to strengthen civil society.

What are relevant activities?

In order to assess relevance, we must link the organisation to the overall goal of development and go up two levels in our LFA structure. A relevant partner works with activities that are relevant on the basis of the goal of

developing a vibrant and democratic civil society in which it is possible for people to work together to influence social development and/or improve their living conditions.

When we summarise what the local partners work with in their social activities financed by PMU, we find three types of focus:

1. production of social services
2. "empowerment" and organisation at grass roots level
3. systematic advocacy

The borderline between what is assessed to be relevant under the NGO appropriation in the field of production of social services is a subject that is constantly discussed. In order to obtain help with this classification, we asked for assistance from Sida/SEKA, which is involved in a process of defining relevant uses of the NGO appropriation. There are no complete definitions yet, but we have obtained a proposal that is currently being discussed. Since the introduction to the proposal corresponds well to the above-mentioned classification of types of activities we have seen, we have chosen to make use of the proposal. The discussion paper proposes the following four sub-goals for the NGO appropriation:

1. *to strengthen organisations that are working to influence national and international bodies to take action to reduce poverty.* This involves identifying social development issues that are related to poverty and poverty reduction, based on working with participatory methods at grass roots level, and putting these issues on the political agenda.
2. *to strengthen organisations that act in various ways to enhance the capacity of poor women and men to change their life situation.* This refers to ways in which people at the grass roots level create participation and a dialogue and disseminate knowledge on social development issues, and ways in which the organisations support people to use the knowledge generated to change their situation. Accordingly there is a strong focus on "empowerment".

3. *to strengthen organisations that contribute through their activities to creating channels through which poor people and marginalised groups can make their voice heard.* This sub-goal is close to the one above with the difference that it focuses on mobilisation, i.e. helping to create groups and meeting places for poor people, and supporting them as groups to spread their message.
4. to strengthen organisations that can contribute, through their local acceptance and support and through their knowledge of local needs, to enhancing the quality of projects that have the ultimate aim of improving the situation of poor and marginalised groups and which through their activities also contribute to capacity development at the same time. We are of the opinion that this sub-goal, which refers to the production of social services, means that projects for the production of social services must contain a large measure of one or two of the other three goals in order to be included under the NGO appropriation. We interpret it as if there is a scale from the pure production of social services, for example building and running a school, to social services being used for empowerment, organisation and advocacy, for example mobilisation of parents and creation of groups to influence village structures and to take over control of their lives. We leave it to Sida to decide where the emphasis should be on this scale in order that activities can be considered relevant under the NGO appropriation. Our starting point is that projects for the production of services must contain a considerable proportion of work that is related to mobilisation, empowerment or advocacy in order to be financed via the NGO appropriation.

Examples of issues that we have seen local partners work with under the first sub-goal are the rights of the disabled (Fridsro) and reconciliation (ADEPR and DM). We consider that the following organisations work in a purposeful and structured way with empowerment that falls under sub-goals two and three: Fridsro, ADEPR, DM, HEED, Mchukwi congregation and EHBC.

Most local partners run extensive social services in the form of schools and health care. We have not seen any organisation whose services are solely aimed at its members. In most cases these activities are not financed by PMU. We have seen school projects and literacy projects run by ADT and ADEPR that have considerable elements of raising awareness, mobilisation and organisation.

A local partner in Bangladesh (CDC) which, as a consequence of its registration as a bible school, has limited possibilities of working with activities that can be assessed as relevant, we do not consider a relevant partner, even if it is trying to run an activity that could be perceived as relevant.

One question that we encountered in almost all countries was: “Why doesn’t Sida want us to help the country improve the education situation by building more schools?” It is important to note that Sida has nothing against building schools or children learning to read. The problem is the purpose of the NGO appropriation. Schools can be built with Sida funds that are allocated for that purpose. The NGO appropriation is not. We have noted that the local partners have not been given information on how Swedish development cooperation is organised, or on Sida’s other activities in the country.

Conclusions – Do the local partners run relevant activities?

On the basis of the classification being discussed by Sida/SEKA, we can state that we have seen activities that fall within the areas of all the four sub-goals, and which we therefore regard as relevant, and a few activities that probably fall outside the goals and are thus not relevant to the aims of the NGO appropriation.

The examples that, in our opinion, do not fall within the framework of the appropriation are when the Sida-financed activities have a considerable element of pure production of services. We have seen this, for example, at the Smyrna Fellowship in Sri Lanka. Some of the religious communities have a large proportion of activities, financed by themselves, which mainly refer to the production of services but, where that part financed by PMU is concerned, the projects contain a great deal of raising awareness, mobilisation and organisation of poor people. We have assessed these projects as relevant.

One common observation is that those NGOs we have studied link their work to the situation in the community much more specifically than churches or organisations with strong links to churches. However, it is clear that all the local partners that have relevant activities have actively chosen to have them. In other words, they have decided to focus on and work with issues that can be clearly linked to the social reality in which they work.

Conclusions – Are the local partners relevant?

The churches that work in countries where a religion other than Christianity is predominant have, for the specific reason that they are in the minority, explained that they have not been to work out in the community to any great extent. This has the effect that churches and organisations with strong links to churches have difficulties in being relevant partners in these countries. We have encountered this in Sri Lanka, Bangladesh and Egypt.

We have also assessed, as less relevant partners, organisations that do not have an explicit objective or vision for the ways in which they want to work to strengthen poor people to influence their life situation, or have not thought in these terms. This was the case with at least one of the local partners we met.

7.1.3 Do the methods used in the partnerships contribute to strengthening the partners?

The final dimension at results level is whether the methods used in the partnerships strengthen the partners' knowledge, understanding and skills to work with development issues that have the aim of strengthening civil society.

We have seen many methods to develop the capacity of the local partners:

- through project activities
- through specific organisation development projects
- through missionary inputs as advisers
- through scholarship activities
- through exchange activities
- through administrative training for the partner's personnel
- through the continuous dialogue with PMU's programme officers on project work
- through the Swedish congregations' work as advisers to the local partner in matters such as structure, management, rules, and the role of the church in the community
- through education and dialogue between the partners during the BKGIT seminars
- through the activities that take place as global projects.

Conclusions – Do the methods used in the partnerships contribute to strengthening the partners

In general, we are of the opinion that all these methods contribute in different ways to enhancing the partners' skills and capacity for working with development issues. Whether or not they also enhance the skills for working more purposefully with development issues that have the aim of strengthening civil society is more difficult to assess, in our opinion.

7.1.4 Summary of conclusions and recommendations

– Have the expected results of partnership been achieved?

Legitimacy is important and we would make the assessment that most of the organisations we visited are legitimate.

However, it is not enough to be, or to have the ambition to be, a strong and robust organisation. In order to receive funds from Sida from the NGO appropriation, the partners must also run relevant

activities that are linked to the goal of the appropriation. We have made the assessment that relevance among the local partners varies, both in respect of their activities and the organisations.

The main reason for the lack of relevance is that, where development cooperation is concerned, the local partner does not work explicitly in the community with development issues, or does not transform the resources it has received through organisation development into development work.

In the ambition to cooperate with relevant partners, the following is important:

1. Selection of the partner. It is necessary to understand the characteristics of a relevant partner and to make assessments of potential partners.
2. Development of the partner. A system is needed to analyse the potential of the local partner to become a relevant organisation prior to new projects with old partners. We have understood that this type of analysis is performed to a certain extent in the global organisation development projects.
3. Assessment of the relevance and capacity of the Swedish congregation to work with its local partners. This assessment is made for new projects.

The difficulty of assessing the relevance of partners was shown when, in discussions with Sida, we have wanted a definition, or an idea, of what Sida, as a government agency, includes in the relevant partner concept. The fact that it is perhaps even more difficult when, in principle, an organisation already has its given partners, i.e. sister churches in the world, is shown in this evaluation. It is interesting to think about whether Sida has reflected at all on PMU's difficulties in selecting partners and the lack of its freedom of action through having sister churches.

Selecting partners

Accordingly we find that, for different reasons, there are local partners that are not relevant. We are aware that, to a great extent, PMU has the partner organisations it has, i.e. the Pentecostal churches in the partner countries. These are churches with which PMU have had relations for many years as well as an obvious affinity, the family of the church.

But are all churches active in society? Or can all churches be strong participants in society? These are key questions for PMU in its role of performing quality assurance on behalf of Sida. What is striking in this connection is that PMU does not have a system or explicit criteria for the assessment of partners' relevance, their ambitions to become relevant, and their potential to become relevant partners in the programmes of cooperation financed via the NGO appropriation. If a system of this type were to be introduced, it would have the effect that PMU would only be able to finance the development projects of those partners that it believes have the real potential to become strong participants in civil society. Activities with a different focus would have to be financed with other funds.

In the cases where PMU cooperates with a local NGO, the situation would be different since it has chosen to work with this organisation. We also feel that we have seen this. Most NGOs we have visited that have not had strong links to the church have, without exception, been relevant on the basis of our criteria.

Recommendations to PMU

We recommend that

- PMU produces criteria internally on what is necessary to be a relevant partner in programmes of cooperation financed by Sida/SEKA
- PMU and the Swedish congregations develop a system for the selection of partners in cooperation, based on the selection criteria

- PMU continues to stimulate all those involved in the partnerships to purposefully choose to direct their efforts into the community in their work of attacking injustices, poverty and the like.

Recommendation to Sida

We recommend that Sida develops criteria on the characteristics of a relevant partner and relevant activities. A classification of this type from Sida would provide necessary support to enable the frame organisations to select partners in cooperation.

7.2 Have the Goals of Partnership been Achieved?

As described in the introduction to this chapter, we have established three goals that partnership as a method should lead to:

1. The local partner has been strengthened as a democratic participant in civil society
2. The Swedish partner has been strengthened as a democratic participant in global civil society.
3. The activities of the local partner have been strengthened

7.2.1 Has the local partner has been strengthened as a democratic participant in civil society?

The role of the local partner as an outward looking democratic participant in civil society is not much discussed in the partnerships. We have noticed that views on what it means to participate in society vary between PMU, the Swedish congregations and the local partners. At the Swedish congregations and the local partners we have met the view that the local churches act as participants in civil society through their production of social services. Swedish congregations have presented the view that, by strengthening a congregation through organisation development, they automatically strengthen civil society. We have gained the impression that PMU's view is closer to that of Sida/SEKA. A programme officer at PMU expressed it in the following way:

We are not always in agreement on what the view of the church as a participant in society means. We (PMU) are pushing and really believe that the churches can achieve great things if they become more actively engaged and more professional.

Conclusions – Has the local partner has been strengthened as a democratic participant in civil society?

In more than half of the partnerships studied, we feel that we can see that the skills and capacity of the local partner have been strengthened to enable it to work in the community with poor people and marginalised groups in order to strengthen them and to help them to present issues that are important to them.

If the meaning of term “democratic participant” also includes being strengthened internally to become a more democratic organisation, several of the partners have testified that they have been strengthened through their cooperation with PMU and the Swedish congregations. PMU's work with organisation development and leadership training in the partner organisations has also been given prominence as a successful example of strengthening and reforming the partners in a democratic direction. The work of the missionaries also seems to have often influenced the internal democracy and methods of the organisations. One precondition for being strengthened as a participant in civil society is, however, that internal development has the goal of making the organisation stronger in its work in the community.

7.2.2 Have the Swedish partners been strengthened as democratic participants in global civil society?

We have not devoted much time to studying this goal since it seems somewhat vaguely formulated. We have interpreted the intention of becoming a participant in global civil society in the following way: that an organisation, on the basis of the development cooperation it runs together with its local partner,

also takes on the assignment of disseminating the knowledge it acquires of development problems, for example poverty issues and HIV/AIDS, in Sweden, in other European and international networks, and in other partnerships.

Conclusions – Have the Swedish partners been strengthened as democratic participants in global civil society?

We are convinced that PMU, through its global studies and global projects, has been strengthened in its skills and has become a stronger organisation. This knowledge is spread by PMU in networks with other Swedish development cooperation organisations and the like. PMU is also trying to introduce this growing knowledge of best practices into the ongoing partnerships, partly by introducing its policies to the partners and partly by involving local partners in the global studies. However, as we have pointed out above, we have not seen results of this work to any great extent yet, and we have pointed this out as a weakness in the partnerships.

It has been more difficult to see whether or not the Swedish congregations have been strengthened as participants in global civil society through their partnership work. In some congregations we have seen how the congregations have introduced, through strategic choices, important themes, such as HIV/AIDS, and turned them into local campaign issues vis-à-vis Swedish society.

7.2.3 Have the activities of the local partners been strengthened?

This goal takes up whether partnership has influenced the degree of goal fulfilment and cost efficiency in the local partner's activities, and how others regard the activities of the organisation. Since we have not had anything to compare with, i.e. a description of the state of affairs when the partnership was started, it has not been possible for us to determine the magnitude of a possible change. We have only been able to rely on what the partners have said in the interviews.

Conclusions – Have the activities of the local partners been strengthened?

It is reasonable to assume that PMU's programmes of organisation development, leadership training and methods development have had a positive effect on the activities of the local partners. One good example is ADEPR's literacy activities, which have taken place in four stages and have been further developed all the time. This programme has won a prize from UNESCO for its method. The project leader has participated in PMU's seminar on literacy and has used the knowledge gained there to further develop the programme. In general, it would appear that projects that continue with new phases further develop their methods. Some of the missionaries we have met have mainly worked with methods development of the local partner's activities.

What, on the other hand, we found striking, was the weakness of PMU's work with the partner's formulation of goals and follow-up of formulated goals. Both local partners and Swedish congregations are generally weak in this respect.

7.2.4 Summary of conclusions and recommendations – Have the goals of partnership been achieved?

Developing an organisation internally is often necessary in order for the organisation to direct its activities outwards and to become active in strengthening democracy and development in civil society. However, we would emphasise that, if the strengthening effect merely remains in the organisation, we feel that it neither achieves its full potential nor lives up to the expectations that we feel that Sida can have of those that receive its support.

We feel that the partners have reached a common understanding of what it means to be a democratic participant in civil society.

Where the Swedish partners' active participation in global civil society is concerned, we feel that this is mainly a case of having seen the need and having made a deliberate choice to start working in this way.

However, there can be a lack of both skills and resources to do it. In a situation of this type, PMU can provide important support for capacity development for the Swedish congregations.

If it is going to be possible at all to establish whether the work leads to strong activities and better cost efficiency, more active work must be done on management by objectives and indicators for all projects.

7.3 The Effects of Partnership on Activities

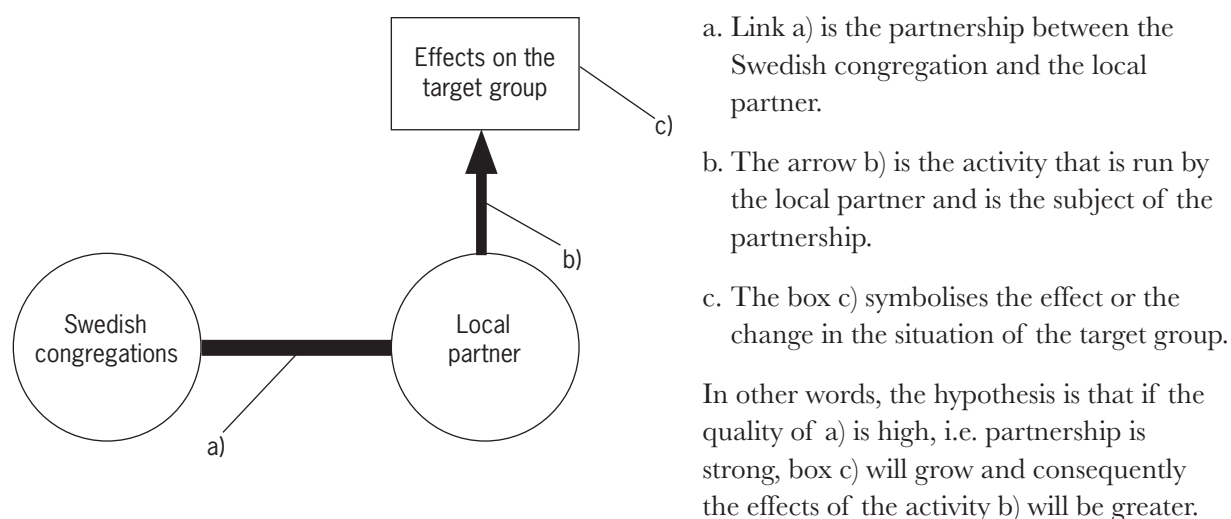
7.3.1 Are projects better in partnership?

As mentioned above, there was a section in our original terms of reference that took up the results and effects of partnership on the final target group. After discussions with Sida, we decided jointly that there was no scope for a study of this type within the framework of this work and therefore this section was excluded.

However, we decided internally in the team to nonetheless attempt, during our field visits, to see whether partnership had had any effect on the quality of activities. The ten partnerships we were to examine were too few and time was too short for us to draw any certain conclusions on the effects of partnership but, if we at least discussed the subject, some ideas and suggestions might possibly arise for further studies of the subject.

Our hypothesis has been that partnership as a method is beneficial for the quality of activities. That is to say, we assumed that if an activity is run in a partnership that is strong, the results of the activity would be better than if the same work was done in a partnership that was weak. This hypothesis is totally in line with the standpoints of both PMU and Sida.

When we tested this hypothesis, we approached the measurement of effects in an alternative, indirect way: a way that is based on assumptions of reasonable relationships and on chains of circumstantial evidence, as illustrated in the figure below.



In our study we found three indications that reinforce the hypothesis of the positive effects of partnership on the effects of the projects.

1. Working methods and structure for the preparation of new projects

Through the stipulated process for the preparation of new projects, each project is examined at not less than four levels by independent groups (local partner management, Swedish congregations' mission councils, PMU's programme officers and PMU's project committee). All levels pose questions and require clarifications. This has the effect that realism, precision and relevance are enhanced and that the partners learn through the process, which improves the prospects of the next projects.

2. Country planning process

Through the country planning process, priorities are made of ideas for future projects. Since the resources of the Swedish congregations are limited, the effect is that it is only the ideas that are believed in that go further. This reasonably has a positive effect on the quality of the projects.

3. Moral obligations

In good partnerships, where the partners know each other well and share a feeling of affinity, local partners consider that they can never do anything to harm the Swedish partners, for example misuse funds or fail to do what they have agreed to do. Since they feel that they are members of the same family, this is a form of moral quality assurance.

With this line of reasoning we are not trying to say that we have identified the relationship between the method of partnership and better results and effects. On the other hand, our line of argument points to some indicators that strengthen the hypothesis that, everything else being equal, a strong partnership enhances the effects of activities.

7.3.2 Summary of conclusions and recommendations – The effects of partnership on activities

On the limited basis of just ten partnership studied we feel that we can nevertheless say that we can already see reasonable arguments that strengthen the hypothesis that a strong partnership has a positive impact on the effects of activities.

8. Summary of Recommendations

Below we present all the recommendations made in the report, broken down by recommendations to PMU in section 8.1 and recommendations to Sida in section 8.2. For each recommendation, a reference is given to the section in the report where the recommendation is made.

8.1 Recommendations to PMU

We present our recommendations to PMU under three headings, which coincide with the chapters in the report in which they are made. We also give a priority ranking for each recommendation. No recommendation has low priority since we have deliberately omitted such recommendations. The two levels of recommendations are:

High priority. These recommendations are those that we assess will have as considerable positive effect on the quality and results of the partnerships if they are implemented.

Medium priority. We consider that these recommendations will have a good effect on the quality and results of the partnerships if they are implemented, but not such a high effect as the recommendations given high priority.

8.1.1 Recommendations on the quality of the partnerships

Recommendation	Section	Priority
We recommend that PMU encourages discussions on how the Christian values can be interpreted to enable them to constitute shared basic values in the partner's development cooperation activities.	5.1.11	Medium
We recommend that PMU and the Swedish congregations work more on trying to understand their local partners' formal and informal structures.	5.1.11	Medium
We recommend that the Swedish congregations are given a more central role in the dialogue and that it should be made clear that anyone else that has a dialogue with the local partner is acting on behalf of the Swedish congregation. This recommendation is associated with our recommendations 10 and 11 on the three-party model.	5.1.11	High
We recommend that more resources are invested in exchanges of experience. This requires new routines, a new focus, and a change in priorities towards having fewer partners. The most obvious improvements can be made in the evaluation work and the follow-up of reports.	5.1.11	High
We recommend that PMU takes the initiative to create a more specific division of responsibilities in areas where it is needed, mainly policy and methods development, follow-up of projects, evaluations and missionary work. The BKG process and the division of responsibilities in the preparation of projects are good models.	5.1.11	Medium
We recommend either involving all partners in policy and methods development or using the policies that exist as PMU's proposals in discussion of methods with the other partners. PMU should consider changing the names of some policies from "policy" to "proposed method".	5.2.8	Medium
We recommend that a clearer division of responsibilities is created between PMU and Swedish congregations for the follow-up of projects. The Swedish congregations should be involved more in follow-up. For example, we consider that all reports shall be approved by the congregation before they are sent to PMU. To make a process of this type possible, PMU should consider replacing quarterly reports with half-yearly reports. Another natural change as we see it is that follow-up visits should be made in the first place by the Swedish congregations, not by PMU. This recommendation is linked to our recommendations 10 and 11 on the three-party model.	5.2.8	Medium
We recommend the introduction of a process for evaluations in which all the partners are involved in the entire evaluation process, from initiation and planning via implementation to learning lessons from the evaluations. Work in this respect has been started but has not had a full impact.	5.2.8	Medium
We recommend that PMU studies the reasons for the strong partnership in activities that are not financed by Sida in order to learn lessons that can be used in Sida-financed activities.	5.2.8	Medium

8.1.2 Recommendations in respect of overall issues

Recommendation	Section	Priority
We recommend that PMU and the Swedish organisations make a joint decision to introduce a two-party model, consisting of a partnership between Swedish organisations and local partners.	6.1.2	High
We recommend that PMU and the Swedish congregations make a joint decision to define PMU's role as a service organisation and adviser to the Swedish congregations.	6.1.2	High
We recommend that the partners define the missionary role much more specifically as experts in clear-cut areas and avoid confusing this with general representative roles. Professional expertise should be given a greater focus in recruitment activities, compared to a call from God	6.2.4	High
We recommend that the partners formulate a strategy for the ways in which progress towards a partnership based on organisations shall take place in partnerships that are still at the stage of "traditional missionary partnerships".	6.2.4	Medium
We recommend that the process for the recruitment of missionaries is changed and has more participation by all partners.	6.2.4	Medium
We recommend that PMU considers whether it is suitable to introduce the planned roles of bridge builders and field representatives of SPM in this phase of partnership development.	6.2.4	Medium

Recommendation	Section	Priority
We recommend that the Swedish congregations and PMU decide why they want to have local representation in the partner countries since we consider that this has a negative effect on partnership with the local partner.	6.3.5	High
We recommend that project cooperation is avoided until the partners have built up a great deal of knowledge about each other, got to know each other personally, and built up strong and trusting relations.	6.3.5	Medium
We recommend that PMU and the Swedish congregations decide to institutionalise the approach and methods of BKGIT for use in all activities that take place in partnership.	6.4.2	Medium
We recommend that PMU and the Swedish congregations define the different types of relations with local organisations and their approach in each of the different relationships. Furthermore, the different types of relationships should be apparent in PMU's applications to Sida.	6.5.3	Medium

8.1.3 Recommendations in respect of goal fulfilment

Recommendation	Section	Priority
We recommend that PMU produces criteria internally on what is necessary to be a relevant partner in programmes of cooperation financed by Sida/SEKA	7.1.4	Medium
We recommend that PMU and the Swedish congregations develop a system for the selection of partners in cooperation, based on the selection criteria	7.1.4	High
We recommend that PMU continues to stimulate all those involved in the partnerships to purposefully choose to direct their efforts into the community in their work of attacking injustices, poverty and the like.	7.1.4	Medium

8.2 Recommendations to Sida

Recommendation	Section
We recommend that Sida continues to study the effect on the quality of partnership resulting from Sida/SEKA's formal requirements on the frame organisations. If Sida judges that excessively strict formal requirements have a negative effect on partnership, it should evaluate its requirements. As its point of departure this evaluation should weigh up the positive effects of the requirements on development cooperation and the negative effects on partnership.	6.1.2
We recommend that Sida develops criteria on the characteristics of a relevant partner and relevant activities. A classification of this type from Sida would provide necessary support to enable the frame organisations to select partners in cooperation.	7.1.4

Appendix 1

Terms of Reference for a Partnership Evaluation of PMU InterLife

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 1100 MSEK per year. At present the NGO Division at Sida contributes funds to Swedish organisations and their co-operation projects in some 100 countries.

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 other Swedish NGOs. Sida grants cover up to 80% of the total project costs.

The aim of the co-operation with NGOs is to promote the development of vibrant and democratic civil societies in recipient countries. NGOs are increasingly regarded as potential bearers of democratic values and norms, as well as arenas for democratic training. Since a considerable part of Swedish development support is channelled through Swedish NGOs it is of growing interest to ascertain the degree to which the support has succeeded in contributing to its goal. The actual partnership between Swedish organisations and their local partners is hereby crucial and the very foundation of the support.

The thirteen organisations with a frame agreement with Sida are either operative organisations or so called umbrella organisations. The operative frame organisations 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. PMU InterLife is of the latter kind.

PMU InterLife was founded in 1965 and is one of Sweden's larger development agencies with projects in 65 countries. Development projects lie primarily within the fields of education and healthcare.

PMU InterLife's goal is to heighten the competence and capacity of the national partner churches in order for them to be able to contribute to change, to raise the level of commitment to mission and development assistance in Sweden and to contribute to a deepened awareness and understanding of development co-operation.

PMU InterLife and Sida have been working in co-operation together ever since PMU InterLife's and Sida's beginning in 1965. Since the financial year 1980–1981 PMU InterLife has been one of Sida's frame-organisations. From the financial year 1999 onwards Sida defined PMU InterLife as an umbrella organisation, which does not primarily run operational work in the South and East but gives support to Swedish member organisations (in PMU InterLife's case to congregations). A partnership agreement between Sida and SPM/PMU InterLife was signed during 2001 and will apply up to (and including) 30 June 2006. During the financial year 2003, PMU InterLife's frame-agreement with Sida for development co-operation amounted to 111 050 000 Swedish crowns.

In the frame agreement of co-operation between Sida and PMU InterLife it is stated that an evaluation of results/effects of the development co-operation programme or a system-audit evaluation, should be executed during the ongoing agreement period (2001–2006).

This evaluation is part of the general follow up of programmes supported by Swedish NGOs co-financed by Sida. It is, as such, an important part of the dialogue between Sida and PMU InterLife. Sida finds an evaluation of the projects necessary as to receive a more complete picture of the co-operation financed by Sida through PMU InterLife. Any studies that recently have been undertaken in regard to PMU InterLife should be used as background material as well as the principal steering document for Sida's cooperation with NGOs, e.g. "Sida's Guidelines for support to development programmes of Swedish NGOs", "Perspectives on Poverty" and "Sida's policy for Civil Society.

An evaluation, in general, is a method of assessing the results of 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.

2 Purpose and Scope of the Evaluation

The main purpose of the evaluation is to assess the quality and results of the partnership between the Swedish NGO and their local counterpart, on an organisational level.

A key word in this evaluation is 'partnership', which Sida defines as a concept involving 'relationships' and 'common values' as a base for co-operation. The evaluation is expected to analyse and discuss these concepts, within the assignment described below. No further definition is given of 'partnership' here but shall be developed by the consultant, in dialogue with PMU-InterLife and Sida.

The evaluation is intended to increase Sida's knowledge about the relationship between Swedish NGO's and its local partners in development co-operation. The evaluation is also expected to assist PMU-InterLife to better understand their role and also possible internal development.

It is expected that the evaluation will serve as an instrument in the empowering process to strengthen the civil society. Hence, it will help 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 PMU-InterLife. 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 Sida's co-operation.

The evaluation shall provide Sida with a comprehensive review and analysis of Sida's development support through PMU-InterLife and projects/programs with its local partners, within the focus described in "The assignment" below. As such, the evaluation will serve as an instrument for Sida's assessment of PMU-InterLife and its partnership.

The evaluation will also be used to increase the knowledge about the relevance, possibilities and limits of Sida's co-operation with NGOs.

The evaluation should cover the years 2001–2003 (the scope can be further discussed with the consultant, PMU Interlife and Sida).

3 The Assignment

A. The evaluation shall present:

- an overview of PMU InterLife's development co-operation programme/s as covered by the evaluation (e.g. organisations, places and type of co-operation). This should be related to the concept of partnership and cooperation;

- an overview of what factors determine the focus and priorities of Swedish NGO – local NGO co-operation/projects;
- the operational structure for PMU InterLife’s co-operation, i.e. plans and applications, decisions, agreements, monitoring, control, evaluations etc. This should be related to the concept of partnership and cooperation.

B. The evaluation shall evaluate:

- on what basis the partnership was initiated;
- 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 quality of the relationships including 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;
- 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.

C. In addition, the evaluation shall assess:

- the actual results and effects on the direct/final target group/s – through a few random samples – achieved by the co-operation between the Swedish NGO and the local partner organisation.

Overall, the evaluation shall have a poverty perspective in its analytical approach, where the main reference document should be Sida’s “Perspectives on Poverty”.

The main focus of the evaluation shall be on section B., above.

4 Methodology, Evaluation Team and Time Schedule

The evaluation is 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. Representatives from both Sida and PMU-InterLife will be of access to the Consultant throughout the evaluation process.

4.1 Method

The evaluation shall include a selection of the Swedish organisations receiving support from Sida through PMU-InterLife and at least all those receiving more than ... (to be discussed with the consultant, Sida and PMU InterLife) MSEK/year. The regions that Sida proposes for the field studies are Central Africa, the Middle East/North Africa, Southern Africa and Asia. In the Middle East the evaluation is to focus more in depth on conflict management and peacebuilding and in Southern Africa on poverty reduction. PMU-InterLife have requested some specific co-operations in these regions to be analysed (in an email to Sida 2004-05-13, see annex). The Consultant shall analyse the possibility of meeting these needs of PMU-InterLife, as well as other co-operations to look into.

PMU-InterLife is currently working with a partnership process that is looking into the themes: values and relations. PMU-InterLife is planning to evaluate this work.

The Consultant shall evaluate necessary background documentation, (this documentation will be provided by PMU InterLife or Sida), 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.

The Consultant shall relate to and comment on PMU InterLife recently adopted new strategies¹ for Civil Society Co-operation against a background of his/her findings regarding results for the evaluation period.

The selected Consultant shall 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.

During the evaluation process, the consultant shall give feedback on and discuss the initial observations/findings with the local partner organisations, i.e. included in the visits to the chosen countries.

PMU InterLife and the concerned NGOs should be given the possibility to review the report and comment and correct factual errors, before the draft report is submitted to Sida.

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. The consultant shall have documented experience of international development cooperation and knowledge about civil society issues as well as the challenges civil society organisations are facing.

The Consultant should seek to have a gender balanced team and to use a participatory approach. The Consultant shall ensure that appropriate knowledge about local contexts forms a part of the evaluation, e.g. the use of local consultants.

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 complete the final report.

5 Reporting and Timing

The evaluation shall be started no later than the 15 October 2004 and a *draft* of the final report shall be presented to Sida's NGO Division for consideration, no later than 15 March 2005. The draft report shall be authored in English and submitted to Sida electronically and in 5 (five) hardcopies. The report shall include a presentation of the chosen methodology and evaluation design. It shall also list all contributors to the evaluation (excepting those that have opted for anonymity).

Sida and PMU InterLife will comment on the draft report after which the Consultant shall prepare the *final report*. The final report shall be delivered to Sida's NGO Division within two weeks after received comments from Sida and PMU InterLife. The final report shall not exceed 50 pages excluding Annexes and be submitted electronically and in 15 (fifteen) hardcopies.

The final report must be presented in a way that enables publication without further editing. The format and outline of the final report shall therefore follow, as closely as feasible, the guidelines presented in Sida Evaluation Manual – "Looking back, moving forward". 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. Subject to decision by Sida, the report might be published in the series *Sida Evaluation*.

¹ *strengthening of civil society's learning-, competence- and methodology development,

*strengthening of civil society capacity in advocacy work on global development issues,

*strengthening of long-term effects on civil society development work through coordination of various development projects

The assignment also includes the completion of Sida Evaluations Data Work Sheet including an Evaluation Abstract (final section G) as defined and required by DAC. Failing a completed Data Worksheet the report cannot be processed.

6 Other

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

7 Specification of Requirements

The Consultant shall state the working methods employed in order to complete the assignment and secure the quality of the completed work.

The Consultant shall submit a proposal for time and working schedules according to the Assignment

Appendix 2: Persons Interviewed

Sweden

PMU

Maud Andersson
Sune Elofson
Christian Holmgren
Monica Einarsson
Lena Boberg
Dag Bohlin
Bengt Brolin
Per Lilja
Niclas Lindgren
Lennart Löfstrand
Kati Hirvonen
Martin Kjällstrand
Mikael Jägerskog

Congregations

Botkyrka
Eber Vikström
Dick Lindberg
Sven-Göran Elveborg
Esbjörn Eriksson
Ronald Öjebrant
Dag Bohlin
Sofia Rydberg
Pia Holmgren
Margareta Boberg
Maria Sandberg
Anette Johansson

Edsbyn

Tobias Karsbo
Arne Davidsson

Eskilstuna

Allan Ekstedt
Leif Agnestrand
Debora Deivard
Barbro Franzon
Sven-Olof Westerdahl
Evan Flood

Falköping

Thomas Henning
Hans Rudfelt
Rolf Johansson
Mikael Nyman
Elisabeth Andersson
Gun Britt Davidsson
Christina Mattsson
Hans Kjellström

Filadelfia Stockholm

Gunnar Swahn
Karl-Georg Winberg

Jönköping

Per Hörnmark
Ingemar Andersson
Jenny Jakobsson
Markus Söderberg
Johan Söderkvist
Johan Virdung
Greta Johannson

Linköping

Christer Wallhagen

Odensbacken

Bo Lundin

Vännäs

Annica Björk
Assar Jonsson
Börje Wahlström
Göran Sandström
Erik Hägerstam

Västerås

Birgitta Brolin
Allan Näslund
Johan Lilja
Torbjörn Strömberg

Vännäs school

Lena Lindström
Carina Zackrisson

Sida

Henrik Mungenast
Kristina Gough
Pontus Modéer
Svante Sandberg
Johan Norqvist

Bangladesh

InterLife Bangladesh

Jan-Erik Henriksson
Barbro Henriksson

Christian Discipleship Centre

Biswanath Chowdhuri
Sudhir Halder
Labonya Prova Halder

HEED Bangladesh

Elgin Saha
S K Biswas
D L Chowdhury
Sylvester Halder
Syed Golam Kibiria
Elish Arun Majumder
John Subir Biswas
John Baroi

Lund University

Malin Arvidson

Egypt

Representanter för Delta
Ministries och svenska
volontärer

Ethiopia

EHBC

Yeneneh Worku

SPCM

Daniel Gezahegne
Karl Hårgestam

Rwanda**ADEPR**

Rev. Jean Sibomana
Rev. Samuel Usabwimana
Rev. Fidèle Nkundabandi
Laurien Kubwimana
Odette Rwamasirabo
Amon Kajabika
Léopold Lyivuze
Rev. Jacques Kayihura
Diane Mutarutwa
Joséphine Mukarugwiza
Eugène Hitimana
Rev. Antoine Munyakazi
Bert Karlsson (Missionär)
Gunvor Karlsson (Missionär)

Svenska Ambassaden

Joanna Athlin
Arne Ström

Care

Anne Morris

Sri Lanka**Fridsro**

Jake Perera
Gihan Galekotuwa
Sanjeev Jayaweera
Marcus Shaw
Anna Greta Perera
Jacob Perera

Smyrna Fellowship

P Krishnarajah
Faith Manickam
Rajah Selvarajah
N Gnanadas

Tanzania**FPCT**

Frank Kadodo
Jackson Kaluzi
Francis Tawale
Moses Petronanyaro

Nkinga sjukhus

Martha Nestory
Mary Levai
Margaret P Mwangala
Kilunga Sabunar
Gibson Yohana
Tete K. Ngelleja

Nkinga församling

Jeremiah Paulo Mwangala
David K. Gwanyemba
Paul Mayengo

Mchukwi församling

Yussuph Barabara

Mchukwi sjukhus

Zacharia Rukeba
Habakuki Michael
Hyacinta Maneno
Karl-Göran Eriksson (Missionär)

Mchukwi Primary School

Ayoub Mwambona

Svenska ambassaden

Torbjörn Pettersson

Togo**ADT**

Rév. Djakouti Mitré
Rév. Djalla Banako
Rév. Hanani Natani
Rév. Akouté Dossou
Rév. Anani Kodjoni Gaston
Rév. Edoh Adanlessou
Roger Goch-Akue
Kassegne Kokou
Marcus Holmgren (Missionär)
Marcus Lennartsson (Missionär)
Rév. John Bodeme
Gbadamassi Mohibi

Plan Togo

Stefanie Conrad

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