

THE EAGLE PROCESS

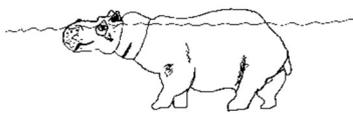
MOTHERS' UNION UGANDA

Evaluation 2013-15

Funding partners: Isle of Man International Development Committee; Central Mothers' Union



An Eagle group from St Joseph's church Madi West Nile Uganda are building new classrooms and an office for the community school, using materials and funding they have contributed or raised



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ABBREVIATIONS / ACRONYMS / DEFINITIONS

CCMP	Church and Community Mobilisation Process
CDC	Community Development Coordinator
CMS	Church Missionary Society
Envisioning	Activities to change dependency mindsets
IOM	Isle of Man International Development Committee
MEL	Monitoring, evaluation and learning
MU	Mothers' Union
Provincial	Church and MU regional/national grouping – national in Uganda

EXECUTIVE SUMMARY

Introduction

A. INTRODUCTION

A1. THE EAGLE PROCESS

1.1 The Eagle purpose

The Eagle process envisions and equips the local church *“to have a vision and passion for being salt and light in their community, enabling the church and community to work together to address common needs by using their own shared resources”* (Eagle manual p3).

It aims to support communities in Uganda to take initiative and improve relationships (with God, each other and the environment), gender equity, livelihoods and health. Mothers’ Union Uganda is pioneering this approach so it can fulfil its mission to transform communities by promoting stable marriages, family life and children’s protection more effectively and sustainably.

1.2 Eagle’s evolving approach

The beginnings of Eagle

In 2012, the Mothers’ Union (MU) Uganda Council decided to pilot the Eagle process after much discussion internally and with Central Mothers’ Union (London) about its future direction. Eagle builds on learning from MU Uganda’s previous Family Life programme, from visits to other church and community mobilisation processes and from CMS’s Samaritan Strategy, which focuses on changing people’s mindsets from dependency to holistic care for others. Eagle involves three main stages, underpinned by **sharing, learning and telling the story of change**:

- **Envisioning the church:** carrying out workshops to change mindsets; setting up Eagle groups; doing Bible studies; and initiating group and household projects to test out and apply the learning.
- **Envisioning the community:** mapping needs as a church and community together; ‘dreaming dreams’ about the changes they want to see; and agreeing a priority to tackle.
- **Taking action and working together:** researching the priority issue using the Family Life resources; planning a project; setting up a committee; and implementing and monitoring the work.

While maintaining the focus on using local resources, MU Central secured a grant of £40,196 from the Isle of Man International Development Committee (IOM) and committed initially another £52,105 from its core funds. This covered envisioning, training, monitoring and the two national staff salaries. MU Uganda began the Eagle process in October 2013, appointing a national steering committee comprising church and MU leaders, and selected the first four pilot dioceses (South Ankole, Madi-West Nile, Busoga and Mukono). Bukedi and Luwero, part of MU’s Family Life Programme, also took on the Eagle process without direct support from the MU Uganda office.

The interim evaluation

In December 2014, an interim evaluation assessed progress over the first year so MU Uganda could check that it was on the right track and provide external verification to its funders of its achievements and learning. After envisioning church and MU leaders at national (Provincial) level, the four dioceses then took the process to four parishes (eight local churches) each. MU found it took time to embed understanding and ownership of the process in the local church and as a result moved more slowly than planned. However, the evaluation concluded that MU Uganda had made a strong and positive beginning. The process was working and there were signs of positive change in people’s relationships with God and each other and in taking initiative to improve their church and their lives – though it was too early to say if these would bring lasting change in livelihoods and health.

The 2014 evaluation drew MU and Eagle participants' learning together in a draft framework (a theory of change) that summarised the desired changes, the people and factors in that context that most influence change and the most important approaches. It highlighted a few critical areas to tackle:

- **More focus on who benefits:** Helping Eagle groups develop a fuller understanding of the mandate of the church to reach the poor and marginalised with physical, emotional and spiritual support.
- **Further engaging MU and church leadership** (and later community leaders): This emerged as critical for success and so evaluation participants developed more ideas on how to strengthen it.
- **Linking better to government and others:** Eagle groups could improve and make their initiatives more sustainable by linking to technical input and resources from others, as well as influencing government to play its part.
- **Ensuring good monitoring, learning and evaluation:** MU needed better systems to data and document learning consistently to show who and how many were benefitting – and in what ways.
- **Clarifying how Eagle supports MU Uganda sustainability:** While Eagle was making MU more relevant, active and effective, the relationship to MU financial sustainability was unclear and potentially conflicting at times with sustaining the Eagle process and impact.

Progress since then (see appendix 2 - timeline).

Over the last year, the first four pilot dioceses have strengthened and deepened the existing work, re-doing their baseline study, linking the Bible studies more systematically to actions, re-envisioning and engaging church and MU more in Eagle. They have monitored Eagle group progress and trained for community entry. Two of the four have now carried out 'community description', using participatory tools to analyse the community situation and identify priorities for action. In Mukono, where progress in the selected churches was slow, MU agreed that a priest from a different parish (Dandira) could bring four churches from his parish into the process too. The priest had been the diocesan Missions Coordinator before this post and a passionate supporter of Eagle after taking part in the initial envisioning. His parish raised all the funds locally to catch up on the 2014 training. In Madi West Nile, where two of the eight original churches dropped out, the MU diocesan community development coordinator (CDC) replaced them with two new churches whose parish priest was eager to take part.

In February 2015, MU launched Eagle in the second set of pilot dioceses: West Buganda, Lango, East Rwenzori and more fully in Bukedi. These second phase dioceses carried out a similar process to the first phase in 2014: envisioning key church and MU people at national, diocesan and parish level; training facilitators and clergy; and carrying out the baseline survey. They have now formed Eagle groups and are beginning the Bible studies. MU has also supported others that have taken on Eagle on their own initiative, such as Luwero in 2014, and two other churches in Madi West Nile in 2015.

A2. THE 2015 EVALUATION PROCESS

2.1 Evaluation aims

1. Analyse the changes that have taken place in people's lives as a result of Eagle and in relation to its intended outcomes (in both church and community where possible).
2. Explore the extent to which the Eagle process is embedded in the church and its mission, drawing out the factors that help or hinder different groups from embracing it (including MU).
3. Assess the implications of Eagle for MU sustainability both in membership and finances.
4. Examine how learning from the interim evaluation has fed into the approach and draw out new learning, particularly in relation to the timing, to inform the evaluation recommendations.
5. Verify funds from IOM and MU were used effectively and efficiently for the planned activities.

2.2 The evaluation methodology

Evaluation approach

This 2015 'final' evaluation marks the end of the IOM grant, demonstrating what MU has achieved through it. A UK and Ugandan consultant worked together, as in the 2014 evaluation, to maximise contextual understanding and learning from other programmes internationally, as well as to strengthen analysis and cover more ground. The evaluation took a participatory approach, which enabled MU, Eagle churches and communities, and other external stakeholders to analyse what is working well and what needs strengthening. It used a range of tools such as journey of change, ranking exercises, role play, group discussions and individual semi-structured interviews. It triangulated information by verifying it from more than one source and through a number of tools. It also brought in additional learning by involving a lead church and community mobilisation facilitator from a programme in Malawi in analysing the evaluation findings and inputting into recommendations.

Evaluations steps

- **Phone and skype meetings with MU Uganda to discuss and agree the approach.**
- **Review of documents and data.**
- **An initial two-day participatory workshop with MU national and diocesan staff in Eagle.**
- **Field visits to Madi West Nile, Busoga and Mukono, involving:**
 - Participatory group sessions with Eagle facilitators and with MU members.
 - Visits to Eagle group and household initiatives;
 - Interviews with a few community members/ leaders;
 - Interviews with diocesan and parish MU and church leaders.
- **Review of financial processes and records at diocesan and provincial (national) level.**
- **Meetings with key MU and church personnel at national level.**
- **A half-day debrief meeting sharing initial findings with staff and the Provincial MU President.**
- **A one and a half-day next steps workshop with MU staff focused on strengthening MEL.**

Evaluation scope

The evaluation used the draft theory of change formed during the interim evaluation as a framework for reviewing and capturing learning. It was not possible to carry out field visits in all the pilot dioceses because of time and distance. The team concentrated on the two first phase dioceses that were not visited in the interim evaluation (Madi West Nile and Busoga) as well as a brief return visit to Mukono. More information in the report therefore comes from these and is used to validate the broader learning from the evaluation workshops and reports. It was too soon for the second group of pilot dioceses to have achieved impact, but the evaluation drew out their progress and learning.

While the evaluation provides accountability for the Eagle process funders, it focused on enabling MU Uganda to analyse and strengthen its own in the light of both MU experience and learning from programmes elsewhere. The process therefore emphasised its purpose in the following way:

An evaluation is not ...	An evaluation is about...
An inspection	Learning together
The end	Continuing and strengthening the work
About what outsiders think	Insider's knowledge, wisdom and analysis
About 'experts'	Practitioners and their experience
To focus on what's wrong	Figuring out what works and adapting for the future
'Donor-led'/ extractive	Being participant-led and sharing at all levels

B. IMPACT

B1. CHANGES IN PEOPLE'S LIVES

Overview

Tangible changes emerging for first pilot dioceses

The Eagle process has helped to bring change in people's lives in all four of the first pilot dioceses. The most common change is that people now take initiative to tackle their own household, church or community problems using local resources. Their initiative is resulting in tangible improvements in livelihoods that are helping families meet basic needs. It is also leading, to a lesser extent, to better sanitation. However, these changes are not evenly spread across the dioceses; and documented evidence of change is also inconsistent. Mothers' Union does not yet have a system for capturing how many people are benefitting overall and in each area of change; but reports from South Ankole and Madi West Nile have begun to provide a narrative of change and some data on numbers benefitting – progress since the interim evaluation. The evaluation team verified qualitative data through the field visits, using sources including Eagle facilitators, church leaders and direct observation. It could not validate numbers, though, because of the lack of a coherent system to collate and aggregate them.

Holistic change

Since the interim evaluation, not only has there been progress towards converting initiative into tangible change, but the Eagle process has done more to bring genuinely 'holistic' change – change for the whole person, spiritually, physically and emotionally. The interim evaluation found that most Eagle groups were focusing either on the spiritual or the physical; but now, many of the groups visited described and showed a much more holistic picture, where households were reaping changes in relationships at all levels, as well as improving their physical wellbeing.

The second phase of pilot dioceses are too early on in the Eagle process to see tangible change as yet; but they report that Eagle groups have also begun some initiatives themselves, especially to improve church structures and facilities, but also to tackle livelihoods. All eight pilot dioceses have seen relationships improve at multiple levels: spiritually, within families and churches and with the community. Most evaluation participants ranked this as the second most common change after that of improved initiative (see table below). Fewer could demonstrate better gender equity, though some of the first pilot dioceses are showing signs of progress in at least raising this issue.

Evaluation workshop ranking: top three most common areas of change (Busoga CDC was unavailable)

Dioceses	Relationships	Gender	Initiative etc	Livelihoods	Health
Madi West Nile	2			3	1
Mukono	3		2	1	
South Ankole	2		3	1	
Luwero	2		3	1	
West Buganda	1		3		2
Lango	2	1	3		
East Rwenzori	1		3	2	
Bukedi	2		3	1	
TOTAL	15	1	20	9	3

B1.1 Improved relationships

Improved relationship with God

All eight dioceses reported improvements in their relationship with God, most evidenced in a more active prayer life and more time reading the Bible and applying it to their lives. Eagle groups in Busoga, for example, shared that youth are now more involved in church and active in Bible Study: some had bought Bibles; while others in Bugole and Bugogo churches in Busoga and West Buganda were collecting money to do so. People spoke of having a real relationship with God for the first time, loving him more, feeling closer to him and spending more time in prayer, fasting and sharing with others.

Improved care for others...

“We support one another and are more concerned about each other than before; there is less individualism and now we work as a group.” (Lay reader Malobi, Busoga)

Participants in the Eagle process have also experienced changes in family, church and community relationships. So many couples in Bukedi and Busoga decided to get married in church as part of putting their relationships in order, that churches were organising ‘mass weddings’. More families are also now planning together. Relationships within churches have improved. Groups in Madi West Nile reported improved relationships between the church leaders and members and better cooperation

“Before Eagle, I would spend most of my time in office; now I go around encouraging groups. I believe Eagle has made me more accessible.”

(Archdeacon, Busoga)

among themselves. Busoga groups also find their leaders less distant and more approachable. The leaders confirmed this: the Archdeacon visits the projects after services, interacting more with the congregation. Mukono groups described mentoring each other and better relationships between the two distinct church women’s groups: Mothers Union and Christian Women’s Fellowship.

...especially the vulnerable

The greatest change since the 2014 evaluation in relationships is that people are identifying better, and caring more for, vulnerable people within and outside of the church, especially in some of the first pilot dioceses. In Madi West Nile, all the churches reported improved relationships with the community and actions to care for the vulnerable: better cooperation between neighbours since visiting the poor in St John’s; sharing food, visiting the sick (including those with HIV) and reduced discrimination against HIV positive people in St Andrew’s; and increased care and referrals for the vulnerable (the sick, HIV positive and elderly) and reduced stigma in St Matthews. South Ankole reported an estimated 60% increase in people supporting basic needs for others. In Busoga, Eagle group members have visited the sick and helped those in need with basic items like blankets.

Improved management and use of natural resources

One of the newer areas of initiative emerging in the first pilot dioceses is in care for the environment. In South Ankole Eagle groups planted 10,000 trees. In Madi West Nile, Eagle members have stopped cutting down trees, protected an area of church property that has many trees and are using compost. Kisowera Mukono groups have also planted trees. Many, such as Seetathe Mukono are removing plastic bags and cleaning up the areas around their churches, homes and communities.

B1.2 Improved gender equity

During the 2014 evaluation, Mothers’ Union coordinators demonstrated awareness of the importance of tackling gender; but only a few examples emerged from the work. Tangible evidenced change is still hard to find now; but some evaluation participants highlighted gender as an issue that needs more attention. A Busoga parish priest explained that domestic violence exists but is not discussed, so including a relevant Bible Study could provide a safe space for reflection and response.

Experience in Madi West Nile shows that intentionally providing opportunity to raise these issues helps lead to change. The CDC organised a discussion on tackling sensitive cultural issues, including gender, in one of the training sessions organised with the diocese missions department (and beyond the specific Eagle trainings). The facilitators also took the initiative to explore the issue more themselves using their 'Big Step' tool (where people stand at a marker along a line from "very good" to "terrible" to represent their views) and successfully encouraged people to talk about the extent to which it affected them and others. Evidence from more sources in this diocese reported progress in this area.

Increased share in decisions for women

In some areas of Busoga, in three of the new churches in Mukono and in all the groups in Madi West Nile, Eagle group members reported better planning between women and men in families. For example, St Joseph's church, Madi West Nile, reported poor relationships between men and women as their biggest initial problem. Stories from both men and women and from a range of groups confirmed that men are now undermining women less and planning more with them – mainly as a result of learning from the Genesis 2 Bible Study. Eagle groups in St Paul's and St Joseph Alua, Madi West Nile, and in Bugongo and Bugole, Busoga, reported budgeting together as families. One woman in Madi described how she and her husband both stole from each other as they could not agree how to spend money; but now plan together how much produce to sell and how to use the savings they make.

In addition to more share in family decisions, women also reported (confirmed from their church leaders) that they are taking on more leadership roles in the church and in the Eagle process. In South Ankole, 60% of zonal group leaders for Eagle are women; in Madi West Nile all the Eagle group leaders are women – a deliberate move to counter-balance the male leadership in facilitators (often because of literacy levels) and church leadership; and in Mukono the group leaders in three of the new churches are all women (MU members).

Improved responsibility among men

While women are gaining in confidence and taking on better share in decisions, they are still carrying out the majority of work. They outnumber men in all the Eagle groups that took part in the evaluation – sometimes forming as much as 90% of a group. Encouragingly, though, those men who are part of Eagle groups are behaving differently to cultural norms: planning together more, working harder and resolving conflict better.

"Men who are in Eagle tend to work harder, respect and cooperate with their wives and are calm, rather than violent."

(Eagle group, Busoga)

Increased disclosure of, and actions to tackle, domestic violence

Domestic violence lurked just under the surface of many of the discussions by Eagle groups about relationships between men and women. Groups in Madi West Nile and Busoga reported less conflict between husbands and wives, including physical violence (when asked). According to one church leader in Busoga, there is less conflict between men and women, because both are able to contribute to the upkeep of the home and they agree on how to sell the proceeds from their gardens. In Madi West Nile, facilitators agreed that battering women is a common problem, as well as lack of sex education for girls and young women. In both dioceses, leaders mentioned having fewer domestic violence cases brought to them recently – but there was no clear evidence for the extent of this.

Evaluation contributors also mentioned other gender-related problems common to their communities. Church leaders in both Busoga and Madi West Nile highlighted serious concerns about early marriage and teenage pregnancy among girls. In Madi West Nile, these had emerged through the baseline study, the community description activities and through their group discussions; and a traditional leader confirmed their analysis and also raised concern about defilement (rape of under-age girls).

B1.3 Improved local initiative and use of resources

Increased initiatives using local resources to meet needs

The evaluation team in Madi West Nile found diverse initiatives taking place among Eagle groups and their households. Yet these are not recorded or aggregated anywhere: the evaluation learned about them in facilitator discussions, the evaluation workshop and visits to projects – finding some that had not even been mentioned before. In all the pilot dioceses, groups, individuals and families have begun and some completed initiatives to improve churches and their families' lives using resources of which they had limited or no awareness before. Group initiatives fall mainly into the following categories:

- **Using church land:** Many of the churches own large areas of land, unused until now. In Kiringa Busoga, people are now using church land for group projects and the church is also renting out part of the land to raise money. In Madi West Nile, St Matthew's groups cleaned up the church land and planted cassava and onions to raise funds for the church building, while St Peter's groups are growing cassava and soya on church land to improve their church.
- **Improving church premises and housing:** Eagle groups' initiatives have prioritised the poor state of church buildings and leaders' housing. In Dandira Mukono, they completed the parish priest's house and improved the lay reader's. In Madi West Nile, St Joseph's Alisso groups built a new home for the priest and youth built a house to meet; St Matthew's put windows in the church; St Paul's improved the lay reader's home and bought chairs for the church; St Joseph's Luvu put windows in the church, bought chairs and improved the floor; and St Peter's also improved the church and hired chairs. Some of the second phase dioceses have also begun: West Buganda is cementing the church; Luwero has enlarged the church and built a house for the priest; and Bukedi is planning to improve the church and priests' housing. In Busoga, Kiringa Eagle members have painted the church while; the Nawangayiza group is rebuilding the church which had fallen down, using funds they raised locally; and Malobi groups have bought a lectern and are improving the church floor.
- **Improving community roads and infrastructure:** Eagle groups have also joined together to improve school buildings and build roads and bridges. In Madi West Nile, St Thomas's constructed a road and lobbied government to build a bridge (see photo below) that linked the community to the health centre and market on the other side of the river – and those on the other side to the school.



An Eagle group at St Thomas's, Madi West Nile, worked with community members to build a new road to help people on each side of the river access health and education services and the local market, successfully lobbying government to improve the road and build the bridge above.

As they worked by hand, slashing and hoeing the ground, community members on both sides of the river joined in. Local councillors, already part of their Eagle group, persuaded government to improve the road and build the bridge. St Paul's also built a road to the church which helped the community reach their homes and improved the local playing field so youth could use it for football. In Kyetume, Mukono, the Eagle group improved a community road, which had been inaccessible.

Increased engagement with, and influence on, government and others

Since the 2014 evaluation highlighted the importance of sourcing technical support and resources from government and others, considerable progress has been made. South Ankole formed 20 zonal groups which successfully lobbied government for seeds. All Eagle groups in Madi West Nile and some in Busoga registered as community based organisations and tapped into government support: bringing in health personnel to train on nutrition and primary health; and getting agricultural technical input and seed. Both dioceses organised health camps with government to provide HIV testing, vaccinations, and screening for cancer and malaria. A group in Nawangayiza Mukono also brought in government agricultural officers and is now planning a health camp to screen for cancer. Some dioceses have linked with NGOs for seeds and for micro-credit and savings schemes – most groups in the new churches in Mukono are part of a savings group. In Madi West Nile, Eagle has partnered with a local NGO, LABE, to provide early childhood education, reinvigorating a group that was no longer functioning.

B1.4 Improved livelihoods

Many of these initiatives are now resulting in tangible changes in livelihoods for families in the first pilot dioceses, evidenced both from the corroborating stories from different groups and participatory exercises and from those visited and observed first-hand by the evaluation team. But MU Uganda still does not have a system for collating and aggregating this data to show how many households are benefiting and in what ways. Feedback from facilitators' groups in the field visit to Madi West Nile suggested that all families involved in Eagle there have experienced real changes in food security and access to basic needs; and a similar picture emerges from the reports from South Ankole. This was less clearly the case in the other dioceses visited. However, Eagle members in Kiringa Busoga are now growing food and vegetables for their families and not solely reliant on their husbands.

Improved amount and quality of food

Data from South Ankole assesses that 65% of those involved in Eagle as having improved the amount and quality of the food they eat across the year after diversifying the crops they grow. They now store millet, beans, maize and cassava in granaries to last them through the lean times of year. In Busoga, Mothers' Union members in Malobi reported that they now have enough food for their families even when there is drought; Kiringa groups are managing a banana plantation and maize field and have gained better technical understanding of how to manage their gardens and share expertise instead of competing; and in Kiringa, parents have begun contributing maize to the local school and have successfully challenged it to provide porridge for the children, thus benefitting the whole community.

Many of the Eagle groups and the member families in Madi West Nile have also carried out initiatives diversifying crops for both improved food and for sale to generate income. People in Luvu reported growing more types of food such as soya and sugar and eating three meals a day instead of one.

Increased income for basic needs and supporting children in school

In the new churches in Mukono (a peri-urban area where access to food is less of an issue), people have focused on small income generating businesses, including piggeries, chicken-rearing, soap production, crafts and brick-making. In South Ankole, 410 out of the 500 households involved in Eagle

have projects that help them earn income and meet basic needs and that are less seasonal and weather dependent, such as piggeries and bee-keeping. The men's group in Luwero is also running a piggery and the women running market stalls. In Madi West Nile, activities include bee-keeping, growing cash crops, rearing livestock and stone-quarrying. The team saw evidence of the income supporting family needs: for example, an Eagle facilitator from St Thomas's used the profits from growing and selling some wild greens to buy seed for a vegetable garden and then the profits from that to buy a bicycle. People reported that they are now also using their income more wisely after training from the church development department. The men fed back that, instead of spending money on alcohol, they use it for the family: sending their children to school and starting small businesses. Many evaluation contributors also reported better support for children to go to school.

Improved houses providing adequate and safe shelter

As well as improving church leaders' homes, some Eagle group members have renovated or built family homes. For example, in St Thomas's Madi West Nile, the evaluation team saw a larger house for the family's four children under way. Other coordinators also mentioned this as a key area of change in the evaluation workshop, though Eagle reports and data do not provide data to show this.

B1.5 Improved health and sanitation

Improved sanitation and hygiene

One of the most common and evidenced changes that has taken place as a result of the Eagle process is the construction and use of latrines – both for the churches and households. South Ankole estimates that 65% of Eagle households now have pit latrines (though the baseline figure is not captured in the report). Its community leaders are also helping people to put in latrines who do not have their own resources. Evaluation visits in Madi West Nile showed families with new bathing shelters, drying racks for dishes and improved compound maintenance and cleanliness. Busoga groups highlighted improved sanitation as one of the key changes. Two of the four churches visited were constructing latrines, instead of using the schools': one church in Kiringa had functioned for 20 years without latrines and in an overgrown compound, which has now also been cleared.



Robert from St Thomas's, Madi West Nile, shows off his many initiatives to improve his family life, including the above rack for drying plates hygienically.

Busoga groups highlighted improved sanitation as one of the key changes. Two of the four churches visited were constructing latrines, instead of using the schools': one church in Kiringa had functioned for 20 years without latrines and in an overgrown compound, which has now also been cleared.

Improved access to and use of safe water

In some of the areas visited, access to safe drinking water is a major concern not yet addressed – for example in Madi West Nile, the parish priest described how people still drink from the river, not from bore holes. The Eagle groups identified this during their 'community description' – their analysis of needs that they want to address in the community. South Ankole reports that 65% of Eagle members have access to safe water and 75% are drinking boiled water (though again the baseline is unclear).

Better access to treatment and reduced incidence of disease

As described above, some dioceses have successfully helped their communities to access health screening. For example, in St Paul's Madi West Nile, the Eagle clean-up of the community football

ground and road clearing paved the way for government to immunise children. The tangible improvements in hygiene and access to safe water should also help to reduce instances of cholera and other diseases but it may be too early to see this and it has not yet been explicitly measured.

B2. CHANGES AT INSTITUTIONAL LEVEL

As Mothers' Union Uganda has formulated and tested its theory of change, it is clear that part of its goal through the Eagle process is to achieve and monitor change at institutional level in Mothers' Union itself and the church at different levels – as well as in the lives of people in the community.

B2.1 More active and effective church

Increased and more active membership

Eagle is clearly having an impact on the local churches that have taken the process on board – evidenced by reports from the group members and facilitators, parish clergy and from leaders at Diocesan level. Some reported significant increases in numbers attending church as a result of Eagle. For example, numbers of people in Malobi church Busoga increased from 30 to 60; from 100 to 200 in St Joseph's Rikki; and from 3,740 to 7,049 in Rwankora church South Ankole. In Busoga, members have formed an Eagle choir; and all the churches visited report that members, including the youth, are now more involved in church and active in Bible Study. In Namakwa Mukono, the members have an active choir, compose songs and plays based on the Bible Studies and Eagle members support the lay reader, even in preaching. The diocesan mission co-ordinator corroborated that the Eagle group in Kisowera (one of the new churches) that meets every week for Bible Study. Both Parish priests in Eagle in Madi West Nile also reported that members are much more active in taking a lead: preaching, fundraising, joining the choir, and working out solutions to problems rather than waiting for someone else to help.

Improved state of the church



Eagle groups at St Joseph's Alisso, Madi West Nile built a new home for their priest (right) to replace the small thatched hut (centre), making the bricks and raising funds locally for the cement

Evaluation contributors see the improvements to church structures and leaders' homes (see photo above) as significant indicators of the church's spiritual and organisational state too. But not only had these improved, but they found a significant change in giving. In Malobi Busoga giving increased from 10,000 to 60,000 shillings per month and in Rwankora South Ankole, giving increased, enabling the church to

pay its diocesan quota on time and fully fund its own work. In Namakwa, Mukono, people are more active in church, supporting the lay reader by preaching and their giving. The Bishop of Madi West Nile noted the impact of Eagle on the church and its giving, from being one of the most challenging parishes in the diocese to being an example to others.

Rikki parish was abandoned and had lost hope. I am amazed at the level of transformation that has taken place. People used to say 'we have nothing' but it has gone from that to being the second highest contributor in the Diocese." (Bishop, Madi West Nile)

More active engagement and support to Eagle process

The Eagle process has helped local churches work towards its mission more effectively. Learning from the Bible Studies and mapping out their local community and its needs have enabled them to develop a church vision for the first time (see a Mukono church vision right) that they display on the walls. At local level, Mothers' Union has incorporated priests and lay readers in the training for facilitators, improving their understanding and buy-in to the process. For example, all the priests working in the Eagle process in Busoga have incorporated space to talk about it in regular Sunday services. The priest from the newer parish



in Dandira Mukono builds the Eagle principles and message into his sermons and pastoral visits. Similarly, the priests and lay readers in Madi West Nile are helping to lead the process and monitor results. However, ownership among the congregation as a whole is less clear. Evaluation workshop participants assessed that they should have 60% of a congregation involved in the process before taking it into the community to ensure that the church continue to own and lead the process; but data about the percentage involved – and what that looks like in practice – is not yet available. Currently, those in the Eagle groups are carrying out all the work but Eagle may need to develop more strategies for spreading their passion to the rest of the church members if it is to embed ownership in the church as a whole and ensure sustainability. For example, some churches have incorporated Eagle Bible Studies in other groups and activities.

"Eagle is an important development strategy, building a sense of ownership and getting people doing things for themselves with their own resources. It brings in the gospel at the centre of development. I see this as a turning point for this region. I have seen a lot of money go into projects but nothing come out of them. This can bring real change."

(Diocesan Secretary, Madi West Nile)

At Diocesan level, engagement in Eagle is mixed. Where the Bishop and other key leaders actively support the process, this has filtered through the layers of leadership and created an understanding and coherence to activities. This was evident in South Ankole in the interim evaluation. It was also strong in Madi West Nile in this evaluation, where the Bishop is supportive and the Diocesan Secretary particularly active, reading reports and integrating Eagle in other departments' work. This, strengthened by good communication from the MU CDC, has resulted in the diocese incorporating Eagle monitoring costs in the main budget; involving the Diocesan Accountant and the Planning Officer in providing technical support; and in influencing Diocesan strategy. Conversely in Dioceses where the Bishop and other leaders are less involved, Eagle has had less impact.

B2.2 More active and effective Mothers' Union Uganda

Impact on mission, membership and sustainability

There is evidence in the first pilot dioceses that Eagle has rejuvenated Mothers' Union in Uganda, enabling it to be relevant and to carry out its mission more effectively. In Mukono, it has attracted members into more regular attendance at the meetings and strengthened its purpose: *"Eagle has woken us up to see the gaps in how we were living up to our Mothers' Union objectives"* (MU members Namakwa Mukono). In Madi West Nile too, members described Eagle as renewing them and giving them confidence and courage to live out their mission in their church, homes and in the community. Many members gave examples of new responsibilities and leadership roles they had taken on in the church; and how they more actively carry out MU work in visiting the sick and sharing what they have. Both members and priest reported that Eagle was helping to increase new members joining.

"Before Eagle, people did not see the value of Mothers' Union but now that we have become more active in visiting the sick and improving our compounds, we are seen as useful and more members are joining."

(MU member, Luvu, Madi West Nile)

In making MU more active, relevant and numerically bigger, Eagle is having an impact on sustainability. However, there is little evidence of it yet drawing in younger women, something that Provincial church leaders indicated as a concern as, in some urban areas, younger married women have formed their own group rather than joining Mothers' Union.

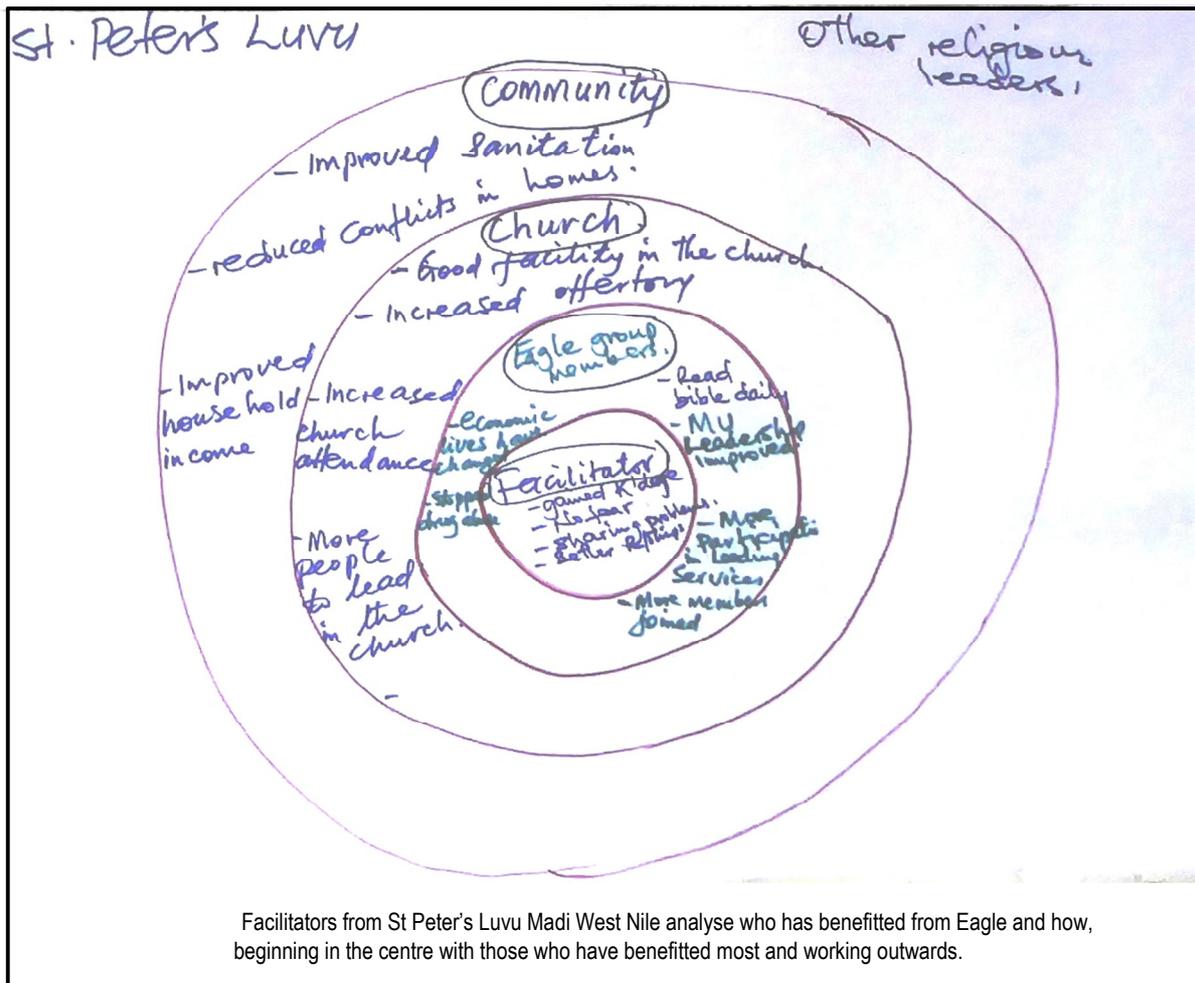
In terms of financial sustainability, the focus on diocesan responsibility has meant that the dioceses cover CDC salaries at that level, which is a great step both for the sustainability of Eagle and MU. MU Central is also continuing to research different ways to strengthen finances for example through different models of savings and loans groups and plans to send a specialist to support Uganda with this in the future. At provincial level, the new church strategy is also focusing on increasing local contribution and being less dependent on external sources of finance. Leaders expressed the aim of incorporating the Provincial MU salaries in church budgets in the long-term, but it is not clear how strong the will to do this is in reality. But the Province has paid the salaries when MU Central has been late – and in fact since March 2015 – which shows the potential to do this in the future.

More active engagement and support to Eagle process

MU leadership at provincial level continues to be strong in providing and supporting strategic reflection and direction. The majority of diocesan CDCs feel well- equipped in their roles': they are able to envision and train others, manage the Bible Studies, tackle new challenges and are learning new skills. They are also aware, though, of gaps and areas they want to strengthen, such as monitoring and MU ownership. The evaluation found varying levels of understanding and facilitation among the diocesan CDCs: some show great commitment and ability to apply the Eagle principles to new challenges – and this impacts the work positively. Others struggle in managing the demands of Eagle in addition to their other MU responsibilities and still expect more traditional project support. However, all the CDCs involved are growing in capacity; and some are becoming trainers of trainers, with potential to ease the load on the provincial CDC. Some senior church leaders expressed concern about the extent to which the process relies on a few individuals and the toll it takes on them personally, so it will be important to emphasise equipping and delegating to others in future strategy. The London-based worldwide coordinator for MU Central has also played an effective role in supporting Eagle and particularly the MU provincial CDC, acting as a sounding board, feeding in relevant learning from other programmes and facilitating discussion without undermining local leadership and ownership.

At grassroots level though, the picture is less clear. While Eagle has had an impact on Mothers' Union, it is uncertain whether Mothers' Union members understand their role in leading the process. Some progress has been made in involving more members in Eagle. In Mukono, the diocese with least MU involvement in the interim evaluation, more have joined Eagle groups. In Madi West Nile, MU members are actively engaged in leading and taking part in Eagle groups and describe the impact on their lives, for example on their relationships, leadership role and livelihoods. They prepare food for Eagle activities – as does MU in South Ankole. However, the evaluation field visits to Madi West Nile, Busoga (where MU has a large and active membership) and Mukono found that MU members do not see their role as spearheading Eagle, but take part and members or beneficiaries in the process.

B3. PEOPLE WHO BENEFIT



B3.1 Who benefits?

Who has benefited most?

Eagle facilitators in Madi West Nile analysed who has benefited to date from the Eagle process and how. They saw themselves as those who had gained most – not just enjoying the improvements in areas such as relationships, livelihoods and sanitation, but also developing knowledge, leadership skills, and capacity to share and solve problems. The next levels of those benefiting from the process included their families, Eagle group members and the church as a whole – and their analysis confirmed the changes each group had experienced as described in the section on impact. However information from all the groups also showed that, although MU and the church has still not engaged the wider community in Eagle, the community has begun to benefit in a variety of ways.

Spill-over to the community

Evaluation participants found it difficult to make a strong distinction in most cases between those already benefiting from Eagle and the community as a whole. While they are indeed part of the wider community, this suggests that MU still needs to do more to embed the complete Eagle vision in MU and the church so that they are more aware of who is involved and who is benefitting – and the long-term goal of mobilising the whole community. However, Eagle is beginning to spill over to the wider community and some of the more vulnerable groups. All those involved in this evaluation exercise shared similar ways in which others in the community have benefitted from the process including:

- Better relationships and reduced conflict within their families, between neighbours and with church members (joining together to work on initiatives).
- Support and care for the vulnerable: those who are sick, in need or affected by HIV/AIDS had received visits, encouragement, practical support and prayer.
- Improved sanitation and health services: the whole community had benefited from health camps for screening or immunisation; and a significant number of people built latrines and cleaned up their compounds after seeing what Eagle group members have done.
- Better livelihoods: community members had also diversified crops and joined some of the savings groups so were benefitting economically. They also improved support for their children in school.

“Eagle is like yeast spreading through the community – and we have now started to do it.”

(Eagle group member, Madi West Nile)

Although it was not possible to cross-check all these areas, the evaluation teams saw evidence of people in the community building new latrines and planting crops. Conversations with some community members, including a traditional leader in Madi West Nile confirmed community members were benefitting. A woman in Busoga described

how she had cleaned up her compound and built a latrine after seeing what her Eagle neighbours had done. However, Eagle groups also mentioned theft as a concern. This suggests that it is important that Eagle widens the benefits soon to everyone so that others in the community do not see it as something for the church only. One school teacher in Mukono stated that *“The benefits are mainly for Christians and regular church goes and their families.”* Eagle groups also spoke of some interdenominational conflict: for example, leaders resenting people leaving to join churches involved in Eagle. Reaching out to these leaders as well will therefore also be critical going forward.

Reaching the vulnerable and those on the margins

The MU application to IOM states that the Eagle process aims to reach the community as a whole, and vulnerable groups in particular. Since the interim evaluation, Eagle groups in some areas have more consciously reached out to those who are vulnerable, giving many examples of visiting those who were sick, HIV/AIDS affected, elderly, widows etc (both church and wider community members) – which were validated through some conversations and examples from people who had benefitted in this way in the church and community. Nawangaiza group in Mukono constructed a house for an old woman. Facilitators in Madi West Nile showed records of the vulnerable people in their community. They had included HIV positive members in the Eagle groups: one member described himself as having been *“a walking corpse”*. The traditional leader had also described the change he had seen in one man addicted to drugs as the reason he had come to find out more about the Eagle process.

While some areas have included youth in Eagle activities and some Eagle youth groups are active – for example building the lay readers home in St Thomas’s Madi West Nile and then a house for the youth to meet; in other places – youth are less involved. In St. Danstun Mukono, youth join by invitation from the older members. Evaluation contributors highlighted this as an area to improve more systematically

as part of building the sustainability of the process and because of the energy and enthusiasm that youth can bring. In Madi West Nile, some of the spill-over to community had taken place because children took stories of what others were doing to their own homes – showing the potential to work effectively with them for greater impact. Men also are not as involved as women. In some areas, Eagle is still seen as “a women’s programme”, perhaps as it is initiated by Mothers’ Union; but this is often the case in development activities and needs addressing.

Some of Eagle records now disaggregate figures for women and men and baseline information documents vulnerable groups. But MU has not yet collated and aggregated numbers in these groups who are directly benefitting from the Eagle process – and this will be important to do.

B3.2 How many have benefitted?

Direct and indirect beneficiaries

MU Uganda has tracked the number of people taking part in envisioning and training in its activity reports. The facilitators also keep records of the number in the Eagle groups and their attendance in weekly meetings. This means that the figures captured in the table below up to the last three rows are reliable. However, MU has still not defined clearly what makes a ‘beneficiary’. Since it has now articulated the indicators for success, it would make sense if those benefitting directly included only those who experienced change in one or more of these areas. The records show 2,767 Eagle group members but MU does not have methods to collate or document how many of them and their 5,216 household members have benefitted directly in the planned areas of change. Evaluation visits showed that many of their households benefitted, so as many as 7,983 people (Eagle members and their families) could be direct beneficiaries of the Eagle process, but this figure cannot be verified. In addition, the spill-over to the community, even before community entry has taken place, has widened the impact, benefitting some directly (such as by diversifying crops or improving hygiene) and some indirectly (such as through improved relationships with neighbours – estimated as 6,051).

Total numbers benefitting

MU stated in the IOM application that it aimed to reach 2,880 people directly and 12,480 indirectly through the first eight dioceses (15,360 in total). Even with the second phase dioceses at an early stage and before the first phase have gone into the community, as many as 14,034 people have benefitted in some way. But Eagle needs to track better now how many have experienced real change.

Output	M	F	Notes
No envisioned at Provincial level	40		These included Provincial church & MU leaders; Diocesan & Archdeaconry church and MU leaders; MU CDCs. Mukono brought in additional envisioning.
No envisioned in Diocese/ church	208	218	
Mukono’s wider process	900	1918	
Total no. people envisioned	3,2484		
Parish churches envisioned	16		As well as the 8 in each 8 pilot dioceses, this includes the additional ones that joined the process in Mukono and those not part of the pilot in Luwero and Madi West Nile.
Daughter churches envisioned	63		
Total no of churches envisioned	79		
No facilitators selected & trained	97	102	This includes both facilitators selected by the churches and the clergy (persist and lay readers).
Total no facilitators trained	199		
No of Eagle groups formed	127		Most dioceses have formed 16 (two per church) but some have done more and one of the new dioceses has not yet formed groups.

No of Eagle group members	489 1211	Most groups have about 20 members; but two of the second phase dioceses have not yet formed groups or compiled data on the members. Most have about 30-40% men but Madi West Nile 8%.
Non-disaggregated members	1,067	
Total no. Eagle group members	2,767	
No of household members also benefitting	5,216	Data compiled from interviews & estimates of facilitators & CDCs.
No of community members benefitting	6,051	Data compiled from interviews, focus group discussions & estimates by CDCs.
Estimated total no. benefitting	14,034	This does not include those only envisioned.

C. LEARNING ABOUT THE APPROACH

D1. BUILDING CHURCH AND MU OWNERSHIP... AND COMMUNITY

In testing out the learning from the interim evaluation about what was working (summarised in the 2014 theory of change diagram), this evaluation process confirmed that the key approaches identified then are still relevant and critical to success. In each of them Mothers' Union Uganda shows clear evidence of applying that learning by putting into practice many of the recommendations and by developing other new strategies to achieve them. This section captures that progress and new learning that has emerged during the year and from the evaluation process. It focuses first on church and Mothers' Union ownership as one of the priority questions for the evaluation – linking it to next stage of the process in the community. It then goes on to examine the five other core approaches.

C1.1 Engaging church leaders and members

The interim evaluation highlighted the importance of engaging church leadership in the Eagle process because it has a clear impact on the uptake of the work. It also demonstrated that Eagle needed to do more to strengthen MU ownership, not only among the leadership but particularly at grassroots level where few MU members in some dioceses were even part of Eagle groups. Over the last year, MU has more systematically engaged MU at different levels and has intensified and added strategies to engage the church leadership. This has resulted in the changes in them as institutions and in their support for Eagle as described in section B2. This evaluation validated how important it is to keep intensifying this approach and innovating ways to strengthen it further, as it is so critical to success.

The table below outlines the strategies that MU was using from the beginning to engage church leadership in the Eagle process and others that have been added or used more since the interim evaluation. Those in red are ideas that emerged during this evaluation process as important:

Existing Eagle strategies	New, unimplemented or more systematic strategies
Involving church and MU leaders in selecting dioceses and parishes as pilots for the Eagle process based on a range of criteria.	<p>'Going with the energy': In the pilot dioceses where churches have dropped out of the process or have been slow in uptake, MU has identified others where the leaders are enthusiastic and understand the Eagle aims, for example, in Mukono and Madi West Nile.</p> <p>Buy-in from church and MU leadership as a 'must' for selection: Continue to involve leaders in decisions about rolling out the process but ensure that commitment is given more weight than other criteria – particularly in these early stages of building momentum.</p>

Involving church and MU leaders in envisioning.	Making envisioning an ongoing process , not one-off event. Developing a church vision.
Involving church leaders in planning and monitoring at Diocesan and parish level. Sharing reports and other communications.	<p>Involving diocesan leaders in training sessions and activities including baseline studies and monitoring progress.</p> <p>Identifying appropriate and specific roles leaders can play in building Eagle into structures and communication: more leaders have built Eagle into sermons, announcements and events.</p> <p>Integrating Eagle into diocesan strategies and budgets: Systematically ensure that dioceses begin to include Eagle in their budgets and strategies e.g. by showcasing those that have already done so; cross-departmental meetings e.g. with mission, youth and planning.</p> <p>Celebrate success: Organise exchange visits at Diocesan and parish level so people learn from each other.</p> <p>Making parish priests and lay readers a part of everything: facilitators' trainings, monitoring exercises and initiatives such as savings groups.</p> <p>Monitor the proportion of congregation members actively involved in Eagle, aiming for a suggested 60% before community entry – based on learning from church and community mobilisation where excellent community uptake has left the church behind.</p>
Involving Provincial church leaders in training, decisions and sharing reports.	<p>Celebrate success: Organise exposure visits for Provincial leaders involving media, once the community is fully involved and the whole process can be show-cased.</p> <p>Enlist Provincial leaders to chivvy better support (as offered by them) from those dioceses that have been less involved and are not budgeting for Eagle or integrating it in their broader strategies.</p> <p>Integrate Eagle with the new national church strategy: Hold some high level meetings to look at how Eagle supports and– enlisting MU Central support if needed to ensure sufficient attention and focus. Analyse how it then integrates into other departments' work such as mission, youth and planning to enhance their mission and address challenges.</p>

Where church buy-in has been most effective is in the dioceses where leaders at all levels understand how the Eagle process equips the church to carry out its mission more effectively – rather than just as a Mothers' Union programme to support. This synergy makes Eagle wide-reaching and strengthens other church programmes rather than competing with them. In Madi West Nile, the CDC linked up with the diocese planning department to do a one-year training programme for Eagle groups. The 'Integrated Community Capacity Enhancement course provides two to three days input a month, incorporating a self-help savings approach into Eagle groups. The course helps people reflect on how to use money wisely, analyse traditional culture and practices and plan how to tackle gender and vulnerability, making sure everyone benefits. At the same time, the department has taken Eagle's holistic approach into other programmes, introducing the Bible Studies to their self-help groups.

In some dioceses, though, church development programmes (some with external partners) are undermining the Eagle message of using local initiative and resources. Facilitators in Busoga and Mukono expressed expectations of external support, referring to previous programmes giving handouts of seeds and bicycles. Mukono's Community Health Empowerment programme, for example, provides capital for income generating activities and allowances for the facilitators, while another

provides household basic needs. The Missions department, responsible for oversight of MU and development, is now holding meetings to harmonise the various approaches. Provincial leaders are supportive and encouraging, but do not fully understand its potential to support the overall church mission and strategy, which would also then lead to better strategic alignment at diocesan level.

C1.2 Engaging Mothers' Union leaders and members

Since the 2014 evaluation, the pilot dioceses have taken steps to ensure that more MU members are part of Eagle groups. They have continued to engage the leadership at Provincial and Diocesan level and to build leadership capacity at grassroots level. However, the evaluation showed that, while good support from the Provincial President and Diocesan Presidents has been helpful, many members still do not fully see the link to their MU role and mission – and do not see themselves as responsible for leading and supporting the process. Evaluation contributors therefore suggested:

- Strategically plan how to involve more young women in MU and the Eagle process.
- Systematically envision and train MU Diocesan leaders (and members) in how Eagle complements and makes them effective in their mission. Design a Bible Study based on the MU foundation verse.
- Integrate Eagle Bible Studies and the approach into other MU and church Bible studies.

C1.3 Engaging community leaders

As MU and the church now take Eagle into the community, engaging the leadership here will also be critical to success. MU has already planned to meet with leaders before calling a broader community meeting, but neither MU coordinators or church leaders and Eagle facilitators at diocesan and parish level seemed clear about how they would go forward or how they would integrate their own ideas with the community. One of the new churches in Mukono is exploring carrying out a community project and in discussion with the local leadership. The church leaders and facilitators in Madi West Nile have identified some clear priority areas for community action, based on their learning from 'Community description'. However, it will be vital to success that the community also owns and helps to decide priorities so that there is a shared vision for success and how to achieve it.

As they extend Eagle to the wider community, MU can build on the relationships and successes it has already achieved. In Madi West Nile, local government leaders who are Eagle members can help get leaders on board at the next stage, as they have already shown; and the traditional leaders can galvanise people to attend meetings as they call the community together for other purposes.

D2. OTHER CRITICAL SUCCESS FACTORS

Mothers' Union has also continued to strengthen the other core approaches identified as critical to success in the interim evaluation, impressively applying learning to their activities over the past year and also gaining some new learning. Both aspects are captured below.

C2.1 Bible-based training and envisioning

Progress since the 2014 interim evaluation

Evaluation workshop participants ranked the Bible-based envisioning and studies as the most important approach in achieving impact as it creates awareness and leads to mind-set change. MU had applied its learning from the interim evaluation to strengthen this over the last year. All four of the first phase pilot dioceses have made envisioning an ongoing process rather than a one-off event. This meant that coordinators and facilitators see it as a constant process of dialogue and identified this as a key way in which they had helped groups to come through challenging times.

Over the last year, Eagle has also used Bible Studies differently: following the sequence more systematically so the content builds people's understanding; making them more participatory (e.g. with role plays, songs and poems) so people take on board the teaching better; and linking each to specific applications so people put their learning into practice straight away. Feedback from the evaluation workshop and from facilitators and members in the field visits also validated these conclusions, showing how the studies linked to change in attitude and behaviour. Examples include:

- Madi West Nile and South Ankole: Genesis 1 study helped people understand their purpose and so begin working to improve their relationships and homes.
- Luwero: Luke 2 led to a focus on holistic development and the beginning of serious group work.
- Luwero: The story of the feeding of the 5000 created an understanding of the local resources in the church. People categorised and used them in the initiatives.
- South Ankole: The 2 Kings study led to starting savings groups.
- South Ankole: The Mark 6 study led to better cooperation among church, family and community.

Eagle groups in Kyetume Mukono described how they now do the Bible study one week and then meet again in the same week to put it into action. Busoga groups also highlighted that they enjoyed the approach of questions and reflection – and that as they discussed, their understanding improved.

Challenges

Despite this good progress and the impact on people's attitudes and behaviour, facilitators are still struggling to encourage members to attend consistently. Even where the facilitators are very active and MU support strong, records show that numbers are very intermittent: for example, in St Peter's Luvu in Madi West Nile, two groups with a total of 54 members show weekly attendance ranging initially between 8 and 12, then building up to 25 at best. Mukono groups (both the old and new) face the same challenge: where people are professionals, they cannot attend consistently and so most meetings have an average of 12 out of 20 attending. Facilitators are struggling with how to deal with this: how to encourage better attendance and then how to manage those who have missed out (should they catch up or just move on?). Some of the approaches they had found to help include:

- **More options for timing:** Holding the studies on two different days and times in a week so people could choose the most appropriate time for them (Luvu, Madi West Nile and Dandira Mukono).
- **Continued systematic sequenced studies linked explicitly to action** – ensuring the desired outcome is obtained for each study and then consolidated (workshop).
- **Creative facilitation and non-literate approaches:** more drawing as well as the role play, songs and poems; and Jesus as the model for leadership (workshop).
- **Linking Bible Study groups to savings** (Luvu, Madi West Nile and St. Dunstan, Mukono) – but also ensuring a good balance so that sufficient time and depth is given to the studies (workshop).
- **Other methods:** e.g. 'lecto divino', a meditation process, and the adult learning cycle (workshop).

Learning from other church and community mobilisation processes shows also that this study based approach helps **create safe spaces to discuss sensitive cultural issues**. This has begun to happen in a few places in Eagle, but evaluation contributors emphasised the need to build in the opportunity more consistently as issues like domestic violence are major problems in their communities. They suggested, for example, using some studies focused on gender specifically, which could lead into discussion about other issues affecting them, such as sex education, HIV/AIDs and land-grabbing from widows and orphans.

"We take domestic violence as a cultural practice and historic thing. Only now are we starting to challenge this, but usually others don't interfere. We are trying to talk about gender more and make them think what God would do in that situation."

(Priest, Madi West Nile)

C2.2 Making use of local resources

Progress since the interim evaluation

“We no longer talk about ‘white time’ – time as something outside of us. Instead, we have learned to value time as we are all called to work hard.”

(Evaluation workshop participant)

Making use of local resources is at the core of the Eagle process, challenging a culture of dependency that has developed through handouts and a sense of hopelessness. Workshop participants ranked it as the third most important factor for success after Bible-based envisioning and studies and engaging leadership. Some of the most important ways in which they had done this include:

- **Developing a broader understanding of ‘resources’:** They highlighted their learning that resources are not only financial and physical, but include time, technical expertise and spiritual input.
- **Carrying out the baseline study of the church** first was critical to helping people identify the resources available to them and to use them to take initiative.
- **Linking studies to savings groups:** Over the last year, dioceses have done this in different ways, linking to initiatives in their area from the church development department or with local NGO and community schemes or running their own group savings and credit scheme. Eagle facilitators and members spoke about the savings groups as one of the key ways that has strengthened their livelihoods and provided more options.
- **Drawing out lost or hidden knowledge:** A priest in Madi West Nile described how they were re-capturing and applying knowledge from the past, for example in starting up a bee-keeping project, they had drawn on knowledge that a group of them retained from training given to them by the Christian Rural Service as far back as in 1976.

Challenges

Despite the emphasis on local resources and the progress made in this, dependency remains a major obstacle to progress that needs continuous emphasis and innovation. In addition to the challenges already mentioned from handouts from other church and NGO programmes, upcoming general elections planned for February 2016 are likely to exacerbate the issue as campaigns usually involve cash handouts to encourage people to vote for them. MU has learned that it is a slow and uneven process that needs continual effort. Evaluation contributors suggested tackling these attitudes by:

- **Continuous envisioning:** including envisioning all church leaders in the diocese, even those not directly involved in Eagle yet and re-envisioning the pilot churches (MU, clergy and facilitators).
- **Capturing and sharing success stories.**
- **Integrating more Eagle activities into church services** through songs, poems, role plays etc.

Field visits to South Ankole in the 2014 evaluation and Madi West Nile in 2015 also highlighted climate change resulting in drought as a key obstacle to change in some areas, frustrating initiatives. Group members in two areas in Busoga mentioned their concerns over a long unexpected dry season that was already affecting their yields. Some Eagle groups have tackled it by diversifying crops to those that are more drought-resistant, preparing the ground in advance to maximise planting seasons, using savings groups to manage cash flow and develop other income sources and helping those in need.

C2.3 Partnerships/ linkages with government and others

Progress since the 2014 interim evaluation

MU has made significant progress in drawing on government and other expertise to strengthen community initiatives – something that few Eagle groups had done at the time of the interim evaluation. Workshop participants ranked it as number 5 in success factors because it helps to fill gaps in knowledge in the community and support their initiatives. Strategies that have emerged are:

- **Registering Eagle groups** as Community Based Organisations to tap into government resources.
- **Sourcing technical training from government officials** e.g. from agricultural and health offices.
- **Lobbying for material support** e.g. through zonal groups or by using local government personnel from within Eagle groups for seed and support with improving/ building roads and bridges.
- **Linking to government schemes and structures** e.g. health camps for vaccinations, testing and screening; school feeding schemes and management committees to encourage better attendance; and drawing on government data for baseline and monitoring processes.
- **Working with NGO and community schemes and support:** dioceses have linked with government supported projects such as LABE for under-five education and Savings and Credit Cooperatives (SACCOs); with other micro-credit schemes such as Pride and Finca; and NGOs providing seed.
- **Drawing on wider church programmes and expertise:** Madi West Nile organised extra training and technical support from 'Farming God's way', a Church and Community Mobilisation trainer and from their own diocesan planning department. Mukono linked up with personnel from CMS's 'Samaritan Strategy' to strengthen the envisioning process in one of the new churches.

Challenges

While registering Eagle groups with government has been helpful, there is a danger that it could undermine wider church ownership in the longer-term as other church and community mobilisation processes have discovered. It is important that the focus is on spreading the vision through the whole church and not becoming separate entities. Workshop participants also emphasised the importance of ensuring that links to other schemes do not erode the foundations core to Eagle's success.

C2.4 Supporting good team work and facilitation

Workshop participants ranked supporting team work as fourth in importance in success factors because so much of the Eagle process depends on the motivation and voluntary spirit at all levels of the work. They saw developing and spreading good facilitation skills as a key to success.

Progress since the interim evaluation

- **A strong culture of reflection** has continued to support team work through the training meetings organised by Provincial MU and has increased at diocesan level through monthly review meetings.
- **Allowing leaders to emerge:** Instead of appointing voluntary coordinators, Mothers' Union has focused on building up the facilitators' capacity. It plans to identify those that have already demonstrated commitment to become coordinators once Eagle is established in a diocese so that the MU CDC can then support a new diocese while continuing to oversee the previous one.
- **Finding ways to promote a sense of pride and belonging:** Groups have found different ways to do this such as composing an Eagle anthem that they sing at the beginning of meetings and events.



MU diocesan CDCs carry out an exercise to explore power relations between facilitators and members.

- **Achieving and celebrating success:** Working together on projects and in savings groups and seeing the results has helped to motivate groups. The priest in Busoga energises Eagle members by joining in their activities with them.
- **Training of trainers:** The Provincial CDC has trained Provincial trainers and the first phase diocesan CDCs to become Eagle trainers, which should spread the workload. MU is also identifying facilitators at local level who could take on a wider coordination role in their area.
- **Undergirding the process with prayer:** This continues to be a key to success and to strengthening the team, but still needing to make more space to listen to God. For example, during the evaluation workshop, participants reflected on a Bible passage from Ezra 9:8-9 and shared some common emerging themes which could help to strengthen and motivate them going forward.

Challenges

Motivating volunteers continues to emerge though as one of the greatest challenges despite these working strategies – and another area needing more learning, ideas and innovation.

C2.5 Tracking change and learning

Progress since the interim evaluation

- **A theory of change framework for learning and monitoring change:** Mothers' Union identified in the interim evaluation the core areas in which they were achieving change; the groups that were helping or hindering change; and the main success factors or approaches. This provided a helpful framework for this evaluation and gave MU a chance to work with it and understand how to use it. They have therefore now refined it to capture the core elements of the Eagle process.
- **Improved church baseline information:** Although the outcomes and indicators emerging in the interim evaluation were not finalised, MU used them to re-do the situational analysis and baseline for the churches in the first phase dioceses and then for the second phase dioceses. Facilitators collated information from council chairpersons, government officials, schools, and the village health team and by visiting homes. The more systematic structure helped MU use this information better, though still with varying quality, and to see the baseline as a major step: it helped people get to know their situation (West Buganda); realise that the church was dying and to reach out to the vulnerable (Madi West Nile); assess the spiritual and physical state of the church – and the available resources and technical people (Bukedi). For example, in Madi West Nile, facilitators learned that:
 - Children are going to school very late (8-9 years old) as it is too far for them to walk when they are younger. This means that they often do not complete school as they feel too old.
 - The completion rate in primary school is very poor: only 15 pupils (3 girls) reached the last year.
 - Domestic violence levels are very high: suppression and polygamy exacerbates the violence.
 - Girls are given chores and sent to work in the garden instead of school.
 - Early marriage rates are very high (mostly around 14 years old for girls).
 - A high population of under-5s and youth generally: families have as many as 12-15 children.
- **Review meetings:** Diocesan CDCs have organised monthly review meetings with their facilitators. In Madi West Nile, these are happening regularly with facilitators, lay readers, clergy, Eagle group leaders (all MU members) coming together for one to two full days a month. They are part of the diocesan budget with the parish contributing the food and MU members cooking it. In other dioceses though these are happening, but irregularly
- **Involving church in ongoing monitoring:** Facilitators visit Eagle members' homes to check on progress but it is not clear how regularly or systematically. In Madi West Nile, they carried out home visits in March and September 2015 with the parish priest and lay-reader too.

- **Documentation:** Facilitators keep a register of Eagle group members and their attendance at meetings – though this is not disaggregated by gender, age or vulnerability. They also keep detailed notes from training sessions and provide activity reports and sometimes case studies. The Diocesan CDCs are responsible for compiling all the information from their facilitators and sending it to the Province – theoretically on a quarterly basis though often only when reminded and often when it is needed for an external partner.
- **Learning from other CCM programmes:** During the year, the Provincial CDC took part in a global meeting for programmes working in church and community mobilisation. The MU Central link also visited programmes in different countries. They fed the learning from these into the evaluation process, particularly in terms of timing for community entry and for replicating the process.

Challenges

While some diocesan CDCs have been very active in monitoring and documenting information, this is not consistent across dioceses or systematic within them. For example, each diocese has collated baseline information using different sources and tools and without a clear understanding of what makes valid data. Some CDCs and facilitators feel under-equipped and overwhelmed at times by the demands. Some facilitators are not very literate and resent the time involved, particularly as it often seems that the data is for external use and not for their own learning. At Provincial level, information is scattered through multiple reports without any way to aggregate data. Prior to the evaluation, CDCs gathered information to assess progress using the situational analysis and baseline format. Those that managed to do this collated some useful data but still presented it in different ways that makes it impossible to aggregate and without showing the baseline against which change is measured.

In the evaluation process, participants explored the reasons for monitoring and learning (see right), recognising that it also involves emotions (frustration, pride, fear etc) with which it is important to engage to progress. They also reflected on their practice so far, highlighting what they were doing well and not so well, and what was supporting or hindering the process. From the brief exercise, it emerged that CDCs have different levels of appreciation of the importance of monitoring and find it challenging. Some of the areas needing to be tackled to improve the monitoring and learning processes include:

- **Clarity on indicators:** Workshop participants reviewed and agreed a refined set to use.
- **A clear framework for monitoring:** Participants also contributed ideas of how to make the revised theory of change more easily accessible as a framework for learning and discussion based round the core questions and format (appendix 3). They emphasised the importance of revising the Eagle manual in the light of learning so it provides an overall reference for the approach.
- **A revised monitoring form:** Participants also helped to review the existing 'baseline' form and agree a template for capturing core information at least once a year and another to record the initiatives (appendix 4).
- **An aggregated record of who benefits:** Participants designed a monitoring form to capture aggregated numbers of who is benefitting overall (appendix 4).
- **Clarity on tools and their use:** Participants discussed which monitoring tools had been most useful and for what purpose. Their learning is captured below, linked to the core theory of change



questions, but needs finalising and documenting in the Eagle manual as a resource they can draw on together with some key principles to ensure data is valid.

Monitoring question	Tools that work well to analyse that area
Who is benefitting and who is left out? How well are we reaching those the most disadvantaged groups?	Target circles Group discussions/interviews
What long-term changes have happened - in people's lives? - in the church? - in Mothers' Union? Which ones are we most contributing to?	Journey of change Role plays Mapping Success stories (see appendix... for format) Bean ranking
Who or what is influencing people's lives already? – helping or hindering change? What changes need to happen in them in order to achieve the long-term changes?	Venn diagram Pie chart (e.g. analysing gender roles) Big Step (for sensitive cultural practices)
What are the most important success factors/ approaches that are bringing change? (the relationships, ways of working that most help to bring change)	Journey of change Success stories (verbal + written) Role plays Bean ranking
How well are we doing? How well equipped do we feel in our roles? How effectively are the core approaches working?	Big Step Group discussions/interviews

D. FINANCES (to be completed later)

D1. FINANCIAL MANAGEMENT

D1.1 Financial processes at provincial level

The interim evaluation described the financial management and documentation at Provincial level in relation to the funding received from Central MU for the Eagle process – both from the Isle of Man Foundation and its other core funds. It found that the system was tightly controlled and financial risk at this level minimal but that processes are cumbersome and therefore at times cause delays and reduce efficiency. It also identified some areas to strengthen to improve transparency and clarity of information to enable better analysis of cost and planning for replication. This section therefore does not duplicate that information but analyses progress made since then in those areas.

Progress since the 2014 interim evaluation

Improving the audit trail: In response to the interim evaluation recommendations, MU Central now documents the sources of funding for Eagle on a spreadsheet. This enables it to analyse shortfalls and to ensure that funding is appropriately allocated. When sending the funds to MU Uganda, it identifies

the source in an email, separating the Isle of Man funds from MU core funding. However, neither MU Uganda's Excel spreadsheets nor the Church of Uganda accounts track the funds by account code. So it is still not possible to follow the audit trail for the Isle of Man funding and show what it has covered within the broader budget. However, the evaluator carried out spot checks to follow through specific costs from the original budget through to expenditure, reviewing the records on the system and matching them to the supporting documentation, which is all well maintained. The Provincial accounts office operates under the Treasurer and Accountant (Chartered Accountants) and follows clear procedures with good checks and balances and there is well-defined separation of responsibilities. The financial software that the church uses (Quickbooks for non-profits) allows them to code transactions so different funding sources could be easily tracked, if requested.

Improving detail and clarity of financial reports: Provincial MU has begun collating and documenting more detailed information about expenditure since the 2014 evaluation, using the format developed then and also beginning to capture local contributions. This therefore enables better analysis of value for money. However, neither MU Uganda nor Central MU could provide an overall report on expenditure on Eagle to date and still have not agreed an overall way to present the information clearly, which will be essential for strong future budgeting for replicating the process in other dioceses.

Improving cash flow and efficiency: The cumbersome processes for releasing funds still affect efficiency at times, but are also caused by delays in the diocesan CDCs submitting budgets because they do not understand the procedures at provincial level. Raising these issues in the evaluation process led to a session in which the provincial accounts assistant took the CDCs through the standard accounting procedures and expectations from the province, thus helping to tackle his gap. Delays have also occurred in Central MU funding for the Provincial MU staff salaries – this year, none has been sent since March. The Church of Uganda has covered the shortfalls as Provincial MU staff form part of the main church payroll, and then reimbursed them when Central MU funds arrive. However, MU and Eagle financial sustainability would be further strengthened if the church took on this whole responsibility – which would be in line with their new ten-year strategy focus on less dependence.

D1.2 Financial processes at diocesan level

Accountability

Diocesan CDCs request funding from the Province for training and other centrally funded activities. Once a budget requisition is approved, the Province transfers the funds directly to the MU account in the Diocese. After the activity, the CDC sends a narrative and financial report together with copies of receipts to the Province. Any funding balance is repaid into the Diocesan MU account, shown in the report and carried over for the next activity. However, the role of the church, degree of checks and balances and the level of accountability in these processes varies significantly between dioceses. In theory, all dioceses and departments – including MU – are governed by the church financial policy which requires four signatories and processes for procurement, where the cost is over 50,000 shillings (£10). However, practice varies. Some CDCs do not send in quotations for training venues (the highest expense). According to the Provincial Accountant, signatories for the Diocesan MU accounts should include church personnel such as the Diocesan Secretary and Treasurer and then the MU President and CDC. In Mukono, though, the MU President and MU Council member sign cheques and requisitions for funds – and the diocesan office is not involved in the process as the accounts department is not copied in on transactions. While the separation of MU accounts from church is historic and part of ensuring proper use of funds, the processes in South Ankole and Madi West Nile provide much better models for shared ownership and accountability. The Provincial Treasurer and

Accountant agreed that processes need standardising: church finance personnel should be copied in on transactions and help to monitor and support financial management; signatories should be agreed and include church officers; and procurement processes should be followed. The Province has strong internal as well as external audit processes, but these do not extend to dioceses. Accounts personnel visit some of the dioceses, especially where there is external funding, and review all the finances, but they do not have a budget to do this in all of them.

Local contribution

CDC salaries: Currently, Provincial MU covers 80% of the costs for core training and contributes to monitoring costs; while the rest of the budget at Diocesan level should be covered through local contributions. All eight pilot dioceses now cover the MU CDC salary through their diocesan budget. This is a very positive step towards sustainability both for MU and for the Eagle process and has taken place in a relatively short time. In 2012, Central MU still paid these salaries. In 2014, at the time of the interim evaluation, some dioceses were late in paying; but in 2015, all were paid in good time.

Integration in diocesan budgets: The dioceses where the church is very supportive of the Eagle process have integrated some other Eagle costs too within their main budgeting processes, such as in Madi West Nile and South Ankole. In Madi West Nile, the departments all submit their individual budgets which are then consolidated and sent to the finance committee and finance board for approval. This budget covers the CDC salary, some out-of-pocket allowances and transport costs for monitoring. This contribution not only strengthens financial sustainability but also accountability and church ownership of Eagle as the Accountant goes to the field to verify how funds are used. His visit resulted in him seeing the impact of Eagle and becoming much more supportive and committed in turn, even providing training to the Eagle groups on financial issues. He is also copied in on all correspondence relating to the money sent to the MU account and is able to monitor what is happening. In addition to this Diocesan contribution, the local churches provide food for Eagle meetings while MU takes responsibility for the cooking. South Ankole, where church support and ownership of Eagle is also high, also contributes in a similar way.

However, centrally covered costs are much higher in Mukono and Busoga, especially for accommodation and food for trainings. Although the Eagle budget in Busoga is discussed and agreed with the Diocesan Missions Coordinator, verified by the Accountant and approved by the Diocesan Secretary, and includes some fuel costs as well as salary, the church takes no other part in the Eagle finances and does not participate in procuring venues for training. The Mukono Treasurer expressed complete “ignorance” of Eagle, though the diocese plans to examine how to harmonise processes and budgets better. Local contribution is also much smaller, though the ‘new’ Eagle churches have successfully raised all the funds for their facilitators’ training and have been active and committed.

D2. VALUE FOR MONEY

D2.1 Expenditure to date

The table below summarises expenditure to date in the Eagle process, including both IOM and other Central Mothers’ Union costs. It also shows the payments still pending for 2015 and estimates of local contributions made to provide an overall picture of the cost to date.

D2.2 Analysis of implications for value for money

Making a credible value for money analysis for a programme necessitates demonstrating who and how many people have benefitted against the costs. As the first pilot dioceses have not yet extended the

process to the whole community and as monitoring systems are not yet effective enough to show who and how many people have benefitted overall, this is not yet possible. However, it is worth drawing out the potential value for money based on the information available.

Although definitions vary, consensus indicates that economy (how reasonable costs are kept), efficiency (how well the programme is managed and administered) and effectiveness (its results or impact) are key criteria for assessing value for money. But it is also critical to analyse sustainability (lasting change is critical aspect of value for money) and reach (change for the most marginalised is proven to be more costly and justifies greater expenditure). The Eagle process has so far reached an estimated 14,000 people through a total external spend of £228,529, making it more economical than other development approaches. This will increase greatly as the benefits extend to the wider community, but it needs to ensure that it is reaching the most vulnerable groups as it does this. The emphasis on local initiative and contributions also make it more economical and sustainable, thus enhancing the value for money. The evaluation findings demonstrate that the process is proving effective in bringing change, but improved monitoring and tracking of finances will strengthen efficiency. If MU can collate evidence that it is achieving change for the community as a whole – and vulnerable people in particular – through such a low-cost and sustainable programme, then it can show that the approach can achieve excellent value for money.

E. CONCLUSIONS AND RECOMMENDATIONS

The evaluation process framed the aims within three core themes of *celebrating* successes; *challenging* areas that need strengthening or exploring further; and *creating*: trying new strategies within the ‘theory of change’ framework (the learning about Eagle’s contribution to change) – captured here as recommendations.

E1. CELEBRATE

E1.1 Tangible change

Change in people’s lives

The first four pilot dioceses began the Eagle process at the beginning of 2014. Less than two years later, those involved are already experiencing tangible and holistic changes in their lives. There is evidence of change in relationships with God (a real and active faith), within family (especially in planning together) and in church (better cooperation). Groups also report improved relationships with others in the community and action to care for their environment (such as planting trees).

The other greatest change is in people now taking initiative as families and groups to solve problems using local resources. This is resulting in improved livelihoods and better sanitation (that should lead to better health). The evaluation found that diversified crops, livestock rearing and income generating activities have helped people eat more and better over the course of the year, improve houses and meet basic needs, such as supporting their children in school. Many have also built and are using latrines and have cleaned up their compounds. The second phase of pilot dioceses is too early on in the process to see this level of change but reports some impact on relationships and initiative already.

Less evident is planned change in gender equity. Some Eagle groups in some dioceses report an improved power balance between men and women as they plan, budget and work together better. They have also begun to surface sensitive issues related to gender such as domestic violence, defilement of girls and early marriage. Others have not yet done this but highlighted the need.

Institutional change in the church and MU

People see Mothers’ Union as more relevant. Members are more active in carrying out its mission – caring for the needy, visiting the sick and taking on more leadership roles. Eagle is encouraging new members to join. Church leaders also ascribed new growth in their churches to the Eagle process: the baseline helped people understand the real situation and see the problems. As a result, things are changing: church structures and facilities are improving; and members are becoming more involved. Churches have developed a vision. Some Mothers’ Union and church leaders, not part of the pilot process, have also initiated Eagle in their own churches.

Spill-over to the community, including the vulnerable

Since the interim evaluation, there is evidence that Mothers’ Union Uganda has placed more emphasis on who benefits from the work and on the reach to those who are vulnerable – with some success. Although the Eagle process has not yet fully reached the community stage, the benefits have begun to spill over to others who are not yet part of the process and also to those who are vulnerable.

- Neighbours are copying some initiatives, such as building latrines and diversifying their crops.
- Some Eagle groups have now included HIV positive members and have reduced stigma.
- Mothers’ Union is better fulfilling their role of visiting and supporting the sick and vulnerable.

E1.2 The approach is working

The evaluation found that the combination of ‘success factors’ identified as crucial in the interim evaluation is still relevant and that Mothers’ Union has built on its learning to increase their effectiveness – and needs to continue to do so. Particular progress has been made in:

Strengthening Bible-based envisioning and studies:

Envisioning has become a much more ongoing process rather than one-off event, persisting in changing deeply engrained dependency. And MU has strengthened the use of Bible Studies linking them to actions so people understand the relevance and application. This means that they are taking a much more genuinely holistic approach than previously when they were either focused on the spiritual or the physical but failing to combine them. They are also finding that using more participatory activities like role play helps people understand and take on board the messages.

Developing better linkages for technical input and wider impact:

MU Uganda has made good progress in this area – though unevenly across the dioceses. Eagles groups have lobbied government for access to inputs and schemes; received technical training from agriculture and health personnel; and linked communities to services like HIV and cancer testing. They have also partnered with other institutions like NGOs, micro-enterprise and savings schemes and church partners. They have drawn on knowledge from past training and community experience that has not previously been used.

Success factors for Eagle

- **Engaging leaders**
- **Bible-based envisioning and study**
- **Making use of local resources**
- **Linking with government and others**
- **Supporting good team work**
- **Tracking change and learning**

E2. CHALLENGE

E2.1 Who benefits

Focus

Understanding the importance of reaching the vulnerable has improved but still has not reached the same level of awareness as the message about using local resources and initiative. So more can still be done to emphasise this vision from the beginning – perhaps by adding in Bible Studies from other CCM processes, by changing the sequence of studies to prioritise this earlier or by simply ensuring that energy and time goes into the relevant studies like the ‘Good Samaritan’ and ‘Salt and Light’.

Timing

MU Uganda also raised questions about the right timing for community entry: *Is it right to put so much energy and initiative into revitalising the church before moving to the community? What is the right balance?* While views differed in the detail, contributors agreed on the importance of ensuring enough ownership and change at church level first and also that the process cannot wait for complete transformation before entering the community. They argued that, though the process has taken longer than expected, the state of the church was also worse than realised – and so this time has been needed to develop the belief that Eagle works and the ownership to take forward.

E2.2 Sustaining the process and impact

Changing dependency mind-sets

Addressing deeply entrenched attitudes and behaviours is a long-term process. People have learned that the process of envisioning and support needs to be continuous and iterative, not one-off inputs. It needs to happen at all levels, from those facilitating Eagle through to community members – and to find more ways to share successes and encourage others to move forward.

Deepening MU and church ownership

The degree of church and MU ownership varies across dioceses. Where the church leadership from Bishop through to local level is engaged and actively supports the process, Eagle is having greater impact. Other dioceses are struggling more. Involving the priests and lay readers in training with the facilitators has increased ownership and also strengthened the process. But, while Eagle has had an impact on MU, it is not clear that MU has owned it at local level and understands its role in leading, not only participating. Members do not always make the connection clearly with the MU mission. At Provincial level, church leaders understand and support process but do not yet fully understand how it integrates with, and helps achieve, the church mission. Learning from this phase shows that church and MU leadership commitment to the process is vital to success – and so should be a crucial factor in selecting dioceses and parishes – over other criteria.

Motivating and strengthening facilitation

Just as crucial to the success of the process as the church and MU ownership are the capacity and commitment of the MU CDC to facilitate and support the process – and the capacity and commitment of the facilitators and local clergy. This also varies across dioceses. Where the CDC is working closely in partnership with the facilitators and solving problems together, they are seeing more progress and doing better in monitoring change. The quality of input and training they have had has been very good – but there is need to find ways to sustain and encourage motivation. Again, CDC commitment needs to be a critical factor in selection of dioceses so at least the earlier ones piloting the process are led by those who are actively engaged. It is also important to identify ways to ensure that the workload spreads across the whole church and does not rest only on the facilitators and Eagle groups – or there is a danger that they will become overloaded and not sustain their commitment, as some are already finding. This would mean that the Eagle group members, as well as facilitators, become “yeast” (as described by an Eagle member), who can galvanise other groups and members of the church into action and into the work with the community, rather than doing everything themselves.

E2.3 Developing strong MEL

While good progress has been made in some areas of monitoring and learning, it is still very difficult to gather information even of what has been done where – and even harder to show real data about who has benefitted, how many and in what ways. There is no way to amalgamate and aggregate information so it remains scattered in different narrative reports or in CDC and facilitators’ knowledge. The Eagle Theory of Change that MU developed as part of the interim evaluation process and refined during this evaluation can serve as a framework for monitoring and learning.

MU Uganda has now adapted and developed some simple monitoring forms to use to capture basic data, including both quantitative and qualitative. It can use existing participatory tools with which it is already familiar, as well as ones used during the evaluation, to gather information while the forms should help in collating it. This will provide better evidence to showcase Eagle success and help with replication – as well as encourage local learning and analysis about where it needs strengthening.

Where CDCs and facilitators are struggling with monitoring, it will be better to encourage them to collate good data in a smaller number of outcome areas than poor data across many areas. MU also needs to develop an Excel database at Provincial level to aggregate data.

E3. CREATE (recommendations)

E3.1 Innovate within the framework

Test out the whole process

The first pilot dioceses are just coming to the end of the first main stage of the process in envisioning the church and preparing it for community entry. After these two years, MU has tested out the initial process and revised it in its updated theory of change. This provides a framework for continuing to learn what is working as Eagle moves into the community. It can provide MU Uganda with the confidence to keep the focus on what is important but also innovate within that structure.

- ✚ **Finalise and use the theory of change formally and informally** to keep reviewing the core questions about what changes are happening, for whom, and how.
- ✚ **Update the Eagle manual** to document more fully the process as it looks now.
- ✚ **Keep trying out new strategies** within the core approaches and sharing that learning.

Tackle the obstacles to change

- ✚ **Develop explicit strategies to address climate change:** While some groups had developed ways to manage the risk drought posed, others had no ideas: CDCs and facilitators need to encourage people to prepare well and link up with expertise to address this where needed.
- ✚ **Mitigate the impact of church transfers:** MU needs to lobby for leaders (and their policies) to consider the impact of church transfers on Eagle when they move active clergy to another parish. It can also mitigate the risk this brings by widening ownership of Eagle to the church congregation so that it becomes *“a life-style, not a project”* (partner CCM coordinator) that continues, whoever is there.

E3.2 A clear vision and process to reach the most vulnerable

Embed the vision about who benefits from the beginning

Learning from Malawi:

- ✚ **Make sure that people understand the mandate of the church first:** and then capture the idea of using local resources next as a way to achieve that mission.
- ✚ **Weave the message about the church’s responsibility to the poor into every study and activity;** and use other tools and stories to complement the Bible studies, such as ‘Take a Step’ (a CCM tool that involves everyone in acting as different groups of people and asking each to take a step forward if they can achieve various goals, analysing how those left behind feel and who they are).
- ✚ **Make the mandate of the church for the poor and vulnerable a greater priority from the start:** review the envisioning message and the initial Bible Studies to see how to ensure that this vision comes through as strongly as that of using local initiative and resources (e.g. the Isaiah 61 passage).

Get the timing right for community entry

Learning from Malawi:

- ✚ **Have a clear plan in each church for the timing for community entry and stick to it.**
- ✚ **Extend ownership widely in the church leadership and congregation for better sustainability:** Be careful not to over-burden the facilitators and Eagle groups but use them as yeast to extend the vision and response through the rest of the church e.g. galvanising people to action in home groups and services: *“they are not there to do the work on behalf of the church but to lead the church”*.
- ✚ **Be careful not to let fear hold you back from community entry:** Churches can become comfortable and settle *“in their tents”*, lose momentum and fail to move forward. They can also be like *‘a moving target or dancing girl’* with varying priorities so it is important to go forward so they see the success of the whole process in mobilising the community, not just helping a few members.

- ✚ **Press on with community entry and keep learning:** Clarify and follow through the steps for community entry in the first four pilot dioceses, getting community leaders on board and developing and carrying out a shared vision and action plan with church and community together.
- ✚ **Ensure the church understands that community action must come from a shared vision and priorities:** Community description has helped churches capture a vision and concern for their community but they now need to be patient and take care that the community identifies its own priorities and works together with them to achieve them. Just as MU has had to slow its pace for the local church, the church will need to slow its pace to the community until the vision is shared.

E3.3 Delve deeper into gender and other cultural issues

Create safe spaces for people to begin discussing gender and other cultural issues:

- ✚ **Discuss with the clergy, facilitators and community leaders how to do this** e.g. exploring the indicators under gender equity, using the Big Step for smaller groups (like facilitators) or tools like pie charts for analysing how men and women/ boys and girls spend their time or community mapping focused on where different age-groups and genders feel safe and where not – and why.
- ✚ **Review existing resources in this area:** Check out the Tearfund ‘Reveal’ toolkit and other Church and Community Mobilisation partner learning.

E3.4 Go with - and spread - the energy

Continue to deepen MU and church ownership ...and in the community

- ✚ **Use exposure and exchanges to get other leaders on board:** Celebrate success, following the ideas contributed in the evaluation, including through Provincial visits and events.
- ✚ **Make integrating Eagle in church strategy and budgets a priority:** Do this at Provincial and Diocese, getting others involved in discussions that are necessary to ensure it receives priority.
- ✚ **Find the enthused opinion leaders in the community:** follow the same principle in community entry, identifying those who get the vision quickly and using them to galvanise others.

Continue to strengthen team work and facilitation at all levels

- ✚ **Continue building leadership skill in those with commitment,** identifying successful and passionate facilitators, CDCs and trainers to invest in and delegate responsibilities.
- ✚ **Consolidate facilitation in MU, church and community:** Be careful not to underestimate the time needed to embed the process at community level too, finding ways to encourage and motivate facilitators by sharing ideas between dioceses and getting local groups to come up with ideas.

Build on commitment and energy in rolling-out Eagle

- ✚ **Make MU CDC and church commitment a priority in selection** in the next dioceses and parishes chosen for Eagle roll-out, highlighting the urgency for success in earlier stages in order to reach and draw in others effectively later on.

Learning from Malawi:

- ✚ **Expand the work step by step without being tempted to go too broadly or too fast. Throwing the seed wide can create a good foundation, but if no one is there to support or monitor, the zeal is lost and frustrated and it becomes “like a snake fighting with itself that bites its own tail”.**
- ✚ **Intensify training of trainers to develop facilitators who can support the process at all levels and across a wider area.**

E3.5 Develop simple and effective systems

Systematic financial management

- ✚ **Agree and enforce minimum standards at Diocesan level:** Keep systems simple but consistent. Work with Province Accounts department on a one-page standard that covers budgeting, signatories, procurement and links with Diocesan accounts department. Communicate this through church and MU structures and review together.
- ✚ **Work out between MU Uganda and Central a clear way to present the overall Eagle budget** that separates international and Provincial management and support from programme costs (by phase) and MEL and codes each budget line so it can be tracked. Use this framework for all reports and budgets for that year, recording changes in notes; and continuing to track local contribution.

Lead the way on MEL

- ✚ **Get everyone focused on changes and for whom:** Agree, finalise and try out the MEL indicators and forms – put the time in now to get them as right as possible. Problem-solve with facilitators to work out what is feasible and how it feeds into success at local level. Follow through on the steps agreed in the post-evaluation follow-up plan.
- ✚ **Go for quality over quantity:** Get some good quality, validated quantitative and qualitative data in a few areas, at least. Focus CDC and facilitator energy on tracking how many overall are benefitting and who; and capturing numbers and kinds of change happening in two outcome areas if all are not achievable.
- ✚ **Collate and aggregate data at Provincial MU:** Develop a simple Excel spreadsheet to aggregate overall numbers of people benefitting in different categories of vulnerability and another to aggregate information in relation to core indicators.

E4. CONCLUSION

The Eagle process has already brought tangible and holistic change in people's lives in their relationships, initiative, livelihoods and sanitation. It has also had an impact on the church and MU, making them more effective in their mission and more active in membership – and therefore more sustainable. Local diocesan and church contributions to the process, enhanced by partnerships with others for support, are also contributing to financial sustainability. The approach is working, strengthened by MU through its learning from the interim evaluation.

MU now needs to keep strengthening the focus on who benefits and press on to the community to test out the full Eagle process. It can build on the opportunities to delve deeper into sensitive and important cultural issues such as gender equity and child protection. And it can continue to improve sustainability of the process by going with the energy, training trainers, celebrating success and developing more strategies to extend ownership and action to the wider church congregation. It is also important that it keeps improving its key systems in financial management and monitoring, learning and evaluation so they support the process.

MU now has a clear framework for Eagle, which will help it monitor change, test out what is working and innovate new strategies for tackling challenges such as dependency and climate change. It needs to ensure that it develops and strengthens facilitation at all levels as the basis for replication.

“The evaluation has helped me understand what is important in the process so, as people colour it in their own colours, we don't lose the essentials.”

(MU Uganda Provincial CDC)

