UNITED MISSION to NEPAL

Strategy
2015-2020
SUMMARY

UMN

Fullness of life for all, in a transformed Nepali society

CONTENTS

ACRONYMS

APR	Annual Performance Review
CBO	Community Based Organisation
CSO	Civil Society Organisation
DDC	District Development Committee
HR	Human Resources
INGO	International Non-Government Organisation
ITS	Information Technology Services
LPS	Learning, Policy and Strategy unit (UMN)
NGO	Non-Government Organisation
PLHIV	People living with HIV
POTA	Participatory Organisational and Technical Assessment
PPLP	Poorest of the People Living in Poverty
PPP	Participatory Planning Process (a Government of Nepal initiative)
PRA	Participatory Rural Appraisal
PWD	People with Disabilities
SEDC	Safe and Effective Development in Conflict
UMN	United Mission to Nepal
VDC	Village Development Committee
WASH	Water, Sanitation and Hygiene

Particularly For:

Fullness of life for all

Women • Children • Dalits • People with Disability

STRATEGIC PLAN 2015-2020
Overview

Considering: Conflict Sensitivity • Gender • Environment

Working In:

SUSTAINABLE LIVELIHOODS

PEACEBUILDING

HEALTH

INTEGRAL MISSION

EDUCATION

GOOD GOVERNANCE

COMMUNITY TRANSFORMATION

By:

RESOURCING

CAPACITY DEVELOPMENT

LEARNING & SHARING

INFLUENCING

life of poverty

UMN
umn.org.np

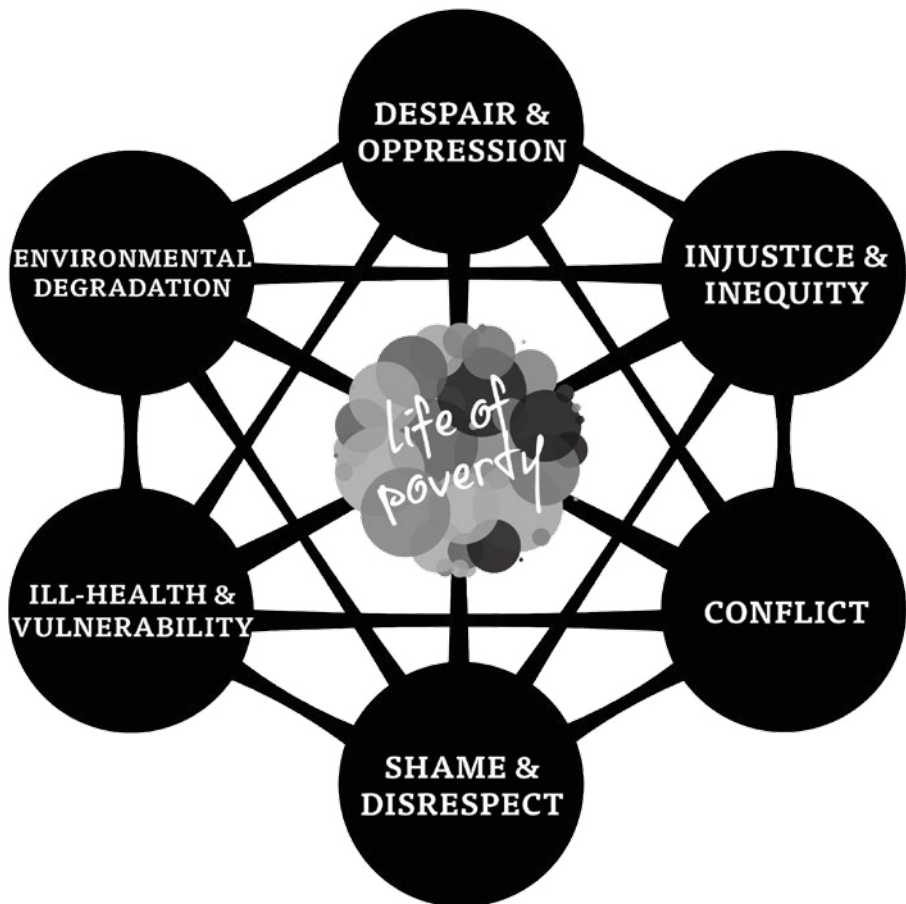*Fullness of life for all, in a transformed Nepali society*

1.0 THE UMN FRAMEWORK

1.1 UMN's Understanding of Poverty

UMN defines poverty using the *Life of Poverty* model shown below. This model shows that poverty is multi-dimensional and arises from a complex web of inter-related causes, all of which work together to limit the ability of human beings to live as God intended. Poverty is much more complex than simple material lack. The impacts of poverty occur at the individual, household, community, district and national levels of society

Therefore, when UMN refers to the poorest people living in poverty (PPLP), it will use this model to define them in each context.

(See also Section 2.2, page 15)

DESPAIR & OPPRESSION

ENVIRONMENTAL DEGRADATION

INJUSTICE & INEQUITY

life of poverty

ILL-HEALTH & VULNERABILITY

CONFLICT

SHAME & DISRESPECT

1.2 UMN's Vision, Mission, Values

1.2.1 Vision

Fullness of life for all, in a transformed Nepali society

Based on Jesus' words in John 10:10, *Fullness of Life* as UMN understands it is the opposite of a *Life of Poverty*. The components of *Fullness of Life*, as defined by UMN, are shown in the model below. The different aspects of the *Life of Poverty* model are inverted and expressed positively in the *Fullness of Life* model.

1.2.2 Mission

INSPIRED BY THE LOVE AND TEACHINGS
OF JESUS CHRIST,
IN PARTNERSHIP WITH THE
CHRISTIAN COMMUNITY AND OTHERS
IN NEPAL AND WORLDWIDE,
WE WILL SERVE THE PEOPLE OF NEPAL,
PARTICULARLY THOSE WHO LIVE IN POVERTY:

- to pursue peace and justice for all;
- to address the root causes of poverty; and
- to make Christ known by word and life

1.2.3 Values

Being motivated and dependant on God, we believe these values to be foundational to our work. They influence our behaviour, our choice of partners, the way we work with our partners, and the selection and development of staff:

Love and Service
Equity and Social Justice
Integrity
Innovation and Creativity
Special Concern for Poor and Marginalised People
Care for the Environment

1.3 UMN's Theory of Change

1.3.1 Introduction

UMN's work is based on the radical ministry and example of Jesus Christ. Therefore the change that UMN demands in its work is to create and nurture conditions so that ALL members of the community may move away from a *Life of Poverty* towards the promised enjoyment of *Fullness of Life*. (See 1.2.1 above).

UMN recognizes that although such transformation should, and must, impact on the whole community, there needs to be a particular focus on the poorest as they suffer the greatest injustices and frequently lack the power and resources to change their lives. Therefore, UMN and its partners will deliberately identify those who are the PPLP in each community it works in (as defined by the *Life of Poverty* Model), and focus its efforts on creating an environment within which the PPLP can make significant progress towards *Fullness of Life*.

UMN's work will start with the communities, and specifically the PPLP in those communities and, together with its partners, will work with them to identify:

- the barriers to change, so that we (PPLP, partners and UMN) recognise what must be overcome or eliminated;

- the drivers of change, so that we (PPLP, partners and UMN) can seek to influence them; and

- the resources, especially local resources, which the PPLP can use to overcome or remove the barriers.

All of these three key areas of identification are equally important if effective change is to happen. When done successfully, the PPLP will realise that they already have many of the resources that can make a real difference in their lives, and they will also have the understanding of what/who is blocking their process of transformation, and what/who can support them.

Through this process, UMN will identify where it can add value and make the most effective interventions so that communities may be transformed and each member of the community may enjoy a richer, fuller life.

1.3.2 With whom will UMN work?

UMN believes that the distribution and use of power in each community it works in is the key to understanding why sustainable change towards *Fullness of Life* does or does not happen for the poor. With this in mind, UMN seeks to work not only with the PPLP but with the whole community, including:

⮂ the powerful and the powerless;

⮂ the duty bearers and the rights holders;

⮂ those who are in authority and those who are not.

This approach needs careful stakeholder analysis to identify not only the PPLP, but also those in authority who support pro-poor change, and those in authority who are barriers to pro-poor change. But UMN will work with both groups in authority:

⮂ the supporters of change, because we need to identify and work with allies; and

⮂ those who oppose change, because it will be difficult to effect change without some significant changes of attitude, values and even basic belief among these groups.

We also recognise that many people may neither support nor obstruct progress, and we will work with them to encourage their support for pro-poor change.

Section 2.2 (page 15) describes the groups of people that will be a special focus for UMN in the implementation of this strategic plan. These include:

⮂ Children and adolescents (especially girls),

⮂ People with disability,

⮂ Women (especially single women), and

⮂ Dalits (members of the so-called low caste community).

Each UMN cluster has identified others according to the context. (See Section 2.2.5, page 18)

1.3.3 What does UMN seek to change?

For transformational change to happen, UMN believes that we must identify the root causes of people's poverty and work to seek change at different levels. This would include:

⮂ changes within government institutions or others who are in authority;

⮂ changes within civil society (both formal, such as registered NGOs, and informal, such as community groups); and

⮂ changes within individuals in the community.

UMN believes that within each community, strong, respectful and just relationships are a central part of good development and *Fullness of Life*, and therefore where relationships are weak, broken or damaged UMN will seek to create the conditions where they can be strengthened or healed. Such healing can take place within any of the three groups mentioned above (in practice this would normally be between individuals and civil society groups), or between such groups, and would be underpinned by some of UMN's core values such as integrity, love, equity, and social justice. For example, broken relationships may be between family members, or between ethnic, religious, caste or political groups, or between Pahadi[1] and Madhesi[2], or between users of shared resources. Or they may be between service providers and the users of the services, where those relationships should always reflect accountability, transparency, and integrity, and serve as a key component of a well-functioning democracy.

But although broken relationships between people can be one key barrier to moving towards *Fullness of Life*, there can be many others also. For PPLP there are often laws, policies and practices that work to keep them in poverty. These can include not only the more formal laws, policies and practices of government, but also the traditional community structures, customs and practices that have existed for generations. UMN and its partners will facilitate processes whereby the PPLP will identify precisely what the barriers are to progressing towards *Fullness of Life*, and support the PPLP to work to remove or overcome them.

Apart from these more structural barriers, UMN also recognises that the beliefs, values and attitudes that people hold can also be significant barriers to change. This would be true both of *rights holders* and *duty bearers*.

➲ For *rights holders*, the barriers may be in envisioning and believing that change is actually possible – overcoming the acceptance that they have their position in society and nothing can change. This type of fatalism can be a real barrier to change for the PPLP and often requires external intervention to help them develop a new vision, and a belief that a new reality is actually possible.

➲ For *duty bearers*, their power and authority is often justified by their position in government, or by tradition, religion or culture. Whatever the source of the power, such people have a vested interest in blocking change, since such change can adversely affect their status, their control over resources, and their income.

Therefore, UMN and its partners will work with both groups, the rights holders and the duty bearers, to bring about changes in beliefs, values and attitudes.

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[1] *A descendent of the original inhabitants of the hills of Nepal*
[2] *A descendent of the original inhabitations of the Terai (lowland) area of Nepal*

1.3.4 What will UMN do to achieve such change?

An agenda for change as described above is very ambitious. It is about challenging:

- ⮞ the status quo;
- ⮞ harmful traditions and practices;
- ⮞ the way government delivers its services;
- ⮞ power structures that keep people in poverty; and
- ⮞ the way people perceive themselves and others.

It is also about building on strengths. This means:

- ⮞ establishing new structures, policies and practices that can set the framework for more just communities, where even the PPLP can be on a journey towards *Fullness of Life*; and
- ⮞ strengthening and supporting existing government structures, policies and practices that are favourable to the PPLP.

UMN recognises that for sustainable change to take place, there needs to be a process of *community transformation* (see page 14) and that lasting transformative change is brought about by God, as there are things we cannot change; only God can. Therefore, the process of *community transformation* will include prayer that God blesses these communities by bringing His justice to them.

Building on the foundation of prayer, the focus on *community transformation* should start with the community, and in particular it should start with the identification of the strengths, skills, capacities, assets, dreams and aspirations of PPLP. UMN will not work directly with communities, but rather as part of our approach to strengthen civil society, we will develop the capacity of our partners to do so. UMN recognises that *community transformation* is a long-term process and UMN's approach is therefore very much focused on capacity development of local community stakeholders who have the potential to enable pro-poor change to happen in a sustainable way. But such capacity development must take place on many levels: *individuals; civil society; and those in authority, including government.*

- ⮞ The **individuals** in the communities whose capacity may be developed include leaders, potential leaders, or other people with influence who are identified as having the potential to influence others and make real pro-poor change happen in the community. These might include, for example, teachers, health workers, religious leaders, journalists, women, youth, children or "positive deviant" men[3].

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[3] By "positive deviant men" we mean men who show behaviour which is often counter to their traditional culture, but which demonstrates a "new masculinity" in their roles as fathers, husbands and community leaders.

Where possible, UMN will especially seek to identify and build the capacity of such potential leaders among the groups of PPLP. Their capacity development is essential for a participatory, "bottom-up" approach to be effective.

‣ UMN will also support the capacity development of **civil society**, recognising that government institutions alone cannot bring the pro-poor changes needed. Like any country that is serious about democracy and equity, Nepal needs a strong civil society that will, according to the circumstances, be a support or a challenge to government policy and practice. UMN sees churches and Christian organisations as legitimate, integral and growing parts of civil society and, as UMN is also rooted in the same Christian values, it will work to develop their capacity to serve the communities around them. UMN will also build the capacity of other community based-organisations that can challenge the status quo, including women's groups, co-operatives, Parent Teacher Associations, or any other groups of people in the community, formal or informal, who can lead or support pro-poor change. This includes NGOs who are registered in the districts where UMN is working, and occasionally national NGOs where a strategic partnership is seen to be beneficial. UMN will not be in these districts forever, and it is important that when UMN does leave, there is a legacy of strong, pro-poor, civil society left in place.

‣ **Government institutions**, or others in authority, have much power to influence whether pro-poor change happens or not. Clearly this type of capacity development can only happen where UMN has the technical skills and know-how that can add value to government operations. Where we do have that added value, for example in health, education and livelihoods, we will offer it to government institutions so that their services will become more effective, and more responsive to needs of the PPLP.

In all this capacity development, the focus will be on helping the PPLP to build on their strengths, and identify and mobilise assets and resources (both local and external) that can be used to overcome the barriers that block *community transformation* and prevent the PPLP from enjoying their rights, fulfilling their potential, and ultimately reaching *Fullness of Life*. An essential component of this process will be building strong relationships between community actors, and between community and government.

Part of the *community transformation* process will also be **building the resilience** of the PPLP so that they are better able to withstand the shocks to which they are most vulnerable. The consequences of climate change and the increased environmental degradation in Nepal, and the consequent floods, landslides and droughts, have a disproportionate impact on the poor, as the environments they live in tend to be more fragile, and disasters have a more direct impact on their livelihoods. However, resilience should not just be for shocks related to

climate change, but for any shocks that the PPLP have to face. The earthquakes of April and May 2015 have been a powerful example of how disaster has a disproportionate impact on the poorest people.

UMN will work in **advocacy**, both in empowering the PPLP to advocate for their rights to be fulfilled, and also in policy advocacy with partners and networks at local, national and international levels. UMN will use the geographical scope of its work with the grass-roots communities to generate a broad base of evidence that will inform such advocacy.

UMN also recognises that working in **coalitions and alliances** can often be more effective than working alone. This is particularly true when we are seeking to influence policy and practice, and where the level of influence we have is reflected to a large degree by the strength of the voice with which we speak. With that in mind, UMN will seek out allies and partners who have similar objectives, and work to achieve them together. This can be at the district level or national level. UMN will also seek to work in networks and alliances at the regional (South Asia) level, or even further afield, where we believe that such alliances can add value to our work in Nepal by sharing learning and strengthening advocacy.

Changes in community power structures and relationships cannot be addressed in a vacuum. They are important because they have a strong influence on health and educational outcomes, on the control of resources, on the ability of PPLP to generate income and provide for their families, and on who has the freedom to live without fear and violence in their lives. So in analysing community power structures and their consequences, UMN, our partners, and PPLP will design solutions that address not only unjust power structures themselves, but also the issues that may be both causes and symptoms of keeping PPLP without power and in poverty. These may be related to health, education, peace and livelihoods. In order to do this effectively, it is essential that staff of different disciplines work together in an integrated way to support the PPLP in addressing the processes and issues that they have identified as being important.

UMN also recognises that there are some issues that must be addressed in everything we do if we want transformational change. These include:

➲ **Gender** *(how women and men are differently impacted by development, how equitable the outcomes are)*
Each man and woman is created in the image of God as equals, and therefore should have an equal opportunity to realize his or her potential; to enjoy his or her rights; to equally enjoy the fruits of God's creation; and to share an equal responsibility for the stewardship of God's creation.

- **Conflict sensitivity** *(how relationships are strengthened or weakened by development)*
  We should seek to contribute to peace and harmony, minimising harm, division and conflict at all times, through our work, and through our lives outside of work. We should recognise and celebrate diversity; we take Jesus' command to love our enemies seriously and encourage others to do the same.

- **Environment and climate change** *(how they contribute to poverty and how development impacts on them)*
  We recognise the biblical mandate for humankind to be stewards of creation and recognise and repent of our failure in this area; we strive towards helping communities live within and nurture a healthy and resilient environment, ensuring that resources are used fairly in the present, and maintained for the future.

In addition to these cross-cutting issues, we will also seek to understand better the impacts of migration, both positive and negative, on the migrants themselves, and on those left behind in the villages, and adapt interventions to take migration into account.

1.3.5 How do we know if our Theory of Change is valid?

Change is complex and unpredictable. We never have all the information we need to plan perfectly, and human behaviour will always surprise us anyway. But we can create an environment where **learning** is at the centre of everything we do, continually asking questions about how change is happening (or not) and seeking to improve. We will develop systems at all levels that clearly encourage and value learning, and ensure that our learning is used in improving our performance.

1.4 UMN's Added Value

This strategy seeks to deliver the added value that UMN offers to its supporting partners and donors. By *added value* we mean what UMN enables our supporting partners to do, that they would not be able to achieve otherwise. Key to this is building on our strengths as an organisation.

In considering this question, we used the model developed by Jim Collins[4] to identify our passion, our core competence and our key resource driver. Our strategy seeks to ensure that we are focusing our work on the intersection of these three elements (see below). We identified our passion as *community transformation*, our core competence as capacity development and our key resource driver as our supporting partner organisations, through whom we receive over 85% of our funding.
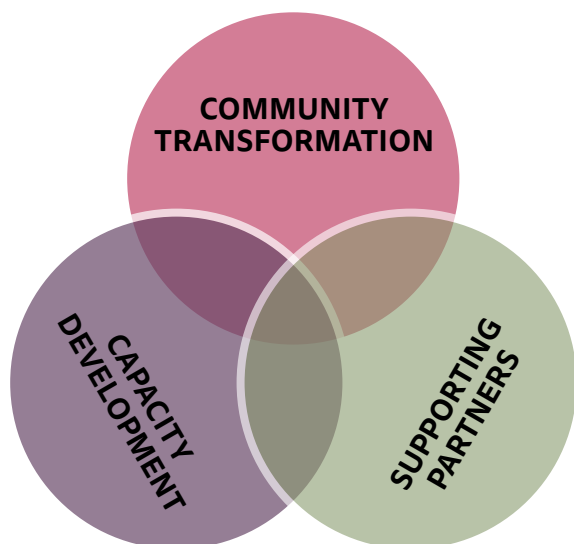
The more specific areas of added value that UMN provides to its supporting partner organisations include the following:

➲ **UMN's Christian identity**
Our Christian identity is evidenced in our Vision, Mission and Values (above). Our Christian identity and the integral or holistic nature of God's mission that we are called to be a part of not only affect our motivation but also what we do as an organisation, and how we go about it.

➲ **Grassroots capacity development**
Capacity development at the grass roots will continue to be at the core of our working approach. This includes building the capacity of individuals and communities, through our work with our partners.

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[4] *Jim Collins. 'Good to Great'. Random House.*

- **Breadth of technical expertise**
  This helps to ensure that community priorities and needs are addressed in a holistic and integrated way. Cluster teams will be supported by a strong technical advisory team with specific areas of expertise including education, health, livelihoods, peacebuilding, learning, good governance, integral mission, capacity development and advocacy.

- **Proven ability to work in remote rural areas**
  We will continue to work in our more remote clusters (Bajhang, Mugu, Doti and Rukum). In all clusters, we will seek to ensure our work reaches the poorest, including in more remote, neglected VDCs, and we will look for partners who are keen to serve in those areas.

- **High capacity partner and safe pair of hands for bi-lateral funding**
  UMN is recognised by its supporting partners as a higher capacity partner who can utilize bi-lateral Government funding in an effective way, and meet the accountability requirements of these back donors.

- **Work with churches across denominational groups**
  A continuing priority for UMN will be its work in promoting and building the capacity of local churches in Nepal to more effectively serve their local communities and society as a whole, and promoting unity across denominational and other groupings.

- **Working through one "United Mission" is more efficient**
  As requirements and demands on INGOs increase, UMN will seek to ensure that our relationships with supporting partners will remain strong throughout this period by collaborating, involving and communicating with them as we work out this strategy, and ensuring that we remain an efficient and effective avenue for involvement in Nepal.

- **Expatriate technical expertise**
  Expatriates play a key role in providing international expertise and a global perspective to our work, strengthening links with those outside Nepal, building the capacity of our Nepali staff, and facilitating and sharing learning and innovation within and beyond the organisation.

- **Good governance**
  UMN will continue to invest in and adapt its governance policies, systems and procedures, and ensure that it is a model of good governance for others to learn from.

2.0 PROGRAMME STRATEGY

2.1 Main focus of UMN's work

In this strategic plan period, UMN will focus on *community transformation*. We understand "community" to be a group of people living in the same geographic area who share, or have the potential to share, public goods (air, water, land, public services, etc). This moves away from a purely technical approach to one which attempts to change the power structures that keep poor people in poverty.

In UMN, we define **community transformation** as a long-term process of continuous positive change in which people move from a **Life of Poverty** towards **Fullness of Life**. This occurs at individual, family and community level. **Community transformation** involves:

- ➲ building on the strengths, skills, knowledge, capacities, assets, dreams and aspirations of the poorest of the people living in poverty
- ➲ working towards more just and equitable power relationships
- ➲ achieving lasting changes in world view, values and attitudes of all in the community.
- ➲ breaking down or overcoming the barriers that prevent people moving from a **Life of Poverty** to **Fullness of Life**.

We believe that God is in control of this process, and that communities that have been impacted by His power should be measured not by what they still lack, but by what they have become, in comparison to what they once were.

Community transformation should start with the community, and in particular with the identification of the strengths, skills, knowledge, capacities, assets, dreams and aspirations of PPLP. We will identify, adapt where necessary, and train people in the use of appropriate tools of strength-based approaches (PRA; appreciative inquiry; asset-based community development etc.) to enable indigenous knowledge and resources to be effectively used. These indigenous resources will be complemented by the specialist external knowledge found in UMN and elsewhere. We will also equip our partners to work with PPLP to identify the barriers that prevent them from progressing toward *Fullness of Life*, and to take action to overcome or remove them.

2.2 Those whose lives will be transformed

UMN will aim to build inclusive and equitable communities, which implies that all lives will be transformed. But the prime focus will be on those excluded, as they are the ones least able to enjoy their rights. We therefore need to be clear about who the currently excluded people are, and therefore whose lives will primarily be transformed by UMN's interventions. Using UMN's *Life of Poverty* model as a reflection tool, all our programmes should always consider the following four excluded groups of PPLP:

2.2.1 People with disabilities, including people with psycho-social disorders

The most recent data[5] suggests that there are 513,000 people with disability in Nepal. Of these, 186,000 have a physical disability; 95,000 are blind or visually impaired; and 79,000 are deaf or with a hearing impairment. Despite their disability, people with disabilities have a right to participate in society, and to travel towards *Fullness of Life* as much as anyone else. Yet they are frequently excluded, and the barriers to inclusion are numerous. The lack of access to their rights, and the stigma and discrimination associated with having a disability mean that people with disabilities are frequently among the poorest in any community.

2.2.2 Children and adolescents[6], especially girls

Approximately 46% of the population of Nepal[7] is under 19 years of age, and 24% are adolescents (10-19 years of age). These young people will be the future change agents in the country. However, due to their lack of power and capacity to enjoy their rights, their potential is frequently unfulfilled. They are future leaders, but also vulnerable. Whatever barriers boys face in developing their potential, these are exacerbated for girls due to systematic discrimination, harmful traditional practices, and to the boy preference that is still prevalent in Nepali society.

2.2.3 Women, especially single women[8]

Women and girls in Nepal live in a patriarchal society and therefore face many challenges that are not faced by men and boys. These challenges can be due to direct discrimination – for example, where daughters are unable to inherit their parents' property, or children cannot get citizenship from their mothers. Women and girls suffer sexual, physical and psychological violence more than men and boys; they face the risks of childbirth; they often have less food to eat. Single women (those who have been widowed or whose husbands have abandoned them)

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[5] *Census 2011*
[6] *In this category we include all children/adolescents between the ages of 0-19 years*
[7] *Census 2011*
[8] *UMN uses the term "single women" as a term of respect. By this term we mean widows and "abandoned" women as well as women who have not married.*

face all these challenges, but with the additional burden of discrimination and disrespect from a society that sees them as worthless.

2.2.4 Dalits

According to the National Dalit Commission, Dalits are defined as "those communities who, by virtue of atrocities of caste-based discrimination and untouchability, are the most backward [sic] in social, economic, educational, political and religious fields, and are deprived of human dignity and social justice". The Dalit community comprises 13% of the total population (although Dalit activists claim the figure to be over 20%).

Other disadvantaged groups have been added according to the local context, using a tool based on UMN's *Life of Poverty* model. These additional groups identified by each cluster were added to the key subgroups from among the four main groups above, resulting in 10 key groups of PPLP that will be the focus of UMN's work in each UMN cluster area for the next 5 years.

Disadvantaged groups identified by cluster teams

	1	2	3	4	5
Bajhang	Dalits	Haliya	Badi	Child labourers	PLHIV
Dhading	Dalits	Chepang	Tamang	Kumal	PLHIV
Doti	Haliya	Small farmers	Badi	Child labourers	PLHIV/ Children affected by HIV and AIDS
Mugu	Dalit (girls/ women 5-45 yrs)	Small farmers	Landless people	Children 5-19 yrs (especially girls)	Women of reproductive age & infants
Rukum	Dalits (Badi/Sarki)	Landless people	People with psycho-social disorders	Elderly	PLHIV
Rupandehi	Dalits	Madhesi	Janajati	Slum dwellers	PLHIV
Sunsari	Terai Dalits	Small farmers	Children & Adolescents 0-19 yrs	Slum dwellers	PLHIV

6	7	8	9	10
Single women >40 yrs	PWD	Landless	Survivors of domestic violence	Survivors of conflict
Single women	PWD	Sex workers	Child labourers	Stone quarry workers
Spouses of seasonal migrants	PWD (children)	Children <5 yrs malnourished	People in disaster prone area	Residents of the Northern Belt
Single women <50 yrs	People with psycho-social disorders	Herb collectors	People in disaster prone area	Remote area inhabitants
Single women	PWD	Children/ adolescents, especially girls	Unemployed youth 17-30 yrs/migrants	North and East Belt residents
Single women	PWD	Sex workers	People in disaster prone areas	Children and adolescents especially girls
Single women	PWD	Sex workers	Unemployed youth (17-30 yrs)	Landless people

2.3 How we will do it

UMN's operational plans will focus on the following key objectives:

2.3.1 Education

To ensure that PPLP are equipped with better knowledge, life skills and attitudes, by improving access to quality formal and other appropriate education opportunities.

Key result areas:

- School governance and management strengthened;
- Adolescents and youths have greater access to higher and vocational education;
- The Child-Friendly School Framework (GoN) implemented by schools effectively;
- Civil society and local government systems strengthened to promote child rights;
- Inclusive education practices strengthened in schools;
- Capacity of schools in areas with large ethnic minority communities developed to deliver multi-lingual education at primary level.

2.3.2 Health

To enhance the overall health status of PPLP and enable the realisation of their health rights.

Key result areas:

- Communities with increased knowledge of HIV and access to HIV treatment, care and support services;
- Communities with safe drinking water, sanitation and good personal hygiene;
- Communities with the knowledge, means and motivation to ensure good nutrition for children under five years of age, adolescent girls and women of reproductive age;
- Adolescents equipped with the knowledge and skills to make healthy sexual and reproductive choices;
- Increased awareness, reduced stigma and strengthened mental health services including psychosocial counseling;
- Strengthened health systems focusing on safe motherhood, including family planning.

2.3.3 Livelihoods

To enhance the ability of PPLP to realise their livelihood rights through the promotion of appropriate, sustainable, and resilient livelihood options.

Key result areas:

- ➲ Food security, including equitable intra-household usage, improved;
- ➲ Communities with increased resilience against climatic and non-climatic risks;
- ➲ Farmers' networks, alliances and institutions strengthened to claim their rights more effectively;
- ➲ Improved access to advantageous information, and appropriate skills and technologies;
- ➲ Increased income of PPLP from on/off farm entrepreneurial activities with market linkages.

2.3.4 Peacebuilding

To develop peaceful, harmonious, just, safe and secure communities.

Key result areas:

- ➲ Conflict sensitivity mainstreamed in UMN, partner organisations and programmes;
- ➲ Men, women, boys and girls with positive, supportive and equitable gender attitudes and practices;
- ➲ Children with disability have their rights upheld, received quality medical treatment and have been rehabilitated in their communities;
- ➲ Violence and discrimination in communities reduced;
- ➲ Cooperation and interdependence among different faiths and cultural groups increased.

2.3.5 *Good Governance*

To strengthen the capacity of both rights holders and duty bearers to enable good governance at the local level, in order to meet the needs of PPLP.

Key result areas:

- Participation and influence/access of PPLP to public decision making processes increased;
- Governance, accountability, skills and sustainability of CSOs improved;
- Local communities empowered to improve the wellbeing of PPLP.

2.3.6 *Integral Mission*

To equip Christian institutions to more effectively address the needs of PPLP.

Key result areas:

- The concept and practice of integral mission integrated into the curricula of Nepali theological organisations;
- The capacity of faith based networks and organisations to serve PPLP strengthened;
- Churches and communities working together to address the needs of PPLP using local resources;
- Young people equipped with relevant knowledge, attitudes and leadership skills to address the needs of the PPLP.

2.3.7 Earthquake Response

To help people in Dhading District to recover from the results of the earthquakes of April-May 2015 so that their way of life is restored and their resilience to future disasters is increased.

Key result areas:

- The PPLP are satisfied with their housing conditions;

- Local tracks and bridges restored under the guidance of local government;

- Boys and girls, men and women all have access to, and use hygienically, reliable and gender appropriate WASH facilities in schools, health facilities and communities;

- Improved livelihoods by renewed and increased income generation opportunities in the agriculture sector;

- Improved health and nutritional status of children under five years of age, pregnant and lactating women;

- People feel safer and more confident in dealing with the next disaster hazard;

- Traumatised adults are able to process their trauma in constructive ways that will benefit both them and their local communities, and the psychological needs of children and adolescents are understood and effectively addressed;

- Communities, especially PPLP, able to access education, child rights, reproductive health and protection against trafficking;

- Earthquake affected people enabled to access their entitlements, services and rights

- Organisational capacity of UMN partners enabled to respond effectively to the earthquake disaster and to address the needs of earthquake-affected people in an effective and efficient manner.

2.4 Where we will work

We commit to a further five years in the existing working districts (i.e Mugu, Doti, Bajhang, Rukum, Dhading, Rupandehi, Kapilvastu, Nawalparasi, Sunsari, Morang). If resources allow, we may begin work in another district, following a thorough process of investigation and needs assessment, as is our usual practice.
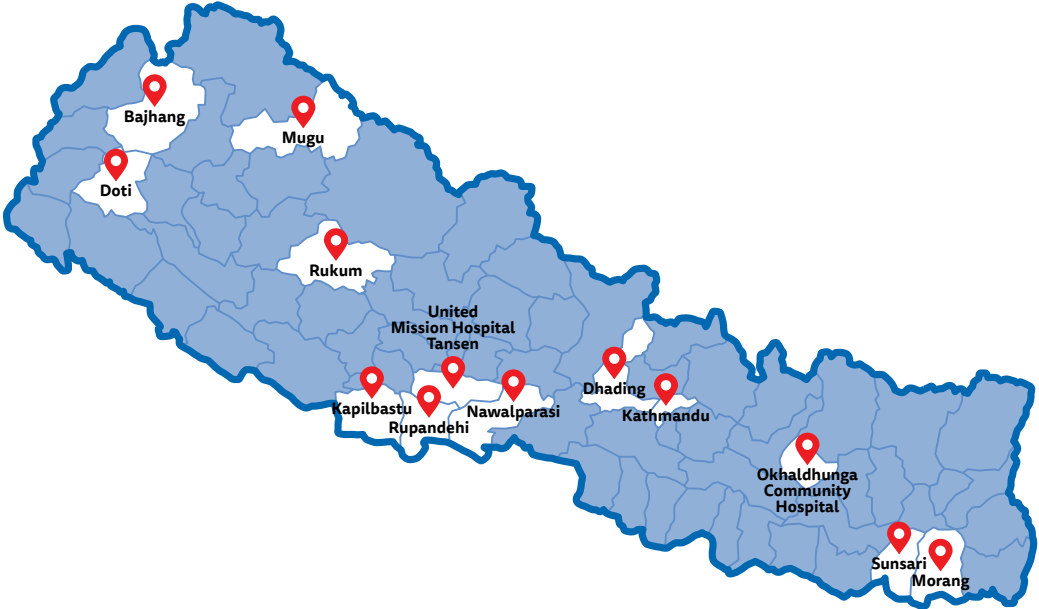
2.5 With whom we will work

Our formal direct partnerships at the district level will continue with:

➲ Faith-based organisations

➲ NGOs

➲ Local government

➲ Community schools

➲ Co-operatives

Through these we will also support a range of CBOs including churches, child clubs, youth clubs, women's groups, farmers' groups etc. Where appropriate we will also develop relationships with the private sector.

At the national level we will seek working relationships with:

➲ National government

➲ Strategic Christian partners (long-term partnerships)

➲ Social movements[9]

➲ NGOs/INGOs (project-based, short-term)

➲ NGOs that were formerly UMN projects or units

➲ Research and academic institutions

➲ Private sector

We will continue to play an active part in networks/alliances at the district, national and international level, as we recognise that working with others can often be more effective than working alone.

In this strategic plan period we propose to reduce the number of formal partnerships from the current number of 53 to about 35 but we will give consideration to increasing the number of partners from the Christian community.

We will gradually develop a balance of high capacity partners and lower capacity partners in each cluster. This is necessary because:

➲ partners that are community-based are most likely to be effective agents of transformation, but most will not have high capacity at the beginning;

➲ UMN needs to ensure that there is some clear impact in the communities in the shorter term, in order to ensure our credibility with all stakeholders, including government, and give confidence to the communities that they can change. For that reason we do also need to work with higher capacity partners.

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[9] *Groups of people who get together for a cause; normally disbanded once the objectives have been met.*

3 STRATEGIC OBJECTIVES

Given the context, the UMN framework, the "Theory of Change", and the programme strategy, the work of UMN from 2015-20 will be guided by the following six key programmatic objectives:

3.1 Capacity development

To develop the capacity of community leaders, civil society, and government institutions, to address the root causes of poverty, and pursue peace and justice for all;

3.2 Focus on the poorest people living in poverty (PPLP)

To encourage and equip the PPLP to identify and use their strengths, skills, knowledge, capacities and assets, as a foundation of empowerment, to:
- Ⓐ influence the policies & practices that impact their lives;
- Ⓑ access external resources;
- Ⓒ overcome the barriers to progress; and
- Ⓓ increasingly enjoy their rights;

3.3 Christian institutions

To enable Christian institutions to more effectively address the needs of the PPLP;

3.4 Cross-cutting issues

To enable partner organisations and target communities to embrace gender, conflict sensitivity, and environment and climate change issues in all their development work;

3.5 Enabling environment

To create an enabling environment whereby the PPLP enjoy both improved socio-economic outcomes and strengthened relationships;

3.6 Community transformation

To develop UMN staff and partners in their understanding of, commitment to, and ability to facilitate the process of *community transformation*, and measure its impact.

3.7 Human resources

To better attract, retain, and develop strong, resilient, innovative, functional, and connecting teams of people known for demonstrating UMN's mission, vision, and values, and to proactively address internal and external changes.

3.8 Financial resources

To raise sufficient funds to resource UMN's planned expanded programme, with a broader donor base, adhering to high ethical and financial management standards.

3.9 Communications and Information Technology Services

To ensure that UMN audiences can access sound, up-to-date information about UMN and its activities through textual, visual and web-based materials, and to provide UMN with appropriate IT systems and services to enable effective communication and information management.

3.10 Learning

To integrate learning into all of UMN's work, and to use that learning to inform and influence policy and practice, and ensure technical excellence in the design and implementation of UMN's programmes.
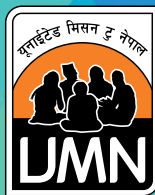
ANNEX 1: *Objectives, Key Indicators, Means of Verification*

	OBJECTIVE		KEY INDICATORS OF PROGRESS	MEANS OF VERIFICATION
1	To develop the capacity of community leaders, civil society, and government institutions to address the root causes of poverty, and pursue peace and justice for all.	1.1	# group committee members who have increased self-esteem and leadership skills	↻ Annual self-assessment report (Rosenberg) ↻ Case stories
		1.2	Human resources in UMN, supported CSOs, and government have appropriate technical competencies.	↻ Annual self-assessment report ↻ Case stories
		1.3	# partner organisations with participative, inclusive and accountable processes and systems.	↻ Partner reports on gender ↻ Social audit reports ↻ Annual self-assessment reports
2	To encourage and equip the PPLP to identify and use their strengths, skills, knowledge, capacities and assets, as a foundation of empowerment, to: Ⓐ influence the policies & practices that impact on their lives; Ⓑ access external resources; Ⓒ overcome the barriers to progress; and Ⓓ increasingly enjoy their rights.	2.1	# PPLP communities that influence local policy and practice, including those who use the Local Self-Governance Act, the Right to Information Act, and the Good Governance Act.	↻ Annual partner reports ↻ Baseline vs end-line surveys ↻ Monitoring reports
		2.2	Total budget of VDCs and DDCs that has been allocated to PPLP causes	↻ VDC and DDC budgets ↻ Baseline & end-line survey reports in places where PPP is supported by UMN ↻ Case stories
		2.3	# PWD and single women who access their citizen entitlements in UMN's working VDCs	↻ Public records

	OBJECTIVE	KEY INDICATORS OF PROGRESS		MEANS OF VERIFICATION
3	To enable Christian institutions to more effectively address the needs of the poorest people living in poverty.	3.1	# (a) churches; (b) district based Christian institutions/organisations actively involved in addressing issues of poverty in their constituencies	◑ Annual project reports ◑ Partner assessments ◑ Baseline vs endline surveys
		3.2	# Bible colleges that have included integral mission into their curricula with UMN support	◑ Bible college curricula ◑ UMN project reports
		3.3	Capacity of Christian organisations to address issues of poverty	◑ POTA scale
4	To enable partner organisations and target communities to embrace gender, conflict sensitivity, and environment and climate change issues in all their development work.	4.1	# of UMN partner organisations that have embedded and implemented UMN's three cross-cutting issues in their organisational policies.	◑ Annual review of organisational policy documents. ◑ Annual review of cross-cutting issues.
		4.2	# of UMN projects that have UMN's three cross-cutting issues clearly integrated in their planning and reporting.	◑ Annual project plans ◑ Annual project reports ◑ Action plans
		4.3	# of target groups able to share changes that reflect at least one of the cross cutting issues.	◑ Cluster monitoring reports ◑ Field visit reports ◑ Case stories

	OBJECTIVE	KEY INDICATORS OF PROGRESS		MEANS OF VERIFICATION
5	To create an enabling environment whereby the poorest people living in poverty enjoy both improved socio-economic outcomes and strengthened relationships.	5.1	# PPLP who are using government agriculture and health services.	∩ Local line agency records ∩ VDC records
		5.2	# PPLP who are accessing savings, credit and small loans services in UMN's project areas.	∩ Co-operative, group, and VDC records
		5.3	Harmony (religious, social, gender etc) in the whole community.	∩ Annual SEDC review ∩ Case stories
6	To develop UMN staff and partners in their understanding of, commitment to, and ability to facilitate the process of community transformation, and measure its impact.	6.1	# UMN and partner staff trained in understanding and facilitation of *community transformation* processes.	∩ Training reports ∩ Cluster and technical team reports
		6.2	*Community transformation* principles reflected in programme implementation.	∩ Project evaluation reports (both mid-term and end-term)
		6.3	Project/programmes designed that reflect *community transformation* principles.	∩ Partner reports ∩ Technical monitoring reports ∩ Evaluation reports
7	To raise sufficient funds to resource UMN's planned expanded programme, with a broader donor base, adhering to high ethical and financial management standards.	7.1	Total funds raised by UMN.	∩ Annual accounts
		7.2	Total funds received from donors who have not donated before, or for at least five years.	∩ Annual accounts
		7.3	UMN's ethical fundraising policy is not violated.	∩ Audit report ∩ Reports of other stakeholders (financial partners etc)

	OBJECTIVE		KEY INDICATORS OF PROGRESS	MEANS OF VERIFICATION
8	To better attract, retain, and develop strong, resilient, innovative, functional, and connecting teams of people known for demonstrating UMN's mission, vision, and values, and to proactively address internal and external changes	8.1	Clear plans in place for staff learning and development, career opportunities, succession.	○ HR records
		8.2	APR purpose and process is effective and consistent	○ HR records
		8.3	Improved gender balance in all UMN offices.	○ HR records
9	To ensure that UMN audiences can access sound, up-to-date information about UMN and its activities through textual, visual and web-based materials, and to provide UMN with appropriate IT systems and services to enable effective communication and information management.	9.1	High quality UMN publications are produced and distributed on time.	○ Materials produced ○ Increased circulation lists
		9.2	Informative web presence.	○ Website usage statistics
		9.3	Reliable IT infrastructure and services are deployed.	○ Service desk reports ○ Data backup reports and archival logs ○ New equipment purchase records
10	To integrate learning into all UMN's work, and to use that learning to inform and influence policy and practice, and to ensure technical excellence in the design and implementation of UMN's programmes.	10.1	# of learnings recorded with clear evidence, including source and context.	○ Annual cluster reports ○ Annual technical reports ○ Learning newsletter
		10.2	# of learning dissemination events (internal and external).	○ Feedback reports of staff at Technical Forum ○ Learning newsletter reports ○ LPS log of events attended
		10.3	% of agreed evaluation management responses implemented	○ Management response records ○ Annual management response follow-up report

Fullness of life for all, in a transformed Nepali society

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