

## Evaluation Terms of Reference

### End of Project Evaluation

#### Gender Equality Theology (GET) Institutional Transformation (GET-IT) Program 2018-2021

May 2021

<b>Reports to:</b>	UnitingWorld
<b>Location:</b>	Fiji, Kiribati, The Solomon Islands, Vanuatu
<b>Timeframe:</b>	Final report to be submitted by 9 July 2021
<b>Duration:</b>	At least 25 days and not more than 36 days
<b>Evaluation Type:</b>	End-of-project final evaluation by an independent external evaluation team
<b>Evaluation Logistics:</b>	<p><b>Preferred:</b> Contract a Lead Consultant (Evaluation Specialist) who can form, through existing networks, and coordinate in-country evaluators. This will be given preference in identifying the successful candidate – UnitingWorld available to assist with some logistics.</p> <p><b>Alternative:</b> Contract a lead consultant who will coordinate and manage the evaluation and in-country evaluators (separately contracted).</p>

### 1. Introduction

UnitingWorld is the international aid and partnerships agency of the Uniting Church in Australia, working in partnership with Churches in the Pacific, Asia and Africa for a world free from poverty and injustice. In the Pacific, UnitingWorld supports partner Churches and National Church Councils in gender equality (including EVAWG), climate change preparedness and resilience programs.

UnitingWorld, in partnership with its five Church or ecumenical partners in four countries across the Pacific, developed the Partnering Women for Change (PW4C) program to address Gender inequality and violence against women and girls, working with and through Churches using a theological approach. The main goal of the overarching PW4C program is “*Women experience greater safety in family and community, and more opportunities for representation in positions of Church leadership and decision-making*”. Funded by DFAT through the Pacific Women Shaping Pacific Development (PWSPD) initiative, PW4C program takes a long-term approach with a Theory of Change spanning 10 – 15 years. Phase 1 of this initiative was completed in 2018 and focused on regional mainstreaming of theology and conversation. Phase 2 of the initiative, Gender Equality Theology-Institutional Transformation (GET-IT) program, has been led by Church partners and targeted institutional transformation and shifts in policy and theology towards equality, safeguarding and protection. It began implementation in July 2018 and will be ending in June 2021. Phase 2 is the focus of this evaluation.

The program is being implemented in collaboration with the following partners in the Pacific.

- a) **Fiji:** Methodist Church in Fiji, including the Methodist Women’s Fellowship
- b) **Kiribati:** Kiribati Uniting Church (KUC), including the RAK (Women’s Fellowship)
- c) **The Solomon Islands:** Solomon Islands Christian Council (SICA)
- d) **The Solomon Islands:** United Church in The Solomon Islands (UCSI)
- e) **Vanuatu:** Presbyterian Church in Vanuatu (PCV), including the Presbyterian Women’s Mission Union (PWMU)

## 2. Project Background and Context – Phase 2: GET-IT

Gender Equality Theology-Institutional Transformation (GET-IT) is phase 2 of UnitingWorld’s Partnering Women for Change (PW4C) program. It is a three-year program, designed in consultation with Pacific women fellowships and progressive Pacific Theologians, to address gender inequality and the high incidences of VAWG in the Pacific by engaging in biblical theology as the motivation for National Churches to lead change. This approach aligns with a Human Rights-based approach, utilising biblical language and messaging of human dignity and equality.

The GET-IT Program has been targeted at the national Church leadership level. Pacific Theologians led Church leaders to deconstruct traditional patriarchal understandings of Gender relationships and revise these understandings from a biblical basis of equality. The key outcome from this transformation of theological understanding within this phase was for Churches to develop institutional gender and protection policies in line with National Laws and that they are supported

by robust procedures for accountability within and through the Churches. The PW4C program, and this GET-IT phase, recognises that Churches are central to Pacific communities and families and that what is held true by the Church, and preached from the pulpit, impacts life within the home. Through the PW4C Program, Church partners are resourced to lead transformative change first within the Church structures and then within families, communities, nations, and the region to ultimately reduce violence in the home, violence against women, promote gender equality and support Jesus' promise of the fullness of life for all.

The GET-IT program built on the significant capacity development and learnings from Phase 1, the PW4C Regional Capacity Development Program (2016-2018), where the biblical Gender Equality Theology (GET) was mainstreamed with Churches across the region. The Phase 2, GET-IT program, moved the program approach to focus on working directly with national partner Churches. GET-IT has used the Gender Equality Theology resources and teachings, developed by Pacific Theologians, to address the inequalities experienced by women in the Church, family and community, and drive institutional transformation within partner churches and other participating organisations resulting in the formation, or revision, of church policies to align them with new gender equality theologies. See Annex 2 and 3 for the PW4C program theory and logic. During the implementation period, the focus of the GET-IT program has somewhat deliberately shifted to prioritise safeguarding and protection policies and procedures more than the broader gender equality policy focus. This has largely been in response to DFAT's recent safeguarding policy compliance requirements.

Key Outcomes targeted in the GET-IT program were:

- Key advocates (male and female) identified and empowered through Gender Equality and Child Protection and Care Theologies
- Increased women and men at all levels, including Church leaders, have a better understanding of Gender Equality and act as advocates in the Church and community.
- National ecumenical bodies and Partner Churches have developed their own biblical theologies of Gender Equality and Child Protection
- Churches have developed and adopted policies on Gender Equality (including anti-violence), Child Protection and Care and Disability inclusion
- Churches have developed Codes of Conduct for Ministers and Church employees in line with national laws.
- Theological colleges and schools are developing and adopting curricula on Gender Equality, Child Protection and Care and Disability Inclusion

One of the key elements for the GET-IT phase was to conduct research into the relevance, effectiveness, and impact of working with, and through churches, as an effective mechanism for social transformation using a theological approach to shift underlying values and belief systems in order to affect attitudinal and behaviour

changes to social norms within predominantly Christian contexts. Due to alterations to the funding allocation by DFAT during their PWSDP programmatic review, this research component was withdrawn.

As outlined in the overarching PW4C ToC, it is anticipated that the next phase will move more into the family and community sphere and will be specifically targeted toward socialising the theology, policies and procedures to the community level to directly impact families, women, girls and children in communities. Recommendations from this evaluation will assist in determining how this will progress and where each of the partners is placed in moving this forward into the next anticipated phase.

### **3. Purpose and Objectives of the Evaluation**

The purpose of this evaluation is both an accountability and learning exercise for UW and partners, with the key objectives to:

- a) Evaluate the GET-IT program; primarily in terms of its relevance, effectiveness and impact. The evaluation will also touch on sustainability and efficiency.
- b) Measure the progress towards the overall PW4C program goal and the achievement of the identified objectives and outcomes within the GET-IT phase, including reference to the implementation of the recommendations from the Phase 1 evaluation, and understand the major factors influencing the achievement or non-achievement of objectives (effectiveness).
- c) Understand if the program is doing the right things in the context and test the relevant assumptions that the program design is based on (relevance).
- d) Understand what difference the program has made and the extent to which it has generated or is expected to generate significant positive or negative, intended or unintended, transformative effects (impact).
- e) Determine the strengths, weaknesses, opportunities, and challenges of the program as lessons learned and propose recommendations to changes in approach and process that should be incorporated inform the design and implementation of the next phase of the program to increase coherence, effectiveness, efficiency, relevance, sustainability and impact.

### **4. Intended Users and Uses**

The primary audience for the report will be:

- a) UnitingWorld's international programs team

- b) Implementing partners: Methodist Church in Fiji, Kiribati Uniting Church, United Church in The Solomon Islands, Solomon Islands Christian Association, Presbyterian Church in Vanuatu
- c) Ecumenical Bodies: Fiji Council of Churches (FCC), Pacific Conference of Churches (PCC), The Solomon Islands Full Gospel Association (SIFGA) and Vanuatu Christian Council (VCC)
- d) The Australian Church NGOs and consortiums such as CAN DO and PNG Church Partnership Program
- e) Pacific Women Shaping Pacific Development, Pacific Women Lead and DFAT

Other audiences may include:

- f) Australian and Pacific Churches and Church Agencies, other NGOs, CSOs, FBOs and stakeholders engaging in the Gender / EAWG sector in the Pacific.
- g) Other key stakeholders including NGOs, Pacific and Australian Aid Sector and those engaging in Gender Thematic programming across other regions.

The findings and the recommendations of the evaluation:

- a) will be analysed and documented to track and measure progress and impact over time.
- b) will significantly contribute to the planning and designing of the next phase of the program.
- c) will be used for further reflection and learning.

## 5. Evaluation Criteria

The overarching questions for the evaluation, identified and drawn from the program MELF, are set out below with the intention that sub-questions will be defined by the evaluation team together with UnitingWorld and partner staff during the design of the evaluation plan:

Theme	Questions
Relevance	<p>a. To what extent do Churches engage and embrace Gender Equality, EAWG and Human rights when approached from the Biblical theological standpoint? (<i>Assumptions 4, 5 &amp; 8</i>)</p> <p>b. To what extent have attitudes/values and subsequently behaviours been sustainably changing as a result of the GET approach at the level targeted (such as church leaders and ministers)? (<i>Assumptions 2 &amp; 3; also sustainability</i>)</p>

Effectiveness	<p>a. To what extent and in what ways did the program progress towards or achieve the intended outcomes?</p> <p>b. What have been the key enabling factors and barriers affecting progress towards and the achievement of program outcomes?</p> <p>c. What aspects of the program worked well and less well in achieving the objectives, and what were the underlying factors?</p>
Impact	<p>a. What are the program's main achievements and what are the stories of change that can help UW &amp; partners to articulate the impact of the program?</p> <p>b. What components of the program have contributed to the greatest transformational change?</p> <p>c. What unintended or unexpected outcomes (positive or negative) did the program produce overall and for vulnerable groups?</p>
Efficiency & Sustainability	<p>a. To what extent were the GET-IT program approaches the most efficient ways to achieve and sustain the intended outcomes?</p> <p>b. To what extent does working through Church institutions provide, or is likely to provide, reach into the communities and promote sustainability? (<i>also Relevance: Assumption 1</i>).</p> <p>c. To what extent has GET-IT delivered value for money by working through Church institutions and church structures to achieve the intended outcomes, as compared to feasible alternatives in the context?</p>

## 6. Methodology and Approach

The consultant is responsible for designing the appropriate evaluation methodology in consultation with the program staff. However, it is proposed that the consultant utilises a mixed-method approach consisting of qualitative and quantitative data collection and evaluation techniques using the following methods while also adopting the participatory approach.

- **Desk review:** The evaluation team will have access to the relevant project documentation, including the 10-year PW4C overarching program design, 3-year GET-IT program design, annual plans, DFAT reports, gender and inclusion audit baselines, monitoring reports, previous evaluation report (from phase 1), theological resources (such as training materials, posters, communication materials), program activity documents, policies, procedures and curriculum documents, where they exist and online materials.
- **Key informant interviews and semi-structured Interviews:** In addition to the desk review, the evaluation team will also conduct interviews, using appropriate methods, with key project stakeholders at all relevant hierarchical levels both within the partner Churches as well as more broadly within the local sector and relevant national and local/provincial Government departments.
- **Focus group discussions:** Data will also be collected using focus group discussions with project participants and other project stakeholders within the Church using a pre-designed focus group discussion guide. The FGDs need to be facilitated in a way that all the participants feel free to speak up.
- **Talanoa:** It is recommended that the evaluation team organises informal Talanoa sessions, where participants are encouraged to share freely of their experience, their learnings and the meaning of project activities and outcomes for them through storytelling. It may be an effective method to capture stories of change, outcomes, and impact.
- **Online surveys:** Surveys can be sent out to facilitate broader participation, such as divisional representatives, other denominations, local Government and Civil society actors who may have had an engagement in the work.

The stakeholders to be considered when gathering and collecting data may include, but not limited to, UnitingWorld GET-IT project manager, project staff from each implementing partner church, program participants including church leaders, Women's Fellowship leaders, broader church member participants and, where relevant, Church theological colleges, government ministries or departments, DFAT post, ecumenical bodies (FCC, PCC, SIFGA, VCC) and other relevant external organisations.

## 7. Scope

- a) This is the end-of-phase final evaluation and will cover the entire GET-IT program implementation period of three years, July 2018 to Jun 2021.
- b) The consultant will cover all the objectives and criteria stated in section 3 and 5 of this ToR through a combination of evaluation methods and questions suitable to meet the range and other variations.
- c) The evaluation will focus on all aspects of the implementation as well as the achievements and progress towards intermediate outcomes of the program in all five partners in four countries mentioned in Section 4.
- d) The consultant is required, as needed, to communicate with the stakeholders for data collection, as described in section 6 of this ToR.
- e) The evaluation will measure the progress against the gender audit baseline data as appropriate.
- f) The entire evaluation process, including the final report, must be completed by **9 July 2021**.

## 8. Evaluation Team Selection Criteria

### Options for Evaluation Logistics

- 1) **Preferred:** Contract a Lead Consultant who can form, through existing networks, and coordinate in-country evaluators. This will be given preference in identifying the successful candidate – UnitingWorld available to assist with some logistics.
- 2) **Alternative:** Contract a lead consultant who will coordinate and manage the evaluation and in-country evaluators (separately contracted).

### Evaluation Team

Evaluation team to be consist of:

- Lead Evaluator (Evaluation Specialist)
- In-country evaluators in each of the four countries: Fiji, Kiribati, The Solomon Islands and Vanuatu



### **Selection Criteria for Lead Evaluator**

- a) Extensive experience in leading high-quality evaluations with demonstrated ability to write clearly and succinctly.
- b) Experience and academic qualifications in community development, international development or related fields.
- c) Extensive experience designing, conducting, and analysing quantitative and qualitative evaluations within the Pacific context.
- d) Demonstrated experience in the gender equality sector or related fields, with a strong understanding of gendered norms, cultural practices and attitudes and behaviours that relate to women, especially violence against women, preferably in the Pacific.
- e) Exemplary cross-cultural communication skills, cultural awareness and considerable knowledge of the Pacific context and cultures, including an understanding of Christian belief systems and the way in which Church informs community life in the Pacific.
- f) Experience working with multi-stakeholder, complex regional, multi-national programs.
- g) Able and willingness to lead a remote evaluation team.
- h) Willingness to provide copies of a valid Working with Children Check (or equivalent) where available and National Police Check conducted within the last 12 months for all countries of citizenship and for each country in which the individual has lived for 12 months or longer over the past five years.
- i) Willingness to sign and comply with UnitingWorld's Code of Conduct and Protection and Safeguarding Policy and the partner organisation's Safeguarding Policy and Code of Conduct, where applicable.
- j) Willingness to ensure that in-country teams also understand, sign, and comply with UnitingWorld's Code of Conduct and Safeguarding Policy and the partner organisation's Safeguarding Policy and Code of Conduct, where applicable.

### **9. Roles and responsibilities**

This evaluation is being commissioned by UnitingWorld and will be managed by the International Programs Manager (Grants Support). Evaluation liaisons representing the implementing partners in each of the program locations will provide input and logistical support for the evaluation, as outlined below.

Who	Responsibilities
Lead Evaluator	<ul style="list-style-type: none"> <li>• Managing/coordinating the evaluation team in each of the program countries</li> <li>• Responsible for effective teamwork and coordination of all the activities within the team</li> <li>• Responsible for the implementation of the evaluation plan, managing the progress and monitor milestones</li> <li>• Delivering high-quality deliverables as specified in the terms of reference and the contract</li> <li>• Keeping the evaluation liaison informed of the progress</li> <li>• Ensuring the evaluation is conducted to appropriate professional and ethical standards</li> <li>• Where the Lead evaluator has own local in-country teams, managing the contracting of local In-country evaluators</li> <li>•</li> </ul>
In-country Evaluators	<ul style="list-style-type: none"> <li>• Working closely with respective in-country evaluation liaison</li> <li>• Responsible for the finalisation of the activities plan and field trip schedules</li> <li>• Conducting evaluation information collection activities as outlined in the evaluation plan</li> <li>• Working with program stakeholders in a way that maximises their contribution to and learning from the evaluation</li> <li>• Obtaining ethics approvals if required</li> <li>• Keeping the lead evaluator informed of progress</li> <li>• Keeping the in-country evaluation liaison informed of progress</li> <li>• Ensuring the evaluation is conducted to appropriate professional and ethical standards</li> <li>•</li> </ul>
UnitingWorld International Program Manager (Grants Support)	<ul style="list-style-type: none"> <li>• UnitingWorld liaison with the evaluation team throughout the evaluation</li> <li>• Managing the evaluation contract and budget, including monitoring project deliverables</li> <li>• Coordinating with in-country evaluation liaisons in support of the evaluation with logistics</li> <li>• Review of methodology, data collection tools and the final report</li> </ul>

UnitingWorld International Program Manager for GET-IT	<ul style="list-style-type: none"> <li>• Coordinating with in-country evaluation liaisons in support of the evaluation with logistics</li> <li>• Review of methodology, data collection tools and the final report</li> </ul>
In-country evaluation liaisons x 5 (Fiji, Kiribati, The Solomon Islands and Vanuatu)	<ul style="list-style-type: none"> <li>• Providing in-country evaluator (or the lead evaluator) with coordination of data collection from stakeholders and logistic arrangements</li> <li>• Coordinating with UnitingWorld evaluation liaison in support of the evaluation</li> <li>• Review of methodology, data collection tools and the final report</li> </ul>
Associate Director - International Programs (Pacific)	<ul style="list-style-type: none"> <li>• Approval of Evaluation terms of reference</li> <li>• Approval of Evaluation Contract</li> <li>• Approval of Evaluation Plan</li> <li>• Approval of Evaluation report</li> </ul>

## 10. Deliverables

- a) **An evaluation plan**, which will serve as an agreement between parties on how the evaluation will be conducted. Items to address:
  - a. Evaluation framework
  - b. Evaluation methodology including tools and list of stakeholders
  - c. Detailed timeline of the evaluation and the deliverables
  - d. Fieldwork plan of the in-country evaluators
  - e. Budget for the evaluation
- b) **Presentation** of preliminary findings to the partner churches and a representative from UnitingWorld
- c) **Draft** evaluation report (the format to be the same as the final report)
- d) Final evaluation report including:
  - a. Executive Summary
  - b. Introduction
  - c. Methodology, including sampling and limitations

- d. Analysis and findings of the evaluation according to the evaluation objectives and the key evaluation questions (including a section for each country evaluating progress and a section that brings it together with overall themes)
- e. Address concerns, lessons learned and comments (including a section for each country evaluating progress and a section that brings it together with overall themes)
- f. Stories of change and quotes from respondents
- g. Conclusions for each of the end line evaluation objectives
- h. Recommendations for future projects, including a recommended implementation approach for the new phase

## 11. Timetable

The exact timetable for deliverables will be determined in discussion with the consultant, UnitingWorld and Church Partners. The following is indicative.

Dependent on the logistics of coordinating with in-country teams, it is expected that the consultant will be engaged for approximately 30 days (at least 25 and not more than 36 days) between May and June. Preparation could begin in May 2021, with a report completion by **9 July 2021** at the latest.

The timeline can be negotiated and targeted to the mode of logistics that results from received EOIs.

## 12. How to apply

Interested candidates should submit their interest as soon as possible, to Mya Rae, [myar@unitingworld.org.au](mailto:myar@unitingworld.org.au) but no later than COB 17 May 2021.

Referring to options for evaluation logistics mentioned in section 8 of the ToR,

- a) If you are applying for the role of a Lead Consultant who can form, through existing networks, and coordinate in-country evaluators, please provide:
  - High level outline of proposed process / approach and timeline to complete deliverables (no more than 2 pages)
  - Financial Proposal in AUD
  - Organisation profile with resume of lead evaluator and a response to selection criteria, together with profiles/resumes of the team members
  - Example of previous report or publication in related evaluation or research

- b) If you are applying for the role of a lead consultant who will coordinate and manage the evaluation and in-country evaluators but not form the team, please provide:
- High level outline of proposed process / approach and timeline to complete deliverables (no more than 2 pages)
  - Financial Proposal in AUD
  - Organisation profile with resume of lead evaluator and a response to selection criteria
  - Example of previous report or publication in related evaluation or research
- c) If you are applying for the role of an in-country local evaluator, please provide:
- Financial Proposal in AUD
  - A resume with a response to selection criteria
  - Example of previous report or publication in related evaluation or research

### 13. ANNEXES

ANNEX 1: UnitingWorld Code of Conduct

ANNEX 2: Partnering Women for Change (PW4C) Program Theory

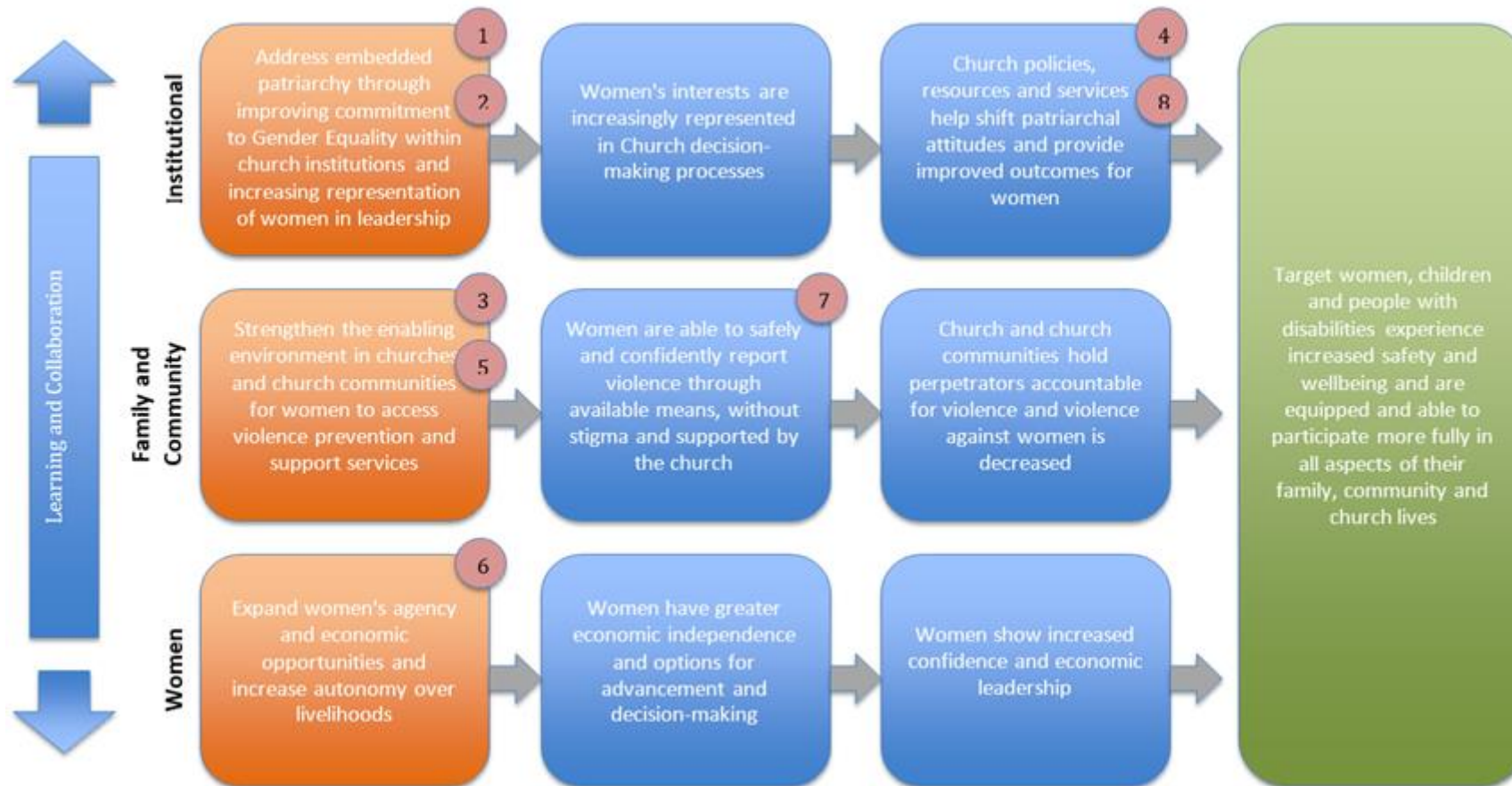
ANNEX 3: PW4C Program Logic

#### ANNEX 1: UnitingWorld Code of Conduct

The lead evaluation consultant and the in-country evaluators must:

- a) provide copies of a valid Working with Children Check (or equivalent) where available and National Police Check conducted within the last 12 months for all countries of citizenship and for each country in which the individual has lived for 12 months or longer over the past five years.
- b) sign and comply with [UnitingWorld's Code of Conduct](#) and [Protection and Safeguarding Policy](#) and the partner organisation's Safeguarding Policy and Code of Conduct where they exist

ANNEX 2: Partnering Women for Change (PW4C) Program Theory





## ANNEX 3: PW4C Program Logic

### PW4C Program Logic

