



**ETHIOPIAN EVANGELICAL CHURCH MEKANE YESUS
DEVELOPMENT AND SOCIAL SERVICES COMMISSION
(EECMY-DASSC)**

Ethiopian Faith Groups Long-term Plan: Environment Justice and Climate Change Adaptation/Mitigation Program

Faith group-long term plan 2022 -2028 presented through FAITHINVEST



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ACRONYMS AND ABBREVIATIONS

<i>AACC</i>	<i>All African Council of churches</i>
<i>ACO</i>	<i>Area Coordination Office</i>
<i>ACT</i>	<i>Action by churches together</i>
<i>ALM</i>	<i>American Lutheran Mission</i>
<i>BEACON</i>	<i>Building East African Community Network</i>
<i>BOs</i>	<i>Branch Offices</i>
<i>CBOs</i>	<i>Community based Organizations</i>
<i>CC</i>	<i>Climate change</i>
<i>CCRDA</i>	<i>Consortium of Christian Relief and Development</i>
<i>CSA</i>	<i>Central Statistics Agency</i>
<i>DA</i>	<i>Development Agent</i>
<i>DEM</i>	<i>Danish Evangelical Mission</i>
<i>EIFFDDA</i>	<i>Ethiopian Interfaith Forum for Development Dialogue and Action</i>
<i>EECMY-DASSC</i>	<i>Ethiopian Evangelical Church Mekane Yesus Development and Social Services Commission</i>
<i>EPN</i>	<i>Ecumenical pharmaceutical Network</i>
<i>GHM</i>	<i>German Hermannsburg Mission</i>
<i>GHS</i>	<i>Global Hunger Scale</i>
<i>IK</i>	<i>Indigenous knowledge</i>
<i>IPSAS</i>	<i>International Public Sector Accounting Standards</i>
<i>LEISA</i>	<i>Low external input sustainable agriculture</i>
<i>MASL</i>	<i>Metres above sea level</i>
<i>M & E</i>	<i>Monitoring and Evaluation</i>
<i>LUCCEA</i>	<i>Lutheran councils and churches in East Africa</i>
<i>LWF</i>	<i>Lutheran World Federation</i>
<i>NLM</i>	<i>Norwegian Lutheran Mission</i>
<i>NRM</i>	<i>Natural Resources Management</i>
<i>OEFCCA</i>	<i>Oromia Environment, Forest and Climate Change Authority</i>
<i>SNNPR</i>	<i>Southern nations and nationalities and people's Region</i>
<i>FTC</i>	<i>Farmers Training Center</i>
<i>TOT</i>	<i>Training of Trainers</i>
<i>UNFCCC</i>	<i>United Nations Framework Convention on Climate Change</i>
<i>USD</i>	<i>United States Dollar</i>
<i>WCC</i>	<i>World council of Churches</i>
<i>WCRC</i>	<i>World communion of Reformed churches</i>

1. PROGRAM PROFILE

<i>Project Title</i>	<i>Ethiopian faith groups long-term plan: Environment justice and climate change adaptation/Mitigation program</i>
<i>Implementing agency</i>	<i>Ethiopia Evangelical Church Mekane Yesus Development and Social services Commission (EECMY-DASSC)</i>
<i>Contact address</i>	<i>Addis Ababa, Arada Sub-City, Woreda 06, House no.922 +251 111-551327 (Office) +251-11-157-8567 (Fax), P.O.Box 81064</i>
<i>Contact Person</i>	<i>Dr. Abeya Wakwoya, EECMY-DASSC Commissioner Email: abeyaw@eecmy-dassc.org +251-911-13-05-55 (Mobile)</i>
<i>Methodology</i>	<i>Self-initiated plan, implementation/monitoring, internal and external review/evaluation and phasing-over to faith group constituencies and communities</i>
<i>Expected results</i>	<i>Ensure climate change compatible natural resources management and food production systems in faith groups and the society at large.</i>
<i>Start Date and End Date</i>	<i>January 2022-December 31, 2028</i>
<i>Duration</i>	<i>7 years</i>
<i>Total budget of the program</i>	USD 10,471,138.00

2. EXECUTIVE SUMMARY

The Ethiopian Evangelical Church Mekane Yesus Development and Social services Commission (EECMY-DASSC) is a registered development Agency of the EECMY, the fastest growing church in the Lutheran world Federation (LWF) Communion with 10.4 million members (2020 EECMY annual statistics). EECMY-DASSC is one of the largest faith-based development agencies in Ethiopia that implements development and humanitarian programs and delivers social services to the Ethiopian society.

The EECMY-DASSC has a well spread structure down to the grassroots that includes (the Head office, Area Coordination Offices, Branch offices and program /projects). It has 30 Branch Offices that are clustered 4 ACOs which are aligned to the church structure (Synods).

Currently, the Commission is operational in all the 10 regional states and two city administrations of the Country and is implementing over 270 projects of different sizes with an annual budget of USD 18,750.000. The annual average number of people reached with various services, development and humanitarian interventions is around 2.5 million .

Ethiopian faith groups long-term plan for environment justice and climate change adaptation program is a program designed to enhance the capacity of the faith groups and their constituencies to engage in environmental stewardship.

The overall goal of the program is to engage faith groups to enhance environmental stewardship and contribute to communities' resilience to impacts of climate change and program has four main outcomes: capacitated and environmentally responsible faith-groups developed, Enhanced practices of sustainable natural resource management among the target community, Diversified livelihood options among forest-dependent groups and Enhanced youths' engagement in NRM

The program will operate in two national states, 5 zones, 6 districts and 14 kebeles/localities with a total population of 46,800. There are 5 Collaborating faith groups in the program target areas who are part of the joint actions of all the stakeholders. The long-term budget projection for 7 years is USD 10,471,138.00. Voluntary actions by individuals, faith and community groups, the civil society are expected to support the success of the program and its sustainability.

3. BACKGROUND

3.1. Country Background

Ethiopia is a land-locked country situated in the Horn of Africa with a total land area of 1.14 million square kilometers. With the country's rapid population growth rate (currently 2.46%), Ethiopia has an estimated 2020 population of 114 million out of which females constitute 50.2 percent. The proportion of children below the age of 15 in 2010 was 41.5%, 55.8% was between 15 and 65 years of age, while 3.3% was 65 years or older (World Population Prospects 2019). It is one of the poorest countries, with a per capita income of \$ 790 (World Bank, 2020). According to the Global Hunger Scale (GHS) report 2020, with a score of 26.2, Ethiopia ranks 92 out of 107 countries and has a hunger that is serious. Her Human Development Index (2018) is 0.485—which puts the country in the low human development category, positioning it at 173 out of 189 countries. Total life expectancy at birth for both sexes is 56.2 years which is much below the global average of 71 (Population Division of the Department of Economic and Social Affairs of the United Nations, 2017).

The government structure of the country is an ethnolinguistic federation composed of ten regional states and two city administrations. Among the nine regions, the project is intended to be implemented in Oromia Regional State and Southern Nations Nationalities and Peoples Region (SNNPR). These regions are the two big regions of the country accounting for about 29.7 % and 10% of the total area of the country respectively.

Ethiopia is a country composed of several ethnolinguistic and religious groups characterized by a vast spread of cultural diversity and heterogeneity. She is a multi-religious and multi-ethnic state with 83 languages and more than 200 dialectics. As to her religion composition, over 32 million people (43.5%) were reported to be follows of Ethiopian Orthodox Christians, over 25 million (33.9%) were reported to be Muslim, 13,7 million (18.6%), were Protestants, and just under two million (2.6%) belongs to the traditional beliefs (Ethiopian Central Statistical Agency, 2007).

Ethiopia has always been celebrated as a unique case of peaceful religious inter-relations (Addis Standard, 2019). Though the country has cherished a culture of peaceful coexistence between various ethnic and religious groups for the last several centuries, recently as the nation failed to guarantee “unity in diversity”, ethnic and religious diversity is becoming the main cause of tensions and conflicts in different parts of the country. At the peak of the displacement crisis between January and April 2019, conflict and climate shocks left some 3.2 million people displaced. As a result, Ethiopia has one of the world's largest IDP populations, estimated at 1.78 million, according to the 2020 UN Humanitarian Response Plan (UN: Ethiopia Humanitarian Needs Overview, 2020).

In contrast to the Ethiopian government plan to reach lower-middle-income status by 2025 (Ethiopian CRGE, 2013), 29.6 percent of the Ethiopian population is living below the country-specific poverty line (Index Mundi, December 2019). Whereas poverty is directly associated with food insecurity which is a result of the inability of the households to produce, purchase or to have access to food. In the country food insecurity has been a chronic challenge for decades and the country has consistently received food aid for nearly 50 years. Recently, 25.5% or 26 million people are outright hungry and on welfare assistance. One in four (24.8 percent) households in Ethiopia fall under the food poverty line, suggesting that they are unable to meet the recommended daily calorie requirements.

3.2. Background of EECMY and EECMY-DASSC

3.2.1. Ethiopian Evangelical Church Mekane Yesus (EECMY)

The Ethiopian Evangelical Church Mekane Yesus (EECMY) is a national Lutheran church with a history that goes back to over a century. The mission organizations that played significant roles in the establishment of the EECMY are the German Hermannsburg Mission (GHM), the Sweden Evangelical Mission (SEM), the Norwegian Lutheran Mission (NLM), the Danish Evangelical Mission (DEM), the American Lutheran Mission (ALM) and the American Presbyterian Church.

On January 21, 1959, delegates of the 20,000 members of Lutheran congregations from different parts of the country gathered and established a national Lutheran church known as "The Ethiopian Evangelical Church Mekane Yesus" (EECMY). Evangelism and development work have been major components of the church's ministry as of her establishment. Currently, the church has more than 10 million members and 3,00 congregations across the whole parts of the country that makes it a leading Lutheran Church.

3.2.2. EECMY Development and Social Services Commission (DASSC)

In the year 2000, the EECMY development department was organized into the Development and Social Services Commission (EECMY-DASSC) and registered as a legal church-based development agency in line with the then government policy. As a development wing of the church that operated in all parts of the country, EECMY-DASSC was structured into four Area Coordination Offices (ACO) which are located in the West, Southwest, Central-North, and Southern parts of the country. There are 30 Branch Offices which are aligned with synods of the church and clustered under respective ACO based on the area of their location. Currently, the Commission has over 270 projects with an average annual budget of 750 million Birr. Envisioning a caring, just and prosperous community,

the Commission primarily targets poor and marginalized community members with specific attention on youth, children, elderly, women, people with disabilities, and other specially and socially vulnerable community groups.

Based on its strategic plan 2017-2021, EECMY-DASSC has four thematic areas. The first is the Livelihood Development Program that mainly includes projects and programs of food security, natural resources conservation and management, climate change adaptation, integrated rural/urban development, renewable energy, water, sanitation, and hygiene. Education and Child Development Program is the second program pillar that encompasses projects related to child development, special needs education, formal and informal education. The third program pillar is Health and Nutrition that mainly focuses on both preventive (HIV/AIDS, Malaria, Polio), curative health care and nutrition. The humanitarian Intervention and Disaster Risk Reduction Program is the fourth that mainly focuses on humanitarian crises and targets refugees and internally displaced people. Across all program pillars, gender empowerment, care for the environment and climate change are considered as cross-cutting issues and mainstreamed in all interventions.

The EECMY is a member of various national, regional and international ecumenical bodies such as LWF, WCC, AACC, LUCCEA, WCRC, and ACT International. Besides, EECMY-DASSC is also a member of different national, regional and international networks and forums such as the Consortium of Christian Relief and Development Associations (CCRDA), Ethiopian Interfaith Forum for Development Dialogue and Action (EIFFDA), ACT Ethiopia forum, BEACON, EPN, etc. The primary areas of relationship include lobbying and advocating for policy issues, resource mobilization, representation, capacity building, etc.

4. *PLANNING PROCESS*

To understand the physical and biological environments, the agricultural system, and their impacts, constraints and potentials, a survey team has been organized by EECMY-DASSC to undertake data collection, coalition and analysis for the planning exercise.

The planning team along with local participants conducted a 'transect walk' to have a better picture of the area. At each location, they noted the land use system (crops, livestock, forage, and trees), the steep slopes, vegetation cover, soil characteristics (type, depth, erosion), water sources, existing conservation measures (a few terraces, soil bunds and tillage practices), problems and opportunities.

The team sketched maps of the area, showing the location and natural resources and roads, footpaths, waterways, drains, institutions such as school, Church, Mosque, health post, etc.

The team listed out land management and natural resource conservation measures to be implemented by the community, faith groups, interest groups, and by individuals on their own farms and communal lands. Community participants set their own criteria for forming groups and mobilizing resources and inputs from the target community.

In this respect, native people or individuals who lived in the kebeles for a long period of time, elder people, women, religious leaders, youth, vulnerable farmers who do not have access to farm inputs, households whose members were migrated to nearby towns, those who were severely affected by drought conditions and later by flood induced disaster and Kebele/local administration representatives were consulted on how to form different support groups, task forces and committees to mobilize resources of the community to mitigate frequent occurrence of disasters.

The team also conducted identification of target groups and the primary target areas and stakeholders analysis/mapping is shown in the table below:

5. PROBLEM STATEMENT

Over 80% of Ethiopian population resides in rural areas whose livelihoods depend on agriculture activities and the natural resources (land, soil, natural forest, water) are basic sources of their livelihood. Land is an important asset of households for production of crops and rearing of livestock for the rural households. The forest cover of Ethiopia showed a rapid decline from 40%, a century ago, to 16% in 1954, 8% in 1961, 4% in 1975, 3.2% in 1980 and now it is estimated to be less than 3% (Amogne 2014).

According to the study by Ethiopia's Ministry of Environment, Forestry and Climate change, nearly 12,000 square kilometers (4,600 square miles) of forest, an area half the size of the island of Sicily, was lost between 2000 and 2013. This gradually declined and reached an embarrassing level of 2.5% and this understandably has caused an immense environmental and climate crisis. But the forest cover is estimated at 15.7% according to the Ethiopian National Forest inventory report (2018).

However, these resources are still under intense pressure due to human and natural causes: climate change, consequent drought conditions, population pressure, inappropriate farming practices, deforestation, and land degradation. The degradation manifests itself through soil erosion, landslide, nutrient depletion, loss of organic matter, acidification and salinization. These challenges are further aggravated by erratic regimes of rainfall with seasonal shifts and variability of amounts expected for a normal production season. This creates favorable conditions for pest infestation and development of crops and livestock diseases. These challenges coupled with inadequate basic services by the government.

As part of the planning process, EECMY DASSC conducted needs and potential assessments in April 2021 that revealed the most vulnerable areas experiencing climate change induced drought, floods and other calamities. This included vulnerable and affected communities living in Oromia and Southern Nation Nationalities and peoples Region (SNNPR) the two target regions of the program.

Agriculturalists, Agro-pastoralists and Pastoralists living in the proposed intervention areas are equally affected and face risks like drought, disease outbreak, rangeland deterioration, desert locust infestation. These adverse effects put these communities dependent on external support as a means of survival which couldn't support them in the long run to recover from the impacts of these shocks and calamities. The farmland and rangelands that support the livelihood of most of the communities was highly degraded, invaded by unwanted bush species and weeds causing loss of productivity and threatening lives and livelihoods of the communities.

During the last decades the Ethiopian government has been exerting various efforts such as tree plantation and to ameliorate the natural resources degradation and lessen the problems induced by climate Change. However, due to limited financial, infrastructure, and technical capacity, the efforts did not bring the required results. The infestation of desert locusts in 2019-2020 and the occurrence of COVID-19 pandemic have further worsened the situation in the program target areas. These bombarding problems disproportionately affect the poorest of the poor that include orphans, single mothers, persons with disabilities and community members who lost their assets due to various calamities. The Ethiopian Government has already put in place a number of policies, strategies and programs aimed at enhancing the adaptive capacity and reducing climate variability and change. The population in Ethiopia is generally youth-dominated, hence the program will engage youths in-school and out of school to enhance the NRM practices of the community living in the intervention areas.

Ethiopian society belongs to one faith or another; and they highly respect faith leaders. The religious leaders are very much accepted and can easily influence and mobilize their followers. The persisted challenge is that faith groups have been exerting efforts individually with their constituencies and there are rare cases for collaborations. Thus, their endeavors have not brought significant results that address the alarming natural resources degradation and the declining livelihood situation of the Ethiopian community.

The existence of Faith groups/faith-based organizations and local community-based institutions and their active participation in NRM and climate change adaptation will be a suitable ground for the proposed program so that this will create an opportunity to tap these potentials to mobilize youths and vulnerable communities to care for the environment and promote natural resource conservation measures. Besides the program, operational areas possess untapped potentials with abundant natural resources of adequate landmass, fertile

soil, favorable climate, water, wildlife, and others which could be an opportunity for the proposed program.

This program addresses this issue of collaboration of faiths and community-based institutions to join their efforts and make synergy for greater impact on climatic and human made crises that threaten lives and livelihoods of people. Their consolidation efforts will strengthen the results of what the government and civil societies are doing by engaging their constituencies within their own setting and collectively breaking the barrier among themselves.

6. RATIONALE OF THE PROGRAM

The program contributes to at least eight of the 17 goals of SDG 30: No poverty, zero hunger, gender equality, affordable and clean energy, decent work and economic growth, climate action, life and land, and partnership.

The proposed program aligns with the 2020 Faith Plans Programme of FaithInvest as a response to the triple crises of climate change, ecological devastation and the impact of Covid-19 on national commitments around the Sustainable Development Goals.

The program particularly contributes to the United Nations Framework Convention on *Climate Change (UNFCCC) and Vienna Convention for the Protection of the Ozone Layer. Accordingly, the long-term plan of faith groups contributes to reduction of emissions of CO₂ from deforestation in Ethiopia.*

The program also aligns with four of the six strategic pillars of the Ethiopian PDP 30¹ : Ensuring quality economic growth (reduced unemployment of youths), institutional transformation (to encourage religious institutions towards poverty eradication efforts), equitable participation of women and children, and Climate Resilient Green Economy (CRGE).²

Ethiopian faith-based organizations have been playing an important role in promoting conservation and sustainable natural resources management to help ecosystems and livelihoods be more resilient. This program is meant to strengthen faith groups to play a

¹ *Ethiopia 2030: The Pathway to Prosperity Ten Years Perspective Development Plan (2021 – 2030)*

² *Ethiopia's Climate Resilient Green Economy: CLIMATE RESILIENCE STRATEGY AGRICULTURE AND FORESTRY, 2015*

more engaged role in the effort to restore land and prevent further land degradation as part of a larger drive to shape beliefs, behavior and actions towards greener and more sustainable development in the country.

7. TARGET AREA AND POPULATION

Table 1 below gives a summary of the program's operational area population. The area covers 6 districts, 14 kebeles and a total population of 46,800.

Target areas and Population								
N o	Woreda	Kebele	Targeted					
			Households			Population		
			Male	Female	Total	Male	Female	Total
1	Dire	<i>Cheri Riche</i>	1802	800	1882	1674	5618	7292
		<i>Dida Jarsa</i>	1602	212	1814	5264	5620	10884
		Sub total	3404	1012	4416	6938	11238	18176
2	Garda Marta	<i>Shakaro</i>	570	60	630	734	796	1530
		<i>Garsa Garda</i>	729	40	769	490	530	1020
		<i>Marta Bohe</i>	120	22	142	150	162	312
		Sub total	1419	122	1541	1374	1488	2862
3	Boset	<i>Furda</i>	444	124	568	1392	1448	2840
		<i>Hurufa-kukrfa</i>	377	68	444	1111	1111	2222
		Sub total	821	192	1013	2503	2559	5062
4	Cheliya	<i>Rafiso Alanga</i>	295	58	353	866	901	1767
		<i>Chobi Tullu Chori</i>	435	97	532	1302	1356	2658
		<i>Gelmo Giorgis</i>	347	67	414	1014	1056	2070
		Sub total	1078	221	1299	3183	3312	6495
5	Guduru	<i>Gudane Qobo</i>	460	31	491	1772	1843	3615
		<i>Walkite Harbu Ta'a</i>	449	35	484	1682	1751	3433
		Sub total	909	66	975	3454	3594	7048
6	Chomen Guduru	<i>Tokkuma Biyya</i>	239	26	265	886	906	1792

		<i>Nubarie Ife</i>	704	62	766	2460	2905	5365
		Sub total	943	88	1031	3346	3811	7157
		Grand Total	8574	1701	10275	20798	26002	46800

8. STAKEHOLDERS' ANALYSIS

Starting from the planning phase, EECMY DASSC engages all relevant parties who have a stake in the implementation of the program. This figure showing stakeholders analysis puts faith groups and the community at large in a core influential position. The faith groups include the Christian group of: (1) the Ethiopian orthodox church, (2) Ethiopian Catholic church, (3) Ethiopian Kale Hiwot church, (4) Ethiopian Muluwongel Church and the Musim community. These groups are well represented in the program operational area. The group will take on board any other group that happens to be in the area including traditional belief groups. The sphere of influence extends from the core group showing their level of influence on the program operation.

Figure1: Stakeholders Analysis



9. GOAL, OUTCOMES AND OUTPUTS OF THE PROGRAM

9.1. Overall Goal of the Program

The overall goal of the program is to engage faith groups to enhance environmental stewardship and contribute to communities' resilience to impacts of climate change

9.2. Outcomes, Outputs and Main Activities of the Program

Outcome I: A capacitated and engaged environmentally responsible faith-groups

Output 1.1: Faith groups are equipped with necessary knowledge, skills and practice of NRM

- *Training for leaders of faith groups on CC and support them to cascade within their respective constituencies for 180 people for 5 days*
- *Identifying active and professional members of faith groups and provide them ToT on NRM for 120 people*
- *Greening premises of faith groups and use it as a demonstration*
- *Afforestation and protection of cemeteries and other communal lands*
- *Provide TOT for faith group leaders and field instructor on environment, Climate change, NRM, Gender, Developing Biodiversity Management skills by Church Training institution and Basic Communication & Report Writing skills (Management at leadership Collage)*
- *Provision of material for TOT Trainers for faith group leaders and field instructor*
- *Manual and equipment development for TOT Training and Field work*

Output 1.2: Established and strengthened forums and networks of faith groups to voice climate justices

- *Orient and organize 14 forums of faith groups*
- *Train members of forums on climate justice 15 person/year for 5days*
- *Organize bi-annual panel discussion (government line departments and faith leaders) and advocate for climate justice 140 person*
- *Organize 3 forum-initiatives public events and community sensitization on climate change/kebele/year for 7 years*
- *Linking the program intervention to two regional-level inter-religious councils and gear their attention towards environment and climate change*

Output 1.3: Knowledge management and learning mechanisms on NRM and CC in place within faith groups

- *Organizing domestic experience sharing and learning events; 56 person/year for 3 years*
- *Community mobilization using both mainstream (radio, TVs,) and social medias*
- *Identification, documentation and sharing of good practices and indigenous knowledge*
- *Production and dissemination of behavioral change communication (BCC) banners, leaflets, brochures and etc.,*

Outcome II: Enhanced resilience of the community against the impacts of climate change

Output 2.1: Low external input sustainable agriculture (LEISA)

is promoted among the target community

- Training the target community on preparation and use of compost 980 farmers (140 farmers/year)
- Promotion of agroforestry practice and crop diversification among 448 farming household the target area
- Establish and strengthen group and private tree nursery sites, 42 Nursery sites (3 sites per Kebele)
- Output 2.2: The capacity of the target community on rangeland and watershed management is enhanced
- Engage youths on area closure by physical and biological soil and water conservation practices 210 ha (42ha/year for 5 years)
- Promotion of small-scale irrigation in Garda Marta district
- Promotion of water harvesting structure, pond construction
- Training of 140 farmers/year on forage production, multiplication and management
- Support the target groups forage seeds 420 farmers/year/ for three years
- Support the target groups farm tools 420 farmers/year for three years

Output 2.3: Deforested and degraded land in the target area is rehabilitated

- Identifying degraded land, enclose, and rehabilitate through plantation of grasses and plants
- Plant 3,528,000 multi-purpose trees on communal and private degraded land
- Organize and capacitate forest user groups for its sustainable management
- Capacitating faith groups and community-based institutions and engage them NRM (14 groups with 280 persons)
- Promotion of integrated pest management and termite control interventions
- Introduce and Promotion of energy-efficient stoves 14 women groups
- Introduce and Promotion of mud block technology house 14 youth groups

Outcome III: Forest-dependent communities benefited from enhanced alternative livelihood options

Output 3.1: Enhanced access to employment/job opportunity for youths

- Organize youth (unemployed) groups and train them in small ruminants rearing
- Provide technical support and startup capital (seed money) 14 youth groups per sites and link with cooperative organization

Output 3.2: Enhanced access to income sources for female-headed households and person with disabilities (PWDs)

- Organize women groups, provide them with basic business skills and engage them in small scale businesses and link them with MFIs.
- Train women on vegetable production and nutrition and provide them with improved seeds 150 women/year
- Organize women groups, train them on apiculture and provide them with beehives including accessories

Outcome IV: Enhanced youths' engagement in NRM

Output 4.1. Climate Change (CC) impact-conscious youths nurtured in the program target areas

- Train in school youths on causes and impacts of CC and support them to mobilize school community and beyond
- Establish and strengthen CC impact conscious clubs in faith-groups and in-schools 2 Environment clubs/ kebele training and provision of IEC materials (stationeries, amplifier, speakers,)
- Awareness raising education for school community (children, youths,) on causes and impacts of CC
- Arrange and conduct green school award twice during program (1st, 2nd and 3rd), 50,000, 30,000 and 20,000(at three project sites)

Output 4.2: youths from faith group and communities capacitated and engaged in environmental protection

- Organizing youths in faith institutions and train them on environment stewardship from faith perspective 5 youth/faith institution
- Facilitating experience sharing events and cross learning among youths in faith groups
- Organizing public-events and faith community sensitization events on CC and care for nature 5 events/year (at kebele level) all faith groups at a place

10. FINANCIAL PLAN AND ITS MANAGERMENTS

For the implementation of the intended program, a total budget of USD **10,471,138**, of this amount **9,519,216** (91%) is a direct program cost and while USD **951,922** (9%) is EECMY-DASSC coordination cost.

EECMY-DASSC will lead the implementation and all operations of the program through its extend structure reaching the grassroots. Financial software that is being used by EECMY-DASSC which is robust enough to provide various aspects of the program. The program will share existing finance staff with EECMY-DASSC on top of employing its own at some essential levels.

Up-to-date performance reports can be made available on monthly, quarterly, half-yearly and annual basis. EECMY-DASSC has its own internal audit service and is externally audited by A-level audit firm of the country on annual basis. Please section (10.2) below for further information on financial management.

10.1. **Financial Plan Summary**

S.No	BUDGET DESCRIPTION	Budget by Year (USD)								
		1st	2nd	3rd	4 th	5 th	6th	7 th	Total	%
1	<i>Outcome I: A capacitated and environmentally responsible faith-groups developed/formed</i>	275,100	330,290	251,645	291,802	337,221	377,928	393,968	2,257,953	22
2	<i>Outcome II: Enhanced resilience of the community against the impacts of climate change</i>	297,621	569,498	538,079	299,862	361,855	362,852	394,127	2,823,893	27
3	<i>Outcome III: Forest-dependent communities benefited from enhanced alternative livelihood options</i>	99,096	143,595	211,820	89,108	101,957	116,733	133,726	896,035	9
4	<i>Outcome IV: Enhanced youths' engagement in NRM</i>	92,275	93,978	117,664	96,706	143,533	111,370	124,114	779,640	7
5	<i>Staff salaries and benefits</i>	50,406	57,967	66,662	76,661	88,160	101,384	116,592	557,833	5
6	<i>capital expenditure (vehicle and equipment)</i>	256,000	-	-	-	82,075	-	-	338,075	3
7	<i>Monitoring and Evaluation</i>	41,250	47,438	79,553	62,736	72,147	82,968	155,414	541,505	5
8	<i>Program running cost</i>	53,350	145,188	166,966	192,010	220,812	253,934	292,024	1,324,283	13
9	<i>EECMY-DASSC Coordination cost (10%)</i>	116,510	138,795	143,239	110,889	140,776	140,717	160,996	951,922	9
	Total	1,281,607	1,526,747	1,575,627	1,219,775	1,548,535	1,547,887	1,770,960	10,471,138	100

10.2. Financial Management

The EECMY-DASSC uses Nav dynamics (Enterprise Resources Management) software for financial accounting. To keep accurate and regular accounts of the Action implementation, financial control will be carried out using appropriate accounting systems. This system will be managed in accordance with the accounting policy and book keeping guidelines of the EECMY-DASSC. Financial information on the Faith groups action will be regularly posted and updated using the financial format provided for the program. The financial statements/reports of the program will be produced on quarterly, bi-annual and annual bases. The quarterly financial reports will be shared with the faith groups and while the bi-annual and annual financial reports will be provided for the financing partners and all the signatories of the program. Furthermore, the EECMY-DASSC will hire a recognized external auditing firm and the Audit firm will conduct expenditure verifications as per the required international standard. Audit activities will be facilitated by EECMY-DASSC and the reports will be elaborated according to requirements of the funding partner and this activity will be facilitated by and carried out by a qualified external auditor

11. INTERVENTION AREA AND TARGET GROUPS

The program encompasses 6 districts. Out of these one is in Gamo zone, of SNNPR's (Garda Marta district) whereas, the remaining 5 are in 4 zones of Oromia national regional states-Borena zone (Dire district), Horro Guduru Wollega zone (Guduru and Guduru Chomen districts), East Shewa zone (Boset district) and West Shewa zone (Chelliya district). To be on average distance from the project sites, the program coordination office will be in the EECMY-DASSC Central central office, situated in Addis Ababa.

Garda Marta woreda is one among the 14 woredas of Gamo zone. It has 12 administrative kebeles (10 rural and 2 semi urban kebeles). It is located at a distance of 130km from the seat of the zone, Arba Minch town and 665km from Addis Ababa, the capital of the nation. The total woreda population is estimated to be about 67,189 (32,456 males and 34,733 females) with an overwhelming majority residing in rural areas. Among the total population, 85% are permanent settlers (farmers) and 15% are semi-nomad (agro pastoralists). Majority (97%) of the woreda community belongs to the Gamo ethnic group and others (3%) belong to other ethnic groups dwelling in the woreda. Religion composition of the woreda reveals majority of the population are protestant Christians (87%) followed by Orthodox Christians (9.99%) whereas traditional religion followers are 3% and very few are Muslims (0.01%)

Topographic features of the woreda reveal that 25% is mountainous, 15% rugged and 60% flat. The land use system of the Woreda is majorly allocated for farm (45%), grazing (29.2%), forest, bush and shrubs (17.2%) and others (8.6%) economic activities. According to the woreda Agricultural Office, Garda Marta woreda is classified into High land (2%), mid highland (23%) and low land (75%) agro-climatic zones. The woreda has a bimodal rainfall pattern and its distribution is erratic. The mean annual rainfall of the woreda is 675 mm and the main rainfall season is from March to May. Regarding the temperature, the annual mean minimum and maximum during the hottest month(s) is 12° c and 32° c respectively whereas the annual mean minimum and maximum during the coldest month(s) is 10° c and 22° c respectively. This diverse climatic condition benefits the area to grow different types of crops and also have different types of domestic animals: cattle, sheep, equines, poultry and beekeeping. In terms of their order of importance, major crops grown in the area are, maize (52%), teff (17%), sorghum (7.4%), barely (5%), wheat (2.6%) and others (1.6%). Similarly, in terms of their order of importance, the types of livestock reared in the woreda are; goats (42.7%), cattle (19%), sheep (4.3%) and poultry (34%). Household economy of the woreda is based on subsistence mixed crop and livestock farming. Like other rural communities of our nation the main occupation of the woreda population is agriculture (85%). Other means of livelihoods such as off-farming and non-farming is not common in the woreda.

The Oromia National Regional State is the largest region of Ethiopia accounting for about 29.7 % of the total area of the country. Administratively, the region is divided into 21 zones, 315 woredas and about 6,900 rural and urban Kebeles. Finfinnee (Addis Ababa) is the administrative capital of the region. The total population of the region is 35,467,001 (17,678,998 female) of which 85 % are rural dwellers (CSA population projection, 2017).

Agriculture is the dominant sector of the economy which provides food staff, industrial raw materials, and generates employment for about 89% of the economically active population, accounts for the largest share (more than 90%) of the export items and constitutes the largest proportion of the regional gross domestic product. Oromia is endowed with good fertile and irrigable arable land, different types of agro-ecological zones and climatic conditions that favor the growth of different agricultural productions. Agricultural production includes cereals, pulses, oil seeds, vegetables, root crops, fruits, coffee, enset, chat, sugar-cane etc. However, the sector is characterized by small scale peasant holdings and low productivity. The production fails to catch up with the rapidly growing population size and needs (Physical and social profile of Oromia Bureau of Finance and Economic Development, 2015)

Oromia's landscape includes high and rugged mountain ranges, undulating plateaus, panoramic gorges and deep incised river valleys, and rolling plains. According to Ethiopian government portal report (2014), there is a remnant part of the high and extensive Afro-Arabian plateau formed from continued uplift, rifting and subsequent volcanic piles. The climatic types prevailing in the region may be grouped into 3 major

categories: the dry climate, tropical rainy climate and temperate rainy climate. The dry climates are characterized by sparse vegetation with an annual mean temperature of 27°C to 39°C, and mean annual rainfall of less than 450 mm. The hot semi-arid climate means annual temperature varies between 18°C and 27°C. It has a mean annual rainfall of 410-820 mm with noticeable variability from year to year. Highlands of Oromia experience a temperate climate of moderate temperature, (mean temperature of the coolest month is less than 18°C) and ample precipitation (1200-2000mm).

11.1. Dire district- target kebeles

Dire district is located in the extreme south of Ethiopia close to Ethio-Kenya border 665 km south of the capital Addis Ababa. It is largely populated by pastoralist communities with a lesser proportion of agro-pastoralists.

The target kebeles of Didjarsa and Liche with potential extension to more kebeles and even to the next districts along the upper part of long escarpments dividing the semi-arid and arid lowlands forming a deep cliff bordering between the lowlands 950-1000 MASL and Semi-arid mid-altitude (1200+ MASL) that extends over a hundred kilometres southeast. It forms the south and southeastern edge of the Borana plateau. Natural forest dominated *Juniperus Procera* with various indigenous pieces used to cover the upper semi-arid part of the escarpment which was devastated by logging for urban and pre-urban development in the district and its neighbors. The escarpment provides high potential for reforestation, wind-energy development, establishment of pre-urban centres and is an attraction for eco-tourism.

The electric power exported to Kenya and Uganda passes through this community while they are still in the dark partly because their pre-urban centre is not well developed. The support of the program will provide crucial support to them to accelerate in a reasonable time span.

12. STRATEGIC ALIGNMENT

The Overall goal and outcomes of the proposed program are well-aligned to the global, national and organizational plan. Care for the environment and climate change are considered as cross cutting issues in all EECMY DASSC interventions. Care for the environment is one of the top priorities of the Commission and in its current strategic plan it envisions a community that cares for the environment. Therefore, the program is highly relevant to the program priority areas of the Commission. On the other hand, as clearly described in the Climate Resilient Green Economy Strategy of Ethiopia, climate change and care for the natural environment are overriding national concerns.

Furthermore, the intervention of the program, directly contribute to the three out of four pillars of development in the green economic action plan: improve crop and livestock production practices for higher food security and farmer income while reducing emissions; Protect and re-establish forests for their economic and ecosystem services, including as carbon stocks; and Leapfrog to modern and energy-efficient technologies in transport, industrial sectors, and buildings. It has also made direct contributions to several sustainable development goals including: Goal 1 (end poverty), Goal 12 (reasonable consumption), Goal 13 (climate action), and Goal 15 (life on land). Therefore, it is highly relevant to the national and global development goals that amplifies the relevance of the program.

13.IMPLEMENTATION STRATEGY

13.1. Innovativeness

EECMY DASSC will promote and incorporate innovativeness in the course of program implementation. Innovative practices which have been initiated by EECMY DASSC in relation to NRM and environmental protections like “Chomo” grass production and energy saving stove’ “Bilise” will be promoted and duplicated in the program area. Furthermore, the program encourages faith groups, youth groups, and other stakeholders to initiate innovative ideas and practices regarding environmental protection in their respective area and context, and link such innovative ideas/practices with relevant government sectors and other stakeholders for further widening such innovativeness.

13.2. Promotion of indigenous knowledge and practices

Communities have different values, practices and indigenous knowledge (IK) through which they protect and give care for natural resources. For instance, in some community (Borana) tree cutting is considered as tabu, some community have well entrenched experience in traditional terracing (Konso), some use traditional herbal/plant/medicine, some faith-based institution (orthodox church) has good practices in tree planting and preserving in their premises and there are a number of IK (indigenous knowledge) and practices within community. Thus, the project will trace out these and other similar environmentally friendly IK practices, document, share and promote them in this program and other projects/program target areas. The program will link, integrate and support these IK and practices with other innovative and technological practices.

13.3. Promote networking and Collaboration

The program will establish and strengthen systematic networking and cooperatives among various groups at community and institution levels. At community level, networking will be established among faith groups, local government sectors (schools, FTC/DA, health extension), kebele administration, CBOs, and other social services centers found in the area. Moreover, the project will establish viable networking among institutions such: woreda, zone and region level government sectors, Universities, colleges both secular and faith based, research centers and related EECMY-DASSC projects/programs and other like-minded organizations operating in/nearby the program area. Once the networking is established in the first year of the project period, the project will strengthen and sustain the networking through. In this networking, all bodies will contribute their expertise, share their experience and good values, provide legal and administrative support, linking the project outputs with their respective regular duties, facilitate and smoothing relationships. To sustain the networking, the project will form regular (quarterly and bi-annual) discussion sessions/forums.

13.4. Promote volunteerism

Community groups and individuals have different resources, skills, professions and gifts. The project will promote these groups to render volunteer services in their respective areas. Community groups: religious leaders, CBOs members, clan leaders, youth groups, women groups and others will provide free or volunteer services which contribute to the success and sustainability of the program. Furthermore, professionals as individuals and institutions will provide volunteer services with their skills and professions. To ensure voluntarism, the program will sensitize and promote starting from the very beginning of the program.

The EECMY-DASSC and collaborating faith groups will mobilize their constituencies and the larger community for strong action to save their environment and curb the crisis people are facing. There will be a built-in self-initiation and voluntarism throughout the operation of the program. This is expected to build ownership and facilitate continuity of the vital action as a core value of their belief that demands environment stewardship.

13.5. Replication of good practices and success

EECMY DASSC has good practices and success in implementation of NRM, climate change adaptation, livelihood improvement and related development projects in different areas. In the course of implementation of this program, EECMY DASSC will collect, organize and utilize these good practices and success. The program will also assess the existing good practices within the community, in faith-based institutions, and other development organizations and apply in the program implementation.

14. INSTITUTIONAL ARRANGEMENT AND PROGRAM IMPLEMENTATION

The EECMY-DASSC will lead the implementation of the program and be responsible for its overall coordination and management. The program requires robust coordination and arrangements for its day-to-day management to achieve maximum efficiency in program delivery. The EECMY-DASSC has a well extended structure from its head office down to the grassroots. The Area Coordination Offices and Branch Offices (ACOs and BOs) are responsible for all delivery of social services and development initiatives to the Commission in their operational areas. Thus, the EECMY-DASSC will use its existing structure which is extended to the grassroots.

14.1. Staffing:

The Commission will hire human power that has the required qualification for implementation of the program. The Commission assigns a program Coordinator, PME officer and finance officer at the head office, site managers, field facilitators and support staff at each of the program sites for implementation of the program activities in all program sites.

The BOs and ACOs are the frontline implementers of the initiatives and they coordinate and facilitate implementation of all the program activities in their respective sites. They will provide all the necessary technical and admin support for Faith Invest program activities proposed to be implemented in their respective program sites. Memorandum of Understanding will be prepared and signed by all the faith groups at each of the program sites to facilitate smooth coordination of the program.

14.2. Resources Management:

The EECMY-DASSC, has Human, accounting, procurement and property management manuals and resources related activities will be handled according to the existing guidelines. The finance documents of the program will be audited annually, based on International Public Sector Accounting Standards (IPSAS). The EECMY-DASSC uses Nav Dynamics software for financial accounting and procurement activities.

Result-Based Management approach to ensure effective and efficient execution of the program (planning, implementation, monitoring and evaluation) of the program. A functional M&E system will be in place to monitor the progress of the program towards the intended outcomes and achievements of its objectives. A baseline assessment will be conducted using a proven methodology to establish a benchmark that helps to measure the results and the progress towards the intended objectives. The intervention undertaken

based on the inputs and recommendations of the assessment enables the implementers to fully achieve the intended project objectives.

The faith groups and affiliated institutions will collaborate with the EECMY-DASSC in implementation of program activities in their respective sites. All the faith groups found in the program implementation sites are responsible for mobilizing their constituencies, and engaging them in implementation of the program. The EECMY-DASSC. The faith groups actively participate and conduct monitoring, periodic review and evaluation of the program. The Area Coordination Office of EECMY-DASSC will provide all the required technical and supervise all the program activities.

14.3. Sensitization and Media campaign

Sensitization, through meetings, will be used to enhance the awareness of Faith groups leaders, targeted government stakeholders, and the target community representatives including women and youth on program objectives, outcomes, roles and responsibilities, and expectations. Moreover, Media campaigns, through TV, radio, and social media, will be used as an instrument to raise awareness of the faith group and their members, the wider communities (final beneficiaries), and people beyond the targeted Woredas. The mainstream will be used to share and disseminate information about environmental stewardship, climate change adaptation. Through the use of social media, target groups will have the opportunity to actively share information, life practices, and have open dialogue on environment, climate Change and its adaptation and mitigation.

14.4. Capacity building

It is important to have well-capacitated trainers, program staff, the faith group leaders, their members, women and youth in the target. Tailored capacity building training will equip the faith groups with the right skills to train the target groups. The training will be organized for target groups to equip the women and youth with skills and knowledge that help them care for their environment and diversify their livelihood / economic opportunities.

14.5. COORDINATION AND MANAGEMENT:

As part of project implementation, the EECMY-DASSC Program coordination office will hold coordination and management meetings to measure the progress of implementation, as well as the active participation of faith groups and other concerned stakeholders. The meetings help to identify gaps and take corrective actions in a timely manner, and also strengthen the cooperation and collaboration of the implementing partners, and target groups to achieve program outcomes.

15. PROGRAM SUSTAINABILITY

15.1. Involve and empower key local stakeholders

The community-based and faith-based organizations will actively take part in the program implementation, monitoring and evaluation of the program. In Ethiopia, religious leaders and community elders are highly respected and their message is taken for granted. Therefore, to ensure the sustainability of the program, the program engages them. Furthermore, the program will involve community-based institutions (Ikub, Idir, and Women's SHG) and religious organizations (protestant churches, Orthodox churches and elders/opinion leaders) in the program implementation area. To enhance their participation, forums of faith groups will be established and regular and periodic dialogue sessions will be arranged as a platform for experience, knowledge and innovations sharing. These institutions remain in the community even after the project period and empower them to clearly contribute to the sustainability of the program.

15.2. Working closely with relevant local government offices

The EECMY-DASSC closely works with government agencies (regional Bureaus, zone, districts and kebele offices) in planning, implementing, monitoring and evaluating the program to maintain a good partnership and develop mutual trust. Also, EECMY-DASSC will arrange consultation and review meetings for the relevant Government officials and encourage them to consider activities of the program in their routine day-to-day plans. These offices are legally mandated to provide these services for the community and remain within the community beyond the project period. Therefore, engaging these offices and helping them to consider the program activities as one of their routine activities, gives them the opportunity to know the program intervention in detail, which contributes to sustaining the outcomes of the program.

15.3. Replication of good practices and cross learning:

EECMY DASSC has extensive experience in areas of natural resource management, adopting and mitigating the impacts of climate change. It is worthy to share experiences and good practices of these interventions. The Commission will facilitate networking for transfer and exchange of the experience/lessons gained and innovations on thematic areas between implementation sites and other projects/programs and establish a sustained exchange of information between them.

15.4. Adoption of sustainable forest management practices

Despite the efforts made by the government to alleviate the problems of forest degradation, little attention was given to the views and attitudes of local people towards forest conservation programmes and to identify their priorities. The program therefore adopts the importance of collective decisions in forest management and governance as an important aspect of the program to be considered to ensure sustainability. The intervention for a legal framework and institutional development particularly through formal recognition of local people's ownership and right over the use of forests is indispensable towards sustainable forestry.

16. GENDER SENSITIVITY

The program will be gender sensitive where women and men have equal participation, opportunities and responsibilities throughout the program. Women will have high and equal participation during program planning, implementing, monitoring, and evaluation processes. All program activities are open to both women and men and due attention will be given during beneficiary identification where at least 50% of the program beneficiaries will be women giving priority to women headed households.

Youth (both girls and boys) will be equally engaged and benefited from the program; girls in and out of schools will participate in different community institutions, committees and clubs equally with boys. In addition, in the program staffing gender equality is to be maintained in which at least 40% of the program staff will be female.

17. MONITORING AND EVALUATION

The M&E unit of the EECMY- DASSC will facilitate the M&E process involving all the faiths in the collaborative action and other stakeholders at individual program sites and joint monitoring and periodic review and final Evaluation.

17.1. Monitoring and Periodic review

The EECMY-DASSC, in collaboration with other faith groups, will conduct a baseline survey at the beginning of the action at each of the program sites to and use the baseline information as a benchmark, against which the progress of the program is measured based on the indicators set for monitoring the progress of the program towards its objectives. This helps to assess the existing situation and set realistic targets for a robust monitoring system to effectively measure the achievement of the results through well-defined (including gender-sensitive) indicators and allow qualitative and quantitative reporting.

A regular monitoring of the faith invest program will be conducted by the Faith invest program staff and M&E experts from the EECMY-DASSC, the faith groups and government stakeholders at all the program sites every quarter and at the end of every six months at national level during the program implementation period. Experts from different levels of government structures will be involved. The steering committees, comprising all the faith groups, will be established at the targeted woredas and program site levels and will undertake an overall monitoring of the project and support in creating linkages to relevant programs in the area to create synergy and bring larger impact. All the faith groups are responsible for arranging the monitoring of the action at their sites in collaboration with the EECMY-DASSC and conduct monitoring of the program action with the relevant woreda and zonal offices and regional agencies. Moreover, conduct joint monitoring visits to the program by the faith groups every two years. The monitoring outcomes(documents) will be produced and shared with all the faith groups for learning. The EECMY-DASSC will develop monitoring tools and be used by all the faith groups.

The program duration is seven years and periodic review of the program will be conducted every two years (3/4 times during the program implementation period. Undertaking the periodic review is vital to assess the extent to which the intended program's outcomes are being met and standards attained with the required quality and use the findings for making adjustments.

17.2. Mid-term and Final Evaluations

The EECMY-DASSC will facilitate the midterm (3 and half years) and terminal evaluation of the program. The evaluations will be conducted involving the faith groups and relevant governments bureaus (Oromia Environment, Forest and Climate Change Authority (OEFCCA), Bureau of agriculture; water, irrigation and energy, and rural land and their offices at woreda, zonal, levels). The final evaluation will be conducted at the end of the program's implementation period. The periodic review and evaluation reports(outcomes) will be produced and shared for adjustment of the program plan and learning.

18.COMMUNICATION AND VISIBILITY

The kick-off workshop will be an opportunity to clarify the role and responsibilities of each partner, put into place an efficient coordination strategy, design follow-up tools, and update the plan of Action in order to ensure smooth and solid project management. Sensitization, through meetings, will be used to enhance the awareness of targeted government stakeholders, Faith groups leaders, and women and youth on program objectives, outcomes, roles and responsibilities, and expectations.

The stories and good practices, monitoring, periodic review and evaluation reports and annual newsletters (every quarterly) will be produced and shared for all the faith groups and government stakeholders and ensure that communication reaches the target group of the project in time. Awareness raising events and workshops: All the faith groups that take part in the implementation of the faith initiatives will participate in awareness raising sessions and workshops to enhance their engagement in the program. Networks/links will be established among the different program sites. Information materials (leaflets, statements, reports, plans, publications (good practices and success stories) will be shared among the faith groups, stakeholders and other audiences interested in the initiatives of the FAITHINVEST, using the appropriate channels/tools.

The EECMY-DASSC and the other faith groups disseminate the vital information about the program and communicate the program actions, its major achievements periodically to reach interested audiences and the wider public using their websites and Facebook pages. Besides, the EECMY-DASSC will use mainstream media for dissemination of the effort of the faith groups and to promote the program's actions. Stories will be stored to generate knowledge and facilitate sharing of blended learning that will have a positive impact on the faith groups initiatives.

The EECMY-DASSC will use websites to share information about the Faith groups initiatives as well as press releases and other relevant materials of the operation. The program team will produce documentary films/video stories from the individual program sites - together with partners' communication units and publish stories and publish on the web sites of the EECMY-DASSC and the Faith groups. The social media (Facebooks) of the individual Faith Groups will be used to provide short updates about meetings and visits and also uses it as a platform for both the regular and special communication activities. b. DIHR also uses Facebook to communicate the same stories as on websites and twitter, to reach a wider audience.

For visibility of the Faith groups initiatives, banners containing logos of the actors (EECMY-DASSC, Faith groups) and funding partners will be prepared and installed at all the program sites. Banners and adverts will be designed and produced. These will be prominently displayed at all workshops, training courses, stakeholder meetings, and on TV programs and during national campaigns. The banners will bear the logo /flag of the funding partners and that of the faith groups

Organize press conferences and deliver a press release (official statement, or make an announcement) to disseminate information about the Faith Groups program by a prominent person (leaders) and answer questions from the media. It is an interview given to journalists to make an announcement or answer questions. Besides, EECMY-DASSC uses press media (newspapers, news magazines), broadcast news (radio and television), and the Internet (online newspapers, news blogs, etc.) to deliver news to the general

public or a target public. Moreover, use Short Message Service (SMS) for text messages using a cellular data network.

19. RISK ANALYSIS

Types and levels of risks that may be encountered during the operation of the program are analyzed in the table in the table below.

KEY RISKS	MITIGATING MEASURES	ACTION POINTS
<i>The spread of COVID-19 increases with a high probability of occurrence and moderate impacts on the outcomes of the program</i>	<i>Adhering to national and global COVID-19 prevention protocol and aggressively working on community messaging and creating awareness and provision of personal protective equipment for high-risk and vulnerable community members.</i>	<i>Aware the community on the preventive techniques of the pandemic</i>
<i>Inadvertently excluding vulnerable youths and women by following administrative boundary lines or using purely technical selection criteria</i>	<i>Base initial selections of locations and beneficiaries on clear criteria, but be ready to adjust selection or take mitigating measures; Balance the geographic spread of activities to ensure "fair" coverage among the two operational regions</i>	<i>Task the project staff and follow them to select target groups in close consultation with local community-based institutions and other stakeholders, taking into consideration the DASSC operational guideline and the possible risks; Ensure that more vulnerable and faith groups are included-organize beneficiary selection meetings with all stakeholders present; publish beneficiary lists for transparency and accountability, etc.</i>
<i>ii. To be well anchored in the society; make sure communities can speak in their own language and be understood.</i>	<i>Make sure that the conversation with the different ethnic groups is maintained frequently and significantly.</i>	<i>Make sure that the program staff speaks the relevant languages of the implementation area of the project.</i>
<i>Migration of targeted youths and women which has less probability of occurrence and a high impact on the outcome of the program</i>	<i>Following a stringent target identification process, knowing our targets, and using the network in the community as a risk reduction mechanism.</i>	<i>Providing support in kind rather than in cash also reduces the incidence of migration.</i>
<i>III. Ethiopia passes through a series of conflicts. Designing conflict sensitive programs require up-to-date, rigorous analysis of conflict causes, actors and dynamics in respective states</i>	<i>The Government went to the extent of establishing the Ministry of Peace that spearheads all peace-making efforts coordinating all actors, in particular engaging the faith groups and community leaders. Measures taken include peace conferences, TOT training, engaging peace ambassadors, etc.</i>	<i>Rehabilitation of victims and rebuilding of their lives and livelihoods in collaboration with CBOs, CSO, faith groups and other stakeholders.</i>

<p><i>i) the war in Tigray region (Northern part of the country)</i></p>	<p><i>Conduct or obtain conflict analysis with information on the intervention area through networks and partners</i></p>	<p><i>Develop a partnership with INGOs to conduct ongoing analysis at the local level within each region e.g. an on-going conflict analysis mechanism at the community level; At regional levels, regularly assess how the project is affected by the evolving conflict and whether project re-adjustment is required; and, Re-adjust the risk-mitigation strategy and options- Should the situation change drastically?</i></p>
<p><i>ii) Ethnic and religious violence</i></p>	<p><i>When the overall conflict dynamics are evolving, e.g. Inter-religious and/or inter-ethnic violence is expanding throughout the country, envisage whether the focus of the project should be shifted, e.g. Targeting inter-religious violence more directly.</i></p>	<p><i>Rehabilitation of victims and rebuilding of their lives and livelihoods</i></p>
<p><i>iii) Violence before, during and after election days: Even though the ongoing violence and conflict in different parts of Ethiopia are not yet directly related to election violence, lessons from other African countries show that conflicts in election year have a substantial impact on the outcome of elections. Such conflicts have the potential to exacerbate already existing conflicts</i></p>	<p><i>The prevention and mitigation of electoral violence requires both short-term and long-term efforts, as well as a focus that moves beyond election level factors and takes into consideration the broader social, economic and political issues.</i></p> <p><i>Use conflict analysis to guide program design and implementation to tailor to the context. Consider e.g., the role of religion; the traditional roles of men, women, elders and youth; the importance of traditional and religious decision-makers; and, oral communication.</i></p>	<p><i>Carefully select and design start-up phase and area of project, taking into account all risk elements and mitigating measures; Map out the conflict-prone areas within and around the operational area of the program; Have local field staff regularly assess how the program is affecting or is being affected by the conflict issues identified - to be undertaken through program meetings at local offices that report to Area Coordination office on regular basis, e.g. every months; List immediate risks and develop mitigation plans. The risk assessment should go beyond the scope of the project i.e. look at how wider conflict issues, e.g. Inter-religious violence might affect further implementation of the project; and, Document on a regular basis how the project is contributing to a positive transformation i.e. Is social cohesion producing tangible results, is it as envisaged, is it going deep enough to make a sustainable change?</i></p>

<p><i>The occurrence of the seasonal flood with a high probability of occurrence and high impact on the program</i></p>	<p><i>To mitigate this risk, introducing early maturing varieties, and on-time harvesting of crops and creating awareness on early warning symptoms from existing metrological institutions.</i></p>	<p><i>Catchment management that includes: construction of check dams, gully treatments, re-afforestation and other soil and water conservation measures.</i></p>
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Annex I: Logical Framework

Annex I: Logical Framework

Logical Framework for Ethiopian faith groups long-term plan: Environment justice and climate change adaptation/Mitigation program			
OBJECTIVES	INDICATORS	Means of verification	Risk and Assumptions
<i>The overall goal of the program is to engage faith groups to enhance environmental stewardship and contribute to communities' resilience to impacts of climate change</i>			
Outcome I: A capacitated and engaged environmentally responsible faith-groups	Outcome Indicator 1: At least 75% members within 5 faith-based institutions practiced climate change adaptation and mitigation practices within target area by the end of the program period	Final evaluation	No major drought
<p>Output 1.1: Faith groups are equipped with necessary knowledge, skills and practice of NRM</p> <p>1.1.1. Training for leaders of faith groups on CC and support them to cascade within their respective constituencies for 180 people for 5 days</p> <p>1.1.2. Identifying active and professional members of faith groups and provide them ToT on NRM for 120 people</p> <p>1.1.3. Greening premises of faith groups and use it as a demonstration</p> <p>1.1.4. Afforestation and protection of cemeteries and other communal lands</p> <p>1.1.5. Provide TOT for faith group leaders and field instructor on environment, Climate change, NRM, Gender, Developing Biodiversity Management skills by Church Training institution and Basic Communication & Report Writing skills (Management at leadership Collage)</p> <p>1.1.6. Provision of material for TOT Trainers for faith group leaders and field instructor</p> <p>1.1.7. Manual and equipment development for TOT Training and Field work</p>	<p>Output indicator 1.1.1: # faith members equipped with relevant knowledge, skills and practices of NRM</p> <p>Output indicator 1.1.2: Size (ha) premises and communal land greened by faith groups</p>	<ul style="list-style-type: none"> • Periodic/progress and monitoring activity reports • Observation, • Interview with faith leaders and members 	No high market inflation

<p>Output 1.2: Established and strengthened forums and networks of faith groups to voice climate justices</p> <p>1.2.1. Orient and organize 14 forums of faith groups</p> <p>1.2.2. Train members of forums on climate justice 15 person/year for 5days</p> <p>1.2.3. Organize bi-annual panel discussion (government line departments and faith leaders) and advocate for climate justice 140 person</p> <p>1.2.4. Organize 3 forum-initiatives public events and community sensitization on climate change/kebele/year for 7 years</p> <p>1.2.5. Linking the program intervention to two regional-level inter-religious councils and gear their attention towards environment and climate change</p>	<p>Output indicator 1.1.1: # of members of faith group engaged in voice climate justice</p> <p>Output indicator 1.1.2: # of advocacy sessions conducted</p> <p>Output indicator 1.1.3: # of forums of faith groups established</p>	<ul style="list-style-type: none"> • Periodic/progress and monitoring activity reports • Interview with faith leaders and members 	<p>Active community, faith groups and government sectors participation</p>
<p>Output 1.3: Knowledge management and learning mechanisms on NRM and CC in place within faith groups</p> <p>1.3.1. Organizing domestic experience sharing and learning events; 56 person/year for 3 years</p> <p>1.3.2. Community mobilization using both mainstream (radio, TVs,) and social medias</p> <p>1.3.3. Identification, documentation and sharing of good practices and indigenous knowledge</p> <p>1.3.4. Production and dissemination of behavioral change communication (BCC) banners, leaflets, brochures and etc.,</p>	<p>Output indicator 1.2.1: # of IEC/BCC materials produced and disseminated</p> <p>Output indicator 1.2.2: # of good practices identified, captured and disseminated</p>	<ul style="list-style-type: none"> • Periodic/progress and monitoring activity reports • Interview with faith leaders and members • Types/number of media utilized • Types/number of IEC/BCC disseminated 	<p>Media participation</p>
<p>Outcome II: Enhanced resilience of the community against the impacts of climate change</p>	<p>Outcome indicator 2.1: Norms of sustainable NRM strengthened within the targeted community</p> <p>Outcome indicator 2.2: % HHs who build their assets to cope-up the impacts of climate change</p>	<p>Final evaluation</p>	<p>No major drought</p>
<p>Output 2.1: Low external input sustainable agriculture (LEISA) is promoted among the target community</p>	<p>Output indicator 2.1.1: % of targeted people practicing LEISA</p>	<p>Household survey Progress and review reports</p>	<p>Active community participation</p>

<p>2.1.1. Training the target community on preparation and use of compost 980 farmers (140 farmers/year) 2.1.2. Promotion of agroforestry practice and crop diversification among 448 farming household the target area 2.1.3. Establish and strengthen group and private tree nursery sites, 42 Nursery sites (3 sites per Kebele)</p>			<p>No erratic rainfall regime, No major pest infestation</p>
<p>Output 2.2: The capacity of the target community on rangeland and watershed management is enhanced 2.2.1. Engage youths on area closure by physical and biological soil and water conservation practices 210 ha (42ha/year for 5 years) 2.2.2. Promotion of small-scale irrigation in Garda Marta district 2.2.3. Promotion of water harvesting structure, pond construction 2.2.4. Training of 140 farmers/year on forage production, multiplication and management 2.2.5. Support the target groups forage seeds 420 farmers/year/ for three years 2.2.6. Support the target groups farm tools 420 farmers/year for three years</p>	<p>Output indicator 2.2.: % of targeted people with necessary knowledge and practices of watershed management</p>	<p>Periodic and monitoring reports Physical observation</p>	<p>Active community and government sectors participation</p>
<p>Output 2.3: Deforested and degraded land in the target area is rehabilitated 2.3.1. Identifying degraded land, enclose, and rehabilitate through plantation of grasses and plants 2.3.2. Plant =3,528,000 multi-purpose trees on communal and private degraded land 2.3.3. Organize and capacitate forest user groups for its sustainable management 2.3.4. Capacitating faith groups and community-based institutions and engage them NRM (14 groups with 280 persons) 2.3.5. Promotion of integrated pest management and termite control interventions 2.3.6. Introduce and Promotion of energy-efficient stoves 14 women groups 2.3.7. Introduce and Promotion of mud block technology house 14 youth groups</p>	<p>Output indicator 2.3.1: # ha of land rehabilitated Output indicator 2.3.2: % of households using fuel-efficient mud stoves</p>	<p>Periodic and monitoring reports, Household survey Physical observation</p>	<p>Active community and government sectors participation</p>

<p>Outcome III: Forest-dependent communities benefited from enhanced alternative livelihood options</p>	<p>Outcome Indicator 1: At least 70 % forest-dependent targeted community members shift their means of livelihood from forest dependence to other alternatives</p>	<p>Program final evaluation report</p>	<p>No major drought</p>
<p>Output 3.1: Enhanced access to employment/job opportunity for youths 3.1.1. Organize youth (unemployed) groups and train them in small ruminants rearing 3.1.2. Provide technical support and startup capital (seed money) 14 youth groups per sites and link with cooperative organization</p>	<p>Output indicator 3.1.1: % increment of income of the targeted youths Output indicator 3.1.2: # of youths benefited from access to IGA (beekeeping and forage production)</p>	<p>Progress reports Interview with youth groups Financial track records</p>	<p>No larger scale animal diseases outbreak</p>
<p>Output 3.2: Enhanced access to income sources for female-headed households and person with disabilities (PWDs) 3.2.1. Organize women groups, provide them with basic business skills and engage them in small scale businesses and link them with MFIs. 3.2.2. Train women on vegetable production and nutrition and provide them with improved seeds 150 women/year 3.2.3. Organize women groups, train them on apiculture and provide them with beehives including accessories</p>	<p>Output indicator 3.2.1: # of women & PWDs who have access to small-scale business Output indicator 3.2.2: % increment of income of the targeted women and PWDs</p>	<p>Progress reports Interview with women groups Financial records</p>	<p>No larger scale pest's infestation and plant diseases outbreak MFIs willingness to Support the groups</p>
<p>Outcome IV: Enhanced youths' engagement in NRM</p>	<p>Outcome Indicator 1: At least 60 % of youth in the program target area actively engaged in NRM</p>	<p>Program Final evaluation</p>	<p>No large rural -urban youth migration</p>
<p>Output 4.1. Climate Change (CC) impact-conscious youths nurtured in the program target areas 4.1.1. Train in school youths on causes and impacts of CC and support them to mobilize school community and beyond 4.1.2. Establish and strengthen CC impact conscious clubs in faith-groups and in-schools 2 Environment clubs/ kebele training and provision of IEC materials (stationeries, amplifier, speakers,) 4.1.3. Awareness raising education for school community (children, youths,) on causes and impacts of CC</p>	<p>Output indicator 4.1.1: # of environmental clubs established and functional Output indicator 4.1.2: # of youths engaged in environmental protection and management</p>	<p>Progress reports, Final evaluation Survey Observation Interview with school community</p>	<p>Sectoral support and active youth participation</p>

4.1.4. Arrange and conduct green school award twice during program (1st, 2nd and 3rd), 50,000, 30,000 and 20,000(at three project sites)			
<p>Output 4.2: youths from faith group and communities capacitated and engaged in environmental protection</p> <p>4.2.1. Organizing youths in faith institutions and train them on environment stewardship from faith -perspective 5 youth/faith institution</p> <p>4.2.2. Facilitating experience sharing events and cross learning among youths in faith groups</p> <p>4.2.3. Organizing public-events and faith community sensitization events on CC and care for nature 5 events/year (at kebele level) all faith groups at a place</p>	<p>Output indicator 4.2.: % of youths capacitated and delivering community sensitization on environmental protection and management</p>	<p>Progress reports, Final evaluation Survey</p>	<p>Active participation of youth and faith groups</p>

Annex II: Detail Budget Plan (Attached in Microsoft Excel Format)

