

# Executive Director Recruitment 2020



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

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# GEOGRAPHY AND HISTORY

Sandwiched between the Asian giants of China to the north and India to the south, east and west, Nepal has a land area of 147,000 km<sup>2</sup>. Its diverse landscape ranges from the majestic Himalayan peaks in the north, through the steep folds of the “middle hills,” to the Gangetic plains to the south. It includes ten of the world’s highest peaks, including Sagarmatha – Mount Everest. National parks protect exotic flora and fauna, pristine lakes and fragile ecosystems. The climate varies from cool summers and severe winters in the north to subtropical summers and mild winters in the south.

The capital, Kathmandu, lies in a valley bounded by huge green hills, with multiple snow-capped mountains towering to the north. It is a fascinating city, bustling with activity, where ancient squares of World Heritage-listed temples and palaces co-exist with modern schools and hospitals, cinemas, shopping malls, and restaurants.

The country is culturally diverse too. Nepal’s roughly 29 million people belong to a wide range of ethnic groups and speak 123 different languages (about 44% speak Nepali as their first language). The country is predominantly Hindu (81%) with Buddhist (9%), Muslim (4%), Kirat (3%) and Christian (3%) minorities.

Until the 1740s, this stretch of the Himalayas held dozens of tiny principalities. Then, over a fifty-year conquest, the Shah kings of Gorkha extended their authority over roughly the territory of present-day Nepal. To forge a single nation out of this diverse patchwork, they emphasised a

national religion (Hinduism), a national language (Nepali), and a dominant culture (that of high-caste groups from the hills).

Foreigners were shut out of Nepal until 1951, when the monarchy began seeking partners to develop Nepal. Few ordinary Nepalis before this time had had any access to education, hospitals, or livelihoods other than subsistence agriculture. In 1954, the United Mission to Nepal was formed when a group of Christian missions received permission to establish health clinics in Kathmandu and Tansen, soon followed by schools and rural development work.

A 1991 popular movement led the king, who had previously held sole authority, to accept a multi-party democratic system. Democracy delivered less prosperity than promised, however, and from 1996 to 2006 Nepal suffered a prolonged civil war during which Maoist insurgents based in remote and neglected districts battled the Nepal Army and police. Successive governments, including a once-more authoritarian monarchy, were unable to contain the violence.

In 2006, as part of a negotiated peace, Nepal became a secular republic. After campaigns by groups that had felt traditionally left out, including minority ethnic groups and people from Nepal’s Terai plains, the elected Constituent Assembly finally agreed in 2015 on a new inclusive and federal Constitution, which gave much more power to seven provincial governments and 753 local governments across the country.

# DEVELOPMENT CONTEXT

Over the past quarter-century, Nepal has been socially and economically transformed. Some of the key factors have included:

- ➔ Mass migration to seek work overseas, with remittances before the coronavirus pandemic amounting to 28% of GDP;
- ➔ Greater connectedness through mobile phone networks and motorable roads, even in Nepal's remotest rural areas;
- ➔ The steady expansion of government services, including education, health, and agriculture support, and greater awareness by Nepali citizens of their rights to those services;
- ➔ Significant disruption of traditional fatalism and exclusionary caste and ethnic hierarchies, both by civil society efforts and by the decade of civil conflict;
- ➔ Urban livelihood opportunities drawing hundreds of thousands of people into Kathmandu and Nepal's other booming cities;
- ➔ Greater participation by women in decision-making bodies, and other shifts away from gender discrimination.

It is at this point vanishingly rare to find a village in Nepal, even in far corners of the hills, that has not been caught up in fundamental change.

However, these processes of transformation have included negative side effects and still leave many households behind. 28.6% of Nepalis are multi-dimensionally poor, or 33.2% in rural areas (where UMN carries out most of its work). Urban poverty is also growing; many of the most vulnerable people in Nepal are slum-dwellers.

The surge in out-migration has emptied many villages of working-age youth, and left many Nepali families headed by women with responsibility for farming and livelihoods added to all their previous labour within the household. Human trafficking is an increasing problem, along with domestic violence and alcohol abuse. Nepali society remains hierarchical, with privileged classes and castes able to exert power oppressively over women, low caste people, people with disabilities, and ethnic and religious minorities.

Environmentally, Nepal is struggling with many impacts of unsustainable economic development, including air pollution, overextraction of water and other natural resources, landslides from road cutting, and a huge increase in non-biodegradable waste. Thanks to climate change, the yearly monsoon is increasingly unpredictable, and diseases like malaria and dengue are reaching ever higher into the hills.

And Nepal is vulnerable to many disasters. Almost every year, the monsoon brings floods and landslides. The earthquakes of 2015 were a devastating reminder of the ever-present, unpredictable threat from the forces that thrust up the Himalayas. And as in the rest of the world, Nepal was unprepared for the coronavirus pandemic, which despite early lockdowns is spreading rapidly at the time of writing.

# THE CHURCH IN NEPAL

During its nation-building years, Nepal was closed to Christians, and any Nepalis who became Christian were exiled to India. In the early 1950s, the exile policy ended and Nepali Christians were allowed to re-enter the country.

The witness of those Nepali believers, rather than any foreign evangelistic effort, was the seed of the church in Nepal. One of the most important contributions of foreign Christians from the 1950s onward was what they did not do: seek positions of authority or impose a foreign denominational framework on the Nepali church. Nepali congregations have always been led by Nepali pastors, resulting in strong indigenous leadership and Nepali styles of worship and prayer.

This has contributed to the strong appeal of the church, and its extraordinary growth over 70 years. No one knows with confidence the number of Christians in Nepal today, but internal estimates put the number at 1 million or more. Until the 1990s, Nepali churches were mainly non-denominational and charismatic, plus a long-standing Catholic community; since then many have also identified themselves with global Protestant denominations.

The growth has taken place despite legal persecution, which remained a reality until the 1990s. Many older Christians in Nepal have experienced beatings and imprisonment for their faith. Social ostracism and economic disadvantage continue to this day to be part of many Nepali Christians' lives. The suspicion of Christianity as a foreign-funded "dollar-khane dharma" (dollar-eating religion) remains widespread, though sacrificially generous responses by Nepali churches after the 2015 earthquakes helped to change many minds.

After decades of social and political disruption, it is not surprising that "social harmony" is a growing priority of many Nepali citizens, not least those in government. This has led to a strengthening of laws against proselytism and, in some cases, the scapegoating of Christians as supposedly responsible for social disruptions. UMN seeks to help communities manage the strains and conflicts of transformation—and to convey that social harmony comes not from suppression of difference or dissent, but from respectful mutual sharing between citizens with different histories, beliefs, and values.



# UNITED MISSION TO NEPAL

United Mission to Nepal is an international Christian faith-based development organisation, working only in Nepal since 1954 under successive five-year agreements with the Government of Nepal.

In March 1954, representatives from eight mission organisations and churches came together in Nagpur, India, and created the United Mission to Nepal in response to the invitation from the Government of Nepal to open medical clinics in Kathmandu and Tansen. The first two principles of the mission were:

- ➔ To minister to the needs of the people of Nepal in the name and spirit of Jesus Christ; and
- ➔ To train the people of Nepal.

These two principles continued to guide the work of the mission.

Over the next 50 years, UMN made substantial contributions to the country's development, in education, health, and industrial and rural development. UMN ran schools and hospitals, vocational training institutions and hydropower companies. It empowered communities through development projects and spearheaded progress in particular areas such as oral health, mental health, HIV and AIDS prevention and nutrition. To do this, UMN worked in close partnership with the Government of Nepal as well as local organisations and communities.

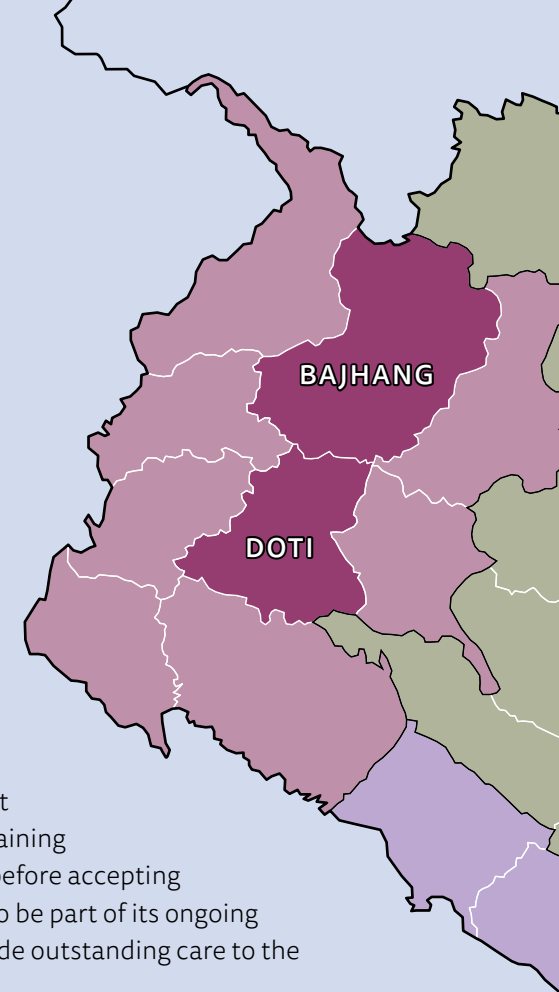
From the 1990s, UMN decided that it should move away from direct implementation and towards working through partners. In 2001, UMN began a radical review of its work, leading to a change of focus: instead of operating its own institutions and programmes, UMN became a capacity-

building organisation, building the technical and organisational ability of local Nepali organisations to work with their own communities.

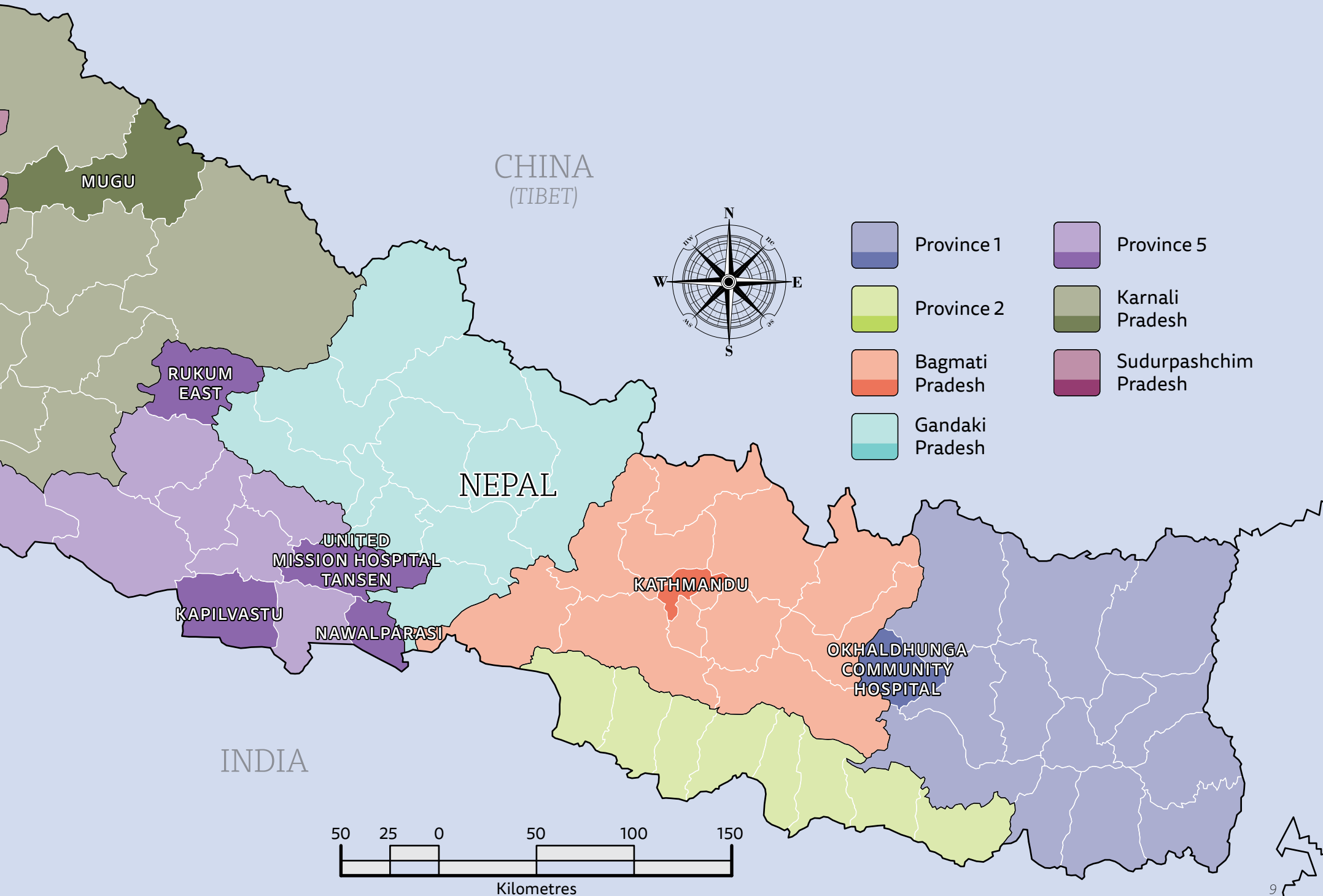
By 2005, the majority of UMN projects became independent NGOs which have continued to operate and grow separately from UMN. UMN sought unsuccessfully to hand over its two remaining hospitals, in Tansen and Okhaldhunga, before accepting that these institutions would continue to be part of its ongoing mission. The hospitals continue to provide outstanding care to the poorest today.

UMN's non-hospital work since 2005 has been carried out in partnership with Nepali NGOs in geographic "Clusters" around Nepal. UMN's strategy for Clusters focuses on building local capacities, in communities as well as NGOs, to find and implement solutions to poverty and injustice. Many of our partners have grown into strong, competent organisations, able to access funding independently of UMN and design and implement effective local projects.

After the 2015 Constitution created new federal levels, UMN decided to focus in fewer geographic areas, to simplify the process of complying with provincial and municipal regulations. Currently, UMN manages two hospitals and partners with 24 Nepali organisations, implementing a range of community projects in six districts of western Nepal.







# OUR VISION

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

## FULLNESS OF LIFE MODEL

In development work, we know that poverty arises from a complex web of inter-related causes, all of which work together to limit the ability of human beings to live as God intended. In UMN, we turned this understanding of poverty on its head, and tried to describe its opposite – what we want to see, the fullness of life that Jesus talked about.

This has helped us explore what a full and abundant life would be like, and how we can contribute towards such a life for the people we serve here, in Nepal. Our model also helps us see how the impacts of actions taken in one area of a person or community's life flow through into other areas, making our work truly holistic.

- ➔ **WELL-BEING AND SECURITY:** People have the knowledge, skills and resources needed to reach their potential.
- ➔ **DIGNITY AND RESPECT:** People are treated with dignity and show respect for themselves and others, acknowledging that everyone is made in the image of God.
- ➔ **JUSTICE AND EQUITY:** People live within and work towards just and equitable communities and systems at local, national and international levels.



- ➔ **PEACE AND RECONCILIATION:** People experience and work towards peaceful and harmonious relationships within the household, community and nation that respect diversity.
- ➔ **ENVIRONMENTAL SUSTAINABILITY:** People care for the environment and use its resources responsibly in the present, maintaining them for the future.
- ➔ **HOPE AND FREEDOM:** People feel hopeful about their future and live free from negative constraints, including those from false beliefs about themselves and others.

# OUR MISSION

INSPIRED *by the* LOVE *and* TEACHINGS  
*of* JESUS CHRIST, *in* PARTNERSHIP *with the*  
*Christian* COMMUNITY *and* OTHERS  
*in* NEPAL *and* WORLDWIDE,  
*we will* SERVE *the* PEOPLE *of Nepal,*  
*particularly those who* LIVE *in* POVERTY:

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

See Appendix A on page 28 for a detailed unpacking of our Mission Statement.

# OUR VALUES

We in UMN, being motivated by and dependent on God, believe these values to be foundational to our work. They influence our behaviour, our choice of partners, the way we work with our partners and the selection and development of staff.



## INTEGRITY

- ➔ We are committed to be honest and truthful.
- ➔ We work responsibly and transparently, without undue personal gain.
- ➔ We have integrity both corporately and personally, whether others are looking or not.

## EQUITY & SOCIAL JUSTICE

- ➔ We value and respect each person, as we are all created equal by God.
- ➔ We work alongside people, enabling them to speak and act for themselves.
- ➔ We pro-actively address injustice and imbalance in society to bring impact at local, national and international levels.

## LOVE & SERVICE

- ➔ We follow God's desire that we seek to be humble, forgiving and compassionate, as demonstrated in the life of Jesus.
- ➔ We seek to identify with people in their needs and aspirations.
- ➔ We do not consider any task too menial or belittling.

## SPECIAL CONCERN FOR POOR AND MARGINALISED PEOPLE

- ➔ We seek to address root causes of poverty to change lives in practical ways.
- ➔ We give special priority to vulnerable and oppressed people.

## INNOVATION & CREATIVITY

- ➔ We seek new and improved ways to do our work.
- ➔ We desire to excel in our work, respecting local knowledge, practices and culture.
- ➔ We seek to develop in ourselves and others the creative ability that God has given to each of us.

## CARE FOR THE ENVIRONMENT

- ➔ We are looking for ways to minimise our negative effect on the environment.
- ➔ We are working towards better resource management by reducing and reusing materials.
- ➔ We seek to address the issues of climate change at local, national and international levels.



## BASIS OF FAITH

UMN holds the faith which the Church has always held in Jesus Christ, as contained in the Apostles' and Nicene Creeds, and affirms that:

- God is one and makes Himself known to us as Father, Son and Holy Spirit. God created all things good, and made humans in His own image, but our sinfulness and disobedience have broken the relationships God intended us to have with Him, with others, with ourselves, and with creation.
- Jesus is the Son of God, who lived among us as a human being. Through His death on a cross and His resurrection and ascension, God has made a way to reconcile all things, rescue us from the penalty of sin, and restore all relationships, and offers redemption and eternal life to all.
- The Holy Spirit calls us to be saved by grace through faith in Jesus Christ alone as, through the Holy Spirit's transforming power, we turn from sin, acknowledge Jesus Christ as Lord, and follow His love and teaching in all that we do.
- The Bible is the uniquely inspired Word of God and we accept it as the ultimate authority for faith and life.
- The Church is God's primary instrument for His mission through its prayer, worship, fellowship, evangelism and social action. We work together as ambassadors of the Kingdom of God, by serving those in need with compassion, pursuing peace and justice, caring for God's creation and making Christ known, as we expectantly prepare for His return and the final fulfilment of God's Kingdom.

# GOVERNANCE AND STRUCTURE

The United Mission to Nepal was set up by a number of distinct organisations as a “Joint Mission Agency” to enable service together in Nepal. UMN currently has 18 Supporting Partner organisations (*see list on page 30*), 15 of whom have chosen to be voting members. UMN’s Supporting Partners provide funding and/or personnel to UMN; they are UMN’s moral owners, with close alignment and high levels of commitment to the Vision, Mission and Values of UMN.

UMN is governed by a Board of Trustees, who are elected by the voting Supporting Partners. This is a skills-based board of 12 members, consisting of six Nepali trustees and six international trustees. The Board meets

face-to-face in Nepal twice a year and adheres to a modified Carver Policy Governance® approach. The Executive Director reports directly to the Board and is responsible for the executive functions of the organisation exercised through the UMN Leadership Team. Board trustees serve four-year terms and can serve two terms consecutively.

The Supporting Partners come together once every two years in Nepal for the UMN General Assembly. This is a key opportunity to UMN’s moral owners to engage with management and the Board, and to have input into the strategic direction of the organisation. The next General Assembly is planned for November 2021.

# APPROVAL TO WORK IN NEPAL

UMN is classified by the Government of Nepal as an INGO, but is recognised as being different to other INGOs as it has its headquarters in Nepal and only works in Nepal. UMN operates under a General Agreement and Project Agreement with the Social Welfare Council of the Government of Nepal. These agreements stipulate the type of work UMN does in its Clusters, the areas where it works, and the way its funding is allocated. UMN’s two hospitals come under a separate Hospital Agreement with the Ministry of Health and Population.

All three agreements are renewed every five years. The coronavirus pandemic has delayed the normal renewal process in 2020; UMN is in the process of getting short-term extensions which will ensure no gap between agreements.



# UMN'S CHRISTIAN IDENTITY

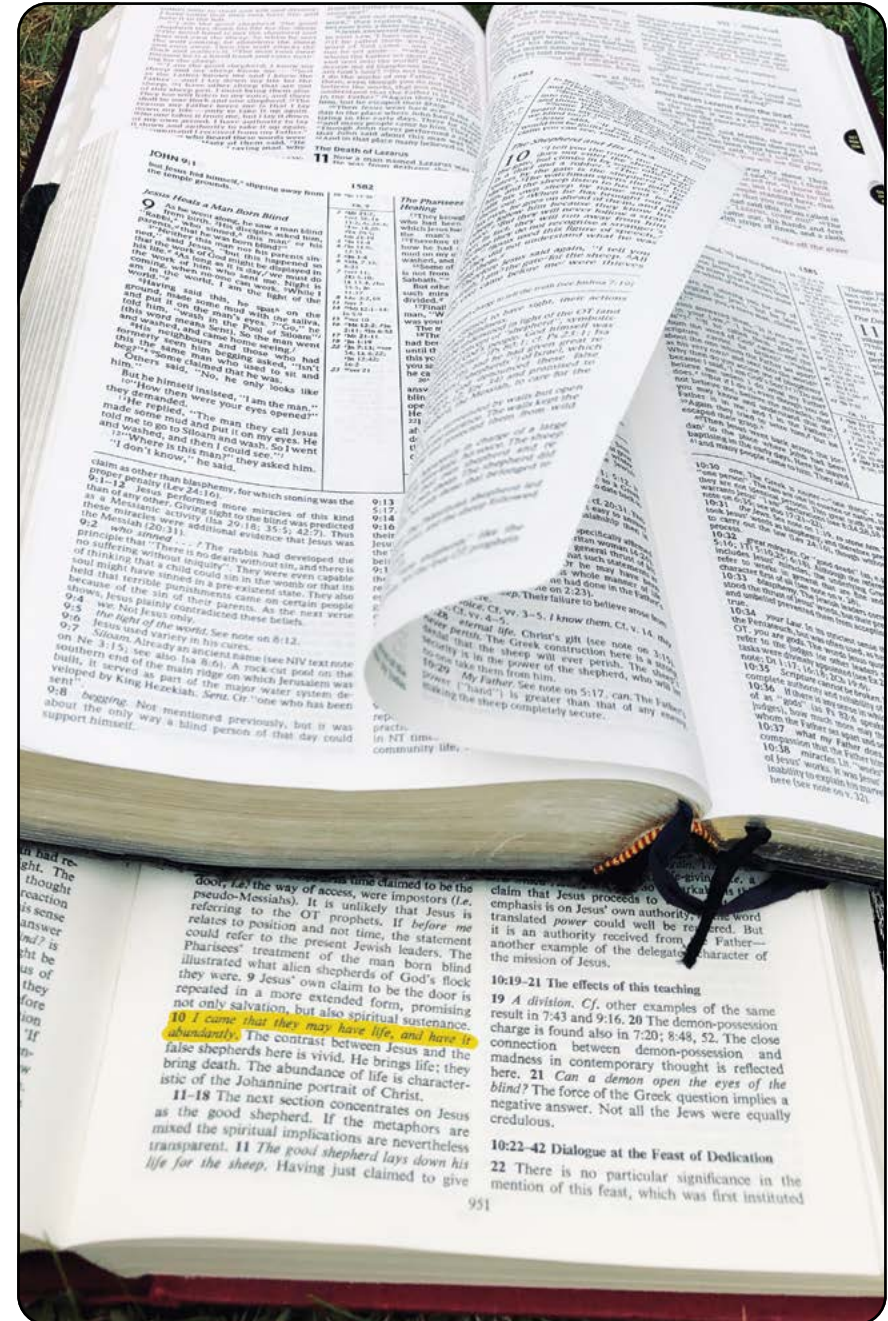
UMN is a Christian faith-based organisation, as made clear in its Vision, Mission and Values statements. UMN's Supporting Partners are also Christian and are in agreement with UMN's Basis of Faith statement. All expatriates seconded to UMN hold to the Basis of Faith statement and are expected to participate in the Christian community in Nepal in appropriate ways.

UMN's Nepali staff come from a variety of faith backgrounds but, along with expatriate staff, all agree with and own the Statement of Values, which is based on Biblical principles. UMN partners with both faith-based and secular NGOs, looking for organisations who align well with UMN's values.


Throughout its history, UMN has been clear and open about its Christian identity with the Government of Nepal. Significant wisdom continues to be needed to ensure UMN maintains and develops its Christian identity while ensuring both that all our staff – Christian, of other faiths, or of no religious conviction – feel fully part of the organisation, and that those in the wider society who have a negative perception of Christianity are not antagonised.

From its inception, UMN has been organisationally separate from the Nepali church—a friend and encourager to Nepal's Christian community. UMN has never sought a decision-making or directive role in any Nepali church body, but has been willing to offer advice and participate when invited in various networks and institutions. UMN does not do evangelistic work or plant churches, but we thank God when churches emerge in response to the Christian witness of word and life.

UMN believes in integral mission—that every Christian church should take seriously the Biblical call to feed the hungry, heal the sick, and seek justice for the poor, as well as the call to prayer, holiness, and witness. We rejoice when we see congregations in Nepal finding new ways to live out love of neighbour, and seek to encourage this vision and practice as widely as we can.



# OUR PARTNERSHIPS



UMN was founded as a partnership, and is deeply committed to working in partnership with others. We have strong relationships with our international Supporting Partner organisations and our local NGO partners. In all these partnerships we seek to live out our values, especially loving service, integrity, and innovation, and mutually learn from and strengthen each other. We also have multi-year informal collaborations for development with schools, local government entities, members of the Christian community, and other institutions across Nepal.

UMN is an active member of the Association of International NGOs in Nepal (AIN) and follows their Basic Operating Guidelines and Code of Conduct. UMN is also a member of the global Micah Network, and is closely involved in a number of other regional and national networks pertinent to its work in Nepal.



# UMN STAFF AND EXPATRIATE VOLUNTEERS



UMN's two hospitals have around 570 staff. These work under hospital-specific policies of employment and are considered employees of the hospital rather than of UMN. For its cluster-based work UMN has approximately 110 staff, half of whom are based in Kathmandu.

Staff are selected through a rigorous and transparent recruitment process, focused on the individual's capacity to do the job. UMN is committed to developing its staff and is an equal opportunities employer.

In addition to its Nepali employees, UMN currently has approximately 40 expatriates, equally divided between the hospitals and Kathmandu. Expatriates are seconded by Supporting Partner organisations and are volunteers, receiving no remuneration from UMN. Expatriates go through a careful selection process to ensure their fit with and potential contribution to UMN. In Kathmandu, expatriates serve as advisors. In the hospitals, most expatriates have medical roles.

# FUNDING

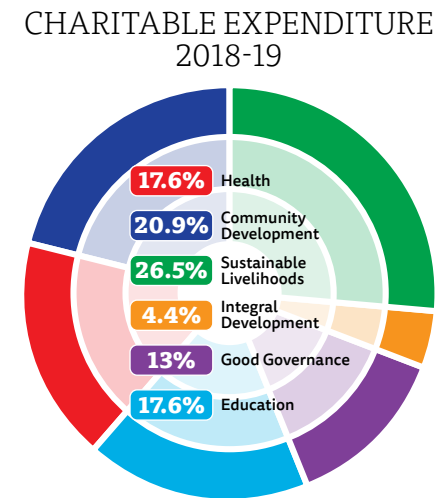
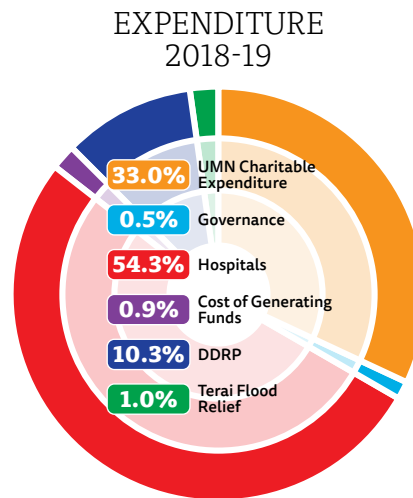
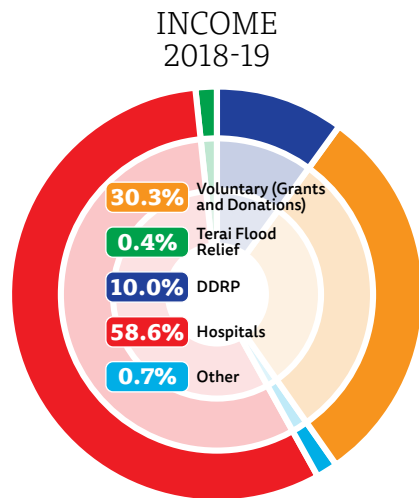
UMN receives funding from international organisations, institutions, churches and individuals, from about 16 different countries. The majority of our funding comes from UMN's Supporting Partner organisations, for the funding of specific projects and programmes. Our hospitals also receive significant local income. Some additional funding is received from individuals.

UMN's figures for the Financial Year 2018-19 were as follows:

## INCOME

Consolidated Income was USD 12,351,564, an increase of 9.8% on the prior year (USD 11,245,429). The hospitals income was USD 7,240,080 accounting for 58.6% of overall income. Grants from institutions and donations for UMN's clusters work, DDRP and Terai Flood Relief amounted to USD 5,111,484 including USD 217,389 of expatriate volunteer services.

In the year 2018/19 the designated fund received from donors for running projects have been recognised as Grant Liability and recorded as income as and when expensed.



Further details can be found in [UMN's Annual Report 2018-19](#)

## EXPENDITURE

Consolidated Expenditure was USD 12,345,548, an increase of 7.3% on the prior year (USD 11,501,973). The hospitals expenditure was USD 6,698,850 accounting for 54.3% of overall expenditure. Thapathali and clusters charitable expenditure was USD 5,646,698 accounting for 45.7% of overall expenditure. Charitable expenditure includes Dhading Disaster Response Programme of USD 1,276,764 and Terai Flood Relief for USD 126,247.

The cost of generating funds at 0.9% are the costs associated with activities to attract donors and individuals to support the work of UMN. Governance costs 0.5% ensure that there is an adequate governance infrastructure within UMN and cover the cost of the Board, the bi-annual general assembly, financial governance and strategic management.

Excluding governance cost and the cost of generating funds, the total expenditure of UMN was USD 12,177,478 (98.6% of total expenditure) including USD 601,245 of support costs allocated in direct proportion to direct costs. No support costs were allocated to the hospitals.

UMN's work is based on the radical ministry and example of Jesus Christ. The change that UMN demands from its work is also radical: all members of a community moving away from a Life of Poverty towards the promised enjoyment of Fullness of Life. This long-term process of continuous positive change is what UMN means by "community transformation."

UMN acknowledges that it cannot bring about this kind of transformation directly through its own work. Radical transformation depends first on the power of God, for which UMN prays in all its work, and secondly on community members' own commitment to self-transformation. It cannot be brought about by any amount of external pressure or alluring activities.

The central objective of UMN's work is therefore to create and nurture the conditions that allow communities to transform themselves. We want community members (especially including the poorest and most marginalised) to be empowered, proactive decision-makers, rather than passive participants in externally planned projects.

The main features of our Theory of Change are:

- **WHO** we will work with: Our focus will always be on the poorest and most marginalised people in our working areas. To help them bring about change, we will work with the whole community, poor and non-poor, powerful and powerless.
- **WHAT** we want to change: The institutions, relationships, policies, and beliefs that entrap people in poverty.
- **HOW** we should go about achieving change: In our working areas, we will support communities (including the poorest) to set a collective vision for the future, to analyse the local system of poverty for themselves, and to shape a holistic, multi-sectoral programme that aims genuinely to transform that system, not merely to make improvements to the life of poverty.
- **HOW** we will know if we're on the right track: We will see empowered communities, sustainable local civil society institutions, and accountable local government working together for change.

## UMN'S THEORY OF CHANGE (Summary)



# UMN'S STRATEGIC PLAN 2020-2025

UMN's strategy for the period 2020-2025 seeks to continue to build on the achievements of previous periods while bringing greater focus in a few vital areas. Some of its key features include:

- ➔ Cluster-specific poverty reduction strategies, grounded in a strong local understanding of the particular factors trapping people in poverty in our working areas.
- ➔ A renewed commitment to participatory, bottom-up project design. We will engage with communities not just to gather information, but to invite their participation in analysing the causes of poverty, designing solutions, and identifying the intended outcomes and how to monitor them.
- ➔ An empowerment of UMN's Cluster-based staff and local partner NGOs, as the primary people responsible for facilitating the design as well as implementation of our work. Kathmandu based experts will coach, mentor, and advise less experienced staff, rather than doing things for them.
- ➔ Integrated multi-sectoral programmes in each Cluster, focused on the specific needs of our working localities, rather than broad multi-Cluster projects organised around a common technical theme.

- ➔ A focus on the geographic areas with the greatest intensity of poverty. UMN has recently exited from two Clusters to allow an increased focus in Nepal's Western provinces and (hopefully) starting a new Cluster in Province 2 focused on urban poverty.
- ➔ Greater focus in our technical work, with six specific "areas of excellence" in which UMN aims to do more and better work.
- ➔ Increased synergy between UMN's Cluster work and our two Hospitals.

A full copy of UMN's strategy is available on request.

**Note:** As of mid-2020, the novel coronavirus has forced a temporary pause in the rollout of UMN's new five-year strategy. We are assessing how to outwork its principles in the new context of lockdowns and social distancing requirements. The focus of much of UMN's work in 2020-21 is expected to be on helping people manage the devastating impacts of the pandemic. We expect to revise the strategy next year, looking to how the situation develops.

# UMN'S HOSPITALS

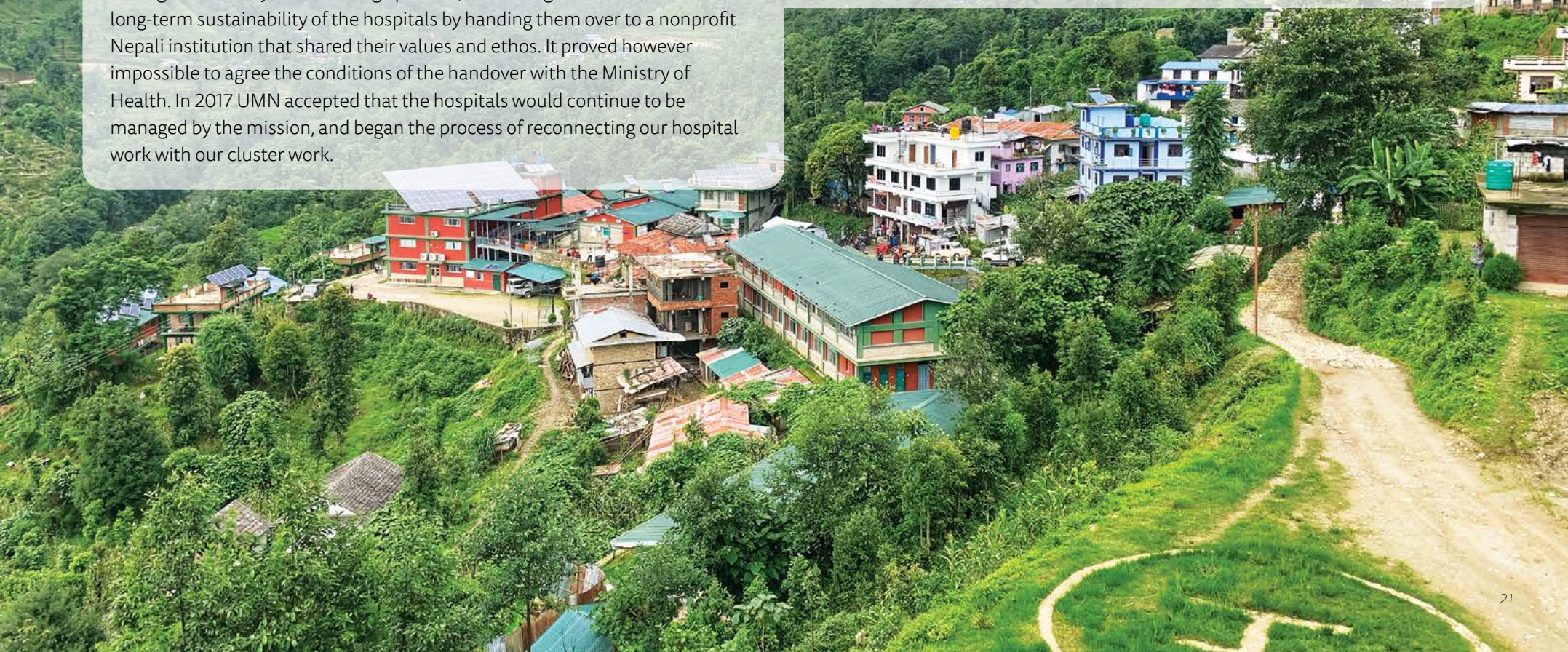
Our hospitals have been part of UMN's work since the very beginning; United Mission Hospital Tansen is as old as the mission itself. Today it is a 169 bed hospital in the west of Nepal which operates as a general referral hospital, with a staff of 431. Okhaldhunga Community Hospital, founded in 1962, is a 50 bed hospital with 138 staff.

Both hospitals are known for their provision of high quality, holistic health care, particularly for those who cannot afford it elsewhere. Both have an associated nursing school, and play a role in training medical staff. UMN's permission to run the hospitals rests on an agreement with the Ministry of Health, which as of July 2020 is in the process of being renewed for another five years.

During UMN's early 2000s change process, UMN sought to ensure the long-term sustainability of the hospitals by handing them over to a nonprofit Nepali institution that shared their values and ethos. It proved however impossible to agree the conditions of the handover with the Ministry of Health. In 2017 UMN accepted that the hospitals would continue to be managed by the mission, and began the process of reconnecting our hospital work with our cluster work.

During the years of attempted handover, the hospitals became largely autonomous; they continue today to be largely managed by their own Internal Management Committees, within parameters set by the UMN Leadership Team for Hospitals. Both hospitals normally generate significant local income from patient fees (Tansen 83%, Okhaldhunga 75% of running costs) but are reliant on external funding for capital and other costs.

The coronavirus pandemic has caused a major revenue shock for the hospitals, as patient numbers and income dropped sharply following the first lockdown. UMN has appealed to our supporters around the globe to raise money to ensure the hospitals do not need to cut staff. Each hospital is currently running a fever clinic and isolation ward, and plays a central role in district-level plans for controlling the disease.





## JOB DESCRIPTION

The Executive Director provides overall organisational leadership and management to ensure fulfilment of the organisational Mission and Vision of UMN. UMN strives to address root causes of poverty as it serves the people of Nepal in the Name, and Spirit, of Jesus Christ. This involves both strategic and operational leadership of all of UMN's work, including clusters, hospitals, projects and central functions. The Executive Director represents the organisation to the Government of Nepal, Partners, the Nepali Christian Community, and the public, and implements the decisions of the Board of Trustees. In particular, the Executive Director's work can be divided in the following general categories:

- Ⓐ Servant Leadership, Leadership Development and Team Building;
- Ⓑ Management;
- Ⓒ Organisational Representation;
- Ⓓ Developing Sustainability;
- Ⓔ Fundraising and Partnering.

A full Job Description and Person Specification will be provided on submission of expression of interest in the role.

## TERMS OF APPOINTMENT

The successful candidate will be expected to take up the responsibilities of Executive Director by June 2022 at the latest, for an initial appointment normally of four years, with review and the potential for re-appointment by the Board.

The UMN Board particularly welcomes applications from Nepali nationals currently resident in Nepal. However, if the appointee is from outside Nepal, they would take up the position having completed 3-4 months of language study (as necessary) and a period of handover. Their arrival in Nepal should therefore be by December 2021 at the latest.

The Executive Director (ED) post is not a salaried position by UMN. The ED would be seconded and supported by a sending agency(s) who normally cover living expenses, rent, schooling and other related costs. Some current and past UMN sending agencies are listed in [Appendix B](#) on page 30. If necessary, UMN is ready to assist the successful candidate in matching up with a sending agency. Some of these agencies require workers to raise their own support. While this may not be feasible for all candidates, particularly those from the Global South, candidates should be open to this possibility. The UMN Board will make every effort to ensure that a successful candidate is not prevented from taking up the post due to lack of financial support.

If you have any questions regarding the above, please contact Ann McConkey ([umnedrecruit@gmail.com](mailto:umnedrecruit@gmail.com)) and we will be happy to discuss these with you.

# SELECTION PROCESS AND HOW TO APPLY

If you are interested in applying for the post of UMN Executive Director, please contact Ann McConkey at [umnedrecruit@gmail.com](mailto:umnedrecruit@gmail.com).

The Executive Director will be appointed by the Board of Trustees following the process described below:

## **Step 1**

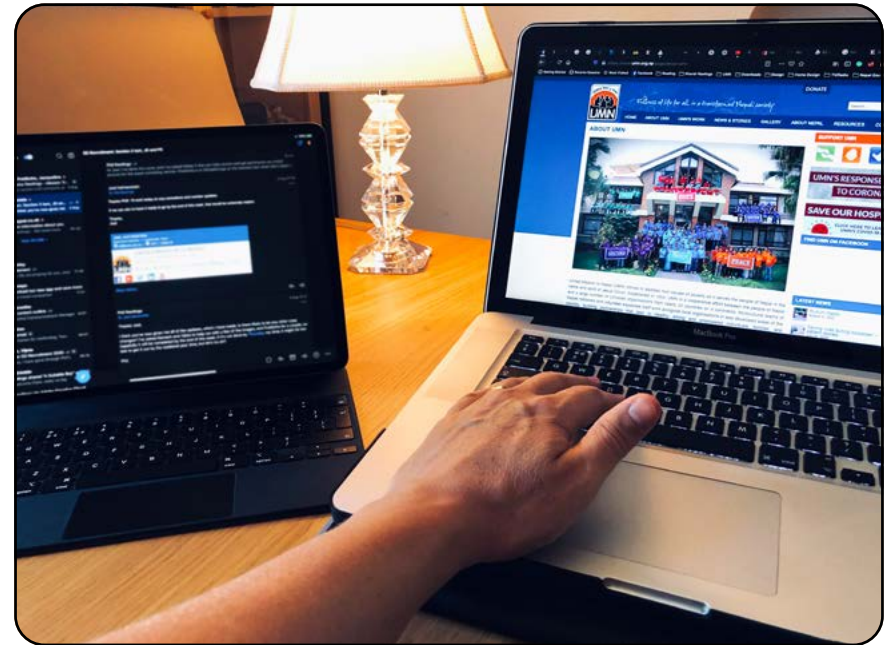
A letter outlining your expression of interest in the position should be submitted to the UMN Search Committee at [umnedrecruit@gmail.com](mailto:umnedrecruit@gmail.com) by 5 September 2020.

## **Step 2**

Applicants will receive further details including the Job Description and Person Specification. Full applications should be submitted by 15 October 2020.

## **Step 3**

Candidates will receive a phone call from a UMN Board Member to respond to any questions the candidate may have and to discuss any points on the application itself.



## **Step 4**

During November 2020, the Board will make a shortlist of candidates. Feedback to successful and unsuccessful candidates will be given.

## **Step 5**

Subject to travel restrictions, shortlisted candidates will be invited to attend the selection process which will take place in Kathmandu. If for some reason candidates cannot attend this process, then every effort will be made to make alternative arrangements.

All costs involved in travelling to and attending the interview process will be covered by UMN, including international flights.

## **Step 6**

A final decision will be communicated to candidates.

# MAKING THE CHANGE

To people coming from outside Nepal, the climate and culture, work and living conditions here are probably quite different from those experienced at home. Adjustment to these differences can be both a challenge and a source of personal growth.

To help appointees prepare for these differences, we have listed a number of areas where challenges most frequently occur. This list does not pretend to be all-inclusive, but it will help appointees know in advance about some of the probable challenges.

- A CHANGE:** Flexibility and adaptability in all aspects of life and work cannot be too strongly emphasised. Things are always changing from day to day; uncertainties abound.
- B NEW LANGUAGE:** While English is the main language of communication within UMN, Nepali is the primary language used in most of the working areas. Full participation and enjoyment in many aspects of work,





church and social life will be greatly enhanced by an ability to communicate in Nepali. UMN appointees need to be willing to study the Nepali language and reach an appropriate level of proficiency. It is a courtesy towards the people of the country whose guests we are, to make every effort to learn their language well. UMN is grateful to those who make this effort and would wish to support them in any way possible.

- **TIME TO LEARN:** UMN requires all expatriates to do an initial period of intensive study of Nepali language and culture. During this time of LOP (Language and Orientation Programme) one has the opportunity to experience the different culture of Nepal, and also of fellow-LOPer, who may have a different lifestyle and/or express their faith differently. Normally LOP is five months long, with shorter courses for those staying two years or less.
- **CUSTOMS:** It may be necessary to adjust to different customs, dress, diet and living conditions which can be uncomfortable. UMN appointees should also be willing to make adjustments in life-style and personal habits which may be offensive to local culture or to Nepali Christians.
- **SHORTAGES:** Electricity cuts used to be anywhere from 10-16 hours per day, especially during winter “load shedding,” but are now much shorter, thanks to anti-corruption reforms and increased import of power from India. Kathmandu remains chronically short of water, which is mostly delivered by tanker truck as wells dry up around the valley. There are periodic shortages of fuel for cooking or vehicles, which can become especially bad during times of conflict with India.
- **POLITICAL STABILITY:** One unreconciled Maoist faction has continued to carry out extortion, arson, and bomb threats. Various political groups call attention to their issues from time to time by calling general strikes (or ‘bundhas’). During these strikes, vehicle transport is restricted and plans may have to be adjusted.
- **EARTHQUAKE:** Nepal is earthquake-prone due to its proximity to the Himalayas. The 2015 quakes reportedly relieved some but not all of the seismic pressure under the middle of the country; it is impossible to predict when the next quake may come. UMN has guidelines and policies in place for earthquake preparedness.

- **VISA:** Visa clearance is obtained from the Government for an appointee to fill a specific post. It may take longer than expected to get this clearance. No UMN appointee should enter Nepal before full visa clearance is given.
- **ACCOMMODATION:** The standard of UMN appointees’ accommodation in Nepal varies according to the location of the work. In general, accommodation is adequate without being luxurious. UMN appointees who have previous overseas experience with government or official aid organisations need to be aware that UMN does not aspire to standards of living common among the non-mission expatriate community.
- **OTHER FAITHS:** Some UMN staff are Christians, but many are of other faiths, mainly Hindu and Buddhist, or none. UMN expatriates should be open to learn what Nepali colleagues believe. They should be sensitive and loving in expressing their faith so as not to offend.
- **PROFESSIONALISM:** Professional status, responsibilities and practices vary widely from country to country. In the international context of UMN, we need to learn to adjust professional practices and responsibilities as appropriate in Nepali culture.
- **CHURCH INVOLVEMENT:** UMN appointees are encouraged to take the opportunity to join in fellowship with members of a Nepali church, but without taking positions of leadership. See UMN’s Christian Identity on *page 15*.
- **PEOPLE MANAGEMENT:** UMN staff, both expatriate and Nepali, work under the regulations of the UMN People Management Framework. Most teams now work a 5 day, 40 hour week. However, all staff need to be flexible to work extra hours as the need arises.
- **ANNUAL LEAVE** is 24 days per year, plus 10-13 fixed statutory holidays.
- **LAW:** UMN Appointees are subject to the laws of Nepal.
- **CORE DOCUMENTS:** All UMN Appointees must be willing to accept the UMN core documents, and to agree to adhere to our Lifestyle Guidelines for expatriates.

# LANGUAGE AND ORIENTATION

The purpose of the Language and Orientation Programme (LOP) is to help UMN appointees live and work effectively and joyously in Nepal. LOP therefore combines language study with orientation to Nepal and UMN. The length of LOP depends on the planned length of service and prior knowledge of the Nepali language and culture. For a long-term UMN appointee (3 years or more) LOP is usually 20 weeks.

The content of LOP will take into consideration the assignment and its location, children's needs etc. The main components from which LOP will be designed are:

- A LANGUAGE STUDY:** The Nepali Basic Course is in Devanagari script and is supplemented with specialised professional modules. Our normal teaching method is classroom based, but instruction in community language learning and self-directed learning is also included.
- B ORIENTATION TALKS AND ACTIVITIES:** The purpose of LOP is not just to give an opportunity to learn the language but also to learn about the country and its people. In the orientation we include lectures, discussions and trips with the aim of helping appointees to understand and feel at home with Nepali society and people. Thus orientation includes the following:
  - settling into initial accommodation and finding the local shops;
  - living in Nepal: including health issues, life in a village or cluster, working with household help;
  - UMN: its history, current strategy and overview of its work;
  - Nepal culture: including Hinduism, Buddhism, adapting to a new culture, 'do's and don'ts' etc;
  - Nepali church: history, present situation, encouraging UMN expats to be involved.



- C ACCOMMODATION:** During LOP, appointees will be living in Kathmandu either in a guest house, 'house sitting' for someone on home leave during this time, with a Nepali family, or in permanent accommodation.
- D NEPALI FAMILY STAY:** For singles and couples, we recommend living with a Nepali family for part of LOP. Staying with a Nepali family not only helps develop friendships, which often remain throughout service in Nepal, but also gives a valuable opportunity to use the Nepali language and to observe the customs of Nepali family life first hand. Unfortunately it is usually difficult to find suitable Nepali homes for families with children.
- E VILLAGE STAY:** Those doing an LOP of more than 14 weeks are strongly encouraged to spend two weeks in a village situation. This gives an opportunity to observe and be part of the life of the 'real Nepal'. It is also an important part of the language study course as it gives increased opportunity to use the language learned and to hear different voices and accents. A language helper accompanies appointees as guide and cultural advisor.
- F WORK ORIENTATION:** Work orientation and hand-over will also be part of LOP. A cluster visit will also be included as part of work orientation.

# EDUCATION FOR EXPATRIATE CHILDREN

Moving to a new country can be a challenging experience for children. It is important that all the children, and especially teenagers, be fully involved in the plans – including decisions about their schooling.

There are a number of educational facilities available in Nepal. Places are sometimes limited so early application is advisable. Websites for a few of the Kathmandu schools are listed below.

If you are planning to home-school your child, please ensure that you leave plenty of time to order the material. Internet Schooling may prove to be a viable option.

Because we are blessed with a number of facilities in Nepal, only a few people find boarding school to be their best option. But if you are considering boarding school, two of the highest recommended Christian boarding schools in India are listed.

Whatever schooling you choose for your child, please note that all expenses in connection with the education of children are the responsibility of the parents or sending body.

## EDUCATIONAL FACILITIES IN KATHMANDU

### **Kathmandu International Study Centre (KISC)**

A school based on Christian values, mainly for the education of expatriate mission families.

Founded in 1987

For children aged 4–18 years

Email: [admin@kisc.edu.np](mailto:admin@kisc.edu.np)

Web site: [www.kisc.edu.np](http://www.kisc.edu.np)

### **The British School**

Founded in 1966

For children aged 4–18 years

E-mail: [tbs@tbs.edu.np](mailto:tbs@tbs.edu.np)

Website: [www.tbskathmandu.org](http://www.tbskathmandu.org)



### **Lincoln School**

An American school for children aged 4–18 years

Founded in 1954

Email: [registrar@lsnepal.com](mailto:registrar@lsnepal.com) or [director@lsnepal.com](mailto:director@lsnepal.com)

Web site: [www.lsnepal.com](http://www.lsnepal.com)

### **Joybells**

International play group and pre-school

For children aged 18 months–6 years

Tel: KTM 015521485 Mrs. Ratna (principal) 9851051259

Email: [info@joybells-international.com](mailto:info@joybells-international.com)

or [babitajoybells@yahoo.com](mailto:babitajoybells@yahoo.com)

Website: [www.joybells-international.com](http://www.joybells-international.com)

(for update on fees, contact Babita)

## CHRISTIAN BOARDING SCHOOLS IN INDIA

### **Woodstock School**

Email: [admissions@woodstock.ac.in](mailto:admissions@woodstock.ac.in)

Web site: [www.woodstockschool.in](http://www.woodstockschool.in)

### **Hebron School**

Email: [admin@hebronooty.org](mailto:admin@hebronooty.org)

Web site: [www.hebronooty.org](http://www.hebronooty.org)

# UMN MISSION STATEMENT– UNPACKED!

See [page 11](#) for statement in full

## *Inspired by the LOVE and TEACHINGS of JESUS CHRIST...*

The loving kindness that Jesus Christ demonstrated to the poor and sick, the lost and lonely, is an inspiration to all of our staff – Christian, of other faiths, or none. We are motivated to follow his example of selfless service.

Jesus taught His followers that God is concerned for whole people – their physical, social and economic well-being as well as their spiritual life. He quoted from the book of Isaiah: “The Spirit of the Lord is upon me, because he has chosen me to bring good news to the poor. He sent me to proclaim liberty to the captives and recovery of sight to the blind; to set free the oppressed and announce that the time has come when the Lord will save his people” (Luke 4:18-19). He regarded loving one’s neighbour as much as oneself as central to the life of faith (Matthew 22:37-39), and warned about the dangers of failing to provide for the needs of others (Luke 16:19-31; Matthew 26:31-46).

## *..in PARTNERSHIP with the Christian COMMUNITY and OTHERS in NEPAL and WORLDWIDE...*

We believe that by working together with others, we increase our effectiveness and the impact of what we do, and have the opportunity to learn and grow.

We enter into formal partnership agreements in Nepal with the Government of Nepal, and our local partner NGOs. Informally, we value our participation both in the Nepal Christian community and with other development actors as we seek to contribute to a vibrant, effective development community.

We also see ourselves as part of the international Christian development and mission community and the worldwide Church, through formal relationships with our Supporting Partners and donors, and through coalitions and networks. We want to be part of the growing understanding of what integral mission truly means in practice.

*...we will SERVE the PEOPLE of Nepal,  
particularly those who LIVE in POVERTY...*

A good servant works in the interests of someone else, not themselves, in whatever capacity is required. Our service is reflected not only in what we do, but also in how we live and the attitudes we have to those we work with and for.

We trust that our service benefits all the people of Nepal, as we contribute to the building of a fairer, more just and compassionate society. But we are particularly committed to those who live in poverty, who suffer oppression or discrimination, who are vulnerable to abuse and exploitation. By making them our priority, we reflect the priorities of God.

In our service, we will not discriminate on the basis of caste, gender, ethnicity, status or religion, but treat everyone as people made in God's image, infinitely precious to him.

*...to pursue PEACE and JUSTICE for ALL...*

Peace and justice are God's plan for all humanity, and provide the foundations on which a future of stability and fairness can be built.

While our focus is on those who live in poverty, we believe that a peaceful and just community benefits everyone - all.

The word pursue invokes a sense of urgency. We will be deliberate and focused in our efforts to achieve peace and justice.

*...to address the ROOT CAUSES of POVERTY...*

We believe that poverty is the opposite of God's plan for His world.

Poverty is complex, and involves a wide range of circumstances and conditions, but we aspire to see people moving towards Fullness of Life, living healthy, dignified and hope-filled lives, in community.

The root causes of poverty are broken relationships – between people, between people and their environment, and between people and God. To fully address poverty, all these aspects of brokenness need to be addressed.

*...to make CHRIST known through WORD and LIFE...*

As an organisation grounded in Christian beliefs, our ways of operating should align with God's values and priorities. All our staff, irrespective of their own personal religious beliefs, live out our Values, which are biblically-based and set a high ethical and moral standard, and thus contribute to this part of our mission.

Every Christian has the responsibility to demonstrate in the way they live, God's priorities of justice, compassion and humble dependence (Micah 6:8), as well as share the reason for their changed lives and their hope for the future (1 Peter 3:15-16). We encourage Christian staff and appointees to be committed to an on-going walk of faith, open about their beliefs, and active in involvement with their local Christian community.

UMN does not plant churches, or carry out or provide funding or resources for evangelistic work. Both of these roles are the responsibility and prerogative of the local church in Nepal. We believe our role is to encourage and contribute to the conditions in which the church can flourish and grow in its maturity, and deepen its engagement with society.

Making Christ known in word and life is thus a core part of our mandate as an organisation. It is by working in partnership, by serving, by pursuing peace and justice and by tackling poverty that we make Christ known – and by clearly owning His name as we do so. Our Mission thus begins and ends with Him.

# UMN'S SUPPORTING PARTNERS

## AUSTRALIA

Transform Aid International  
TEAR Australia

## FINLAND

Finnish Evangelical Lutheran Mission

## GERMANY

Gossner Mission

## IRELAND

Presbyterian Church in Ireland

## THE NETHERLANDS

Tear Netherlands  
ICCO & Kerk in Actie

## NORWAY

Misjonsalliansen  
Normisjon  
HimalPartner

## SWEDEN

InterAct  
PMU Interlife

## UNITED KINGDOM

BMS World Mission  
Church of Scotland  
Tearfund

## UNITED STATES OF AMERICA

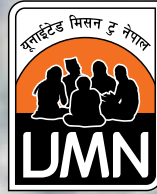
Evangelical Lutheran Church in America

## MULTI-NATIONAL BODIES

Interserve  
Global Ministries of The United Methodist Church







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

**UNITED MISSION to NEPAL**

PO Box 126, Kathmandu, Nepal

Phone: +977 1 4228118, 4268900

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