



## Empowered Worldview

Empowered Worldview is a biblically-based enabling project model that can lead to deeper and more sustainable changes in child wellbeing when combined with other project models. EWV is a behavior change model that seeks to address dependency mindsets and promote individual empowerment among people living in poverty. The EWV curriculum uses Biblical principles to engage individuals on issues of identity, self-esteem, hope, and vision for the future. It has been shown to have a positive impact on an individual's level of empowerment, increasing their ability to become agents of change within their own lives, their families and communities.

EWV is a core component of the Building Secure Livelihoods project model and is being actively tested in the context of other child wellbeing outcomes. It is most widely used in majority Christian contexts of East and Southern Africa and is currently being adapted and tested for use in other religious contexts in West Africa and Asia.

**EWV Goal: empower and mobilize individuals, groups and communities' gifts, talents, knowledge, resources, and capacities (spiritual, social, physical and economic) to drive social change for sustainable child wellbeing.**

## Acronyms

AP	Area Program
CBO	Community-Based Organization
CESP	Community Engagement and Sponsorship Programme
CF	Celebrating Families
CoH	Channels of Hope
CWB	Child Well-Being
DPA	Development Programme Approach
EWV	Empowered Worldview
F&D	Faith & Development
FBO	Faith-Based Organizations
FO	Field Office
NGO	Non-Government Organization
SDG	Sustainable Development Goals
THRIVE	Transforming Household Resilience in Vulnerable Environments
ToC	Theory of Change
ToF	Training of Facilitators
WV	World Vision

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# I EWW project model and its strategic relevance

## I.1 Model snapshot

I.1.1 Provide a brief statement about what the project model is and the global sector approaches it contributes to.

Empowered Worldview (EWW) is a biblically based, enabling project model that transforms participants' worldview from one of dependence to one of empowerment and personal responsibility. As individuals grow in their understanding of their worth in God's eyes, they find creative ways to overcome the barriers to their own development, and that of their children, family and community.



Figure 1: Empowered World View snapshot

Through a series of experiential workshops held over the course of a year, participants are facilitated through a transformative process that uses Biblical principles and text to help them to see themselves in a different way, as created by and loved by God. This new perspective brings new hope, vision and a more compassionate relationship with family, community and the environment.

The EWW curriculum includes the following five key themes:

- **Identity:** All people are created in the image of God and are loved by God. Bearing the image of God means that all humans are born with innate dignity and worth, and carry within them Godly characteristics of creativity, productivity and generosity. EWW activities are designed to help people find value in their own identity, realise their creative freedom, and generously connect with those around them and with the environment. These activities help to break mind-sets of dependency and hopelessness.
- **Vision:** All people, especially the poor, deserve the opportunity to experience life in all its fullness, as God intended. God's original intent was for people to tend and steward the earth, and to enjoy the earth. EWW activities are designed to help participants to re-frame their future and create a practical and hope-filled vision for themselves, their family and their community.
- **Compassion:** The Bible contains clear mandates for society to be just and equitable. Jesus demonstrated by example the importance of breaking down social barriers and actively including and protecting the marginalised. EWW activities are designed to help participants to

identify the marginalised and excluded within their communities, and to plan actions that will promote greater equity and inclusion.

- **Relationships:** Jesus’s relational approach gave people a sense of dignity and opened up the opportunity to address their deepest needs. EVV activities cover topics such as nurturing family and community relationships, and working together for the common good.
- **Faith:** Participants are challenged to unpack ‘faith in action’ and take steps of faith into ‘uncharted waters’ to achieve the desired goals of individual, family and community empowerment. Under this theme, EVV activities cover topics on entrepreneurship using a biblical lens, the power of faith in business, being good stewards of God’s world, and using locally available resources in a sustainable way for one’s own economic growth.

## 1.2 Strategic Relevance of this model

1.2.1 Indicate the CWB Aspirations, Objectives and SDG Targets that this model contributes to.

Our Promise 2030 highlights World Vision’s (WV’s) ministry distinctiveness in our Christian identity – We infuse all our work with our Christian identity and faith, deepening our understanding of how this can enable us to tackle the spiritual roots of vulnerability. EVV is designed to operate on the marred human identity and broken relationships that are at the root of child vulnerability. EVV is one model which enables WV to promote transformational change, as described in the Transformational Development policy. Together with the Celebrating Families and Channels of Hope project models, EVV is designed to be integrated with other models to promote transformation at different levels of society. These work together to create an enabling environment where technical projects are able to achieve deeper and more sustainable change for children.

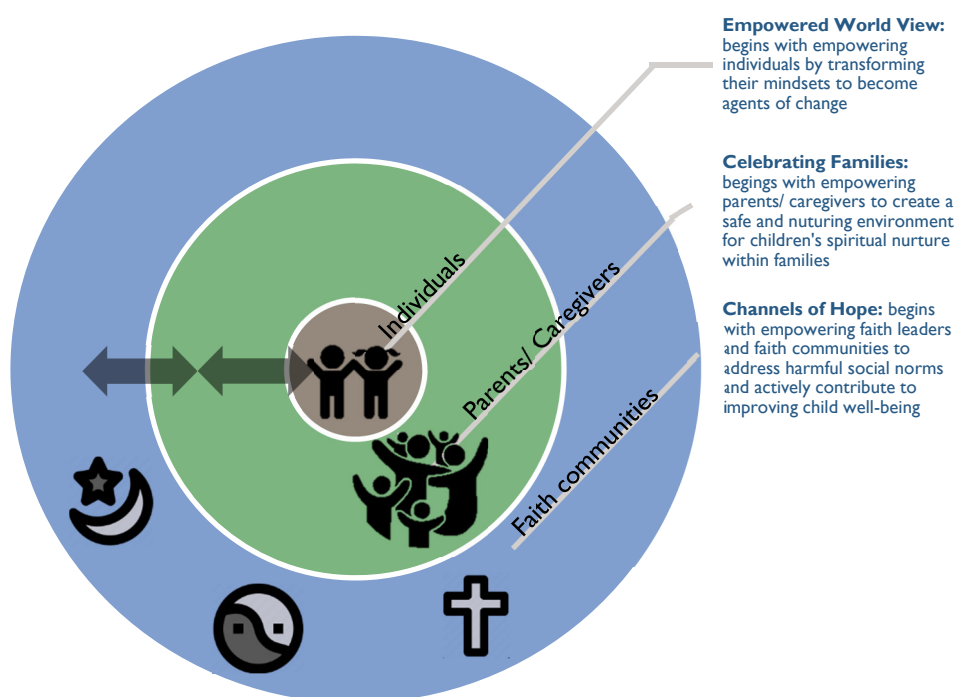


Figure 2: EVV integration with CF and CoH

### Contribution to Sustainable Development Goals

- Goal 1. End poverty in all its forms everywhere** - EVV is most often implemented in conjunction with livelihoods projects which support families to earn sustainable, reliable incomes.
- Goal 2. End hunger** - EVV participants are often willing to apply new agricultural techniques to increase the productivity and diversity of their land, as well as conservation techniques that protect their land from climate change degradation.

- Goal 5. Achieve gender equality and empower all women and girls** – The EWW ‘Identity’ module often leads to transformation in gender norms within participating families. Men understand that Women are created in the image of God and have inherent worth and dignity. Women are empowered to take more control over decisions that affect their lives.
- Goal 8. Promote sustained, inclusive and sustainable economic growth** - EWW is most often implemented in conjunction with livelihoods projects which support families to earn sustainable, reliable incomes.
- Goal 10. Reduce inequality** - The EWW ‘Compassion’ module focuses on the most vulnerable groups in the community, encouraging programme participants to understand and respond to the root causes of their vulnerability.
- Goal 16. Promote peaceful and inclusive societies** - The biblical content of EWW empowers and equips participants to transform their relationships with God, with themselves, with their neighbours and with the environment. As such, EWW has a tangible impact on collective efficacy and social cohesion.

1.2.2 List the primary sector as well as contributing sectors that map to this model.

EWW is an enabling model. This means it is designed to be implemented as a part of other models and can lead to deeper and more sustainable outcomes in those models. EWW produces ‘intermediate’ outcomes of increased empowerment for individuals and as such can in theory be applied to support any child wellbeing outcome, depending on Field Office strategic objectives.

To date, EWW has predominantly been implemented as part of economic empowerment projects supporting specific interventions such as: promoting savings groups; access to markets through local value chain development; access to credit through microfinancing; improved agricultural practices and natural resource management; and skills and strategies for disaster risk reduction to improve and secure the livelihoods and resilience of smallholder farmers. EWW is a core module within the Building Secure Livelihoods project model. EWW is currently being tested in relation to nutrition and child protection outcomes.

Personal stories<sup>1</sup> and some evidence from Area Programs which are implementing EWW point towards a positive link between the mindset change that comes from the EWW training, and significant improvements in child well-being outcomes in multiple areas, such as economic empowerment, improving health and nutrition and increasing education attainment.

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<sup>1</sup> “[Breaking the Chains of Poverty with EWW](#)” is a collection of stories from small business owners, farmers, and faith leaders that demonstrate the ways that the EWW training has transformed their core beliefs to break cycles of poverty

## 2 Programme Logic

### 2.1 Theory of Change

2.1.1 Provide the Project Model Theory of Change diagram or chart.

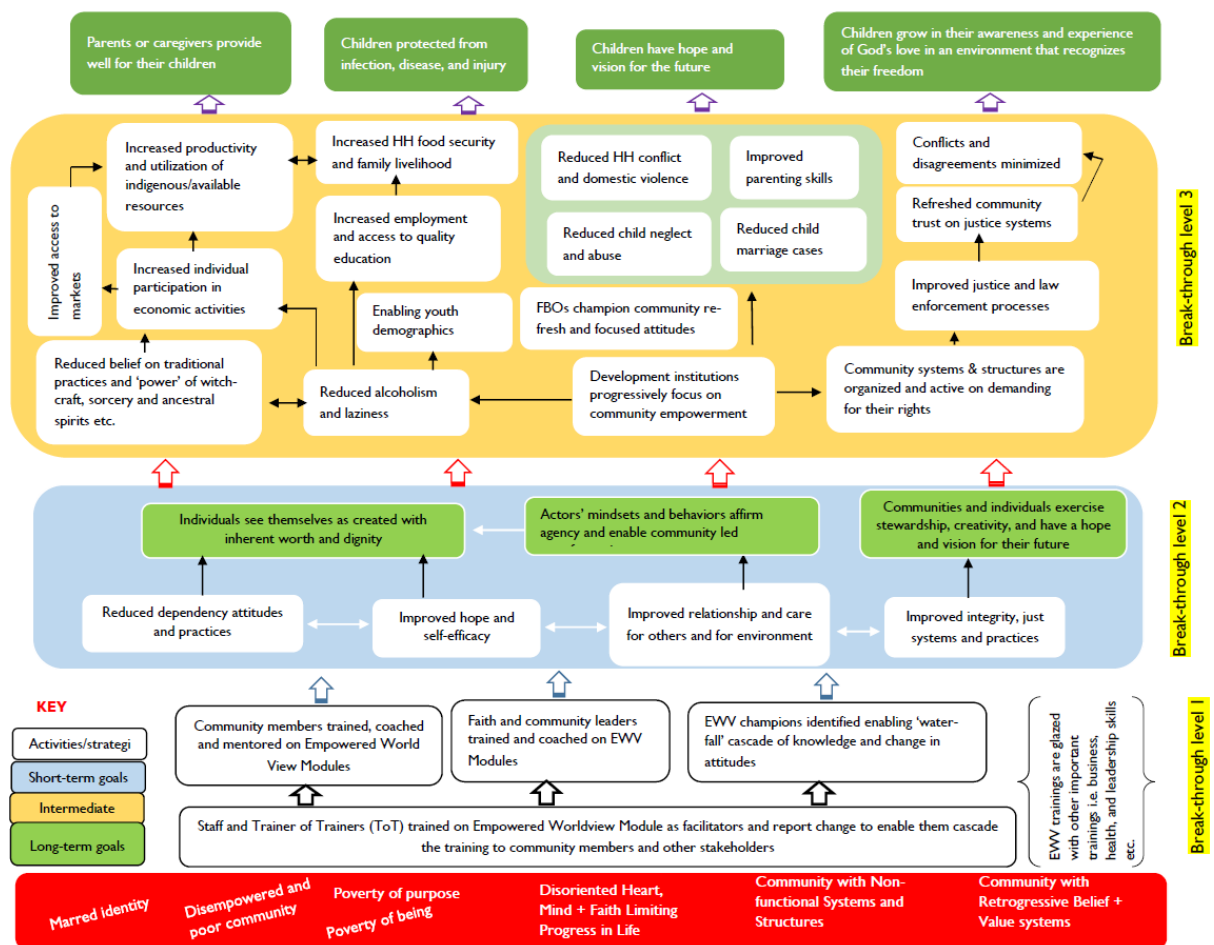


Figure 3: EWW Theory of Change diagram

2.1.2 Give a description of how and why a desired change is expected to happen in a particular context. EWW has typically been implemented in majority Christian contexts in East and Southern Africa, and in support of livelihoods outcomes. In these contexts, EWW aims to address the internal constraints to empowerment for poor and vulnerable households. Empowerment relates to a person's agency to exercise choice; whereby 'a person is free to do and achieve whatever goals and values he or she regards as important' (Sen, 1985). The ODI Working Paper on Empowered Worldview (Lenhardt et al, 2021) identified enablers of individual empowerment at 3 levels – internal, localised and structural. Internal enablers of empowerment are those attitudinal and relational factors as experienced by an individual that allow a person to fulfil their true, God-given potential. Bryan Myers describes this as a 'broken relationship with the self, or 'marred identity'.

Internal enablers include:

- **Identity:** An individual's sense of self and their sense of belonging (Lister, 2015). A person's identity can be shaped by their religion, ethnicity, gender, class and other factors. It can also be shaped by relational factors, including core relationships with family, friends, peers, authority figures and role models. This can include positive or negative beliefs about self.
- **Hope:** 'The perceived capability to derive pathways to desired goals and motivate oneself via agency thinking to those pathways' (Snyder, 2002). Faith is part of a person's personal identity and may serve as the basis of their hope.

- **Aspiration/vision:** A description of a better life for an individual, their family and community. It is often based on a person’s cognitive frame of reference comprising other ‘similar, attainable individuals’ and the perceived gap between their own position and the position of comparable others (Ray, 2006).
- **Self-esteem/confidence:** An individual’s feelings of self-worth and their perceived ability to change their immediate context (Rosenberg et al., 1995).

The EWV curriculum is designed to address these internal enablers. The training provided to ‘change agents’ (Break-through level 1 – Figure 3) enables individuals, community leaders and community groups to examine and address internal enablers in the light of Biblical principles. The compassion module in the program helps participants to consider the most vulnerable in their community and plan actions to respond to their needs. This is represented in ‘Break-through Level 2’ in diagram 3.

This leads to the changes in behaviour that stem from the visions and aspirations fostered by the EWV process. EWV facilitators coach and support participants as they take actions to improve their livelihoods. Examples of different changes in behaviour are illustrated in Break-through Level 3 in Figure 3. These behaviour changes can contribute to multiple CWB outcomes.

The impact of EWV on individual empowerment is strengthened when the internal enablers are complimented by activities that address the localised and structural enablers, as illustrated in Figure 4.

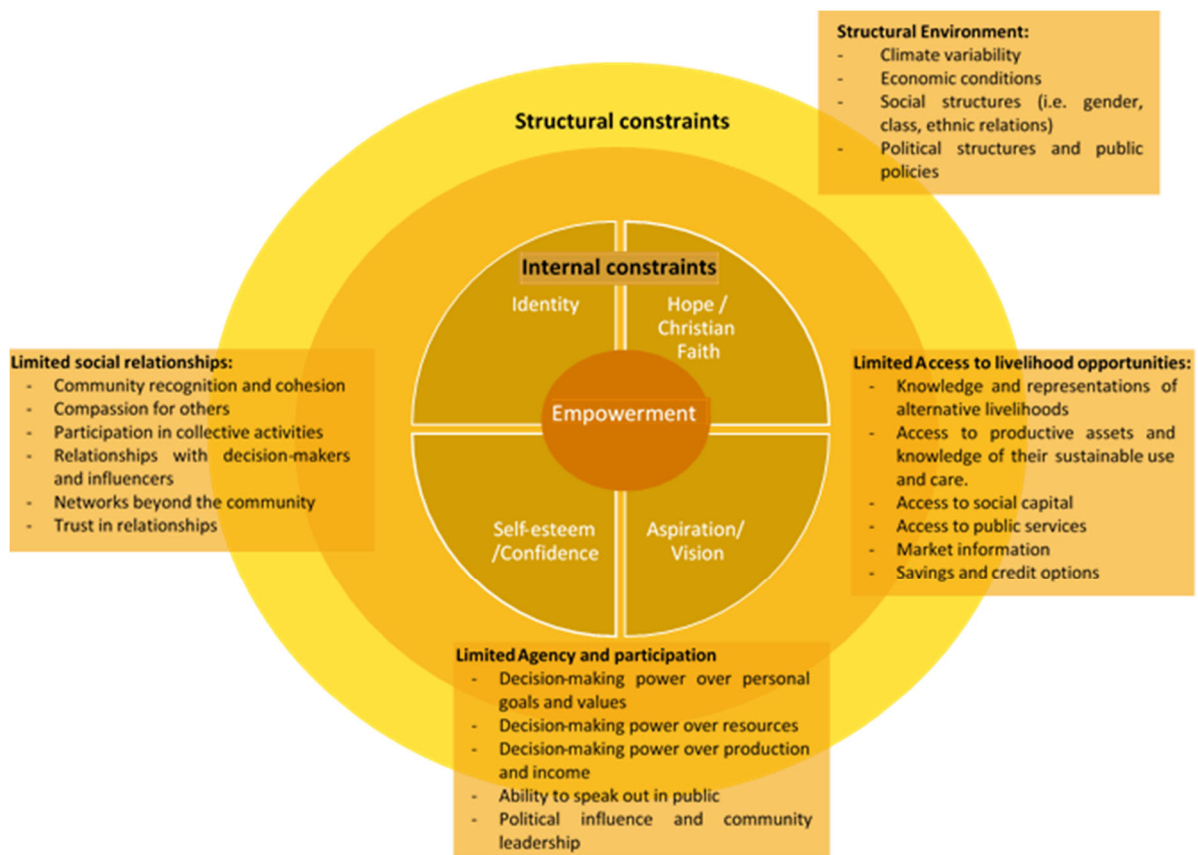


Figure 4: Empowered World View conceptual framework

2.1.3 List the main CWB issues that this model addresses and their root causes. How does this model address spiritual and faith-related root causes/barriers to achieving the model’s outcomes?



EWV is an 'enabling' model and can contribute to more transformational and more sustainable outcomes for any of the CWBOs. This is achieved by addressing the core internal constraints to empowerment, which are inherently spiritual.

2.1.4 Briefly describe who the project is designed to benefit (direct and indirect).

Direct beneficiaries are those that participate in the EWV workshops. Training of Facilitators is aimed at faith leaders, community leaders, and leaders of community groups. The trained facilitators then cascade the curriculum to their constituents who are also considered as direct beneficiaries.

Indirect beneficiaries are the children living in families whose parents are reached by the EWV curriculum.

2.1.5 Indicate how the model targets the most vulnerable children, i.e. through inclusion or targeting at-risk households, or tackling vulnerability factors for prevention.

The 'Compassion' module of the EWV curriculum is specifically designed to enable individuals and community groups to identify the most vulnerable children in their communities, to understand the nature of their vulnerability, and to include them in planning actions to address their needs.

2.1.6 Provide a short summary of how this model transforms beliefs, attitudes, norms, values, and relationships.

This project model is specifically designed to transform individual's values, attitudes, beliefs and behaviours. Please see Section 2.2 for a more detailed explanation.

## 2.2 Sustainability of a model

### 2.2.1 Give a description of how the model addresses 5 sustainability drivers

EWV activates all sustainability drivers by changing mindsets and identity to positive ones that unleash creative freedom, strength of character, individual responsibility and social cohesion. Experience has shown that the sustainability of EWV comes from the “bushfire” effect that leads to community saturation. As EWV continues to spread from those who are “ignited”, it mobilizes the much needed social and spiritual capital essential for continued practicing of improved CWB behaviours and sustained improvement in CWB outcomes, and enduring changes in social norms and capacity.

#### Ownership:

EWV empowers individuals to act by changing their core beliefs, transforming their view of the world so that the cycle of chronic poverty and hopelessness can be broken. From this fundamental transformation, individuals take **ownership** for change in their own lives, their families and communities. In Burundi, a Witch Doctor who had been through EWV training gave up her practice, gave back money she had extorted from people, and became an advocate for EWV in her community.

#### Transformed Relationships:

The renewed mindsets in turn **transform relationships** with self, their families and within communities. Examples include:

- **Transforming parent-child relationships:** As a result of EWV, parents are more concerned with the care of their spouses and children. As an example, the story of Sheikh Dini Rashidi Kimweri, a leader of three mosques in Tanzania (see Box I).
- **Transforming community relationships:** Ward counsellors and village chairmen in Tanzania who have attended EWV were able to lead their communities out of a dependency mindset to build a local school and are planning to work together to address the needs of clean water and electricity. At the community level, EWV has brought about peace in a conflict-charged environment in Burundi, where it was used to start initiatives that are done jointly between victims and perpetrators of crimes.
- **Transforming interfaith relationships:** Through EWV, four Christian and Muslim leaders in Tanzania learned that they could work together in peace for the good of their community’s children.

#### Household and Family Resilience:

As individuals become empowered from their new identity and God-given vision, they have been able to take action to improve their livelihoods that have strengthened their household’s resilience. EWV implemented as part of WV’s THRIVE (Transforming Household Resilience in Vulnerable Environments) livelihoods program showed that the combination of mindset change and practical capacity building results in improving family incomes as well as CWB. The midterm evaluation of the THRIVE project in Tanzania identified an average

#### Box I

### Sheikh Dini Rashidi Kimweri

There was a time not so long ago when it seemed like love had left our home. I was always speaking harshly with my family, and when I left the house, I didn’t even bother to tell anyone I was going. I just left. The pressure was just too much. My wife needed things, my children needed money for school and I couldn’t provide what was needed, so there was no peace. Poverty drove us away from each other. At the Empowered Worldview training I learned that a person can empower himself—that a change on the inside becomes a change on the outside.

I am a religious leader, but I am also a farmer. For years I had been growing rice and maize on half an acre of land that I prepared with a hand hoe. It took a lot of time and effort, and without any fertilizer or systematic planting methods, the yield was only three to four bags of rice, which I now know is so low. Then, I would sell the rice without any sort of plan, until I would realize, “Oh, we don’t have any more rice left to eat.”

At the training I learned that it was my mindset that was poor. We talked about the resources that are all around us—the expertise, fertilizer, tractors, improved seed, as well as information on modern planting methods and the possibility of taking out small loans from microcredit institutions that would allow us to purchase what we needed. I hadn’t been using any of them. I was just doing things the same way I had always done them.

So when I came home from the training I took a totally different approach. Now I am cultivating rice three times a year and I get 20 to 25 bags from that same half acre of land. This season I decided to add another half acre, which means we will end up with 40 to 50 bags of rice.

I have started saving food for the future, which is something I’ve never done before. It feels so good to know we will no longer have to go hungry at certain times of the year. I also have plenty of rice to sell, so my children’s school fees are paid and my wife has everything she needs. Life has come back to our home. **Love is there.**

monthly increase of \$44.36 in household income and a significant and positive project impact in a household's ability to provide for children's needs, especially education and food security. This is supported by numerous impact stories.

### **Local and National Advocacy:**

In addition, the changes in identity and aspiration gives participants the confidence and voice to speak to leaders and different groups to **advocate** on issues, such as female genital mutilation in circumcising communities of Kenya. The ODI study (Lenhardt et al, 2021) identified the fact that EWV generally does not lead to strengthened civil engagement, and this is a huge opportunity for the model.

### **Partnering:**

Through the EWV process, it identifies and **partners** with community change agents, such as faith leaders, community leaders, Social Group/Peer Group leaders and extension officers. This enables local stakeholders (religious institutions, community groups) to play their respective roles effectively, thus maintaining gains in child wellbeing beyond the project period. The individuals, communities, services and local organizations constitute a local system interacting with and embedded in a larger environment. The efforts and interactions of these actors in the local system are what lead to lasting impact. Their efforts will be based on their own understanding of their community's wellbeing and development.

## **2.3 Accountability**

### 2.3.1 Upward accountability

EWV is an enabling project model. This means that EWV should be used in conjunction with other project models to produce more sustainable and transformational child well-being outcomes. As such, EWV outcomes and indicators can be embedded within any WV programme. The EWV monitoring and evaluation data can be used to show how addressing the EWV components of Identity, Hope, Vision and Confidence contributes towards the CWB objectives of the wider WV programme.

EWV data can also be used to inform Field Office strategy planning. Data from EWV assessments, monitoring and evaluations can give valuable insights into the spiritual root causes of vulnerability in the target communities, such as traditional beliefs, harmful practices, levels of efficacy and social cohesion.

### 2.3.2 Inward Accountability

EWV assessment and monitoring data can be used by implementing teams to improve the quality of implementation of the model and identify opportunities for innovation. It is usual for EWV implementation teams to have monthly reviews involving the partners to identify areas of good and poor performance, to highlight gaps in implementation and recommend improvements or innovations to strengthen implementation. For example, reviews conducted by the EWV field team in Tanzania with programme partners identified an opportunity to develop a brief EWV curriculum for secondary schools in the programme area. This is now a regular part of EWV in that AP. The Field Office EWV Champion usually coordinates these learning review and ensures that learnings are captured and used at the national level.

### 2.3.3 Downward Accountability

EWV is a participatory approach and participants are involved in the design, implementation, monitoring and adaptation of the projects. It is essential for project teams to ensure participants have access to information on the EWV approach, as well as to implementation, monitoring and evaluation data so they can make clear and informed choices on their levels of participation. It is also necessary to establish a feedback mechanism so that participants (direct and indirect) can provide feedback to the project by safe and secure means, on problems, issues or suggestions. These feedback systems are usually established as part of the AP accountability mechanism. Further details can be found in [WV's Programme Accountability Framework](#).

## 2.4 Standard Logical Model

2.4.1 Use the table below to illustrate the Logic Model, show the standard indicators for the goal, outcomes and outputs of the project model and specify which indicators are essential and which are optional.

EWV is an enabling project model. As such, it should be embedded within relevant programme logframes, either a Technical Programme or the national Community Engagement and Sponsorship Programme (CESP) or other grant funded projects. The specific mindset and behaviour changes outcomes promoted by EWV should be included at the relevant level of the programme/project logframes that it is integrated into. Field offices are encouraged to adapt this logframe to match the local context. The best EWV projects are responsive to local issues and they add valuable innovations to this basic logframe.

	Hierarchy of objectives	Recommended standardised indicators	Horizon codes	When and how to report
Programme Goal	<b>Insert:</b> Child Well-Being Outcome that EWV is contributing to	<b>Insert:</b> Programme goal indicator		Same as programme goal indicator
EWV Behaviour change outcomes	Improved relationship and care for others	# and % of households reporting good community cohesion (disaggregated by MVC type)  # and % of households reporting good collective efficacy (disaggregated by MVC type)	C4A.21416  C4A.21417	Baseline and Evaluation Caregiver survey
	Improved civic engagement	% of EWV participants who report their views are incorporated into decision-making of local government (disaggregated by sex)	New	Annual survey
	Improved gender relationships	% of community members who report support for gender equitable attitudes (disaggregated by sex)	C3B.26088	Baseline and Evaluation Caregiver survey
EWV Mindset outcomes	Increase in hope	% of community members who express hope for the future (disaggregated by sex)	new	Baseline and evaluation
	Increase in self-efficacy	# and % of households reporting good self-efficacy (disaggregated by MVC type)	C5A.25855	Annual survey
Output 1	Preconditions for running EWV are created	# of staff trained as EWV ToTs # of community leaders and volunteers trained as EWV ToTs. # of community and faith leaders, local partners trained on identifying and addressing the root causes of vulnerability # of community members reached with sensitization activities by EWV facilitators	New New  C2B.026238  new	Monitoring process
Key interventions	<ol style="list-style-type: none"> <li>1. Provide orientation for FO leadership to strengthen understanding of and commitment to EWV as an enabling model</li> <li>2. Train programme staff as EWV Trainers of Trainers</li> <li>3. Raise awareness on EWV among key stakeholders including relevant government staff</li> <li>4. Train local government and community leaders as EWV Trainers of Trainers</li> <li>5. Conduct assessment to identify and understand the underlying spiritual root causes of child vulnerability</li> <li>6. Conduct community sensitizing activities on the root causes of child vulnerability</li> </ol>			

	Hierarchy of objectives	Recommended standardised indicators	Horizon codes	When and how to report
Output 2	Community Agents of Transformation enabled to train and plan joint action	# of individuals participating in behaviour change training (disaggregate by sex) # of capacity building events conducted with faith communities # of agreed community action plans	C5A.25491 C3D.21841  new	Monitoring process
Key interventions	<ol style="list-style-type: none"> <li>1. Identify Community Agents of Transformation and project participants for further training</li> <li>2. EWV ToTs train community agents</li> <li>3. Support Community agents to train community members</li> <li>4. Support community agents to form community action groups</li> <li>5. Support community agents and community groups to prepare community action plans that address root cause issues identified and agreed</li> </ol>			
Output 3	Community action plans implemented	# of community change processes undertaken by the community # of children benefiting from implementation of community plans (disaggregate by MVC) % of community members (direct participants) who support gender equitable attitude. (EWV participants)	C4A.22977  New  C4A.23442	Monitoring process
Key interventions	<ol style="list-style-type: none"> <li>1. Support EWV action groups to implement community plans</li> <li>2. Support action groups by facilitating group reflections on monitoring data</li> </ol>			
Output 4	Capacity of action groups to plans and implement community initiatives strengthened	# and % of groups reporting satisfaction with CB inputs	New	Monitoring process
Key interventions	<ol style="list-style-type: none"> <li>1. Agree with community action groups on capacity building inputs needed</li> <li>2. Provide the capacity building inputs as agreed</li> <li>3. Coach and support group leaders, agents of transformation and volunteers</li> <li>4. Support exchange visits for learning and exposure</li> </ol>			

## 2.5 Methodology of the model

2.5.1 Give a description of the methodology and explain what makes this model unique from similar models (Part 5 will require references to more field guidance).

EWV is implemented through a set of structured training and demonstration exercises and activities carried out at the household and community level. The training is initially provided to community ‘change agents’ or ‘champions’; influential or trusted individuals in a community who then cascade the knowledge to households, beginning with the most vulnerable households, and the wider community. Depending on the primary target audience, change agents might be local civic, traditional, or religious leaders, or leaders of community groups such as producer/farmer groups or youth associations. This targeted cascade approach builds a critical mass of mindset transformation and community action that has a positive multiplier effect that triggers continual action learning (see Figure 5).

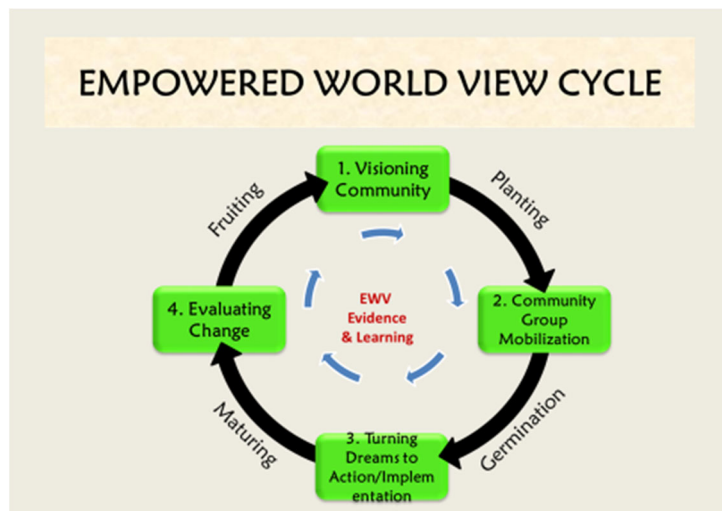


Figure 5: EWV community action learning cycle

The 12 major steps in implementing the model are:

### 1. EWV local mindsets and behaviours assessment

- Take time to identify and understand the underlying spiritual root causes of child vulnerability in the area. These could be positive or harmful traditional practices; attitudes and behaviours that perpetuate vulnerability; relationship challenges in families or community. Use the [Spiritual Landscape Assessment Tool](#) to uncover this issues.
- Find out who are the most significant and influential groups in the area for tackling issues of child vulnerability. These groups will need to be actively engaged throughout the EWV process.

### 2. Develop detailed project plans

- AP staff meet to decide the best way to integrate EWV into the CESP, Technical Projects and grants within the AP.
- Produce final logframes, M&E plans, ITT and DIP showing EWV integration.

### 3. Train WV programme staff on EWV curriculum

- Equip and prepare programme staff to lead the EWV roll-out in their AP, using the 3 day EWV Training of Facilitators curriculum.

### 4. Create awareness for District level government staff

- Local government leaders need to understand how EWV works so that they can support the process within their constituencies.
- Depending on your stakeholder analysis, arrange for relevant government staff to participate in EWV awareness creation workshops, usually not more than one day.

### 5. EWV training for local government and community leaders.

- Identify those community and local government leaders who have responsibility for promoting development in the local area. They will be key resource people in the process of local development and they should be fully aware of and engaged in the EWV process.
- Invite these leaders to a full three-day Training of Facilitators.

### 6. EWV training for faith leaders – all denominations

- Faith leaders often have significant influence over local culture and social norms so it is important that they are fully aware of and engaged in the EWV process.
- AP staff engage faith leaders from all faith traditions and denominations and bring them together for the three-day Training of Facilitators workshop.

### 7. Identify Community Agents of Transformation

- WV Staff, together with community leaders, identify suitable candidates to be the Community EWV Agents of Transformation. These people will be responsible for cascading the EWV curricula within their communities. Community agents should be:
  - Well respected and trusted within the community
  - Present in the community and not frequently absent

- Already involved in working to promote CWB and community development
- In agreement with the WV child protection and safeguarding protocols.

#### 8. Train Community Agents of Transformation

- Train the Community Agents using the EWW Training of Facilitators curriculum, usually a 3-day training.
- Support Community Agents to become role-models by establishing their own initiatives to support child well-being.

#### 9. Form and support community action groups.

- Each Community Agent is asked to establish at least 2 Action Groups. These are small groups focused on progressing a specific aspect of child well-being, for example, Savings for Transformation, or producer cooperative groups, or child protection groups. If groups already exist, then it's preferable to strengthen these rather than start new groups.
- Community Agents support the Action Groups in practical ways, as well as providing the EWW content. The EWW materials are used to facilitate discussions within the groups on EWW topics. The full EWW is delivered to each group over time, but usually not in a three-day workshop.

#### 10. Exchange visits – no payment for this activity.

- Programme staff and Community Agents help organise exchange visits to examples of good EWW practice to encourage and motivate Action Groups and local leaders.

#### 11. Monthly monitoring visits

- WV programme staff visit Community Agents, Action Groups, faith leaders, community and government leaders to monitor achievements and challenges and to provide ongoing support. Data is used in regular reporting to WV and other stakeholders.

#### 12. Monthly reflection meetings.

- Programme staff together with Community Agents and other local stakeholders come together once a month to track progress, discuss challenges and make plans for the next period.

Local adaptation of the curriculum is necessary to better address specific local issues relevant to the community. For example, the EWW workshop is typically conducted in a 3-day workshop. However, in Honduras, six distinct sessions have been built around the EWW themes and are delivered to participants in separate 90-minute sessions. Experience to date has generally shown that the EWW curriculum is implemented over 12 months in the first year of programming.

2.5.2 Explain if aspects of this model can be implemented independently or whether the project model should only be implemented as a whole package. If a modular implementation is possible, please explain how.

It is strongly recommended to implement the full EWW curriculum, covering the 5 key topics. Delivering some of the topics without the others is unlikely to result in the same level of mindset and behaviour change. The process of implementation is slightly adapted in each field office, however, the 12 steps outlined above are consistently applied. The EWW Field Guide and Training Guide are usually applied without much adaptation.

## 2.6 Level of evidence for the model

2.6.1 Provide a brief description of the analysis of the key pieces of evidence used to build this model.

A literature review of EWW conducted by ODI (Lenhardt et al, 2020) showed that existing research on the psychosocial dimensions of poverty has identified the psychological attributes or mental attitudes, such as self-perception, commitment and loss aversion, as critical elements of choices and economic well-being, particularly among the poor (Samuels and Stavropoulou, 2016). Low indices on such attributes are believed to be barriers to taking actions that can improve individuals' economic wellbeing. The research literature also has shown that Faith-based behaviour-change models have the potential to positively shift mindsets and social-cultural constraints to economic wellbeing (World Bank, 2007; IPA, 2019). In many contexts people's attitudes and beliefs are founded on their religious beliefs, and hence faith-based approaches are increasingly being deployed to address diverse development challenges, such as Ebola (Blevins et al., 2019), Malaria and HIV/AIDS, and building social capital (World Bank, 2007). There remains, however, limited evidence of effectiveness and conceptual guidance to inform and replicate programme designs and models based on faith/religiosity to address the psychosocial determinants of poverty.

Elements of the curriculum can be supported with the growing literature on non-cognitive skills that emphasises the importance of characteristics like self-esteem, resilience and the ability to engage productively in society (Kautz et al., 2014).

EWV follows behavioural insights theory, which is an inductive approach that combines insights from psychology, cognitive science and social sciences to understand how humans behave and make decisions in everyday life (OECD, 2017). It identifies that individuals have cognitive biases (e.g. pessimism, perceived lack of agency) and that they seek to maximise utility not only for themselves but also for their wider communities, to be risk-averse in order to avoid future losses, and to be constrained when presented with too much information or when faced with too much choice (Lourenço et al., 2016).

EWV aligns with nudge theory, which is about creating choices that ‘alter people’s behaviour in a predictable way without forbidding any options or significantly changing their economic incentives’ (Thaler and Sunstein, 2008). Nudge theory suggests that individual behaviours can be best adapted through indirect prompts and more direct suggestions that leave room for choice, thus maintaining more agency for the participants than traditional behavioural change interventions. The EWV curriculum prompts participants to list positive changes they seek to make rather than directly prescribing specific changes. A limitation of nudge theory is that the nudges need to be relevant to the context (Kosters and Van der Heijden, 2015). Again, this reinforces the important step of contextualizing the EWV curriculum with the relevant messages for the context.

2.6.2 What does the available evidence say about effectiveness of the model and sustainability of achieved outcomes (in terms of time, funding etc?)

**a) ODI research:**

The ODI Working Paper on Empowered Worldview (Lenhardt et al, 2021) used a mixed method, cross-sectional evaluation design approach with a comparison sample to conduct descriptive and regression analysis to test the following three hypotheses:

1. The EWV intervention enables participants’ increased empowerment by targeting four internal dimensions: identity, hope, self-esteem/confidence, and aspiration/vision.
2. The EWV intervention enables participants’ increased empowerment by targeting localised dimensions: relationships, agency, and access to opportunities.
3. By enabling participants’ empowerment, the EWV intervention has a positive effect on higher-level outcomes, including subjective wellbeing and material livelihoods.

The results show that all three hypotheses hold in the three regions studied in Zambia, with some limitations. The results indicate that participants’ hope increased as did levels of aspiration. Improvements in aspirations and identity were prominent in the qualitative analysis, while weaker in the quantitative analysis—possibly a limitation of the quantitative measures of aspiration and identity. Self-esteem appears to have been less affected by EWV in both quantitative and qualitative measures. The analysis revealed statistically significant positive associations between the EWV intervention and higher-level wellbeing outcomes, including parents/caregivers providing well for their children, participants’ subjective wellbeing, and perceptions of changes to their livelihoods.

**b) University of Alberta research:**

Operational Research is currently underway in four new Area Programs (APs) in Tanzania in partnership with Ifakara Health Institute and the University of Alberta to investigate these 4 research questions:

1. Does Empowered Worldview produce measurable changes in mindset in communities where it is implemented?
  - a. Do these changes in mindset produce changes in behaviour?
  - b. Do these changes in behaviour promote improved child well-being in these communities?



2. Does Empowered Worldview have a positive and multiplier effect on the impact of other World Vision interventions in the areas of nutrition and child protection?
3. What factors facilitate or hinder the impact of EWW on individuals, families and communities?
4. Does EWW have differential impacts in mindset, behaviour and promotion of child well-being in sub-groups

The research involved quantitative and qualitative methodologies. The quantitative methodology will involve major surveys with a sample size of 2400-3200 households (600-800 per each AP) at baseline and 24 months after EWW has begun and smaller surveys of 100 households at month seven, thirteen and nineteen following the baseline. The qualitative research will involve key informant focus groups, interviews with community leaders who have been trained as EWW facilitators, in-depth interview with families involved in EWW, and interviews with people who have participated in EWW activities.

### c) Anecdotal evidence from project monitoring and evaluation:

The implementation of EWW so far have indicated behaviour changes, such as: increased participation in economic activities; increased employment and agricultural livelihood; increased community-initiated empowerment activities; increased school attendance; decreased family conflict and child abuse; increased advocacy of rights and justice; reduced reliance on witchcraft and sorcery; increased reliance on justice systems; reduced alcoholism and substance abuse; and reduced family conflict and child abuse. These have contributed to these changes at the level of CWB outcomes: parents providing well for their children; children being protected from neglect and abuse; children have hope and vision for future; and children growing in awareness of God's love in an environment that encourages their freedom.

2.6.3 What are the identified gaps in the analysis of evidence and how do they likely affect the chance of success of the model?

Current evidence for EWW does not cover impact in other faith or mixed faith contexts, and there is limited evidence on the impact of EWW on any CWB Outcomes other than livelihoods.

The promotion of economic activities by means of faith and religion has also been criticised for promoting the acquisition of material and social goods and embedding capitalist values into conceptions of success and the 'good life' (Day, 2016). This reinforces the need for guided roll out of EWW, to ensure it results in genuine empowerment and transformation.

2.6.4 Include the evidence rating provided by the assessment of the PM Technical Review panel.

## 2.7 Contexts the model has worked in

2.7.1 In what countries was the model, or parts of it, tested and validated? Indicate if rural, urban, fragile, or transition economies.

Empowered Worldview materials currently exists in a Christian version only. However, it has been used in the following settings, in some cases with minimal adaptations.

- a) **East Africa Region** – This is largely Christian especially areas where World Vision has rolled out EWW. Tanzania, South Sudan, Rwanda, Burundi and Ethiopia have done minor adaptations to ensure that it can be delivered in their local languages<sup>2</sup>. Kenya and Uganda have used the English version without any alterations.
- b) **Southern Africa Region** – Similar to East Africa, Southern Africa region also have used the materials among Christian with sporadic participation from people of other faiths. Angola and

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<sup>2</sup> Swahili for Kenya and Tanzania, French for Rwanda and Burundi, Kirundi for Burundians, And Kinyarwanda for Rwandese, Luganda for the Ugandans, Amharic for Ethiopians and Arabic for Sudan, South Sudan and Somalia

Mozambique are the countries that required Portuguese language adaptation. However, most other countries adapted some parts to local languages<sup>3</sup>.

- c) **West Africa Region** – Ghana and Liberia, which are largely English speaking and predominantly Christian, are using the materials in its current state. Mali, Chad, Senegal, CAR, Niger, Mauritania, Sierra Leone are predominantly Muslim and have French as predominant language. The region has used Christian version as it is, and also used it in Islamic contexts. Islamic and French adaptations still need to be developed.
- d) **South Asia and Pacific Region** – India and Indonesia have used the materials in its current form with minor adjustments to fit the context of Buddhist and Islamic contexts of the two countries respectively.

2.7.2 What contextual factors (e.g., cultural, political, religious, local and/or national) were found in the evidence to affect the likelihood of success or failure of the model and why? (e.g., strength of civil society, partner capacity, physical environment, community engagement etc.).

EWV works on mindset change focussing on beliefs, attitudes and values. Mindset is framed by culture, politics, religious at different levels. Therefore, to achieve a change in mindset, all these factors are targeted. The uniqueness of EWV is that it challenges these from a Biblical basis. Cultural leaders, politicians, religious leaders (indigenous or mainstream) are all persuaded by correct biblical interpretation especially on prosperity and good living. Once mindset is properly challenged, the beneficiaries become model from which other communities learn and adapt these good practices. The farmers' groups, savings groups and church groups that form out of EWV experience become key in coordinating communities' activities towards betterment of the society.

### 3 Project Model Design and Implementation Quality

#### 3.1 Essential elements

3.1.1 What are the essential interventions of the model that should always be central to design and implementation in all contexts? What are the essential indicators that (where relevant) should be included in the M&E plan of Technical Programmes and projects?

Empowered World View model is highly adaptable. The essential elements are:

1. Senior Leadership buy-in:  
Any National Office intending to implement EWV should start with a Senior Leader orientation workshop that are usually organised by a neighbouring National Office or Regional Office. This is to ensure the leadership understand the resources and capacities required to implement EWV and that it gets adequate support to succeed.
2. Field Office capacity:  
Once leadership buy-in is assured, then the FO needs to build the capacity of technical and support staff, using the competencies outlined below. This will include building a pool of trainers (a combination of staff and non-staff), adequate to support rollout across selected programmes. This has to be done in liaison with Regional EWV capacity building team to endure quality and mentoring plan.
3. Integration in FO Strategy and Programmes:  
EWV is an 'enabling' model. It should not be implemented as a stand-alone project, but embedded within existing Technical Programmes, grants or CESP. The FO strategy team need to identify how EWV will contribute to achieving the FO strategic objectives, and which programmes EWV will be embedded into.
4. Local government buy-in.

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<sup>3</sup> Portuguese for Angola and Mozambique. Chichewa for Malawi, Zambia and Zimbabwe, Zulu in Eswatini, Lesotho and South Africa

District and Local government leaders need to understand the EWV process and plans, since they will be key to supporting the EWV implementation. EWV cannot be successfully implemented without the full understanding and approval of local leaders.

5. Training of faith leaders

The church is WV's indispensable partner. Church and other faith leaders often have a powerful influence on social norms, which in turn effect individual values, attitudes and behaviours. Engaging with and enabling church and faith leaders is vital to the local adaptation of EWV as well as to successful implementation.

6. Identification and training of community Change Agents

This is a cascade model, dependent on local change agents to promote the EWV curriculum and to provide ongoing support to community members. It is vital to select the right people as community change agents, to ensure they are trained properly and supported well by the project.

7. Establishment and support of local action groups

The action groups is the means by which EWV is cascaded throughout the community. These groups are essential to the success of the methodology. Ensuring groups are established well, and provided with relevant and timely EWV content is a critical success factor.

8. Action learning

EWV needs to be adapted to fit the local context and issues. This can only be done through a regular process of action learning. Engage communities, programme staff and National Office technical staff in regular reflection and learning to identify gaps and recommend improvements to implementation. This is a vital step to stimulate the local innovation that is vital to the success of EWV.

Essential EWV indicators are:

# and % of households reporting good community cohesion	C4A.21416
# and % of households reporting good collective efficacy	C4A.21417
% of community members who express hope for the future	C3A.24692
# and % of households reporting good self-efficacy	C5A.25855

3.1.2 What are the negotiable features that can be adapted for context different contexts? (provide details in Section 3.7)

Negotiable features of EWV include expanding it to other faiths groupings which can be done depending on how different faiths integrate, second feature is creating learning sites. Though not a prerequisite, this enhances positive deviance and promotes more adaptors that learn from the process horizontally.

**3.2 Staffing requirement and competencies**

3.2.1 To successfully implement this project, what staff will be required?

3.2.2 Which competencies do project implementers (both WV staff and partners) need to have? (List ICD and faith integration competencies if applicable). Outline technical support and supervision that will be required. (provide details in Section 3.7)

**3.2.1 Staff required**

The implementation of EWV depends on a cascade model of transformers who train and support facilitators in the community. Based on the scope of the EWV project model implementation, the field offices, will need the following roles to support the project model within any Technical Programme:

- **National EWW Coordinator:** (usually part-time depending on the size of the roll out) to lead, advise and provide training on EWW approach and curriculum, plan the local programming and strategic partnerships at national and local level, lead the learning and contextualization of EWW in the country. This is often integrated with the position that also has responsibility for coordinating the roll out of CoH or CF and often sits in the Faith & Development team. The EWW regional focal persons connect with this role to build their capacity to train and support the transformers. This is often done together with a regional cohort of national focal persons.
- **EWW transformers:** (part-time of existing positions) to conduct workshops with 30-40 community facilitators. These are often WV staff, but can also be staff of partner organizations, depending on the context. Non-WV staff should sign a Memorandum of Understanding outlining the number of workshops they will facilitate in return for their training and the rate of payment they will receive for facilitator later workshops as applicable. The transformers form the “inoculation team”, which is usually comprised of 30-40 people, that will be trained in the EWW facilitation process. The national level focal person, with the support from a global/regional EWW specialist, will provide a training of facilitators for the transformers.
- **Community facilitators:** (completely unpaid volunteer role) These can be religious or community leaders, parents/caregivers, youth, or other people in the community who have been identified as potential facilitators. The selection of participants is done by the program to complement the project that EWW has been integrated into and can be selected from the community volunteers that other programs are already engaged with. Through the community level workshop conducted by the EWW transformer, community facilitators will further cascade the training to others in the community. These facilitators and those trained will conduct faith in action programs as they become transformed after the workshop.

### 3.2.2 Staff competencies

The table below gives further details as to the expected responsibilities, technical support and supervision needed for the implementation of EWW. It is recommended that these responsibilities be written into the job descriptions of the assigned position.

<b>EWW Project Model Function in NO</b>	<b>Responsibilities/competencies required</b>
National EWW Project Model Coordinator	<ul style="list-style-type: none"> <li>• Promote EWW to Field Office leadership and lead the integration of EWW into FO strategy.</li> <li>• Sufficient understanding of the EWW approach to be able to lead the learning and adaptation of EWW in the country.</li> <li>• Guide the integration and implementation EWW in other TPs, CESP, and DPA processes as appropriate</li> <li>• Conduct training of facilitators for EWW transformers</li> <li>• Support EWW transformers in the facilitation of EWW facilitators workshops</li> <li>• Ensure sufficient capacity in the organization to:               <ul style="list-style-type: none"> <li>○ ensure quality of implementation,</li> <li>○ manage monitoring, data analysis and interpretation of EWW information through the project model cycle (design, implementation, monitoring and evaluation)</li> <li>○ Facilitate learning and research/build evidence for EWW</li> </ul> </li> <li>• Providing reports to the Field Office leadership, region and global teams as needed on progress of EWW roll out in the country.</li> </ul>

<b>EWV Project Model Function in NO</b>	<b>Responsibilities/competencies required</b>
<b>EWV transformers</b>	<ul style="list-style-type: none"> <li>• Attend EWV training of facilitators</li> <li>• Support EWV implementation and monitoring</li> <li>• Organize and conduct EWV workshop for community facilitators</li> <li>• Coach community facilitators</li> <li>• Support process and activities with partners, parents and communities</li> <li>• Contribute to and apply learning for EWV</li> </ul>
<b>Line Management</b>	<p>In addition to their typical responsibilities:</p> <ul style="list-style-type: none"> <li>• Supervise EWV integration and implementation in their geographic area/AP</li> <li>• Use monitoring information for decision-making processes related to EWV for their geographic area</li> <li>• Assign a focal person to support the integration and implementation of EWV in their geographic area/AP</li> </ul>
<b>M&amp;E officers</b> (various levels)	<ul style="list-style-type: none"> <li>• Ensure the ToC for EWV is adequately reflected as integrated into AP logframes</li> <li>• Ensure EWV indicators are integrated into monitoring and evaluation processes of programme</li> </ul>

**Minimum ICD standards for staff competencies:**

- FAD 201 Support faith integration into strategy and programming
- FAD 401 Apply faith literacy
- TDS 001 Facilitate Transformational Development at the community level
- TDS 101 Design programmes that promote Transformational Development
- SEP 002 Facilitate community groups and meetings
- SEP 001 Build and maintain relationships with community stakeholders
- SEP 004 Build collaborations with churches/FBOs for child well-being
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Additional competencies include:

- Training/workshop facilitation skills
- Cross-cultural and faith literacy skills
- Interfaith facilitation skills
- Modelling of behaviours that are being promoted

Additional competencies for the national coordinator include:

- Project management
- Facilitation of learning

### 3.3 Budget

3.3.1 Based on evidence, what are the typical cost items of implementing this model? Give an overview of resource requirements and provide examples.

3.3.2 Are there any economies of scale that should be considered? (provide details in Section 3.7)

**Major costs for this project model generally include:**

- Program and administrative staff costs.
  - National EWV focal person = 10% of Hay Grade 5-10
  - EWV Cluster Supervisors = 25% of Hay Grade 5-10 if paid staff are used, but partners staff can also be used. The AP Development Facilitator or sectoral Cluster staff could be used for the Supervisor position.

- Costs of reproducing the facilitation manual (one per facilitator) and participant workbook (one per participant). Based on our experience in 26 countries, we expect this cost to be about \$100 per facilitator per 3-day workshop. It is not unusual for this cost to represent 10% or more of the project budget since every training needs these.
- Costs for 3-day workshops: one at the national level for the transformers, and one for each group of 30-40 community facilitators. In addition to the facilitation manuals and participant workbooks, this will include: workshop materials (e.g. flipchart, markers, tape, etc.), venue rental (if partnering with a local church, this may have minimal or no cost), refreshments, transportation costs for participants (according to FO financial policies), and photocopies of training registers, pre-/post-assessment and certificates

### 3.4 Partnering

3.4.1 If this model has been designed to work with specific partners, outline who these essential partners are and what their roles are at both local and national levels. What factors determine which partners take responsibility for essential and negotiable features? (provide details in Section 3.7)

3.4.2 Briefly describe the evidence of what partnerships have been successful and which haven't. Provide links to more detailed documentation such as case studies where available.

To adapt the EWV curriculum, it is recommended that church partners be involved. Being a scripture inspired process, engagement with faith communities, local CBOs and FBOs, and their leadership have been key to its rollout beyond WV programs coverage areas. Another key partner is the government where local administration have taken up the methodologies and are promoting it within their jurisdictions.

The Anglican Church of Rwanda has a whole diocese rolling out EWV using their own resources with WV only providing technical support. In Kenya's Katito AP, a government local administrator (Area Chief), is ensuring that his community meetings have sessions that review how EWV projects are progressing. He believes it is the only thing that his meetings should focus on. He has several personal projects that resulted from EWV workshop. However, in Muslim dominated regions, due to the fact that there is not yet an Islamic adaptation, the Muslim community feel left out.

### 3.5 Adaptation to fragile contexts and transitioning economies

3.5.1 Describe which aspects of the model and process should be adapted in fragile contexts and list any adaptation to tools and materials available (provide links in Part 5).

EWV is being successfully implemented in fragile contexts in South Sudan, Burundi, Ethiopia, Niger, Mauritania, Mali and DRC since 2017. Depending on local contextual factors, EWV can be implemented as is, or may need minor adaptations to ensure successful outcomes. Learning from these offices suggest the following adaptations should be considered:

1. Identify context factors that may affect EWV implementation.
  - If a MSTC or GECARR assessment has been done, review the results of these to see if there are any context factors that could affect EWV.
  - Consult with UN, government and partner organisations to determine what context factors could affect EWV implementation.
2. Security
  - Check if **access to project sites** is safe and secure.
  - Consult with UN, government, partners and inter-agency coordination bodies to get insights and updates on security issues.
  - Choose a **safe location to meet** which is recognised as neutral and is accessible to all stakeholders.
  - Where possible, **involve local government bodies** in planning for EWV. Local government buy-in can be an important protective factor if the security situation deteriorates. In some contexts, it may not be possible to collaborate with the government due to their lack of capacity or will. In this case ensure they are informed of the project plans.

- Ensure the field office security manager has given approval for any community gatherings.
  - **Take time to build trust** with key stakeholders. Do a thorough stakeholder analysis and pay particular attention to those stakeholders who could influence the outcome of the project even if they are not involved in the project. It's vital that these stakeholders have a clear picture of the work. Communicate clearly and carefully the identity of World Vision and the nature of EWW.
3. Logistics
- In some fragile contexts, logistics can be challenging.
  - Check road access to project sites and have contingency plans in place.
  - Check availability and reliability of electricity supply. Do not depend on laptops and projectors if that's not realistic.
4. Interfaith context
- Many fragile contexts are also mixed faith. This requires extra planning and preparation, depending on the interfaith relations in the country. In Ghana EWW was implemented with Muslim groups with no adaptation necessary. In mixed faith communities in Mali and Niger, the original curriculum was used and an annex with Koranic verses was co-created through a carefully facilitated process Muslim scholars. This allowed the EWW themes to be communicated and discussed using well recognised Muslim reference points. In South Sudan, the original Christian version was used, but this was not acceptable to Muslim community members, so they did not participate.
  - The EWW curriculum was first designed to work in a Christian context, and overtly uses scripture references and Christian principles. These need to be adapted to the local faith context. It's best to co-create mixed-faith versions of the EWW curriculum with national level faith leaders from all traditions, so that they can confidently promote the curriculum as valid and acceptable. This is the approach taken by Mali, Niger, Mauritania and Senegal.
  - When implementing in mixed-faith contexts, it may be necessary to have different discussion groups for different faiths traditions, depending on the levels of trust and tolerance.
  - In West African mixed-faith contexts, EWW is implemented with two facilitators, one Christian and one Muslim. This improves the level of understanding and engagement of each group and promotes cohesion between the groups.
5. Adapt the curriculum:
- The most common adaptation is to **re-structure the curriculum** so that it's presented in shorter, 2 hour blocks, rather than day long workshops.
  - It's important to **manage participant's expectations** of participating in EWW. In some fragile contexts, participants can have the wrong idea that 'handouts' may be available. The introduction sessions can be strengthened to emphasise the fact that WV will not be offering any material benefit through the course. Any benefits will be derived from the participants own initiative.
  - In East African fragile contexts, the EWW curriculum has been augmented with the **peace building** resource '[Do No Harm for Faith Groups](#).' This equips faith leaders to promote understanding, tolerance and unity across faith traditions, builds social cohesion and enables faith groups to cooperate more effectively on shared projects.
  - The [Fragile Context Programme Approach](#) is WV's new approach to adaptive programming in fragile contexts. Working with communities and partners in fragile contexts. Offices implementing EWW in fragile contexts should be familiar with the FCPA, and should have a clear plan for how EWW will build on and integrate with it. At a minimum, EWW should be considered in Step 1 'Preparing for FCPA' and Step 4 'Design Base Intervention'. For example, EWW can be used at the beginning of the community engagement phase to challenge and change mindsets and build resilience.

- The **exchange visits** to other EWV sites and to model families are often not practical in fragile contexts. These activities can be removed if necessary.
- **Monitoring** can be challenging in fragile contexts, so the indicators need to be realistic, and the monitoring frequency needs to fit with the context constraints.
- Fragile contexts are challenging and rapidly changing. It's important for EWV implementation teams in fragile context to set up **rapid learning cycles** so that they, together with communities and partners, can make sure the project is on track to deliver the expected results, and that is it responding to any changes in local situation. For example, many offices have monthly or quarterly review meetings to learn lessons and update their plans.

3.5.2 Describe which aspects of the model and process should be adapted in transitioning economies or whether different approaches can be integrated (i.e. Cash Based Programming). List any adaptation to tools and materials available (provide links in Part 5).

There is no current evidence using EWV in transitioning economies.

### 3.6 Integration and enabling project models

3.6.1 Give examples on how this model can be effectively combined with other models to improve child well-being.

EWV is an 'enabling model'. This means that EWV should be embedded within Technical Programmes, Area Programmes or grants to enable more sustainable and transformational change through those programmes. EWV should not be implemented as a stand-alone project. In many field offices, EWV is built into the Development Programme Approach as a foundational module.

EWV helps participants to see themselves in a different way, as created by and loved by God. This new perspective brings new hope, vision and a more compassionate relationship with family, community and the environment. These transformed mindsets and relationships are the foundation on which sustainable change is built. Where EWV is used as a foundation for other projects, experience to date has shown that there is better acceptance, behaviour change and participation in other interventions.

Some examples of how EWV has been integrated to date include:

- DPA – in Burundi and other countries, EWV is embedded as part of the Development Programme Approach. EWV is used to change the mindsets and build the capacity of the 'Starter Group' in step 2 of the Critical Path.
- THRIVE project, Tanzania: EWV is a key component implemented alongside the promotion of savings groups; access to markets through local value chain development; access to credit through microfinancing; improved agricultural practices and natural resource management; and skills and strategies for disaster risk reduction to improve and secure the livelihoods and resilience of smallholder farmers.
- SKYE (Skills and Knowledge for Youth Economic Empowerment) project, Burundi: EWV was used as part of the SKYE program to promote mindset change alongside skills and knowledge.
- Child Protection and Nutrition, Tanzania: In Tanzania, 4 APs implementing CP and nutrition technical programmes are using EWV as a foundational module for the TPs. EWV is used to promote behaviour change around child protection in households and community, and to promote behaviour change on agriculture practices and child nutrition.
- Child Nurture, Participation and Protection Technical Program, Kenya: EWV is being used to transform parents' and caregivers' perspectives on spiritual nurture, participation and protection of girls and boys from violence.
- CESP, Ghana: EWV is implemented to contribute to the improved resilience, life skills, participation and voice of children.

3.6.2 If applicable, briefly describe how the model can work with Citizen Voice and Action (CVA), Celebrating Families (CF) or Channels of Hope (CoH) enabling model. (provide details in Section 3.7)



As described in section 1.2, EWV is a strong complement to CF and CoH project models. The process is similar and can be interwoven into the implementation of the other two.

### 3.7 Design and Implementation Quality Assurance (DIQA) tool

3.7.1 Use the DQA and IQA tools to outline the **essential elements and minimum quality standards** to apply when assessing design and implementation of the model as part of Technical Programmes/Projects. Make sure LEAP 3 programme Quality Guidance and Tools are taken into consideration.<sup>4</sup>

Download the DQA and IQA tool [here](#)

Download the DIQA Guide [here](#)

To date, the design and implementation quality assurance has been done by the national coordinator supported by the global/regional EWV point person. The DIQA for this project model is under development. The existing guidance related to the DIQA essential elements are identified below.

DIQA Essential element	EWV Reference
1. Essential interventions	This document, section 3.1: Essential Elements
2. Global standard indicators	This document, section 2.4: Logic Model
3. Staffing	This document, section 3.2: Staffing requirement and competencies
4. Budgeting	This document, section 3.3: Budget
5. Recommendations for adaptation	This document, section 3.5: Adaptation to fragile contexts and transitioning economies. Please also contact Daniel Muvengi for adaptation for use of EWV with children.
6. Recommendations for integration	This document, section 3.6: Integration and enabling project models
7. Partnering	This document, section 3.4: Partnering

## 4 Linkages and integration

### 4.1 Child Focus

4.1.1 Child Participation: Describe the ways in which the model establishes the meaningful participation in the design, implementation, monitoring and evaluation of the project; and any intended impact on children's participation in other aspects of their lives.

The outcome for EWV is to change mindsets and behaviours that ultimately impact CWB. To date, EWV has been mainly facilitated with parents/caregivers and faith and community leaders and children's participation is limited to joining their parents' initiatives.

4.1.2 Safeguarding: Describe how the intervention will meet the relevant [Child and Adult Safeguarding Standards](#).

EWV helps WV staff to fulfil the child and adult safeguarding standards as it changes the base mindsets affecting how people value themselves and others. Impact stories have shown that these changes in mindsets have helped to bring about greater care for others, especially one's own children, including a protective mindset and enabling them to go to school.

Per WV policy, all partners who are involved in working with children are required to review and sign the child protection policy agreement.

<sup>4</sup> <https://www.wvcentral.org/community/EL/Pages/Programme-Quality-and-LEAP-3.aspx>

4.1.3 Child Sponsorship (as relevant): Give examples of where key sponsorship activities including child selection and child monitoring (i.e. well-being, participation, and correspondence) have been worked into the implementation of this model.

In the setting of Area Programming, parents or caregivers from sponsored children families can be participants in the EWW workshops. As described in section 3.6, EWW provides a foundation for the reception of any program, including sponsorship. It strengthens the commitment of those who attend the workshops to child monitoring, beginning with the participant’s own children.

Sponsorship can also inform EWW implementation:

- **Registered children:** The selection of vulnerable children can inform potential participants for EWW workshops. In multi-faith contexts, child selection should be reviewed to include children of all faiths.
- **Integration of messaging:** The child sponsorship framework can be utilised to reinforce key messages emerging from the EWW workshops and equally, during EWW workshops or in faith in action programs, sponsorship communication for families of registered children may be integrated as appropriate.

## 4.2 Development Programme Approach

4.2.1 Where this model is included in a NO Technical Programme, what questions should go into the community exploration of child well-being to open up an early dialogue on the identified issues?

4.2.2 How will this Project Model strengthen local ownership and build community capacity to take increasing responsibility for sustainable outcomes?

4.2.3 What relevant information is being collected from the LEAP programme assessment and from relevant tools in the critical path (including the root cause analysis tools in Step 5) to help inform the selection of this model?

DPA Phase	Key partners	EWW-related activities
Phase 1 Planning: Step 1: Who are we? Step 2: Who are you?		
Phase 2: Engaging and Visioning Step 3: What is already being done? Step 4: What more can be done?	Community leaders Faith leaders Government staff	EWW workshops can be used to engage the mindset of key influential stakeholders in the community, in Step 3. This empowers this key group, and they are then able to conduct the rest of the critical path effectively.
Phase 3: Managing Together Step 5: What can we do together? Step 6: Who will contribute what? Step 7: How do we manage together?	Community leaders Faith leaders EWW participants AP leadership	EWW spiritual root cause assessments can be used to identify key issues underlying issues that need to be addressed by technical projects. EWW can be embedded within any technical project selected by the community. EWW provides an essential foundation of positive attitudes and behaviours that can increase the effectiveness of the technical projects. The EWW action groups can present their progress and challenges to the annual

DPA Phase	Key partners	EWV-related activities
		Community Review and Planning Meeting
Phase 4: Transition Step 8: How do we transition together?	Community/Faith leaders; EWV participants	As EWV begins with the transformation of the mindset of individuals from the start, the transition process already begins after the end of the EWV workshop. It is the individual who owns the transformation and takes action from their personal volition and agency. The transition process is thus shortened compared to traditional development programming.

### 4.3 Faith

- 4.3.1 Briefly describe and give examples of how Faith has been successfully integrated into the implementation of this model.
- 4.3.2 Outline how this model partner with the church or faith actors to achieve its outcomes. If available, give examples of where partnering with the church and/or other faith groups has been successfully included into the implementation of this model.

Faith is the fundamental driver of change in this model. EWV works from the base understanding that the beliefs and norms that drive behaviour are often rooted in some faith or religious understanding. EWV uses sacred texts, such as the Bible, to change false or marred perceptions of self to inform dialogue about difficult or controversial issues, and reflect on what behaviours need to change. As the individuals transform their beliefs about themselves and develop visions and action plans to live into their new identity, a “bushfire” effect is triggered as they live out these actions in their family and community.

Root-cause analysis can uncover a range of beliefs, norms and values that affect children which faith communities drive, perpetuate or accept. While these norms vary significantly by context, some common areas include the role of children in families in communities, a range of harmful traditional practices, views on child labour, preferences for boy children, approaches to punishment of children, views on health care, contraception, or discussions about sexual and reproductive health.

As previously mentioned, EWV complements the CF and CoH project models so that communities, especially faith communities, are mobilised to be engaged in a wide range of creative ways, from prevention to care to advocacy on behalf of the most vulnerable in their community.

### 4.4 Gender equality

- 4.4.1 Explain how gender equality is embedded in the program design. Outline how changes in gender equality will be monitored and reported throughout the life of the project
- 4.4.2 Briefly describe the ways in which the model will lead to changes in policies and social norms affecting women and girls including the degree to which programs mitigate potential risks and unintended consequences such as gender-based violence or other forms of violence. Also highlight any relevant issues and activities specifically affecting men and boys.
- 4.4.3 Describe the specific ways in which the model will enhance the degree of empowerment and decision making authority for women and girls.
- 4.4.4 Describe briefly how changes in participation, access & control and increased gender equality will influence the quality of life for women and girls within communities.

EWV is targeted to support those who are most vulnerable in the community. To date, this has more often been women. Throughout the EWV guidance in the Training of Facilitator’s Manual, EWV Transformers are prompted to consider gender equity issues, including:

- Paying attention to gender balance of participants;
- Ensuring women are respected and feel empowered to speak and share in the workshop;
- Highlighting with a gender icon during different activities when gender dynamics need to be particularly given attention
- Including gender issues as a probing question during relevant sections, such as what challenges do families, children and the community face on a daily basis?
- Ensuring gender is considered when envisioning the future
- Providing a page of guidance on specific and influential gender dynamics to consider

As EWV is about empowering individuals, this has led to changes, such as the economic empowerment of women, reduction in harmful traditional practices, such as forced and early girl child marriage, Female Genital Mutilation, sexual abuse of girls, and increasing the number of girls who go to school.

## 5 Learning and implementation resources

5.1.1 Provide link to Project Model landing page and permanent details on ownership for this model: who/what team maintains and revises, contact information for practical questions.

The EWV homepage is located on the Faith and Development site on wvcentral, at this link: <https://www.wvcentral.org/cc/Pages/empoweredworldview.aspx>

The model is championed by Seamus Anderson, GC F&D Field Support Senior Director. Technical Director is Daniel Muvengi, Faith and Development Director, East Africa Region.

5.1.2 Insert in the table below the name, brief description and location (link) of the resources that will be needed for the design and implementation of technical programmes and projects including:

1. Field Guide or Handbook that includes detailed activity plans and supporting tools to facilitate each step of the methodology, including integration with the critical path.
2. Visual Roadmap of project model implementation.
3. Training curriculums and materials.
4. Monitoring system and tools, including instructions for their adaptation, training and utilization.
5. Detailed Implementation Plan or Illustrative activities.
6. Project Model E-learning resources.

Resource name	Description	Link
EWV Training of Facilitators Package for EWV transformers	Includes all materials needed to conduct a Training of Facilitators: <ul style="list-style-type: none"> <li>• 3-day training schedule (including field trip)</li> <li>• EWV ToT Training ToR</li> <li>• EWV orientation slides</li> <li>• Training of Facilitators Manual</li> <li>• Facilitation powerpoint slides</li> </ul>	
EWV Workshop Package (for community facilitators)	Includes all materials needed to conduct a workshop for community facilitators: <ul style="list-style-type: none"> <li>• EWV participants workbook</li> <li>• Other relevant tools: <ul style="list-style-type: none"> <li>○ Pre-/post-assessment tool</li> <li>○ Attendance list</li> <li>○ Certificate template</li> </ul> </li> </ul>	

	NOTE: 3-day workshop schedule is included in Training of Facilitators Manual	
EWV M&E tools	Including: <ul style="list-style-type: none"> <li>• EWV assessment tools (General FGD, KII, youth FGD, HH interview guide)</li> <li>• EWV ToC Draft</li> <li>• EWV logframe</li> <li>• EWV process indicator tools</li> <li>• Reporting template (narrative &amp; excel worksheet)</li> </ul>	

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