



World Vision

# Faith & Development Baseline Terms of Reference

World Vision South Sudan

Faith & Development  
Baseline Terms of Reference



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**i. Acknowledgements**

Appreciation goes to all that participated and supported the development and finalization of this document.

We would also like to thank God for giving us life, health, and strength to undertake this process as well as many other activities that will contribute to the setting of a baseline for this project.

**ii. Affirmation**

Except as acknowledged by the references in this paper to other authors and publications, the Baseline TOR described herein consists of our own work, undertaken to improve the quality of World Vision's Design, Monitoring and Evaluation Learning System.

Primary quantitative and qualitative data collected throughout the evaluation process remains the property of the communities and families described in this document. Information and data must be used only with their consent.



### iii. Introduction

This document highlights the terms of reference for a baseline to be conducted for Faith & Development project that is implemented in Central and Western Equatoria, Warrap, and Upper Nile States.

South Sudan reached a major milestone on July 9th, 2011 when the country achieving its independence. This represented the culmination of the Comprehensive Peace Agreement (CPA) ending a 22-year civil war between the North and the South, which displaced more than 4 million individuals from or within southern Sudan and left 1-2 million dead from fighting or starvation as a result of famine and drought. While the atmosphere in South Sudan after independence is filled with hope for a better and peaceful future, tremendous challenges remain. As one of the world's poorest countries, South Sudan has among the worst human development indicators and a long road to recovery. In December 2012, the country was added to the list of Least Developed Countries by the United Nations and has one of the lowest Human Development Index scores at 0.379<sup>1</sup>. The political stability is delicate, the government largely inexperienced, and the risks for renewed domestic or regional instability are elevated. The fragile relationship of South Sudan with its northern neighbor Sudan remains critical, where today the border region still remains unstable.

The violence however that erupted on December 15th 2013 in Juba caused untold suffering and destruction to lives and properties. To date the United Nations Mission in South Sudan (UNMISS) estimates that over 900,000 people have been displaced and well over 10,000 people killed. Although the conflict was triggered by political rivalry with SPLM, it later go translated into tribal clashes mainly between the Dinka and Nuer deepening tribal rift across the country. After 10 months of violence, Regional IGAD<sup>2</sup> had been engaging both parties to the conflict but the conflict is still ongoing. The Church<sup>3</sup> however continues to enjoy trust of the actors, thus providing opportunity for peaceful resolution of the conflict. "There is need for faith-based groups to talk to their people" said key IGAD negotiator Lazarus Sumbeiyu. South Sudan council of Churches (Inter-Church committees included) have reputable record in spearheading various reconciliation initiatives at national and grass root in South Sudan including The Wunlit (1999), Wulu (2000), Waat (1999), Akobo (1999) and the resent Addis Ababa Peace agreement between the government and David Yau Yau on May 9th 2014.

On 9 January 2014, the Committee for National Healing, Peace and Reconciliation, the Parliamentary Standing Committee on Peace and Reconciliation and the South Sudan Peace Commission created the 'National Platform for Peace & Reconciliation' (NPPR) in the country to reach out to faith-based groups, civil society, Members of Parliament, different levels of local government and local leaders in order to facilitate a process of national dialogue, peacebuilding and longer-term reconciliation. It is within this framework that South Sudan Council of Churches is seeking partnership with World Vision to contribute to the national dialogue for peace and reconciliation. World Vision will draw from its comparative advantage of its grassroots presence and using the established faith structures to mobilize and engage the grassroots in a dialogue that will amplify the "voices of the voiceless" to/and including the national platform and the current Addis Ababa peace talks.

<sup>1</sup> Human Development Report, UNDP, 2013

<sup>2</sup> Inter-governmental Authority on Development

<sup>3</sup> i.e. Council of Churches

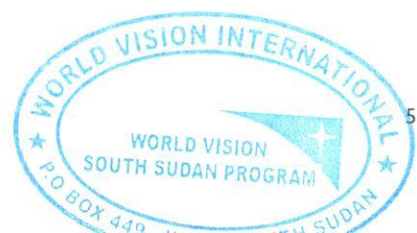


When peace comes, the Church and COTAL<sup>4</sup> will be critical in facilitating grassroots peace among ethnic groups as it had been in recent history of S. Sudan.

### I. Project Summary

<b>Faith &amp; Development Project Reserve</b>	
<b>Date of Submission</b>	7 <sup>th</sup> February 2020
<b>Project Goal</b>	To strengthen World Vision South Sudan's Christian identity through holistic ministry programs that express God's love and care.
<b>Project Location</b>	Four (4) WVSS Zonal Location Head Quarters – Juba, Malakal, Yambio and Kuajok <i>Note: Other locations may apply</i>
<b>Expected Project Start &amp; End Dates</b>	1 <sup>st</sup> Oct 2014 – 30 <sup>th</sup> Sept 2015
<b>Estimated Number of Beneficiaries (male/female)</b>	Men: 1500 Women: 1000  Boys: 20,000 Girls: 20,00  Total: 45,000
<b>Project Summary:</b> F&D seeks to help WVSS maintain her Christian identity through efforts that foster spirituality for staff, children, and faith partners for Christ. F&D is also mandated to cater for staff psychosocial wellbeing through activities that help staff, children, and partners to promote peace, social cohesion, self-reliance, conflict mitigation and recovery.	
<b>Activity Type</b>	Baseline
<b>Evaluation Purpose</b>	I. To provide verifiable data on the current status of planned

<sup>4</sup> Council of Traditional Authority leaders



	<p>outputs and outcomes which will act as benchmarks</p> <p>2. To assess the project operating environment, set baseline figures for the project indicators against which progress on set targets and milestones will be continually assessed during implementation and project end</p> <p>3. To collect data on how faith integration in relevant sectors can be conceptualized, implemented, measured as part of key indicators being baselined.</p> <p>4. To provide specific and practical recommendations and document lessons to be utilized for future innovation and programming</p>
<b>Methodologies</b>	<p>a) Focus group discussions (FGDs)</p> <p>b) Key informant interviews (KII)</p> <p><i>Note: FGDs &amp; KIIs will not exceed 40 persons.</i></p> <p>c) Literature review</p>
<b>Baseline Start and End Dates</b>	24 <sup>th</sup> Nov – Dec 12 <sup>th</sup> 2014
<b>Anticipated Baseline Release Date</b>	19 <sup>th</sup> Dec 2014

## 2. Technical Approach Logframe

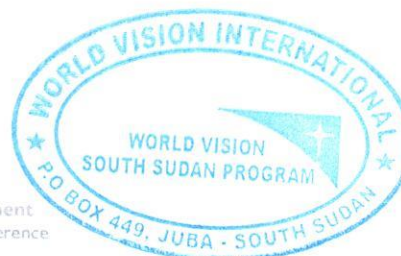
	Indicators	Means of Verification	Assumptions
<b>Goal:</b>			
To live out our core Christian identity with boldness and humility in South Sudan by strengthening World Vision's Faith and Development programming.			
<b>Outcome 1: World Vision South Sudan staff are provided with opportunities and resources to foster their spiritual growth</b>	<p># staff trained on psychosocial support</p> <p># staff attending devotions</p> <p># Staff with positive testimonies about awareness and experiencing God's love</p>	<p>Project Report, Project monitoring report</p>	<p>Staff willing to participate in spiritual formation activities.</p>

<b>Outcome 2: Increased participation of parents and their children in Spiritual Nurture of Children</b>	# of school teachers trained on CFC (by sex) # of church representatives trained on CFC (sex) # of children reached through SNC – Spiritual nurture of children through SuSS program	Project Reports, monitoring visit reports	Staff and partners willing to engage in spiritual reflection
<b>Outcome 3: World Vision South Sudan's partnership with churches, faith-based organizations and traditional leaders strengthened</b>	# caregivers/adults reached through self-reliance approach – EWV – Empowered worldview # of people reached with in peace building, reconciliation and trauma healing/management activities # of faith leaders engaged by others sectors annually	Project Reports, monitoring visit reports	Partners willing to participate in SNC activities
<b>Outcome 4: Effective and efficient Faith and Development programme management</b>	# of faith leaders engaged by others sectors annually	Project Reports, monitoring visit reports	Other Project shall be flexible to acknowledge importance of partnering with faith groups

### 3. Baseline Target Audience

The targeted audience for the baseline will include men, women, boys and girls in states where the project interventions are to be carried out. Other specific targets include:

- WVSS
- WV US
- F&D partners



#### 4. Baseline Methodology

The baseline will mostly be qualitative to ascertain the benchmarks of the intended project outcomes. The consultant will propose baseline methodologies and develop the baseline tools. The consultant(s) will review and finalize the tools in collaboration with the WVSS Program Quality team and the Sector Advisor. **The consultant is expected to apply the standard baseline data collection methods consistent with Christian humanitarian assistance norms and standards.**

A desk review of secondary data in the form of project design documents, and other literature for studies conducted in the area and the consultant will also do other relevant secondary information.

##### a) Sampling Methodology

The target populations in the survey are a mix of children and adults - church and community leaders as well as faith-based institutions partners representatives.

#### 5. Indicators to Benchmark

1. % of target Staff, children and community leaders who are able to demonstrate God's presence in their lives
2. # of staff attending devotions at work per quarter
3. # of staff using devotional resource materials – books or on internet
4. # of staff trained in stress management/trauma and staff care
5. # of school teachers trained on CFC (by sex)
6. # of church representatives (faith leaders) trained for child well-being (by sex)
7. # of adolescent/adults trained as SuSS leaders
8. # of children and youth involved in SNC – Spiritual nurture of children activities
9. # caregivers/adults reached through self-reliance approach – EWW – Empowered worldview
10. # of people reached with in peace building, reconciliation and trauma healing/management activities
11. # of faith leaders engaged by others sectors annually
12. # of churches equipped for child well-being

#### 6. Limitation Disclaimer

Consultants should be aware of the following challenges which may arise during the evaluation:

- Travel: All international flights land in Juba, it is usually not possible to connect two flights for different state the same day. World Vision cannot guarantee that flights will not be cancelled or any other disruptions like insecurity and displacement in target areas.
- Accommodation: Consultants will be housed in hotel or on the WV designated compounds in target sampling areas. However, electricity for powering laptops may or may not guaranteed at all times. Internet will at times be only available at WVSS offices, but may not be available in hotels or lodges. In the field, consultants will be provided with basic accommodation – food and drinks at consultant's expense.



- Data entry is not possible in the field. World Vision will not supply data entry clerks or equipment for data entry. Consultants are responsible for all data entry and management. All hard copies of tools will need to be transported by consultants. Please note that all data sets must be provided to WVSS in soft copy at the time of submission. They are the property of WVSS and the communities from which the data was collected and may be used for future analysis.
- Data will mostly be collected from non-English speakers. If tools need to be translated into the local language, it will be at WVSS' expense. Further discussion of this can be done between project staff, WVSS DME staff and the consultant.

Other limitations include:

- In addition, with the frequent relapse of conflict at certain areas, the security situation might be a hindrance to the baseline process as this could limit meetings and travelling within the region. This may also delay the timely delivery of the final report. WVSS shall not be held accountable for events beyond its control and any consultant accepting this mandate is assuming all the inherent risks mentioned herein.

## 7. Authority and Responsibility

### Team Members and Roles

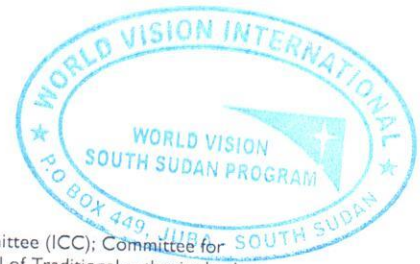
#### *Consultant's Roles and Responsibilities*

- Prepare and submit to WVSS the baseline proposal including methodology to be used, work plans and schedules for both quantitative and qualitative aspect of the assignment for review and feedback by world vision.
- Design data collection tools
- Conduct an in depth desktop review of the relevant secondary data.
- Interview selected respondents (i.e WVSS staff, CCC, SSSC, ICC, CNHPR, CUoSS, BGC, and COTAL) <sup>5</sup>during the evaluation.
- Conduct and Manage data collection, data entry and analysis
- Visit selected project sites.
- Conducting entry and exit conferences (debriefing) with staff and key stakeholders at the regional office.
- Prepare and submit draft baseline report, and softcopy of both qualitative and quantitative raw data collected during the survey to World Vision for review and feedback.
- Present findings to WVSS CC council
- Submit final baseline report in both soft and hard copies.

#### *World Vision's Roles and Responsibilities*

- Review and approve the study tools and methodology.
- Brief stakeholders about the purpose of the baseline

<sup>5</sup> Confident children out of conflict (CCC); S. Sudan Council of Churches (SSCC), Inter-Church Committee (ICC); Committee for National Healing, Peace and Reconciliation (CNHPR); Catholic University of S. Sudan (CUoSS); Council of Traditional authority leaders (COTAL).



- Provide all the necessary support to the consultant to ensure timely completion and compliance with international survey standards.
- Avail all the required logistics including travel & transport for the evaluation.
- Assist in organizing meetings with stakeholders
- Hear presentation of the consultant and give feedback for submission of final baseline report
- Prepare and effect payment for the consultant upon completion and submission of the assignment.

### **Evaluation Partners**

The baseline survey will involve all stakeholders in the targeted counties especially ones working towards similar outcomes. Amongst some of the partners that will take part in the baseline includes:

WSS staff; S. Sudan Council of Churches (SSCC) representative; Evangelical Alliance, Scripture Union South Sudan; Inter-Church Committee (ICC) representative; Bishop Gwynne College, Council of Traditional authority leaders (COTAL) among other community and senior faith group members including women, men, girls and boys.

### **Baseline Supervision and Support**

An external consultant will lead this baseline. Faith & Peace Building Advisor will provide the overall supervision for this baseline whereas the WVSS DME team will provide other technical support. The Zonal Program Managers in target areas will provide administrative support. WVSS is a Christian organization and any consultant's attitude or behaviour that seek to undermine our mandate or ethos will leads to immediate termination of this ToR.

### **8. Logistics**

- Accommodation and transport: to be arranged by WVSS
- Translators, drivers, facilitators, office space, necessary printing to be arranged by WVSS
- Point person in the field: Project Assistants and F&D focal persons

### **9. Baseline Report**

1. **A final baseline report.** The consultant will produce a draft report. First, the draft report will be submitted to the WVSS office within one week after completion of all field visits while final report (Ms Word, Excel files to be put in PDF as well) will be submitted according to the baseline timeline. The report will have the following structure:

- a. Cover page (1 page)
- b. Table of Contents (1 page)
- c. Acknowledgements (1 page)
- d. Glossary (1 page)
- e. Introduction (1 page)
- f. Description of Project (1 - 2pages)



- g. Executive summary (3 Pages)
  - h. Baseline introduction/Background (max 3 pages)
  - i. Methodology (max 1 pages)
  - j. Findings (max 7 pages)
  - k. Conclusion and recommendations (max 3 pages)
  - l. Lessons learnt from the baseline process (max 2 pages)
  - m. Other innovative ideas for consideration (Max 2 pages)
  - n. Appendices (to include copies of all tools, list of enumerators, survey timeline including all KII and FGD participants and discussion transcripts (as many pages as necessary- please reference the annexes in the report, but include them in a zip file as separate documents
2. A 2 page baseline fact sheet. This is to include relevant findings from the baseline, key points and recommendations.
  3. An Indicator Summary sheet, giving status of all indicators measured in the questionnaire.

### Documents

The consultant will be furnished with relevant documentation to support the desk review of secondary information. **The consultant will be encouraged to identify any other sources for appropriate additional information that may be required to supplement what is provided by the project.**

Project documents available include:

- Project technical approach/ project design document
- Project M&E Framework

### 10. Budget

The budget for the evaluation will cater for the consultant's fee, international travel, in country travel, accommodation full board, and fuel for vehicles/boats to be used during the survey period, enumerators' fees and lunches, stationery and reasonable communication costs among others.

### 11. Consultant Selection Criteria

The consultants will be selected according to the following factor;

- a) Reasonable financial package demand (30%)
- b) Proposed staff for the assignment (refer to point "d" below): (30%)
- c) Corporate capability: (10%)
- d) Demonstrated experience with contactable references in carry out studies in Faith/Religious studies and development (skills and experience at Masters Level or better). Experience in actual work on ground programming work with NGOs or the UN in development or rehabilitation context will be an added advantage: (30%)

## 12. How to apply

Interested and eligible bidders are invited to send the following documents by email to [sdno\\_scmquotations@wvi.org](mailto:sdno_scmquotations@wvi.org) and ccing [angelo\\_mathucha@wvi.org](mailto:angelo_mathucha@wvi.org) and [Bernard\\_togba@wvi.org](mailto:Bernard_togba@wvi.org) starting from Oct 31, 2014. Bids close on Nov 15, 2014 at 5pm (East African Time). Please quote **F&D baseline'** in all your correspondences. Due to the nature of the bid, there will be no bid public opening for this offer. WVSS reserves the right to accept or reject part or all of any or all bids. Documents to include in the bid include:

- Technical and Financial Proposal
- Resume of proposed consultants
- Sample of Previous work
- References



## Overall Indicators

Figure 1 Required output-level indicators for F&D projects supported by WVUS F&D projects

<b>WVUS F&amp;D Core Indicator 1: Number of children and youth involved in spiritual nurture activities</b>
<p>Varying based on context, children and youth in F&amp;D Projects are individuals below the age 20.</p> <p>Involvement means participation in activities, use of materials, or mentoring others on initiatives that “foster a child’s inward and outward journey of discovery for children to: grow in awareness of a sense of meaning and purpose in life; connect, empathize with and are influenced by others, especially parents and peers; begin to explore their understanding of God, and live out their spiritual beliefs and commitments in daily life.” (From <i>WVI Guidelines for Spiritual Nurture of Children</i>)</p> <p>Spiritual nurture is the fostering of children’s spiritual development (as defined above) throughout their life cycle stages, in the context of their whole being.</p> <p>Examples of spiritual nurture activities are, but not limited to: Christian formation / discipleship, children’s clubs in schools, communities or churches, children experiencing God’s love at home because of parents’ practice of Biblical parenting, values-based life skills program for children, integration of values or Biblical principles in school curriculum, activities that enable children to appreciate God’s creation, opportunities for children to express their faith in action through community projects / service, children’s camps, and peace education.</p> <p>Data should be disgregatable by sex, whether the participant is registered in child sponsorship, and other categories that define vulnerability for the NO.</p>

<b>WVUS F&amp;D Core Indicator 2: Number of faith leaders trained for child well-being</b>
<p>Faith leaders can come from different faith backgrounds – Christian, Muslim, Buddhist, Hindu, and other traditional / dominant faith communities in the country (e.g. Zionist)</p> <p>Trainings for child well-being includes initiatives, activities or programs that contribute to positive relationships, healthy individual development (involving physical and psychosocial health, cognitive, social and spiritual dimensions), and contexts where all children experience safety, social justice and participation in civil society. Our aspirations are: children enjoy good health, are educated for life, experiencing the love of God and their neighbors, and are cared for, protected, and participating. Channels of Hope, Empowered Worldview, Celebrating Families, Faith-Based Forum, different sectoral trainings (e.g. THRIVE, Child Protection, WASH, MNCH), etc.</p> <p>Data collected at individual level should be disaggregatable by sex and faith background.</p>

<b>WVUS F&amp;D Core Indicator 3: Number of churches equipped for child well-being</b>
<p>As an international partnership of Christians, World Vision represents a variety of church traditions including Anabaptist, Anglican, Evangelical, Historic Protestant, Indigenous</p>

Fellowships, Orthodox, Pentecostal, Reformed, Roman Catholic, Salvation Army, Wesleyan and other Trinitarian churches. World Vision acknowledges these differences in tradition as important sources of dialogue and mutual enrichment and so it partners with these church traditions.

Equipping for child well-being can be in a form of training, provision of materials / resources, technical advice, linkages, and mobilization for churches to carry out programs or initiatives that contribute to children enjoying good health, being educated for life, experiencing the love of God and their neighbors, and are cared for, protected, and participating.

Examples of these trainings are (but not limited to): Channels of Hope, Empowered Worldview, Celebrating Families, Dare to Discover, Interfaith Engagement, Raising Children with Tenderness, different sectoral trainings (e.g. THRIVE, Child Protection, WASH, MNCH), Christian Discipleship, etc.

