

South Staffordshire Water PLC

Water Efficiency in Faith and Diverse Communities

Final Project Report

February 2025

Securing your water future



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Partners:

<p>Faith Organisations:</p>	<p>Academic Institutions & Research Agencies:</p>
<p>Water Companies:</p>	<p>Delivery Partners:</p>

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The report has been structured to align with Ofwat’s project final report guidance and in way that is easy to navigate and that will be meaningful to all readers.

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Executive summary

The challenge

The UK is one of the most ethnically diverse countries in the world with two cities in the Midlands recently labelled as “super diverse” in the 2021 Census. The UK water sector faces a significant challenge of making sure there is enough water available in the future, in which reducing water consumption through effective engagement and behaviour change plays a critical role in addressing more than a third of the water supply and demand shortfall predicted by 2050.

The current water efficiency support measures offered by water companies in the UK (and wider) does not recognise or fully understand how faith and diverse communities may value and use water in different ways. For many religions and beliefs water plays a leading role in daily rituals and practices, and different cultures relate to water in a variety of ways. Therefore, water companies need to consider their approach when engaging diverse communities to make sure the water efficiency support and wider services provided are more inclusive than they are currently.

Project overview

The ‘Water Efficiency in Faith and Diverse Communities’ (WEFDC) project aims to enhance understanding in how water is used and valued in different faiths and cultures through in-depth research of water use practices linked to faith and culture. The key objective from the research was to better understand how we can effectively engage and support these communities to reduce their water consumption in practical and sensitive ways. The research follows with designing and delivering bespoke water-saving campaigns in underserved communities to meaningfully drive positive behaviour change, and test new water saving devices linked to faith or culture. The goal was to develop a framework that embeds all the lessons learnt into a practical ‘toolkit’ guide for water companies and the wider sector to embrace, adapt and explore further in similar communities across the UK. To subsequently improve water efficiency engagement and support for faith and diverse communities to help them truly save water and build public trust.

The project brought together a diverse range of partners from leading academics, research experts, behaviour change specialists and faith groups that have been working in the environmental space for decades. This included partnering with Cambridge Central Mosque, the first and largest award winning eco mosque in the UK, the University of Cambridge (Faculty of Divinity) leading the academic research through to our delivery partners Weir The Agency and Waterwise delivering two distinct behaviour change campaigns with invaluable support from all our partners and supporters.

Research insights

Central to the approach undertaken throughout the project was listening, reflecting and learning from a wide range of stakeholders including water consumers (and bill paying customers) representing different faiths and cultures. Our research programme was designed so that each study built on the previous one, to reduce the potential for duplication of insights and focused on addressing gaps in knowledge as they emerged.

The University of Cambridge researched how religious communities in Cambridge (focusing mainly on Jewish and Muslim communities for practical reasons) used and valued water, and new possibilities for water conservation and sustainability practices inspired by faith. Grayce¹ further researched into religious water use practices within mainstream religions observed in the UK covering Christianity and Catholicism, Islam, Sikhism, Hinduism and Buddhism. Following the University of Cambridge study, and Grayce’s research, there were two main research studies undertaken. These were independently facilitated by Blue Marble delivering Cambridge Water’s Young Innovators’ Panel (YIP) and Explain Research delivering WEFDC qualitative research programme.

¹Grayce – a transformation consultancy who undertook research through their diverse graduate analysts.

Research – headline findings:

- General lack of trust and scepticism towards the water sector's motives, emphasising the need for greater care and to tread carefully when focusing on ingrained traditional practices often passed down by generations
- Water companies should avoid any communications perceived to be apportioning 'blame' to a specific religion for being more wasteful of water than others
- Water companies and water practitioners should focus on educating from a young age (including reviewing the water cycle in relation to water efficiency) and consider using positive and motivational water saving messages versus focusing on wastage
- Water companies need to enhance their religious literacy, reflect on their approaches, avoid generalisations and biases as there was considerable diversity noted within each faith group in terms of contrasting views, religious observance/practices
- A collaborative approach was essential for water sustainability initiatives and actively listening to communities was key to building trust over time.

Delivering campaigns

Over spring and summer 2024 two bespoke water saving behaviour change campaigns were delivered in areas deemed to have the largest water saving opportunity linked to faith and culture – the first campaign related to faith (in the Muslim community in Cambridge) and the second campaign related to culture (cooking practices in Southeast Asian communities across the West Midlands).

The first campaign focused on saving water during ablution (also known as “wudu”) a washing ritual performed as part of the Muslim faith every day (up to five times a day) before prayers. Muslims would typically use six to 12 litres of water per wudu session if using water under a full flowing running tap. Whereas the Islamic tradition as practiced by the prophet Muhammad (peace be upon him) who Muslims strive to follow only used 1 “Mudd” (equivalent to almost one litre) of water to perform wudu – that’s around 10 times less than the upper end of what a Muslim may typically use, thus giving a potential saving of up to 55 litres a day per person if adopted. As part of the campaign, we also tested for the first time an exclusive ablution wudu bottle – an innovative water saving device to assist Muslims in saving water when performing wudu. In total we had 172 uptakes and received positive feedback after using the wudu device.

The second campaign involved creating a series of videos to encourage ways to save water when washing rice and ways to reuse starchy water for watering plants and/or beauty purposes such as for hair/skin spritz. Rice is a staple food in many Southeast Asian cultures and washing rice five to nine times or until water runs clear is a common cultural practice. For those who washed rice using on average seven litres there was an opportunity to save five litres by using less water to wash rice. Selecting the appropriate “messenger” was key for both campaigns – with the wudu campaign the message was co-created and delivered in partnership with Cambridge Central Mosque, a trusted voice in the community. For the rice washing campaign the message was delivered through our celebrity MasterChef winning South Asian chef, Ping Coombes who can relate to the practice of washing rice. We also created videos with gardening and beauty experts Emma O’Neil and Sonia Haria creating content appealing to gardening, cooking and beauty enthusiasts.

Potential water saved – limited assessment:

It was very challenging to quantify the amount of water saved in both campaigns given the nature of the campaigns being largely through social media and other online platforms over the six-month period. There were also several external factors influencing water usage such as garden or outdoor use and overall limited data of households directly impacted. The potential impact for each campaign is summarised below:

- **Wudu campaign:** Overall, the headline finding following the analysis undertaken by Artesia consulting (see appendix 8) and focusing on a small sample of metered households in Cambridge only – indicated the potential water saved was between circa 1,400 to 5,900 litres per day per household due to the campaign and wudu device trialled. However, this does not include the campaigns impact on households outside of the Cambridge area through wider-reaching engagement channels (e.g. Bangla TV, YouTube, radio and many tourists visiting the mosque). This meant the saving could be far greater and so further studies are recommended in future to evidence savings with greater confidence.
- **Rice washing campaign:** With over half a million views of the videos generated through social media and TV ads (delivered by Sky’s Adsmart campaign) if only 2%, just a fraction of those who viewed the video take action and was to make a change to save 5 litres of water when washing rice, the impact could be in region of 50,000 litres of water saved over the campaign period. However there is limited data to support this figure, as it was very challenging to measure the actual amount of water saved and therefore recommend a control group is studied in future for a more robust analysis.

EDI (equity, diversity and inclusion) was at the heart of this project when designing interventions in collaboration with a range of partners and stakeholders including local community influencers supporting our “word of mouth” marketing strategy. We measured the effectiveness of EDI by ensuring as many voices were heard and considered throughout the project by adjusting where necessary such as, the language used to the design of the research programme. The two water saving campaigns developed reusable materials and assets and had elements of engaging existing community structures and faith-based value systems to encourage positive behaviour change. We have made these available to use by other water companies or faith organisations to replicate and adapt where appropriate for their respective communities.

Toolkit

A key output from the WEFDC project was the development of a practical toolkit designed to assist water companies and water practitioners, in developing a robust, water-saving behavioural change campaigns within faith and diverse communities. It does not impose strict rules but is intended to support and inspire thinking and can be adaptable.

The toolkit is structured into a detailed six-step process, serving as a model for developing one’s own “WEFDC project” and/or behavioural change campaign(s). It has been designed to use as a guide where some sections maybe more relevant and can be adapted as needed. Each step has supporting tools and templates which can be clicked on and used as a guide. Throughout the six-step framework, there are references to real examples of how certain considerations or processes were implemented in the WEFDC project. The toolkit also includes a glossary at the start which incorporates the respectful language used with the campaigns. Lastly, this toolkit has been designed with accessibility in mind, ensuring that everyone can easily engage with the content. It utilises a clear, straightforward writing style, with concise language and organised formatting to support ease of understanding and navigation.

Conclusion

Throughout the project we have learnt so much exploring this somewhat complex and sensitive area of the connection of “faith and culture” with water use practices. We gained invaluable insight through research and testing engagement strategies through choosing effective “messengers”, partnerships and careful choice of languages enabled us to engage communities effectively and help build trusting relationships. This enabled us to build social capital to support the delivery of future programmes and initiatives. South Staffordshire Water’s substantial roll out of universal metering over the coming years will embed and build the learning into the engagement programme and work with local communities to support a seamless journey and transition to metering.

There is certainly more innovation to be explored in creating new water saving devices, particularly when it comes to cooking practices that uses large amounts of water. This can start from growing water thirsty vegetables in the garden to preparing and excessive washing of food items such as raw vegetables, chicken, meat and fish which is practiced in many cultures. There also needs to be further testing of any new water saving devices such as the wudu device to increase confidence in the amount of water that can be potentially saved. Water companies need to consider such devices as part of the suite of water efficiency measures offered.

With growing multicultural towns and cities across the UK, it is essential water companies start to adopt and embrace new ways to engage faith communities to meet the evolving needs of customers, wider society and the environment. The project has aimed to address a gap in the sector to consider more inclusive services to support under-served communities and enable water companies and the wider supply chain to truly reflect the communities they serve.

The project has developed a framework and practical toolkit guide for water companies and other organisations to use when engaging with faith and diverse communities around water efficiency. The toolkit has been designed so that it can be adapted and scaled to deliver similar behaviour change campaigns but can also be used as a guide for developing other initiatives within similar communities across the UK.

This report provides the key learnings, findings and recommendations from the WEFDC project open for the water sector to embrace, adapt and scale up where applicable in their respective communities to positively impact and benefit wider society and the environment.

Introduction

Summary details

Project name: Water Efficiency in Faith and Diverse Communities (WEFDC)

Funding stream: Water Breakthrough Challenge 3 Catalyst stream

Project outturn cost (actual cost) at completion: £300,000

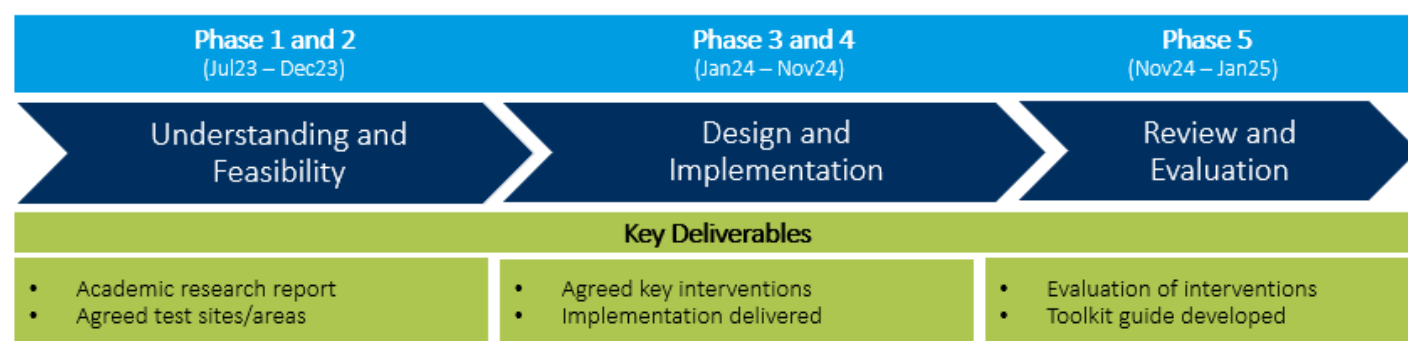
Funding breakdown split by Ofwat funding and partner contribution amounts:

Ofwat funding		£ 270,000.00
South Staffordshire Water		£ 10,000.00
Affinity Water		£ 4,000.00
Northumbrian Water		£ 4,000.00
Severn Trent Water		£ 4,000.00
Southern Water		£ 4,000.00
South West Water		£ 4,000.00
Total budget		£ 300,000.00

Programme

The project commenced in July 2023 and completed end of January 2025. Below shows the high-level programme of the project's main phases of work and key deliverables.

Programme overview (Water Efficiency in Faith and Diverse Communities)



Overarching IPR and confidentiality statements

Intellectual Property Rights (IPR)

Background IPR includes the procurement and testing of a patented technology by the supplier (My Wuhu Companion) who are open to rolling out more widely across the UK. Foreground IP include creation of videos with “influencers” which are open to be used by UK water companies but with some clauses added (including use for up to two years after their release). More details are provided in **chapter 5**.

Confidentiality

There are no confidentiality notes to declare for this report.

Links to other Ofwat innovation fund projects or competition entries

There are some links to Northumbrian Water’s Ofwat innovation funded project, the “Water Literacy Programme”. As part of this project, we have invited community and faith leaders to join the pilot training programme to be “water literate” and subsequently encouraging action and change across their respective communities and at home. More information can be found here: www.waterliteracy.uk/.

We are considering future initiatives and potentially seeking funding to build from this project to see how we can take some of the innovations wider but still in the early stages of scoping ideas. We are also keen to explore the non-household sector given the diverse customer segments in this space and very low engagement in the retail market may highlight future opportunities.

1. Innovation challenge

Project background and context

The WEFDC project aims to enhance understanding in how water is used and valued in different faiths and cultures through in-depth research to understand how we can effectively engage and support these communities to reduce their water consumption in practical and sensitive ways. This will be followed by testing new water saving interventions to meet evolving customer needs and unlocking public value, which therefore strongly aligns with the following Ofwat's strategic innovation theme: "Testing new ways of conducting core activities to deliver the services customers and society need, expect and value both now and in the future". The project indirectly supports other key themes such as adapting to climate change, net zero carbon, protecting the environment, and improving the delivery of services for customers. This is achieved by delivering environmental and social benefits, such as reducing per capita consumption, building trust and public value by working closely with faith groups and community leaders to build social capital.

Innovation challenge

The UK water sector faces a significant challenge of making sure there is enough water available in the future. The need to reduce and manage the demand for water plays a substantial role and is becoming ever more critical with the challenges we face from climate change, population growth, risk of drought and reducing carbon emissions.

The Environment Agency has predicted that England faces a shortfall of almost 5 billion litres of water per day by 2050². This is more than a third of the 14 billion litres of water currently put into public water supply. The report highlights almost two thirds of the water needed by 2050 must come from reductions in the demand for water. Specifically, 48% of water will come from using water more efficiently largely enabled by increasing metering (and using data from it). A further 17% of water will come from reducing leakage. This will enable us to meet the UK government's committed target of reducing consumption of water by 20% per person by 2038, and on a trajectory to reducing water use from the current UK average level of around 145 litres per person per day to 110 litres per person per day by 2050.

The UK is one of the most ethnically diverse countries in the world and that for the first time in the UK two cities have been categorised as "super diverse" according to the 2021 Census, indicating the growing multicultural communities in specific towns and cities across the UK. The water efficiency support measures currently offered by water companies in the UK (and potentially wider) do not recognise or fully understand how faith and diverse communities may value and use water in different ways. As for many religions and beliefs, water plays a leading role in daily rituals and practices, and religions and beliefs relate to water in a diversity of ways. Therefore, water companies seriously need to re-consider their approach when engaging diverse communities to ensure the water efficiency support packages and wider services provided are more inclusive than they are currently.

Innovation approach

This project goes beyond a 'business as usual' approach to engagement with local communities and builds from previous research in this area, such as London Sustainability Exchange, UCL and Thames Water's research in 2015 into Faith and Water. Similarly, a study by the University of Sydney in 2016 researched ethnic and cultural links of water use³. Previous research provided a very useful foundation of insights into different faiths but lacked nuances between faith versus cultural practices and did not test innovative behaviour change interventions or bespoke water saving products linked to faith or culture, which this project explored further including sourcing products internationally.

The WEFDC project collaborated with five water companies, faith groups, academics, and behaviour change specialists to co-create and shape bespoke water saving behaviour change campaigns linked to faith and/or culture. Insights from the

² <https://www.gov.uk/government/publications/a-review-of-englands-draft-regional-and-water-resources-management-plans>

³ The ethnic and cultural correlates of water consumption in a pluralistic social context (Sydney)- <https://core.ac.uk/download/pdf/212686476.pdf>

academic research helped recognise cultural sensitivities, captured people’s beliefs, values and their relationship with water.

The project explored and introduced new water saving measures and campaigns, such as new ways to save and re use water from cooking practices (linking to culture) and introduced new ergonomically designed tools to help save water when performing ablution (or wudu), a washing ritual Muslims observe before daily prayers (linking to faith). Both initiatives explored areas which have the potential to transform communities over time in being more conscious of water use by engaging faith-based values, narratives and practices to connect hearts and minds to drive positive and sustainable behaviour change.

The project also opened new channels of engagement and communication not typically used by water companies such as faith based local radio and/or TV channels. This enabled to build trust and support to hard-to-engage customers particularly for customers where English was not their first language or in vulnerable circumstances that may require additional support.

By bringing together the demographic data, consumption data alongside the academic and ethnographic research, it provided actionable insight into usage and behaviours related to faith and culture. This insight can support the wider sector on similar projects and future initiatives in this area. The project delivers a practical toolkit and guide which water companies across the UK can adopt and where needed can adapt approaches for other initiatives beyond water efficiency that may impact or interest diverse communities such as reducing the disposal of fats, oils and grease on the wastewater side. The campaigns and assets delivered as part of this project can also be replicated and scaled up in similar communities across the UK. However, water companies must have in mind the unique make-up of their faith and diverse communities when utilising them. Continuing to engage and refine the assets created as part of this project will be an important part of ensuring engagement is effective and leads to best outcomes for communities over time.

Project aims and objectives

The WEFDC project aims to test and deliver bespoke water-saving campaigns, communications and products to save water in the region of 100,000 litres (where possible to measure) over the campaign delivery period. The project ultimately aims to deliver a practical framework and sustainable ways to engage faith and diverse communities, which can be adapted and scaled up to other under-served communities across the UK. This can lead to considerable environmental and social benefits such as reducing per capita consumption of water, building trust and public value, as well as supporting vulnerable customers that maybe hard to engage due to cultural or language barriers. As it takes on board learning from the lack of uptake of the COVID-19 vaccine roll out particularly in the BAME (Black, Asian, and minority ethnic) communities and the impact and role of forming ‘community vaccine champions’ within these communities⁴.

The overarching aims and objectives of the project includes the following:

- Conduct research and enhance understanding in how water is used and valued in different faiths and cultures
- Test new ways for water saving practices and behavioural change campaigns linked to faith or culture that can be adapted and scaled up
- Develop an inclusive framework toolkit guide for water efficiency engagement and support for diverse customers for the water sector to embrace and adapt
- Establish new channels of communication and stakeholder relationships to better connect with “hard to engage” customers to build public trust and more inclusive services.

⁴ Examining the role of community champions to promote vaccine uptake in under-served communities in the UK: [Lessons from the pandemic](#)

2. Project governance and EDI

Partnership and collaboration

South Staffordshire Water (lead partner) has collaborated with a diverse range of organisations and stakeholders to deliver the project aims and objectives. The project identified and approached several local stakeholders from places of worship, universities to more wider organisations representing both faith and its role in the environment such as, Eco Sikh and Hindu Climate Action. We also had support from MOSL (the market operator for the non-household retail market in England) providing helpful insight and support.

- The project brought together some of the leading academics, experts and faith groups that have been working in the environmental space for decades. This includes partnering with Cambridge Central Mosque, the first and largest award winning eco mosque in the UK supporting one of our key behavioural change campaigns linked to faith and water use.
- We partnered with scholars from the Cambridge Interfaith Programme, an interdisciplinary team based in the University of Cambridge's Faculty of Divinity. The team bring rich anthropological and theological expertise and leading the academic research phase of the project with strong support and contribution from faith groups.
- We also partnered with Weir The Agency, an existing relationship after successfully delivering Cambridge Water's "Can for the Cam" campaign in summer 2023. They have experience of implementing marketing campaigns to change consumer water use behaviours, which meant they were the ideal partners for delivering the community-led engagement campaigns.
- To bring the customer voice directly into the project using structured conversations, we also partnered with two independent research agencies to deliver our YIP (Blue Marble) and a three-stage programme of qualitative research (Explain Research).

Below we set out a high-level structure of the full list of partners and supporters for the WEFDC project



Our partners and supporters:



Project partner choice

The **University of Cambridge** led the design and implementation of a research study among community stakeholders to explore new possibilities for water conservation and sustainability practices that are inspired by and/or speak to religious ways of being. This research was led by Dr Anastasia Badder on behalf of the Cambridge Interfaith Programme. The University's expertise in research, water conservation and its stakeholder partnership network made them an obvious collaboration partner for the WEFDC project.

Weir The Agency led the design and implementation of the water saving behaviour change campaigns with the support of **Waterwise** in developing the rice washing campaign strategy with vast experience in delivering water saving campaigns and interventions in the UK.

Cambridge Central Mosque were the main partner in co-creating and delivering our first campaign "Reviving the Sunnah – perform wudu the prophetic way", where their place of worship was utilised as a key hub to deliver messages, hold focus groups and demonstration of water efficient practices. The mosque was fully supportive and onboard early as their values and ethos strongly aligned with the project objectives. The use of Cambridge Central Mosque's specialist knowledge, influential imams, recruiting local champion/influencers, and communication channels were invaluable in delivering the campaign effectively.

Faith groups and **academic partners** provided invaluable insight into research and steer on developing campaign materials and messages. For example Eco Sikh's contribution to developing the Punjabi translated rice washing campaign leaflets was very helpful to ensure messages land well in the Punjabi speaking community. This is because when translated to Punjabi, certain English words can lose their meaning or impact.

Artesia consulting was commissioned to conduct an evaluation into the possible water saving achieved due to the "Reviving the Sunnah" Campaign launched from Ramadan (March 2024) onwards and the impact of the wudu bottle trial within the Muslim community in the Cambridge Central Mosque area. Artesia bring rich experience in offering evaluation techniques that account for external factors influencing usage and behaviours, and thus able to grade the level of confidence in the water saved. The evaluation provided some useful insights on indicative savings and recommendation to support replication and scalability of these interventions and ongoing innovation to consider which is further described in **chapter 6**.

The quality of the insights gained from our research relies largely on working with partners who have the expertise, experience, robust and ethical processes and a collaborative working culture. We have worked with two main independent research partners on the WEFDC project, Explain and Blue Marble.

Blue Marble facilitated our YIP among 17-19 years old to deepen our understanding of how South Asian/Indian subcontinent cultures use water to; grow and prepare food, cook and wash/clean up. This also involved engaging with two academic reviewers to gain feedback on the research outputs. Blue Marble is experts in engaging with future customers and has conducted a wide-ranging number of research studies relating to water efficiency over several Price Review and Water Resources Management Plan (WRMP) business planning cycles. This gave us the confidence that the YIP would provide valuable outputs. This is the fourth time that we have run a YIP facilitated by Blue Marble and it remains our preferred approach to engaging future customers to help us solve real-world challenges.

Explain designed and led a robust research programme involving three stages of qualitative research among people from Muslim, Sikh and Hindu communities. The main objective was to gain a better understand the most effective ways to communicate with people from different faith communities regarding their water use and water saving. Explain Research is an expert in qualitative research and has conducted a wide-ranging number of research studies relating to water efficiency over several Price Review cycles. This gave us the confidence that they were placed to deliver the project objectives and a key reason for selecting them as our preferred partner following an extensive procurement exercise.

Sponsorship and leadership

The project core team met and communicated regularly to support the delivery and management of the project. The Executive sponsor was also consulted regularly on key risks, decisions and mitigation that required sign off and approvals. The overall governance of the project was strong. Key meetings included:

- Weekly project team meeting with core team
- Monthly Project steering group with wider partners – review progress, capture feedback and direction
- Fortnightly to weekly calls with Campaign and delivery partners (Weir The Agency and Waterwise)
- Monthly Executive sponsor calls and quarterly update to wider Executive Management team
- Weekly project management calls with Customer Research agencies (Explain and Blue Marble) to ensure the research programme was on track and to review materials and discuss risks and opportunities. Also, scheduled debrief sessions to review insight outputs and to adapt the approach where needed.

Stakeholders

Beyond the direct partners of the Project, the key stakeholders would include the volunteers or local influencers attending Cambridges Central Mosque and independent academic stakeholders.

The local champions/influencers helped identify opportunities around water efficiency and supported our “word of mouth” marketing strategy and were involved ahead of the launch of the Campaign.

External guests and academic peers supported the project as time in kind. This included in the inaugural kick off meeting helping to shape scope of the project and discussion on what to consider as the project develops. Stakeholders were also invited to support and feedback as and when required to project’s monthly steering group.

This includes the following stakeholders (beyond project partners) which we want to acknowledge and thank for their invaluable contribution:

- Professor Pazit Ben-Nun Bloom, Director of the Political Psychology Lab at the Hebrew University of Jerusalem
- Dr Fatima Ajia, Lecturer in Environmental Management at Glasgow Caledonian University
- Lina Khattab, Researcher at University of York.
- Abu Rashid, Market Improvement Lead & EDI Lead at MOSL



Delivery team

Project Lead: Mumin Islam, South Staffordshire Water – As Head of Innovation with over 17 years of experience in the water sector along with holding an Islamic sciences degree brought together knowledge of the connection of faith and water to instigate the project. With first-hand experience working with diverse communities, Mumin provided leadership to steer and develop ideas working with the project steering group and key stakeholders to test water saving interventions at suitable sites. Chaired monthly steering group meetings and weekly meetings with the core project team.

South Staffordshire Water Water’s Project Team – The project core team was formed to support the delivery, coordination and management of the project to ensure we deliver the project’s aim and objectives. The team included

Reece Bradley (Project controls manager), Richard Waterhouse, Doug Nairn, Mubina Ali (Communications team) and Lorna Campbell (Customer comms) and Nick Hollaway (Customer research lead).

Project Executive Sponsor: Caroline Cooper, South Staffordshire Water – the Strategy and Regulation Director sponsored the project and was regularly consulted on key decisions and risks for approval and sign off.

Academic Lead Researcher: Dr Anastasia Badder (Faculty of Divinity, University of Cambridge) – brought invaluable anthropological and theological expertise and knowledge about how water is used and valued across religions. This was supplemented by localised short-term ethnographic research combining focus groups, interviews and cognitive mapping to produce a detailed report. Supported by Cambridge Interfaith Programme and academic peers Dr Iona C Hine and Dr Safet HadziMuhamedovic. Note Dr Badder’s work focused on Islamic and Jewish communities only given the practical timescales and so Grayce also provided support to research and analyse use of water in all major religions and potential opportunities to save water.

Toolkit Guide Lead and Campaigns supporter, Waterwise – leading the development of a workable framework/toolkit whilst supporting the campaigns strategy building from wide experience in delivering successful water saving campaigns and guides for the sector.

Faith Campaign Engagement Lead, Cambridge Central Mosque – worked in partnership to co-create and develop bespoke campaigns linked to faith and by being one of the largest eco mosque in Europe provided invaluable insight and steer in delivering messages – through using their facilities as the main hub for key meetings, learnings, developing ideas and promoting interventions. This included holding congregational sermons and workshops.

Campaign Design and Delivery Lead, Weir The Agency – as water saving behaviour change specialists supported the design and delivery of the two bespoke water saving campaigns created linked to faith and culture. Also provided useful training and implementation of ‘word of mouth’ marketing strategies

Faith groups (Eco Sikh, Hindu climate action, independent academics) – provided invaluable contribution to developing campaigns and creative assets given the groups experience in the environmental space linked to faith and connection to a wider channel of networks and relevant community groups. Note: Eco Dharma Network and Eco Judaism contribution and support was limited to only at the start of the project sharing their views and useful insights.

Online Engagement Platform, Save Water, Save Money (Get Water Fit) – managing and distributing water saving devices and processing the fulfilment of orders. Also links to their water saving platform to help understand usage and support available.

Customer Research, Blue Marble and Explain Research – provided valuable expertise, knowledge and independent research experience in engaging future customers and diverse customers to deliver actionable insights, by exploring views on water use in relation to faith and culture.

Evaluation lead, Artesia – undertook the evaluation of the intervention particularly the impact of the wudu device and faith campaign impact on water saved in the Cambridge area and in around Cambridge Central Mosque.

Water companies (Affinity Water, Northumbrian Water, Severn Trent, Southern Water, South West Water) – supported to design of campaigns and shared insight from their experience and customer research working with diverse communities. Also, some of the creative assets such as the social media ads were also boosted in other water company areas including Severn Trent and Affinity Water. There was some links to Northumbrian Water’s “Water Literacy Programme” inviting community faith leaders to the programme.

Water efficiency advisor for home visits, Groundwork – to carry out home water efficiency checks if requested (there was a limited amount of home visits available for the faith campaign as suspected would little uptake but wanted to offer extra help for customer that might need it.

Matthew Cole, Chair of Independent Stakeholder Challenge Panel (SCP) for South Staffordshire Water – provided independent assurance of the approach/methodology undertaken for the customer research and reviewed associated materials/stimuli developed. Matt was also one of the panel of judges for our WEFDC Young Innovators’ Panel.

Equity, Diversity and Inclusion (EDI)

EDI (equity, diversity and inclusion) was at the heart of this project as it aimed to address a gap in the sector that fails to fully understand and take seriously how water is used and valued within diverse communities of different faiths and cultures in England.

Some of these communities are marginalised, misunderstood or often get placed into the “hard to reach” category by water companies when it comes to engagement. This could be due to lack of appropriate or accessible communication channel, lack of awareness and sensitivity, lack of time or knowledge needed to meaningfully engage marginalised communities and water companies not truly reflecting the communities they serve in their own employees and supply chain.

Hence our project helps to bring light to some of these barriers as this can be reflected in the diverse partnerships formed and involving the wider community as project champions/influencers which has helped identify opportunities, in particular around water efficiency – with the aim to ensure the services provided by water companies are more inclusive than they are today.

Throughout the project time was dedicated to “listening and learning” through academic research, stakeholder workshops in Cambridge Central Mosque, a series of online focus groups and speaking to people within these communities and places of worship, as well as engaging younger audience (ages 17-19) through our YIP initiative. It helped lift prejudged views and opened opportunities to work together and co-create campaigns.

We measured the effectiveness of EDI by ensuring as many voices were heard and considered throughout the project. This for example included reviewing the initial academic research and taking on board recommendations such as giving more time and space to explore the views of community members not in religious leadership roles; the views of women; and the family dynamic (including views from older adults) in designing Explain research to complement the University of Cambridge findings.

By closely monitoring views and feedback ensured diverse customer concerns were meaningfully addressed and the benefits of any interventions reached as widely as possible – for example launching a campaign in Ramadan had a larger reach and messages provided in different languages e.g. via Bangla TV live. Adjustments during the project included the timing and style of communication, considering the language used and involving key stakeholders early, and the desire for collaborative work in the future.

The Cambridge Interfaith Programme team also highlighted how something as basic as language could impede community engagement. If (as happens across industry and business contexts) the “customer” is treated as fundamentally external and other, faith and cultural practices can be treated as alien or exotic, even though all humans are complex people with inherited values and practices. It is important that professionals involved in engagement and outreach work remain mindful of their own existence as members of communities of value and practice. This observation continues to inform CIP work around values and EDI in a range of contexts.

3. Project methodology, approach and delivery

Central to the approach undertaken throughout the project was listening, reflecting and learning from a range of stakeholders including project partners, faith groups, academics and water consumers (including bill paying customers) from diverse communities representing different faiths and cultures.

The reason for this approach was to better understand the needs of the respective communities that were engaged within the various strands and forms of engagement undertaken. This allowed the project team to continuously check in and validate our approach to engagement. It helped identify where the largest water saving opportunity was in relation to water use practices that can be linked to faith and/or culture and supported effective communication strategies.

This approach enabled the project team to identify potential areas not typically known to water companies to pilot water saving interventions and gain necessary support from key stakeholders and advocates to deliver the project objectives. Therefore, the first phase of the project involved research into how water was used and valued in everyday lives across different faiths and cultures in the UK. The project delivery programme consisted of the following five key phases:

- Phase 1 Academic research
- Phase 2 Feasibility study (identifying suitable sites and stakeholders)
- Phase 3 Developing interventions (co-creating bespoke campaigns and products)
- Phase 4 Implementation (including online and face-to-face consumer research)
- Phase 5 Review, evaluation and dissemination.

Phase 1: Academic research

The University of Cambridge carried out research in the local Cambridge area between July and November 2023. The research was led by Dr Anastasia Badder on behalf of the Cambridge Interfaith Programme (CIP) exploring how religious communities in Cambridge use and value water, and about community needs in terms of water and sustainability. The approach taken to the research also reflected CIP's concern about how best to surface the relationships between religion and current polycrises (including water shortage and drought). The main objective of this work has been to explore community understandings of, relationships with, and values around water, with an eye towards water conservation and sustainability practices, including new pathways for sustainability.

For practical reasons and to ensure a meaningful depth of engagement was undertaken, the University of Cambridge researchers opted for an ethnographic approach and focused mainly on Jewish and Muslim communities in the Cambridge area (over four months of fieldwork). This decision allowed for comparison (as communities with known internal diversity) while also meeting project timeline.

In addition, analysts from Grayce also provided support to the research through analysing use of water in major religions practiced in the UK this included Christianity and Catholicism, Islam, Sikhism, Hinduism and Buddhism. For each religion analysts researched into religious water use practices and where possible spoke to religious leaders for feedback. This included the description of how water was used for specific rituals and ceremonies and where there could be potential opportunities to save water. A summary of all the outputs can be found in **chapter 4**.

Phase 2 - 4: Feasibility study through to developing and implementing interventions

Choosing specific intervention areas – related to faith and culture

Following the research undertaken by the University of Cambridge and further research conducted by Grayce, as well as extensive discussion with project steering group and wider stakeholders it was agreed to focus on two distinct water saving campaign interventions – first one related to faith (in the Muslim community) and second related to culture and cooking practices (in Southeast Asian communities).

This approach was taken as were areas, based on all the up-front engagement and research, deemed to have the largest water saving opportunity linked to faith and/or culture. It also had strong stakeholder support to help co-create and deliver interventions. Along with the need to save water from a water resources challenge perspective, both areas also had the ability to engage existing community structures and value systems to encourage positive behaviour change.

- **Faith focused intervention – Ablution (or ‘wudu’)**

The first intervention focused on saving water in the Muslim community during ablution (or otherwise known as “wudu”) a washing ritual performed as part of the Muslim faith every day (up to five times a day) before prayers. Muslims typically use water under a running tap to perform wudu daily, which can typically consume **six to 12 litres** of water per session whilst tap was running (this assumes a minimum flow rate of 9 litres per minute and the average time of performing wudu is between 1-2minutes). In the Muslim faith according to the “Sunnah⁵” the prophet Muhammad (peace be upon him) only used 1 “Mudd⁶” of water (approx. 1 litre) to perform wudu. Raising awareness of this encouraged Muslims to save water when performing wudu to emulate the Prophet’s teachings.

- **Cultural focused intervention – Cooking (rice washing)**

The second intervention focused on cooking practices, but more specifically encouraging ways to save water when washing rice and re-using starchy water for other purposes within southeast Asian communities in South Staffordshire. This was a common practice in many South Asian communities which often came from ingrained habits or methods passed down from generations or adopted from countries where people originated from. In many southeast Asian countries rice washing is the norm given how rice is stored in large sacks often picking up dirt, bugs and debris which required washing of rice several times (this can be up to **nine** times until water runs clear). Whereas in the UK rice is packaged differently and questions the need to wash rice so many times or at all.

However, we recognised some communities will continue to wash rice to remove starchy water and so did not want to hinder or offend a cultural practice but rather challenged them to think if it was required to wash so many times and if rice water can be collected and re-purposed for eg watering plants or for beauty purposes.

Identifying suitable sites and the “messenger”

Selecting the ‘face’ of the campaign or the “messenger” was crucial to land messages successfully for the target audience, as it allows them to trust and relate to the messenger, as well as act upon the message being delivered.

We also took on board learning from previous projects such as Affinity Water’s “Water Efficiency in Mosques” project, which highlighted the importance of choosing not only the right location and site to pilot interventions, but it was even more important to have an engaged and supportive group of local stakeholders that can actively support and promote the project for the campaign to be delivered effectively in respective faith communities.

We carefully selected pilot locations based on the customer demographics and partners, stakeholders and influencers we can work closely with to co-create and deliver the campaigns in partnership. We decided to deliver the faith campaign in Cambridge working closely with Cambridge Central Mosque and the rice washing campaign in South Staffordshire working with local stakeholders including the Gurdwara in Smethwick plus we boosted social media posts in other company areas including Severn Trent Water and Affinity Water supply areas.

For the first intervention, we developed the campaign name as – “Reviving the Sunnah – Performing wudu the prophetic way”. This name was chosen as the campaign aimed to remind audience of the forgotten tradition and practice of the Prophet (peace be upon him) of conserving water when performing wudu. One of the strategies also deployed by our delivery partner, Weir The Agency was “word of mouth” marketing by having a pool of local “champions” being part of the initial stages of designing the campaign. This involved local champions signing up to be part of the campaign and held a video recording demonstration of the Head Imam at Cambridge Central Mosque performing wudu live demonstrating how wudu can be performed with less than 1 litre of water. Local champions then tried themselves and came on board to support and promote the campaign before it was launched.

⁵ “Sunnah” - is the body of traditions and practices of the prophet Muhammad (peace be upon him) that constitute a model for Muslims to follow.

⁶ “Mudd” - is a traditional Islamic measurement in which when converting to litres can vary in opinion but is typically between 0.5 litres to 1 litre.

We decided to launch the campaign in Ramadan to have the biggest impact in terms of reach and the fact it was a time when Muslims attend the mosque more frequently and reflect over one's habits to be better, which made it a good timing to remind the audience of the message of conserving water when performing wudu in line with their beliefs.

The “Reviving the Sunnah” campaign applied the design and branding used for Cambridge Central Mosque to give a more authentic feel and show the message was coming from them working in partnership with Cambridge water. As we continued to develop further knowledge in the type of language and choice of words preferred, a few iterations were made to the campaign style and choice of words. For example, the word “pledge” to save water was believed to discourage people from signing up and instead we used the word “intention” which was preferred and in tune with the language used in the Islamic faith to encourage ‘call to action’.

For the rice washing campaign we brought on-board influencers and trusted and credible voices to support the delivery of key messages. This included celebrity chef Ping Coombes (master chef winner) who comes from a Malaysian background and was able to relate to the excessive washing of rice growing up by sharing her ‘story’. We also brought on board Emma O’Neil, Head gardener from Garden Organic and Sonia Haria, Beauty Author of the book “South Asian Beauty” to share how rice water can be re-purposed. We had to slightly delay the launch of the campaign due to the general election held in July 2024. This did not have any notable impact as the campaign was launched largely through online channels making most use of social media and TV Ads run by Sky Adsmart.

The challenge to procure a new water saving device – Ablution (wudu) bottle or cup

Our approach initially was to design and create from scratch a new product to save water when performing wudu, but recognised similar products were being developed and tested at the same time in the global market. After engaging product designers, we also noted the time and cost to design, develop and test a new product safely can affect campaign timescales, plus a risk of duplicating efforts. Hence a global search was undertaken to explore similar products both in the UK and internationally that maybe already in use, prototyped or being piloted that we can potentially partner with and develop/test further in the UK.

We discovered and engaged with three potential suppliers who were in the early stages of testing their product and were open to developing further with us this included:

- **The “wudu cup company” (UK based start-up)** – a product being developed by university students in the UK which we initially partnered with to first test in the UK. However the company faced many challenges and delays with manufacturing from China and scalability to test the product on time, as was not available for our launch of our first campaign in Cambridge. This was not ideal but allowed customer to pre-register for the wudu device to come in future.
- **Wuduce (Canadian based start-up)** – this was a product developed by a high school student in Canada that was in the early stages of being deployed locally. We faced many challenges including being a new start up, legal guardian/signatory needed, product containing lithium battery and high international fees to ship the company decided were not ready to go internationally and wanted to prove the product in Canada and US.
- **“My Wudhu Companion” (South African based company)** – had a more developed and mature product that was tested and researched extensively over a few years and had the necessary approvals needed to use product safely in the UK. We worked with them to test c200 products with customers as part of the faith-based campaign delivered in Cambridge.



Customer research programme approaches

To ensure we heard from as many voices as possible, within the constraints of the overall WEFDC project scope and budget, we used a range of different engagement approaches. The research programme was designed so that each study built on the previous one, to reduce the potential for duplication of insights, focus on gaps in knowledge as they emerged and to ensure audiences that were identified as important to engage with were included.

Following the release of the University of Cambridge study final report, there were two main research studies undertaken. These were independently facilitated by Blue Marble (Cambridge Water Young Innovators’ Panel) and Explain Research (WEFDC qualitative research). Both studies were designed to follow Ofwat and Consumer Council for

Water (CCW) best practice guidance for high-quality research and were challenged by our independent Stakeholder Challenge Panel (SCP) Chair. This helped to ensure the approach and materials used to engage customers were unbiased and clear. The research outputs were also shared for review and challenge as the project progressed.

Blue Marble approach – Cambridge Water’s Young Innovators’ Panel, Summer 2024

- Recruitment of nine students from three, sixth form schools and 1 university in the Cambridge region – all students practiced Islam and Christian faiths, with links to Bangladesh (3), India (3), Africa (1), Philippines (1) and Poland (1).
- Project methodology flow:
 - Pre event: briefing webinar for on-boarding
 - Pre task activities: completed by students before the workshop – water diaries focus
 - Face to face workshop: immersion sessions, presentations and roundtable discussions.
 - Two academic students were then taken through the findings by Blue Marble and independently reviewed the project outputs to provide further input and recommendations.

Explain research approach - WEFDC qualitative research, September to November 2024

Three-stage qualitative methodology employed:

- **Phase 1:** five online, 2hr discussions groups with 27 participants from different faith communities (3x Muslim, 1x Hindu and 1x Sikh) to explore views of water use and water efficiency.
- **Phase 2:** follow-on digital ethnography with 10 participants from phase 1, to further explore findings and themes and gain insight on practices relating to water use in naturalistic settings.
- **Phase 3:** four online, 2hr discussions groups with 27 participants (16 returned from phase 1 with 11 new participants) to play back findings, validate the results of our research, and mop up any further areas for exploration. The four groups covered: 2x Muslim, 1x Hindu and 1x Sikh.

The two main research studies ran in parallel to the two campaign activities taking place – the Wudu campaign in the Cambridge region and the rice washing campaign in the South Staffs region. Although the objectives of the research studies were not focused on gaining feedback on these community led campaigns, they gave the opportunity for participants to provide feedback on them if they had experienced them and any impacts that they had on their daily water routines and wider views on water.

The interventions delivered along with all the customer research and insights was triangulated to inform decision making and development of the framework and toolkit to guide water companies and practitioners that may undertake work in this space and in engaging diverse faith communities. Our approach to triangulation follows uses the framework applied for our PR24 business planning process. The detail of all the different research approaches used throughout the WEFDC project and the timeline in which they took place can be found in our supporting [appendix 1](#).

Risk management

The project core team met weekly to ensure actions were on track and project objectives and timelines were being met. This included monitoring key risks, mitigations, budgets and reviewing decisions such as, ensuring due diligence on choice of suppliers, timings of key activities, customer communication journeys and meeting regulatory reporting requirements

One of the key risks of the project was ensuring strong and long-lasting partnership with key stakeholders including faith groups, community leaders, local champions and suppliers that had specialist knowledge and/or religious literacy which most water companies somewhat lacked. As the need to be build trust in the community and be mindful of cultural sensitivity was paramount to be able to effectively design and deliver campaigns and communications.

For the Faith based “Reviving the Sunnah” campaign delivered in Cambridge in partnership with Cambridge Central Mosque faced some challenges along the way. This included an influential community member spreading false rumours that our campaign was a motive to “force” customers on to metering. This affected trust in the community and so we worked closely with the Mosque to debunk myths and produced a FAQ that could be used by the mosque, volunteers and local champions to reassure customers. For transparency as part of the FAQs we referenced the decision to meter universally as part of our future business plans across our supply region. The learning points and concerns captured here will be built into our universal metering programme roll out in the coming years.



Another barrier unanticipated was the unrest and horrific riots unfolding across the UK in summer 2024, which affected the local community in further engaging with the campaign as there was a sense of fear attending the mosque with police presence required. Global upset following Hamas’ 7 October 2023 attacks also impacted readiness of groups to participate in workshops under the “inter faith” umbrella that November—an intended component of the academic research.

Procurement and IT data protocols were also notable risks and challenges faced by the project given some of the suppliers we engaged were new start-ups or products did not meet UK laws or specific water regulations, which caused challenging due diligence checks. The IT data protocols were thoroughly followed to ensure any data was collected was stored securely and safely and used for the purposes intended, as Cambridge water customers signed up for water efficiency support and interest to receive and test the new water saving product once procured.

Recruitment for the qualitative research run by Explain and recruitment for the Young Innovators’ Panel led by Blue Marble, both proved to be a major challenge. Given the niche nature and sensitivity of the topic, there was risk of not having enough participants as they were required to have come connection with the specific faith or culture being researched. Therefore, the initial approach to recruitment required going beyond more traditional approaches to use community conversations and allowing more time to engage (and work) with local cultural/religious community organisations including Cambridge Central Mosque and the Gurdwara in Smethwick. They helped distribute flyers and promoted the opportunities through their local networks and communication channels. However, these community led approaches were not overly successful and we had to rely on commercial panels to achieve the participation targets in the Explain research. Quantitative studies promoted via emails, also achieved below average response rates given how engaged the audience being surveyed was to the campaigns being run. We have detailed more about the lessons learned for research studies in our supporting [appendix 1](#).

Lessons learned

There was several key learning points from the project summarised below:

- **Diversity:** there is much diversity between religious communities but also within them. This includes how they see water and environmental action, and whether it is connected to their religious life or not. This creates challenges in terms of engagement and action, highlighting the importance of building knowledge of, and engagement with, these groups to develop strategies
- **Water cycle learning has moved on:** changes in the way schools teach the water cycle means younger generations are more aware of the importance and value of water than ever before. Environmental teachings are already in education and after-school programmes within many religious communities and water companies can help build on these existing learning platforms to further enhance messaging. For consistency we may also need to consider this to be driven by the national curriculum in England and review the water cycle education in relation to water efficiency and wastage.
- **Awareness of cultural sensitivities:** when engaging with customers of different faiths or cultures it is important to understand cultural sensitivities and how they may impact their water needs and how sometimes it may have no connection to religion. This understanding can help companies to engage around specific activities as well as being

sensitive to cultural needs. Religious or cultural festivals held in community centres or places of worship, when centres have high numbers of visitors, can be useful times to engage or share key messaging through community leaders.

- **Allow additional time for qualitative and ethnographic research, recruitment and engagement:** qualitative and specifically ethnographic research, engaging with communities and building trust with community leaders takes time and should not be rushed. Faith leaders are busy people and asking them to engage with a water company is a further demand on their time, particularly if the relationship is cold or they are already sceptical of water companies. A key learning when carrying out recruitment for research among diverse communities is the early up-front engagement and spending adequate time in building relationships before asking for actions. Therefore, a much longer lead time is vital when working with cultural / religious organisations to provide sufficient support and water companies need to provide all the communication materials to ensure it is quick and easy for them to promote opportunities to their network and wider channels. A multi-channel approach is needed across in person (e.g. going into schools, community venues) and online approaches, including social media platforms.
- **New products and new start-ups** - the approach to procuring a new product can take significant time with many rules and regulations needed to be considered especially when a product is pre-mature and untested in the UK.
- **Equity, diversity and inclusion:** water company staff often don't represent the communities they serve. Without this representation or presence within the communities, it can be even more challenging to engage as there is a lack of cultural understanding. Improving EDI and boosting religious and cultural sensitivities within companies can help strengthen relationships with community groups.

Some of these points were shared in the early learning report Ofwat published in summer 2024 – [Ofwat Innovation Fund: Learning report: Supporting Water Efficient Communities](#). We also supported the Ofwat EDI blog sharing lessons in how to consider EDI when designing and delivering future projects which can be found here: [Strength in difference - How the Ofwat Innovation Fund is supporting equity, diversity and inclusion - Ofwat Innovation Fund](#).

Early learning was also shared through CCW Leading the way group meetings sharing key lessons learnt from the project (to date) and recommendations for water companies that may develop similar campaigns. We also shared learning through an article written for WSP "Water Thought Leadership" case study on innovation.

4. Key findings and outputs

Key findings and conclusions

Research – Headline findings

Key findings from all the research included a series of recommendations for the water sector to consider when undertaking similar campaigns and projects in this area. Key findings from the research include the following:

- General lack of trust and scepticism towards the water sector's motives, emphasising the need for greater care and to tread carefully when focusing on ingrained traditional practices often passed down by generations
- Water companies should avoid any communications perceived to be apportioning 'blame' to a specific religion for being more wasteful of water than others
- Water companies and water practitioners should focus on educating from a young age (including reviewing the water cycle in relation to water efficiency) and consider using positive and motivational water saving messages versus focusing on wastage
- Water companies need to enhance their religious literacy, reflect on their approaches, avoiding generalisations and biases as there was considerable diversity observed within each faith group in terms of contrasting views, religious observance/practice
- A collaborative approach was essential for water sustainability initiatives and actively listening to communities was key to building trust.

Campaign innovations and creative assets – Key learnings

The two behaviour change campaigns and associated engagement materials we developed gave insight and learning into the language, style and way messages should be delivered in faith and diverse communities. Through working closely with project partners and a range of stakeholders allowed us to adapt engagement where necessary recognising the unique make-up of the communities and circumstances encountered. This for example included co-branding assets and adapting messages with Cambridge Central Mosque and delivering through their Head Imam and place of worship to ensure message land well with the community.

The reusable materials, assets and toolkit we created can be replicated and scaled up in similar communities, however water companies must reflect over the unique make-up of their respective faith and diverse communities when utilising them. Continuing to engage and refine the assets created as part of this project will be an important part of ensuring engagement is effective, fit for purpose and leads to desired outcomes for communities over time.

Also the wudu device (or similar innovations) we tested as part of the campaign which indicates potential savings (through Artesia's analysis) needs to be further tested and rolled out more widely. Water companies also need to review and consider including such a device as part of their free water efficiency devices offered to their respective customers.

Potential water saved – Headline findings

It was very challenging to translate the impact of both campaigns to the amount of water saved. However, for the faith campaign, Artesia undertook evaluation of the potential water saved because of the campaign and distribution of the ablution wudu bottle in Cambridge. The evaluation included analysis of customer usage data through meter reads and analysis of flows in district metered area (DMA) in Cambridge only. The headline finding was overall the potential water saved (focusing on a small sample in Cambridge only) was in the range of 1,400 to 5,900 litres per day within the local Cambridge. The analysis carried some limitations and uncertainty given the small size of the population of Muslims and

limited data and period measured. However, the campaign also impacted households outside of the Cambridge area through wider-reaching engagement channels (Bangla TV, YouTube, radio and tourist visiting the mosque). This meant the saving could be far greater, but this need to be proven, and so further studies are recommended in future to evidence savings.

Similarly, the rice washing campaign was challenging to quantify the water saved. With over half a million views of the videos created as part of the campaign through social media and TV ads (delivered by Sky's Adsmart campaign) if only 2% was to take action (as research suggest less than 5% of viewers take action) and make a change to save 5 litres of water when washing rice, the impact could be around 50,000 litres of water saved in total over the five-month period. However, it is important to note it was very challenging to measure the actual amount of water saved and that in future we recommend a control group is studied for a more robust analysis.

The full report of the analysis undertaken by Artesia which focuses on households in Cambridge can be found in [appendix 4](#) and further described in **chapter 6** showing potential max saving per day and linking to Artesia's empirical analysis.

Academic research – Key outputs

University of Cambridge research report

The research involved four months of fieldwork with Cambridge's Jewish and Muslim communities, focusing on water sustainability and faith. The report explored the intersection of faith, water use, and sustainability, highlighting community engagement and industry recommendations.

Fourteen key themes emerged from discussions, including water in ritual, trust issues, and the powers of water. The report suggests ongoing research opportunities at the intersection of religious communities and water use to foster trust and collaboration and emphasised addressing the existing mistrust in the water industry is crucial, given the prevalence of water-related crises and the private nature of water companies. Water companies need to enhance their religious literacy, reflect on their approaches, avoiding generalisations and biases. The Cambridge Interfaith Programme also hosted an academic conference to further explore these themes.

For more details you can find link to the full report “**Water and/in religious relations: A Cambridge study**” in [section 11.1](#).

University of Cambridge academic conference – “Being with water otherwise”

As a result of the project and a follow on from the research a two-day conference in April 2024 called “Being with Water Otherwise” was hosted by the Cambridge Interfaith Programme (CIP) in the University of Cambridge's Faculty of Divinity. The conference included a keynote address from Professor Veronica Strang from the University of Oxford, thematic panels, a ‘Scriptural Reasoning’ session, and a combined book launch of recently published volumes on water and religion.

This conference explored a transformative perspective in how diverse religious philosophies and practices offer lessons for sustainable water use. Rituals, scriptures, and context-specific religiosities locate different answers to these questions, and so this conference invited ethnographic, theological, and historical analyses of water-human relations from across the world.

Some of the themes covered in the conference covered include (but not limited to):

- (Hi)stories of water sustainability derived from religious thought and practice
- religious approaches to water use and efficiency, water and religious values
- sacred temporalities of water (e.g. cycles, durations, rhythms, the everyday, festivals, rituals); sacred places/spaces (e.g. holy bodies of water, sustainable environments)
- sacred water-human interactions & responsibility, care...etc.
- water sharing, water as encounter, and water as a matter of interfaith relations
- A link to report from the conference can be found in [section 11.2](#) and all other related resources can be accessed by going to www.interfaith.cam.ac.uk/water.



Grayce research outputs

As Dr Badder’s work focused on Jewish and Islamic communities only due to practicality, Grayce diverse analysts provided support to research and analyse use of water in major religions practiced in the UK. This included Christianity and Catholicism, Islam, Sikhism, Hinduism and Buddhism. For each religion analysts researched into religious water use practices and where possible spoke to religious leaders for feedback. This included the description of how water was used for specific rituals and ceremonies and where there could be potential opportunities to save water.

The key findings from the research undertaken by Grayce are summarised in the table below:

Religion	Background	Specific water practices	Opportunities for saving water
Christianity & Catholicism	44% of the UK population. (although the role of the church as a place of worship may have a different statistic) Old Testament: water is presented as a gift from God. New Testament: water becomes a sign of rebirth in Jesus’ baptism. Any water is blessed by a priest becomes holy water.	Water is used when entering/exiting the church (weekly) Baptism (c55,000 people baptised each year in the UK) Washing of the feet (Easter specific mass). It's also used once at Easter & Christmas to bless the congregation" Water is considered pure and clean.	Movements to save water already exist such as this push by the United Methodist Church. Working with Vicars and Priests in the Local Christian Community Reach out to local Churches, some churches do not have a dual flush toilet.
Islam	6% of the UK population. Islam is a monotheistic religion centred around the belief in one God (Allah) as revealed through the Prophet Muhammad ﷺ. The Quran, is believed to be the literal word of God, serves as the holy scripture and guide along with the “Sunnah” (sayings of the Prophet) with many references to water. It has a diverse global following and a rich cultural history.	Wudu (ablution): Muslims perform wudu before each of the five daily prayers. This means that wudu is performed at least five times a day for those who regularly engage in all the obligatory prayers. Ghusl (Ritual Bath): Ghusl is performed when required due to specific circumstances, such as after sexual intercourse, menstruation, and ejaculation. The frequency of ghusl varies depending on individual situations/events. Istinja: Istinja is performed after using the restroom, and it is recommended to do so every time one uses the toilet.	Recommended to use 0.75 to 1 litre of water for wudu and circa 3 litres of water for Ghusl (bathing) as per the Sunnah, but using more is permissible Low-flow or times faucets prevents excess water usage at home (can save 30% of water) Install Bidets or smart bidet uses significantly less water (c70%) than it takes to produce toilet paper by regulating water flow. Engage local mosques (there are c2,000 mosques within the UK)
Sikhism	0.9% of the UK population. Sikhism is a monotheistic faith centred on the belief in one God, emphasising equality among all, selfless service, and meditation. Its followers find guidance in the Guru Granth Sahib, a compilation of Sikh Gurus' writings, and practice communal fellowship at Gurdwaras. Sikhism rejects idol worship and renowned for its community spirit.	Amrit Sanchar (Sikh Initiation Ceremony): is not a frequent occurrence for most Sikhs. It is undertaken by individuals who have made a conscious decision to formally become initiated Sikhs (may occur once in a lifetime) Karah Parshad: is a sacred offering made in Gurdwaras (Sikh places of worship) and distributed to the congregation daily. Dishes and meals are prepared in the kitchen which use water in the cooking process Ishnaan (Cleansing Bath): While there is no strict requirement for how often this should be performed (its typically 1-2 times a day)	General structure of Gurdwaras as traditionally, have water tanks or wells attached to them – could install low-flow / timed faucets Sikhism promotes water saving and encourages its followers to live in harmony with the environment and selfless service to the community Engage Gurdwaras – over 200 Gurdwaras in the UK. The largest Sikh populations are in West Midlands and Greater London.

Religion	Background	Specific water practices	Opportunities for saving water
Hinduism	1.6% of the UK population For Hindus Water has special significance for its life - sustaining properties, its use in rituals, and because cleanliness is believed to be very important. Rivers play an important role in the faith. Many are believed to be sacred, and people bathe in them to cleanse themselves of their sins. Ganga (the Ganges) is the holiest of the sacred rivers.	Abhisheka (Washing of deities) - Daily Ritual Cleansing / Bathing (Daily shower) Washing after use of toilet Bhakti (Offering/ Purification) - Daily Washing of clothes often washed after being worn once Feet Washing Multiple times a day (eg entering home and before entering bed) Washing hands before and after eating Multiple times a day as traditionally food is eaten with hands to maintain cleanliness like many other south Asian cultures.	Ensure the offering is equal to the amount that will be consumed. Try shower for shorter duration Collect rainwater to be used for washing deities and offering water Wash clothes as full loads. Install smart bidets as use less water. c200 Hindu temples in the UK Consider engaging Priests and Women (key influence in family), language translation. Large population in urban areas e.g. London and East midlands.
Buddhism	0.3% of the UK Population Water is seen as a life giver in Buddhism. Water symbolises purity, clarity and calmness. Buddha urged monks to respect natural resources, and to use water without wasting it.	Holy water: water blessed by monks, is used at birthdays and marriage ceremonies. Water ceremonies include a death ritual where the deceased is washed using water, soap, perfume and flowers. During one ritual, 7 bowls of water are offered to Buddha and other holy figures as a remedy for greed. This is traditionally done daily.	In Tibet, Buddhist monasteries have been trained in best practices for water conservation and relay the importance local communities. Mirroring these ideals with best practices at monasteries and home. Engage local Buddhist monasteries and temples (c20 in the UK)

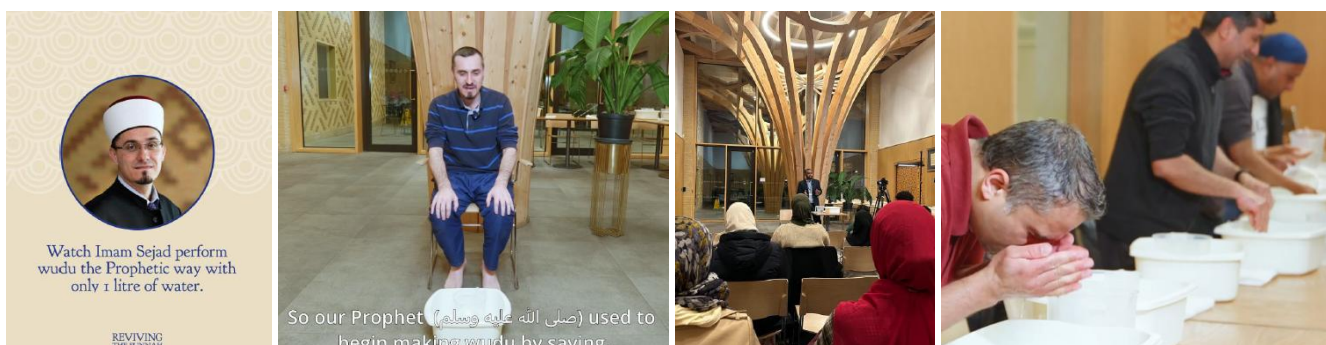
Following the research a key output from the feasibility study was agreeing the area (water use practices) to develop interventions related to faith or culture and locations to pilot. As detailed earlier in chapter we carefully selected the areas of “wudu” and “rice washing” and pilot locations to test the wudu campaign was in Cambridge and rice washing campaign in South Staffordshire and wider.

“Reviving the Sunnah” campaign – Key outputs

For the wudu campaign we developed the campaign name “Reviving the Sunnah – performing wudu the prophetic way” which was a thought-provoking title for the target audience to re-think or be more mindful of how much water they use when making wudu by connecting to their faith in following the Sunnah. The campaign’s key outputs were as follows:

Live video demonstration of Imam performing wudu

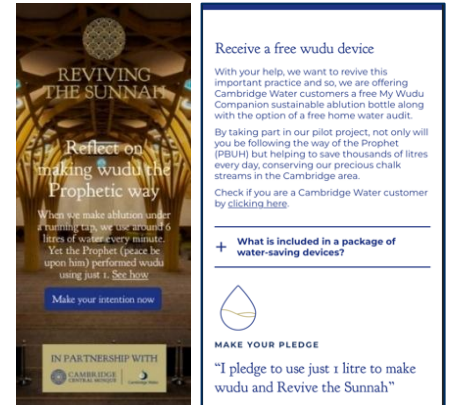
Before launching the campaign, we invited the local community (and potential champions) to watch a live demonstration of Head Imam Sejad performing wudu with just one litre of water followed by a practical workshop with the congregation to try and perform wudu using only one litre. The ‘word of mouth’ marketing strategy deployed here recruited in total 13 local influencers/champions that signed up to support and promote the campaign prior to launching the campaign.



Bespoke campaign website developed (www.revivingthesunnah.co.uk)

Providing more information about the campaign, video demonstration and call to action to sign up/pledge to save water when performing wudu and opt to receive free water saving devices including the exclusive wudu ablution bottle (with 200 devices available for this campaign).

When pledging to save water customers had the option to have water efficiency devices to be posted to them to install or the option of booking a home water efficiency check carried out by our supplier Groundwork (we suspected little uptake but wanted to offer extra help for customer that might need it and so there was only 50 home visits available).



Reviving the Sunnah (wudu) campaign – Launched in partnership with Cambridge Central Mosque

In March 2024 (during the holy month of Ramadan), we launched our first campaign for the project in partnership with Cambridge Central Mosque. This focused on the opportunity to save water during the practice of wudu (ablution), the ritual washing performed in preparation for prayer and worship.

Cambridge Central Mosque socials – The mosque’s communication promoted through their social media channels including LinkedIn and YouTube. The video on YouTube reached over 10,000 views which was one of the top videos watched. There was lots of external interest from other mosques and organisations if this campaign can be replicated in the future.

Bangla TV live broadcast – An interest was shown by Bangla TV – a local TV/social media channel with a reach of over a million mainly Bengali speaking audience where English is typically their second language. This channel was helpful to reach an audience not usually reached by water companies and supported our ‘word of mouth’ marketing beyond Cambridge customers.

Co-branded water bottles – To demonstrate the partnership approach to the campaign we designed co-branded re-usable water bottles as part of the launch of the campaign. This was very timely with the month of Ramadan as single-use plastic water bottles tend to be widely used for night prayers, and so by having given out these bottles significantly reduced the impact of single-use plastic bottles and was much appreciated by the community (more detail is described in [chapter 6](#)).

We held another event near the end of Ramadan to further promote the campaign. For both events we had around 1,000 people visiting the mosque each night. We also placed a permanent pop-up banner and leaflets for people to find out more information about the campaign.



Campaign results:

Website traffic:

- 1.9k visits (1.4k unique)
- Average time spent 3 mins 21 secs
- 70% mobile users
- Direct link (1,355), followed by Google (113), Instagram (101) and Facebook (62)

Number of sign-ups:

- 13 influencers
- 159 forms submitted (pledges/wudu bottle applications)
- 4 home water efficiency visits completed (majority of sign-ups opted for postal orders)

You can have your tap on and literally it feels like an endless supply... we're maybe not so grateful for those necessities.

Prophet Muhammad says 'Conserve water, even if you are on the banks of a running stream'.

Cambridge Water Customer, Muslim

Of the **total 172 sign-ups**, we had 90 customers on water meters, which allowed us to build a usage profile and monitor usage pre and post intervention. This included taking extra meter readings every month during the intervention to support Artesia in their evaluation of the impact of water saved.

Reusable assets

Key assets produced as part of the campaign can be adapted and potentially re-used by other water companies working with their respective mosques across the UK. List of materials and assets developed as part of the campaign include:

- **Water challenge card – Islam** (personalised for the Muslim faith) – this included adapting South Staffs Water’s Bingo card to make it more relevant and tailored to the Muslim faith. For example, the word “bingo” was considered gambling and therefore changed to “challenge”. This can also be adapted to work for other faiths including Sikhism and Hinduism.
- **Ablution wudu bottle** – following pilot test, the supplier is keen to roll out wider, some great feedback captured from this product to cater a diverse range of Muslims.
- **Co-branded water bottle** – this can be considered if planning to engage during the month of Ramadan where the additional benefit of reducing single use plastic bottles could be realised.
- **Material on “how to” and link to video/useful resources** providing reference to holy scriptures on the need to save water where possible.



Rice washing campaign – Key outputs

In August 2024, we launched our second campaign focused on saving water when washing rice largely within the southeast Asian communities in South Staffordshire. A key output was a series of videos led by our celebrity MasterChef winning South Asian chef, Ping Coombes demonstrating how to wash rice using less water. This also included videos of how starchy leftover rice water can be repurposed working with Garden Organic’s Head Gardener, Emma O’Neil and author of South Asian Beauty, Sonia Haria, to create content appealing to gardening, cooking and beauty enthusiasts.

Video series

We created a series of videos showing water-efficient rice washing and ways to reuse the starchy water, such as watering plants and in hair/skin spritz. Videos can be found at [Saving water in South Asian communities | South Staffs Water](#)



Rice is life in South Asian cooking,” says Ping, “I am passionate about sustainability, and this is a great chance to show some simple ways that we can all do more for our planet. Small changes really can make a big difference.

Ping Coombes, Malaysian Chef and Master Chef Winner

Social media campaign

We shared video via social media ads and increased reach through influencer’s own channels. The results below show the reach in for South Staffs customers only:

Media channel	Video	Total impressions	Total video views	Watch time	Investment
Facebook: Paid	Gardening	37,151	19,957	7502 hours	£399.94
Instagram: Paid	Gardening	3,576	5,282	19.6 hours	£100.00
Facebook and Instagram: Paid	Beauty	118,245	87,565	-	£1099.93
Instagram: Organic (Sonia’s Channel)	Beauty	2,601	3,216	6.4 hours	-

The rice washing video content was also boosted in Severn Trent and Affinity Water social media platforms mainly Facebook across November:

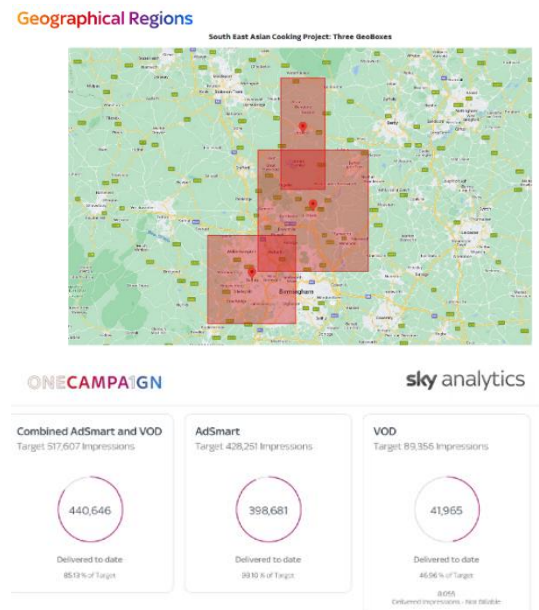
- Severn Trent generated 562,324 impressions and a reach of 343,622 users (The post was boosted in Leicester and Derby, which have dense South Asian populations)
- Affinity Water generated 165,571 impressions and a reach of 75,599 users

Sky Adsmart

The sky ad smart was a highly targeted campaign rolling out TV ads over a 3month period until the end of January 2025. Sky’s deep understanding of household’s behaviours and demographics at postcode level were able to segment customers to ensure the target audience were watching the Ad.

The Sky Adsmart TV campaign performed exceptionally well, particularly on TV, where 93.10% of the total audience saw the campaign an average of 41 times over the three and a half months it was on air. The digital campaign and VOD (Video On Demand) also delivered a combined click through rate (CTR) of 9.6%, which is 19.2 times more than the national average of 0.5%.

The additional AdSmart campaign ran in January, where we used the remaining digital impressions overdelivered significantly by 122.7%. Overall, the campaign was hugely successful with over 440,000 views and positive feedback received from customers from online focus groups to in person events.



Event in partnership with Gurdwara in Smethwick

We collaborated with the local Gurdwara in Smethwick to attend their “Bridging Generations” event to share more about our rice washing campaign, discuss thoughts and capture any feedback. We also developed a Punjabi version of the campaign leaflet to be circulated at the local Gurdwara (as one of the most popular languages spoken) and communication channels. We had 7 responses to a survey in how they felt about the rice washing video and if this is something they would practice – the response and discussion was largely positive from the community.

Reusable assets

Key assets produced as part of the campaign can be adapted and potentially re-used by other water companies:

- **Rice washing campaign leaflet** – can be adapted and reused, the leaflet provides information on ways to save water when washing rice endorsed by Ping Coombes and further a Punjabi translated version sign off by Eco Sikh.
- **Video collateral** – We have produced versions of all videos made with no end cards, to allow other water companies to apply their own branding if want to adapt and re-use, however there are some terms of usage stipulated by “influencers” for the videos produced.



Young Innovators Panel (YIP) – Key outputs

The YIP students echoed the key findings from the University of Cambridge study, particularly the point around “learning” and “listening” to the communities being engaged. When considering the best ways to engage diverse communities, some consistent insights emerged across all the research undertaken:

- **To be respectful and inclusive** when focusing on specific culture or faith-based behaviours, it’s important not to point the finger and simply highlight what is ‘bad’. Lead with best practice behaviours, supported by motivation/incentives and reasoning to avoid disengagement.
- **Most people don’t know which behaviours to adopt to save water:** it’s important to provide examples and dispel misconceptions, as well as to communicate the benefits and consequences of changing/not changing behaviours.
- **Address people as individuals, rather than solely through their minority status.** There is a risk of making cultural groups feel alienated and encouraging questions focusing on specific groups if communications are too direct.
- **The YIP students didn’t feel well informed about water scarcity** and how their actions can impact it by the curriculum/faith school teaching as it stands. Most don’t have much an idea about how to save water beyond turning off running taps.
- **The potential need for water companies to support faith school teaching** to highlight the challenges around long-term water supply and what role they as water consumers can play in helping to meet these challenges, is also evident.
- **When engaging young people, a combination of assemblies and class activities** was felt to be the best approach. Younger people can also be engaged with through social media, and making behaviour change into a game/competition, with tools such as shower timers is also felt to be especially effective for this age group.



Insights that can be used to inform campaigns for any community include understanding that knowing what to do is the biggest challenge consumers face. When it comes to water saving, most struggle to think of what they can do beyond turning the taps off when not in use. It’s also difficult for people to compare water usage across behaviours – gauging water volume is difficult for daily activities. To help overcome these barriers, water companies should remember to:

- **Send communication that focus on dispelling misconceptions in short, sharp bursts/quick facts**, e.g. Barcelona rainfall example stuck with many YIP students.
- **Give clear instructions on how to save water**, with specific example; explain how to perform them and why they are effective.

- Where there is potential, outline additional benefits beyond water saving to engage consumers, such as compost made from food waste (which is also water waste) can improve results in the garden and water from washing rice makes an effective hair mask.

YIP students identified two key audiences to focus on when changing cooking practice behaviours; **young people and mothers**.

- **Educating from a young age** will help encourage best practice water behaviours, before wasteful behaviours become habits. Using the younger generation to help to change ingrained behaviours of older generations was felt to be an avenue water companies should explore.
- **Mothers in many cultures have a strong influence in the kitchen** and are key to passing on good behaviours to the rest of the family. However, many of these are water intensive; cooking water-based meals like curries or soups, washing rice or meat, soaking lentils etc. and so all use a lot of water. When traditional methods of cooking passed down through generations there is a reluctance to change, so any campaigns need to be sensitive to this key point. The YIP students suggested creating YouTube vlogs aimed at “Desi mums” specifically to encourage them to save water when cooking recipes.

Given that it is challenging to change engrained behaviours, it is important that communication focus on the motivation behind the behaviour. Companies should also identify appropriate places for appropriate behaviours and demonstrate the ‘best practice’ alternative by offering practical solutions. For example, a simple water saving tip in a cooking recipe. Limiting food waste (which is also water waste) and making traditional recipes more water efficient were called out as areas to focus on. The YIP full detailed report can be found in [appendix 3](#).

Customer research – Key outputs

The Explain research further highlighted the revealed ‘risks’ around engagement – in potentially offending, singling out, or othering through communication. There are ways to avoid these pitfalls when talking to customers about water use in religious or cultural contexts. This may involve:

- Recognising people from the religious groups consulted can already be expert in the notion of saving water and care about this in their lives already.
- Understanding that the link between water efficiency and religion is not something most have really considered before in this much depth and so can be quite jarring if not positioned carefully.
- Ensuring communication that focuses on ‘traditional practices’ treads carefully, as some of these traditional uses and behaviours, such as traditional cooking practices, belong to older generations, and may continue to be deeply meaningful for younger generations.
- Being positive in saving water, versus focusing on wastage.
- Avoiding any communications where it can be interpreted as though the water company is apportioning ‘blame’ to a specific religion for being more wasteful of water than others.

The Explain research discussions also highlighted peoples’ views about this complex notion of how, if at all, religion/cultural practice can be used as a way to communicate with them about saving water in their lives. Despite an obvious link between the two for some, others were not sure about the strength of the relationship between their religious observance and water over-use. Future engagement with customers seems to therefore have the option of either:

- **communicating with people about the religious use of water** and how they can save water when carrying out specific religious activities; and/or
- **speaking more diffusely to people with primed religious beliefs** about saving water in their lives, not referencing specific religious practices.

The former leans towards a focus on groups that use volumes of water ritualistically on a very regular basis (i.e. for ablution), or that use volumes of water in religious places (e.g. in the Gurdwara). The latter is a more universal approach

that seeks to recognise that people from all religious and cultural backgrounds in the UK can share common beliefs about water as a precious resource.

Irrespective of religious or cultural background, participants talked a lot about the need for **universal ‘hints and tips’** from their water company in terms of how small changes can over time lead to bigger positive changes in water consumption, benefiting both them and the environment.

Ideas that have been put forward include the promotion of ‘hints and tips’ on water saving, suggesting small changes to behaviour such as the multi-purposing of water at home and the benefits of this, providing water saving devices and/or advice to people that wish to experiment to save water in their lives / religious practice, creating motivating lines of communication that may help those advocate for water saving in their community or among family generationally, community education programmes such as those in schools, and engagement with individuals but also places of worship.

These insights highlight the need to start with **small, manageable changes centred around one daily water use activity** and then, once fully engrained into daily routines, to nudge consumers to consider other changes they could make. A snowball effect. Explain Research full detailed report can be found in [appendix 2](#).

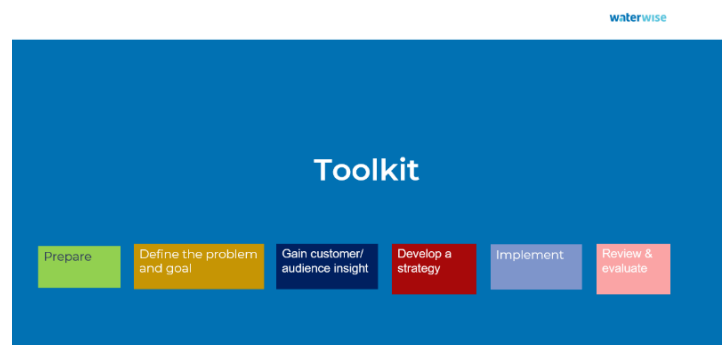
The findings from all the research undertaken during the WEFDC project are integrated into the Waterwise toolkit to provide water companies with a resource to help ensure successful water conservation engagement with the diverse communities researched.

Toolkit guide

Waterwise led on developing a toolkit guide that incorporates all the insights and lessons learned, and key messages derived from the WEFDC project. These insights come from both the literature reviews and research that informed the water saving campaigns under the WEFDC project and direct input, via follow-up interviews, from stakeholders involved in the project.

This toolkit has been designed to assist the water practitioner and wider sector, in developing a robust, water-saving behavioural change campaign within faith and diverse communities. It doesn’t impose strict rules but is intended to support and inspire ones thinking.

The toolkit is structured into a detailed six-step process, serving as a model for developing one’s own WEFDC project and campaign(s). The user can choose to follow only the sections that are relevant to one’s project and campaign(s), and adapt the process as needed. Each step has a Tools and Purpose section which can be clicked on to a useful template. Throughout the six-step framework, there will be references to real examples of how certain considerations or processes were implemented in the WEFDC project.



Lastly, this toolkit has been designed with accessibility in mind, ensuring that everyone can easily engage with the content. It utilises a clear, straightforward writing style, with concise language and organised formatting to support ease of understanding and navigation. A glossary has been included at the start of the toolkit which incorporates the respectful language used with the campaigns. Toolkit can be found in **Appendix 5**.

Changes to intended outputs

The project was dependent on collaborating with partners and key stakeholder groups to ensure messages reach the target audiences and delivered in an effective way to maximise engagement. Our approach evolved as we developed our campaigns and recognised some members of the community may need more time to engage or if said by the right

“messenger” they are more likely to act upon the message heard. There were some changes and risks encountered and managed throughout the project working with project partners and stakeholders. The key risks and changes include:

- **Time constraints required greater focus** – a key learning was the time needed to undertake in-depth research and deliver campaigns effectively. Following the research and extensive discussion with project steering group and wider stakeholders it was agreed to focus on two distinct water saving campaign interventions that would deliver the greatest water saving and was deliverable in the time frame. Also, pilot locations were selected and focused on areas where we had strong stakeholder support to help co-create and deliver interventions in partnership.
- **Adapting language** – The choice and flow of words were carefully selected and evolved when developing the campaigns working with partners and stakeholders who live within and interact with the community every day. As there was a potential risk of using the wrong language that will turn off, or worse, offend the audience. For example, we found that switching from the word “pledge” to intention” for signing up to the wudu campaign landed better with Muslims. As the word pledge had the connotation of a promise, which as Muslims have more pressure to fulfil and some view as sinful if broken, whereas the word ‘intention’ is a language commonly used in Islam before any action is taken but less pressure to act upon it. Another example was the poorly translated rice washing leaflet into Punjabi, which was corrected with the support and approval from our partner, Eco Sikh before it was distributed in local Gurdwara.
- **Riots** – Over the summer of 2024 the unrest and riots that unfolded across the UK impacted engagement with the communities. Many people during that period did not attend the mosque out of fear. Cambridge Central Mosque paused the campaign engagement and focused on the welfare and safety of the community and worked closely with local Cambridgeshire police. This impacted the engagement on our wudu campaign for around 2-3 weeks.
- **Misinformation** - During the Wudu campaign, we heard through community conversations that one influential community leader was telling their contacts that they should not engage with Cambridge Water. They were spreading messages that the engagement was just a way to enforce people to have water meters, which was untrue given the WEFDC project objectives and not a policy being pursued by Cambridge Water. Whilst we were not able to accurately directly determine the true level of disengagement and loss of trust this might have caused; it highlights the risks that need to be considered and to prepare for these by having a clear plan in place to counter negative comments through using supportive community partnerships channels. It also highlights the need for early and pro-active engagement and the need to consider the “value exchange” in terms giving back to the community or highlighting the benefits that the engagement can bring.
- **Measuring water saved** – Originally our aspiration for the project was to save 100,000 to 200,000 litres of water from all interventions and campaigns delivered, which we may well have achieved, but proved very challenging to measure and quantify the amount of water saved. However we commissioned Artesia to undertake an analysis on the potential water saved due to the campaign and new wudu devise piloted in Cambridge, which indicated a range of 1,400 to 5,900 litres per day saved within a small sample in Cambridge only. We recommend in future a larger sample is taken over a longer period and as much granular usage data as possible to increase the confidence in water saved.

Innovation maturity

The Innovation Maturity Level (IML) of the project was as follows:

- Start of project – Level 1: Initial research
- Completion of project – Level 5: Deployment and Post-Launch

A comprehensive toolkit guide with reusable assets and resources were developed as part of project. The toolkit and reusable assets can be immediately utilised, adapted and replicated by water companies and water practitioners to support and guide when engaging with faith and diverse communities.

However there are areas that can be explored further as a result of the research and engagement findings (shared more in **chapter 6**). This includes some of the following areas:

- **Wudu bottle** – first trial complete but can be further be tested with targeted control groups to gain more certainty on the savings that can be achieved from this device/similar device before rolling out widely (see **chapter 11** – showing a list of wudu devices advertised in the global market which innovators may want to explore)
- **Cooking practices** – There is so much innovation to explore here going beyond rice washing by looking at how vegetables are grown in the garden to washing and preparing other food items such as excessive washing of vegetables, chicken, meat and fish which is practiced in many cultures.
- **Young Innovators' Panel** – engagement with faith schools to ensure students fully understand the challenges around water conservation in the UK and their region and how they can engage with this through the lens of their faith and/or culture.

Intellectual Property Rights (IPR)

As per collaboration agreement with partners we agreed to widely share all learnings resulted from the project to benefit the sector and customers in an open and transparent way. So learnings can be replicated and adapted across the UK.

Background IP included: The ablution wudu bottle tested in the Cambridge area is a patented technology by the supplier (My Whudu Companion) and open to rolling out more widely across the UK.

Foreground IP included:

The reusable assets and in particular the video demonstration of wudu for the Reviving the Sunnah campaign and toolkit.

The Rice washing video have contracts in place with creators in its use – this includes

For Ping Coombes agreed videos can be used by other UK water companies for up to two years after their release to support collaboration and openness.

No such agreement was necessary with Garden Organic and support reaching a wider audience.

For the Sonia Haria's terms for website usage is for one year after launch for up to three water companies (a £500 fee per company will apply if more than three want to use it).

Versions of all videos made with no end cards, to allow other water companies to apply their own branding if needed.

5. Outcomes

The project has delivered its overall aims and objectives as intended. However the outcomes have not been fully achieved yet as there remains a few more activities. The key outcomes achieved and residual activities remaining to support full outcome realisation are summarised in this chapter.

Outcomes through delivering two water saving campaigns (linked to faith and culture)

The key outcomes achieved in delivering the “Reviving the Sunnah” (wudu) campaign in the Cambridge region and rice washing campaign in the South Staffs region and wider areas include the following key theme outcomes:

- **Greater awareness of water uses and its impact** – this emerged largely through most of the initial engagement where most customers did not realise or appreciate how much water they use and the impact on the environment and future challenges, which enabled them to be more mindful in using water.
- **Strong partnerships** – Working in partnership with Cambridge Central Mosque helped develop and build trust with the Mosque committee and wider members. The mosque welcomed future collaborative opportunities to work with Cambridge Water on related topics to strengthen the community’s connection to the environment. This also includes forming strong partnerships with the Gurdwara at Smethwick, our academic partners and faith groups such as Eco Sikh who are keen to work with us in future joint initiatives.
- **Building trust** – a key aspect of the project and campaign was ensuring the engagement and communications were meaningful and authentic. We received positive verbatim feedback from members of the community and customers in Cambridge in how the campaign felt authentic and relevant.
- **Water saved from two campaigns** – indicative savings range between 20 – 80 litres of water saved per household per day from the wudu bottle trial. It is also estimated a maximum of over 5,000 litres saved in Cambridge alone due to the campaign. However, substantial uncertainty exists, and more is described in the evaluation of the campaign in chapter 6.
- **Single use plastic waste saved** – this was an unintended outcome for the project, but by co-branding re-usable water bottles with Cambridge Central Mosque and distributed at the start of Ramadan resulted in a substantial reduction in single use plastic water bottles. With constant reminders from the mosque, it is estimated to have saved almost 10,000 single use plastic water bottles throughout the whole month of Ramadan.

“[I] like the project at Cambridge Central Mosque. I mean, I don’t think I’ve ever seen any other utility company do anything quite like that, especially without it feeling quite authentic, and not just marketing or public relations”

Cambridge Water Customer, Muslim

Key lessons learnt

An important learning is to ensure that water companies engage early with expert stakeholders and community leaders. Identifying early on which stakeholders will support and get behind an engagement programme can prevent potential issues and disruption further down the line when it comes to delivery of interventions. Therefore it is important to not rush but plan engagement effectively and in co-creation with relevant stakeholders where possible. This includes considering the “messenger(s)” and stakeholders that can bring on the ground experience and community knowledge to improve outcomes and effectiveness of engagement.

The larger the pool of engaged stakeholders that can support, the easier the execution of campaigns and engagement, as we learnt through the project sometimes when reliant on one or two key individuals, it can have greater risks to delays to the project, as it’s important to recognise most stakeholders are offering time on a voluntary basis.

As well as a risk, enhanced awareness of religious material, sensory and linguistic worlds was a key learning for this project. One striking example stemmed from an early idea floated as part of the cooking campaign: to discourage people from washing chicken/meats. While in some contexts this is a health & safety issue (i.e. spreading bacteria in the kitchen), the team learned that in other contexts not washing chicken/meats is major concern. In some cultural and religious traditions, there exists a particular smell present in raw meat and eggs. In Arabic, for instance, the term to describe this smell is “zankha”, while other languages have parallel terms (there is, however, no equivalent in English, though “acid”, “rancid” and “raw” have been offered as possible glosses). This smell constitutes food contamination and therefore must be managed via washing and/or the use of certain spices, lemon, vinegar, etc. Therefore, telling people who smell “zankha” (or its equivalent) not to take steps to get rid of it is pointless – and potentially offensive – and could have influenced how the rest of any accompanying message is received. This example highlighted the critical importance of sensitivity to diverse ways of being in and sensing the world for meaningful engagement, campaign-building and messaging.

Residual activities to achieve outcomes

The project’s intended outcomes have been largely achieved except a few outcomes require further work or activities to fully achieve the outcomes desired from the project. This includes the following:

- **Greater confidence in quantifying the water saved** through the water saving campaigns and wudu device piloted. Although the evaluation undertaken by Artesia provides an estimated range of the potential water saved in Cambridge (described in **appendix 4**), the analysis includes high levels of uncertainty due to several factors, such as limited water usage data, small sample size, seasonality and other external factors affecting water use like gardening. Therefore it is recommended that for future trials a greater sample size and control group with more granular usage data over a longer period should be considered to increase confidence of the water saved from interventions.
- **Toolkit dissemination and wider roll out** – on completion of the project, the project team intend to publish the toolkit on the Waterwise website for access to all, and plan to present a demonstration of how to use the toolkit through a final project knowledge showcase webinar facilitated by Spring planned for the 30 April 2025. The webinar and resources will also be saved on the Spring knowledge sharing library for the sector to access and embed.

We are committed to sharing the data and outputs where possible, as well as collaborate with interested stakeholders to support long term uptake to realise the benefits at scale.

Organisational Innovation capability

The project outputs and learnings has allowed South Staffordshire Water and partnering water companies to build innovation capacity and capability in terms of incorporating the specific “toolkit” guide developed to support engagement with faith and diverse communities. This guide can be adapted when rolling out other initiatives and programmes such as universal metering, a key programme for many water companies over the next 5-10 years which takes on board the learning from this project.

Further adoption will also include transforming learning into business-as-usual by supporting people training through developing courses such as cultural awareness and sensitivity training. This can be particularly helpful in supporting customer facing staff whilst building into organisation’s EDI (equity, diversity and inclusion) policies and initiatives.

6. Impact

Evaluation – Quantifying benefits

Artesia consulting was commissioned to conduct an evaluation into the possible water saving achieved due to the “Reviving the Sunnah” Campaign launched in Ramdan (March 2024) along with the impact of the wudu bottle/dispenser trial within the Muslim community in the Cambridge Central Mosque area. Artesia’s evaluation involved taking a “Water Efficiency Confidence Scale level 2” given many factors influencing usage seemed an appropriate approach. Evaluation provided some useful insights on indicative saving and recommendation to support replication and scalability across the sector of these interventions.

The key conclusions are summarised below based on the evaluation and impact of the water efficiency interventions:

1. **Campaign impact at district metered area (DMA) level:** It was difficult to assess the impact of the campaign at the DMA level due to the small size and bespoke nature of the campaign. While there was a reduction in Ramadan-related night use, it is likely influenced by other factors such as sunrise timing. Therefore, it is not possible to determine the campaign's impact on overall consumption at the DMA level.
2. **Campaign impact at property level:** There is an indication of possible water saving at the property level due to the campaign. However, this should be interpreted with caution due to high uncertainty and the possibility that changes are due to other external factors such as seasonality and summer use. The difference is not statistically significant.
3. **Wudu bottle/dispenser trial:** The Wudu dispenser trial indicates a possible water saving, potentially in the upper range of the hypothesized impact (19.57 – 81.2 litres per household per day). However, it is important to note substantial uncertainty exists, and the results are not statistically significant.
4. **Data quality and sample size:** The quality of the data provided, and the size of the sample mean that uncertainty is high. It is possible that the identified water savings are due to wider external factors and not solely because of the interventions trialled alone.
5. **Replication and scaling:** Despite the challenges, replication and scaling up of both the campaign and the Wudu dispenser trial are possible and could achieve increased water saving.

Potential water saved

Overall, it was difficult to quantify the amount of water saved in total given the wider impact the campaign beyond the local cambridge area and the uncertainty and limitations in the assessment (summary below):

1. Conservative estimates found that because of the faith (wudu) campaign 0.17-0.33% of the total population in the district metered Area in question could have taken action and achieved behaviour change as a result of the activities. This looked at 22 DMAs (reasoning in the report [appendix 4](#)), informal estimate of 1000 households in each DMA and a total of 22,000 households, 0.33% of these equals 73 households took action.
2. We hypothesis that the range of total water saving as a result of the campaign could be 19.57 – 81.2 litres per household per day. (lower end is only campaign – higher end is max saving for campaign + Wudu dispenser)
3. This equals a maximum potential of 1,420.8 – 5,895.1 litres saved per day at peak uptake of the wudu campaign interventions. This is the maximum potential range as important to note not all would have made a change at the start, there will be some delay in action and without an empirical analysis it is hard to estimate a definitive total water saved). Overall, therefore we state the **potential water saved was in the range of 1,400 to 5,900 litres per day.**

4. This is a hypothetical assessment but is based on Water efficiency existing evidence and behaviour change theory, following this assessment of interventions, Artesia then conducted an evaluation of ‘possible water saving’ by analysing consumption data, to understand if this hypothetical saving was a reality. They found that there was an indication of possible water saving in the data, with the potential to be quite substantial and match the hypothetical savings. However, this was not statistically significant and an inconclusive assessment due to the size of the population being assessed, data quality and methodological limitations.

The analysis focuses on household in Cambridge only showing potential max saving per day and linking to Artesia’s empirical analysis. (See section 4.1 in [appendix 4](#): Artesia Evaluation report of possible water savings for a more detailed assessment of the interventions potential impact). If consider the impact of households outside of the cambridge area this could be even more. Therefore it is recommended that for future trials a greater sample size and control group should be considered, and the analysis emphasized the need for more granular data and longer time periods to better assess the impact of such interventions.

Wider impact, scalability and recommendations for sector

In delivering the project and sharing early learning through a range of forums and events (e.g. Utility Week Live 2024, CCW “Waterfall” podcasts and in person events) generated a lot of external interest in the project in how we went about engaging and working with diverse communities.

There was a direct impact from “word of mouth” which reached wider audiences beyond the pilot locations targeted for the campaigns. For examples Mosques in Southampton and North London showed interest and wanted to explore the opportunity to roll out similar campaigns in their respective communities. This was clearly a next step for respective partner water companies to investigate and explore further.

There is scope for achieving wider sectoral transformation from the knowledge and understanding developed as part of this project. As the reusable assets and materials can be replicated by water companies that may undertake similar campaign in their respective communities including further testing the ablution wudu bottle or including it as part of their “business as usual” suite of water efficiency freebies. In addition water companies that plan to roll out smart water meters and wider water efficiency programmes, waste campaigns to prevent blockages are encouraged to consider the learnings and apply the toolkit as a guide before engaging diverse communities that can have a notable impact. Many water companies have already enquired about the project and toolkit led by Waterwise.

Research and Outreach Associate, Dr Davide Pettinato at the University of Cambridge, Centre of Islamic Studies working in collaboration with Cambridge Central Mosque in leading a project in 2025 funded by the Economic and Social Research Council (ESRC) aimed at strengthening pro-environmental values, self-identity and personal norms among British Muslim communities. This not only builds from the WEFDC project, but earlier work undertaken by the researcher in “greening Islam”. As a result of the strong relationship formed through this project, Cambridge Water have been invited to support and deliver a “value of water” workshop as part of the project to be delivered in 2025. You can find a summary of the project on the funder’s website, here: <https://accessnetwork.uk/british-muslims-and-pro-environmental-values-self-identities-and-personal-norms/>

The Ofwat innovation funded project, the Water Literacy programme is another project which complements the WEFDC project, where we have invited established community and faith leaders to join the pilot training programme to be “water literate”. This is about understanding why water is scarce, how badly this impacts the environment and crucially, how we can give water the value it deserves by changing our behaviours and subsequently encouraging action and change across their respective communities and at home. More information can be found here: www.waterliteracy.uk/

Ofwat’s Water efficiency fund to be launched in AMP8 (2025-2030 planning period) suggests takes on board leaning given particularly the majority part of the fund will be focused on the Water Efficiency Campaign (WEC) that will promote behaviour change that encourages people and businesses to use less water, which needs to be mindful of the learnings of the WEFDC project when engaging different communities with diverse needs for water.

There is clearly further innovation to be explored and realised here for achieving wider sectoral transformation from further the testing the wudu bottle/similar devices and particularly areas around cultural cooking practices. There is a

range of areas for the sector and supply chain to explore and innovate here going beyond rice washing as preparing other food items also include excessive washing – for example vegetables, chicken, meat and fish which is practiced in many cultures. We should be careful not to promote “do not wash your meats” which may be better from a health and safety view of avoiding spreading bacteria but nonetheless pre-washing is a strong cultural practice. Innovations could be for example highly concentrated lemon and salt to wash exotic fishes in Bangladeshi communities which are tend sue a significant amount of water washing fish before being cooked.

Eco Sikh UK are working on a range of initiatives including “seeds of change” funded projects, healthy “Langar”⁷ project and other environmental projects which the WEFDC project can complement and support further.

Dr Badder also continues to work with Cambridge stakeholders encountered during the research. For example, she has partnered with Water Sensitive Cambridge CIC to deliver a pair of community-oriented events to advance awareness of the links between relations with water and actions towards it and to advance possible routes for shifting water relations – and therefore behaviours (outlined here and here). This work has received funding from the University’s Centre for Research in the Arts, Social Sciences and Humanities (CRASSH). The Cambridge Interfaith Programme has also drawn on learning from the project to discuss the role of values in corporate spaces with emergent leaders training with the Cambridge Institute for Sustainability Leadership.

Customer research

The research studies we commissioned were all positively received by those who took part and highlights the importance of undertaking high-quality engagement with communities and the need to use different approaches to reach audiences. In particular, the ethnographic research highlights the power of engaging customers over a period of weeks to get them to think about their water use and ways they can change their behaviors.

- The University of Cambridge study was an important step to explore all the academic literature about the communities being engaged and to then have up-front discussions with engaged stakeholders to explore the links between faith and culture wand water conversation in more depth.
- The three-stage programme of qualitative and ethnographic research undertaken by Explain has provided a good example of how to engage with consumers in diverse communities to consider water use in the context of their everyday lives and through the lens of their faith and/or culture.
- The Young Innovators’ Panel facilitated by Blue Marble also provides an effective way to engage with students in a way that provides both benefits for them and the water company.
- In particular, all the research has highlighted the broad range of views around water through this lens the need to be aware of cultural and religious sensitivity when engaging and that if communicating about water use through a religious lens, multiple angles can be taken.

In future studies, more can be done to track whether the positive impact of behavioral changes driven by taking part in research or a community campaign is maintained by participants, or whether they revert to previous daily routine behaviors. Relatedly, more work could be done to build solutions in direct collaboration with communities and/or support or help scale up existing community sustainability actions. Finally, more studies could be done to explore the potential for religious and spiritual values and ways of being with water to inform water industry planning and decision making.

Overall, the research has had a positive impact on informing the development of the toolkit guide that can be used by water companies and other organisations to engage with diverse communities around water efficiency.

⁷ “Langar” is the term used in the Sikh religion for common kitchen/canteen where food is served in a Gurdwara to all the visitors for free.

7. Dissemination and knowledge sharing

Dissemination activities completed to date

We committed to sharing the learning and awareness of the project from the onset and received positive feedback and interest during the project. External to the meetings held with project partners and stakeholders, the dissemination events completed include the following:

- Cambridge 105 Radio August 2023 – raising awareness of the project
- Voice of Islam Radio, May 2023 – raising awareness of the project
- WSP “Water Thought Leadership” cases study: “Understand your customers better” https://www.wsp.com/-/media/insights/uk/documents/navigating-waters-of-change/navigating-the-waters-of-change_lesson-3_v060824.pdf
- Cambridge Central Mosque – Communication channels (including sermons, social media)
- Bangla TV Live, March 2024
- CCW Leading the Way Group – (various meetings) sharing initial learnings
- Waterwise conference in March 2024
- CCW “Waterfall” podcast, April 2024, ‘Faith in Water - how religion inspires sustainable behaviours’ - Episode #67 [Waterfall - our water saving podcast - CCW](#)
- CCW Staff event, April 2024 – Innovation and EDI theme
- Being with Water Otherwise: sacred knowledge and sustainable water–human relations. Cambridge conference. 15 & 16 April 2024. Report (13 pages): www.interfaith.cam.ac.uk/events/conference-being-water-otherwise
- Keynote panel, Researching Worldview Communities, at REXchange conference, October 2024. Available on YouTube: www.youtube.com/watch?v=nJyOjUkrOVM
- University of Cambridge Institute for Sustainability Leadership, Master of Studies in Sustainability Leadership session on ‘Values-led Business & Nature’, July 2024
- Ofwat early Learning Report – [Ofwat Innovation Fund: Learning report: Supporting Water Efficient Communities](#).
- Ofwat EDI: [Strength in difference - How the Ofwat Innovation Fund is supporting equity, diversity and inclusion - Ofwat Innovation Fund](#).
- Utility Week Live 2024 – Demand reduction: Influencing consumer behaviour
- Institute of water – Faith series covering Islam
- Institute of water – EDI conference
- Institute of water webinar – “Engaging Diverse Communities: One size does not fit all” 5 February 2025
- Waterwise conference March 2025

Learnings from dissemination and future communications

Following some of the dissemination events delivered water companies and stakeholders have engaged the project team as would like to build some of the learnings into their own programmes and engagement approaches. They were keen to see in particular the roll out of the WEFDC toolkit. The toolkit is a practical guide to support water companies and wider sector when developing communication and engagement strategies for similar campaigns and projects, as well as wider initiatives within faith and diverse communities. The toolkit will be hosted on waterwise website and available to download for free.

South Staffordshire Water were also invited to CCW’s “Meaningful Customer Engagement at Price Reviews” workshop in November 2024 where the learning can be built into future price reviews.

Future communications and dissemination planned include a final project knowledge sharing showcase facilitated by Spring on 30 April 2025. This will be followed by publishing the final report, toolkit guide and reusable assets for wider use.

8. Next steps for adoption and implementation

The project team will be running internal learning sessions and workshops with teams across South Staffordshire Water to incorporate as “business as usual” when designing and implementing wider programmes that may impact faith and diverse communities.

For example, we have already started to embed and build the learning into our universal metering programme engagement plans, as this is one of our significant investment programmes planned over next business planning period (2025 to 2030) and beyond. It takes on board the metering concerns that came to light in delivering the water saving campaign in the local Cambridge community and the support and guidance from Cambridge Central Mosque.

We will continue to be open for future partnership and collaborative opportunities with the University and faith groups to benefit communities. South Staffordshire Water are already planning to support “value of water” Workshops led Dr Davide Pettinato at the University of Cambridge, Centre of Islamic Studies working in collaboration with Cambridge Central Mosque funded by the Economic and Social Research Council (ESRC) aimed at strengthening pro-environmental values, self-identity and personal norms among British Muslim communities.

We are actively support the Cambridge Interfaith Programme (CIP) – Knowledge Hub. This includes South Staffordshire Water Non-executive Director joining the Board to support. Dr Badder also continues to work with Cambridge stakeholders encountered during the research. For example, she has partnered with Water Sensitive Cambridge CIC to deliver a pair of community-oriented events to advance awareness of the links between relations with water and actions towards it and to advance possible routes for shifting water relations – and therefore behaviours. This work has received funding from the University’s Centre for Research in the Arts, Social Sciences and Humanities (CRASSH). The Cambridge Interfaith Programme has also drawn on learning from the project to discuss the role of values in corporate spaces with emergent leaders training with the Cambridge Institute for Sustainability Leadership

We are considering future initiative (early stage thinking) and potentially seeking funding to build from this project to see how we can take some of the innovations wider, as well as draw a scope to explore the non-household sector given the diverse customers in this space and very low engagement in the retail market may highlight future opportunities.

The project will continue to disseminate the practical toolkit guide along with templates and resources for water companies and other organisations to use when engaging with diverse communities around water efficiency. The toolkit has been designed so that it can be adapted and scaled to deliver similar behaviour change campaigns but can also be used as a guide for developing other initiatives within under-served communities across the UK to positively impact and benefit wider society and the environment.

9. Out-turn monitoring data

Project Start Date	July 2023
Project Technical Completion Date	February 2025
Total Original Project Budget (per Winners Agreement) Total funding awarded + total financial contributions from partners (excluding the financial value of any in-kind contributions).	£300,000
Total Amount of Funding Awarded by Ofwat (per Winners Agreement) Amount of funding initially awarded by Ofwat.	£270,000
Originally Planned Partner Financial Contributions (per Winners Agreement) Financial contributions that were planned from partners at the outset of the project.	£30,000
Finalised Amount of Funding Awarded by Ofwat Finalised amount of funding awarded by Ofwat, where this has been increased through approved Project Change Requests (note this applies to a minority of projects and only for specific reasons).	£270,000
Finalised Partner Financial Contributions Finalised amount of financial contributions required from partners to cover the project costs.	£10,000 (South Staffordshire Water) £4,000 (Affinity Water) £4,000 (Northumbrian Water) £4,000 (Severn Trent Water) £4,000 (Southern Water) £4,000 (South West Water)

Key variations and non-financial contributions

The main variation was the original budget allocated for the supplier, Groundwork to conduct home water efficiency visits was revised as uptake for home visits received was very low. The cost saving was utilised in building and designing assets and social media boosts to support our rice washing campaign. Cost uncertainty was managed by benchmarking proposals with similar work undertaken and the value and benefits anticipated, and the time needed to deliver.

All partners provided benefit in kind as time to the project from attending monthly steering group meetings and reviewing materials at certain stages of the project. The benefit in kind was also provided for IT support and metering services to support the evaluation work. Our partner, Cambridge Central Mosque provided a significant element of benefit in kind by offering staff time and use of facilities for video shooting, focus groups and other engagement activities.

10. Final reflections and concluding remarks

Through the WEFDC Project we have learnt so much and believe only touched the surface in this somewhat complex and sensitive area of exploring the connection of “faith and culture” with water use practices. We gained invaluable insight through research and testing engagement strategies through choosing effective “messengers”, partnerships and careful choice of languages enabled us to engage communities effectively and help build trusting relationships. This has enabled us to build social capital which can be invaluable in supporting us to deliver future programmes and initiatives.

More is still to be done here – particularly finding innovative ways to save water in practices where excessive water is used during cooking and preparing food. However will need further develop greater confidence and certainty in the savings that can be achieved through the wudu device tested – as this needs to be part of the suite of water efficiency measures offered by water companies. There are a range of water saving wudu devices available in the market to explore (these products are listed in **chapter 11**).

To conclude, with growing multicultural towns and cities across the UK, it is essential water companies start to adopt and embrace the WEFDC toolkit guide and continue to seek new and better ways to engage faith and diverse communities to meet the evolving needs of customers, wider society and the environment.

11. References and links

11.1: Academic Research Report, by Dr Badder, Cambridge Interfaith Programme, exploring the relationship between water use, religious beliefs, and sustainability practices within Muslim and Jewish communities in Cambridge:

https://www.interfaith.cam.ac.uk/system/files/cip_report_badder_2023_water_and-in_religious_relations_web.pdf

11.2: Report from the conference, Being with Water OTHERWISE: sacred knowledge and sustainable water–human relations. 15 & 16 April 2024. (13 pages): www.interfaith.cam.ac.uk/events/conference-being-water-otherwise

11.3 [Ofwat Innovation Fund: Learning report: Supporting Water Efficient Communities](#).

11.4 EDI blog - [Strength in difference - How the Ofwat Innovation Fund is supporting equity, diversity and inclusion - Ofwat Innovation Fund](#).

11.5. Links to range of wudu devices available in the market to explore include:

- [My Wudhu Companion](#) (product that was tested as part of WEFDC Project)
- [Wudu Cup - Save Water During Wudu – WuduCup](#)
- [Wuduce - Wudu Water Dispenser](#)
- [Home - Wudumate](#) (various retrofit in home designs)

12. Appendices

[Appendix 1: WEFDC Customer Research and Key Insights Review](#)

[Appendix 2: Explain research final report](#)

[Appendix 3: Young Innovators' Panel final report](#)

[Appendix 4: Artesia Evaluation report](#)

[Appendix 5: WEFDC Toolkit | Projects | Waterwise](#)

Appendix 6: Reusable Materials and Assets (embedded within [WEFDC Toolkit](#) and/or available upon request)

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