FAITH AND POSITIVE CHANGE
FOR CHILDREN, FAMILIES AND COMMUNITIES

MIND-HEART DIALOGUE

FACILITATORS' GUIDE FOR FAITH ENGAGEMENT

Supporting faith leaders and organisations to influence attitude, behaviour and social change that protects and empowers children, families and communities.

Cover photo - Students sit under a tree to use the internet while observing the recommended social distance at Little Bay Primary and Infant school.
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FOREWORD

Who is this guide for?

This guide is for 'Champions' of Mind-Heart dialogue: religious leaders and their institutions, and staff of organizations and agencies aiming to influence positive change for children, families and communities.

Religious leaders (congregation leaders; women/ youth leaders; designated facilitators; networks):

If you lead a group within a faith context or have any other relevant leadership role, Mind-Heart dialogue will enable your faith community to fulfil your mandate to protect vulnerable groups and empower them to co-create positive change.

"As faith leaders with leverage, we have privileges… We need to be deliberate in our approach to reach out to the vulnerable."

Faith-based and secular organizations: If you work in a development organization, Mind-Heart dialogue strengthens your own practice in catalyzing behavior change and engaging with faith leaders to transform lives. It creates spaces for collaboration based on shared experiences, learning and feedback.

"Behaviour is a product of beliefs, very deep-rooted. In Mind-Heart dialogue, we go to the belief systems that have been prevalent for a very long time."

UNICEF and other (inter)national actors *(C4D & other teams, including child protection, health, nutrition, education):* This guide will equip you to apply the FPCC Journey of Change,[1] moving from more instrumental, ad hoc modes of engagement with faith groups towards integrated, holistic and systemic programming for children's development, protection and empowerment.

"We need to work differently with faith groups, not in a silo but with cross-sectorial engagement."

What is in this guide?

In this guide, you will find a mixture of activities that reflect on scriptures, draw in facts and engage people's life experiences and emotions. Mind-Heart dialogue often involves a physical activity to deepen discussion, include diverse voices and strengthen experiential learning. Our usual discussions can lock us into patterns of thinking and reinforce existing unbalanced power relations and structures; but adding a visual and physical element helps people become less self-conscious and defensive, engage more actively and notice new things. Mind-Heart dialogue creates a space for more equal partnerships as everyone contributes, thus catalyzing innovative and collaborative thinking.

Mind-Heart dialogue activities are drawn from a range of experiences and open sources, including Participatory Learning and Action and faith manuals/ toolkits. FPCC acknowledges the multiple FBO partners that have contributed to the ideas in this guide through tried and tested processes in communities led by pioneers on Faith-based community engagement and empowerment.

How did we develop this guide?

The Faith and Positive Change for Children, Families and Communities initiative (FPCC) is a global partnership between: UNICEF; Religions for Peace (RfP), the world's largest inter-faith network; and Joint Learning Initiative on Local Faith Communities (JLI), knowledge partner and umbrella membership organization of Faith-Based Organizations (FBOs) and academic partners. FPCC was conceived in 2018 by UNICEF's Communication for Development (C4D) Section to help UNICEF to move beyond single-sector, small-scale, ad-hoc and sometimes instrumentalist approaches of faith engagement in development work. FPCC recognizes that faith groups also have a mandate and motivation to protect and empower children, families and communities and that development and FBOs need to work together as equal partners to facilitate transformation in communities.

1. https://jliflc.com/resources/faith-and-positive-change-for-children-global-initiative-on-social-and-behavior-change-theory-of-change/

The FPCC initiative builds on and has brought together evidence from a variety of sources:

- UNICEF's 2014 mapping of its approach to working with faith actors across 150 countries;
- Theories of change: UNICEF's C4D Global Theory for Social and Behavior Change and JLI's Theory of Change for faith group and community mobilization;
- A one-day consultation on the Theory of Change with JLI partners representing different faiths including practitioners and pracademics, from 13 different institutions;
- FPCC's in-depth review of faith-based approaches and resources, including a literature and evidence review on faith for social and behavior change;
- A global consultation workshop with over 100 faith leaders, faith-based organizations, government representatives and UNICEF officers from 20 countries across all regions and faiths;
- Seventeen case studies of UNICEF work with Faith-Based Organizations (FBOs);
- Mapping and content review of over 45 faith-based resources.

In 2019, five countries across Eastern and Southern Africa, and Western and Central Africa piloted the Mind-Heart dialogue approach through a series of 'WorkRocks',* which were documented in a draft toolkit. FPCC then facilitated a series of six virtual Mind-Heart dialogue sessions in Eastern and Southern Africa from 2020-21 to support faith leaders, FBOs and UNICEF to protect and support vulnerable groups during COVID-19.

This guide draws together materials from the country pilots and virtual sessions, as well as faith-based approaches globally. FPCC participants from each of the intended facilitator groups contributed ideas in focus group discussions on: how to make the guide accessible; the qualities and support facilitators would need; and how approach could be integrated in existing activities.

Alignment with other guides

This guide is part of the FPCC package of supporting resources. This guide is complementary to the FPCC Program Guide, the FPCC M&E Framework (both of which are specifically aimed for UNICEF and other development organization staff) and the FPCC Thematic Guidance Documents (6 COVID-19 guides for religious leaders and faith communities, with a forthcoming guide on child marriage, as well as other topics in the future), and the FPCC Global Evidence Resources, which can be used by faith and development partners alike.

This guide is not meant to be read cover-to-cover. Read chapter 1 to understand the process; look at chapter 2 to choose the way that you can integrate Mind-Heart dialogue in your work. Chapter 2 will give you a suggested structure for your session(s) and suggested activities that you can then find in chapter 3. Chapter 3 provides a toolkit of activities from which you can choose what is relevant and most helpful.

- **Chapter 1** introduces the key information about the approach and facilitators.
- **Chapter 2** gives examples of when and how to integrate Mind-Heart dialogue in existing work.
- **Chapter 3** offers options of activities from which you can choose what works best for your context. You can facilitate these flexibly and creatively alongside others you may know.

Acronyms:

FPCC - Faith and Positive Change for Children, Families and Communities initiative

RfP - Religions for Peace

JLI – Joint Learning Initiative on Local Faith Communities

C4D – Communication for Development

FBO – Faith-Based Organization

NGO – Non-Government Organization

***WorkRock** – FPCC coined the term to convey the idea of a process of engagement that is not a 'business as usual' workshop but a collective effort to centre Mind-Heart dialogue as a new way of engaging, reflecting learning and co-creating shared priorities, values and planning to lay foundation for this engagement approach as a long-term partnership strategy for change.

All quotations are from FPCC participants (in WorkRocks, virtual sessions and more widely), including religious leaders, UNICEF staff and representatives of faith-based organisations.
For credits, see back cover.

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1. INTRODUCTION

What is Mind-Heart dialogue?

Mind-Heart dialogue is a reflective and experiential learning process, exploring faith convictions, lived experiences and knowledge to influence positive social and behavior change. It supports faith groups and development partners to work together to protect and empower children, families and communities. It is an evidence-based approach that penetrates deeper than usual participatory approaches, messaging and awareness-raising to surface the emotions and beliefs that can help or hinder lasting transformation.

As the diagram (below) shows, 'faith' underlies engagement of both the mind and heart:

- **Faith:** explores spiritual beliefs, values and motivations (whether linked to a particular religion or not), creating space to reflect on and positively interpret faith teachings and practices and to integrate prayer/ meditation into processes of change.
- **Mind:** draws on technical knowledge, resources, tools, processes and people to provide evidence of what works, why and with whom – and show the benefits of adopting new or adapting existing positive practices or abandoning harmful ones.
- **Heart:** reflects on experiences and emotions to unpack underlying drivers of behaviors and develop empathy and personal motivation for change; analyses culture and power to identify the norms that underlie unequal opportunities and to reinforce positive and reject harmful practices; and releases local skills and resources for practical action.

"Because change comes from within us, this process [of Mind-Heart dialogue] enables people to connect with their inner faith and values. Not as an intellectual challenge, but as the deep internal drivers and enablers of change."

Why Mind-Heart dialogue?

The evidence shows it is needed and works: The Faith and Positive Change for Children initiative (FPCC)[2] demonstrates that moving beyond messaging and information is vital. It brings together evidence[3] of the effectiveness of Mind-Heart dialogue as the foundational approach for locally-owned, lasting change.

Section 2 shows how Mind-Heart dialogue can be applied within the broader framework of the FPCC Journey of Change to influence systemic transformation in children's lives, their families and communities.

It fulfils our mandate: Children and women have the right to be protected from harmful behaviors and practices, such as child marriage or violence, and to have the best chance to develop to their fullest potential.[4] Yet people also have the right to engage in their own cultural and religious practices.[5] Mind-Heart dialogue enables communities to come to a deeper understanding of themselves, their faith and culture so they can co-create locally-appropriate ways to address social challenges and support life chances for all, including the most marginalized.

"We've been finding that we can tackle harmful behaviours on the surface, but deeply rooted social norms remain. We need an approach that links minds and hearts to expose deep-rooted issues in communities and enable them to respond."

2. https://www.faith4positivechange.org/evidence-and-publications
3. https://www.faith4positivechange.org/case-studies
4. CRC; CEDAW. Joint General Recommendation no. 31/General Comment no. 18 on harmful practices (adopted 14/11/14) CEDAW/C/GC/31-CRC/C/GC/18
5. UN Committee on Economic, Social and Cultural Rights (CESCR), General comment no. 21, Right of everyone to take part in cultural life (adopted 21 Dec) E/C.12/GC/21

Examples of evidence from across the world on the effectiveness of Mind-Heart Dialogue and Faith engagement on maternal and child outcomes (from the FPCC Global Evidence Review 2019):

- **In Ghana**, an evaluation of a "Council of Champions" program conducted after 1.5 years of implementation showed that 24% more women in the intervention area were accessing early ANC, whereas the same indicator had decreased by 21,5% in the control area.[6]
- **In Liberia**, a program of faith leaders from Muslim and Christian communities using a Facts, Association, Meaning and Action Learning-Dialogue approach (FAMA) demonstrated that after 2 years, girls and women in the intervention areas who experienced GBV were 13% more likely to report it and seek support.[7]
- **In Iraq**, a study found that Local religious leaders played an important role in resolving disputes, including those around early marriages and protection of children, as well as in addressing violence against women.[8]
- **In Angola**, a NetsForLife program with religious leaders and other community members in Malaria-prone areas helped increase the number of children under 5 sleeping under LLINs by 85%.[9]
- **In Rwanda**, after one year of implementation, a program that mobilized religious leaders and networks to promote family practices for prevention of malnutrition showed that 52 percent of households in the intervention districts began storing water in closed containers, as opposed to 44% in the control group.[10]

6. John Hembling, Elena McEwan, Mohammed Ali, Anna Passaniti, Paul Armah Aryee & Mahama Saaka, "Mobilising faith-based and lay leaders to address antenatal care outcomes in northern Ghana," Development in Practice 27, no. 5 (July 21, 2017): 634-645
7. Kirsten Laursen Muth, Chou Nuon, Vanessa Pizer and Abiy Seifu, "Can Faith Leaders Prevent Violence Against Women and Girls (Episcopal Relief and Development, 2017)
8. Trang and Oonagh O'Brien, "Who Can I Turn To? Mapping Social Connections, Trust and Problem-Solving among Conflict-Affected Populations," (Teddington; Edinburgh: Tearfund; Queen Margaret University), accessed March 1, 2018.
9. Abigail Nelson, "Large Scale Engagement of FBOs for Devt," Religion and Sustainable Dev.t Conference, (Wash DC, 2015). UNICEF Eastern and Southern Africa Region. "C4D Works! Partnering with religious leaders in Rwanda to Accelerate stunting reduction through family empowerment." https://www.faith4positivechange.org/evidence-and-publications
10. https://www.faith4positivechange.org/case-studies

What changes will Mind-Heart dialogue help bring?

Mind-Heart dialogue will contribute to lasting change for children – whether in their education, health, participation, spirituality and ethics, protection or in creating a safer environment for them to thrive. These outcomes are brought about and sustained through attitudinal and behavioral change at different levels: from personal, faith group or organizational change; to faith group working with communities; and in interfaith and other partnerships. This is an iterative process that could begin at any level and ripple through others. The following are some of the specific outcomes that can be expected:

"We thought that the solution should come from New York but with this [Mind-Heart dialogue] we understand that it must come from us."

- Breaks negative mindsets of dependency, judgement and fear that form significant barriers to change
- Supports faith groups and organizations to create a safe space to discuss sensitive issues.
- Includes and responds to the voices of those often left out
- Promotes better identification and use of local resources, opportunities, a nd skills
- Motivates groups to fulfil their faith mandate/ mission to protect and empower the vulnerable
- Brings to the surface both positive and harmful beliefs that influence behavior
- Strengthens and adopt good practices and stop harmful ones
- Helps create spaces for the voices of those affected and respond to them
- Uses local services and resources more effectively
- Enables children to grow in confidence to speak and act
- Creates a shared basis for jointly identifying and better understanding common problems
- Provides a process for agreeing on multifaith collaborative action in partnership with others
- Contributes to processes that bring change in policies, institutions and systems

"Before, they were not discussing together: Christians solved their problems; Muslims solved theirs. [Mind-Heart dialogue] broke barriers and brought out common solutions. This is the magic it brought."

What are essential qualities of a Mind-Heart dialogue facilitator?

An effective Mind-Heart dialogue facilitator demonstrates these core qualities:

- **Courage and confidence** to enable and adapt an open-ended group process that encourages listening and exploring (rather than lead or dictate)
- **Experience/ skills in Mind-Heart dialogue approaches*** e.g. Church & Community Mobilisation/ Channels of Hope/ Participatory Learning and Action (rather than a 'show and tell' trainer)
- **Integrity to listen** and integrate what people have said (rather than making things fit easily)
- **Passion for working with others to bring lasting change** that protects the most vulnerable (rather than just compliance to others or desire for power and status)
- **Respected and trusted member** of your faith group/ community/ organisation (not someone without influence or legitimacy)

* If you do not have experience of Mind-Heart dialogue approaches, you can gain it through:

- FPCC Facilitators' Guide orientation videos/ virtual orientation/ in-person training (as available)
- In-person training in another faith-based participatory approach[11] (ideally, though can be secular)
- Online training in other Mind-Heart approaches[12]

"Unless change begins with me, unless I am convinced of what needs to be changed and ready to make steps, nothing out there will change."

Children of Mtandire (Malawi) map places of safety and risk in their community, facilitated by FPCC participant Lyka Tambo, Youth Representative African Council of Religious Leaders; RfP interfaith youth network and Public Affairs Committee.

11. e.g. https://www.wvi.org/faith-and-development/channels-hope; https://learn.tearfund.org/en/how-we-work/what-we-do/church-and-community; https://tctprogram.org/ ; https://www.participatorymethods.org/
12. e.g. https://coramdeo.com/ (Christian perspective but relevant for others)

2. SPACES FOR MIND-HEART DIALOGUE

Mind-Heart dialogue is not a new activity to add to your busy lives, but a reflective and experiential learning process that provides a more meaningful way to approach faith engagement to catalyze meaningful social and behavioral change. It pierces beneath the surface to expose genuine doubts, tensions and motivations. It also equips you to respond effectively to gaps you have identified or issues your faith group and organization need to address within a safe and shared space of influence.

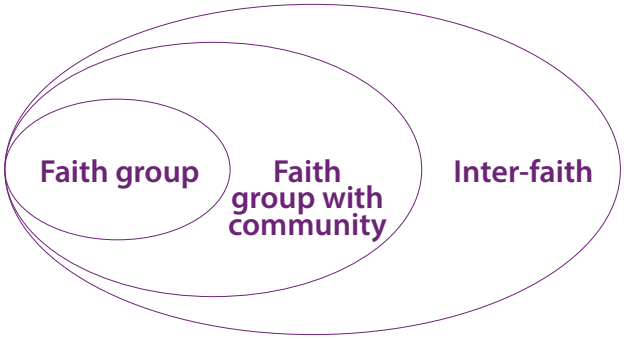
Behavior change is a journey that takes place over time. The first part of this chapter sets out ideas of existing spaces in which you can integrate Mind-Heart dialogue. These 'spaces' might be meetings, conferences, trainings, gatherings, networks, youth groups etc.

The second part provides example structures for Mind-Heart dialogues sessions of different lengths. You can fill in the relevant structure with activities from Chapter 3 appropriate for your context (or draw on others you know).

Local faith group involves street-connected children in Mind-Heart dialogue to develop life-skills and participate in planning Chisomo, Malawi

What spaces and opportunities exist for Mind-Heart dialogue?

To be most effective, Mind-Heart dialogue should be championed within faith groups; between faith groups and communities; and across faith groups – as well as within organizations and other structures. Individually and collectively, we all have underlying beliefs that help or hinder long-term change for children, their families and communities. Effective collaboration cannot occur without internal change in all the actors involved.



"Unless change begins with me, unless I am convinced of what needs to be changed and ready to make steps, nothing out there will change."

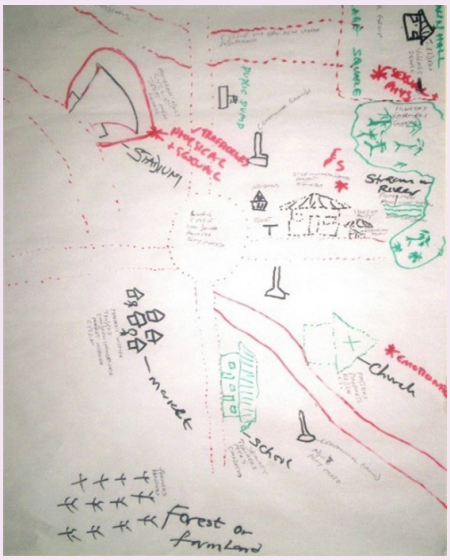
Faith group: Each faith group has its own scriptures, traditions and opportunities for integrating Mind-Heart dialogue into existing activities. Each also has its own structure, with different roles and power relationships, and will need to think carefully about creating open, safe spaces for dialogue and empowering different parts of their membership to take action. Below are examples of these spaces:

"I used the time when women come together to clean at the mosque to carry out a mapping of where they feel safe. They said they have never before had talks like these. There is work to be done!"

Space	Time	Options for Mind-Heart dialogue
Congregational gatherings	30 mins- 1.5 hours	A section within the weekly meeting eg. ■ to mobilize response to violence against children and women ■ to encourage appropriate actions to address COVID-19
Congregational events/ festivals eg. Ramadhan, Easter, Diwali, weddings, funerals	Varied	A section within event eg. ■ to engage people in initiatives working with vulnerable groups ■ to explore vision of group for a specific issue
Group gatherings eg. children, youth, women, men	1.5-2 hours	A series of meetings to engage people around a specific issue, to plan group activities or to explore the group's mission eg. ■ to address child marriage ■ to develop a vision and action plan for the year
Full-day meeting eg. AGM, annual review, strategic planning day	2 hours - 1 day	A section of the day to focus on a specific topic or the full day designed through a Mind-Heart dialogue approach eg. ■ to mobilize a collective response to protect children ■ to prioritize goals for the year
Conference/ retreat eg. congregational, leaders across congregations	½-1 day or 3-5 days	A ½ day to full day section to focus on a specific topic or the full conference designed through Mind-Heart dialogue approach eg. ■ to explore the scriptural mandate for social justice ■ to create a collective vision for the future
Courses	any length	Sections within the course to go deeper or the full course designed through a Mind-Heart approach eg. ■ marriage preparation/ parenting ■ preparing for rites of passage

Surfacing misinterpretation of scripture to protect children branded as witches:

Children in southern Nigeria are branded as witches because of a disability or just being unwanted by step-parents, subjecting them to torture and death. One root cause is misinterpretation of the Bible. An FBO drew in theologians to work with church leaders to understand the scripture's meaning in context and the value of children. Staff also took part in Mind-Heart dialogue activities, mapping the places the children were safe and most at risk (right). They compared what their culture, scripture and the Child Rights Convention say about children, surfacing, exploring and changing their own hidden attitudes eg. to corporal punishment.



Internal processes of Mind-Heart dialogue are vital for organizations, faith-based or secular, that aim to support genuine social and behavior change. 'Faith' is beyond religion. Everyone has guiding beliefs and values that influence behavior, often subconsciously, that need to be explored through Mind-Heart dialogue. For example, childhood experiences can affect adult attitudes and behavior to children or religious leaders. Experiencing Mind-Heart dialogue enables organizations to change and trains staff to help facilitate the process. It increases skills in effective social and behavior change and strategic faith partnerships. It can also support more inclusive processes of planning, reviewing or evaluating initiatives or creating a Theory of Change that acknowledges the power of social norms and underlying beliefs in the organization and among those with whom they work.

Faith group work with local community spaces

Faith groups already work in many different spaces in their local communities. Using existing structures and groups and involving a wide variety of local stakeholders in the dialogue (such as other faith and traditional leaders, local government officials, vulnerable groups and civil society networks) strengthens impact. It helps avoid divisions and ensure that the dialogues and action address the wider issues and actors that affect child well-being.

Interfaith and wider partnership spaces

Collaborative spaces beyond one faith group may be interfaith and/or involve partnering with FBOs, the government, UNICEF, or others. Even within countries where one faith is predominant, it is important to ensure that sub-groups, less established denominations and traditional groups are included. Working with existing multi-faith bodies to identify spaces to incorporate Mind-Heart dialogue will help to bring transformation on a larger scale. These spaces could include:

- multifaith coordination mechanisms integrating Mind-Heart dialogue in meetings/ conferences.
- training of trainers: eg. equipping a multifaith facilitation team with skills in Mind-Heart dialogue.
- sectoral planning meetings where Mind-Heart dialogue is used to focus a section on a specific topic or go deeper or where the whole meeting takes a Mind-Heart dialogue approach.

You can also create a specific space/ gathering where an appropriate one does not currently exist eg. design an interfaith conference on child marriage/ child protection

Space	Time	Options for Mind-Heart dialogue
Support group eg. HIV/ AIDs, street-connected children, disability	regular 1.5 - 2-hours	A series of sessions for vulnerable people around a specific issue, to plan group activities or to explore the group's mission eg. ■ to plan collective advocacy ■ to recognize and use existing skills and resources
Trainings	any length	Community trainings on a specific topic eg. ■ parenting/ gender equality
Community gatherings	2 hours - 1 day	Community dialogues/ meetings/ awareness raising/ events/ focus group discussions on any topic eg. ■ COVID-19 prevention and response ■ child marriage
Community radio	30 mins - 1 hour	One-off program or series of programs on a specific topic

How can we integrate Mind-Heart dialogue in existing spaces?

Integrating one activity

Even if you only have time to integrate one Mind-Heart activity into an existing meeting or gathering, it can transform the atmosphere by engaging people more deeply in new ways of thinking. Most of the activities work alone, although are more effective in a process. It is about selecting the most appropriate one for your situation.

1–2-hour session

The outline is based on a two-hour session. If you have only one hour, keep 45 minutes for the main activity, with a brief framing at the beginning and action-planning at the end. A series of sessions over time is most effective, but a one-off dialogue can still surface attitudes and beliefs to bring change.

Example: to address child protection issues in a faith gathering, people could explore scriptures in small groups; self-reflect through the 'Protectors' balloon game; or get children mapping where they feel safe/ at risk.

Mind-Heart dialogue sessions lead to transformation for children and women

In South Africa, a women of faith movement went through its own Mind-Heart dialogue process, involving scripture reflection and stories of change. The women then facilitated these activities among groups with whom they were already working. For example:

- After a 2-hour session with street-connected children, the women of faith group changed their long-time practice of feeding the children to focus on reconnecting them with their families and making links to the government social welfare department.
- A scripture reflection with women in prison led to discovering that 30% were there after reacting violently to abuse against them. The women of faith group therefore worked with social workers to address issues in the families. They also began a skills training programme.
- Scripture reflection with young women helped them talk about their experiences of child and broken marriages and school drop-out – and come up with strategies to help. The dialogue also helped develop more inclusive and non-judgmental attitude in the women of faith.

Timing	Process / content
Pre-session	1.Journey of childhood or 3. Scripture Reflection
15 mins	Icebreaker: fun time to connect
10 mins	Scene-setting: introduction to Mind-Heart dialogue, session aims and agreeing how to create a safe space for everyone to contribute
20 mins	Connecting/ community-building activity – small group Mind-Heart activity and feedback eg. 3. Scripture Reflection or 5. Personal Testimony
50 mins	Main Mind-Heart activity eg. 13. Power Walk or 21. Stories of Change
20 mins	Action planning: 26. Bicycle planning; and facilitating with others
5 mins	Closing reflection and 25. Individual Commitments to action
Post-session	Implementing action plan; further listening

1 day session

This outline captures the key elements that a one-day Mind-Heart dialogue session might include. It could focus on a specific issue (eg. child marriage), sharing learning and identifying actions you can do together. This structure could also work well for a planning or review session.

Timing	Process / content
Pre-session	1.Journey of childhood if session is one-off or 3. Scripture Reflection Ask everyone to come with a story of positive change linked to the issue
15 mins	Icebreaker: fun time to connect
20 mins	Scene-setting: introduction to Mind-Heart dialogue; session aims; hopes and fears; and agreeing how to create a safe space for everyone to contribute
1 hour	Mind-Heart activity to explore vision/ calling/ why the topic is important eg. ■ 3. Scripture Reflection ■ 7. Listening to Children ■ 5. Personal Testimony ■ 6. Mapping Childhood Journey In a review or planning day, it is vital to reconnect to the overall vision/ aims
10 mins	Explain 'Significant Stories of Change' and groups for after the break
20 mins	BREAK
40 mins	21. Significant Stories of Change in groups – outcomes for children In a review day, this should be related to your activities during the year; if a planning day, just effective stories of change
1 hour	22. Significant Stories of Change in plenary - our contribution to lasting change
1 hour	LUNCH
1 hour	Main participatory activity to go deeper/ identify gaps eg. 13. Power Walk If a review day, select a Mind-Heart activity to reflect on hindrances/ challenges eg. 10. Bean ranking from stories; 26. Bicycle planning; or mapping influences with 18. Flipchart activity
20 mins	23. Case Studies – Reflecting on Best Practice
1 hour	Responding in Action eg. 25. Individual Commitments; 26. Bicycle planning; 27. Interfaith planning
10 mins	Closing reflection and sharing commitments to action
Post-session activity	Implementing action plan; further listening

How can we embed Mind-Heart dialogue in programming?

This section shows how to embed Mind-Heart dialogue for faith engagement into social and behavior change programming through a Journey of Change (traditionally known as Theory of Change) – depicted more simply as a Transformation Tree. Faith groups working towards change can create their own Transformation Tree or Journey of Change, or adapt the one developed through the FPCC initiative (see Appendix 1), during a 'WorkRock'. They situate Mind-Heart dialogue in the framework of a Journey of Change or Transformation Tree to show how to move from the drivers of behaviors that harm children to lasting, positive change. The process is iterative, addressing different influences and combining effective approaches to achieve the desired impact.

"I never knew a workshop could turn into so much fun - so many people of different denominations, religions. Every day it was becoming more and more fun."

A WorkRock combines Mind-Heart dialogue activities with action planning to enable faith actors and partners to work together effectively for social and behavioral change – to improve ongoing programs or to plan new ones. The term 'WorkRock' represents something more than a 'workshop'. The 'rock' signifies a process based on solid evidence of effective, systemic approaches and a strong, stable foundation for ongoing partnership (not a transactional 'shop'). WorkRocks are both fun and highly strategic. Mind-Heart dialogue is both the foundational approach within the Transformation Tree and the process to develop it (the WorkRock).

Integrating Mind-Heart dialogue into strategic planning to revitalize a movement

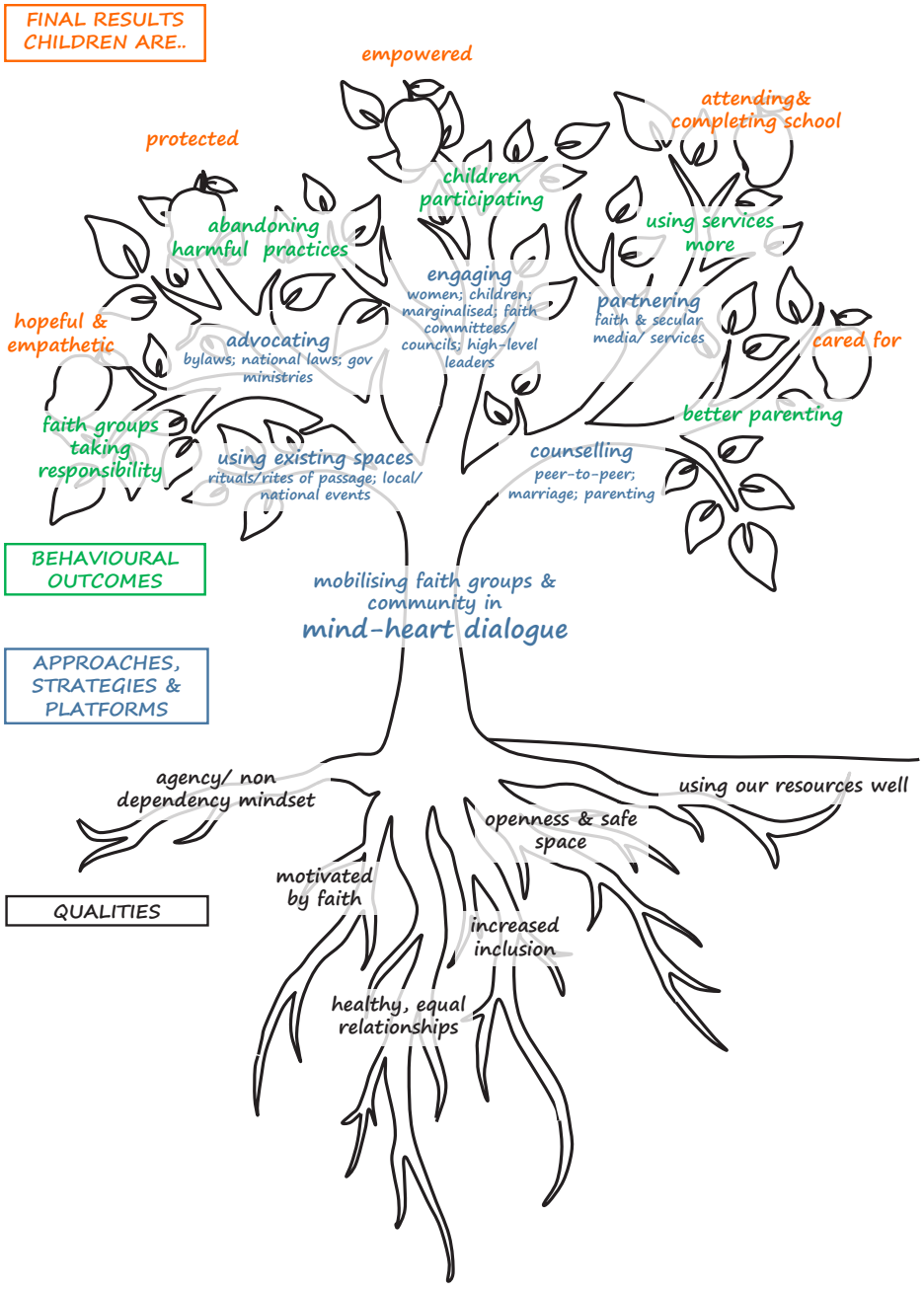
Mothers' Union, an international women-led Christian movement working in 84 countries, needed a global strategy. Rather than design it in the UK, they embarked on a Mind-Heart dialogue process known as MULOA – Mothers' Union Listening, Observing, Acting. Leaders from each region came together to explore who they reached, what positive changes they helped bring and what worked. Their Mind-Heart activities involved stories of their founder; Bible reflections and dramas; sharing stories of change; mapping stakeholders in their context; ranking approaches; case studies of best practice – and many more. Everyone then facilitated Mind-Heart dialogue activities with peers, churches and groups in the wider community. They listened to more than 200,000 people.

This process enabled Mothers' Union to translate all this feedback into a global framework and strategic plan. It also helped to revitalise the movement. Members changed their attitudes and behaviour in their families, each other and the vulnerable. They deepened their faith and strengthened their voice. At organisational level, it helped everyone understand their shared identity and to move power from the UK to become genuinely global. The dialogue resulted in new ways of working at local level, improving livelihoods, education, relationships and gender justice and developing new and wider partnerships with government and others.

"MULOA reaches deep into our souls and challenges us and resources us with energy and calling to act… "Previously [we] focussed too much on looking inside … now we're looking out! Now as MU we are having impact in the community."

Transformation Tree

A Transformation Tree shows the different parts of the process that enable faith actors to support effectively lasting change for children. The trunk represents the foundational approach: mobilizing faith groups and communities to embed Mind-Heart dialogue in daily work and lives. The roots are the qualities of our relationships – how we act as faith groups and partners. Unless the roots are strong, we will struggle to bring about the final results for children – depicted as mangoes. The leaves are the changes in attitudes and behavior, required before the Tree bears fruit; and the branches are the strategies and mechanisms that bring change. Sustainable change comes when an initiative covers all the elements of the Transformation Tree. This is the one developed through the FPCC initiative:



Levels for faith influence

Long-term change is possible when faith actors and partners use all elements of the Transformation Tree to influence change at all levels: individuals, families, communities, institutions and policy level. Change begins within individuals. Mind-Heart dialogue can break mindsets of dependency, judgement and fear that form barriers to change, surfacing positive and harmful beliefs that influence behaviour. Evidence shows attitudes of individuals are difficult to change without also influencing their families. Similarly, change at family-level is unlikely if the desired behaviors are not supported by social norms at community level. Communities are influenced by the practices and expectations of institutions, which are governed by policies and the wider system.

Elements of the Transformation Tree

Fruit: Faith groups agree on the desired fruits (or outcomes) for children, families and communities (eg. children are protected from violence). To ensure complex issue are addressed in-depth, a specific fruit can become the focus (eg. reduced sexual violence or violent discipline).

Leaves: Changes in attitudes, behaviour and practices of children, parents and communities must be achieved before the Tree will be able to bear the desired fruit. Mind-Heart dialogue will enable faith communities to identify context-specific barriers and opportunities related to their priority fruit so that they will know what strategies to use to influence change. Listening to children, families and communities through Mind-Heart dialogue before attempting change is critical. For example if the desired fruit is girls attending and completing primary school, some of the leaves could be:

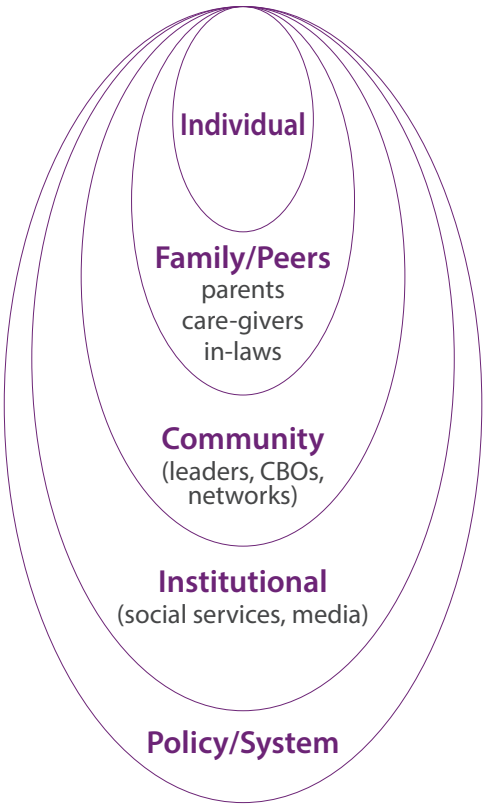
- girls are motivated and interested to learn (individual level)
- parents value girls equally to boys and reduce their domestic chores (family level)
- communities stop expecting girls to be married early (community level)
- teachers treat girls equally to boys (institutional level)
- government enforces policy making child marriage illegal (policy level)

Branches: Faith voices and joint actions to influence social and behaviour change can be more powerful and wider-scale when they take place across the many spaces (platforms/ mechanisms) within faith networks. Many examples have been given in this chapter (see appendix 2 for further detail).

Trunk: The trunk is the foundational Mind and Heart dialogue approach for mobilizing faith groups and communities - the overall approach explained in this Guide.

Roots: For change to be sustained, essential qualities must characterise each of the actors partnering to support it. In a healthy process, these qualities will grow and develop through its stages, as roots grow with a tree.

"When I was in Ethiopia, I met a nurse who went around the country showing a film about the harm of Female Genital Mutilation. Yet she sent her own four daughters across the border to get cut. She knew the issues, but felt she had to conform so her children could be married. To really change behaviour, we have to go beyond messaging to tackle deep-rooted social norms."



Applying the FPCC 'Journey of Change' or 'Transformation Tree'

In a one-day planning meeting, you may choose to apply this Journey of Change or Transformation Tree (whichever version you find more helpful) to whatever issue you are tackling (if you have longer, you can develop your own journey as in the 3–5-day example):

Timing	Process / content
Pre-session	1.Journey of childhood with children
15 mins	Icebreaker: fun time to connect
20 mins	Scene-setting: introduction to Mind-Heart dialogue; session aims; hopes and fears; agreeing how to create a safe space for everyone to contribute
30 mins	Mind-Heart activity to explore the importance of children's participation eg. 14. Secret in a Box
30 mins	Listening to children: feedback from pre-session 7. Listening Activity
10 mins	Introduce FPCC Journey of Change/ Transformation Tree (see previous pages in this section)
20 mins	BREAK – time to review the Journey of Change/ Transformation Tree
20 mins	Reflection on Journey of Change/ Transformation Tree
1 hour	Drawing out drivers of the focus issue eg. 11. Participatory Drama
40 mins	Group 10. Bean Ranking most significant drivers and identifying behavioral outcomes
1 hour	LUNCH
1 hour	24. Adapting the Journey of Change/ Transformation Tree
20 mins	23. Case studies – Reflecting on Best Practice
1 hour	Responding in Action eg. 25. Individual Commitments; 26. Bicycle planning; 27. Interfaith planning
10 mins	Closing reflection and sharing commitments to action
Post-session activity	Implementing action plan; further listening

Creating your own 'Journey of Change' or 'Transformation Tree'

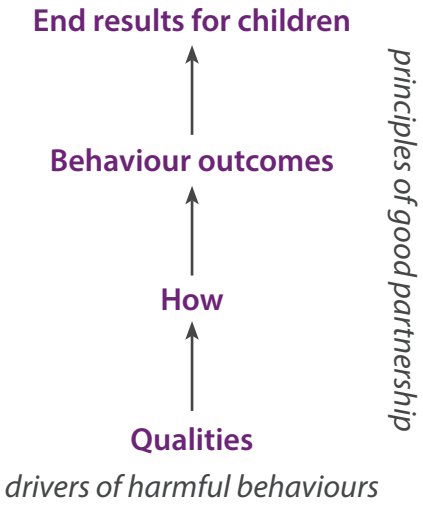
A 3–5-day planning meeting creates space to analyze an issue in depth and respond effectively by developing a Transformation Tree or Journey of Change. Whether that issue is positive change for children generally, or something specific like child marriage, these provide a structured way to identify how you move from the causes of the problem to the behavioral outcomes and finally to the tangible results in children's lives.

As you go through the WorkRock, you create your own Transformation Tree or Journey of Change on the wall, beginning with these headings (right) and then adding participants' learning under each as you go through the Mind-Heart activities.

The outline below is just an example of a three-day WorkRock - the activities can be switched around with others in Chapter 3. This example is based on 3 full days. However, you can spread the 3 days over 5, with a half day, two full days, and another half. This enables the reflection and discussions to stretch over a longer period and thus can go even deeper.

"Unlike traditional symposia…this method allowed each participant to freely share their opinion and remain active throughout. The programme was not imposed. It created a platform for dialogue between religions, civil society and UNICEF."

In the Child Protectors activity (photo left), participants work together to keep the balloons in the air – a symbol of partnering to bring about attitude and behaviour change that protects and supports children.

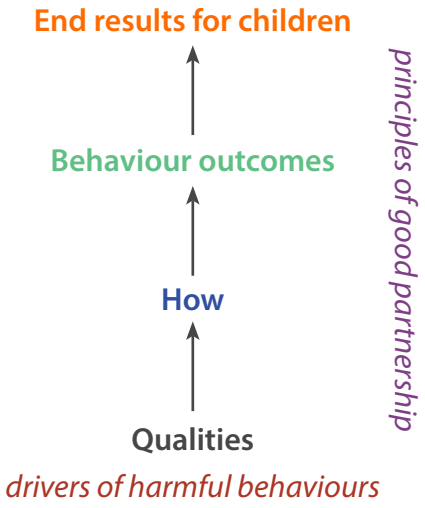


Ensuring that all participants carry out the pre-session listening activity with children (or those affected by the specific issue) is very important for the WorkRock to be effective.

Note: the Mind-Heart Facilitator Guide Annex 1 provides comprehensive WorkRock facilitator notes

Time	Day 1	Day 2	Day 3
Introduction 20 mins	Scene-setting ■ WorkRock outcomes ■ Mind-Heart dialogue introduction ■ Hopes/ fears	Welcome ■ Introduction/ recap ■ Ice-breaker	Welcome ■ Introduction/ recap ■ Ice-breaker
Session 1 1 hour 40 mins	Faith & Childhood ■ 2. Connecting Faith & Childhood ■ 3. Scripture Reflection ■ 4. Faith Object Reflection	Option 1: Mapping Childhood ■ 6. Mapping Childhood Journey ■ 7. Listening to Children Option 2: Drivers of behavior ■ 11. Participatory Drama ■ 10. Prioritizing Drivers/ Causes	Journey of Change Reflection ■ Paired reflection ■ plenary feedback ■ Individual reflection
20 mins	BREAK		
Session 2 1 hour 40 mins	Significant Stories of Change ■ 12. Listening Well ■ 21. Groups: behavioral outcomes & results for children	Perpetuating Violence ■ 13. Power Walk ■ 8. Perpetuating cycles of violence: group discussion	Personal Commitments ■ 9. Child Protectors Balloon game ■ 5. Personal Testimony ■ 25. Individual commitment
1 hour	LUNCH		
Session 3 1 hour 40 mins	Significant Stories of Change 2 ■ 22. Plenary stories: how we contribute effectively to lasting change	Living out Partnership ■ 20. Changing Hats: group exploration of partner roles ■ 10. Bean-Ranking partnership principles	Action Planning ■ 26. Bicycle planning: faith group/ organization
20 mins	BREAK		
Session 4 1 hour	Significant Change stories 3 ■ 18. Flipchart Activity: influences ■ 16. String game ■ 28. Mood meter	Case Study Analysis ■ 23. Case Studies: buzz group learning ■ Plenary feedback of top points ■ 29. Temperature check	Action Planning 2 ■ 27. Interfaith Planning ■ Wrap-up ■ Evaluation
Evening activity	Reading & highlighting 3 approaches from case studies		

This diagram shows how the different activities join together to build the Journey of Change. Activities (box right) are color-coded to show how they explore the content for each heading in the chart (left):



- 2. Connecting with Faith and Childhood
- 13. Power Walk
- 12. Listening Well
- 6. Mapping Childhood Journey
- 7. Listening to Children
- 21. Significant Change Stories: behavioural outcomes and end results for children
- 22. Significant Change Stories (2): how we contribute most effectively to lasting and positive change
- 14. Secret in a Box
- 23. Case Study learning: how (including qualities)
- 18. Flipchart Activity: influences on children's lives
- 9. Child Protectors Balloon Game
- 20. A new way of working together – Changing Hats

How do I adapt Mind-Heart dialogue activities to virtual spaces?

While Mind-Heart dialogue works best in person, it is still possible to engage people deeply at the levels of mind, heart and faith in a virtual environment. With care, planning and deliberation, you can facilitate transformative experiences that cascade outwards. Where an in-person meeting is not possible, virtual connection becomes even more important – whether due to safety during a pandemic, or just the realities of distance and budget.

Below are tips from this experience. We also provide a suggested session structure that you can adapt for any topic. Many of the activities in Chapter 3 include ideas for facilitating them in a virtual space.

Tips for facilitating Mind-Heart dialogue in virtual settings

When preparing…

- Choose your platform carefully: Zoom offers a reasonably easy, flexible space with interactive options to involve people (see tools below).
- Spread short sessions over time: People often struggle to engage effectively for a long time online. Ideally, keep sessions to two hours. Depending on your context, you can provide a short break, but they can be disruptive and people may be slow to re-join.
- Compile a document with all the activity questions and links for the session, so you can easily post them in the Chat box.
- Understand the timing and time zones. The day and time should be convenient for facilitators, when they usually have their phones on full charge with sufficient data.
- Try to develop a small facilitation team, depending on the size of the group and the activities you want to run. They need to take account of the following roles (which can be combined as needed):
  - 2 facilitators so you can divide tasks and roles as needed: for example, when feeding back in plenary, someone can facilitate the discussion, while someone else documents
  - a 'host' to convene the meeting who has legitimacy and trust with participants
  - a person comfortable with the tech side to organize break-out rooms and other activities
  - brief resource people on their role and how to integrate technical information (see below)

- set up a separate WhatsApp group for live feedback and quick decisions as the call continues.

- Identify people to share testimonies/ stories beforehand, so you know you have good examples that provide a model for others to come in and contribute.
- Allow participants to join using one device if possible, to enable sharing costs for data.
- Maximize the first half of the meeting as participants may drop out later with depleted charge on devices or data bundles.

When facilitating…

- Integrate technical knowledge carefully: Resource people with specific technical knowledge can be helpful in the session (eg. UNICEF staff, medical experts). However, it is important to recognize all participants as 'experts' bringing in their own knowledge and experience and for Resource people to support and not pre-empt this. They can highlight where faith leaders' experiences align well with wider learning; feed in additional best practice; and respond tactfully to misinformation. The Chat box is an ideal place to post resources and integrate technical information. Ideally, facilitators and Resource people can meet beforehand to plan how to integrate the technical with faith/ heart.
- Over-explain any virtual tools: Give repeated instructions during the session for finding the Chat and Annotate tools. Ice-breakers can help people practice using the virtual tools needed in the session.
- Keep introductions informal: Going round everyone takes too long in large groups, so invite people to greet each other when they join. Change their name on their Zoom label to show their first name and one other piece of information (eg. country). As you do so, acknowledge their role outside the session but emphasize the importance of creating a safe space as equals. Ask late-comers introduce themselves in the Chat.
- Begin with small group Mind-Heart dialogue: a Mind-Heart activity in twos or threes before the formal introduction gives people time to join, gets people talking and creates connection. Define Mind-Heart dialogue clearly and explicitly in every session, especially why it is important.
- Maximize interaction: if there is information on the screen (eg. session guidelines/ best practice), ensure you ask people either to annotate the screen or comment in the Chat to ensure engagement.
- Engage people through the Chat box: People often feel more comfortable writing in the Chat box than speaking aloud. Facilitators can comment on/ read out comments to draw others in.
- Keep verbal contributions short: Agree guidelines for facilitators and participants to ensure short times to speak and choose a way to hold people accountable eg. using a buzzer.
- Focus on one or two questions for group work: people lose track easily.
- Be ready to call on women, younger people or any others by name if they are being quiet, to make sure that there is full participation, as all voices are equally important.
- Gather feedback on the session: Use a simple Google Form (see appendix 3 for example). Asking people to fill it in before the end of the session ensures they can access it and remember to respond.
- Be ready to follow up with individuals and groups to encourage action.

Some useful tools

- Create a Word Cloud as an ice-breaker or as a check-in eg.
  How are you feeling now? Choose 3 words or short phrases. Click on the link in the Chat. Then write those words or phrases and press 'submit'.
  - Go to mentimeter.com and create a username and password.
  - Go to 'Your presentations', click '+ create new presentation', name it and click 'create'
  - On the right you need to choose a slide type. Click on 'Word Cloud'
  - Now you have a Word Cloud slide, on the right, type your question under 'your question'.
  - Under 'Entries per participant' put how many words you want each participant to add. Make sure the bottom box that says 'let participants submit multiple times' is unchecked.
  - You can preview what it will look like by clicking 'Present' on the upper right. This is also the button you will push to be able to show the results as they appear to the group.
  - Click 'Share' on the upper right: you will get a pop-up window that shows you the direct link. You can just copy this and paste it into Chat box. Then just go back to 'Present' mode and wait for participants to start entering words to populate the Word Cloud.
  - Once everyone has entered their words, you can share screen to show them the results.

- Brainstorm ideas together using virtual post-its (Google Jamboard) eg.
  What changes took place in us and participants' lives as a result of the Mind-Heart activity? or
  Imagine we are all meeting in a year or two's time for a celebration - what would success look like?
  - Create a Jam board at jamboard.google.com or by going to your Google Drive, clicking on 'New' and then 'More' and then 'Jamboard.
  - Click 'Share' in the top right; change the privacy setting to anyone with the link can 'edit'; and copy the link. Post link to Jamboard in the Chat box.
  - Ask everyone to click on the link and then add post-its with brief answers to the question.
  - You and they can move them around to cluster similar answers together so you can see common themes emerging.
  - After you have finished, you can save the Jamboard as a photo and share with everyone.

Find out more by watching - https://www.youtube.com/watch?v=GbytD_LNVNM

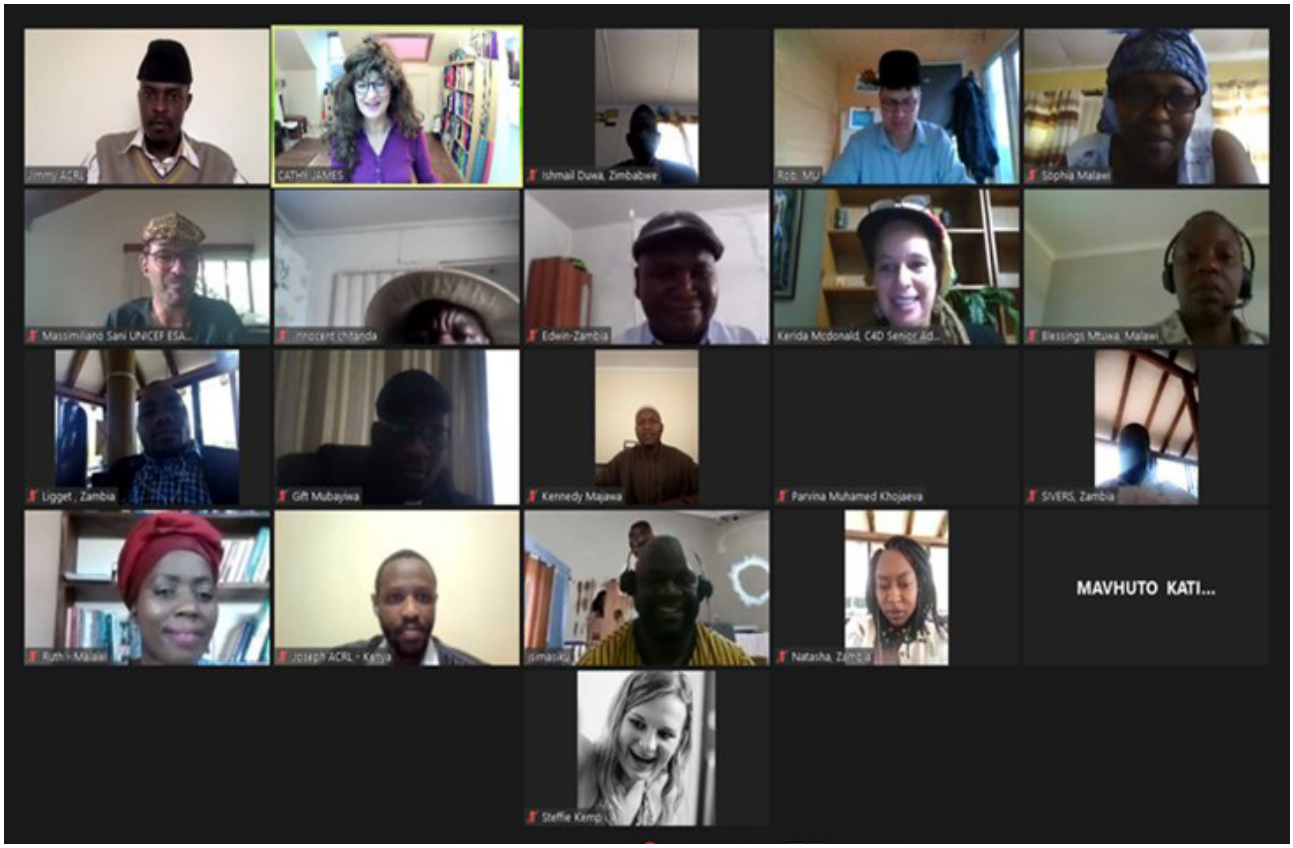
- Annotate (Zoom): You can use this tool with the Zoom Whiteboard to add words or pictures or to get participants voting or highlighting ideas eg.
  Stamp the Mind-Heart activities you are comfortable facilitating or
  Stamp the three issues you think are most important
  - You may need to 'Enable participant annotation' beforehand, if it is not already there:
    - Sign into the Zoom portal and go to Settings
    - Go to the 'Meeting' tab and explore 'Meeting (Basic).'
    - Scroll down and switch on 'Annotation.'
  - During the meeting, share your screen. Ask participants to find the Zoom tool bar or 'view options' at the top of the screen, and then find the Annotate tool that looks like a pen.
  - Use the 'Stamp', 'Draw' or 'Text' tabs to have fun in adding ideas.

Find out more - https://www.youtube.com/watch?v=QGQkAsKtriU

Note: the Mind-Heart Facilitator Guide Annex 2 provides virtual session facilitator notes

2-HOUR VIRTUAL MIND-HEART DIALOGUE SESSION

Timing	Process / content
Pre-session preparation	1. Journey of Childhood (if session is one-off) or 3. Scriptural Reflection
15 mins	Icebreaker: fun time to connect; testing mic etc
20 mins	Connecting activity – small group Mind-Heart activity linked to topic eg. ■ 3. Scripture Reflection ■ 5. Personal Testimony sharing a story of violence/ misinformation in the local area Plenary feedback if appropriate
10 mins	Welcome & scene-setting: session aims and interactive dialogue around how to create safe space
50 mins	Main participatory activity eg. 13. Power Walk or 21. Stories of Change
20 mins	■ Action Planning: Responding in Action eg. 25. Individual Commitments; 26. Bicycle planning; 27. Interfaith planning; and facilitating with others
5 mins	Closing
Post-session activity	Implementing action plan; further listening



FPCC virtual session participants join the ice-breaker – wearing different hats and head-coverings to reflect the diversity of cultures and skills we bring to the session.

3. MIND-HEART DIALOGUE ACTIVITIES

Mind-Heart dialogue activities are not limited to those whose steps are given in this Guide; however, they must involve more than messaging, raising awareness or focus groups alone. It requires something more to reach a deeper level of reflection and spark innovative and creative ideas.

Mind-Heart dialogue activities below are drawn from a range of experiences and open sources, including from Participatory Learning and Action and faith manuals/ toolkits.

All activities can be carried out with a minimum of 6 people and ideally no more than 70. Each activity gives a recommended small group size, where relevant. It is important to make sure everyone is comfortable to speak by dividing them into peer groups by gender/ age/ vulnerability / context as appropriate – and then bringing them back together to listen to each other.

estimated length of activity

suggested group size

Pre-session listening to children/ youth

Carrying out a listening activity with children/ youth or other vulnerable groups before a session helps participants develop a mind-set for sharing, learning and genuine action. It challenges our assumptions, strengthens empathy and instils the motivation to make a difference. Even if you can only carry out the activity with a small group for an hour, it is worth doing and creates a different space for your session.

Why is it needed?

- Evidence shows that listening is an important area of good practice for behavior change as it helps us understand the barriers to, as well as triggers for change; and how to overcome real concerns and fears in adopting new behaviors.
- Evidence shows the critical importance of child/ youth participation.
- The findings will enable participants to draw on local knowledge about barriers and on positive examples of change, helping ensure actions will bring about the lasting impact on children.
- It gives all participants a shared experience of carrying out the listening so everyone can meet and share together as equals.

How do we do it?

You can adapt any of the activities in this Guide to use with them. Here we include one simple other participatory exercise firstly to involve children/ youth and secondly their communities in analyzing the priority issues facing children, especially in relation to traditional practices that may be harmful and understanding what helps and hinders behavioral change. Consider the following in your planning:

Safeguarding: Follow your faith group or organizational policy or good practice in how to safeguard the children/ youth involved in the participatory exercise, including:

- Meeting at a time and place where it is safe for participants to get there and back.
- Making clear why you are doing the exercise and how the findings will be used.
- Securing informed consent: agreeing with families and children/ youth on their participation.
- Assuring confidentiality issues: not using real names and agreeing photos they are happy to have taken and shared.
- Referring: clarifying how you will link children/ youth to further and appropriate support where safeguarding issues are raised.

Who takes part: Agree groups and numbers of children/ youth to be involved in the participatory activity, so that they are representative of who you work with and appropriate and feasible for you to do in the timeframe. This could include groups with different vulnerabilities and from different locations – both girls and boys of different ages. Identify people in the community who influence them who can take part– this should include some who are parents/ carers; some community leaders and faith leaders; and some more informal leaders or influencers, including women and older youth.

Facilitation: Facilitators should already have good relationships with the children, youth and other stakeholders. Ideally, this activity requires a facilitator of the same gender for each small group (a woman for the girls and a man for the boys). The main aim of the

activity is to get everyone taking part and analyzing the issues with each other – not responding directly to the facilitator. The facilitator's role is to take a back seat; ask guiding questions to prompt deeper discussion; and ensure that everyone is involved (that smaller/ quieter voices are heard). Capturing some of the things people say in their own words – as quotations – can be really helpful.

Example Mind-Heart activity

1. Journey of Childhood

1 hour

6-10 per small group

Objective: for children, youth and their communities to raise and explore the role of faith and other factors in helping and hindering positive behaviour change in relation to harmful practices

You can do the activity first with the children/ youth, in relation to their own life; and then with adult stakeholders to explore their views on the issues that children face.

Resources: flipchart and pens or local materials to draw on the ground

Steps:

1. Form groups of about six of the same sex, similar age and any other factor that will ensure they are comfortable to talk.
   Divide into same-sex groups:
2. Each facilitator draws a road on a piece of flipchart/ on the ground (see picture right). Explain that this is the journey of a child/ youth's life, with birth at the beginning and their age now at the end.
3. Participants divide that journey into key stages of childhood (eg. 0-5; 5-10; 10-14; 14-18), drawing lines on the road to separate stages.
4. Elect a 'secretary' to keep detailed notes on the discussion in a table like the one below:

Stage of childhood	Main activities	Greatest challenges/ causes of suffering

5. For each stage of life in turn, ask participants the main activities expected of the boys/ girls. They draw a symbol/ picture of the activity for each stage (eg. going to school, playing, cooking etc).
6. Once every stage has been discussed and the responses noted down, ask them to draw and label the biggest problems/ causes of suffering for each stage in a different color, especially thinking of ones that they think their sex faces and the other does not (or does to a different extent). They should circle the greatest 2-3 issues. If nothing related to harmful practices (eg. child marriage and Female Genital Cutting (FGC)) has emerged, ask them to reflect on what harmful practices take place at what age and add it to their chart.
7. Discuss:
   - What decisions led to your top 2-3 issues? What are the consequences in people's behavior?
   - Who has control over these decisions? Is this right?
   - How does our own faith or that of those around us help or hinder positive change in behavior?
   - What could we do to change behaviors for the better in relation to this harmful practice? What support do we need from others?
8. Come back together as a whole group:
   - Each group presents their results to the other and everyone discusses together:
   - What is something new you learned from listening to the other groups, especially the other gender?
   - What role does faith play in helping or hindering positive change in behavior that increases your sense of safety and wellbeing?
   - What can we do differently to change behaviors for the better? How can we increase understanding from those that take decisions over which we have no or little control?

Core Mind-Heart activities

Exploring faith and scripture

2. Connecting Faith and Childhoood

40 mins 6-10 per small group

Objective: empathising with children's experience of faith now by remembering our own

Steps:

1. Ask participants to reflect individually on these questions – even if no personal faith, how they interacted with it as a child:
   - What is your first memory of faith and how it impacted you as a child or someone else?
   - How does it make you feel?
2. In buzz group of 2-3, participants share how they felt – or only sharing actual story if they prefer.
3. Ask if anyone would like to share their story in the larger group and note key themes on flipchart.

Virtual adaptation: use breakout rooms on Zoom, see https://support.zoom.us/hc/en-us/articles/206476093-Enabling-breakout-rooms

3. Scripture Reflection

40 mins 1-2 per small group

Objective: finding a shared faith/ ethics driven responsibility to protect and support children

Steps:

1. Ask people to reflect on the following questions, either individually or in pairs
   - What stories, learning come to mind from your scriptures in relation to children? Try to think of at least 2 or 3.
   - What do those show us about the attitudes and responsibilities we need towards children?
   - How does this compare with our childhood memory?
2. Introduce someone who will be respected by all faiths that are present who can give alternative interpretations if someone raises a problematic text – resources such as 'Faith for Life' or 'Channels of Hope' might be helpful
3. Facilitate plenary feedback and discussion: ask for examples from the scriptures and what they teach us about the right motivations, attitudes and behaviors in relation to children.

Virtual adaptation:

- use breakout rooms on Zoom for small-group reflection, see https://support.zoom.us/hc/en-us/articles/206476093-Enabling-breakout-rooms
- use Google Jamboard or write directly onto a PowerPoint slide to capture plenary feedback

"It is important that scripture is well-interpreted …. Otherwise instead of faith influencing positive change for children, it may influence negative change."

4. Faith Object Reflection: Laying Down Burdens and Biases

40 mins 1-2 per small group

Objective: to engage fully in the Mind-Heart session by 'laying' down burdens we are facing

Steps:

1. Ask participants to reflect on the objects that are relevant to their faith and belief.
2. Participants meditate on whichever one most helps them feel a sense of peace (or imagine another) as they lay down any fears, hurts or burdens (maybe something that came up in childhood or scripture reflection); any biases or hard-heartedness caused by personal experiences; any failures to protect children etc
3. When they are ready, they choose a stone to symbolize the burdens they carry and lay them by the table of objects as a sign of laying them down before God/ higher power.
4. Reflect on the stories or scriptures that were shared:
   - Which one remains with you as something positive and life-giving to guide our own

Resources: 3 important objects for Christianity; 3 for Islam; 3 for those of other or no faith (e.g. cross, candle, sculpture, Qur'an, prayer mat, prayer beads)

Virtual adaptation: have pictures on screen and give people time for silent reflection

Surfacing beliefs and drivers of behavior

5. Personal Testimony

5 mins per testimony

Objective: to empathise with and be motivated to protect children

Steps:

1. A participant shares a personal story about an experience of where they felt harmed or injured (ask them in advance and ensure they do not feel pressured). Stay near to support them. Thank them after.
   - Ground rules for supporting the personal telling the story – no photos, no movement, listening, confidentiality from others, open to hear…
2. Everyone individually reflects, recognizing mind, heart and spirit reactions to the story; writing down their thoughts; and identifying a response that they can make personally to it.
3. Give people the opportunity to say something in plenary if they wish, but without forcing.

6. Mapping Childhood Journey

50-80 mins 2 per small group

Objective: to surface hidden biases and internal/ external hindrances and helps for change

Steps:

1. Frame the activity, that we are aiming to reflect on our personal childhood and how that affects our responses and reactions today.
2. Ask participants to get into pairs where they feel safe and speak the same language.
3. Each should share and draw their childhood journey, showing the ups and downs of 3 significant experiences, and analyzing what helped and hindered their development (internally and externally) – including the role of faith.
4. They reflect in pairs:
   - In what way do these experiences shape the way I respond to children today?
5. Ask groups to feedback these reflections and discuss together:
   - How do we ourselves contribute to perpetuating some of the injustices and pain that children experience now?

If you can feed in the voices of children from your pre-listening or through involving them in the activities during your session, this will enable participants to make the link more easily and surface their own attitudes and behaviors that continue the cycle of violence.

Resources: paper; pens (or you could just do this verbally too if people struggle with literacy)

Virtual adaptation: participants can draw them on paper and then hold them up/ send photos; or draw on Google Jamboard, see https://jamboard.google.com/

Tip: *it helps some people if you explain that along the bottom of the paper shows time going along, and up the side shows their level of happiness. E.g. this journey shows going to school as a good point; outbreak of conflict as a low point, forcing the family to leave home; another good point when they succeed in going to university and find a faith; and a low point in a significant relationship.*

7. Listening to Children

30+ mins

Objective: to feed in the children's voice so everyone better understands the issues they face

Steps:

1. Ask volunteers to put on the object and to speak in the words of first the girl-child and then the boy-child – first about the biggest issues they face, especially in relation to harmful practices, and secondly about who controls the decisions that are taken about those issues.
2. Participants reflect in small groups how we perpetuate the cycle of violence.

"All of us were crying listening to the children…. We as elders with local religions, Islamic or Christian…we can do something."

Resources: object to represent a 'boy' and 'girl' that people can put on to represent the voice of the child e.g. a hat/ other item of clothing; post-its, flipchart and pens

Virtual adaptation: use Google Jamboard to collect ideas in plenary or write directly on a PowerPoint slide on your shared screen, see https://jamboard.google.com/

Tip: *if you are developing a 'Journey of Change' visual, capture the groups that most influence decisions for the children on post-its and add them to the first part of the chart that shows the levels of influence from individual to policy*

8. Perpetuating Cycles of Violence

40 mins

4-6 per small group

Objective: to analyse our own role in contributing to violence

Steps:

1. Engage participants' hearts using the Arts (eg. painting/ poem/ spoken word) or a personal testimony from a survivor of violence.
2. Having listened to those voices, in wider peer or mixed groups, participants discuss:
   - How have I contributed to some form of violence against children or women, whether through inaction or action (in my personal/ work life)?
   - What can I/ we do differently or better?
3. Each group agrees 3 ideas to feed back and prioritize one action to take immediately.
4. Gather feedback in plenary on flipchart

Resources: something related to the Arts and the topic on which you are focusing

Virtual adaptation: go into breakout rooms for small group work; use Google Jamboard to collect ideas in plenary or write directly on a PowerPoint slide on your shared screen, see https://jamboard.google.com/

9. Child Protectors Balloon Game

40 mins

12 minimum

Objective: to understand how children may feel when those who should defend, are perpetrators; to internalise a personal and collective commitment to work together to protect the vulnerable

Steps:

1. Explain that the game is competitive and physically demanding – offer those who are older, ill or live with a disability the choice to sit as part of group 4 (see below).
2. Divide everyone into four groups and explain that each has a separate task and will not know the task of other groups (first two must be equal sizes). If men and women should not touch, then do the game in two groups or put all of one sex in groups 1-3 and the other in group 4.
3. Give instructions to each group without them hearing others:
   - Group 1: tie balloon round ankle – when game begins, protect your balloon from getting popped; assign 2 of the group to only use one leg or be blindfolded.
   - Group 2: each group member has to stand next to someone with a balloon – when game begins, protect that person's balloon only; no talking allowed.
   - Group 3: burst as many balloons as possible once game begins – without hurting anyone
   - Group 4: observe the game
4. Play the game (5 mins only)
5. Debrief, capturing learning on one flip for each group under title 'feelings'. Ask each:
   - What instructions did you receive?
   - How did you feel during the game?
   - What category of people do you think you represented? (1 – children; 2 – child protectors; 3 – abusers; 4 – observers)
6. Talk through how those who were hopping/ blindfolded felt – uncertainty, fear, not knowing who to trust, how some are better equipped to protect themselves – and who they could represent.
7. Talk though the people in the community who are protecting or trying to protect children – formal and informal groups.
8. Talk through some of the groups that abuse – encourage answers that begin with "a person who…." – they may be the same as many of the groups who are protectors.
9. Talk through the observers – people who may not know how to report or what is wrong.
10. Conclusion and de-role: end activity by disengaging people from the role:
    - Group 3 - "I am not an abuser"
    - Group 1 – "I have resources & gifts to protect myself."
    - Group 4 - "I will not keep silent."
    - Everyone – "I want to be a child protector."

Resources: balloons

Tips and options:

- *You could follow this up by asking participants to think about a personal commitment they will make to protect children and/ or a collective commitment on a specific issue that was discussed.*
- *It may be helpful to use the faith objects to reflect on the learning from his activity or to ask people to reflect on a passage or story from their scriptures that is relevant.*

10. Bean Ranking

30-50 mins 5-10 per group

Objective: to cluster and prioritise e.g. problems; approaches; goals etc; to surface our own motivations and those of others in making our choices.

Steps:

1. Group brainstorm around the question you are discussing – eg. 'what approaches work best to bring change?', 'what is the change you most want to see in your life?' or 'what faith ritual/ gathering is most important to you?' (see example ranking in picture below)
2. Groups write each idea on a post-it and feedback in plenary, clustering similar ideas together. Create a list of the most frequently mentioned.
3. Each group writes the list on a flipchart (pictorially or in words) and places it in the center. Ask everyone to pick up 8 beans.
4. Each person then scores the options, dividing up their beans according to what they think is most important. They can give all, none, or any number to each.
5. Look together at the ones which have the most. Count up if they are close. Does everyone agree that these are the most important? Why? Why not?
6. Encourage people to step forward and move the beans around as they discuss until there is consensus and none has the same score and. Count up the final scores and write the ranking next to the option before removing the beans.

Resources: flipchart; pens; beans, stones or bottle tops to score

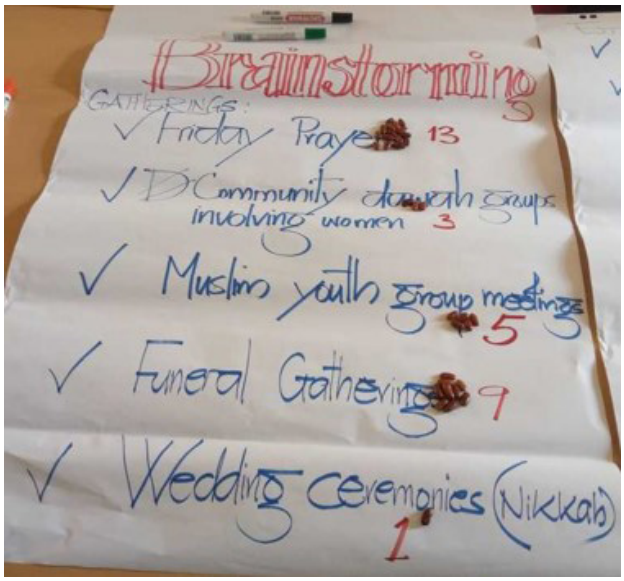
Virtual adaptation:

- Create a list in plenary on a PowerPoint slide and explain: Using a total of three stamps, mark those that you think are most important (can give 1 stamp each to your top three; decide to put all 3 stamps on one that you most value; or all to one 2 on one and 1 on other)
- If clustering, you can write each idea on a post-it, using Google Jamboard and dividing those into different areas https://jamboard.google.com/

Tips and options: *you can use bean ranking for anything you want to prioritise e.g. children can use it to rank the changes they most want to see in their lives or approaches that most help them achieve change/ participants can identify which gatherings/ practices/ rituals give most emotional/ spiritual support.*

*You can also **cluster** instead of ranking.*

- *Choosing 2-3 categories (e.g. levels of priority; levels of risk; whether stakeholders contribute positively, neutrally or negatively to children's lives)*
- *Write/ draw each idea onto an individual piece of paper (or choosing an object to represent each if you do not have paper)*
- *Divide them into piles for each category*



11. Drivers of Harmful Behavior - Participatory Drama

1-2 hours

4-10 per small group

Objective: understood the drivers of the harmful behaviour and needed behavioural changes

Steps:

1. In buzz groups, participants reflect on learning so far from listening to children's stories and any other sections:
   - What have we learned about the drivers/ causes of the harmful behavior and who influences them?
   - What have we learned about the changes that children/ youth/ community members want to see in relation to the harmful behavior – for children and in the behavior of society?
2. In groups, participants make a drama showing the causes and results of the harmful behavior.
3. Watch the dramas in plenary one by one. After each, ask everyone else what they observed and how it demonstrates the drivers already discussed or highlights others (if relevant, add to 'Journey of Change' as drivers are mentioned).
4. Discuss:
   - When could this have been stopped? Which was the first point?
   - Who could have stopped it?

Tip: *this is a great activity to do with children as there is evidence that they may find things easier to express through drama than discussion. They can make dramas in groups about causes of the harmful behaviour and what happens as the result.*

Variation:

- *A group pre-prepare the drama and everyone watches.*
- *Discuss: When could this have been stopped? Which was the first point? Who could have stopped it?*
- *Ask actors to go back to freeze frame of moment and ask person who responded to swap in as the character they said could stop it.*
- *Ask them to speak as the character and describe how they were feeling at this point/ what was motivating them to go ahead with the action. Then ask them and others what behaviour change in that character or another would stop the harmful behaviour based on the motivations/ drivers described. Add to flipchart.*
- *Repeat*

Virtual adaptation:

- Can ask group to pre-record drama (or someone to do one with their family) or just tell a true story (ideally someone's personal story)
- In breakout rooms, participants discuss what was motivating each character, what they could have done differently and what was blocking them from doing so

Analyzing resources and power

12. Listening Well

20 mins

Objective: to strengthen listening attitudes and skills to understand a person so that all voices are heard and valued.

Steps:

1. Two participants perform dramas.
2. Ask other participants what marks of good or bad listening in what they saw.
3. Draw out body languages 'dos' and don'ts', including:
   - DO: Affirm what the other is saying. Show you have listened and understood. When in doubt, repeat back what you think they have said.
   - DON'T : put forward your own views or ideas
4. Explain that to listen well, we have to listen on three levels:
   - 'listen for the head' (thinking level): to thoughts, facts, concepts, arguments, ideas)
   - 'listen for the heart' (feeling level): to feelings, emotions, mood, experience
   - 'listen for the feet' (the will level): to intentions, drivers, direction, motivation, the will
5. Divide into pairs or threes (different people to the previous exercise).
6. Each tells one story of positive change (max 5 minutes), whether family, job, spiritual etc; the others listen at the different levels; then swap until all are done.
7. Plenary – draw out what helped and hindered change – especially less tangible aspects of how change happens & role of faith within that.

Virtual adaptation: you can ask two participants to pre-record a skit/ drama (in person if they live together or on Zoom); send people into breakout rooms; then facilitate the discussion in plenary as you would in person. See https://support.zoom.us/hc/en-us/articles/206476093-Enabling-breakout-rooms

Tips and options

- *You can do it without role play – this just makes it more fun and brings the message home more.*
- *People can find their own way to show they have listened and understood. Some helpful phrases are 'If I understand you, what you are saying is…'; 'so what you are feeling is…'; 'You mean….'*
- *To listen for the head, cultivate a genuine interest in the other person's story, without judging.*
- *Eyes help in listening for feeling. Try to put yourself in the other's position. Listen for silences.*
- *Listen to the will by listening for what is unsaid, for what gives direction and energy.*

13. Power Walk

(Also known as 'Take a Step' or 'Privilege Walk')

1 hour

6 minimum

Objective: to surface the barriers that different people face to participation

Steps:

1. Hand everyone a card with a different character. Read each out as you give them in case of language/ literacy issues, checking it is clear. Ask them to empathize as much as they can with this person and think about their life– not worrying if you do not know all the facts.
2. Everyone stands in a line. When each scenario is called, participants take a step if they think it applies to their character or stay still if not.
3. Discuss how they felt and what this means for our work and who we need to focus on. You can also use it to draw out ideas about the power dynamics in your WorkRock and share ideas for guidelines to ensure everyone's voice is heard.

"If you have a heart for this work, to be in service of the children, you will always look 'behind you'."

Scenarios which you can adapt for your context:

- Your family have nutritious food to eat all year
- You can read
- You have leisure time to relax
- You have a regular income/ source of money
- People respect your opinion
- You can access health care when you are sick
- You/ your children attend to primary school
- You have a bank account
- You are not afraid of, or the victim of, violence
- You have some control over family resources
- You have finished/ are likely to finish secondary school
- You have friends with whom you regularly spend time
- You feel confidence to express your opinion in faith group/ community forums
- You have the skills and confidence to solve problems with others, without waiting for external help
- You have a house and basic necessities for your family
- You are part of a faith community which provides a sense of support
- If you are robbed or the victim of violence, you know where to go and will receive support and justice
- You/ your children have a registered identity so you can access government services and support

Resources: cards with different character descriptions, which you can adapt for your context – you can just tell people their character if you do not have card/ paper available or illiteracy is an issue (see Appendix 4)

- You are an 8-year-old girl in primary school in a … village. Your parents are farmers
- You are 24, an unmarried woman living with HIV in … village
- You are a 40-year-old doctor in …. Your spouse is a lawyer and you have three children
- You are a female church member at risk of violence
- • You are a local NGO staff member, responsible for community development programmes
- You are a 29-year-old male farmer in … Last year you were injured in an accident and now cannot walk
- You are 15-year-old girl in …. You are living with ongoing sexual violence from your uncle and have recently become pregnant
- You are a 12-year-old boy in …. You were born with cerebral palsy and live in a village with your family
- You are a 45-year-old Imam of a large mosque in ….
- You are an 18-year-old girl with 4 young siblings who are displaced by violence and living in …, at risk of disease outbreak

Virtual adaptation:

- Assign people characters by putting up a slide individually/ by group if you do not know exactly who is there
- Explain: I will read out a series of statements. If the statement applies to your character, imagine taking a step forward. Count each step that you take – make a note on paper/ put up a finger on your hand to track (each time you say 'yes' to the statement).
- Ask everyone to write the character and the number of statements/ yeses in the Chat. Further adaptation: create an image of ten steps on the PowerPoint screen and ask people stamp where they reach

Tip: *you can adapt these questions to highlight what makes people vulnerable to any issue e.g. child marriage*

14. Secret in a Box' – Who are the Experts?

30 mins

Objective: to understand that communities are the experts about their lives and that they should be planning and taking action, not waiting for others to do it – upending usual power dynamics.

Steps:

1. Ask for three volunteers.
2. Hand the sealed box to the person A and ask him/her to say what is inside without opening it. Announce how may he/she got correct, but not which ones.
3. Ask person B to close his/her eyes, open the box and allow him/her to feel the objects. Then ask him/her to say what he/she can feel. Announce how many were correct.
4. Then hand the open box to person C ask them to list the objects as specifically as possible (i.e. with their colors and other details).
5. Ask, if we think of this box as representing depth of understanding of a community:
   - Who could each of these three represent? (eg. the first maybe an INGO donor; the second may be a government official; the third a community member – someone with first-hand knowledge)
   - Who scored the highest? Who scored the lowest? Why? (eg. donors are highly dependent upon head knowledge; officials see half-truths - they hear about things but do not stay in the area)
   - What does this activity tell us about who tends to plan the development work that happens in this area and who should really plan, based on information and understanding?

"Most of the time we are the second person, trying to plan the activities but without the primary information that the girl has, the emotions she goes through."

Resources: a sealed box with different objects inside (not too obvious) e.g. gravel, flowers, chalk, leaves, coins, pen, soil, stones, bottle tops, string, candle, bottle, seeds, exercise book etc

Virtual adaptation: you can prerecord a video of the activity, play it in your webinar and facilitate discussion after

"The PhD-holders in community knowledge are there in the village, however much research we have done. They must involve us, not us involving them."

15. Mapping Safety

1 hour

5-10 per small group

Objective: to portray visually the area where children spend their time (e.g. village/ town centre); and analyse the opportunities/ safe spaces and challenges/ risks

Ideally this activity should be done by the children/ particular vulnerable group in relation to their own lives; however, it can also be useful for other stakeholders to do as well so they can reflect on where they are contributing to risks and have assets that could help.

Steps:

1. Introduction: Explain the activity and ask everyone to give some examples for each question. Divide them into peer groups, as needed, so it is a safe space for them to discuss (eg. by gender and age)
2. Drawing the map together: Participants can either do this with flipchart and pens or by gathering objects that are lying around, such as bricks, stones, leaves, bits of rubbish, seeds, bottles, cans etc and drawing in the earth. To prompt participants, you can ask:
   - What are the major roads that you use? They begin by drawing the main roads in the area
   - What are the major landmarks that everyone knows? (this helps them structure the map) They add in big natural features, such as rivers, lakes, hills, forests, crops etc and key manmade features such as wells, cooperatives, markets, houses, bore holes, maize mills etc.
   - Where do you/ children usually gather, for what purpose and how often? They add in places such as schools, clinics, churches (eg. using two sticks in the shape of a cross to represent a church), mosques, football pitches, childcare centers, the chief's house, witchdoctor's, where they find things they need (eg. food, water), etc.

     Ensure everyone accepts the map is an accurate representation.
3. Discussing safety: Choose together a color/ symbol to represent safety (eg. green pen) and one to represent risk/ danger (eg. red). Discuss and mark on the map together:
   - Where do you/ your friends/ other children feel most safe?/ Where do good things happen to you (them)? Why? Mark with your color/ symbol for safety on the map.
   - Where do you/ other children feel most at risk? meet with problems/ challenges? Why? Mark with your color/ symbol for danger on the map.
   - What groups/ resources/ services exist to help children at risk of violence? Mark with your color/ symbol for safety on the map.
4. Planning action: Discuss and agree at least one action together (using the relevant question):
   - What can we as children do to protect ourselves and others from risk? Or to take action to report violence?
   - How can we as faith leaders/ groups take action to address violence/ protect children better?

Resources: flipchart and pens; or locally available objects e.g. stones, leaves, bottle tops

Virtual adaptation: use Google Jamboard to draw the map together in plenary; or pre-draw/ find a map and have people use the annotate tool on Zoom to mark challenges and assets/ opportunities. See https://jamboard.google.com/

Tips and options: *you can focus the mapping on any issue to identify sources/ places of risk and assets to respond – from child marriage, education or stigma to misinformation related to vaccines.*

Working together

16. String Game

10 mins

2 per small group

Objective: to see how important it is to work together to find solutions

Steps:

1. Ask participants to get into same sex pairs and demonstrate how to set up the string:
   - Each should tie a loop big enough for their hand to fit through at each end of the string
   - The first puts each of their hands through a loop of their string so they are linked together
   - The other puts their hand through one of the loops
   - Thread the other end through the other person's string before attaching it to their other hand
2. Ask participants to untangle themselves without breaking the string or removing it from their wrists (see FPCC participants right).
3. After some have worked it out, ask participants to feedback some of frustrations and challenges; and how they found the solution by working together.
4. Link the discussion about learning from the activity to principles for working together – getting others on board and mitigating the influences that can hinder change.

Resources: two-foot piece of string per person

Solution

- Person A makes a loop in the middle of their string.
- Person A slides their loop under the loop around person B's wrist.
- Person A continues to pull the loop through and pulls it over person B's hand until free.
- Pictures can be found here https://loquiz.com/2014/11/27/handcuffed-exercise-solution-and-ideas/

17. Balloon Game

20 mins

6 minimum

Objective: to internalise the importance of everyone planning and working together to protect children

Note: in interfaith context, where men and women not comfortable to bang into each other, you may need to do this in two separate groups in areas designated for male/ female.

Steps:

1. Each participant blows up and ties a balloon. Move to a large open space. Say: you can only tap each balloon twice in a row before tapping a new balloon. Work together for 45 secs to keep all the balloons off the floor.
2. After 45 seconds, stop the game, getting participants to hold the balloons that are still in the air. Count the balloons on the ground.
3. 2nd round: ask participants to try again – but first to discuss a plan to keep more balloons in the air, either all together or in small groups or in any creative way they choose.
   - How do you think we could do better?
   - What was most surprising?
4. Make sure everyone has a balloon. And remind them of the same rules. Time another 45 secs. Then count again.
5. Debrief & draw out lessons about who needs to work together to protect children.
   - How much better did we do? why do you think that was?
   - If each balloon represents a child, what does this game show us?

Resources: one balloon per participantobjects e.g. stones, leaves, bottle tops

Virtual adaptation: to draw out the importance of working together, ask participants to switch on their videos. Their task is to count from 1-20 in order. Each number can only be said once and everyone must say at least one number. If a number is repeated or people speak at the same time, they have to return to 1.

18. Stakeholder Mapping - Flipchart Activity

30 mins

5 minimum

Objective: to map out all the stakeholders who have influence on or within your community

If you have done Significant Stories of Change, groups can feedback influences they identified.

Steps:

1. Explain that on piece of flipchart paper represents lasting change for children. Ask who needs to hold/ support it for it to stay up?
2. As someone feeds back an influence, ask them to come and hold the edge of the piece of flipchart to represent that person/ group (and label themselves with a post-it on their head – see photo right). If they are directly involved with children, they should hold the flipchart; if more distant (eg. government) they should hold the shoulder of whoever they are directly linked to (eg. chief)

Resources: flipchart; post-its

Virtual adaptation: use Google Jamboard, with participants (or just the facilitator) drawing symbols/ writing as each stakeholder is mentioned.

19. Stakeholder Mapping - Venn Diagram Mapping

50-80 mins

4-8 per small group

Objective: to map out all relevant stakeholders within the community and the relationships between them to identify who to work with, who may cause difficulties (and plan action to prevent this) and who just needs to be informed of actions.

Steps:

1. Choose the largest circle to represent the group for whom you want to bring positive change (eg. children), label it (with words or a picture), and place it in the middle of the flipchart on the ground.
2. Participants brainstorm everyone who has any influence on the children's lives (or on the particular issue on which you are focusing eg. child marriage), both from the inside and external organizations/ actors (eg. elders, traditional birth attendants, traditional healers, chiefs, extended families, children, farmers, faith leaders, local government officials, agricultural extension workers, NGOs, MP, village committees, health workers, central government).
3. As each stakeholder is mentioned, participants write their name within a circle. The size of the circle should correspond to how important/ influential they are on community life.
4. They then place the circle on the flipchart. The distance from the 'community circle' and other stakeholder circles should represent the level of contact between them.
5. Participants draw lines to connect the community with various stakeholders and the stakeholders with each other:
   - 2 lines for a strong relationship; 1 line for a working relationship; Zigzag for a bad relationship; Arrow if there is one-way influence
6. Discuss:
   - What strikes you about the mapping you have created? Are any relationship patterns surprising? Are any groups missing?
   - How does this help us decide who do we need to work closely with? Who will need to be informed about what we are doing? Who will be useful to partner with to share resources?
   - How do we improve relationships with the most important groups and mitigate risks from those we cannot influence?

Resources: flipchart paper; pens; different sized paper circles; glue (if not available, use above activity)

20. Changing Hats – Working Together

45 mins

5-12 per small group

Objective: to explore the roles of different partners and what each contributes to be effective in bringing behavioural change that impacts children.

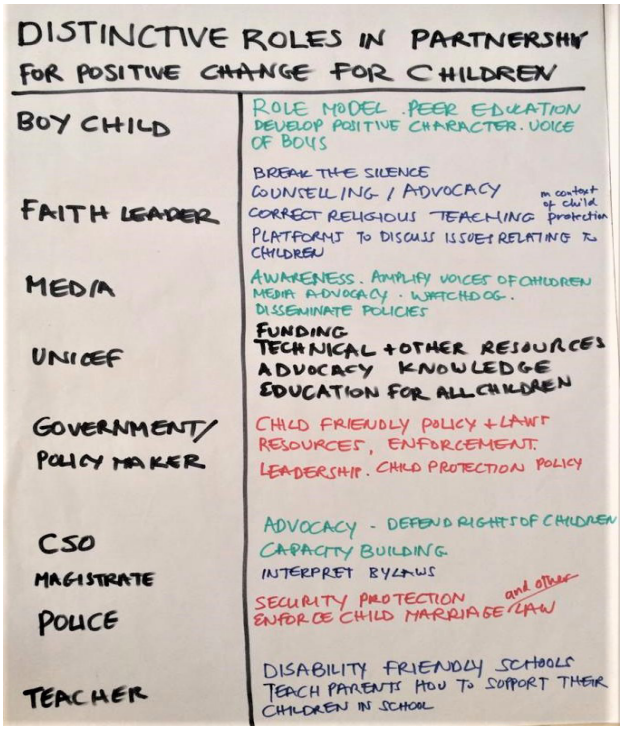
This activity is to use in interfaith or other multi-partner settings

Steps:

1. Participants reflect individually: Where have we have seen the best example of any partnership (whether families, faith, project etc)? What were the keys to its success?
2. Participants identify the different actors in the partnership and write them on the flipchart.
3. Divide into small groups.
4. In the groups, each takes on the role of one of the other partners (not their own) and spends a few minutes reflecting on the following question in relation to the partnership:
   - What do I bring to this partnership that would help to achieve positive change for children?
5. Go round the group, asking each person, empathizing with their character, to answer in no more than two sentences. Record the roles on a flip chart.
6. Afterwards, discuss together and see what else you might want to add to what has been shared.

Resources: flipchart; hats or labels or objects that symbolise the different groups involved

Virtual adaptation: use breakout rooms (can draw a sign on paper to represent who you are to show in your video; then facilitate the discussion in plenary as you would in person, see https://support.zoom.us/hc/en-us/articles/206476093-Enabling-breakout-rooms



Learning what works

Behavioral outcomes & results for children

21. Significant Stories of Change

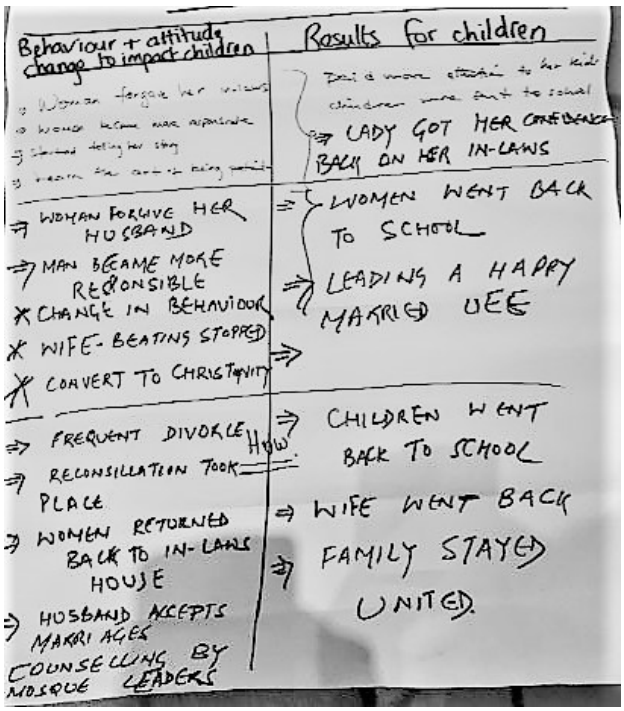
1 hour

4-8 per small group

Objective: to share learning about how faith groups with their communities can bring about attitude and behaviour change that impacts children

Steps:

1. Each participant chooses one story that represents some of the best work you do that brings about changes in behavior (in family, community and children/ young people) to achieve lasting impact in children's lives (especially around a harmful practice).
2. In groups, participants tell their Significant Change stories, listening well to each other.
3. At the end of each story the groups should discuss and note on flipchart the main attitude and behavior changes that took place and in whom – and the resulting impact on the children's lives (see flipchart example right).
4. Each group selects one story that shows the most impact in behavioral change in society and resulting impact on children.
5. Feedback in plenary behavioral changes and results for children.



Resources: flipchart; pens; post-it notes to make wallchart

Virtual adaptation

- Use breakout rooms on Zoom for small-group work, see https://support.zoom.us/hc/en-us/articles/206476093-Enabling-breakout-rooms - designate note-taker or use Google Doc
- In plenary, collect notes from feedback on PowerPoint slide or use Jamboard question by question, see https://jamboard.google.com/

22. Significant Stories of Change (2)

1 hour

4-8 per small group

Objective: to draw out how these changes happened – approaches, strategies, qualities etc

How we contribute effectively to lasting change

Steps:

1. One person from each group tells the selected story to everyone.
2. Those listening identify what helped bring about and sustain change – the qualities and approaches.
3. Add them to the wall chart as you discuss.

Resources: flipchart; pens; post-it notes to make wallchart

Virtual adaptation: collect ideas on PowerPoint slide or use Jamboard question by question, see https://jamboard.google.com/

Tips and options

- It is good to carry out a listening activity before beginning story-telling
- You can do the whole thing verbally if materials or literacy is a challenge
- You can also get participants to map out their story like the childhood map showing the greatest ups and downs and then discussing what helped and hindered them
- You can do the whole exercise in small groups but people find it harder to get behind the activities to think about how change happens so this can be helpful to do in a larger group where you can facilitate it and where you are using the best stories to draw out best practice.

23. Case Studies – Reflecting on Best Practice

40 mins

3 per small group

Objective: to draw out how these changes happened – approaches, strategies, qualities etc

Ideally give participants the case studies the day before to reflect on overnight: What does each case study show us about the most effective approaches involving faith to bring/ sustain change for children?

Steps:

1. Read the case studies in groups of three and reflect: What does each case study show us about the most effective approaches involving faith to bringing and sustaining change for children?
2. Select three key points to share.
3. Plenary feedback of case study learning, linking back to our findings (and add to the Journey of Change if you are building one).

Resources: find some case studies that demonstrate best practice in the area of change you are seeking, especially related to faith. Look for alignment with the Journey of Change.

Virtual adaptation: go into breakout rooms for small group work; use Google Jamboard to collect ideas in plenary or write directly on a PowerPoint slide on your shared screen, see https://jamboard.google.com/

24. Adapting the Journey of Change

1 hour

4-8 per small group

Objective: to analyse strategies and contributions of different players to bridge the gap between the drivers of the issue identified as the focus and the changes we want to see

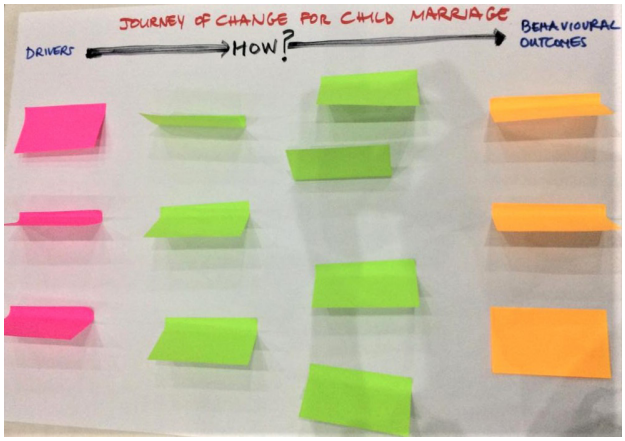
At the beginning of this activity, explain how the Global Journey of Change was created and validated at national level by five pilot WorkRocks (see p.8). Explain that it brings together all FPCC's learning from the evidence about what brings lasting positive change for children and that we can therefore use it as a framework to work out what is needed to address effectively a specific issue such as child marriage – or a program for child wellbeing more broadly.

Steps:

1. Remind everyone of the importance of mind/ heart dialogue and mobilization - led by faith actors with community in partnership with others. In planning action together could look like, it critical that we do not fall back into old patterns of instrumentalizing and messaging but analyze together strategies that bring lasting change in attitudes and behavior.
2. Begin by filling in the most important three drivers at the left side of a blank piece of paper and the behavioral outcomes at the right side (from the participatory drama or brainstorming).
3. In groups, they reflect on how to get from the drivers to the behavioral outcomes. Looking at the global 'Journey of Change', which of the 'how' elements will be helpful to address these drivers?
4. Write them on post-its and add to the journey of change template.
5. 'World Café feedback': this style of feedback allows people to move around and hear from other groups. Each group first appoints one person to remain with their journey and present it to other groups. Then everyone moves to the next group to listen to the presenter. After five minutes, everyone circulates again to the next group. Make sure people keep circulating – after 3 times or when people have heard enough, come together.
6. Discuss what was similar and different across the groups; what struck people as most important or innovative; and give opportunity to share highlights.

Resources: put up the journey of change template at the beginning of this section (or a simplified version) on the wall or on flip chart; post-its to add to the journey

Virtual adaptation: in breakout rooms, participants use Google Jamboard and different colours of post-its for 'drivers', 'behavioural changes' and 'how to get there'. See https://jamboard.google.com/



Responding in action

25. Individual Commitments

30 mins

Objective: to make a personal commitment

Steps:

1. It can be helpful for someone here to share a personal story that shows resilience and hope – the impact that is possible.
2. People consider as individuals:
   - What one thing do I commit to take away from this session as an individual?
3. They write them on their commitment card
4. It may be helpful to share the commitment with one or two people near them or the group they have worked with. Some could share them in plenary.
5. Bring everyone together to lay the commitments down at the foot of a table of faith objects
6. Ask someone to pray over them.

Resources: pens; commitment cards; faith objects

26. Bicycle Planning: Faith Group/ Organization

1 hour

2-12 per small group

Objective: to work out how to take forward the initiative as faith groups/ organisations

Steps:

1. In faith groups/ organizations, discuss and fill in the bicycle planning template (Appendix 6): what existing work takes forward the learning from FPCC; what needs to be stopped/ reduced; and what we can do better or differently? Share and agree ideas for how to use Mind-Heart and mobilization activities to share learning within our group and work out what to do better and how to work with others
2. Feedback in plenary the most important activity to continue and the most important one to add

Resources: flipchart; pens; bicycle planning sheet per person

27. Interfaith Partnership Planning

1 hour

Objective: to work out how to take forward the initiative all together

Steps:

1. Facilitate group discussion about how to take forward together. Question prompts:
   - What forums/ networks already exist that we can build on?
   - What else is needed at national level to take forward FPCC?
   - What will our individual roles be within that? Encourage them to write down in notebooks.
   - How can we continue to communicate, monitor progress, share successes & learn together?
2. Capture actions on flipchart. Encourage people to appoint specific people & timings for each task.
3. Each person then writes down their part in the plan onto their individual action plan template.
4. Participants may use the time to detail their action plans further or to work among themselves to propose any joint actions or statement.

Resources: flipchart; pens; bicycle planning sheet per person – see Appendix 5

Energizers and mix-up activities

In-person

Samson and Delilah

10 mins 6 minimum

Objective: to energise participants

Steps:

1. Form two teams of any size.
2. Each team confers together (so the other team cannot hear them) to choose whether to be 'Samson', 'Delilah' or the 'Lion' each round.
   - On the count of three, they all do the relevant action and make the sound together:
   - If you are Samson, you grunt and make a 'muscle-man' pose - (demonstrate by flexing your muscles)
   - If you are Delilah, you say, "OoOOOoh" put your hands on your hips and then shake your hips back and forth - (demonstrate)
   - If you are the Lion, you "ROOOOOAAAAAR!' show your fangs and your claws - (demonstrate)
3. Each time, give a point to the winning team: Samson beats the lion, the lion beats Delilah, and Delilah beats Samson. If both do the same, no one wins (see FPCC participants as lions above)

Who Began the Movement

10 mins 6 minimum

Objective: to energise people or start a discussion on power and the origin of cultural beliefs - both good and harmful

Steps:

1. Participants form a circle and one closes their eyes/ moves away so they cannot see/ hear
2. Explain that there will be a leader whose movements/ actions they have to copy, changing every time s/he changes. The person who does not know the leader will have to guess who it is by watching to see who initiates the movement.
3. Participants choose the first leader (by pointing if the guesser is close enough to hear)
4. The leader begins actions and everyone copies, such as: marching on the spot; waving arms in the air; nodding; jumping
5. The guesser returns and stands in the middle of the circle. S/he is told that s/he must look for the leader: the one who is initiating the movements. S/ he can have 3 attempts to guess.
6. The leader must change the movement frequently. Everyone in the circle copies without staring too obviously at the leader.
7. If the guesser fails within 3 attempts or when they guess correctly, someone else goes out of the room and the game can repeat.

As and Bs

10 mins

6 minimum

Objective: to energise people and/or to think about communication and working together

Steps:

1. Ask participants to stand in a space, spread around the room/ ground.
2. Tell participants that, without telling anyone what they are thinking, they must choose one person there who they will call 'A' and another person they will call their 'B'.
3. Explain to them that, when you tell them to start, they have to try to get as near as possible to their 'A' and as far away as possible from their 'B'.
4. Tell them to start and chase each other round for a few minutes (they will probably end up in clusters or lines). Then tell them to do the opposite: get close to their 'B' and away from 'A'.

Elephants and Giraffes

10 mins

6 minimum

Objective: to energise people

Steps:

1. Participants stand in a circle with you in the center
2. When you point at a participant, saying 'giraffe', they must pretend to be a giraffe by reaching both hands up into the air above his/ her head to touch and standing on his/her toes, thus making a tall giraffe shape. The participant on each side of him/ her must bend down over hold his/her ankles as if they are the giraffe's body and legs.
3. When the one in the center points at a participant and says 'elephant', that participant must use his arm(s) to form a trunk shape while the participant on each side of him/her, waves his nearest hand by the 'elephant's' head to signal his ears.
4. The game should move quickly so that the participants do not have time to think and make mistakes with their actions.

Fruit Salad

15 mins

12 minimum

Objective: to energise and mix people up

Steps:

1. Ask participants to form a circle with their chairs. Ensure there are only as many chairs as people and then take one away.
2. Stand in the center of the circle.
3. Go around the circle and get the first 5-6 participants to name a local fruit. Then continue round the circle naming each person in turn as those fruits eg. lemon, orange, apple, lemon, orange, apple etc. – (do not forget to give yourself a fruit too).
4. Check that everyone knows what fruit they are by calling the name of each fruit and asking all those people to raise their hands. You can see quickly if they know who they are as they will be spaced out by the number of fruit from each other.
5. Explain: "I will shout out one of the fruit names. If you hear your fruit called out, you must leave your own seat and run to find another that is free. I will run and grab one of your seats. If I shout 'fruit salad'. then everyone must leave their seat and find another. I will still grab one. If you are left in the middle, you become the caller and have to shout out the name of a fruit or 'fruit salad' and then run to take the place of someone else.
6. Call out different fruits in sequence and occasionally add in 'fruit salad'. Continue this process until you feel that energy levels have increased.

Resources: chairs – it must be the same exactly as the number of people minus one

Tip: *you can change the fruits to whatever you would like, such as animals in the jungle.*

Bingo

15 mins

6 minimum

Objective: to get to know each other

Steps:

1. Give a bingo chart to each person (you may choose to edit the phrases to better suit your group)
2. Tell participants that they must 'find someone who…' meets each phrase on the chart and write their name. They must have a different name in each box
3. Participants circulate round the room asking each other questions to find out if they match with any of the categories and then writing their name in the relevant place
4. The first person to finish should shout 'Bingo'
5. Ask people what the most interesting fact was they found out about someone during the game

Resources: one printed copy of the bingo chart (Appendix 5) per person; pen per person; prize for the winner (e.g. chocolate)

Virtual activities

Opinion Stamping

Objective: to help people connect with each other as they join the group to set a fun, welcoming, relaxed atmosphere and to practice using Zoom stamping/ annotate tool

Steps:

1. Select a question where you can have 6-10 different photos on the screen for participants to choose from, eg.
   - Which is your favorite childhood food?
   - Which is your favorite childhood activity?
   - Which hobby would you most like to try?
   - Which is your favorite sport?
   - Which is your favorite fruit?
   - How are you feeling today? (with emojis)
2. Make the PowerPoint slide to share on Zoom.
3. As they join the call, ask participants to mark their answer with the stamping tool. Give detailed instructions for how to do this, both on a phone and laptop.
4. Ask everyone to give slightly more detail by writing in the Chat box, such as by answering 'why?' or 'how do you feel when you eat that fruit or do that hobby?'

World Map

Objective: to help people connect with each other as they join the group and to set a fun, welcoming, relaxed atmosphere; to practice using Zoom stamping/ annotate tool

Steps:

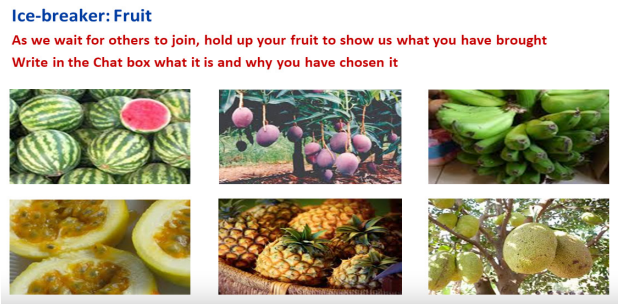
1. Put a world map on a PowerPoint slide to share on Zoom and select a question that participants can answer by annotating the map, eg.
   - Where do you live?
   - Where is your favorite country?
   - Where would you most like to visit?
2. As they join the call, ask participants to use the annotate tool to answer, by stamping if possible. Give detailed instructions for how to do this, both on a phone and laptop.
3. Ask everyone to give slightly more detail by writing in the Chat box.

Show and Tell

Objective: to help people connect with each other as they join the group and to set a fun, welcoming, relaxed atmosphere

Steps:

1. Give participants advance warning to bring an object with them (ideally one that can be found easily for those that forget), eg.
   - favorite fruit (example right)
   - hat or head covering that says something about who they are
   - object related to a hobby
   - an object that they have in their home and that represents hope to them in any way (be careful in interfaith context with the significance of symbols)
2. As they join the call, ask participants to show/ wear their object (with videos on) and say why they brought it – aloud or in the Chat box.
3. Draw attention to some of the fun / interesting things people are saying in the Chat and the diversity among us (or examples of ones already done as others join).

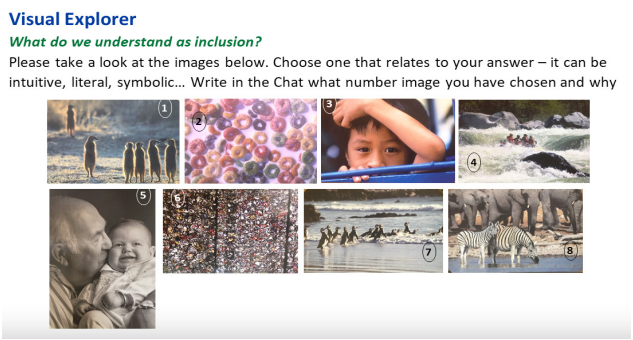


Visual Explorer

Objective: to connect with each other, set a relaxed, fun atmosphere and allow intuitive responses to our theme

Steps:

1. Choose the question that you would like participants to answer, eg.
   - What do we understand as inclusion?
   - What should our children's future be like'?
   - What has your experience of facilitation been like?
2. Put a selection of 8-10 numbered images on a PowerPoint slide that could relate (directly/ indirectly/ symbolically) to the question.
3. As they join the call, ask participants: Please take a look at the images below. Choose one that relates to your answer – it can be intuitive, literal, symbolic… Write in the Chat what number image you have chosen and why.



Fun Facts

Objective: to connect with each other, set a relaxed, fun atmosphere

Steps:

1. As they join, ask participants to think of two facts about themselves that would surprise others and write them in the Chat box
2. Encourage them to unmute to ask each other more.

Word Cloud

Objective: to help people connect with each other as they join the group and to set a fun, welcoming, relaxed atmosphere

Steps:

1. Choose a question that participants can answer with one word, eg.
   - How are you feeling today?
   - What new hobby have you picked up in the last year?
   - What is one thing you can see out the window? (one word)
2. Follow instructions on p.15 of this guide to create the Word Cloud.

Getting to Know Names

Objective: to connect with each other, set a relaxed, fun atmosphere; begin thinking about something related to the topic

Steps:

1. Choose a question that participants can answer with one word beginning with the same letter as their first name, eg.
   - a word related to your experience as a facilitator
   - adjective to describe you
2. As they join, ask participants to write their name and their answer in the Chat box
3. Encourage them to unmute to ask each other more

4. MONITORING, EVALUATION, ACCOUNTABILITY AND LEARNING MEAL FOR MIND-HEART DIALOGUE AND THE FPCC JOURNEY OF CHANGE

How do we know if Mind-Heart dialogue is making a difference?

As Mind-Heart dialogue facilitators, we are accountable to each other and our partners in supporting positive change. We should have equal interest in understanding how and the extent to which our joint efforts have made a difference. This will help us identify changes that may be needed. Monitoring can take place at different times and levels:

- After a Mind-Heart dialogue **activity/session** to understand how participants are feeling about the content and approach (see 28. Mood Meter/ 29. Temperature Check below or Appendix 3 for a sample post-session feedback form)
- At **program level** to know the extent to which the agreed actions are being implemented and to identify and learn from challenges that may have been experienced

To assess program level change, Mind-Heart dialogue facilitators can focus on the following three areas (please refer to Appendix 8 and the FPCC Monitoring and Evaluation Framework for further detail).

Levels of partnership/ coordination:

- within religious group
- across religious groups
- with wider community
- between IRCs and local FBOs
- between UNICEF and faith groups

Organizational/ partnership change

Has there been any institutional change and improved partnership and coordination brought about as a result of our work?

- Have there been improvements in coordination amongst faith partners? eg. reduced duplication, better use of resources, greater ownership, reduced dependency mindset, more inclusive partnerships
- Have there been changes within UNICEF? eg. less instrumentalist attitudes to faith engagement, more holistic, more systematically incorporated within country programming processes

Changes in communication and engagement approaches

Has there been an improvement in the quality of communication and engagement at community-level?

- **Relevance** in responding to needs and emerging priorities
- **Effectiveness** in applying Mind-Heart dialogue approaches, wider set of strategies/entry points, more inclusive approaches
- **Diverse** in leveraging a wider range of spaces and platforms aimed at different levels of influence as outlined in the Journey of Change

Change in factors affecting children, family and communities' lives

Has our work made/ started to make a difference in people's attitudes or behaviors in relation to the agreed priorities in the Transformation Tree (or Journey of Change)?

Behavioral outcomes - Transformation Tree

- using services more
- better parenting
- children participating
- abandoning harmful practices
- faith groups taking responsibility

Selecting Participants for Feedback

It is important to speak to a range of participants to capture different viewpoints and to identify areas of agreement or disagreement. Diversity in the following categories to important:

1) Age (under 16/ 16-24/ 25-64/ 64+)	4) Religious/cultural background
2) Gender	5) Income/education level
3) Location	6) Disability

In order to ensure there is enough feedback to identify common themes, it is helpful to carry out approximately 50 one-to-one interviews and 8 focus group discussions using the "Most Significant Change" methodology (see 30. Stories of Significant Change or Appendix 8 for questions), with no overlapping of participants.

MEAL activities

…after a Mind-Heart dialogue session

28. Mood Meter

5-15 mins

Objective: to check how participants are feeling after a session/ WorkRock

Steps:

1. Ask everyone to tick the flipchart face that relates to how they are feeling in relation to something in particular, eg.
   - how much they enjoyed the sessions
   - how confident they feel facilitating the activities
2. You can ask a few people why they have ticked that face if you want to explore further what worked well and less well.

Resources: flipchart; pens

29. Temperature Check

5-15 mins

Objective: to check how participants are feeling after a session/ WorkRock

Steps:

1. Draw a large thermometer on a piece of flipchart
2. Ask everyone to mark how they are feeling on the thermometer – the better they are feeling, the 'hotter' they should place the mark

Resources: flipchart; pens

… for action/ long-term impact

30. Stories of Significant Change

2 hours +

4-8 per small group

Objective: to use stories in a systematic way to measure impact in chosen areas

To be used in a second gathering after people have been taking action.

Steps:

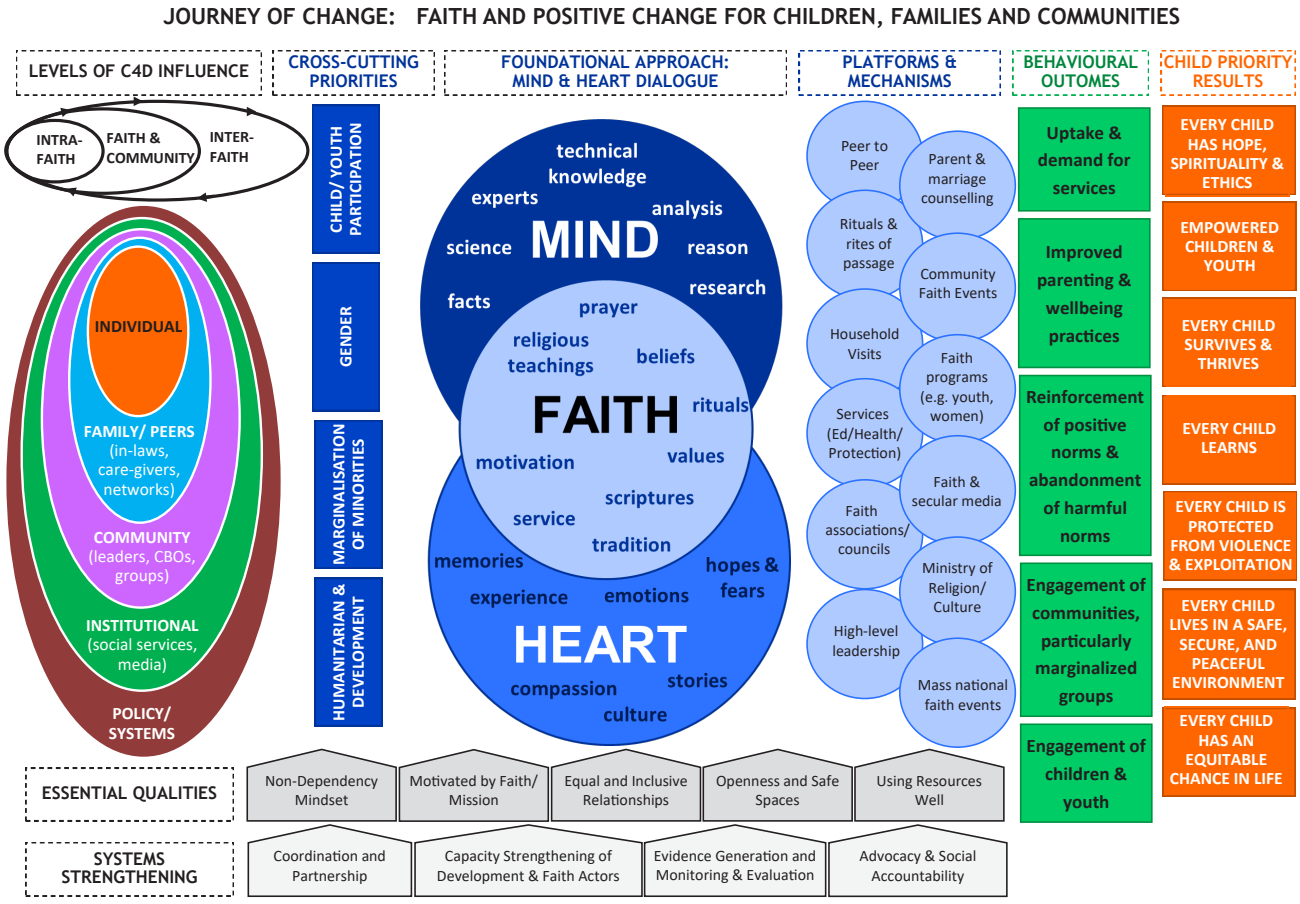
1. Explain that the purpose of the exercise is for everyone to celebrate the positive changes that are happening; and to learn what can be done to strengthen the work by everyone.
2. Introduce the areas of change you are seeking eg. the behavioral changes from the 'Journey of Change' if you are using it
   - Uptake of & demand for services
   - Improved parenting & wellbeing practices
   - Empowered children & youth with influence
   - Empowered marginalized communities & groups
   - Reinforcement of positive norms & abandonment of harmful norms
   - Peaceful, secure communities
   - Increased responsiveness from faith institutions
3. Divide people into small groups, encouraging them to listen well to each other and to celebrate what they have done. Ensure that all voices are included – such as groups for children and youth; young women; older women; etc.
4. In the groups, ask people to give examples of the ways they have seen positive changes in each of the areas of change and to each share verbally one story each that they think is significant (eg. because it was the most successful or most representative of the group or helped someone facing extreme challenges)
5. Each group should select one story for each area (if there are no stories about one of the areas, then leave this one out). They can map those stories out as journeys (eg. as a road or river) or just tell it verbally, making clear:
   - the beginning date and situation
   - the changes that have been achieved by the date you are meeting
   - the ups and downs that have taken place along the way
6. In plenary, each group shares the one chosen story in the first area and why it was selected. A note-taker should capture the details of the stories in the person's own words (see template format in Appendix 6). The facilitator can record the story on their phone, if possible
7. After hearing the stories, everyone together selects one story for that area and says why they think it is most significant.
8. This is repeated for the other areas of change.
9. After the stories are chosen, invite other stakeholders to verify or qualify what they have noted about the changes that have taken place.
10. Reflect in plenary what has helped and hindered change. Discuss what we can learn from this. Identify actions that different groups can take to strengthen positive and sustainable change and to mitigate the hindrances, reminding people that it needs to be achievable and lasting.
11. Take a photo of journeys of change documented for the story and an active photo of the people involved to illustrate each selected story.

Resources: paper; pens; feedback template (see Appendix 7)

Tip: *Where needed, you can also quantify the changes by asking all those that have experienced a specific change to stand in a line from 'no change' to 'significant change'. Add up the proportion of those that have seen change in this outcome area out of the total in the line. Note qualitative information about whether most have seen a small amount of change or significant amount or if they are spread across that continuum.*

APPENDICES

Appendix 1 – FPCC Global Theory of Change (awaiting final version)



Appendix 2 – Platforms and mechanisms for engagement

These are the branches of the Transformation Tree.

Faith voices and joint actions to influence social and behaviour change can be more powerful and reach a wider scale when these take place across many different available platforms and mechanisms which already exist within faith networks. Through Mind-Heart dialogue and planning, faith groups can map out these opportunities prioritising the ones they think will have most influence and strategizing how to engage with them. The following provides a list of possible opportunities for influencing change:

Parent and marriage counselling - Religious leaders conduct marriage rites and marriage counselling which are key opportunities for them to facilitate reflection on relationships, self-care and parenting practices (eg. discouraging child marriage, sharing child-care responsibilities, addressing violence against women and other key themes and practices for child wellbeing.

Household visits – Recognizing that parents are the first teachers of their children and that many challenges around children's wellbeing start at home, Faith communities can organize networks of volunteers trained in Mind-Heart dialogue to conduct household visits to guide parents on a range of caregiving skills and to provide spiritual/ psychosocial support. This can be especially important for the most vulnerable families and parents who may not have received such support through government services.

Peer-to-peer – Beyond roles by the more established leadership, peer members of faith communities can be mobilized and trained to facilitate Mind-Heart dialogue and serve as champions of change. Eg. Male gender champions, to help break the silence on sensitive issues on gender-based violence; Women peer mentors to support breastfeeding mothers; Youth peer mentors to support young people suffering from anxiety or depression.

Faith meetings, celebrations, retreats – Regular faith meetings (eg. Friday or Sunday worship) or faith-related mass gatherings such as pilgrimages and religious celebrations or observances such as Annual Days of Prayer and Action that occur at set dates on the calendar can provide important opportunities for awareness raising and outreach to touch the minds and hearts of a wider population while religious retreats provide an opportunity for more in-depth Mind-Heart dialogue sessions.

Rituals and rites of passage – Through Mind-Heart listening, dialogue and reflection, Religious leaders can find creative ways of adapting the where, when and how of traditional religious rites, rituals and practices without losing their meaning, in order to address barriers and opportunities for children and family wellbeing. Eg. adapting the timing of religious ceremonies for announcing women's pregnancies to communities has helped to increase women's willingness to begin their important Ante-Natal Care visits on time; Agreement of religious leaders to perform pre-birth ceremonies outside healthcare facilities has increased women's willingness to deliver their babies there to avoid more risky home births; Adapting methods for washing, dressing and perfuming of corpses in collaboration with health authorities has helped reduce disease transmission in public health emergencies such as Ebola and COVID-19.

Faith and secular media – Developing faith-cantered media content and programmes (eg. talk shows, testimonies, docu-dramas and social media messages) on both faith and secular media platforms - can help raise awareness of issues, show religious role models practicing desired behaviours and spark dialogue amongst faith and wider communities. This is an opportunity not only for influencing shifts in attitudes and behaviour, but also for demonstrating how to engage people in Mind-Heart dialogue.

Faith-run services – Many Faith-based organizations, run their own healthcare services or special services eg. Madrasas, shelters for migrants, drop-in centers for street children or centers for children with disabilities. These networks of services can provide multiple opportunities for influencing improved self-care practices and empowering vulnerable groups. Faith groups and communities can also work with government-run services to become more inclusive and change behaviours which form barriers to people accessing and using them.

Children and youth programmes: Specific worship and religious programmes organized for children and youth (eg. Sunday Schools, Faith-based recreational clubs, Youth camps) can provide opportunities for direct Mind-Heart dialogue with and for children and young people. This can be done through child-centered activities such as stories, story-telling, drama and videos can provide a means of children reflecting on and discussing their own problems and solutions.

Advocacy – When changes to policies and laws are needed to protect or improve the lives of children and the wider community, religious leaders can provide an influential force to call for and demand such change. They can develop a common stand through their own denominations and faith professional associations or even more powerfully through inter-faith efforts. On the other hand, religious leaders also have an important role to play in mobilizing their followers to adhere to existing positive policies and laws that can help to improve lives.

Appendix 3 – Google Feedback Form

Copy and paste questions at https://docs.google.com/forms/u/0/

TITLE OF SESSION

Dear participant,

Please share your feedback on this Mind-Heart dialogue session. Your opinions are collected anonymously and will be very important to inform the design of future sessions.
We look forward to hearing from you. Thank you, in advance, for your feedback.

Please tick the one relevant to you

- Faith group participant
- UNICEF participant
- ACRL
- Other: _____

1. Considering the webinar as a whole, which of the below best describes it for you?

- a. Informative/ useful
- b. Interesting/ engaging
- c. Boring
- d. Confusing

2. Which session did you find most useful/ enjoyable? **Specify sessions**

- a. Mind-Heart dialogue scene-setting
- b. Main Mind-Heart dialogue session
- c. Small group reflection
- d. Action planning

3. What could we do differently or better next time?

4. At the end of the session, how do you rate your comfort level in facilitating the Mind-Heart dialogue activity yourself?

- 1. Not comfortable at all
- 2. Not very comfortable
- 3. Quite comfortable
- 4. Very comfortable

Any other observation you would like to make?

Appendix 4 – Power Walk Character to Print

You are an 8 year-old girl in primary school in a village. Your parents are farmers.	You are 24, an unmarried woman living with HIV/ AIDS.
You are a widow with four children whose house and land has been taken by your husband's family.	You are 14, an orphan living in a child-headed home and caring for your four younger siblings in a village.
You and your spouse are both subsistence farmers. You have only two years of education and four children under 10. Your elderly parents live with you.	You are the leader of a small village church. Your wife does not work but spends her time caring for your six children.
You are a 34 year old female teacher in a village. Your husband has a small business at the local market. You have five children aged 4-11 and care for your three nieces.	You are a 40 year-old doctor, working at a city hospital. Your spouse is a lawyer and you have three children.
You are a local NGO staff member, responsible for community development programmes.	You are a women's group leader in a large city church.
You are 15 year old girl. You are living with ongoing sexual violence from your uncle and have recently become pregnant.	You are a 12 year old boy. You were born with cerebral palsy and live in a village with your parents and siblings.
You are a 45 year old Imam of a mosque in a village.	You are a 29 year old male farmer but last year you were injured in an accident and now cannot walk.
You are a teenage girl in a village who has the household responsibility to fetch water from the local stream but fears violence on the way.	You are a 60 year old Catholic priest living and heading up a large city church.
You are a 75 year old woman with no close family alive. Your home collapsed in floods and your fields and crops were destroyed.	You are a woman who has recently become literate through a church literacy programme and is part of a savings group.
You are a young UNICEF programme manager recently married and who has relocated to the capital city to manage an EU funded project.	You are a government official working in the Ministry that oversees children's affairs.
You are a district government official working in a rural district.	You are an 18-year old Moslem girl living in a rural area, married with a child on the way.

Appendix 5 - Find someone who …!

Bingo - Find someone who …!

Had a wedding in the family in the last year	Has met a celebrity	Has saved a life or tried to	Founded their own organization
Has climbed a mountain	Has performed a dance on stage	Speaks five or more languages	Made the clothes they are wearing
Has more than five children	Sits on a Board of Trustees or Directors	Has lived over five years outside their country of birth	Loves cooking more than any other hobby

Write the person's name in the box who fulfils that statement – try to find a different person for each box. When you have at least one name for each box shout 'Bingo'.

Appendix 6 – Bicycle Planning

NAME: …… FAITH GROUP/ ORGANISATION: ……

DATE: ……

INDIVIDUAL COMMITMENT

ORGANISATIONAL COMMITMENT	
What could I/ we do to take forward FPCC?	ACTIONS
What existing work should we continue doing or strengthen to take forward FPCC? (the bike wheels) What should we stop doing or reduce to take forward FPCC? (the brakes) What could we do differently or better to take forward FPCC? (the pedals)	
What will I/ we do to get the right people on board and develop a shared vision within my group/ organization?	ACTIONS
What other groups can we involve to take FPCC beyond existing partnerships eg. with children/ youth groups and women's networks? What length WorkRock can we do to get people to share the vision? What activities will we use? (please check the toolkit ideas) ■ Listening exercise ■ Mind-Heart dialogue activities ■ Action planning tools	
NATIONAL COMMITMENT	
What is my role/ my organization's role?	

Appendix 7 – Significant Story of Change template

1. Introduction:

Story title:

Date:

Location:

Why the story was chosen:

2. The beginning situation: (who was reached and the challenges they faced)

3. Resulting changes and evidence: (positive changes in behavior and the results for children)

4. How change happened: (the key factors that brought and sustained change – by the program and what helped and hindered from the wider context – and including the role of faith)

5. Lessons learned: (ways to strengthen the work going forward and sustain the positive changes)

Appendix 8 – MEAL Framework Questions

Focus Group Questions on Organizational/Partnership (1 hour)

Notes:

- This section should be run as focus groups only, rather than as one-to-one interviews.
- It should be run with two different groups; one with community/ faith leadership, and another with the adults within the community. This will allow for a comparison to be made between the views of the leadership, and 'lay' community members, to ascertain whether engagement is happening at all levels.
- To minimize the time for data collection, the focus groups for this question should, where culturally appropriate, be a) mixed gender, b) mixed religious/cultural background, c) include members of vulnerable and minority groups. The facilitators should make sure to give space for views of vulnerable and minority groups to be expressed.

Questions:

1. Are the benefits of FPCC fairly distributed amongst all, including the vulnerable and marginalized, in a fair and equitable way?
2. Level of inclusion/ownership: have local faith actors from different groups, been suitably involved in the ongoing management of the FPCC program?
3. Has there been co-ordination between FPCC, other organizations (including local FBOs) and local officials, before or since FPCC started, to ensure that support provided would be complementary?
4. Are there other local FBOs operating in the same target areas? If yes which ones are these and has FPCC attempted to include them in the planning and activities) If yes how has this contributed to improved co-ordination, coherence and efficiency?
5. To what extent has FPCC contributed to increased, improved and more inclusive co-ordination of child-focused communication and engagement within faith groups (intra-faith), across faith groups (inter-faith) and across faith and other organizations?

Interview Questions on Communication/Engagement Approaches

To be asked both to the FPCC facilitators and participants

Mind-Heart Dialogue:

- To what extent have Facilitators of Mind-Heart Dialogue improved on the following:
  - Heart - listening to different groups about their priorities or concerns related to the agreed focus areas, reflections on triggers and drivers of attitudes and behaviors (eg. childhood memories, differences in levels of power, gender influences, societal expectations etc)
  - Mind - Consideration of technical, scientific information and resource people or material in simple ways
  - Faith - Connection with religious motivation - religious teachings and sacred texts

Inclusion:

- What systems did the FPCC program put in place in order to allow the community, of all backgrounds, to have greater participation in the design, implementation, and review of the support of the initiative?
- Please explain these systems. Have you or the community been actively engaging in these systems, and participating in the program?
- What, if any, changes do we need to make to the program to make FPCC more participative?

Empowerment and Ownership:

- Have there been fair and equitable opportunities for all groups to influence the direction of FPCC? Please provide examples.

Participation:

- Consultative: Were local people – men, women, boys, and girls – of all different ages, religious and ethnic communities and backgrounds, consulted when assessing needs to address in FPCC?
- Relevance: Are the objectives of FPCC relevant to the specific needs and priorities of your community? Are the activities appropriate to meet these objectives? Is the assistance being provided culturally appropriate?

Diversity of approaches:

- To what extent has FPCC influenced the use of a wider range of communication and engagement spaces, entry points and platforms as outlined in the Journey of Change?

Building on Local Capacity:

- To what extent has local capacity (including youth, women's, and disadvantaged people's groups) been supported and further developed during FPCC, to help deliver the program aims?
- How does this compare to before FPCC? Has the situation improved? If yes, how? If not, how not?
- Has FPCC provided fair opportunity to the community itself to be active in the implementation of FPCC? Please give examples. If it has not provided fair opportunity, please also explain.
- To what extent has your community itself, and its knowledge/expertise, been actively utilized in the implementation of FPCC? Please give examples.
- If you feel more could have been done, please explain.

Interview Questions on Changes in UNICEF because of FPCC

Attitudes to Faith Engagement and More Systematic Integration into Country Programming

Questions:

1. Had you worked on any initiatives prior to this FPCC program, in relation to faith-engagement to bring about social and behavioral change?
2. Have you received any prior communication about the progress of FPCC, since its inception?
3. Have you made an effort to engage with the FPCC project since its inception?
4. Assuming you knew about FPCC, what was your initial opinion regarding it?
5. Has the program so far changed any of your views on this type of programming?
6. If yes, how so? Have you integrated any of the precepts into other projects/programs on which you are working?
7. If no, could you explain why not?
8. Are there any suggestions, based on your recent experience, that you feel could improve not only the FPCC program but potential for its uptake either within yourself, or across UNICEF?

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