Informing the Mind and Moving the Heart

"The messenger is a central part of the message"

Report on the first Global Workshop on Social and Behaviour Change [Bangkok, 10-12 July 2018]

Contents

Acronyms

ADRA	Adventist Development and Relief Agency (India)
AKDN	Aga Khan Development Network
ANC	Antenatal Care
BCC	Behaviour Change Communication
BCO	Bangladesh Country Office (UNICEF)
C4D	Communication for Development
CE	Community Engagement
CIFA	Christo-Islamic Freedom Association
CO	Country Office (UNICEF)
COEPA	Ecumenical and Interreligious Committee of Panama
CP	Child Protection
CSD	Child Survival & Development
DOC	Division of Communication (UNICEF)
DPAC	Day of Prayer and Action for Children
EAPR	East Asia & Pacific Region
EAPRO	East Asia & Pacific Regional Office (UNICEF)
ECD	Early Childhood Development
ECOWAS	Economic Community of West African States
EFP	Essential Family Practice
EOD	End Open Defecation
ESAR	East & South Africa Region
EVAC	End Violence Against Children
EVD	Ebola Virus Disease
F4L	Faith for Life
FB	Faith-based
FBO	Faith-based Organization
FGD	Focus Group Discussion
FGM/C	Female Genital Mutilation / Cutting
GBV	Gender-based Violence
GIWA	Global Interfaith WASH Alliance
HIV	Human Immunodeficiency Virus
HQ	Headquarter
IOCC	International Orthodox Christian Charities
IRC	Inter-Religious Council
IRCK	Inter-Religious Council of Kenya
IRCL	Inter-Religious Council of Liberia
JLI	Joint Learning Initiative
KAP	Knowledge, Attitude & Practice
KCO	Kenya Country Office (UNICEF)
LACR	Latin America & Caribic Region
LLIN	Mosquito net impregnated with insecticide.
M&E	Monitoring & Evaluation
MENA	Middle East & North Africa Region

MNCH	Maternal, Newborn and Child Health
MoU	Memorandum of Understanding
MSC	Most Significant Change
NGO	Non-Governmental Organization
NIRN	National Interreligious Network (Nepal)
PARD	Popular Aid for Relief and Development
PCA	Programme Cooperation Agreement
RACHA	(Cambodia)
RCB	Religious Coordinating Body
RFP	Religions for Peace
RKK	Rissho Kosei-kai
RM&E	Research, Monitoring & Evaluation
RO	Regional Office
ROSA	Regional Office of South Asia (UNICEF)
SBCC	Social and Behaviour Change Communication
SWOT	Strengths, Weaknesses, Opportunities & Threats
ToC	Theory of Change
UMCOR	United Methodist Committee on Relief
UNFPA	United Nations Population Fund
UNICEF	United Nations Children Fund
VAC	Violence Against Children
WASH	Water, Sanitation & Hygiene
WCAR	West & Central Africa Region

Introduction and background

This report documents the first **Global Evidence Review and Regional and Country Planning Workshop**[1] held in Bangkok from July 10 to 12, 2017, to launch UNICEF's new **Partnership Initiative on Faith for Social and Behaviour Change**[2], organized by UNICEF in partnership with the *Joint Learning Initiative on Faith & Local Communities*[3] and *Religions for Peace*[4] .

Over 100 participants from 20 countries across all regions of the world representing different religious congregations and faith-based organizations, long-standing and new partners of UNICEF, as well as UNICEF Officers from HQ, Regional and Country Offices shared their experience in faith-based programming for children in partnership and altogether committed to the global launch of this new partnership initiative.

Generous support from UNICEF's long-standing donors – Rissho Kosei-kai[5] and the Japanese National Committee for UNICEF[6] as well as funding from the Bill and Melinda Gates Foundation grant for institutional strengthening of UNICEF's Communication for Development function, made this gathering possible.

Purpose and Overview of the Initiative (Dr. Kerida McDonald, Senior Advisor, Communication for Development Section, UNICEF, NYHQ)

Dr. McDonald explained that the purpose of the global initiative is to support more focused, systematic and at-scale engagement with faith-based communities and actors to influence positive social and behaviour change towards improving the wellbeing of children, youth, women and families, particularly the most marginalized. Specifically, this will be achieved through the following main strategies:
- Strengthening the global evidence base on Faith for SBCC;
- Review and consolidation of existing faith-based resource materials;
- Development of a compendium of country case studies on Faith for SBCC;
- Development of a co-created Theory of Change and programming guidance on Faith for Social and Behaviour Change;
- Capacity Development of local faith actors for country level roll-out of the initiative;
- Advocacy for implementation of agreed principles and actions on Faith for social and behaviour change;
- Expanded partnerships for expansion and advance of the initiative

The agenda of the global workshop was structured around the following three main thematic blocks:

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[1] https://www.faith4sbcc.org
[2] https://jliflc.com/2018/05/new-partnership-between-unicef-and-jli/
https://rfp.org/religions-for-peace-and-unicef-launch-faith-for-social-and-behavior-change-initiative-for-the-   worlds-children/
[3] https://jliflc.com
[4] https://rfp.org
[5] https://rk-world.org
[6] https://www.unicef.org/infobycountry/japan_31778.html

- The Context and Landscape of FBO Engagement in SBCC at Global, Regional and Country Levels.
- Analyses of FBO Engagement: Thematic, Organizational and Institutionalization Issues.
- Theory of Change and Programming Model; Monitoring & Evaluation and the Way Forward.

Opening ceremony

The workshop was opened by a ceremony of blessings and prayers given by religious leaders from Buddhist, Christian, Muslim, Hindu and Sikh congregations.

Most Venerable Prof. Dr. Phra Rachaworamunee, Deputy Rector, Maha Chulalongkorn Rajavidyalaya University

Bishop Philip Banchong Chaiyara, Catholic Organization of Thailand

Assoc. Prof. Dr. Pakorn Priyakorn, Chief of Official Task Force to Sheikul Islam of Thailand and Director, Halal Standard Institute of Thailand

Mr. Sathit Kumarn Pawa, President, Hindusamaj Association of Thailand

Mr. Darshan Singh Narang, Chairman, Kurusingha Council of Thailand

His Majesty Sultan Muhammad Sa'ad Abubakar III, Sultan of Sokoto, Sultanate of Sokoto, Nigeria

The Context & Landscape of FBO Engagement in SBCC at Global, Regional & Country Levels

Introductory remarks

Role of FBOs in achieving results for children (Karin Hulshof, UNICEF Regional Director, East Asia and the Pacific Region)

"We look to all of you here today to play an active part in supporting the more and more strategic efforts with Faith-based actors around the world to promote the well-being of all children everywhere. Nothing is more important."

Karin Hulshof, ESARO Regional Director, delivers opening remarks

Multi-religious and Multi-Sectoral Collaboration for Children (Reverend Kyoichi Sugino, Deputy Secretary General, Religions for Peace)

The speaker expressed congratulations to UNICEF and its willingness to seriously work in partnership with religious communities with a commitment to listen deeply to and learn from its faith-based partners. He recognized UNICEF for playing a central role in helping religious actors to collect data, statistics and evidence on issues that religious groups may have ideas about, but lack concrete strategies for achieving social and behavioural change.

Snapshot of UNICEF's Faith-Based Global Partnerships and Advocacy and UNICEF's 4 priority global campaigns (Antonia Antonopoulos, Head, Civil Society Partnerships Unit, Division of Communication, UNICEF NYHQ)

The representative from UNICEF Civil Society Partnerships Unit provided a historical context of UNICEF's partnerships with faith-based organizations. She explained that there has been significant increase in engagement with religious communities over the past 20 years. The UN General Assembly has adopted number of resolutions emphasizing the value of partnering with religious institutions, and an increasing number of bilateral development organizations are including partnerships with faith-based organizations on areas such as improved access to services, joint advocacy and research. She also described UNICEF's membership in the UN Task Force on Religion and Development and ended by outlining UNICEF's broader global advocacy campaigns on 4 priority thematic areas, where engagement of faith leaders could support the advocacy agenda for children, namely:
- Early Moments Matter

- Child Survival
- End Violence
- Children Uprooted

Updates on Community System Strengthening and significance of the FBO initiative (Dr. Rafael Obregon, Chief, Communication for Development, UNICEF, NYHQ)

Dr. Rafael Obregon, Chief, Communication for Development, UNICEF explained the significance of the Faith for SBCC initiative in the context of UNICEF's new Strategic Plan 2018-2021. He explained that the initiative is a concrete strategy for Community System Strengthening and implementation of UNICEF's cross-cutting strategy for implementing Communication for Development (C4D) at scale. Dr. Obregon explained that the initiative is based on the recognition that **religious leaders can hold some of the deepest and most trusted relationships** with their communities and, as **skilled and influential communicators**, they can significantly move the hearts and minds of millions of people and in turn **shape behavioural and cultural practices and influence the abandonment of harmful social norms** in ways that development actors cannot. In situations of conflict, unrest and humanitarian crisis, religious leaders and faith actors are also singularly best positioned to foster inter-faith dialogue, diffuse tensions and discriminatory attitudes and provide spiritual and psychological support in the face of adversity.

Conceptual and evidence review session

Religious Literacy: An overview of key methodological and analytical assumptions about Religion (Sarabinh Levy-Brightman, Coordinator, Religious Literacy and the Professions Initiative, Harvard Divinity School)

The speaker informed participants that the Religious Literacy Project aims to improve at improving the public understanding of religion and that it is part of Harvard Divinity School's commitment to contribute to peace building.

Religious illiteracy is widespread all over the world. It is a lack of understanding about:
- The basic tenets of the world's religious traditions;
- The diversity of expressions and beliefs within traditions that emerge in differing social/historical contexts as well as at different times;
- The profound role that religion plays in human social, cultural, and political life in both contemporary and historical contexts.

The main premise is that it is possible to diminish religious illiteracy and cultivate religious literacy by learning to think about religion from a nonsectarian perspective. Religious literacy entails the ability to discern and analyze the fundamental intersections of religion and social/ political/ cultural life through multiple lenses. Specifically, a religiously literate person possesses:
- A basic understanding of the history, central texts (where applicable), beliefs, practices, and contemporary manifestations of several of the world's religious traditions as they arose out of and continue to be shaped by particular social, historical, and cultural contexts; and
- The ability to discern and explore the religious dimensions of political, social, and cultural expressions across time and place.

The benefits of religious literacy for working in partnership with FBOs and interfaith organizations are defined as follows:

- An approach that yields rich and more accurate descriptions of lived reality to help decision makers make the best decisions possible for people in need;
- A framework that recognizes religions as complex and rich, not good or bad;
- A method that recognizes full agency of all people;
- A skill set that helps people discern and discuss how religion is at play in myriad situations, especially where (and when) it is often ignored.

Preliminary Findings of Global Evidence Review of Faith for Social and Behaviour Change (Dr. Olivia Wilkinson, Director of Research, Joint Learning Initiative on Faith & Local Communities)

The evidence review started from the following question: "*What are the specific roles, caveats, most effective strategies and demonstrated impact of faith actors in social and behavior change related to the health, development, protection and empowerment of children, especially the most marginalized, across their two decades of life?*"

Olivia Wilkinson presenting on behalf of the Joint Learning Initiative on the Global Evidence Review of Faith for SBCC

Outcomes
95 resources have been fully reviewed, and 4 main outcomes can be reported (in alignment with the four main C4D behavioral outcomes):

- **Increasing Knowledge and Demand for Services**
  - o **Religious affiliation affects decision making in relation to child wellbeing**
    Young Apostolic women in Zimbabwe:
    - 4x more likely to marry as teenagers and marriage doubles likelihood of HIV infection but discouraged by church to seek medical testing.
  - o **Religious and traditional leaders can directly encourage knowledge, demand, and practice**
    Episcopal Relief and Developments NetsForLife:
    - Faith leaders need to change knowledge, approval, intention, and practice.
    - In Angola, the NetsForLife SBCC intervention has helped increase the number of children under 5 sleeping under LLINs by 85%.
  - o **Religious and traditional leaders can change rituals that discourage demand for services**
    Catholic Relief Services and "Encouraging Positive Practices for Improving Child Survival" in Ghana:
    - Councils of Champions include an imam, a pastor, a female leader (magazia), a traditional medical leader, and a chief or elder. 36 hours of training.
    - Example: women kept their pregnancy secret until a ceremony in the fourth month. This discourages women from seeking early antenatal care (ANC). Councils of Champions modify, offer alternatives, or abolish the ceremony to encourage women to seek ANC.

- **Improving Caregiving Practices**
  - o **Faith actors can be mobilized in several ways to facilitate dialogue and reinforce messages**
    World Relief's Integrated Care Groups (ICGs) in Rwanda. ICGs include community health workers, village heads, religious leaders, female leaders. Trained in BCC for key family practices.
    - Monthly home visits from ICG and church members and events at churches.
    - Religious leaders spread messages in sermons, especially encouraging men to be involved in "Nutrition Week" BCC initiatives.
    - Churches mobilized to deliver health messages at quarterly events.
  - o **Involving female faith leaders to overcome gender barriers in communications**
    RACHA Cambodia and breastfeeding practices:
    - Breastfeeding was an uncomfortable topic between monks and mothers.
    - Nuns and "wat grannies" were mobilized instead to improve breastfeeding practices in communities.
- **Addressing Social Norms, Attitudes and Public Opinions**
  - o **Informing the mind AND moving the heart**
    World Vision's Channels of Hope – a faith leader mobilization method. Adapted by Islamic Relief Worldwide for Mali, Niger, and Pakistan for an integrated approach on gender-based violence and child protection.
    - Community Hope Action Teams create champions on GBV & CP.
    - Religious leaders, who were also CHAT members, took these messages back to their communities and preached in sermons about Islamic perspectives on parental skills, child rights, and positive disciplinary measures for children.
  - o **Going beyond messaging to collective reflection and dialogue**
    Episcopal Relief and Development Facts, Association Meaning and Action Learning-Dialogue Approach (FAMA) in Liberia.
    - Christian and Muslim religious leaders are engaged at different levels of society through participation in a learning process of self-identification, reflection, analysis, dialogue, and action.
    - They deconstruct concepts of gender and power, using revised interpretations of sacred texts, and shifting internalized attitudes and behaviors around violence against women and girls.
- **Improving Community Engagement and Social Mobilization in Humanitarian and Development Settings**
  - o **Building capacity with religious leaders for community level change**
    Center for Interfaith Action, Nigeria and Ethiopia:
    - Eight interfaith tools developed to reduce child marriage with training for religious leaders across both countries.
    - Allowed faith leaders to continue teaching themselves, to approach their congregations in small groups, engaged women's groups and girls, spurred individual conversation starters with one or more congregants, included materials to teach from the pulpit, and guided interactive sessions with illustrations and other aids.
    - In Ethiopia and Nigeria, results indicated that there had been an approximately 60% increase in religious leaders' positive attitudes towards the need to delay marriage until at least 18.
  - o **Community-facilitated dialogues and peer mentoring change attitudes**
    Tearfund's Transforming Masculinities:
    - Selection of "gender champions" who are congregation members selected by faith leaders to act as change agents and peer mentors.

- The champions facilitate community dialogues, where newly married couples and first-time parents are specifically invited to participate during an eight week course.

Engagement Platforms

Several platforms have been identified, and grouped in 3 categories (based on the platforms for C4D engagement:

- **Service based**
  - Peer mentoring or counseling from religious leaders, e.g. with marriage preparation, marriage counselling, family counselling
  - Home Visits
  - Inter-faith peer discussion forums
  - Religious revivals and retreats
  - Messaging during faith-based service delivery
- **Community based**
  - Selecting issue-specific "champions" from faith community (not necessarily religious leaders, but others in congregations/communities)
  - Religious Leaders Dialogue (Intra- and inter-faith)
  - Religious Leader Self-Reflection and Theological Analysis
  - Trainings for religious leaders, lay leaders, youth leaders, and faith groups (e.g. women's groups)
  - Religious Community Outreach Events
  - Community Meetings/Dialogues with Groups (interfaith, multi-sector, mixed skill sets, e.g. Integrated Care Groups, Community Hope Action Teams, Community Care Coalitions, Caregiver Support and Learning Groups)
- **Media/outreach based**
  - Radio (faith-based networks and other private and public networks)
  - Social Media
  - Sermon Guides

Enabling Environment

The enabling environment related to Faith for SBCC includes:

- **Evidence Generation and Use**
  - Formative research and analysis on how religious affiliation and faith-based beliefs and attitudes affects decision making in relation to child wellbeing to ground the intervention in evidence.
  - Evidence gap: more evidence of impact needed to show how faith and SBCC interventions can be effective, replicable, and scalable to encourage wider use.
- **Partnerships and Coordination**
  - Politically: multi-actor approach that does not focus on faith-leaders alone and recognizes the need to connect efforts with religious leaders to broader systematic changes with local and national government.
  - Inter-religious collaboration to promote champions of change across religions. Need to break away from Christian-Muslim dyad to also include minorities such as traditional leaders and those that do not practice their faith and spirituality in formalized, institutional structures.
- **Advocacy**
  - Approaches require understanding of religious hierarchies and systems and the need to secure formal support on an issue from all levels, not just local religious leaders.
- **Standards and Guidelines**
  - There could be improved dissemination of existing guidelines and formulations of standards. Replication of some guidelines over the years – no cross-agency or cross-organizational standards of practice.

Key Challenges

Key challenges are defined as below:

- **Disabling environments**
  - Fear and mistrust between groups (between faiths, between organizations, between faiths and organizations, resulting in the exclusion of some groups)
  - Diverging priorities and conflicts between rights and faith-based approaches
  - Cultural divides (including language divides around technical jargon and divides in terms of organizational culture)
  - Competition for resources and power imbalances with large organizations
  - Instrumentalization of local faith actors by larger organizations
  - Messages out-of-synch with community needs
  - Cases where faith actors sometimes merely become sub-contractors for development organizations
  - Ideological challenges
  - Power dynamics and politicization of religion
  - Use of development initiatives by faith actors for proselytization, and evangelism
  - Unintended or misunderstood messages spread by development actors
- **Technical Challenges**
  - Sustainability of the engagement, i.e. provision of one-off trainings with no follow-on actions
  - Over-reliance on faith actors without connection to other development initiatives
  - Gaps in subject-specific expertise, management of community mobilization initiatives, communications with communities, and monitoring and evaluation.
- **Gender and Inclusion**
  - Patriarchal hierarchies with few female voices in authority positions.
  - Dynamics of power and gender (e.g. faulty assumptions female religious leader will necessarily advocate for ending of FGM).
  - Exclusion of diverse voices from trainings if only religious leaders are included (and not lay leaders, women's groups, youth groups etc.)
- **Other vulnerable and minority groups**
  - By engaging religious leaders, who else is left out? Inequalities based on ethnicity, sexuality, disability, citizenship and immigration status, class, and religious minorities.

Preliminary Results: Mapping of FBO engagement in Social and Behaviour Change Work in the 17 Focus Countries and preliminary framework for FBO engagement in SBCC programming (Dr. Kerida McDonald, Senior Advisor, Communication for Development Section, UNICEF, NYHQ)

Dr. Kerida McDonald presenting an overview of UNICEF's Programming Framework for Communication for Development and new global partnership initiative on Faith for SBCC

A pre-workshop mapping exercise was conducted, to provide a snapshot of the scope and nature of UNICEF partnership with FBOs. 17 countries were mapped including 5 from ESAR, 3 from LACR, 3 from MENA, 2 from ROSA, 2 from WCAR and 2 from EAPR.

Partnership Modalities
With respect to partnership modalities within the countries mapped, the following were found to be the characteristics of the partnerships:
- The majority of the partnerships are with Interfaith Organizations.
- 14 out of the 17 COs have MoUs which facilitate alignment and collaboration on agreed priorities.
- Only 5 COs mapped have actual Programme Cooperation Agreements (PCAs) which facilitate the transfer of programming funds for joint work plan activities.

Key Religious Institutions Engaged in SBCC
The mapping demonstrates how government ministry, religious universities, churches, mosques, pagodas, development wings, interfaith councils, religious training institutes and faith-based service providers engage with SBCC. The mapping exercise identified displays the results across 38 participants. Results:
- 4 Government Ministry of Religion
- 1 Religious University
- 10 Churches, mosques, pagodas
- 7 Development Wing
- 11 Interfaith Councils
- 1 Religious Training Institute
- 4 FB service providers
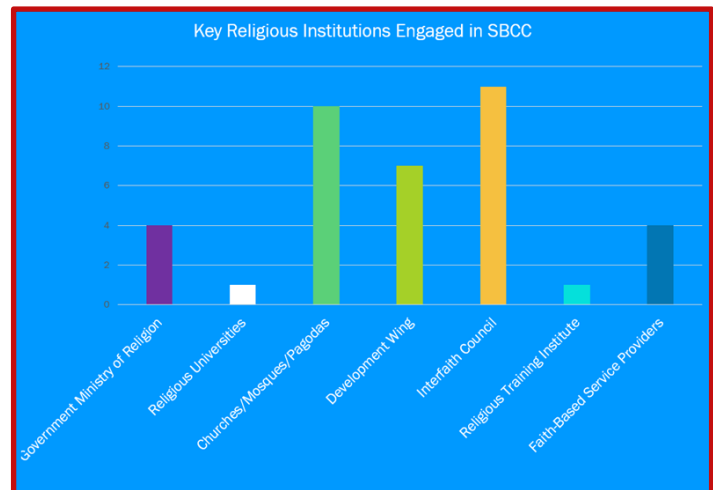
Thematic Focus of Faith for SBCC Initiatives

In terms of thematic or content focus, the following were found to be areas of common engagement are:

- Most Prominent: Child protection (child marriage, VAC and FGM/C) (7) and WASH (Handwashing with soap, Sanitation, EOD) (7);
- Moderately prominent: Nutrition (Breastfeeding, Diet density, Chronic malnutrition) (4), Health (Immunization, Antenatal care, Malaria prevention and treatment) (3), and
- Less prominent: Education (Girls education, Secondary education) (2), Emergency (Natural disasters, Conflict, Health emergency) (2) and ECD (Stimulation and Early childhood care) (1).
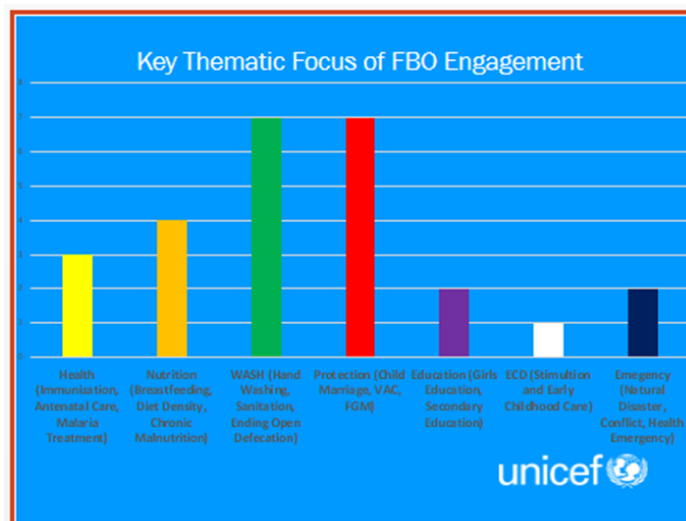
Intervention Modalities for SBC Initiatives

SBCC intervention modalities in partnership with FBOs are:

- Most Prominent: Training of religious leaders (10);
- Moderately prominent : Community dialogue (8), Faith-based media (7); advocacy (6), and
- Less prominent: Sermons (5), Counselling (5), Youth activities (4), and
- Exceptionally: Religious events and Rites of passage.

Amongst the 17 countries mapped, the types of media used as the medium for amplifying content/messages in collaboration with FBOs is as follows:

- 31% Print media;
- 19% TV;
- 19% Radio;
- 9% Social media, and
- 22% no media.
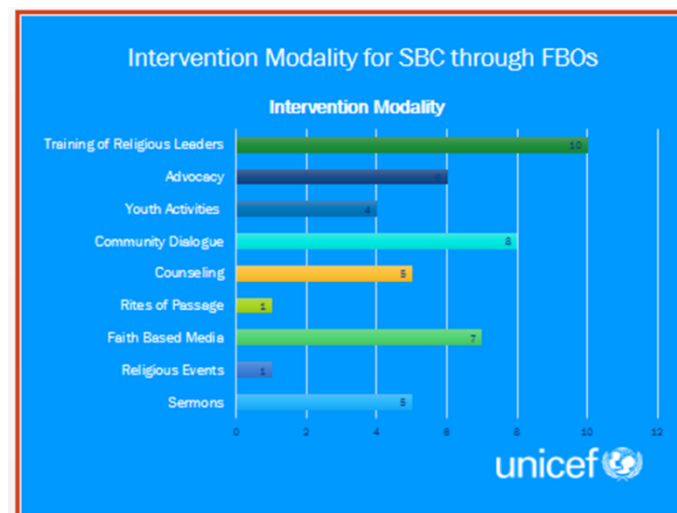
Research and Evidence-Based Approaches for SBC Initiatives

Existing research and evidence-based approaches are:

- Most prominent: Non-faith-focused KAP surveys/ Baseline analysis (6), implementation monitoring (5);
- Less prominent : M&E framework 4, FBO communication analysis (4), Impact evaluation (4), and
- Less prominent: Mapping of FBOs (3), Faith-focused KAP surveys (2), and
- Exceptionally: Pre-testing of materials for intervention (1).
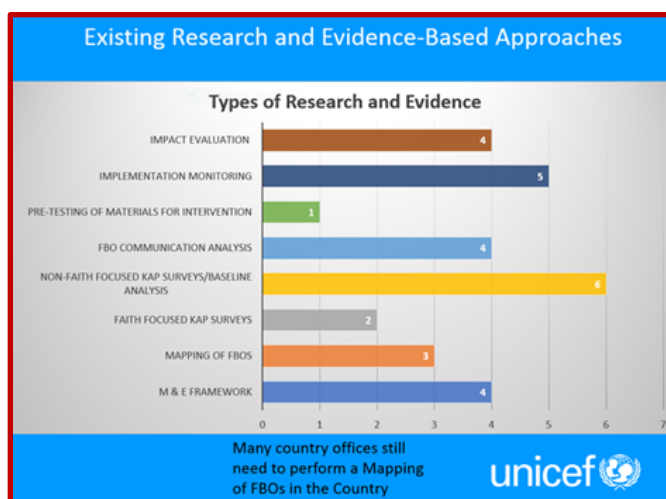
Regional SWOT Analysis

General Considerations

Strengths & Opportunities	Weaknesses & Threats
• Religious leaders and communities are engaged in SBCC around the world • High degree of professionalism of religious leaders • The nature of FBOs is to influence behaviours and values. Sharing the same values is the power of faith within the group of believers • Growing interest in systematic engagement with faith actors for SBCC • Government are more open to FBOs partnership in order to achieve SDGs (become more inclusive) • Regional cooperation • Partnerships with NGOs and academia for improving communication techniques	• Lack of synergy between priorities of religious leaders and development priorities • Less institutional accountability in FBOs • Lack of opportunity of sharing experience/ • Knowledge • Poor knowledge by many religious leaders on the technical issues (vaccination, antenatal care, etc) • Lack of data • Poor focus on community engagement • Lack of gender lens • Some religious leaders and FBOs lack the capability of communicating in language tone that is more common amongst the population • FBO engagement is sporadic and not always institutionalized • Heavy hierarchy among religious leaders as they depend on their superiors • Risk of instrumentalization • Cultural and ideological divides (some cultural beliefs become a hindrance to program implementation) • Fear and mistrust between groups

Strengths & Opportunities	Weaknesses & Threats
	• FBOs are perceived as threat by government • Sensitive situations and complex political environments • Hate speech

Partnerships, Planning and Coordination

Strengths & Opportunities	Weaknesses & Threats
• Growing trust in partnership • Regular interfaith collaboration increasing the strength of religious institutions • Concrete and systematic planning with FBOs leading to better and effective implementation of the programme • Strong collaboration between secular and religious organisations • In some countries, obtaining support from government actors becomes easier as a result of having a state religion • In some countries there are existing strong coordination mechanisms • Moving from limited project approach to long-term partnerships • Large scale mobilization – replication and scalability • Political will • PCAs in place	• Faith engagement is ad hoc, and sustainability is unclear • Poor integration within government planning to increase sustainability (prevailing project approach) • Insufficient link between humanitarian and development programming • The churches are doing business their own way • Too much dependence on external funding • Top down against bottom up approach • In many countries, religious leaders and parents still practice violent behavioural reform methods (hitting children as a way to teach or punish) • The dominance of certain religious congregations with majority groups in prioritisation of campaigns and initiatives

Interventions

Strengths & Opportunities	Weaknesses & Threats
• FBO experience in several engagement platforms e.g. radio, social media, television • Possibility of promoting a wider "menu" of potential C4D approaches /entry points through sharing of experiences • Building on or integration into FBOs' programs or activities (no need to create new initiatives) • In some countries existing policies and laws mandate one ministry for coordinating with all religious leaders	• Lack of multi-sector, integrated approaches • Focus on religious leaders at expense of women and other marginalized groups • Documentation • Lack of participation and demand from the community • Reliance on religious leaders to convey the message usually means it is a one way communication • Insistence on using only traditions and norms, leaving no room for more innovative approaches • Busy schedules of top religious leaders

	• Risk of misuse and instrumentalization by extremist/ fundamentalist groups
	• Risk of adopting religious norms as the final and only approach to intervention

Guides & Materials

Strengths & Opportunities	Weaknesses & Threats
• Existing toolkits and guidelines • Religious media • In Cambodia, all Buddhist university students have a mandated course material that addresses Buddhist response to preventing violence against children • In Myanmar exists "Faith for Children" booklet and materials • Government leadership in providing the materials • Improved consolidation & dissemination of existing toolkits • Possibility of formulation of common standards • Opportunity to link religious messages to priority behaviours • Utilization of the materials as much as possible, incl. religious centers and teachings • People like taking material, everyone wants them	• Materials developed by development partners are not always embedded in faith discourses – they should be linked to faith messages • Lack of sharing experience • Sometimes the tools exist but either are not being used, or there is lack of knowledge on how to apply the tools • Sometimes the content of booklet is not reviewed and tailored for religious leaders • Need to produce materials that attract the participant group to get the message sent to their peers • Problem of language → need for translation into local languages • Pretesting/participatory approach are often poor • Too much materials, people might get confused how to use or which one to use • Material can be misinterpreted by religious leaders • Limited quantity of the material available

Capacity Development

Strengths & Opportunities	Weaknesses & Threats
• Regular programme to develop capacity of religious leaders (e.g. Bangladesh, govt. having training with Imams) • Faith leaders are good communicators already and know how to engage people in communication • Multidisciplinary educated religious leaders • In Cambodia, monks and professors teaching at universities receive training on the course that addresses Buddhists response to preventing violence against children	• Lack of expertise among faith actors on range of technical issues and in some cases participatory facilitation skills • Lack of religious literacy amongst both development and FBO actors • Understanding of religious communication theories vs. SBCC (can be opportunity if we improve) • Weak capacity building assessment in the sense that the capacity building should be done considering the influential positions of the religious leader

• Spirit of volunteerism (Women/ youth organizations) • FBOs have a certain degree of enlightenment, so they are easy to train • Work more significantly with grassroot organizations • Political will and decision maker involvement • Sustainability as the project can still go on without the funding due to the religious structures • Improve the bottom-up approach like the young people tend to listen to their peers • Growing number of academic/ training religious institutions • FB institutions should be associated to develop training manuals	

Research, M&E, Documentation, Knowledge Management

Strengths & Opportunities	*Weaknesses & Threats*
• Growing base of research and evidence • Existence of research centers and engagement of academic institutions • Sharing resources • Human interest stories • Research and practice gaps leave room for new developments • Case studies from this initiative will provide practical references for cross-pollination of ideas for FBO SBCC programming • Positively inclined towards using/ learning ICT • Exchange and learning from each other • More Integration of the works of other development agencies	• Weak M&E practices • Some churches agree on the importance of RM&E, but there is poor funding. • Lack of research • Religious leaders are not open to be monitored or supervised • Religious leaders want to see positive results (Biased M&E results) • Lack of research in social behaviour change • Limited evidence on role of FBO in SBCC • In some countries there are not enough physical resources such as books, and limited human resources to conduct research • Poor analysis the data (lack of funding? Lack of time? Lack of technical expertise?) • Weak monitoring on the use of materials • Sensitivity of data gathering

Resourcing

Strengths & Opportunities	*Weaknesses & Threats*
• Cost-effective to work with existing structures and networks of faith actors • Church has resources to be leveraged • Existence of human resources	• Not enough resources and funding available for FBOs • Limited research and evidence

• In some countries existence of coordinating actors in the area • Working with youth and engage youth to be part of the initiative • Religious donations • International interest • Political interest • Leveraging of resources from non C4D actors	• Availability of specific funding (including for research) • Adverse political agenda • Limited donor interest in SBCC (cost intensive, difficult to convince donors)

Poster exhibition

Religious leader from IRC of Liberia engaging with material related to South Sudan

The workshop participants had the chance to install a poster exhibit showcasing their examples of engagement with faith actors on social and beahviour change in their respective countries.

Analyses of FBO Engagement: Thematic, Organizational and Institutionalization Issues

Thematic issues

FBO & SBCC Engagement in Humanitarian Contexts (Gopinath Duraiajan, Chief C4D, UNICEF, South Sudan)

Community engagement strategy is the only way to reach the population. Community engagement promotes behaviour change, creates awareness on life-saving services and sustains positive behaviours. 4500+ community mobilizers working in 75 countries promoting positive behaviours in multi ethnicity and multi-language setting. Every community mobilizer is linked to a religious and community leader who are engaged as key influencers in their communities. This has been possible thanks to a nationwide social mapping exercise for identifying religious and community leaders.

Different strategies are necessary for partnering with FBOs in humanitarian contexts depending on the context: is it an immediate emergency (an outbreak, a social conflict, a natural disaster) of a prolonged crisis (civil war, non-existent of non-operational governance and services). At any rate, preparedness for emergency is key:
● Identify trusted influencers (religious and community leaders),
● Provide them with data and evidence on indicators on child wellbeing and successful intervention strategies,
● Provide them with SBCC capacity building support to Faith Based Humanitarian Actors,
● Establish feedback mechanisms of affected populations through their leaders;
● Channel feedback to religious leaders to establish engagement for social accountability of aid providers;
● Keep momentum of continued engagement and communication for establishing trusted relationships.

FBOs and Social Norm Change (Ndiaga Seck, Chief C4D, UNICEF, Mali)

Working with FBOs to change the social norms is about associating these faith actors to trigger the change. People respect Imams or Priests as role models. They will follow their religious leaders in their community rather than Goodwill Ambassador who is an outsider. As religious leaders are trusted messengers to their faith community it is important to (inform them about issues of child rights, adverse social norms-related practices and other social issues. It is equally important to demystify some normative social practices falsely perceived as consistent religious norms.
The following provide a number of important considerations to address social norms:
• In-depth formative research is critical before undertaking the design of interventions. Simple Knowledge, Attitudes and Practice surveys/ studies are not sufficient. The following are important considerations for in-depth research:
  o Social Norms are not homogeneous within a group. [7]
  o Need network/ reference group analysis/ social mapping to identify influencers

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[7] Velde, V. (2015). Heterogeneous norms: Social image and social pressure when people disagree. Unpublished paper, University of Queensland, School of Economics.

- o Need to understand the underlying motivations, expectations and consequences
- o Public versus Private statements [8]
- o Identification of positive features and opportunities
- Perceived Norms - Influences on behaviour are often affected more by *perceived norms* (what people think is typical or standard in a group) than on the *actual norm* (the real beliefs and actions of the group).
- Social norms are not static and can be shifted through dialogue - Because norms are social constructs, they can be deconstructed to facilitate understanding, motivation and build consensus on actions for change. Community Dialogue is where the deconstruction takes place[9].

Ideas for Implementation:
- In-depth dialogues must be facilitated to help reveal the empirical or actual expectations that exist, to uncover the differences across different groups within the community and to
- increase reflection that can reduce the automatic response of engaging in a harmful socialnorm.
- Reducing automatic engagement in harmful social norm - when harmful practices become accepted as normal practice, introducing rituals that facilitate deep consideration of pros and cons can help people to change their decisions.[10]

Pantea Masoumi, C4D Officer, Iran, asks questions and shares ideas around how FBOs can facilitate dialogue around behavioral change

- Maintenance of social norms is strongly controlled by power dynamics - Social consequences for behaviour are in the hands of those that hold the greatest power and authority which in most societies are men and boys.
- Indirect and Positive Framing - If a behaviour is widely accepted and upheld, even by those who are harmed by it, it will most likely be counterproductive to address the behaviour directly and to problematize what has been taken as given, or socially acceptable. This approach will expose the oppressive power regime and most likely result in powerful resistance.
- Positive Deviance and role models – In every community or organization, there are a few individuals who, with the same challenges, barriers and contexts as their peers or neighbours, have managed to overcome negative practices and norms. These people provide credible social proof that alternative behaviours are possible and if these persons are opinion leaders they can exert great positive influence.
- Maintenance of Social Norms is influenced by financial incentives - Financial incentives (eg. fees for the circumcisers in FGM/C or higher dowry for the younger girl in relation to child marriage) are strong influences for a norm to be held in place. Small costs can often be a large deterrent to action.[11]

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[8] Kelman, H. (1958). "Compliance, identification and internalization. Journal of Conflict Resolution, 2, 51-60.

[9] Figueroa, M. et al. (2016), "Effectiveness of Community Dialogue in Changing Gender and Sexual Norms for HIV Prevention." In Journal of Health Communication, May, 21 (5): 554-563.

[10] Heller, S. et al., (2015). Thinking, fast and slow? Some field experiments to reduce crime and dropout in Chicago (No. w21178). National Bureau of Economic Research.

[11] Noussair, C., & Tucker, S. (2005). Combining monetary and social sanctions to promote cooperation. *Economic Inquiry*, *43*(3), 649-660. Fehr, E., & Gächter, S. (1998). Reciprocity and economics: The economic implications of homo reciprocans. *European economic review*, *42*(3), 845-859.

<u>Challenges</u>
- Reluctance for change among FBOs and faith leaders;
- Faith leaders sometimes are perpetrators;
- Difficult to identify the influencers/ actors especially at global level – no religious literacy and no mapping;
- FBOs limited capacity should be addressed by continuous capacity strengthening efforts at different levels;
- Difficulty to measure social norms change.

Gender-Responsive FBO Programming (Alnur Aliyef, C4D Manager, UNICEF, Malawi)

Gender responsive programming with FBO includes the following key principles
- Be child focused and follow a life cycle approach though which gender norms are continuously constructed – from individual level to household and community level (the layers of the Socio-Ecological Model); changing gender norms starts at family level because both boys and girls are attributed strict gender roles within the family. The gender social norm construction continues in school, which is the second opportunity for addressing/ changing prevalent gender norms.
- Be gender sensitive with a strong focus on changing gender norms and practices, creating an enabling environment for equal opportunities between women and men at household and community levels.
- Be inclusive with a strong equity focus on the most marginalized and vulnerable groups of children and adolescents.

Gender responsive programming with FBO should respond to the following questions:
- **Evidence is a foundation to act.** Applying a gender analysis lens at this step will allow you generate sex disaggregated data and understand the barriers and motivators and how they may be different for girls and boys, men and women. The following questions should be considered:
  o Does your situation analysis include gender-disaggregated data?
  o Does your situation analysis include an analysis of gender norms, roles and relationships?
  o Does your situation analysis consider gender specific communication channels and sources of information?
  o Does your analysis seek to identify the facilitators who can influence gender norm changes?
  o Were girls, boys, women and men consulted during the analysis?
  o What are the existing laws and policies and how are they different for girls, boys, women and men?
- **Strategic design.** Build on the evidence, design and plan interventions that respond to the gender related problem as well as the barriers and motivators:
  o Does your strategy draw on gender theories or frameworks?
  o Do your strategy goals, objectives and indicators include measures for gender equality, empowerment, self-efficacy, decision-making and agency?
  o Do your proposed channels and approaches consider gender-based preferences, access to and control of resources?
  o Does your strategy include specific measures to overcome gender-based barriers to accessing information or participating in activities?
  o Does your strategy include specific measures to engage influential people who can support gender norm changes?
- **All about messages.** This is the step where you create, test and re-refine C4D products, materials and tools for dissemination. It is important to understand that girls, boys, women and men have different information needs and preferences.
  o Do your materials, messages and products respond to the needs of girls, boys, women and men?

- o Do your materials, messages and products challenge negative gender norms and promote gender equality?
  - o Were the materials, messages and products pre-tested with different groups of girls, boys, women and men?
  - o Have you taken appropriate measures to promote equitable access to the materials, messages, products and activities?
- **Implementation and M&E.** The key gender considerations in this stage are if the materials are reaching different groups of girls, boys, women and men as intended, and that gender norms and roles are not impeding any group from participating in the activities that are being rolled out. Some questions to consider are:
  - o Does the coordination and partnerships for C4D implementation include multiple-sectors working on gender?
  - o Does the implementation plan address gender specific issues related to reach, access, literacy, feedback mechanisms and participation?
  - o Does your capacity building efforts include gender training for partners, frontline workers and influential community members?
  - o Does the monitoring plan track gender specific issues related to reach, access, literacy, feedback mechanisms and participation?
  - o Do the monitoring tools include collecting gender specific data?
- **Evaluation.** Applying a gender lens in this step will enable you to understand how the intervention affected different groups of girls, boys, women and men, and if the gender-specific objectives are being met.
  - o Does the evaluation design include girls, boys, women and men?
  - o Does the evaluation capture gender disaggregated data?
  - o Does the evaluation measure changes in gender roles and relationships?

Challenges
- The engagement of female religious leaders along with the male ones is critical for changing gender norms from individual to household and community level.
- Apply the principles of C4D (participation, inclusion, non-discrimination and accountability) to gender responsive programming with FBO engagement.
- Strengthen gender-transformative work in religious schools.
- Don't restrict yourself to classical C4D channels but rely also on religious channels of communication.

FBOs as Agents of Change in Integrated Early Childhood Development Programming for the Most Marginalized (Carolina de Magalhaes Mayer, National Coordinator for Pastoral de la Primeira Infancia, Guatemala)

FBOs can provide a platform to engage with hard to reach marginalized families and communities to EMPOWER them to improve their caregiving practices and to demand critical services.

Because FBO actors can provide access to these marginalized homes and families it is most important that they can influence practices across ALL dimensions related to the well-being of women, young children and their families. The intervention by FBOs help to provide an integrated focus that is not as easy to provide through services delivered by sectors and ministries. Faith actors have the comparative advantage to be more holistic in their approach through their spirituality then service-oriented outreach workers.

Integrated focus on social and behaviour change can be facilitated by FBOs through many entry points including places of worship, through religious festivals, through activities of the church as baptism,

catechism, etc., through religious media, through community meetings, in homes, through mother groups, … It is important to work with high level hierarchy in order to get their buy-in and supportive engagement.

For technical support and linkage to national services the linkage with Government institutions is critical. In case it is difficult to link with government, the suggestion is to link with NGOs/ service providers. However, FBO partner with government especially at the local level where this is easier, but also at the national level, particularly with regards to sharing indicators.

Nurturing Ethics and Spirituality in Children (Eleonora Mura, Programme Officer, Arigatou International)

Objectives:
- To promote well-being of children;
- To foster positive behavior change;
- To create safe environment for children/ adolescents;
- To promote the human dignity of the child respecting children since they are born;
- To work with multiple organizations both at local and international levels;

Arigatou engages and monitors at 3 levels:
- Working in schools and engaging with teachers,
- Working with parents,
- And finally, working with children

Ethics education approach:
- Interconnectedness
- Facilitating learning environment consisting of:
  o Participatory and collaborative learning,
  o Safe-learning environments,
  o Context-sensitivity,
  o Collective action,
  o Role modeling.
- Transformations as a result of this positive learning environment:
  o Imagination,
  o Critical thinking,
  o *Conscientization,*
  o Self-driven learning.

Faith leaders from different religions convening to speak about the importance of spirituality in children

Nurturing Values and Spirituality: Children learning from implementation:
- Better relations among children and increased empathy among those belonging to different ethnic and religious groups,
- Increased critical thinking and argumentation skills,
- Increased capacity to manage emotions and respond positively to issues that affect them and their communities,
- Perceived decrease in violent behaviors and increased capacity to deal with conflicts.

Nurturing Values and Spirituality: Educators learning from implementation:

- Increased knowledge and skills for actively engaging children using participatory and interactive methodologies,
- An increased understanding of their context and reality, and how they affect schools and children,
- Better internalization of concepts and values and how to translate them into their teaching practices,
- To be better equipped to create safe learning spaces to promote collaboration and interaction among children.

Nurturing ethics and spirituality in children is perceived as particularly important given the "Crisis of Sense" and spiritualism where the sense of the elderly is increasingly missing.

Youth in Faith Programming (Lizia Lu Archibold, Communications Associate, UNICEF, Panama)

- Establishing multiple platforms for amplifying young people's voices
  o Engagement of youth in annual national faith-based events covered by national media
  o Engagement of youth in religious services
  o Media visits on specific issues and opportunities
  o Interfaith Youth Assemblies
- Institutionalizing capacity development for young people as agents of change through faith platforms
  o Training
  o Annual interreligious events

Lessons learned
- The critical success factor has been the empowerment of the young people letting them determine the topics and giving them exposure to interviews, songwriting, performances and public speeches.
- Their interest and commitment level for the weekend activities were consistently high because the skills they gained there were useful not only in faith communities but also at home, and schools.

Remaining challenges
- Starting from a religious leader who invites youth to engage in social activities, particularly in country contexts with high level religious influence;
- In some countries, youth is more confident in religious leaders then in government officials;
- To get buy in from religious leaders, it is important to provide them the relevant data and share programme approaches that might be attractive and corresponding to their mission;
- Networks of young people exist almost in every country; these are ideal entry points for reaching out to young people;
- Preparing appropriate communication materials attractive for young people; once they are on board, communication material (as participatory video, drama, painting and modelling) can be prepared together with them for creating a higher level of commitment;
- Working in partnership with specialists on youth engagement facilitates dialogue with young people on areas of their concern and in formats they are attracted to.

Leveraging Multi-Media Partnerships for Positive Religious Influence (Mario Coder-Frech, Media & Entertainment Liaison, RLPI, Harvard Divinity School)

- Mapping available channels and communication products and analyse their comparative advantages applying a series of criteria, incl. audience preferences, reach, coverage, costs, degree of interactivity, etc.
- Make use of narrowcasting platforms for audiences who are out of reach of mass media (emergency situations Cox's Bazar, displaced persons) or are excluded from media exposure (women, youth).

- Harness the potential of community radio in countries where this is perceived as an attractive channel.
- Harness the power of edutainment/ soap opera for change for promoting dialogue and modelling behaviour.
- Assess capacity gaps and design adequate and targeted capacity development interventions (media and FBOs).
- Content development/ script writing/ pre-testing has to be a collaborative effort among development organizations (UNICEF) and faith organizations mainstreaming it into relevant national institutions (system strengthening).
- Formalization of triple partnership between UNICEF – FBO – Media (triple win).
- Win-win relation: generate, document and disseminate success stories for more visibility and acceptability of leaders.
- Measuring change/ impact of media contribution to change.

Conditions for effective partnerships: Reflections of Government and FBO reps on lessons learned and opportunities in FBO engagement

From the FBO perspective
- UNICEF's **commitment** to partner with FBOs strongly contributed to the revalorization of FBOs for development. UNICEF's engagement is an important **motivational** factor for FBOs to engage in issues like child marriage.
- In the past, FBOs have been somehow obstructed to handle contemporary social development issues. Nowadays, they are provided with **evidence** and got a better understanding of these issues; this is further contributing to their motivation to act.
- Correlation between credible knowledge and trust-building:
  - FBOs increasingly understand that these issues are not coming from an "Occidental Agenda" conceived by some "technocrats" who want to be instrumentalist religious leaders and organizations; it is the **evidence** provided by WHO and UNICEF and other **credible development organizations** that convinced FBOs to get on board of the development agenda.
  - It is also the **quality** of the relationship between FBOs and UNICEF where partnerships are built on the basis of **trust and mutual respect.**
- Technical support and multiple platforms facilitated by UNICEF create inter-religious collaboration:
  - Once on board, FBOs benefit from UNICEF's technical support to convey technical messages correctly, and in line with religious scripts, through a process of co-creation.
  - The FBO-SBCC partnerships help to bridge the gap between UNICEF's and Governments often technocrat language and approaches, on one hand, and the religious language and teachings, on the other.

From the Government perspective
- Clear **cooperation mechanisms** and **consistency** of mandates between ministry in charge and FBOs, p. ex.: shared mandate on child protection.
- Recognition of **government leadership**.
- **Formalization** of partnership.
- Recognition of added value in terms of **technical capacity**
- **Joint** planning and monitoring.
- **Coordination**.
- **Tripartite partnership**: State, UN, FBO

Organizational Modalities

Global Country-Level FBO Initiatives India – GIWA and Follow-Up Partnership between WASH HQ and Cambridge University (Shalini Prasad, C4D Specialist, UNICEF, India)

Background
The Global Interfaith WASH Alliance (GIWA) India was launched in 2014 integrating a core team of high representatives of 5 faiths: Hinduism, Islam, Christianity, Sikhism and Jainism, where no such alliance had existed previously, in WASH or any other sector.
Key components of engagement with religious congregations are:
- Facilitate the initiation of interfaith alliance in the country promoting positive WASH behaviours & engagement and action by faith leaders to support the Clean India Movement.
- Strengthen capacities of faith leaders and their organizations to embed messaging on WASH within faith-based discourses and congregations/ festivals.
- Catalyze effective collaboration and partnerships with government and other key stakeholders.
- Support faith leaders and organizations to effectively reach and engage communities on WASH themes during congregations and festivals.

Expected Outcomes
- A self-sustaining, interfaith alliance on WASH is positioned in India with active participation of diverse faith representatives.
- Faith leaders are able to aptly weave WASH messaging into relevant faith discourse and have the expertise to promote positive behaviours.
- Interfaith alliance has effective linkages to mainstream opportunities for collaboration with principal government flagship programmes and engagement with civil society, media and private sector for promotion and achievement of WASH goals in India.
- Communities are effectively reached and engaged in culturally relevant and faith-inspired dialogue with their faith leaders on issues of water, sanitation and hygiene.

Key implementation Strategies
- Advocacy
  - Strengthen GIWA's convening role for leader to leader advocacy for WASH goals including women faith leaders;
  - Support outreach efforts by faith leaders for adoption of positive sanitation and hygiene practices by communities.
- Capacity building:
  - Orientation of leaders on public health related National Flagships to enable alignment of resources with GIWA's initiatives;
  - Co-create communication tools and materials as support aids for leaders and community.

Partners from different sectors collaborating on strategies for solving institutional issues

- Partnerships:
  - Facilitate common platforms with government for synergy with national and state programs;
  - Catalysing effective collaboration with media, private sector and other key stakeholders for leveraging resources and technical expertise.
- Community Outreach/ Festivals and Fairs:
  - Used as platforms for convening faith leaders;
  - Raise awareness and action on issues related to WASH especially toilet use among the local population and faith leaders;
  - Reaching and influencing millions of pilgrims coming from different parts of the country;
  - Networking and collaboration with State government, District administrations, development partners.

Key Results:
- GIWA is an established alliance in India today:
- The capacities on WASH of religious leaders and congregations are enhanced:
- Partnerships are leveraged and local alliances created:

Challenges
- Challenges of monitoring, measuring and attributing change in behaviour and norms to faith-inspired interventions;
- Diverse structures of the different religions;
- FBOs perceived as partisan;
- Lack of transparency in functioning;
- UNICEF systems different from FBO processes;
- A very resource-intensive initiative

Lessons learned
- The inter-faith concept worked very well for India, which is a secular country where 99% of the population is practicing some religion.
- The shared agenda setting amongst partners at global level (global launch of GIWA) facilitated adoption and agreement at country level.
- Sharing UNICEF branding with partners based on guidelines and protocols provides immense credibility; ensure that UNICEF's brand be used with due diligence.

Recommendations
- Improve communication between UNICEF HQ and Country Offices (CO) on global initiatives that can be leveraged at country level; keeping Regional Advisors in UNICEF's Regional Offices systematically informed who, in turn will convey the information to the COs in their region, appears to be the best way to relay information from HQ to COs.
- Improve communication from COs to HQ for inspiring global initiatives/ campaigns from lessons learnt at country levels.
- Improve exchange among COs engaged in identic global initiatives for fostering horizontal learning.
- Launch a global reflection on how to systematically integrate M&E in global programmes and their national adaptations/ expression, with focus on change monitoring ("evaluative monitoring") in mid-term and end-term reviews.
- Consider suitable partners at country level who are not part of the global initiative.
- Suggest a convergent of programmes where synergies exist: in many countries WASH and Nutrition initiatives are interlinked. In other countries Child Protection, Nutrition and WASH are working closely together.

Regional FBO Partnerships: Linkages and Influences on Country-Level Work (Summers, Regional C4D Advisor, UNICEF Regional Office for South Asia)

Background
In 2017 UNICEF ROSA hosted an interfaith meeting with more than 30 religious leaders from 7 countries to launch a South Asia Religious Leaders Platform for children in partnership with country offices in the region.

Objectives
- Expand this network around the six regional Headline Results for children (newborn deaths, enrolment and quality education, end open defecation, and stunting, end polio and increase routine immunization, end child marriage),
- Build on the importance of shaping common social values,
- Foster communication for community change and positive transformation, and
- Catalyze advocacy and behaviour and social change communication for children within South Asia.

What's notable about the regional-country linkages
- Breadth of participation of the meeting of interfaith leaders from across region, and the engagement with regional economic, social and political cooperation body – SAARC,
- Ownership by countries with participation of high level government representatives as well as religious leaders; Bhutan Government's commitment to host the next regional meeting in early 2019,
- Leveraging the reach of the social media networks of religious leaders (2 m tweets) and the opportunity this provides to reach people that development partners can't reach,
- Prioritization of topics focused on in the 6 Regional Headline Results,
- Digital online platform for continued advocacy and communication,
- Future training of religious leaders, for example in social media,
- External/ public facing platform, for highlighting CO initiatives and linking them to the RO platform (refer to Internet link above),
- Moving forward with greater RO-CO linkages:
  o Advocacy with governments to build political will around inter faith platforms (beyond single faith networks),
  o Monitoring and results frameworks across sectors to integrate impact of faith leaders on social and behavioural change in order to measure attribution.

Lessons learned and recommendations
- Advocacy
  o Advocacy to countries to build interfaith (rather than single/dominant faith) alliances.
- Prioritisation of topics for religious leaders: 6 Regional Headline Results
  o RO as a sentinel for developments in the world, e.g. Zika outbreak in LACRO, led to development of Zika Risk Guide for ROSA which cascaded to COs and governments.
- Knowledge Management
  o RO role in strengthening documentation,
  o Regional-led mapping of FB initiatives.
- Capacity Building
  o RO to promote and coordinate South-South exchange: learnings, study tours, knowledge management, cross-regional training,
  o RO support of partnerships with religious academic institutions, training of religious leaders, e.g. curriculum development includes SBCC skills, child priorities.
- Sustainability
  o Regional forum, regional website, annual gathering can support sustainability of FB initiatives in COs,

- o Advocacy to build Internal political will to leverage partnerships on FB at CO level,
- o Advocacy with COs to develop MoU between UNICEF and FBOs in each country.
- Communication
  - o Leverage religious leaders to communicate on child priorities at grass roots level,
  - o Broader alliances – regional and global – for communication at country level, e.g. mass media producers.
- Monitoring Results
  - o Internal advocacy to integrate monitoring of FBO in results frameworks and monitoring indicators. Necessary to measure attribution of FBO. Include measurement of increase knowledge and awareness of FB leaders.
  - o Regional guidance of behavioural indicators on FBI. Orientation and supervision on FB monitoring.
- Resource Mobilisation
  - o Leverage endowments (in country) and Islamic Bank and Islamic Academy (global)

Inter-Faith and Denominational Experiences at Country Level (Prof. Pablito A. Baybado Jr., Deputy Secretary General, Religions for Peace, Philippines)

What behaviours religious leaders need to CHANGE in the context of an interfaith/ interdenominational child protection common action, especially in conflict areas (based on our experiences as we have implemented the free birth registration program in the southern part of the Philippines):
- From assimilation/ integration to plurality/ diversity:
  - o Religion and culture. Religion and culture are different. The dividing line requires religious leaders to determine the limit of religion justifying/ legitimizing normative culture prejudicial to children such as birth registration is a means of Christian conversion.
  - o Religion and land/ territory. By identifying a particular territory as a Muslim area, a Christian territory or an Indigenous territory implies that the culture and practices should be determined mainly by the dominant religion of that area, or that individuals and families who do not belong to the same religion are not bonafide resident/ or should not stay and live in that area.
- From general perception to localized understanding. Muslim, Christian and Indigenous as framework of determining dialogue and common action are too wide and general concepts. There is a need to nuance these concepts according to ethnolinguistic or tribal or regional groupings. For it is at this level that we are able to clearly articulate the local expression and articulation of a Muslim, a Christian, and an Indigenous person working together in an interfaith/interdenominational setting.
- From domination to consensus building & equality-based decision making. There is a tendency for the dominant religion to insist on and influence the "direction" of consensus building, insist on "right" decisions, and impose priorities for action.
- From highly technical religious languages to common expression or instrumental and practical knowledge
- From external agent dependency to sharing of resources. When fund and external agents are gone, both cooperation and programs stop too. The religious agencies need to work together to share resources.
- From taking side to neutrality in conflict areas. Religious leaders and the Interfaith Council should refrain from taking sides among conflicting parties.

There is a need to change attitudes from positioning ourselves at the centre in the cooperation circle for being everyone at the side forming the circle to plan, implement, monitor, and assess common programmes.

How can the Interfaith Council become more effective?
- Identify the role of faith groups in the area of child health, protection and development
- Identify the current capacity of the Interfaith Council.
- Eventually creating a department that is particularly dealing with Child health, protection and development.
- Each religion should be represented equally and contribute to creating the common ground on how to promote Child Protection. Include also the minority of traditional/ indigenous groups into the dialogue.
- Design key messages for dissemination and put it in the religious context based on the sacred texts.
- The issue of harmful social norms such as child marriage should be discussed from the highest level of congregations in view of advocating that this practice should be stopped.
- There should also be a top-down enforcement of decision from the hierarchy of the Council.

Partnerships
- Coordinate with relevant agencies.
- Define clear functions between the government and the IRC/FBOs; the government guarantees human rights, while IRC/FBOs advocate them.
- Formalize this task sharing in an official protocol.
- Consider FBOs as partners and involve them in the decision making, advocacy, and legal processes to make sure that these are consistent with the religious context.

Group of colleagues brainstorm on creative partnering with faith groups

Other considerations
- IRC/FBOs should not take side in politically conflicted issues.
- UNICEF should advocate political neutrality.
- Comprehensive capacity building for religious leaders/FBOs.
- Include women and children in the decision making in IRC/FBOs.

Institutionalization of FBO Engagement Through Government Linkages (Masudur Rahman, C4D Specialist, UNICEF, Bangladesh)

Given the fact that 90% of the population is of Muslim faith, the partnership in Bangladesh focuses on the Islamic Foundation. The longer-term view is to replicate this partnership with other denominations.
Pilot Phase
The engagement with FBOs was piloted in a small locality on one specific sector only – WASH – as a preliminary step before national scale up. This involved the following activities:
- Training of trainers on SBCC,
- Advocacy meeting at union level,
- Develop communication materials in light of Islam,
- Community mobilization by trained Imams,
- Monitoring and documentation,
- Acknowledgement and awards.

Scale-Up Strategy

After the pilot phase in one district, the initiative will move into a more systematic and institutionalized process with expanded focus on all priority thematic areas starting geographically in 8 Districts with plan for scale up in all 64 UNICEF-supported Districts.

Co-Design of MoU With Government & FBOs

Strong focus was placed on co-designing the partnership from the beginning by identifying areas of intersecting mutual interests, priorities and mandates. A high level program concept sharing meeting was held at national level. In-line with the recommendation and findings of this workshop UNICEF and IFB signed a two-year MoU.

Joint Work plan

Based on the MoU a joint workshop was organized to align with the planned outcomes of the UNICEF Country Programme already signed with the Government; this led to the development of a two-year ROLLING joint work plan. While this process was coordinated by the C4D Section, all technical sector teams were associated to the design, planning and review of the MoU and activity planning.

Content Development and Review

To support the engagement process BCO will support content development and review with:
- Training module on child rights,
- BCC materials,
- Kutba/ sermon guide.

Main Intervention Components

Community dialogue and information dissemination, including:
- Women and girls inclusion in programme,
- Khutba/ sermon during prayers,
- Multimedia and initiatives through long standing partnership with Ministry of Information,
- Training on community radio for Imams,
- Linking of FBO leaders with mainstream media.

Capacity Development Strategy

As part of the work plan, a strategy has been developed for systematic training on various thematic areas related to child rights and general skills on how to facilitate community dialogue, including
- Immediate plan for training Imams through workshops,
- Longer-term view of institutionalized training through the Islamic foundation mass education programme. The Imam Training Academy conducts Imam training all over the country and covers 500,000 Imams. The Academy organizes basic and refresher training courses on basic religious issues.

Research, Publications &
Advocacy
There will also be research,
development of a position
paper for religious leaders and
a regional advocacy event.
M&E
A Monitoring and Evaluation
framework will be established.
This is partnership and not an
imposition of one's
organization's work on others.
Within the framework of
cooperation, we have to
understand each other's role
and support each other, and
to understand limitations of
each other. Strengthening
FBOs: UNICEF should also look

Group of colleagues from different sectors share ideas on partnering with governments and faith groups

and study the partner's mandates, goals, etc. Meaningful engagement of the government and stakeholders from the very beginning of partnership development. Building on existing structure and institutional capacity. Expand the partnership between religious leaders and experts of different professions.

Strategic planning and capacity building
● Clear platform and agreement, strategy, plan, goal, objective, outcomes,
● Capacity building of religious leaders on particular religious subjects related to a child rights priority issue.

Important to have MoU/ National Plan of Action defining the terms and parameters of cooperation. Utilization of different delivery platforms (service, community, media - including religious). Accountability mechanisms and a functional M&E system.

Inter-faith Coordination of SBCC in Humanitarian settings (Musa Bamba, Secretary General, Inter-Religious Council of Liberia)

The Inter-Religious Council of Liberia (IRCL) has been successfully engaged in the following areas:
● Peacebuilding:
    o Mediation between Government and rebel factions brought the two groups to a round table discussion.
    o Lobbying with leaders of ECOWAS and OAU resulted in sending a regional peace keeping force to protect civilians.
    o Facilitation of a comprehensive peace accord marked the end of the Liberian civil war.
    o IRCL opposed against the move by some politicians and religious leaders to declare Liberia a Christian state.
● Ebola Virus Disease (EVD):
    o IRCL initiatives contributed to increased awareness that Ebola is real and should be considered as a natural disaster rather than a punishment sent by God.
    o All religious and cultural practices considered spreading the EVD have been suspended, as washing dead bodies and some traditional healing practices and large congregational prayers.

- o Anti-Ebola messages were developed by religious leaders and disseminated in places of worship and digital media.
- Teenage pregnancy:
  - o A MoU was signed between IRCL and UNFPA for IRCL to carry out awareness on teenage pregnancy and early marriage citing references from the Holy Quran and Holy Bible in their constituencies

Key conditions for successful FBO & SBCC interventions
- Valuing trust and comparative advantages: spreading the message and do counselling through channels and formats that are trusted by the audiences: "***Doing what others cannot do"***;
- Resource mobilization: Early leveraging of resources not only for communication but also for commodities to respond to demand increase;
- Capacity building at all levels;
- Strengthening inter-faith networks;
- Mapping NGOs and establishing MoUs with the most operational to be activated in humanitarian situations;
- Early formalization of partnerships with FBOs, inter-faith networks and NGOs;
- Emergency response guidelines including clear orientation on coordination mechanisms;
- Establishing help hotline.

Country-Level Advocacy Strategies with FBOs (Hlaing Min Oo, Advocacy and Policy Officer, UNICEF, Myanmar)

Main activities
- SBCC delivered though Buddhist monks at community level;
- High level advocacy to armed-group leaders, parliamentarians and policy makers;
- Establishment of Myanmar Interfaith for Children (2014) in support of child rights and for the promotion of inter-religious dialogue and peace building for the sake of children.

Lessons learnt
- Religious leaders are powerful, but interfaith organizations are even more powerful, particularly in peacebuilding processes; the can influence populations across religious borders and policy makers art highest level.

Remaining challenges	*Attempts to address challenges*
Complex political situations, rumours and hate speech related to religions spread easily on social media; for this reason we could not discuss interfaith in some areas but had to identify the most appropriate approaches to enter some communities to limit the risk of rumour generation and antagonism.	Myanmar Interfaith alliance for Children believes in the engagement of faith leaders and the necessity of interfaith dialogues; this commitment facilitated the implementation of the program without causing any harm along the process.
Limited facilitation skills of the faith leaders and limited ability to disseminate health-related messages effectively.	For the development of the Faith for Children booklets, the messages were across sectors of health, nutrition, WASH, education and child protection in order to equip the faith leaders with the key messages related to children.

For women staff it happened to be difficult to travel to the villages during the rainy season.	Arrangements were made for women staff so that they don't have to travel alone or do not have to spend overnight at remote places.
Resistance to interfaith dialogue by some communities, especially in Rakhine State.	Family key practices could be conveyed through specific religious networks.

Institutionalization of FBO engagement

Strategies for Integrated Programming in ECD and Second Decade: (Salah Hanafy, C4D Specialist, UNICEF, Egypt)

The institutionalisation of programmes aimed at child protection into the formal education curriculum will be guaranteed through the launch of a Family and Child unit at the Al Azhar University, which will act as centre of excellence in the region and the Islamic world (the University receives Muslim students from across the world, who return to their home countries to play crucial political, religious and community roles in their respective countries).

The Centre will include issues such as EVAC and ECD into the curriculum, provide reference material, and generate/ document evidence on promoting and adopting positive parenting for ECD, for girls empowerment, and for Ending violence against Children.

Importance of the FBO engagement being closely aligned with the Programme of Cooperation already formally agreed by the government and other national stakeholders.

It is key to identify the right strategic partners and build their capacity over time.

the strategy of capacity development of FBOs to address priority issues by using both a publication as a reference for face to face engagement AND Media for further influencing followers and the general public.

Some of the partnership characteristics at Government and FBO level that have contributed to the success of the initiative:

- Government
  - o Parliamentarians for the legal, policy and financial aspects
  - o Ministry with mandate for the bridge between Faith and Development.
  - o The Ministry related to children and women
- FBOs
  - o The Wing or Arm of FBOs that have responsibility for development action.

The academic and research affiliate of the FBOs Important to highlight how UNICEF partnered with the academic branches of Faith as a starting point for evidence based advocacy and communication.

There are a number of formative researches organized to ensure evidence-based context to the FBO work.

The partnership between UNICEF Egypt and Faith Based Organizations began at an advocacy level centered around the development of reference and advocacy documents with Al Azhar International Islamic Center for Population Research and Studies which contributed to this policy imperative and the president's statement.

Systematizing Capacity Development for Continuous FBO Engagement (Kanha Chan, Adolescent Development Officer, UNICEF, Cambodia)

Government leadership: Nation-wide capacity development of FBOs needs to have political support and oversight from the government.
High-profile policy advocacy: From evidence-base to policy advocacy.
Evidence-based: The design of capacity development for FBOs is based on behavioural evidence.
Standardized learning package: A systems approach to nation-wide capacity development of FBOs requires standardized materials to ensure consistency, accuracy, relevance and quality.
Content of capacity development for FBOs needs to have dual focus on: (1) The priority technical issue/s (in Cambodia's case on Preventing VAC, and (2) Approaches for social and behaviour change, including para-social worker skills, communication skills, motivational skills and facilitation skills for promoting wider level social change processes.
Content for facilitation/ communication: In addition to content for capacity development and learning of trainers and facilitators, an accompanying package is needed to support the direct facilitation with groups that the FBOs will attempt to influence.
Institutionalization: Training of FBO actors will offer by a national trainer team established by the government and integration the training into the curriculum of the education system of religious schools.
Pool of multi-level trainers: There is a need for resource persons or lead trainers to initiate the training and master trainers who will roll out the training to FBO actors who will serve as the direct influencers for the wider membership of the religious group and to undertake outreach to the general public.
Monitoring and feedback mechanisms: Within the capacity development system, there is need for a feedback system to capture information from users about the perception of the course material and quality of instruction, pre- and post-levels of knowledge and understanding of the material and the post-training experience in application as well as post-training field assessments.

Partnership Modality and Considerations (Andinet Challa, C4D Specialist, UNICEF Ethiopia)

Nature of partnership
The partnership amongst 14 organisations – a long process to find common ground amongst interfaith organisations, religious organisations of various denominations, and their development wings – was possible through:
● Consultative process to establish MoU, including a move from project-based approach to longer term collaboration.
● Interfaith, multi-sectoral (cross-cutting), non-vertical programming;
● Inclusion of both development and spiritual wings;
● Definition of roles of denominations, development wings, Interfaith institution, and UNICEF.
Strategic approaches and principles
● Strategic approaches include: evidence generation, capacity building, behaviour and social change, joint advocacy, mainstreaming modules in theological colleges, documentation;
● Principles: limited number of thematic areas, working at scale, equity, involvement of development and spiritual wings, move to long-term core partnership.
Operationalization
● In partnership with Norwegian Church Aid, capacity building and evidence generation have been going on with a focus on:
  o Building the capacity of individual and interfaith FBOs through trainings;
  o Mapping FBOs engagement on child marriage and FGM/C;
  o Assessing the M&E capacity of partners, developing M&E framework and providing M&E training;

- Establishing accountability mechanisms with national and regional interfaith partners;
- Establishing dialogue with high level religious leaders to build consensus on messages on child marriage and FGM/C in view of sensitizing lower level religious leaders consistently;
- Developing interfaith communication material;
- Creating a platform for faith leaders and government to discuss the issue and show case FBOs contribution at national and regional levels;
- Ensuring FBOs are represented in the national alliance as steering committee chaired by the Ministry of Women and Children Affairs;

Theory of Change & Programming Model; Monitoring & Evaluation and the Way Forward

Research, Monitoring and Evaluation

Overview and Status of Global Inter-Agency Community Engagement Standards and Indicators (Ketan Chitnis, C4D UNICEF HQ, and Sharon Abramowitz, M&E Specialist, SBCC)

This session aimed at providing an overview of early work reviewing existing standards and practice on Community Engagement (CE) and related indicators in order to stimulate participants to discuss how CE indicators for programmes fit within the contribution of interventions on social and behavior change communication done with FBOs.

Based on the renewed interest and greater focus on 'engaging communities' in the context of the SDGs and humanitarian commitments, UNICEF has embarked since Nov 2017 on an interagency effort to develop minimum standards and indicators for community engagement. The aim is to identify 'minimum' standards that programmes can be held to account.

So far, the draft framework includes the following:

Part A: Common Minimum Standards (Core Principles)
- Participation | Ownership | Accountability | Empowerment

Part B: Standards for design, implementation and monitoring
- **Informed design** - Contextual analysis & Project design
- **Community preparation** - Partner identification | Community Orientation | Participatory assessment/ appraisal
- **Community organizing** - Structured Engagement | Mobilizer/ facilitator selection | Community action groups/ committees | Formalization of agreements | Community planning
- **Implementation** - Capacity Building | Training | Technical Assistance Community Linkages
- **Monitoring and Evaluation** - Community monitoring systems | Community-based evaluations | Feedback loops |Exiting Communities

Part C: Standards supporting coordination and Integration
- National Community Engagement Policies and Strategies.
- Partner Coordination
- Integration of Community Engagement
- Advocacy

Part D: Standards supporting operations
- Human Resources and Organizational Structures.
- Data Management
- Resource Mobilization.
- Incentives and Payments.

In a review of 1.000+ indicators, the team identified 90+ domains integrating 220+ sub-domains, namely:
- 100+ indicators: Social cohesion;
- 90+ indicators: Leadership;
- 80+ indicators: Participation;
- 70+ indicators: Resource mobilization;
- 60+indicators: Organizational capacity.

Key takeaways on Community Engagement indicators are:

- The current system for developing and using CE indicators is complex, and ***needs to be simplified.***
- CE indicators focus on measurement of empowerment, resilience, agency, social cohesion, etc. as its outcomes, we ***need to capture the contribution*** to SBC outcomes.
- Challenge between ***standardized indicator and localization*** for context - size of populations; setting and unit of analysis, type of indicators, feedback and accountability mechanisms; "dosage", frequency, duration.

Shalini Prasad, C4D Officer, India, provides thought-provoking response to implementing quality monitoring strategies

The presentation ended with some key operational considerations:

- *Participatory measurement of CE is burdensome on all actors engaged – communities, NGOs, trainers.*
- The critical difficulties involved in demonstrating *cause-effect* relationships between community engagement and programme goals.
- CE strategies require *multiple points of introduction*, which take place over time, and in non-continuous ways, which has implications for measurement.
- A certain *degree of standardization* is needed so that community-based measures can be integrated into data models needed for policy, decision-making, and resource allocation purposes.

The challenge remains to develop and validate standardized CE indicators across the outcome areas towards which FBO engagement and platforms would be associated to foster positive change.

Questions and contributions from participants included:

- How do you conceive and operationalize CE in centralized systems if this eventually may be perceived as a threat to authoritarian rule?
- How can we measure change in "critical thinking", "ownership", "critical reflection"? In fact these areas of concern have to be unpacked.
- CATS in India achieved considerable results in social change, particularly in the area of increased community efficacity; our challenge now is to sustain this change in order to benefit other development sectors.
- Indicators on adoption and maintenance of new behaviours are often neglected. The maintenance often depends on the availability of attractive quality services (WASH, health, education, …).

Difference between Process Monitoring and Outcome Monitoring (Kerida McDonald, Senior Advisor, Communication for Development, UNICEF HQ)

There are 3 kinds of indicators:
- Input indicator; example: a message has been broadcast.
- Output indicator; example: message has been heard and recalled.
- Outcome indicator; example: change in knowledge, intention, attitude, behaviours (= an indicator that informs us that change is underway).

Kerida McDonald further explaining behavioral indicators

EXAMPLES OF BEHAVIOURAL INDICATORS
THAT CAN BE APPLIED TO FAITH FOR SBCC INITIATIVES

REACH AND RECALL
% of respondents who state they saw/heard of X from an FBO actor/intervention
% of respondents who recall the key messages on X provided by an FBO actor/intervention

KNOWLEDGE
% of respondents who know that X causes Y as a result of an FBO actor/intervention
% of respondents who know alternatives to X as a result of an FBO actor/intervention
% of respondents who know the benefit of X as a result of an FBO actor/intervention
% of respondents who can give correct reasons for Z as a result of an FBO actor/intervention
% of respondents who are know the specific provisions of X law, as a result of an FBO actor/intervention

DEMAND FOR SERVICES
% of respondents who knew where to seek service as a result of a specific FBO intervention
% of respondents who report increased trust for a service as a result of a specific FBO intervention
% of respondents who sought service Z as a result of a specific FBO intervention

INTENT
% of respondents who intend to do X as a result of a specific FBO intervention
% of respondents who feel ready to stop doing X as a result of a specific FBO intervention

ATTITUDE
% of respondents exposed to/engaged in a FBO intervention who think doing X is the appropriate practice
% of respondents exposed to/engaged in a FBO intervention who think people should do / stop doing X

% of respondents exposed to/engaged in a FBO intervention who think / feel / believe they should do X

% of respondents exposed to/engaged in a FBO intervention who agree with the positive consequences of abandonment of X

% of respondents exposed to/engaged in a FBO intervention that have a positive / negative opinion of X

% of respondents exposed to/engaged in a FBO intervention who think X doesn't apply to group of people Y

BELIEFS

% respondents exposed to/engaged in FBO intervention who think in situation Y, people should do X

% respondents exposed to/engaged in a FBO intervention who believe that X will lead to Y

% respondents exposed to/engaged in a FBO intervention who believe it is normal to do X

% respondents exposed to/engaged in a FBO intervention who believe X is what should always happen

VALUES

% of respondents who believe X is the right thing to do in situation Y

% of respondents who would think good people do X / only bad people do Y

% of respondents who think that behavior X is/is not acceptable in their family / community / society

% of respondents who think their main role in their family / community is Z

SELF-EFFICACY

% of respondents confident they have the ability/skill to do X as a result of an FBO actor/intervention

% of respondents that feel able to say no to X as a result of an FBO actor/intervention

% of respondents who think they are able to take action regarding X as a result of an FBO actor/intervention

APPROVED BEHAVIOR – NORMATIVE EXPECTATIONS

% of respondents who think others in their group (define reference network) approve of X

% of respondents who think the majority of people in their group (define reference network) expect them to do X in situation Y

% of respondents who think the majority of people in their group (define reference network) agree that X is the right thing to do in situation Y

% of respondents who say their group thinks Z

BELIEVED TYPICAL PRACTICES – EMPIRICAL EXPECTATIONS

% of respondents who think others in their group (define reference network) do X

% of respondents who think people who are important to them do X

% of respondents who think the majority of people in their group (define reference network) intend to do / do X

% of respondents who think the majority of people in their reference network do X in situation Y

SOCIAL PRESSURE: REWARDS, SANCTIONS, SENSITIVITY, EXCEPTIONS

% of respondents who think others would disapprove if a person in the group does X

% of respondents who think Y would happen if a person does X

% of respondents who think that if a person does X, she is more likely to Y

% of respondents who can identify benefits (rewards) associated with abandonment of X
% respondents who can identify sanctions associated with abandonment of X
% respondents who feel obligated to do X because of other people
% respondents who do X because they don't want others to think less of them
% respondents who have seen Y happening to a person who did X
% of respondent who fear Y happening to them
% of respondent who think that Y because of doing X would not be a big deal
% of respondent who think doing X would have no negative consequences if Y

SOCIAL DIALOGUE
% of respondents who report increased dialogue with peers on X as a result of an FBO actor/intervention
% of respondents who report increased dialogue amongst family members on X as a result of F4SBCC
% of respondents who report increased dialogue amongst community members on X as a result of F4SBCC

GENDER EQUITY
% of respondents who think it is acceptable for women to express a different opinion from her husband
% respondents who think that in their family decision on X lies mostly with a father/husband
% respondents who believe that the main responsibility of women is to undertake stereotypical roles: childcare, taking care of the home, cooking for the family.
% respondents who think it is shameful when men engage in caring for children or other domestic work
% respondents who think that in resource scarcity, it is more important to educate sons than daughters
% of respondents who think it is more important for a woman to marry than for her to have a career
% respondents who agree that there are times when a woman deserves to be beaten

FBO POSITIVE DEVIANTS
% of respondents who know of Faith leaders/actors within their reference group who are in support of X
% of respondents who know of Faith leaders/actors within their reference group who do Y instead of X

SOCIAL COHESION
% of respondents who are willing to work with other community members to achieve Y
% of respondents who generally trust other people in their community
% of respondents who discuss with more than x people in their community on a weekly basis

Research, Monitoring and Evaluation and Participatory Approaches in the Context of FBO Engagement (Roselyn Mutemi-Wangahu, C4D Specialist, UNICEF, Kenya)

The presentation referred the Faith for Life (F4L) initiative in Kenya, that was implemented from 2010 to 2014 by the UNICEF Country Office (KCO) in partnership with the Inter-Religious Council of Kenya (IRCK) with the goal to contribute to the improvement of targeted child survival, health and protection indicators within the areas of reach of the participating faith communities.
Evidence-based approaches were attempted through the following stages and approaches:

- Development of an RM&E framework:
  - The team undertook a behavioural and social mapping analysis and articulates a Theory of Change defining the expected results in terms of short-term outputs and longer term outcomes, as well as the indicators and methods to measure whether the desired changes are taking/ have taken place. The KCO supported a one-time baseline survey to enable gauge the impact of the interventions in terms of KAP around MNCH, Nutrition, WASH, Education, HIV and Child Protection.
- Alignment of the RM&E framework for FBO engagement with the Government of Kenya/ UNICEF planned intermediate results/ outputs.
- Formative research/ behavioural analysis on:
  - Status of health-seeking behaviours;
  - Other caregiving practices of mothers;
  - Harmful cultural beliefs within different denominations;
  - Role of religious leaders in orphans and other vulnerable children;
- Communication context analysis
  - Sources of information of FBOs;
  - Level of interaction between FBOs and public health officials;
  - Most appropriate religious forums/ platforms through which CSD messages can be passed in respective areas for social mobilization.
- Research to validate content of SBCC materials
  - Compiling materials by theologians;
  - Pre-testing of materials with religious leaders of all congregations and at community level with congregation members;
  - Validation by government and partners;
  - Final design and re-packaging of materials;
  - Production and dissemination of materials for Muslim, Hindu and Christian communities.
- Implementation monitoring with emphasis on participatory monitoring
  - Quarterly capacity-building session for 12,000 congregational leaders and 9,500 religious leaders in the 4 project regions;
  - Field visits in the implementation sites, where FGDs and feedback dialogue with members of religious coordinating bodies (RCB) and faith leaders facilitated information gathering on progress and required support;
  - Most Significant Change stories/ case studies were collected from the field, while IRCK produced documentary videos and photos.
- Impact evaluation
  - A baseline KAP conducted midway of the implementation served to benchmark the KAP levels in the intervention communities compared to those where F4L was not being implemented.
- Lessons learned
  - Most impact of the engagement with FBOs has been demonstrated qualitatively in the most significant stories;
  - Training and the publication of F4L materials with involvement of and endorsement by the government partners was key in facilitating acceptance;
  - F4L brought different faiths to work together;
  - Engagement of religious congregations in dialogue is critical in addressing strongly held beliefs, including those that are against medical treatment;
  - Social change is possible by engaging religious leaders as they are most trusted by their congregations; their word to their followers is like a command.

Conclusion

Conclusions and recommendations for immediate follow-up expressed at the end of the last day:

- Somehow the group did not sufficiently dig into the Theory of Change (ToC) question: how does all this work impact on the global C4D ToC. As for now, we know that 3 things will fit into this programming framework:
  - Evidence,
  - Case studies,
  - Consultations.
- The group will move from a Programming Guidance in the ToC to the design of a Guidance Document and Technical Standards.
- Linked to this is capacity development.

A group of colleagues sharing final thoughts on the workshops held

ANNEX 1 - Workshop Statement

We, the over 100 participants of the Global Faith for Social and Behavior Change Communication (SBCC) workshop, from 20 countries across all regions of the world have come together, during the first global gathering in **Bangkok Thailand July 9-12, 2018**, to deliberate on the role and responsibilities of faith actors in SBCC. Convened by **UNICEF**, the world's leading agency in protecting and promoting the rights of children and an active member of the UN Interagency Taskforce on Religion and Development and **Religions for Peace**, the largest and most representative multi-religious coalition, in partnership with the **Joint Learning Initiative** on Faith and Local Communities (JLI) an international multi-sector collaboration for evidence on faith actors' development activities, **Rissho Kosei-Kai (RKK),** worldwide Buddhist organization founded in Japan and **Harvard Divinity School Religious Literacy Project** and with the participation of religious leaders, faith actors, government representatives, development partners and academics from across the globe, we acknowledge the significance of this consultation. We note that the launch of this initiative marks a historic milestone in paving the way for a new era of more systematic and strategic faith actor engagement focused on SBCC for the benefit of children, families and communities.

We acknowledge that in virtually every country across the world, faith-based organizations (FBOs), faith actors and religious leaders represent one of the most expansive existing networks at community level, providing an unparalleled channel of communication and platform for engagement to influence positive social change and transformation. Besides their reach, we recognize that religious leaders hold some of the deepest and most trusted relationships with their communities and, as skilled and influential communicators, they can significantly move the hearts and minds of millions of people and in turn shape social and moral values and behavioural and cultural practices in ways that development actors cannot. With their pastoral obligation for extending protection and support to the most vulnerable and disenfranchised, we acknowledge that faith actors and religious leaders can also play an invaluable role in ensuring equity for marginalized groups. We equally acknowledge that the social and cultural norms that allow for violence against women, girls, men, and boys can be supported by religious leaders and faith actors. In situations of conflict, unrest and humanitarian crisis, religious leaders and faith actors are also singularly best positioned to foster inter-faith dialogue, diffuse tensions and discriminatory attitudes and provide spiritual and psychological support in the face of adversity. We also acknowledge the harmful and negative influences faith actors can also generate.

While aware of this immense potential, we also acknowledge that, to date, the significant possibilities for achieving results for children and families through partnership between faith communities and development partners is far from optimal. Strategies for engagement and partnership with Faith-Based networks on development issues overall and on SBC in particular, have generally been ad hoc, short-term, focused on single sector or thematic issues and around a limited set of activities in project mode.

We are confident that the Global Faith for SBCC Initiative provides a unique opportunity to collectively re-assess and re-strategize partnership with FBOs in the spirit of the Sustainable Development Goals, which embrace the concept of "*people-centered development*" and the nurturing of peaceful societies. We collectively commit to strengthening the role of religious leaders, faith actors, and faith-based organizations and their partnership with secular society to help effectively mobilize communities to engage in development and humanitarian issues.

Towards this end we promote and recommend the following principles for faith-development partnerships on social and behaviour change communications based on the review of global evidence on Faith and SBCC and experiential knowledge on related good practice:

Sustained and Sustainable Partnerships
We urge the development of more comprehensive, systematic, strategic and longer-term planning with FBOs, faith actors and religious leaders within an overall community engagement framework around country priorities. We encourage the identification of specific roles and strategies for FBOs, faith actors and religious leaders to advance social and behaviour change communication to address a range of issues across both development and humanitarian agendas.

Equitable, Participatory and Co-creating Partnerships
This framework promotes equitable, participatory and co-creating partnerships between faith groups and development actors which will guard against instrumentalization. We believe that faith actors need space to articulate their own positions for how human rights, child rights and humanitarian law can be fulfilled in alignment with spiritual enlightenment and sacred teachings. With key principles of "do no harm", "love humankind" and "selfless service", embraced by all religions, we believe each can positively support development goals through its own holistic notion of human flourishing. Through interpretation across religious expressions, we believe that the tested truths of modern sciences can be combined with the best fruits of wisdom of religious experience for the wellbeing of children and families.

Religious Literacy
We acknowledge that religion is not a private sphere separated from other dimensions of human life, but is embedded within culture and linked to other aspects of society such as politics, economics, health and women's development. We recognize that religious teachings, norms, practices, actors, leaders, and institutions function in various ways and that there is diversity of positions even within the same denomination that can either help or hinder the wellbeing of children, families and communities. We understand therefore the critical need for religious literacy that will deeply examine how attitudes, social norms and structures are connected to religion and how these may need to be approached to challenge and transform destructive norms and conversely promote constructive approaches to child rearing, children and young people's wellbeing and social transformation. We also urge secular institutions to acquire religious literacy in order to increase awareness of related behavioural and social realities and undersand the full potential for engagement of religious bodies in advancing development goals.

Development Literacy: Technical Capacity Development Support and Knowledge Exchange
We commit to identifying ways to ensure technical capacity development support for faith actors and religious leaders in order to improve their awareness and knowledge of the physical, psychological, and social consequences and change strategies related to certain attitudes, practices and behaviours on child, family and community wellbeing, so that they will be best equipped to lead, support and engage in social and behaviour change communication for positive change. We recognize that an unmet need is for technical support for development literacy among faith actors to develop specific skills needed for collaboration with development actors. Faith and development partners must invest greater focus in learning how to work more effectively with each other. We recognize that faith actors similarly have much to learn from each other and

recommend in particular, an increased level of South-South cooperation amongst faith actors and development agencies in order to foster learning through regional exchange.

Interfaith and Inclusive Partnerships

We acknowledge that Inter-faith councils and networks at global, regional and country level play a critical role in facilitating common messaging, diffusing possible tensions and divisions across denominations and faiths and demonstrating unified positions that can be effectively cascaded to local leaders in support of wide-scale positive social and behaviour change. We therefore promote systematic engagement with inter-faith networks as well as full inclusion of all religious actors according to local religious demographics including minority religions and traditional leaders.

Government Relations

Acknowledging the mandate of governments for national coordination and recognizing that FBOs are amongst several other civil society organizations at country level, we understand the importance of meaningful engagement of government partners from the outset of initiatives involving FBOs. We encourage joint ownership across religious, government and development actors in relation to communication and engagement with children, families and communities. Conversely we also acknowledge that religious leaders have an important role to play in facilitating community-based monitoring of the status of child and family well-being and related services and provisions. In light of this, we promote the engagement of FBOs in ensuring transparency and social accountability, and in using their influential positions to advocate for needed political will and policy reform.

Evidence-Based and Evidence-Generating Partnerships

We acknowledge that evidence is vital at every stage of faith and social and behavior change efforts, from initial design and planning through implementation and monitoring and successive evaluation. We call for an evidence base theory of change to guide our work. We recognize that while it is difficult to measure complex dimensions of social change, there is equally a gap in evidence to most effectively design and demonstrate the impact of faith engagement in social and behavior change initiatives. We promote knowledge exchange to scale up approaches that have been shown to work. We encourage participatory and joint monitoring approaches with faith actors and communities as well as collaboration between faith institutions, universities and government departments to work with the substantial data collection and reporting capacity of religious structures.

Diversification of Faith-led SBCC Approaches

We recognize that to be most effective, communication and engagement led by Faith leaders and actors must engage both the heart and the mind. We acknowledge the need to move away from one-off, short-term engagement around messages, to sustained, sustainable and holistic processes of dialogue, self-reflection, trust building, motivation and mobilization which can influence positive change. We encourage efforts towards more integrated, large scale approaches for FBO engagement across multiple sectors. We commit to expanding the potential of FBO influence through widening the range of entry points for Faith led SBCC with children, families and communities. These may include but are not limited to celebrations and festivals; religious retreats and conferences; ceremonies and rites of passage; pre-marital counselling; weekly religious schools; women's councils; Youth-in-faith networks and multiple media platforms.

Expanding FBO-Related SBCC via Multi-Media Platforms and Content

We acknowledge that in several countries there are various faith-based media networks as well as mainstream media platforms existing at sub-national, national and regional levels and promote mapping for greater understanding of faith-based media landscapes that can be further leveraged and capacitated to support faith-focused social and behavior change. In religiously diverse communities, efforts need to be made to complement existing media channels or expand inclusion for community wide impact. We also encourage development of strategic partnerships with mainstream media producers and broadcasters to encourage positive and inclusive portrayal of religion. To ensure greatest relevance and ownership, we also commit to facilitating collaborative development and pre-testing of all communication content with engagement of the FBO constituencies we are attempting to influence.

Equity Focus

Acknowledging the power distribution within and amongst religious groups and their status and power with respect to relevant governmental agencies, we are committed to ensuring that this initiative contributes to more equitable balance of power and empowerment of the most vulnerable. We commit to ensure that Faith-led SBCC efforts engage influencers who are not officially vested with authority and seek out the voices, perspectives, and experiences of those from marginalized groups, not limited to, women, children, ethnic or religious minorities, and those that do not practice a faith.

Women of Faith and Gender Responsive Programming

We acknowledge that women of faith have a unique and central role to play as agents of change in Faith-led SBCC initiatives for children, women and families. We commit to promoting and supporting greater engagement, of women of faith in both formal and non-formal leadership positions within Faith-led SBCC initiatives, towards remove gender barriers that exist within faith and the wider society. We encourage showcasing of women of faith champions to help normalize their greater engagement and influence.

Youth and Faith

Recognizing that adolescents and young people are involved in religion in a range of ways, such as youth leaders, youth groups, faith clubs in schools etc., we commit to creative engagement with youth in faith and leveraging of venues, platforms and approaches tailored to their inclinations. We also encourage bringing together of religious and secular youth networks for common causes and collaboration on SBCC efforts.

FBOs and SBCC in Humanitarian Contexts

We acknowledge that in the context of increased frequency, scale and intensity of humanitarian crises due to climate change and conflict and given the consensus of the World Humanitarian Summit for greater locally led humanitarian action, Faith actors have a unique role to play in emergency preparedness, response and recovery, especially at the local level and especially for children who are impacted by disaster. We therefore call for more systematic engagement between international bodies and local faith actors and greater development of their capacities to support lifesaving communication, social mobilization, and accountability to affected populations in humanitarian contexts.

Joint Commitment to Best Practice

Towards fulfilling the aims outlined herein, we collectively commit to the identification and exchange of best practice as well as to assessment of weaknesses, gaps and requirements in order to maximize the full contribution of religious leaders and faith actors in faith-led Social and Behaviour Change Communication.

Annex 2 - Further Readings on RM&E of C4D/SBCC

- A Practical Guide to Conducting a Barrier Analysis (contains many indicator examples on behaviour change):
  https://pdf.usaid.gov/pdf_docs/PA00JMZW.pdf
- Maria Elena Figueroa, Communication for Social Change (a part from being a must read, the paper includes a list of indicators for social change):
  http://www.communicationforsocialchange.org/pdf/socialchange.pdf
- United Nations Inter-Agency Resource Pack on Research, Monitoring and Evaluation in Communication for Development:
  https://www.unicef.org/cbsc/files/RME-RP-Evaluating_C4D_Trends_Challenges__Approaches_Final-2011.pdf
- A participatory framework for researching and evaluating communication for development and social change:
  https://dspace.lboro.ac.uk/dspace-jspui/bitstream/2134/23784/1/A_participatory_framework_for_researchin.pdf
- The Most Significant Change – a guideline:
  https://www.mande.co.uk/docs/MSCGuide.pdf
- Towards a framework of sustainability indicators for Communication for Development and Social Change projects:
  https://www.researchgate.net/publication/254093419_Towards_a_framework_of_sustainability_indicators_for_Communication_for_Development_and_Social_Change_projects
- Better Evaluation: www.betterevaluation.org
- Admitting Failure: www.admittingfailure.org