

EARLY ADOPTERS' WORKROCK
MALAWI 11-15 NOVEMBER 2019
SUMMARY REPORT

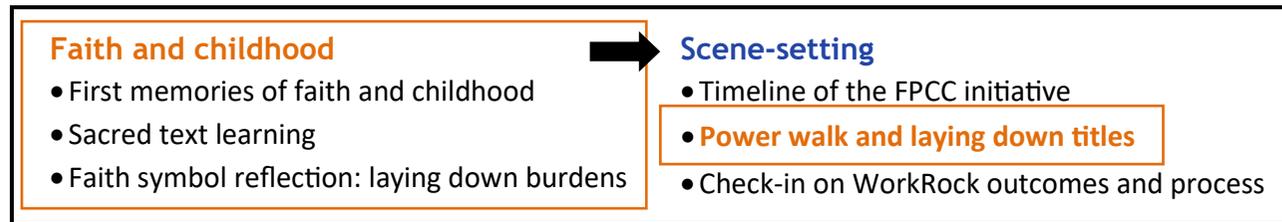


Participants work together to keep the balloons in the air – a symbol of partnering to bring about attitude and behaviour change that protects and supports children

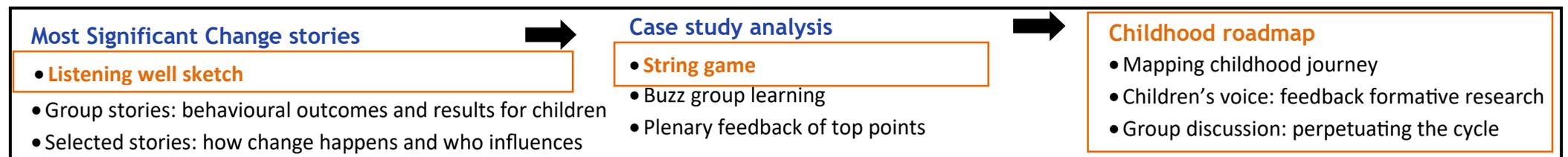
THE FOUR-DAY WORKROCK PROCESS - FAITH FOR POSITIVE CHANGE FOR CHILDREN (FPCC)

Learning exercises combined with **mind and heart dialogue/ breaking barriers** activities to embed commitment

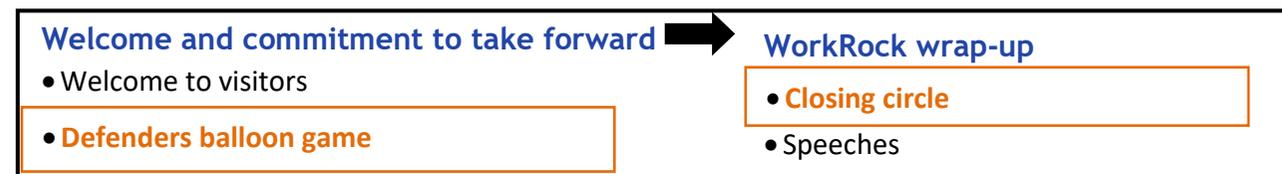
DAY 1 (half day): Established trust and setting the scene



DAYS 2-3: Shared learning about how to bring lasting behavioural change/ Commitment to a new way of working together



DAYS 4-5: Embedded in heart, mind and practical actions/ Inspired to take forward action



INTRODUCTION

The Faith for Positive Change for Children initiative

The 'Faith for Positive Change for Children' (FPCC) global initiative aims to enable UNICEF and faith-based actors to work together in a more sustainable, systemic, integrated and scalable way to impact children's lives. UNICEF has a long history of active engagement with local faith actors. Its 2014 mapping showed that its approach across 150 countries was mainly ad-hoc, short-term and message-based. It was instrumentalising faith groups, rather than working collaboratively to address the complexity of social and behaviour change. Its Communications for Development (C4D) section therefore teamed up with the 'Joint Learning Initiative on Faith and Local Communities' and 'Religions for Peace' on this initiative. In 2018, they drew together the global evidence base to show what really works, reviewed toolkits, held a UNICEF and faith partner workshop in Bangkok, documented case-studies of UNICEF's existing work in this area, co-created a theory of change for the initiative, and set up an advisory group of 20 partner organisations and web platform to share resources. Since then, the initiative has developed draft guidance and a package of resources to support roll-out.

The WorkRock purpose and approach

UNICEF Malawi was the second of five early adopter countries in Africa to host this 'WorkRock' (with South Sudan, Liberia, Cameroon and Niger). The term 'WorkRock' emphasises that this is not 'business as usual' but about figuring out a new way of working together, based on strong foundations in evidence. With the help of the Public Affairs Committee (PAC), the WorkRock brought together 50 faith leaders and organisations, government officers and UNICEF staff from within Malawi and 10 international, (annex 4) to achieve:

a shared ownership of the initiative and a new way to work together **barriers broken down between and within faith actors and UNICEF** **understanding and heart change in how to work** **ideas and plans to take forward the initiative**

The WorkRock approach was participatory – not based on presentations from the front but on capacity-sharing among participants with exercises that engaged minds, hearts and beliefs. It also fed in evidence from the global initiative and social and behaviour science. Discussions and exercises took place in different group sizes and compositions, including: 'home groups' (mixed groups); 'buzz' groups of three people for short brainstorming; and paired and individual work.

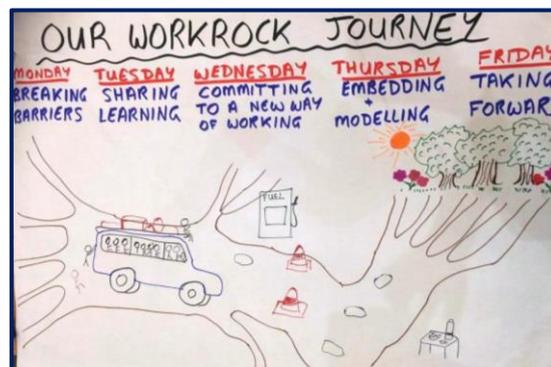
Before the WorkRock, some participants carried out a consultation with groups of children (15-18 years old), young people (19-24) and adults (25-45) from the communities with whom they work. They used a participatory exercise to explore local priority issues facing children, especially in relation to harmful practices like child marriage, and who influences decision-making. The process aimed to model good practice, bring the voices of children and young people to the WorkRock, understand local barriers and give everyone a shared experience to contribute to the WorkRock as equals. Those that were able in the limited time, also prepared a story of 'most significant change' to share their learning about what is working effectively.

The WorkRock process

An opening ceremony launched the initiative in Malawi with speakers from the Ministry of Information and Communications Technology, the Ministry of Gender, Children, Disability and Social Welfare, the UNICEF Country Representative, the UNICEF global Communications for Development (C4D) and FPCC lead and the Chairperson of the Public Affairs Committee (PAC). The importance of well-interpreted sacred texts in influencing positive change was a recurring theme. A poem (annex 5) about how we allow abuse to shatter the dreams of young women highlighted the urgency to act. UNICEF's U-Reporters (a network of 182,000 youth that empowers youth to share their views), carried out a poll about child marriage.

"It is important that sacred writings are well-interpreted Otherwise instead of faith influencing positive change for children, it may influence negative change."
(Chairperson for (PAC) Reverent Doctor Felix Chingota)

The WorkRock itself took place over four days from Monday to Friday lunchtime, envisaged as a bus trip together (photo right). People began from different points and levels of commitment but continued together through the potholes and obstructions to achieve a shared vision. The detailed process is summarised above (p0) and in the WorkRock agenda (annex 2).



A) DAY 1: ESTABLISHING TRUST

A1) Faith and childhood

After an ice-breaker and ‘who’s in the room’ exercise so participants could begin to get to know each other, the first session immediately took everyone into faith and childhood. Individually, each reflected on their first memory of faith, how it impacted them as a child and how it made them feel. They talked this over in buzz groups and then some people shared their experience in plenary. Their experiences highlighted the positive impact that faith has on children, leading to a sense of trust and reassurance. However, for many others, it had a negative effect, causing fear, confusion, resentment, guilt and striving to achieve.

“I reached a point where I was trying to be perfect. I would evaluate myself... So I thought I should wait until I was at the top and then commit suicide so I could go to heaven.” (participant)

“How many of us take time to dance with our children? Dancing with them in your hearts? Going for a walk with them, taking time to listen what they will say? Harm to our children comes from not spending time with them, but expecting them to be excellent. We need to walk with them, to chat with them, to become their model”

Each reflected on their sacred text to draw out attitudes and behaviours we are meant to show to children and compared that to their own experiences. The passages shared (annex 3) highlighted a shared vision and motivation to value children, listen to them, protect them, act as role models and never underestimate them or leave them out. The session ended by each person focusing on a relevant sacred object (from separate tables of Moslem and Christian) and laying down a rock to represent any burdens or hurts experienced in the past or that they brought to the WorkRock.

A2) Scene-setting

The UNICEF C4D advisor leading the initiative mapped the global timeline so everyone could see how the country WorkRock fitted. A ‘power walk’ exercise enabled everyone to reflect on who is most left out in our communities but also in our own WorkRock. Each person was given a character in Malawi and took a step forward when any of a series of statements applied to them – such as whether they were safe from violence. Some characters such as government officials, UNICEF and NGO staff and faith leaders moved far ahead; while others like women in rural areas, children with disability and girls were left far behind. People empathised with their characters: *“I feel very helpless. I can’t work. I can’t fight for my rights.”*; *“The guys who are up there, they have all the power. They don’t really care.”*; and drew out the lesson learned:

- *“Children are often hurt by those who are close to them. It can even be church leaders. ...We allow victim shaming ‘How did you dress? Did you seduce him?’ We need to be very intentional as we are the ones hurting the kids.”*
 - *“It’s so easy to forget about those who are struggling and concentrate on the privileges that you have. As faith leaders with leverage, we have privileges... We need to be deliberate in our approach to reach out to the vulnerable.”*
- “Those who are in desperate situations are the ones who don’t know where to go for help. They are silent; ignored. ... We hear those crying who know where to cry. We don’t hear those suffering silently.”*

Participants drew out guidelines to create a safe space for everyone to take part, such as being open and vulnerable; self-aware and self-reflective and equally valuing each other’s opinions. They wrote down their titles and roles and laid them down to symbolise everyone participating equally and making their voices heard. Each shared any questions or concerns about the week and their hopes in relation to the WorkRock outcomes.

B) DAY 2: SHARING LEARNING - DEVELOPING OUR JOURNEY OF CHANGE

Day 2 focused on sharing participants' knowledge and experience to develop a 'journey of change' that captures how faith groups can work with others most effectively to change attitudes and behaviour. During the day and overnight, the facilitators added participants' contributions to a wall chart structured in line with the FPCC global theory of change. In line with FPCC evidence, the sessions combined knowledge-sharing with 'mind and heart dialogue' to connect with emotions and beliefs, thus embedding the learning.

B1) Most significant stories - behavioural impact and results for children

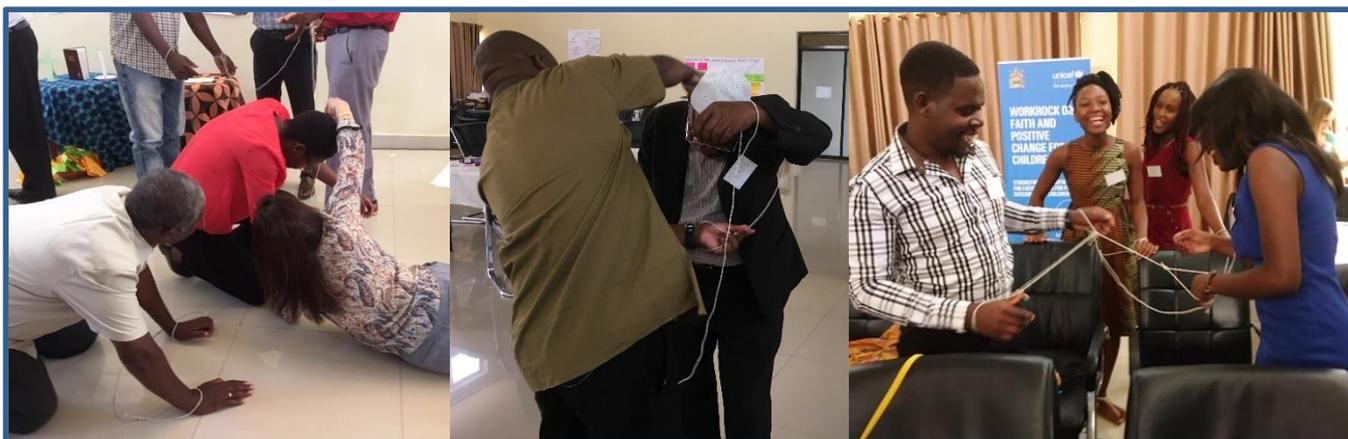
Before dividing into their mixed 'home groups', three volunteer participants performed a sketch of bad and good listening. This highlighted the importance of body language and of affirming what you hear, without trying to solve the problem for them. It also showed that the way you listen can either help those sharing to give more and better quality information or discourage them. We need to listen not only for the facts 'the head', but for emotions 'the heart' and for motivations and drivers 'the feet'.

Participants then divided into 'home groups' of mixed faith, denomination and gender to share stories of how they had seen faith influence people's attitudes and behaviour to bring positive change for children. Their stories covered diverse issues and showed, for example: positive changes in initiation ceremonies; parental behaviour (reducing drinking to allocate resources to children's needs, stopping beating, prioritising education); uptake of health and education services; reduced stigma against children with disability; more peaceful families; and communities listening to and valuing children's opinions. These behavioural changes led to more girls and children with disability in school; children being safer (less sexual abuse, child marriage and domestic violence); better health and care; respect, hope and empathy; and more influence and voice.

Each group chose one story to feed back in plenary that showed most impact on attitudes and behaviour.

B2) Most significant stories - how lasting change happens

As part of the reflection about what works, everyone divided into pairs, each with a string tied around the wrists and threaded through their partner's. They worked together to extricate themselves (photo below). When those who succeeded showed others how they had done it, participants reflected on the importance of finding the one action that works, rather than looking for a multitude of solutions; of allowing different people to come up with ideas and having fun working together to find solutions; of documenting what works so you can put it into practice; of persevering when things seem impossible; and drawing on community knowledge.



***"Sometimes some problems are not as hard as we think they are.
We are looking for answers outside, but the answer is right here."***

As each group told their chosen story, participants drew out together how change lasting had happened – the approaches and ways of relating that had brought and sustained positive change, as well as the people and groups who most influenced change. Their learning about how change happens is summarised below:

Qualities	Foundational approaches	Core strategies	Mechanisms/ fora
self-driven/ owned	Dialogue with faith leaders, community (knowledge	using existing mechanisms/ structures	repurposing negative rituals
good relationships		good partnerships	peer communications
care for the whole child		hearing from survivors	community action groups
inclusion	engaging different stakeholders at all levels & identifying roles	role modelling	fathers'/ mothers' groups
courage		creating by-laws and ensuring existing laws are implemented	services & structures
openness to engage on sensitive issues			mass & faith media
			churches & mosques

Participants also analysed the influencers of change, building a visual picture of the how they connect and together holding up the paper symbolising effective, lasting change for children. The exercise drew out all the different groups we need to get on board and how each needs to play their part.

B3) Case study analysis - developing our journey of change

Participants analysed the three case studies to validate and extend their own experience through external learning – two were of UNICEF’s work with faith groups and one from a local faith-based organisation Eagles Relief and Development Programme. Their most important learnings from these were the importance of:

- Mobilising and engaging everyone in participatory ways
- Creating safe space to dialogue, sharing information, using sacred texts, analysing root causes
- Qualities like self-reliance and ownership; safe spaces; holistic change
- Strategies of partnering; using existing structures and groups
- Participating together, giving voice to everyone especially children and survivors

B4) Child roadmap and consultation - internalising our responsibility

Following the discussion about how to bring about lasting change, the last session of the day took everyone back into their own childhood experiences and compared that to the feedback from the pre-WorkRock consultations with children to understand how our experiences shape our behaviour to children today. Everyone spent some silent time meditating on the sacred texts they had identified previously about our responsibility and attitudes to children. In pairs, they then mapped the ups and downs of their childhood (photo right), discussing influences, including faith.



The WorkRock then reflected on the findings from the consultations with children. Participants put on hat to represent a girl-child or boy-child and fed back in the children’s own words what they had said, especially in relation to harmful practices and who controls the decisions that are taken. Girls spoke about how they are forced to choose between stopping school or selling their bodies; of child marriage; of faith leaders and teachers asking them for sex; of harmful initiations such as the ‘fisi’ (hyena) practice where older men rape them as a ‘cleansing’; of the shame that some church initiation celebrations bring; and of sexual abuse by close family members – with lack of justice because of corruption. Boys spoke of feeling useless; of domestic violence; of not being able to go to school as fathers drink away the money and lack of money to pay school fund; and of ending up on the streets and then in an orphanage because of their parents’ death.

The feedback from the children about the way that some faith practices can be harmful, shocked some participants and led to a discussion about how true this is. Participants highlighted the importance of registration for churches, but it also led to an open recognition that all organisations have good and bad in them and that we need to be agents of change, willing to hear the reality as well as stories of transformation.

“Even at UNICEF headquarters, I have seen things I’m not proud of. ...The church is doing lots of great things, but we also know there is bad and good in every institution. How can we see faith leaders as mobilisers of change? Let’s not shush things down; let’s raise them – otherwise how can we change?” (UNICEF facilitator)

The session emphasised the importance of listening to the girls and not assuming we know what is happening in our own faith groups.

How can our faiths become practical to help the girl child? Is the church part of the solution or part of the problem? We need to dialogue further. The girl child out there is crying out... How, outside this nice dialogue with UNICEF, do we become a light in our own country as Malawians.” (participant)

C) DAY 3: COMMITTING TO A NEW WAY OF WORKING TOGETHER

Day 3 drew together all the work participants had done so far with external learning in the Malawi FPCC Journey of Change. It then focused on what kind of partnership is needed to achieve that journey at scale before taking child marriage as an illustration of how to apply the journey of change to one specific issue.

C1) Checking in on our emerging journey of change

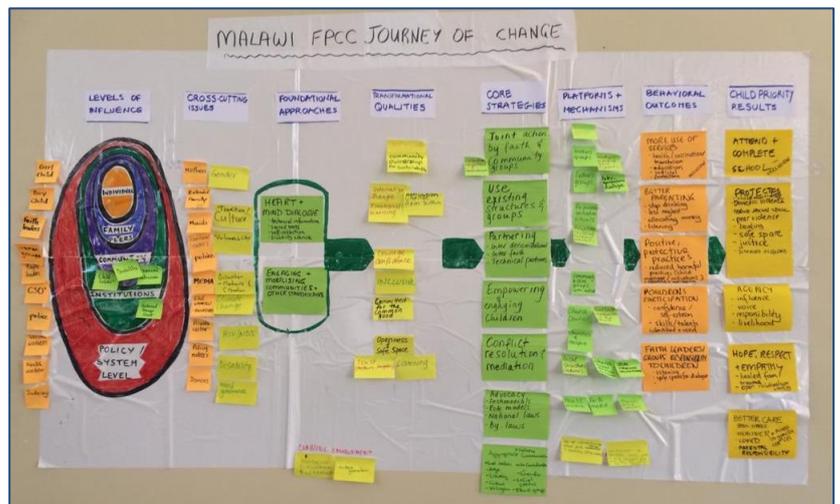
Balloon game: Participants each took the challenge to keep balloons up in the air for 45 seconds, but only tapping each one twice. After counting the number left, they discussed how to improve and tried again. Their learning on how to protect children, represented by the balloon, highlighted the importance of: sharing our ideas and listening to others; working together and trusting each other to do their part; observing and making the right choices; noticing who is struggling and giving them space to contribute; reflecting, learning and strategising together; spreading our influence; and equipping the children so they can also protect themselves.

“When we aimed at unity, we achieved more. Together, we moved far. Alone we can move fast, but achieve less.” “Most balloons fell down in areas where there were gaps – we need to find these areas!”

Adapting the FPCC Journey of Change:

In threes, participants reviewed the Malawi Journey of Change chart that they had developed together to see if it captured their learning and what was missing or wrong. They also compared it to the global FPCC theory of change, noting areas they could feed into the global learning as well as anything that challenged their own journey of change.

Much of the feedback focused on crosscutting issues relevant to Malawi which had not been captured so far –the ‘lens’ through which we should look at everything and apply to every approach and strategy. They added to gender, issues of tradition/ culture, vulnerability, climate change/ disasters, disability, HIV and good governance. They decided to leave youth participation as a core strategy to ensure it was central. They discussed the importance of literacy and included it within a strategy of inclusive communication that is context-appropriate. They also emphasised the need to add self-reflection to the global one. The resulting Malawi FPCC journey of change wall chart (photo above) is documented in annex 1.



C2) Living out partnership

Changing hats: Back in their ‘home groups’ each person then took on the role of someone different to them in the partnership to support children and shared what they can contribute – summarised in the table below:

Partner	Role
Mothers	Love and support; attain education; create good relationships with girls in community
Fathers	Parental guidance; empower youth; ensure safety; positive discipline; role model
Girl child	Demand rights; report abuse; advocacy agent; role model; create safe space for other girls
Boy child	Develop positive character; role model; peer education; voice of boys
Faith leaders	Break silence; platforms to discuss children's issues; advocacy; counselling; good teaching
Traditional leaders	Ensure safety of children; prevent child marriage by enforcing (by) laws; educate community; provide safe space for listening; initiate change on harmful practices
Maids	Care for children
Health workers	Youth drop-in health & counselling centres; inform danger of child marriage / pregnancy
Teachers	Disability friendly schools; team parents how to support their children
Government	Child friendly policies and laws, including child protection; enforcement; leadership
NGOs	helping to hold government accountable
CSOs	Capacity building; advocacy on rights of children
UNICEF	Advocacy knowledge; technical knowledge; education for all children; funding
Media	Raise awareness; amplify children's voices; advocate and disseminate policies; watchdog
Businesses	Lobby for policies; child friendly resources
Police	Provide security and protection; enforce child marriage and other laws
Magistrates	Interpret bylaws

Partnership qualities: Participants brainstormed and prioritised the qualities that would make this partnership effective and enable everyone to contribute their part. They used a 'bean ranking' where everyone took ten beans each and scored the qualities individually before discussing together and moving the beans around until they reached a group consensus (photo below). The facilitators then drew together the results from each group to form one list to add to their journey of change chart:

- **Inclusive and equal decision-making**
- **Honesty, trust and accountability**
- **Information-sharing, feedback and reflection**
- **Safe space - listening and confidential**
- **Children's issues mainstreamed in every programme**
- **Self-sustaining**



C3) Drivers of child marriage

Participants first buzzed what they had shared so far about the drivers of child marriage in Malawi. Volunteers then performed a drama to show these drivers, drawn from external learning and their own experience:

- Peer pressure: all the other girls in the village are married
- The faith leader's lack of knowledge of the law; fear of being chase out and losing respect/ status; desire for financial gain; desire for more membership; and lack of accountability in some denominations
- Lack of voice of the girls in decision-making – one girl walked out of her wedding and asked for help
- Financial motivation for girl's family – wanted the cattle paid for the bride so they could wed the brother
- Cultural norms: the chief said the girl could get married now initiated – in the villages, people do not know the age of the child (low birth registration) so measure by physical maturity
- Lack of knowledge of the law by the mother and father
- Fear of retribution stops people intervening (someone's house was burned after they tried
- Weak structures/ enforcement of laws – fear of the law can lead to action

Participants discussed the factors that can help people stand up against these drivers. For example, bylaws cannot contradict national laws but can help to enforce them – a bylaw to prevent girls dropping out of school supports the national law against child marriage. External evidence demonstrates that people sometimes perceive things to be worse than they are; but can change behaviour if they realise not everyone supports child marriage. It helps to show-case role models – ‘positive deviance’ – but you need a critical mass or it can be dangerous; and to make a ‘public declaration’ where people become accountable to each other. People shared similar experiences from Kenya and Zimbabwe and discussed the importance of shifting attention to the boys’ behaviour. They also discussed the challenge in Malawi of a dysfunctional education system that means that girls have no opportunities and see no alternatives to child marriage.

Prioritising the drivers and identifying behaviour outcomes:

Home groups then discussed a handout summarising all the different types of drivers and desired behavioural outcomes. They ranked the drivers to agree the three most important ones in the Malawi context and then matched these with the corresponding behavioural outcome – to be continued on the following day.

“I am so inspired by the open dialogue! ... we are still opening up new areas...Now we have one voice and one approach to address not only this single issue but many issues. I was not seeing as UNICEF; but seeing things as a Malawian girl.” (participant)

D) DAY 4: EMBEDDED IN HEART, MIND AND PRACTICAL ACTIONS

This day enabled participants to use the Malawi journey of change as a framework for exploring approaches to tackle child marriage as an example of how to apply it. The WorkRock then took them from that experience to planning together how they would take forward faith for positive change for children across all the different issues they had identified – first personally, then as peer faith or organisational groups and then together.

D1) Secret in a Box - who are the experts?

Before going into the planning for child marriage and then for taking forward the learning from the WorkRock, the UNICEF C4D global advisor called three volunteers forward to represent someone who travelled internationally, another who travelled nationally and someone right inside the community. The first had to shake a box of ten objects (photo right) and try to guess what was in it; the second could feel the objects but was blindfolded; and the third could open the box, take them out and explain what they were. The group then reflected that only those in the community truly understand the situation, not those in offices in the cities or outside Malawi. However, participants also highlighted that we all make assumptions, so we need to listen to the girls themselves to understand their perspectives and solutions:

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

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

D2) The journey of change for child marriage

Home groups used the Malawi journey of change framework to explore how to address the drivers of child marriage that they had identified and bring about the desired behavioural changes. They shared what was already working from their own experience and then added to that. They identified some of the sacred text passages they could use as part of the mind and heart dialogue and key groups to engage and mobilise. Some examples of their strategies included: developing the capacity of children to know and demand their rights; engaging men and boys more effectively; economic empowerment of families; helping boys and girls return to school; interfaith collective commitments; and interfaith advocacy.

The groups fed back their journeys of change in a ‘World Café’ style, leaving one person to present their analysis as the rest of the group circulated round to three of the other groups. Facilitators then compiled all the learning from the eight groups into one shared journey of change to end child marriage (see annex 6).

D3) Planning the way forward

After applying the journey of change to child marriage, the rest of the WorkRock focused on how everyone could take forward practical actions combined with heart commitments to do what we planned.

Personnel commitments

After the 'Fruit Salad' energiser (photo right) to mix people up, a time of quiet took the learning back into hearts. Everyone reflected on what the experience means for us personally and how we should respond. A participant bravely shared her own story about how she had married as a child. She missed out on her education and one of her children died. However, she returned to school when she was older and became a role model for other women. One of the faith leaders also shared his reflections on the importance of involving boys and men:

“Girl children are in trouble and getting married because of boys. There is no forum to discuss issues with boys. Perhaps we as church leaders need to take a deliberate role to engage our boys.”



Everyone wrote a personal commitment arising from the WorkRock on a card and shared it with others in their home group. A faith leader then invited everyone to lay down their commitment in front of the sacred objects and symbolically take up again the roles as we moved forward with specific actions we can take.

Peer planning as faith groups and organisations (see annex 7)

In peer faith groups and organisations, participants discussed ideas for applying the journey of change to their own work. Using the image of a bicycle, they planned what to continue doing that is in line with effective practice (the wheels turning); what to reduce or stop that is not in line with our journey of change (applying the brakes); and what to do differently (turning the pedals). They also planned how to get others on board, using WorkRock and other exercises to prompt heart and mind dialogue. Some examples of actions included: introducing sex education for church youth and a curriculum to train counsellors; changing church initiation ceremonies to a private celebration; developing male champions; holding separate discussions for girls and boys before bringing them together to hear each other; creating more room for children's voices; joint church and community mobilisation for mindset and behaviour change; and engaging faith-based media in the journey of change.



Macro inter-faith planning (see annex 7)

After sharing their own next steps, everyone came together to plan how to take forward action together. Participants proposed an inter-faith task force on Faith for Positive Change for Children with representative membership from among them to form immediately under PAC and make a joint statement, celebrating the good work that is happening but calling for concerted, scaled-up action and making a collective commitment.

E) DAY 5: INSPIRED TO TAKE ACTION FORWARD

A final session on the last day welcomed back other faith leaders, UNICEF managers and government officials to join the group to hear the learning and share in the commitment to take forward actions.

E1) Defenders balloon game

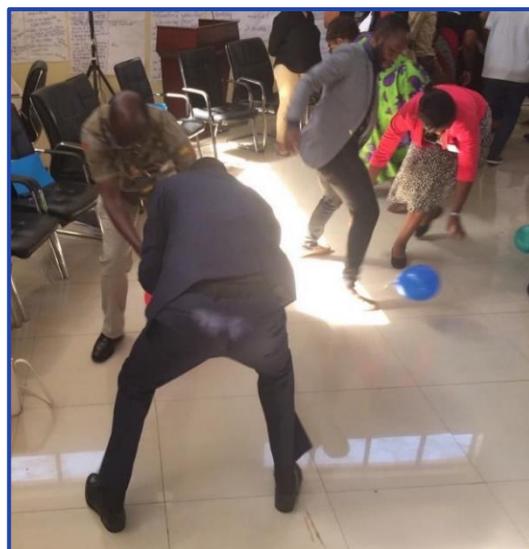
Everyone took part in the 'defenders' game' (photo right) as a reminder of our responsibility, dividing into four groups, without knowing the others' roles. Group 1 each tied a balloon around their ankle to defend – one of them also had to hop on one leg; group 2 chose one person from group 1 to protect; group 3 had to burst the

balloons; and group 4 to observe. After the game, participants reflected on who they represented, how they felt during the game and what they learned from it. Group 1 described themselves as the vulnerable girl and boy child or their parents. They felt confused as they did not know who to trust and feared for their safety; the one who had only one leg found it harder than the others to escape; some found good strategies to last longer but others just ran. Group 2 protectors were mothers, fathers, faith leaders, chiefs, NGOs, UNICEF. The protectors felt rejected and even cross that they were pushed away and not trusted. It was hard for them to be effective. Group 3 realised that they were perpetrators of violence who could be the same people as group 2. The observers were those who keep silent without acting, such as faith leaders who fail to act to protect children. The exercise showed that children need information and skills so they know who they can trust and how to protect themselves; that anyone can be a perpetrator; that we need to work together to prevent chaos and develop clear strategies; and that when we keep silent we allow abuse to continue. At the end of the exercise everyone disengaged from negative roles and declared together: ***“I want to be a child protector”***.

E2) WorkRock wrap-up

Closing circle: Participants passed a microphone around the circle, sharing one learning and commitment from the WorkRock. Some examples of these included:

- ***I will dialogue with girls and boys... I want to be a positive role model to girls in my community. I will discuss with girls and boys the dangers of harmful practices***
- ***In my work as a faith leader I will ensure that our practices are not perpetrating bad behaviour by going through our way of doing things and ensure issues of ‘Journey of Change’ are taken on board***
- ***Engage the youth in my community/ mosque to reflect what their future would look like and how to achieve that goal***
- ***I have given much notice to elderly Christians in church at the expense of youth as they fund church activities. I will engage church council to come up with deliberate programmes to support girl and boy child wellbeing***
- ***I will spend more time to hear the children’s challenges***
- ***I can to go in the community to advise about the danger of child marriage; but I do not do so because I am afraid of their adverse reaction – I will start in my church and selected girls in the community***



Speeches

The WorkRock closed with speeches from a representative of the participants, the UNICEF country representative, the PAC Chairman, the Ministry of Information Private Secretary and the Chief Information Officer. The speeches recognised how participants’ learning had fed into the Malawi Journey of Change – described as better than the FPCC global one because it covered issues specific to the context. Speakers urged everyone to act on their commitments and not allow this to be a ‘talk shop’. The task force shared the communiqué developed out of the action plan (see annex 8) and the PAC Chairman signed it on behalf of everyone.

CONCLUSION

The Malawi WorkRock was the second to take place in the FPCC initiative so it was vital to reflect on what worked well and what could be strengthened to feed into the roll-out across Africa. Different forms of evaluation used included a ‘mood meter’; individual feedback form for day 2; ‘Big Step’ (physically showing on a scale where they felt and explaining why); individual commitment cards and action planning forms; and the WorkRock final evaluation form. Facilitators and UNICEF staff also carried out a debrief after the close. Learning from all of these helps assess achievements in relation to planned outcomes and draw out process learning.

WorkRock outcomes

- i. **Shared ownership of the initiative and a new way of working:** 97% of the evaluations “strongly agreed” or “agreed” that they had developed a new way of working together. They recognised that their own learning had created the Malawi Journey of Change, strengthened with external evidence. People also emphasised the importance of taking action without waiting for external funding and initiative.
- ii. **Barriers broken down between and within faith actors and UNICEF:** 95% of the evaluations “strongly agreed” or “agreed”. All participants showed high levels of engagement and willingness to cross divides. *“Before we came, I could not see how we could agree..; but now I wonder why we fight based on religion.”*
- iii. **Understanding and heart change in how we work:** 95% of participants said they “strongly agreed” or “agreed” that they had understood effective approaches to behavioural change. Much of the feedback centred on the idea that change begins with each of us and our own attitudes and behaviour. *“Unless change begins with me, unless I am convinced of what needs to be changed and ready to make steps, nothing out there will change. ...We must be ready to take a move to change.”*
- iv. **Ideas and plans to take forward the initiative:** 100% of the evaluations “strongly agreed” or “agreed” that they had relevant plans to take back that would enable them to scale up positive change with others. The participants worked together across faiths to plan how to take forward the initiative nationally, including setting up the new task force. Many of their personal commitments and faith group and organisational plans reflected deep understanding of what needs to happen and next steps to achieve that.

Learning

The feedback highlighted the following:

- **Exercises that worked:** Participants most valued the way different groups came together to work out the best solution and built up activities towards the Journey of Change, learning how to work effectively to bring social and behaviour change. They also highly valued developing actions plans and having space to learn from stories of change, the case studies and the voice of the girl child. People also commented on the value of using sacred texts, the childhood map and the journey of child marriage.
- **Areas to improve:** Some struggled with the technical exercise to prioritise drivers and behavioural outcomes for child marriage, so facilitators re-designed that session to align better with the overall methodology while feeding in external evidence. They also moved the childhood map and feedback from the children’s consultation to early in the day to ensure sufficient time for the heart reflection.
- **Translation:** It worked well to translate instructions in Chichewa and summarise key learning points.
- **Action planning:** It worked well to move from personal commitments to peer actions to joint planning. The role of FBOs in the planning was less clear though and needs more reflection.
- **Logistics:** Participants suggested having a point person for any concerns/ issues.
- **Facilitation:** People appreciated the safe space created where everyone felt *“comfortable and important”* and the active participation where people found solutions together through practical and engaging exercises. A few found accents and some of the jargon used hard to follow.

Summing up

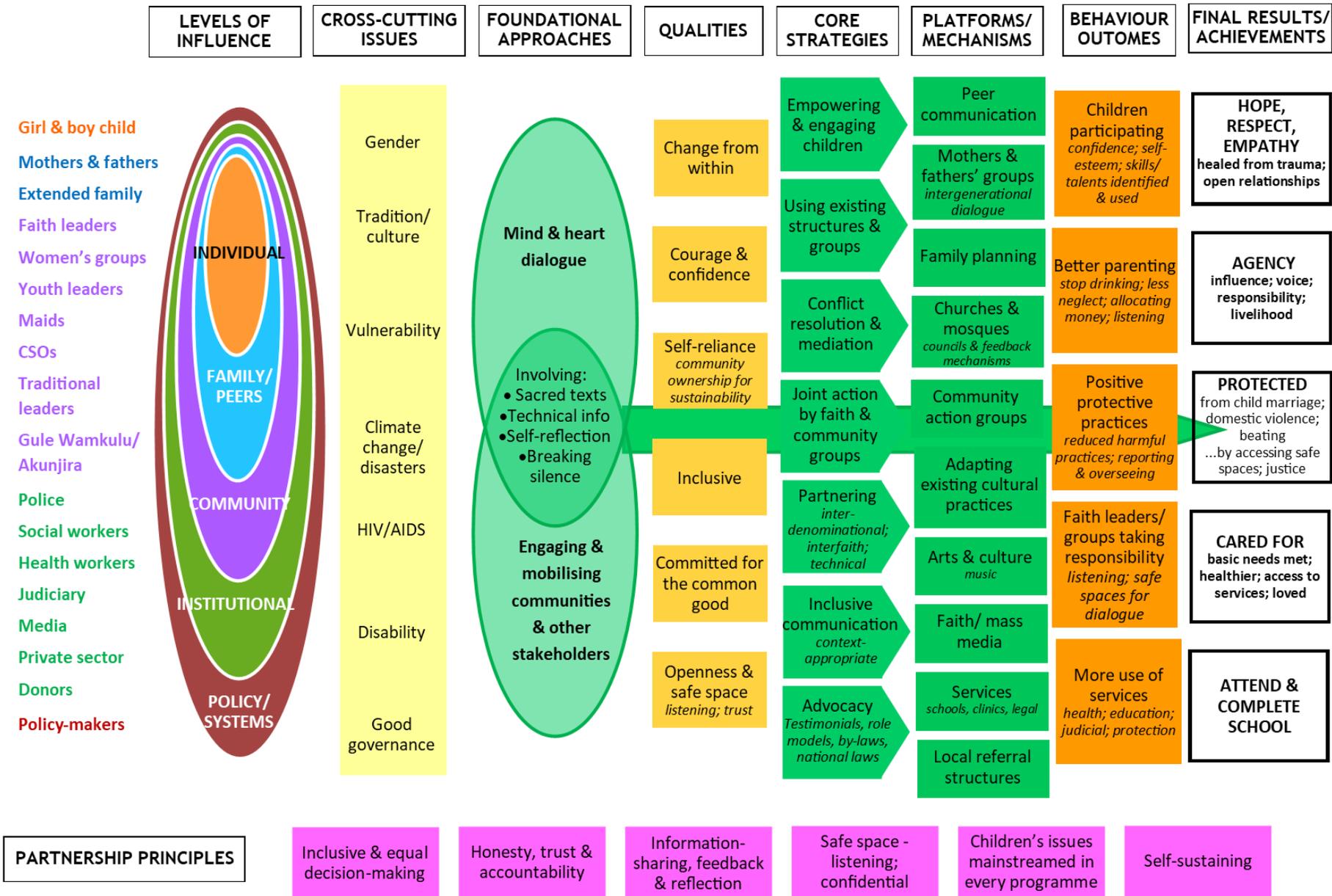
The FPCC interfaith taskforce communiqué ending best sums up the spirit and the content of the WorkRock:

“We...

Collectively commit to the implementation of evidence-based strategies and best practices as well as to a continuous assessment of weaknesses, gaps, and practices in order to maximize the full contribution of religious leaders and faith actors for positive change for children in Malawi.

Further commit to a mind and heart change, and seek to transform the face of Malawi, with our individual and collective efforts, creating a safe environment for our children and never let them be subjected to any form of abuse anywhere, and by anyone, in Malawi.”

ANNEX 1: MALAWI FPCC JOURNEY OF CHANGE



ANNEX 2: ACTUAL WORKROCK AGENDA MALAWI

WORKROCK DESIRED OUTCOMES

We want to strengthen faith for social and behavioural change approaches that lead to more sustainable, systemic, integrated and scalable impact on children’s lives by achieving:

1. Shared ownership of the FPCC initiative and a new way of working together
2. Barriers between and within faith actors and UNICEF broken down
3. Understanding and heart change in how to implement effective faith for social and behaviour change approaches in collaboration between UNICEF, faith actors and communities
4. Plans/ ideas for operationalising the FPCC initiative within existing work and take to scale through new / strengthened programmes and partnerships where possible

The ‘early-adopters’ workshop will also provide an opportunity to test the usefulness and accessibility of FPCC Initiative guidance and resources so that they can be strengthened.

DAY 1: BREAKING BARRIERS - ESTABLISHING TRUST AND SETTING THE SCENE

Time	Process
Pre-lunch	<p>Objective: <i>A relaxed space for people to meet and begin to know each other</i></p> <p>Registration and ‘Bingo’ ice-breaker</p> <p>Welcome: Framing the WorkRock; introducing facilitators; ‘who is in the room’ exercise</p>
1.30pm	<p>Objective: <i>A shared faith/ ethics driven vision to protect and support children</i></p> <p>Energiser: Who began the movement?</p> <p>Faith and positive change for children:</p> <ul style="list-style-type: none"> ○ First memories of ‘faith and childhood’ – individual reflection ○ Sacred text learning about our attitude and responsibility for children ○ Sacred object reflection: laying down burdens and biases <p>Introducing the FPCC Initiative</p> <ul style="list-style-type: none"> ○ Aims – a different way of working together built on shared vision and responsibility ○ Timeline of the initiative pre- and post-WorkRock
3.20pm	BREAK
3.40pm	<p>Objective: <i>Set the scene for the WorkRock and created a safe space to contribute</i></p> <p>Mix-up energiser: As and Bs</p> <p>Scene-setting</p> <ul style="list-style-type: none"> ○ Check-in on outcomes and process for the WorkRock ○ ‘Power walk’ activity to surface the barriers to participation ○ Discussion of learning and laying down of roles <p>Wrap-up: housekeeping; mood meter; and explain evening task</p>
5.30pm	CLOSE OF DAY
Evening	Case study preparation for activity next day in mixed groups of three

DAY 2: SHARED LEARNING ABOUT HOW TO BRING LASTING BEHAVIOURAL CHANGE

8am	Arrival and registration for day
8.30am	<p><i>Objective: Shared learning about the impact of our FPCC work on children and society</i></p> <p>Welcome and scene-setting for the day</p> <ul style="list-style-type: none"> ○ Recap, check-in on guidelines for time together and process for the day ○ Listening well: sketch and discussion <p>Most Significant Change stories – behavioural outcomes and results for children</p> <ul style="list-style-type: none"> ○ ‘Home group’ sharing of Most Significant Change stories, documenting any lasting behavioural changes and results for children ○ Group selection of one story of most sustainable and systemic impact ○ Plenary discussion of behavioural outcomes achieved
10.30am	BREAK
11am	<p><i>Objective: Draw out the learning about what makes effective FPCC approaches</i></p> <p>Exercise – ‘String game’: finding solutions together</p> <p>How we contribute most effectively to lasting and positive change</p> <ul style="list-style-type: none"> ○ Feedback selected story from some groups, analysing together what most helped to bring about and sustain the changes – and capturing on journey of change template ○ Case study group sharing in groups of three, drawing out learning from each case study and selecting three key points to share; plenary feedback of case study learning
12.30pm	LUNCH – in mixed groups to choose a name for the group
1.30pm	<p><i>Objective: Consolidate learning about effective approaches & influences</i></p> <p>Exercise – ‘Samson and Delilah’</p> <p>How we contribute most effectively to lasting and positive change</p> <ul style="list-style-type: none"> ○ Feedback selected story from remaining groups, analysing the influencers that we need to get on board to bring about lasting change ○ Buzz group reflection ○ Joint creation of a physical, visual picture of influencers holding paper, symbolising lasting change for children
3pm	BREAK
3.20pm	<p><i>Objective: Surfaced hidden biases and internal/ external influences on change</i></p> <p>Childhood roadmap</p> <ul style="list-style-type: none"> ○ Sacred object and reflection on sacred text passages from previous day ○ In peer pairs, draw childhood journey, mapping ups and downs, and analysing the role that faith and other internal and external factors played in helping and hindering ○ Feedback the voices of the children from the pre-WorkRock consultation ○ Plenary discussion of learning and its implications <p>Wrap-up: individual feedback on the day and mood meter</p>
5pm	CLOSE OF DAY
Evening	Volunteers preparation of drivers of child marriage drama

DAY 3: SHARED COMMITMENT TO A NEW WAY OF WORKING TOGETHER IN FPCC

Time	Process
8am	Arrival and registration for day
8.30am	<p><i>Objective: Adapted the FPCC Initiative theory of change, integrating WorkRock learning</i></p> <p>Welcome and scene-setting for the day</p> <ul style="list-style-type: none"> ○ Welcome, recap, process for the day and check-in on guidelines for time together ○ Sacred object reflection ○ Balloon icebreaker: exercise on the importance of planning and working together <p>Journey of Change reflection</p> <ul style="list-style-type: none"> ○ Summary of the WorkRock learning and emerging Malawi FPCC journey of change ○ Unveiling of the global FPCC Initiative journey of change: brief check-in ○ Paired review: What is similar/ different? most important? missing or wrong? ○ Plenary feedback and refinement of the journey of change
10.30am	BREAK
11am	<p><i>Objective: Heart and mind understanding of a new way of partnering for systemic change</i></p> <p>A new way of working together – living out partnership</p> <ul style="list-style-type: none"> ○ Changing hats: double size mixed groups explore what kind of partnership and qualities would enable each actor in partnership for children to contribute effectively ○ Ranking principles for partnership: Bean rank qualities needed to enable everyone to fulfil their role effectively ○ Consolidate analysis across groups to draw out distinctive roles of each partner and the overall partnership qualities necessary to enable everyone to fulfil their role
12.30pm	LUNCH
1.30pm	<p><i>Objective: Understood the drivers of child marriage and needed behavioural changes</i></p> <p>Participatory drama</p> <ul style="list-style-type: none"> ○ Introduction of child marriage as illustrative theme to apply the journey of change ○ Buzz group reflection on learning so far from consultation and stories ○ Prepared group enacts drama ○ Plenary discussion of drivers of child marriage in Malawian context
3pm	BREAK
3.20pm	<p><i>Objective: Prioritised the drivers of child marriage and behavioural outcomes in this context</i></p> <p>Prioritisation – home group exercise</p> <ul style="list-style-type: none"> ○ Discussion and ranking of three most important drivers of child marriage ○ Home group identification of corresponding behavioural outcomes needed <p>Wrap-up: Big Step review of the day</p>
5pm	CLOSE OF DAY

DAY 4: EMBEDDED IN HEART, MIND AND PRACTICAL ACTIONS A NEW WAY OF WORKING

Time	Process
8am	Arrival and registration for day
8.30am	<p><i>Objective: Developed a child marriage journey of change that reflects our different roles</i></p> <p>Welcome and scene-setting for the day</p> <ul style="list-style-type: none"> ○ Welcome; recap of the previous day; and process for the day ○ ‘Secret in a box’ activity – reflection on the roles each plays to work effectively <p>Planning together for tackling child marriage</p> <ul style="list-style-type: none"> ○ Home group finalising of three most important drivers and behavioural changes ○ Discussion of how to achieve those changes, sharing what each is already doing to address these drivers and what else is needed using the journey of change framework ○ Create a group journey of change chart capturing the approaches, strategies and mechanisms
10.30am	BREAK
11am	<p><i>Objective: Understood in mind and heart how to work together to scale up change</i></p> <p>Feedback from child marriage journeys of change</p> <ul style="list-style-type: none"> ○ World Café sharing of group journeys of change for child marriage – leaving one person to present and circulating to three other groups; others ask questions and add ideas ○ Gallery review of journeys of change, later aggregated into one overall journey <p>Individual commitments - Mind and heart understanding of our responsibility</p> <ul style="list-style-type: none"> ○ Mix-up energiser: ‘Fruit Salad’ ○ Personal story of child marriage and its impact ○ Individual reflection on our own responsibility to prevent this cycle continuing ○ Individual commitments shared in home group and laying down before sacred objects
12.30pm	LUNCH
1.30pm	<p><i>Objective: Planned how we can take forward the learning in our own group/ organisation</i></p> <p>Peer group planning - what this means for our own faith group or organisation</p> <ul style="list-style-type: none"> ○ Sharing of some examples of the individual commitments ○ Bicycle plan: peer group sharing of ideas for how to put the journey of change into action, building on existing work and strengthening what we do ○ Peer group planning how to share the learning to create a shared vision, using WorkRock and other tools
3pm	BREAK
3.20pm	<p><i>Objective: Planned how we can work together differently at macro/ national level</i></p> <p>Macro planning for a new way of working together</p> <ul style="list-style-type: none"> ○ Feedback from peer group planning ○ Plenary discussion of what we commit to do together ○ Share and compile ideas in national action plan; agree next steps and who does what <p>Wrap-up: participants took away WorkRock evaluation form to complete overnight</p>
5pm	CLOSE OF DAY

DAY 5: INSPIRED EACH OTHER TO TAKE FORWARD ACTION

Time	Process
8am	Arrival and registration for day. Guided review of work so far for visiting guests
8.30am	<p><i>Objective: Inspired to take forward our actions and put them into practice</i></p> <p>Welcome and commitment to take forward a new way of working together</p> <ul style="list-style-type: none"> ○ Welcome to other government, faith and UNICEF leaders joining for the session ○ Review of action planning from previous day and gaps/ areas to clarify ○ Exercise: Defenders balloon game
10am	<p><i>Objective: Shared learning and committed to take forward learning together</i></p> <p>WorkRock wrap-up</p> <ul style="list-style-type: none"> ○ Closing circle: Pass the mic reflection: one thing that will stay with me from the week; one commitment I will take forward ○ Speeches from guests, UNICEF FPCC lead and participant representative ○ Closing prayer
11am	CLOSE OF WORKROCK
	Refreshments and networking opportunities
12pm	LUNCH

ANNEX 3: SACRED TEXTS ABOUT OUR RESPONSIBILITY TO CHILDREN

(Feedback from WorkRock participants and Sacred Texts quoted)

Sacred text	Learning about our attitude/ responsibility towards children
Matthew 18:3 - And he said: "Truly I tell you, unless you change and become like little children, you will never enter the kingdom of heaven.	<i>God considers little children very precious. We need to treat children with the same love that Jesus had. If we see them as nobodies or as less important, then we will have a wrong view</i>
Matthew 2:18 - "A voice is heard in Ramah, weeping and great mourning, Rachel weeping for her children and refusing to be comforted, because they are no more."	<i>We seem not to care about the future of our children, the way we are dealing with the environment, and its scary when you look 20 years from now in Malawi. Do we really care about the world we are creating for our children? Rachel is so passionate she is crying about her children, but we are ok with the trouble we are leaving them in. We need to be like Rachel.</i>
Mark 10:13-16 - People were bringing little children to Jesus for him to place his hands on them, but the disciples rebuked them. When Jesus saw this, he was indignant. He said to them, "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these. Truly I tell you, anyone who will not receive the kingdom of God like a little child will never enter it." And he took the children in his arms, placed his hands on them and blessed them.	<i>Jesus welcomes the children who want to see him. We must not kill the dreams of our children.</i>
Qua'ran Surah Al-Anfal 8:27 – "Believers! Do not be unfaithful to Allah and the Messenger, nor be knowingly unfaithful to your trusts."	<i>It emphasises that we must not betray things entrusted to us, like our children. We have to take care of them. We should protect them. We are learning the principle of protection - we must all take the responsibility to protect our children</i>
Hadith - You command the children to perform namaz when they are seven years old	<i>Children encouraged to sit and take part during prayers. If we leave children out, they cannot follow our example and learn</i>
Proverbs 22:6 - Start children off on the way they should go, and even when they are old they will not turn from it.	<i>We have to be careful of the habits we show our children when they are young, as they will stick to them, even when they grow up.</i>
Surah Luqman 31:12-13 - And We had certainly given Luqman wisdom [and said], "Be grateful to Allah." And whoever is grateful is grateful for [the benefit of] himself. And whoever denies [His favor] - then indeed, Allah is Free of need and Praiseworthy. And [mention, O Muhammad], when Luqman said to his son while he was	<i>Allah telling us about the wisdom of a wise man. Advising his child, advising him to be grateful. We learn that if we advise our children with wisdom, the children will have the fear of Allah, whoever is fearing Allah will not do anything bad.</i>

<p>instructing him, "O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice."</p>	
<p>Proverbs 13:24 - Whoever spares the rod hates their children, but the one who loves their children is careful to discipline them.</p>	<p><i>Used to justify corporal punishment, but the rod was actually used to guide the sheep, not beat them – if you beat them, they run away. We must guide our children.</i></p>
<p style="text-align: center;">Sacred text</p>	<p style="text-align: center;">Learning about our attitude/ responsibility</p>
<p>Ephesians 6:1-4 - Children, obey your parents in the Lord, for this is right. "Honour your father and mother"—which is the first commandment with a promise— "so that it may go well with you and that you may enjoy long life on the earth." Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord.</p>	<p><i>This gives mutual responsibility to parents and children. Parents cannot justify anger. If you raise children in a toxic environment, it harms them long term. Some of this provocation comes from not spending time with children. How many of us take time to dance with our children? Dancing with them in your hearts? Going for a walk with them, taking time to listen what they will say? Harm to our children comes from not spending time with them, but expecting them to be excellent. Need to walk with them, to chat with them, to become their model.</i></p>
<p>Matthew 18:6 - But whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone fastened around his neck and to be drowned in the depth of the sea.</p>	<p><i>Shows God is serious that we must care for children.</i></p>
<p>Hadith – Prophet Muhammed lost both parents when he was young, brought up by uncle</p>	<p><i>We have a responsibility to care for all orphans in our community.</i></p>
<p>2 Kings 5 - Now Naaman was commander of the army of the king of Aram. ... He was a valiant soldier, but he had leprosy. Now bands of raiders from Aram had gone out and had taken captive a young girl from Israel, and she served Naaman's wife. She said to her mistress, "If only my master would see the prophet who is in Samaria! He would cure him of his leprosy."</p>	<p><i>We must remember that God can use all children, however terrible their situation.</i></p>
<p>James 4:17 - If anyone, then, knows the good they ought to do and doesn't do it, it is sin for them.</p>	<p><i>As adults we just look at obvious needs of children. But we have responsibility not only to look at the obvious but certain needs of children. God requires us to do more. For example, if a child is victimised. What role are we playing? Are we willing to do things that cost something to protect the child? We are accountable.</i></p>

<p>2 Timothy 3:15 - how from infancy you have known the Holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus.</p>	<p><i>We should make deliberate effort to make children ready to receive good scriptures at early age.</i></p>
<p>Mark 5:21-43 - Jairus, an official of the local synagogue, arrived, and when he saw Jesus, he threw himself down at his feet 23 and begged him earnestly, “My little daughter is very sick. Please come and place your hands on her, so that she will get well and live!”</p>	<p><i>Jairus was a good father caring for daughter, bringing problems to Jesus to heal. What are the sicknesses in our children today that we need to ask Jesus to heal?</i></p>
<p>Luke 2:52 - Jesus grew both in body and in wisdom, gaining favour with God and people.</p>	<p><i>Show that the whole child’s wellbeing is our responsibility. Spiritual nurture, child protection, all within verse.</i></p>
<p>John 6:1-14 - Jesus Feeds the Five Thousand - “Here is a boy with five small barley loaves and two small fish, but how far will they go among so many?”</p>	<p><i>God uses children within His plans – we should never underestimate or leave them out. Participation.</i></p>

ANNEX 4: PARTICIPANT LIST

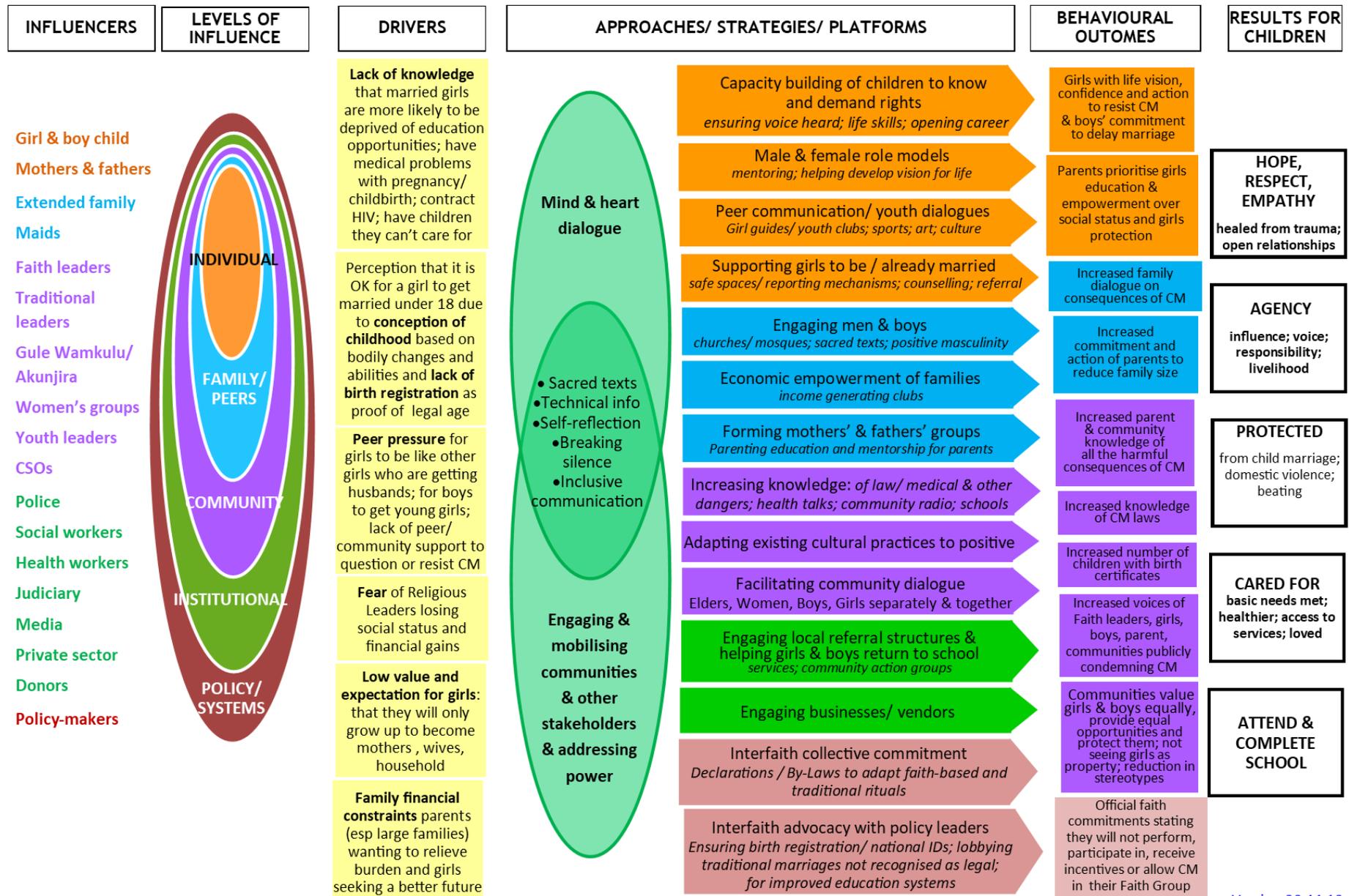
NO.	Name	Designation	Organization
1	Mightwell Mtonga	Social Welfare	Mzimba South
2	Malla Mabona	Child Protection Specialist	UNICEF
3	Lawrence Kumpata		Catholic Church
4	Tinotenda Muvuti	WASH Engineer	ADRA
5	Nelson Lulanga	Nkhoma Youth Rep	Nkhoma Synod - CCAP
6	Miracle Osman-Nkhata	Young Women President	United Methodist
7	Stella Mwangonde	Member	Women in Faith
8	Priscilla Mphande	Member	Women in Faith
9	Lilian Banda/Mirriam Banda	Reverend	Blantyre Synod- CCAP
10	Comfort P. Kalinga	Youth	Anglican church
11	Madalitso Nthalika	Member	Catholic Women Organization- St Patricks
12	Tamara Lwanda	Program Coordinator	Anglican Council
13	Cuthbert Gondwe	Church Mobilization Manager	Eagles Living Waters
14	Prosperina Shaba	PAC (WIF)	ECM Catholic
15	MacDonald Nyirenda		FOAS - I DOVE
16	Zaid Nzima	OCWA	Islamic Relief
17	Sauda Umatina Kaluma	Youth Rep/Investigator	PAC
18	Moses Kasitomu	Ass. General Secretary/ES	Blantyre Synod- CCAP
19	Deborah Kalikwembe	Youth	EAM
20	Rosemary Kishombe	Youth for Northern Region Anglican Diocese	
21	Cecilia Phiri	Matron	Assemblies of God
22	Milca Chimbanga	NSCM Member	MoICECT
23	Assiyatu Lipenga	Member	MAM
24	Alice Tepani	Member	MAM
25	Timothy Nyasulu	CCAP Moderator	CCAP
26	Parvina Muhamedkujoeva	C4D Manager	UNICEF
27	Ruth Mwenda		Women in Faith - PAC
28	Alinafe Kalembe	Bishop	ADSM
29	Patnice Nkhonjera	C4D Specilaist	UNICEF
30	Shorai Ng'ambi	OIC Chief Comms	UNICEF
31	Jimmy Phiri	Reverend	Capital City Baptist Church
32	Mark Mkandawire	Priest	PAC
33	Sharif Malunga	DSO	Sports-DSMC

NO.	Name	Designation	Organization
34	Modesta Simango	Prog. Support Cons.	UN Women
35	Alick Kampeza	C4D Officer	MOICECT
36	Lucy Banda	PRO	MoGCDSW
37	A.R. Kangomba	Ed. Coordinator	MAM
38	Griffin Mbuna	Priest	ADLM
39	Wallace Chipeta	C4D Deputy Coordinator	Min of Information
40	Brighton V. Malasa	Bishop	ADVS
41	Felicia Monjeza	Coordinator	CWO
42	Patrick Ndawala	Machinga DSMC	DSMC
43	Pauline Kaude	Ntchisi DIO	DSMC
44	Aliko Munde	Nkhatabay DIO	DSMC
45	Tiyanjane Nandie Mambucha	DIO Dowa	DSMC
46	Fletcher Kaiya	Pastor	Baptist
47	Rev. Brian Kamwendo	Reverend	Nkhoma Synod - CCAP
48	Victor Mughogho	Director	EAGLES
49	Edward Chisala	General Secretary	Anglican Council of Malawi
50	Richard Chigwenembe	Faith and Development Manager	World Vision Malawi
51	Chancy Mauluka	C4D specialist	UNICEF Malawi
	Regional / global		
52	Ambrose Were	Advisor - Faith & Dev	World Vision East Africa
53	Ken Limwame	C4D Specialist	UNICEF ESARO
54	Surangani Abeyesekera		UNICEF
55	Roselyn Mutemi	C4D Specialist	UNICEF
56	Uswere Martin	CCT-Cluster Lead	TEARFUND
57	Masimba Kuchera		World Council of Churches
58	Ami Sengupta	Consultant	UNICEF-JLI
59	Kerida McDonald	Chief	UNICEF
60	Cathy James	Facilitator	Freelance
61	Jean Duff	Facilitator	JLI President

ANNEX 5: LET THEM DREAM - Wati Nungu

I remember conversing with a 5-year-old little girl
Who wanted to know what colours make up the rainbow?
And this is what I told her
I told her that each one of her dreams is the colour that paints the skies
And that she is a seed of light
So when she blooms she must do so with no apology
She needed to believe that the dreams in her belly deserve to be born
And see the light of the day
But this is what I was afraid of telling her
That by the time she is 9
She will begin to get crooked stares from
Men old enough to father her
And comments such as
Mwanayu koma nde akukula bwino
By the time she is 13,
She will be told that her dreams do not serve God's purpose
That she was created only to manufacture babies
And to serve her master
They will murder her dreams
And force her into marriage
There will be nothing godly or heavenly about the way that she screams
You are hurting me (repeat 2 times)
Mukundipweteka (repeat 2 times)
But they will not care
As long as their ego and lust are satisfied
When she fights back,
She will tell be told sshh
Do you not know that this man is rich?
Sshhh
He is will take us out of poverty
Sshhh
This is the way of tradition
Sshhh
Do not fight the ways of those who came before you
Sshh
And you will be silent
Because well, it is not your daughter,
Not your sister, not your niece
When are we going to learn?
That the man that has the power to do something
Yet does nothing
Is just as guilty as the culprit
When are we going to learn,
That we throw ourselves deeper into the darkness
Every time we murder the dreams of these little seeds of lights?
We owe it to this nation
We owe it to them
To let them dream

ANNEX 6: MALAWI FPCC JOURNEY OF CHANGE TO END CHILD MARRIAGE



Version 29.11.19

ANNEX 7: ACTION PLAN SUMMARY

a) Faith group/ organisation plans

Group	Continue	Reduce/ stop	Do differently/ start
EAM	youth groups within church communities meeting every Sunday, diverse activities		Need to separate boys & girls to discuss specific issues; involve boys & girls in planning everything to ensure they are choosing activities
Anglican	Awareness among all guilds Registration & marriage counselling Safe space	Youth interface meetings – once or twice a year, long, result in pregnancies Stop avoiding sex education	Join ending child marriage campaign week Sex education with youth. Develop curriculum to train church counsellors on issues concerning sex & early marriage
CCAP	Engaging youth & children in Sunday school & youth forums. Spaces for boys & girls to discuss issues like child marriage.	Chilungizo – initiation/ counselling. Good practice but after last session, not make girls sing in church to deal with negative side-effects of boys seeing as ready for sex. Shift to private celebration	Integrate child protection issues in all church messages/ activities – highlight issues through pastors' messages Award boys with positive perception – male champions
Baptist & Methodist	Providing affordable education for vulnerable girls Early childhood development	Delegating family's responsibilities to churches – empower families to counsel girls instead of church initiation – continuity	Qualified people in ECD – intentionality, deal with real issues Involving men more – most difficult to bring together to talk about children's issues Use platform of church leaders to push policies to improve child protection
Muslim Association Group	Camping groups for girls & boys (separately) Weekly meetings with mothers Public lectures – role models give talks to children; mentorship		More inclusive – engaging other faith holders, traditional leaders etc Using TV channel to disseminate information
Catholic Episcopal Conference of Malawi (ECM)	Sensitisation & advocacy through platforms/ church media houses	Reduce excluding pregnant girls from sacraments	TV/ radio programmes Specific groups for boys & girls – safe space to discuss issues Life skills education in Sunday schools

Social mobilisation committee	Using several communication tools Encourage monitoring, supervision, documentation of results, sharing	Stop national messages, use community-centred messages, developed by community Stop imposing messages on communities instead of engaging them to find solutions	Engaging faith leaders in community engagement activities Strengthen coordination Capacity building
Eagles	Joint church & community mobilisation that deals with mindset, attitude & behaviour change at all levels	Downplaying voices of children in discussions & implementation	Create more room for children's voices to be heard
World Vision	Use existing programmes to make sure issues of children mainstreamed		Include children in all community meetings Use existing structures in community/ staff to mainstream issues of child marriage
UNICEF/ UN WOMEN	Engaging faith leaders, building capacity to integrate messages around child protection in sermons etc	Activities that are visible but not strategic, just talk to faith leaders then they go.	Engage faith-based media to have systematic way to work through journey of change – drama, dialogue, sacred texts

b) Macro inter-faith plans/ ideas

- Existing national level platforms: PAC, MCC, EAM
- Joint framework for child protection at national level: Catholics have developed & can share
- statement following this gathering to go out to everyone – position paper for FPCC (key issues from Journey of Change; scriptures about our mandate to children) – can be reference for further action
- how do we reach churches not represented here/ that aren't under a mainstream umbrella? Link to presidential advisor Apostle Khoviwa
- lobby government for registration of churches with support of others
- Task force to take forward – Bishop Alinafe to convene
- Community level action can come from task force – ensure bring learning from grassroots
- UNICEF role
 - Sharing among faith groups/ denominations/ organisations – appreciating best practice initiatives at different levels
 - Giving technical input
 - Sharing resources from each among the whole group, financial support with printing etc

ANNEX 8: WORKROCK STATEMENT

MALAWI FAITH FOR POSITIVE CHANGE FOR CHILDREN - JOURNEY FOR CHANGE

MPONELA, MALAWI, 11-15 NOVEMBER 2019

We, Malawi Faith Actors represented by the Public Affairs Committee (PAC) drawn from the Malawi Council of Churches, Episcopal Conference of Malawi (ECM), Evangelical Association of Malawi (EAM), Anglican Council of Malawi, Baptist Convention of Malawi, Muslim Association of Malawi, Quadria Association of Malawi (QMAM) in collaboration with UNICEF and Joint Learning Initiative on Faith, having convened at Linde Motel in Mponela, from the 11th to 15th of November 2019, on the theme **Strengthening Partnerships For Faith Actors For Positive Change for Children in Malawi**, hereby make this statement to highlight key outcomes of the Assembly.

Recognising that religious leaders hold some of the deepest and most trusted relationships with their communities and, as skilled and influential communicators, can significantly move the hearts and minds of millions of people, and in turn shape behavioural and cultural practices in ways that development actors cannot; that in situations of corrupt practices, conflict, unrest and humanitarian crisis, religious leaders and faith actors are also best positioned to foster inter-faith dialogue, diffuse tensions, contribute towards an end to corrupt practices, discriminatory attitudes and are uniquely able to provide spiritual and psycho-social support in the face of adversity;

Noting with great concern the plight of our Children in Malawi through rampant Child Abuse whereby 21% of our female children, and 14% of male children are suffering sexual abuse in their childhood right under our noses, that Malawi is currently the 7th Country in the World with the highest rate of child marriages, with 1 in 2 girls marrying before turning 18 years, despite the Country having ingrained in its Constitution the minimum age requirement for marriage which is 18 years;

Recognising the sad reality that currently 1 in 3 girls will have borne a child by age 18; and that negative social and behavioural deviances and mindsets are prevalent in the Malawi society;

Deeply concerned with high rates of school drop-outs among our children, albino killings, child stunting and malnutrition, child negligence and reported incidences of child trafficking and child labour, rising cases of gender-based violence among children and many other harmful cultural practices;

Acknowledging the legal frameworks and instruments that the country has developed to curb child abuse, help end child marriages, prevent GBV among children, frameworks such as the *Gender Equality Act, the Child Care, Protection and Justice Act, The Prevention of Domestic Violence, and the Constitutional amendment on the minimum age for marriage of 18*; including National Strategies and Policies such as the National Strategy For Ending Child Marriages, and the Comprehensive Malawi Child Protection Policy;

Recognising the Government of Malawi being a signatory to several international instruments aimed at protecting and safeguarding the rights of Children such as the UN Convention on The Rights of the Child, The African Charter; SDG 5 aimed at Achieving gender equality, empowering all women and girls and eradicating all harmful cultural practices, and SDG 16 aimed at attaining peace, justice and strong institutions, and seeking to promote peaceful and inclusive societies for sustainable development, providing access to justice for all and building effective, accountable and inclusive institutions for all, including children;

We,

Call for attitude, mindset, and behavioural change among all Malawians and at all levels of Society to eradicate all forms of child abuse and in particular call for an end to child marriages in Malawi;

Call upon faith actors to curb all harmful and negative religious practices and influences that negatively impact on the well-being of women, girls, men, boys, and all children in our Nation; and condemn in strongest terms any abuse perpetrated by the faith community as well as any individual in any capacity anywhere in Malawi.

Call upon the Government as a signatory to International Conventions, Protocols, and Instruments to scale up efforts to disseminate, popularize, and reinforce such agreements aimed at protecting and safeguarding children from abuse and promote the realization of children's rights.

Call upon each and every institution in Malawi; Government, Private Sector, Faith Community, Academia, and CSOs subscribe to child protection and safeguarding policies and ensure the existence of appropriate safeguarding mechanisms in their institutions.

Call upon the Media in Malawi to step up the fight against all forms of child abuse including ending child marriage by disseminating proper information covering both the prevalent ills as well as showcasing positive stories of change that will help shift the mindsets and stereotypes around children's rights and protection issues.

Call upon all development partners to scale up support towards strengthening partnerships for positive changes with technical know-how and financing to end child abuse and help combat child marriage.

Call for an end to bribery and corruption at all levels of society that impede the delivery of justice for victims of child abuse.

Call upon PAC to organize thematic interfaith conferences on child protection;

Call for strong and well-coordinated participation by all stakeholders, including *All arms of Government, (The Executive, Legislature, Judiciary), the Police, Media, all Faith Actors, CSOs, Private Sector, Development Partners, local Councils, School Authorities, Communities*, for positive outcomes for children in Malawi.

Collectively commit to the implementation of evidence-based strategies and best practices as well as to a continuous assessment of weaknesses, gaps, and practices in order to maximize the full contribution of religious leaders and faith actors for positive change for children in Malawi.

Further commit to a mind and heart change, and seek to transform the face of Malawi, with our individual and collective efforts, creating a safe environment for our children and never let them be subjected to any form of abuse anywhere, and by anyone, in Malawi.

MAY GOD PROTECT AND SAFEGUARD OUR CHILDREN AND MAY HE GUIDE OUR EFFORTS IN BRINGING POSITIVE CHANGE FOR OUR CHILDREN IN MALAWI.

SIGNED 
Very Rev. Dr. Felix Chingota
BOARD CHAIRPERSON, PUBLIC AFFAIRS COMMITTEE (PAC)