



**FAITH AND POSITIVE
CHANGE**
FOR CHILDREN, FAMILIES AND COMMUNITIES

FPCC At a Glance

Table of content

1. What is FPCC?	1
2. Why Engage Faith in Social and Behaviour Change Work?	1
3. FPCC Principles	3
4. The FPCC Journey of Change (JOC)	4
5. What is Mind-Heart Dialogue	5
6. Multi-Faith Advisory Committee on Children (MFACCs)	6
7. Resource guide	7



This guide summarizes the vision and basic elements of the FPCC initiative. A resource guide, available at the end, gathers all the main resources produced for the FPCC initiative.

1. What is FPCC?

Conceived in 2018, the **Faith and Positive Change for Children, Families and Communities initiative (FPCC)** aims to move beyond single-sector, single-faith, small-scale, ad-hoc and sometimes instrumentalist approaches of faith engagement in development and humanitarian work. FPCC is an initiative with **three main partners and multiple collaborating partners around the world**. Alongside UNICEF, Religions for Peace (RfP) is the interfaith convening partner for the global initiative. The Joint Learning Initiative on Faith and Local Communities (JLI) is the knowledge partner for the initiative. JLI also helps to bring the coordinated voice and inputs of FBOs into the partnership initiatives.

The FPCC model incorporates three main components 1) faith-centered research and mapping to ensure evidence-based and contextually-appropriate approaches, 2) experiential training of FPCC facilitators to ensure interactive and reflective Mind-Heart Dialogue approaches to address issues affecting children and 3) establishment of sustainable inter-faith coordination and partnership mechanisms for on-going planning, implementation and oversight. At country level this includes faith groups, FBOs and UNICEF country office staff linked to existing country-level inter-religious Councils. At Regional level, Tripartite Advisory groups (RfP, JLI/FBOs and UNICEF) are being established to guide and support the roll-out of FPCC. FPCC was first piloted in ESAR (East and Southern Africa), and WCAR (West and Central Africa) and is now being replicated in other regions: ROSA (South Asia); MENA (Middle East and North Africa) and LACR (Latin America and the Caribbean). Elements of FPCC are also being implemented in ECAR (Europe and Central Asia) with primary focus on Migrants and Refugees and in EAPR (East Asia and Pacific).

2. Why Engage Faith in Social and Behaviour Change Work?

RELIGIONS ARE AN EVOLVING AND CHANGING PART OF OUR PRESENT AND FUTURE

While some countries have observed a recent fall in religious belief and practice, others have seen an increase or changes in religious dynamics. Migration is leading to increased religious diversity in some regions, while people are also adapting their religious practices to take on new forms of

engagement, such as on social media and through trans-national links between faith communities.

PREVALENCE OF FAITH AS CENTRAL SOCIETAL FORCE

The number of people with a religious affiliation varies regionally, but it is commonly estimated that over 80% of the world's population have a religious affiliation. Data also suggests the percentage of people with a religious affiliation will remain high in the coming decades, with no indication that it will decline.

RELIGIOUS BELIEFS AND PRACTICES ARE DEEPLY INFLUENTIAL AND PERSUASIVE IN SOCIETIES

Religion is at the heart of people's values and identity. Religious leaders and faith organisations have more access to family and community spheres, reaching the hearts and minds of millions of people. As major opinion-makers and norm-setters, faith actors are the most central social institutions operating at community level with direct roles in influencing beliefs, attitudes, behaviours, practices, and actions.

NEED FOR UNDERSTANDING ON THE COMPLEXITY OF FAITH INFLUENCE

Beliefs are handed down through traditions, often communicated by religious and traditional leaders, and spread through peer influence in faith communities. Some beliefs can justify practices that harm children, such as corporal punishment, child marriage, female genital mutilation/cutting (FGM/C), vaccine hesitancy, among others. Several faith groups incite their followers to violent extremism and other faith actors have been disgracefully associated with abusing children and

protecting abusers. Rather than disassociating from faith actors because of these risks and complexities, this further justifies the need for strategic and evidence-based approaches to engagement with faith actors to proactively attempt to open dialogue on these complex issues.

EQUAL FOCUS ON HUMANITARIAN AND DEVELOPMENT PROGRAMMING

Aside from their routine support to development programming, faith actors are first and last responders in emergencies, from sheltering the vulnerable and rendering organised relief services during disasters, to providing spiritual support and stability that can help meet people's psychosocial needs in the face of adversity. They are resilient and adaptable actors, able to contextually tailor their approach. Additionally, in situations of conflict, due to the moral influence and trust bestowed on leaders of faith communities, they can play significant roles in mediation and reconciliation efforts, promoting harmony and helping to facilitate conflict resolution and prevent extremism.

3. FPCC Principles

FPCC Principles are articulated in the column on the right with corresponding descriptions on the left of common approaches to faith engagement prior to the introduction of FPCC:

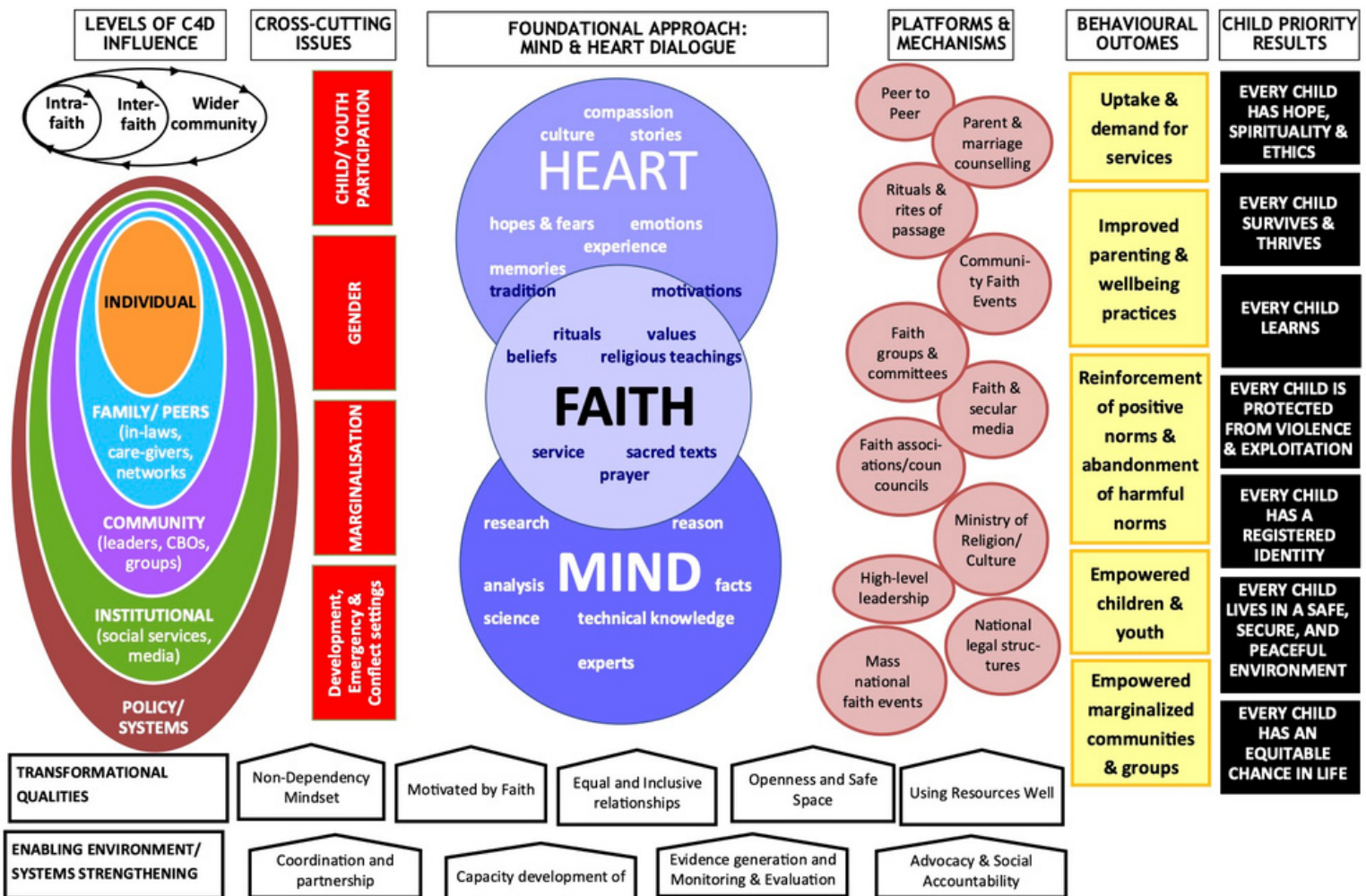


Top-down, instrumentalising approach to religion most common in current development work	Ground-up, participatory, aspirational future for strategic faith engagement promoted by FPCC
Mutual discomfort, suspicion, and bias between faith and secular actors with fear related to speaking about sensitive or taboo topics	Complementary learning between actors, valuing the transformational power of faith and mind-heart dialogue to overcome misunderstandings or differences in values. Openness and safe spaces to engage on sensitive issues
Single faith not limited, default options for partnerships (favoring pre-established relationships)	Broadening inter-faith, intra-faith and faith partnerships with wider community
Top down, hierarchical, Donor funding dependent, dependency mindset	Confidence in community solutions: participatory, co-created, multi-level; Non-dependency mind-set, agency, asset-based, multiple funding sources
Focus only on high-level formal religious leaders, mostly male. Unchecked power imbalances within Faith	Inclusive, equitable approach also engaging informal, traditional leaders - especially women and youth leader; Participative analysis of power imbalances and joint decision-making relationships
Message-focussed faith engagement with faith communities approached as resources to be leveraged for social and economic progress	Partnerships focussed on reflective Mind-Heart Dialogue approach with focus on empowerment and agency of faith groups
One-off lecture-style religious and development literacy and capacity building trainings. International actors as the capacity "holders" and local and national faith actors viewed as lacking capacity	Two-way knowledge exchange and capacity sharing, with recognition of mutually beneficial capacities and complementarity.
Vertical, siloed, and thematic or single sector interventions	Multi-sectoral, integrated, and holistic across the development-humanitarian continuum
Short-term, project-based	Sustained through ongoing partnerships with focus on long-term community systems strengthening with participatory processes and ownership by local faith actors
Little and generic M&E with results that stay with the donor	Tailored and participative M&E and follow-up processes that share results

4. The FPCC Journey of Change (JOC)

The JOC is an evidence-based programming model for strategic faith engagement, developed by the tripartite partners (UNICEF, JLI & RFP) for achieving Social and Behaviour Change through the influence of Faith actors and their interaction with the wider community. A simpler version known as the “Transformation Tree” is included in the Mind-Heart Dialogue Facilitator’s Guide. The JOC encapsulates the deeper and more comprehensive way of working proposed by the FPCC Initiative. It is intended that COs both adapt the JOC to be relevant for their own national and local contexts and also tailor and customise its application for specific thematic areas.

For more details, please see the [UNICEF Global Programme Guidance on Faith Engagement](#).



5. What is Mind-Heart Dialogue ?

Mind-Heart dialogue is an **evidence-based reflective and experiential learning process**, exploring faith convictions, lived experiences and knowledge to influence positive social and behavior change. It supports faith groups and development partners to work together to protect and empower children, families and communities. Mind-Heart dialogue engages participants holistically, with faith underlying both parts:

MIND

Draws on technical knowledge, resources and people to provide evidence on what works and demonstrate the benefits of new/ adapted positive practices and abandoning harmful ones.



HEART

Reflects on experiences and emotions to unpack drivers of behavior and motivate change; identifies norms that hold harmful practices and unequal opportunities in place; and releases local skills and resources

FAITH

Explores spiritual beliefs, values and motivations, creating space to reflect and positively interpret teachings and to integrate spiritual reflection, prayer and meditation into processes of change.

Mind-Heart dialogue is not a new activity to add to your busy lives, but a reflective and experiential learning process that **provides a more meaningful way to approach faith engagement to catalyze meaningful social and behavioral change**. It pierces beneath the surface to expose genuine doubts, tensions and motivations. It also equips you to respond effectively to gaps you have identified or issues your faith group and organization need to address within **a safe and shared space of influence**. The evidence demonstrates that moving beyond messaging and information is vital. It brings together evidence of the effectiveness of Mind-Heart dialogue as the foundational approach for locally-owned, lasting change.

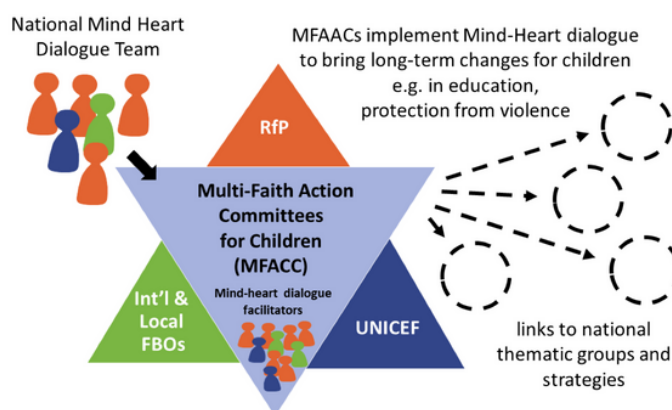
Mind-Heart dialogue contributes to **lasting change for children** – whether in their education, health, participation, spirituality and ethics, protection or in creating a safer environment for them to thrive. These outcomes are brought about and sustained through attitudinal and behavioral change at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

- Promoting better identification and use of local resources, opportunities, and skills
- Bringing to the surface both positive and harmful beliefs that influence behavior
- Strengthening and adopting good practices and stop harmful ones
- Helping to create spaces for the voices of those affected and respond to them and to discuss sensitive issues
- Enabling children to grow in confidence to speak and act

6. Multi-Faith Advisory Committee on Children (MFACCs)

MFACCs are **mechanisms to ensure that the FPCC partnership model functions sustainably and inclusively across multiple faith actors at country level, with a shared vision and joint action planning**: Inter-Religious Councils (convened by Religions for Peace); Faith Based Organizations; UNICEF Country Offices (and eventually other development agencies). They institutionalize the foundational approach of Mind-Heart Dialogue into partners' work to strengthen social and behaviour change and incorporate a specific and systematic focus on children, families and communities into the broader agenda of IRCs' and individual faith institutions.

MFACCs are also intended to **strengthen the voice of faith in national agendas and coordination mechanisms** as UNICEF connects the MFACC to national government programmes and its various programmes - enabling MFACCs to **access UNICEF technical expertise**. They also **include less established/recognized faith groups** in faith dialogue and planning, bringing in faith groups that are currently not formally part of existing IRCs and facilitate more systematic partnership with **Women of Faith networks** and **Inter-Faith Youth Networks**.



Some of the specific roles of MFACCs include:

- Mobilizing faith communities to help the most vulnerable through Mind-Heart Dialogue and linking them with social services
- Gathering information on community needs and feeding back on quality of services
- Promoting the participation and active engagement of children, young people and parents
- Linking faith communities and technical experts:
 - promoting technical information and science alongside faith
 - aligning content proposed by technical groups with appropriate religious teachings/interpretations through consultation with trusted theologians and religious scholars.
- Sharing information, including for those who cannot connect to the internet

7. Resource Guide

Many resources were produced for the FPCC initiative. You will find below the name of the main resources with a short description to help you navigate through them. Most of them - and many more - are available on our website <https://www.faith4positivechange.org/>. For electronic copies, you can also contact: Jimmy Obuya (jobuya@rfp.org) or Florine De Wolf (florine@jliflc.com)

UNICEF GLOBAL PROGRAMME GUIDANCE ON FAITH ENGAGEMENT

This guide is primarily for UNICEF staff who aim to engage more strategically with faith actors, particularly for social and behaviour change and high-level advocacy, but also for wider programmatic efforts.

MIND-HEART DIALOGUE FACILITATORS' GUIDE FOR FAITH ENGAGEMENT

This Facilitators' Guide outlines the process, methods, and exercises needed to implement Mind-Heart Dialogue, the foundational approach proposed in the FPCC Journey of Change (JOC).

EXAMPLE OF TERMS OF REFERENCES FOR MFACCS

This document is an example of Terms of references that you can use to help create your own.

FPCC MIND-HEART DIALOGUE TRAINING OF NATIONAL TEAMS

This brief highlights the main point of the FPCC initiative and Mind-Heart Dialogue, as well as the training process for national teams.

COVID-19 GUIDANCE DOCUMENTS

The FPCC Partnership also prepared 6 guidance documents to guide religious leaders and faith communities response to the COVID-19 pandemic:

- Adapting How we Gather, Pray, and Practice Rituals
- Communicating to End Misinformation, Discrimination, and to Instil Hope
- Helping People Who are at Risk
- Addressing Violence Against Women and Children
- Promoting Child and Youth Participation (upcoming)
- Promoting Continuity and Uptake of Health, Protection, and Education Services for Children, Caregivers, and Communities during the Pandemic (upcoming)

M&E FRAMEWORK

The FPCC M&E Framework is a standalone document to support context-specific M&E plans for UNICEF-supported faith engagement.

CASE STUDIES

- Cambodia - Faith and Positive Change for Children Case Study: UNICEF Cambodia
- Egypt - Faith and Positive Change for Children Case Study: UNICEF Egypt
- Panama - Faith and Positive Change for Children Case Study: UNICEF Panama
- South Sudan - Faith and Positive Change for Children Case Study: UNICEF South Sudan
- Zimbabwe - Engaging Apostolic Religious Groups in Zimbabwe to improve maternal and new-born child health outcomes
- Rwanda - Partnering with religious leaders in Rwanda to Accelerate stunting reduction through family empowerment
- Uganda - Faith and Health: Engaging religious leaders to promote Reproductive, Maternal, Newborn Child and Adolescent Health