

five phase **Model of Change**



PROCESS OUTLINE

Ending witch accusations against children

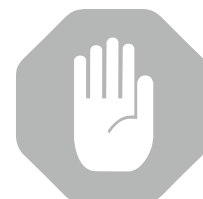
Process for engaging with beliefs and practices in church and community.

an initiative of the SCWA Coalition

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MODEL of CHANGE

A FIVE-PHASE PROCESS

Ultimate aim: To end accusations of witchcraft against children, and the accompanying stigma and resultant abuse.

Projected Timescale

SCWA's *Model of Change* provides for positive ongoing action over an extended period of time. It may take some months to establish positive working relationships or to plan for some of the stages in the process. Later stages may depend on the effective level of engagement earlier on. Equally, the *Model of Change* anticipates regular evaluation and follow up to ensure lasting change.

Originally the full process of this *Model of Change* was developed with local partners in the D.R. Congo and Togo over a period of three to five years. However, see the alternative timescale noted under the heading: Fast Track Approach.

Note: throughout this *Model of Change* the term “we” refers to SCWA, and “you” refers to the Planning Committee – or on occasions, as indicated, their appointed Facilitator.

PHASE 1

Develop Relationships

Develop relationships of mutual respect and learning with key **local church leaders** who are committed to positive change, and form a **Planning Committee**.

- identify and develop links with a local network of church leaders who are committed to ending abuse arising from accusations against children.
 - support local leaders to establish a Planning Committee.
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PHASE 2

Research Viewpoints

Research viewpoints on this issue in the **wider community** via **Focus Groups**, to identify prevalent beliefs and root causes in the local context, establishing a baseline.

- support Planning Committee to plan the Focus Group research.
 - train Facilitators, if necessary, then deliver Focus Groups.
 - analyse the research findings.
-

PHASE 3

Facilitate Dialogue

Facilitate dialogue between **multiple influencers** based on the research findings, moving toward commitment via an **Action Forum**.

- support Planning Committee to plan and deliver a theologically-informed Action Forum, involving key leaders in the local community, church leaders, and other relevant influencers.
 - use the Action Forum to address the Focus Group research findings using theologically-informed input.
 - identify agreed action points emerging from the Action Forum sessions, and equip participants with copies of theological papers and further teaching resources.
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PHASE 4

Inspire Action

Inspire action with **local church leaders** through an **Interactive Training Workshop** leading to active modelling of child protection in their communities.

- conduct Interactive Training Workshop with church leaders using “*the Heart of the Matter*” modular resource, with the expectation that participants will pass on what they have learnt.
- enable those trained to create and implement simple child protection policies in churches and organisations, actively modelling safeguarding within communities.
- encourage those trained to run further Interactive Training Workshops, and to adapt and use “*the Heart of the Matter*” resource in new places and with new participants.

PHASE 5

Cascade Impact

Cascade impact into the **wider community** via **multiple influencers** acting to reduce incidence of accusations and abuse of children.

- follow up all those trained to encourage them, assess the impact and resulting positive change locally.
 - pass on core messages to other leaders who then: engage in this process; advocate and support children accused; and advocate with authorities to implement child protection laws.
 - initiate further follow-on research to continue assessing the longer term impact and wider positive change.
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FAST TRACK APPROACH

It may be possible to shortcut the process to getting to PHASES 4 & 5 in some contexts, potentially getting from initiating PHASE 1 (building relationships and forming a **Planning Committee**) through to completion of PHASE 4 (having held at least one **Interactive Training Workshop**) in less than two years.

It is worth considering the following points:

- **PHASE 3 with an Action Forum:** This is a major step which has been essential for SCWA in getting to PHASE 4 and the development of “*the Heart of the Matter*” resources. Now that such a training course exists (and an increasing selection of supplementary material), it is readily available for wider use. Nonetheless, any development of other relevant resources is always welcome.

If time or resources are limited, it is possible to omit the Action Forum (PHASE 3) and move from Focus Groups (PHASE 2) to *the Heart of the Matter* Interactive Training Workshops (PHASE 4).

- **PHASE 2 with Focus Group research:** If the outcomes of the research align closely with those of the pilot locations in the D.R. Congo and Togo, then it may be possible to use, and if needed creatively adapt, the existing resources for implementing PHASE 4. However, if new issues emerge in the research which have not been previously addressed, then PHASE 3 gives an opportunity to explore these in depth from a theological perspective.

If there is no Action Forum (PHASE 3), the Planning Committee should consider new issues that are identified through the Focus Group research (PHASE 2) and address them theologically during *the Heart of the Matter* training (PHASE 4).

Prior Learning

The theological papers (in full and précis form) from previous contexts are available on the SCWA online resource hub « stop-cwa.org/resources », as also is “*the Heart of the Matter*” modular resource and supplementary audio and video resources.

Any of these may be used as appropriate to new contexts. Some adjustments may be advisable to be relevant to the new locality, including reference to local laws and regulations, particularly on witchcraft accusations and on child protection. The materials should be adapted as needed.

CREATIVE DYNAMICS

Ultimately, change comes about by intentionally encouraging and enabling people to critique their own perspective, and re-evaluate their own thinking and actions. For many key influencers, and particularly for church leaders, engaging with theological input has proven a helpful approach.

However, as the process of this *Model of Change* begins to impact on the wider community, other media may prove more accessible:

- Throughout this Model of Change there are references to audio and video resources which can be used in a diversity of ways, and new resources are being developed at this time.
- Creative ways should be explored to integrate such media into the process wherever appropriate. Doing this will enhance the creative dynamics of the process, which in turn will improve the effectiveness of the resulting changes.
- Further creative media resources can be developed locally.



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PHASE 1 – DEVELOP RELATIONSHIPS

Develop relationships of mutual respect and learning with key **local church leaders** who are committed to positive change, and form a **Planning Committee**.

In this phase you are seeking to establish mutually supportive connections within a limited number of **local church leaders**, who will become agents of change on this issue. It is a modest beginning point from which significant actions for the intermediate and longer term will emerge.

Method: establishing a local **Planning Committee** of committed leaders.

Purpose: to form a core team of people who have the time and energy to be actively involved in initiating the processes of change.

Outcomes: on completion of PHASE 1 of the *Model of Change*, the following will have been achieved...

- identified several local church leaders who are committed to ending witch accusations against children along with the resulting abuse and associated stigma.
 - developed links with these leaders forming a local network of mutual support to bring about positive change.
 - established a Planning Committee from among these leaders.
-

Nothing in this world can change for good without a handful of committed people working together. So, at the outset of this process, the first steps are not conspicuous and do not involve any big numbers of people or large events. No campaign is held, or announcements made.

The one thing that is most needed is prayer for wisdom and insight. Certainly, this is an issue of children's rights, and of their developmental needs, of children's protection, wellbeing and welfare. But this issue – accusations of witchcraft against children – is also a profoundly spiritual issue. It has to do with people's spirituality: the existential beliefs they hold (whether they are aware of these beliefs or not) which affects their thinking and feeling, and the expression of these beliefs lived out in everyday experiential reality, namely the things they say and do.

Such spiritual issues cannot be effectively engaged without spiritual awareness.

Note: throughout this *Model of Change* the term “we” refers to SCWA, and “you” refers to the Planning Committee – or on occasions, as indicated, their appointed Facilitator.

How to set up a Planning Committee

Here we provide some guidelines for setting up a Planning Committee, which is the essential outcome of PHASE 1, and will provide the impetus for everything else that follows in this *Model of Change*.

Who should be included?

Character: The Planning Committee should comprise church leaders of influence who exhibit sensitivity in their dealings with people and issues; wisdom held with humility; and the courage and tenacity to see things through, but expressed with patience. The *Model of Change* works by coming alongside others affected by the phenomenon of child witch accusations, and introducing critique in an encouraging and persuasive manner. This requires a group of leaders who are willing to work closely together without regard to status or hierarchy.

Motivation: Members of the Planning Committee should be people motivated by their heart for children who are suffering because of child witch accusations, and for families and communities which are fractured by suspicion and fear. They need to be willing to examine this issue theologically and committed to bring about positive change in local attitudes and practices.

Skills: In addition to the above characteristics, the Planning Committee need to have between them good organisational and communication skills, good presentational and teaching skills, and the ability to lead together as a team. They also need to be willing to commit time and energy to this process over an extended period.

Diversity: Through the process of the *Model of Change*, church leaders are working to bring along others: namely, members of their churches, and people in the communities where their church is situated. Ideally, the people on the Planning Committee should represent more than one denomination or church stream. This issue is not simply limited to one church stream, it affects many. Diversity of representation on the Planning Committee also models the churches working together for the benefit of the community.

What is the process?

The following steps will help in establishing a Planning Committee.

- a. **Identify church leaders** in the local area who meet the criteria given above.
- b. **Call an introductory meeting** to raise the issue of accusations of witchcraft made against children, and the resulting harm in terms of abuse and stigma.

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- c. **Propose the need** to work together towards bringing about positive change to ensure children are safe and protected in their family and community.
- d. **Outline the approach** offered in the *SCWA Model of Change* as a proven practical and biblical way of addressing this issue carefully and sensitively.
- e. **Establish who is willing** from among those present to serve on the Planning Committee, at least initially.

Note that over an extended period of time those who comprise the Planning Committee may vary, as the *Model of Change* proceeds through different phases. However, a constant core of key members will help keep the impetus moving forward.

How to begin?

Members of the the newly-formed Planning Committee should begin with these steps.

- **Familiarise yourselves** with the *Model of Change*. Each member should have a copy and read it, as this will form a basis for discussion around the plans you will make, the process you might follow, and the options open to you.
- **Allocate initial roles** and responsibilities...
 - Chairperson: to run Planning Committee meetings, set the agenda, keep the forward momentum in the process.
 - Secretary: to record decisions of the Planning Committee, draw up checklists of actions to be taken, and later responsible for other administrative documents.
 - Treasurer: to take the lead in keeping track of the Planning Committee finances through each phase of the process.
 - ...any additional responsibilities needed at this stage may be shared out.
- **Fix dates and times** of the first few meetings.

It will help to maintain connections and keep engaging with other church leaders who were not able to be on the Planning Committee, but who may be interested in being involved at some stage during the *Model of Change* process.

Finally...

The SCWA Coalition is here to provide guidance at all phases of this *Model of Change*, and to help you with this process, as you launch into the next phase.

If you (or any on your Planning Committee) have further questions, please do not hesitate to get in touch with us.

Thank you.

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MODEL of CHANGE

PHASE 2 – RESEARCH VIEWPOINTS

Research viewpoints on this issue in the **wider community** via **Focus Groups**, to identify prevalent beliefs and root causes in the local context, establishing a baseline.*

* we use the term “baseline” to mean: this research serves as a basis from which you will later be able to measure whether activities arising from the *Model of Change* have brought about changes in the community (in people’s thinking and action) regarding the issue of child witch accusations.

In this phase you are seeking to gain insights into the perspectives of a diversity of people within the **wider community** on this issue of child witch accusations. It is a broad research enterprise to understand our context.

Method: running **Focus Groups** with selected participants.

Purpose: to explore the topic of child witch accusations, and to discover the local roots, realities, and responses for this phenomenon.

Outcomes: on completion of PHASE 2 of the *Model of Change*, the Planning Committee will have achieved the following...

- planned for the Focus Group research.
 - trained Facilitators, as needed, and run several Focus Groups.
 - analysed the research findings.
-

You may personally have first-hand experience of child witch accusations. You know what you believe, and how you would act in particular situations. You may have some experience of others too, but not everyone will think and behave in the same way. It is important not presume to know what other people think and why they act as they do.

So there is a need to do research to discover a wider spectrum of views. The easiest way is to ask people, but this should be done in a non-threatening environment, where they feel free to speak openly and honestly. One method that has proven to be effective is to run a number of Focus Groups.

Note: throughout this *Model of Change* the term “we” refers to SCWA, and “you” refers to the Planning Committee – or on occasions, as indicated, their appointed Facilitator.

How to run Focus Groups

Follow these guidelines to help you know who to invite, what to prepare, how to run things well, and the next steps you should take afterwards.

The Planning Committee should decide how best to initiate Focus Groups (how many, with whom, when, and where), aiming to ensure the research is as effective as possible.

Who should you invite?

When selecting and inviting participants, you need to consider the following points.

Participants: Ideally there should be a representative sample of participants, reflecting the diversity within the local community.

- community leaders and members of the public;
- men and women;
- a range of ages, young and old;
- rural and urban groups;

...and so on, according to your local context.

You will need to run several groups, according to your capacity, in order to capture a cross-section of views and experiences.

It is essential to run groups for children in addition to groups for adults, in order to discover children's perspectives and perceptions of the local realities regarding child witch accusations. Note that with groups for children it is extra important to create a welcoming and friendly atmosphere, so that they can feel confident to contribute their ideas and views.

Sometimes, it is easier to run groups separately – for example, a group for men, a group for women, a group for children, a group for elders. In some cultures, women may not contribute to the dialogue if the men are present, or it is unlikely that children will say much if they are in a group with older people.

Numbers: Each group should have a maximum of 8 to 10 people, plus a Facilitator and a Scribe. If you have more than this, some people will attend but not participate. You may also need a person to help with arrangements for the event.

Invitations: When you invite the selected people to take part, explain clearly to them the aim of the group (the **purpose** given above) so that they can think about it prior to the group, and explain that the discussion will last between 1.5 and 2 hours. Give them the date, time and place for their group.

Date and Time: It may be convenient to hold each group after an existing activity (such as a church service, village meeting), as people will already be present. However, if you do this, you should...

- obtain the permission of the leaders of the church, community, or village in advance; and
- make sure that you carefully explain to them the research that you are doing.

Note: You will still need to issue invitations to the selected participants in advance.

Names: On the day, make sure that all the participants know each other or that you have a list of names so that the Facilitator can introduce them to each other. This will help the participants to feel more at ease with each other, and will enable the Facilitator to speak to them by name.

What do you need to prepare?

Questions: Prepare (and print) a set of clear 'open' questions to initiate dialogue.

Note that an 'open' question means you should NOT use questions which invite simple 'yes' or 'no' answers. For example, do NOT ask, 'Do members of your community believe that children can be witches?' Instead ask, 'In your community, what are some of the things that people believe about witches?' as this encourages a narrative response.

The questions should fall into three aspects:

- Roots — exploring what people think about witches and child witch accusations, and what might cause a child to be accused.
- Realities — exploring what happens to children who are accused of being witches, and how are they treated by others.
- Responses — exploring how people respond to children who are accused of being witches, and what (if anything) is done to help or protect them.

Some suggested questions are provided (see annex) for you to use or adapt. Think about which questions are most important for you to ask in your context. Some questions might require the Facilitator to seek more information or details.

Forms: Print a set of Participant Forms (see annex), one per person.

How do you run the groups?

The Facilitator for each Focus Group should do the following:

Ambience: Create a positive atmosphere. It is important that the participants feel welcome, comfortable, and at ease. This way they will tend to forget that they are taking part in a research exercise, which can result in better quality, more honest answers.

Anonymity: Stress that everything that is recorded or noted down will be completely anonymous. It will not be possible from the research data to trace particular answers to a particular person.

Ask the participants to complete the Participant Form. They must NOT put their name on this (it is anonymous). Emphasise that this will be used only to provide background information about the group. Note: If it is easier, the Scribe can fill in the details for all 8 to 10 participants in the group. *However, refer to the analysis note* under “Next steps”.*

Explain and Encourage:

At the start, make sure that the participants understand:

- the **purpose** of the group, which is to discover the roots, realities, and responses to child witch accusations in this community;
- that there are no ‘right’ and ‘wrong’ answers;
- that their opinions are all of interest to you; and
- that everyone should participate in the discussion.

Encourage open and free responses, with respectful listening. Nobody is here to censor or judge other’s answers, so discourage debate and argument. It is OK to have differing points of view; you want to hear each person’s perspective.

Use the prepared questions to draw out participants’ responses under each of the three aspects (Roots, Realities, Responses).

Roles:

The Facilitator must be as neutral as possible in his or her way of speaking to the group and asking the questions, so as not to influence the responses of the participants. Only ask ‘open’ questions which do not suggest answers. As participants tend to all talk at once when answering questions, the Facilitator must impose some order and ensure that everyone has the opportunity to answer and be heard. As Facilitator, try not to express any shock or horror or surprise at the answers given, as this might be perceived as disapproval, and so discourage further honest responses. It is OK to ask a further question to clarify answers, but do not comment in any way on the answers that have been given.

The Scribe must write down the answers **precisely**, as they are given, **without any commenting or interpreting or elaborating or paraphrasing them**. It may be quicker and easier to record responses with an audio recording app (these can be downloaded onto a mobile device). If you are able to do this, the Scribe will need to carefully transcribe all the responses after the meeting, and then delete the recordings.

Next steps

After each **Focus Group**, the Planning Committee will need to analyse the responses. For this you need the transcript of the answers and the Participant Forms.

Analysis: Initially, you should aim to identify common answers and perspectives among the responses given. These will be used to inform the key topics at the **Action Forum**, to be held later. Then, using the information from the Participant Forms, you may be able to identify whether there are significant differences in beliefs and practices among young and old, rural and urban dwellers, men and women.

** Analysis Note: If you wish to be able to analyse the answers from a mixed group afterwards by gender, age, and so on, you will need to give a number to each participant so that you can link the answer to the participant anonymously. Write the participant's numbers on the Participant Form. If you don't want to link answers to individuals during your analysis, you can simply note who is in each group with statistical data (for example: "a group of 4 men, 4 women"; or "a mixed group of children aged 7 to 13"; and so on).*

It is a good idea to let the participants know what you have discovered when your analysis for the Focus Groups is completed, as this will show them how much you value their contributions to the research.

How to conduct 'Voice of the Child' interviews

During this phase of the *Model of Change* we also advise conducting some one-to-one interviews which are separate from the Focus Groups. These interviews are with children who are known to have experienced child witch accusations. These have to be done with great care and sensitivity by an adult known and trusted by the child.

Why do interviews with children?

It is essential to hear the voices and perspectives of children in any event where adults are learning about the impact of child witch accusations. In this *Model of Change* this would include events such as the Action Forum in PHASE 3, or the Interactive Workshops in PHASE 4. However, having children present may risk re-traumatising the child, and they may find participation difficult or upsetting. So interviewing a child in advance in a safe environment ensures their viewpoint can be fully represented.

We have developed the following guidelines and questions to help with this process.

Guidelines for setting up an interview with a child:

- People who have been trained in working with children, and ideally in counselling, should lead this process.
- These counsellors should identify children whom they know have experience of witchcraft accusations and abuse, and most importantly, whom they know will feel comfortable talking about their experiences.

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- The person who asks the child questions (the interviewer) should already have a positive relationship of trust with the child, and the 'conversation' (the interview) should take place 'one to one'.
- The environment for the interview must be a place with which the child is familiar, and where they feel comfortable and at ease. If this is in a room, then the child should be invited to choose where they wish to sit, and the door left open, so the child does not have the sense of feeling trapped.
- Before the interview, it must be made clear to the child that they are under no obligation to answer the questions. If they choose not to answer any or all of the questions, this will not affect the provision of future support to the child. The child should not feel pressured in any way into answering.

Process for doing an interview with a child:

- The interview process should start with a short game to put the child at ease. This could be something as simple as the interviewer hiding a pebble in one of their hands behind their back, and then stretching their hands in front of them, and inviting the child to guess which hand the pebble is hidden in. Then swop, so that the interviewer has to guess which hand the child has hidden the pebble.
- The interviewer should then explain to the child that they and other adults like them care about what children think and feel about things, because adults can learn a lot from children. Children can help adults to make this world a better place by sharing their experiences and thoughts and ideas.
- The interviewer must explain that this information will be shared with other people who want to help children and that this is why the interview is being recorded.
- **The interviewer must ask if the child is happy to talk about their own life and life in their neighbourhood, so that other people can learn from them. The interviewer must also ask if the child is happy for this information to be shared with others.**
- **If the child is not happy, then the session will go no further, except to affirm that that is okay.** The interviewer can then simply play another game and allow the child to go.
- **If the child becomes upset or traumatised during the interview, then the interviewer should end the interview.** The interviewer should ensure the child is OK, and allow the child to leave. No pressure must be put on the child in any way to answer the questions.
- The time with the child should finish with the interviewer thanking the child for their time and for sharing their thoughts. The interviewer should then ask the child if they have any questions that they would like to ask.

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- Close with another, simple game, and an offer to pray with the child, if the child is happy for that. If they are, then it is an opportunity to bless and affirm the child in prayer. If they are not, then simply thank the child, and allow them to go.

Questions for doing an interview with a child:

- Suggested questions for doing an interview with a child are given in the annex.

Recording an interview with a child:

- If possible, and if the child is happy with this, record the interview using a digital recorder. Some apps on a mobile phone or computer are able to do this.
- If it is not possible to record, then take down detailed written notes of the questions and answers.
- In either case, ensure that you are giving the child your full attention.

Extracts from these interviews (anonymised, so as not to reveal the child's identity or location) will be used during the Action Forum in PHASE 3 (if such an event is held), and may also be used during the Interactive Workshops in PHASE 4.

Finally...

Please send all the completed responses and notes (scanned or photographed) to SCWA. More detailed analysis can take place at a later date and a research report produced.

Also, if you are not able to analyse the results, please simply send them to SCWA and we will arrange do an analysis for you.

Thank you.

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PHASE 2 ANNEX

Focus Group – Suggested Questions

Some suggested questions are provided here for you to use or adapt. Think about which questions are most important for you to ask in your context. Some questions might require the Facilitator to seek more information or details, to clarify responses.

Exploring the **ROOTS** of Child Witch Accusations

- 1a How would you describe a witch? What words do you use in this community for a 'witch'? What else can you tell us about witches?
- 1b In your community what are some of the things that people believe about witches? And what are some of the practices (the sort of things witches do) involving witchcraft?
- 1c As far as you are aware, have children always been accused of being witches? Or is this a more recent phenomenon? If more recent, when do you think this change started, and why? Are there any significant things that happened in your community or nation that may have brought about this change?
- 1d What sort of things might cause people to suspect a child of being a witch? (Please give as much detail as possible.)
- 1e Can you identify any underlying causes, driving forces in society, or commonly held beliefs which may encourage child witch accusations in your community, or in the nation as a whole? If so, what do you think these are?

Exploring the **REALITIES** of Child Witch Accusations

- 2a When a child is accused of being a witch, what happens next? What do people (in the family or community) do? What happens to the child? (Please give details of things you know that have occurred.)
- 2b Do these practices (and the people who carry them out) vary from region to region, or according to different religions? What are some of the differences?
- 2c What effect do these accusations have on the daily lives of the children in their communities?

Exploring the **RESPONSES** to Child Witch Accusations

- 3a What is the view of the community here towards child witch accusations? What is people's attitude towards children who have been accused, and how do people treat these children? (Please describe in detail.)
- 3b Are there some in the community who want to stop children being accused in this way? What are these people doing to help children or protect them?
- 3c How could children who are accused of being witches be reconciled with their families and communities?
- 3d How do you think churches could be better enabled to protect children in your community? What could the church do to help children who are being accused?

Focus Group – Participant Form

Note to Facilitator: You can give one form to each participant to complete and hand back to you, or else ask the Scribe to fill in the details for the whole group.

Place: Date:

Note to Participant:

Please do NOT put your name on this form. Note that all responses and contributions made during this **Focus Group** today will be anonymous. Any comments made and answers given to questions by any person attending will not be attributed to any named individual. The details you enter on this form provide useful background information which will help us to note the context of the responses and to make comparisons.

Please provide the following background information:

- Name of town and commune (sector) or name of village where you live:
.....
- Your gender: — FEMALE / MALE — *please delete as appropriate.*
- Your age:
- Your religion:
- Name of your place of worship (the church or mosque or temple you attend):
.....
- Do you have work or a job? — YES / NO — *please delete as appropriate.*
- If YES, what work do you do?
- What is your role in your community (if any)? For example, please indicate if you are a religious leader, community elder, or other recognised role:
.....

Thank you for assisting us with our research today.

Voice of the Child – Interview Questions

Following the guidelines given, if the child has indicated that they are happy to talk about their own life and life in their neighbourhood so that other people can learn from them, and also indicated that they are willing for this information to be shared with others, then the interview can proceed.

The following questions will provide a useful framework.

1. What is your favourite activity? Why do you like this?
2. Describe something that you are good at doing.
3. Describe some of the good things that are happening in your neighbourhood. How do these things make you feel? Why do they make you feel like this?
4. Tell me about some of the bad things that are happening in your neighbourhood. How do these things make you feel? Why do they make you feel like this?
5. Why do you think that these bad things are happening?
6. What do you think we should do to stop them from happening? What should adults do? What should children do?
7. Some people accuse children of being witches. What would you like to say to those people? Why?
8. If you were president for the day, what would you do to make our country a better place? Why would you do this?

Notes:

- For all of the questions, the interviewer should try to help the child to expand on their answers through asking follow-up open questions such as “Why?”, “What do you think about this?”, and so on.
- Do not disagree, or express disapproval, or critique the answers the child gives. This is their opportunity to share their perspective.
- It is important to begin and end the interview on a positive note.
- Don’t forget to thank the child for helping you and others to learn about their life experiences and neighbourhood.



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PHASE 3 – FACILITATE DIALOGUE

Facilitate dialogue between **multiple influencers*** based on the research findings, moving toward commitment via an **Action Forum**.

* we use the term “influencers” to mean: people who are committed to bring about change towards ending child witch accusations.

In this phase you are seeking to reach **multiple influencers** (such as key leaders in the local community, church leaders, staff in child care provision, other advocates for children). It draws on our research, facilitating focused and structured dialogue towards intentional outcomes and actions.

Method: hosting a theologically-informed **Action Forum** with selected participants.

Purpose: to identify and commit to agreed actions, and equip participants with copies of theological papers and further teaching resources.

Outcomes: on completion of PHASE 3 of the *Model of Change*, the Planning Committee will have achieved the following...

- planned and delivered a theologically-informed Action Forum, involving key leaders in the local community, church leaders, and other relevant influencers.
 - used the Action Forum to address the Focus Group research findings using theologically-informed input.
 - identified agreed action points emerging from the Action Forum sessions, and equipped participants with copies of theological papers and further teaching resources.
-

From the analysis of the Focus Group research in PHASE 2 will emerge a number of common themes or topics which show what people think and how they behave in relation to child witch accusations. In order to respond effectively to beliefs and practices that are harmful in the child (either stigmatising or abusive), it is inadequate simply to champion child rights, or state what the law says (important though these advocacy measures may be).

Engagement is needed with theological insight, in order to help people question their own thinking and re-assess their own actions. This self-critique is much more powerful than someone else simply telling a person to change their ways.

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This is what an Action Forum can achieve, by providing...

- theologically informed input in relation to these common themes, looking afresh at what the Scriptures say about each topic.
- opportunity for participants to explore in a deeper way the basis of what they believe, and hence how they behave in certain situations.
- scope to begin this self-critique (questioning and re-assessing) in a supportive non-threatening environment of mutual learning.

Note: throughout this *Model of Change* the term “we” refers to SCWA, and “you” refers to the Planning Committee – or on occasions, as indicated, their appointed Facilitator.

How to plan for an Action Forum

Note that a typical Preparation Schedule is provided in the annex, which may serve as a guideline in for planning. However, the Planning Committee will need to adapt this to create their own Preparation Schedule leading up to the Action Forum.

Here we outline some key steps to be taken in preparation.

Who is involved in advance?

Planning Committee: These people are the key to making things happen. There are a lot of steps on the example Planning Schedule, but the Planning Committee will need to draw up a plan tailored to the requirements of their location and timeframe.

This may be the same as the Planning Committee for PHASE 2 (Focus Groups) of the *Model of Change*. However, moving onto PHASE 3 may require a different skillset, and so it is possible the makeup of the Planning Committee may change, though it is important to keep a core of members for stability and continuity.

Roles needed for PHASE 3 should be divided among the members of the Planning Committee. These may include for planning: Communications, Logistics, Treasurer; and for the event: Venue Host, Visitor Host, Master of Ceremonies, Facilitators, and more.

Specialists: These include the theologians, but possibly also others with expertise to bring in response to the themes emerging from the research, such as anthropologists, researchers, practitioners with experience of this issue. While not involved in all the logistical planning, these people do have a key role in contributing content for the topical presentations and discussion sessions. It is important that they are contacted early on, and briefed well on the topics needed. It needs to be clear to each Specialist what their contribution will be, and they will need to prepare their papers in advance.

Note: Topics that were addressed in prior Action Forums include... • Spiritual Powers, • Human Agency, • Child Development, • Role of the Church, • Socio-Economic

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Context, ...see annex for a link to these papers. However, your local Focus Group research may uncover other aspects of belief and practice that need to be addressed.

Who to invite to participate?

A few months in advance of the event the Planning Committee will be wanting to draw up their list of invitees. Who should be included? Here are a few considerations.

Cautions: Firstly, note that it is better not to host an open event for all comers. The *Model of Change* process aims for specific outcomes which can only be achieved if care is taken to invite the people who are best placed to work towards these. Next, we would stress the need for great care handling publicity and media coverage. During the event, it is most important that the participants can work without disruption, and that their work is represented sensitively and accurately in any reporting. For this you must avoid any uncontrolled media access.

Numbers: You are wanting around 25 to 35 participants in attendance (up to 40 maximum), in addition to those involved in running the event. This will give scope for up to four groups (maximum) to reflect on each presentation and provide feedback. With too many people, the process takes longer, or else some people will attend but not actively engage, which will hinder the process.

Invitations: When you select people to invite, be clear that this forum requires active participation and engagement. It is not simply a conference where you can attend, listen, but not engage. After each Theme Presentation there will be Talk Groups that will then discuss the topics and come up with some action points. Make sure participants can commit to all three days of the Action Forum, and make them aware that after the event is over, there will be ongoing Work Groups aiming to put some of these actions into effect. So we recommend you ask your invited persons to register to attend. A sample form for this is included in the annex.

Influencers: Most importantly, you want people who are influencers for good in the community, who will be motivated to action to protect children and safeguard their wellbeing, and who will be keen to pass on their learning to others.

Potentially, these may include...

- pastors of churches, leaders of church streams or denominations.
- church children's workers, and youth workers.
- leaders of children's agencies in the community.

Responsive: At this stage, it is also important to ensure that you are inviting people who will be sympathetic and responsive to the process, not antagonistic and disruptive. For those who will not support your cause, this event is not for them. Best to find other occasions and manners in which to approach and engage them.

How to run an Action Forum

Note that a typical Programme Outline is provided in the annex, which may serve as a guideline in for planning. However, the Planning Committee will need to adapt this to create their own Programme Outline for running the Action Forum.

Who is involved on the day?

Planning Committee: Naturally, the role of the Planning Committee members is to ensure that everything runs smoothly on the day. Between themselves the members should also allocate responsibilities for all aspects of the programme including...

- **Master of Ceremonies:** this person is the key visible role in running the event.
- **Theme Introductions:** five members, one to give each of the five introductions.
- **Voice of the Child:** for each, a member to read the transcript of a child's voice.
— note: the *Voice of the Child* transcripts are prepared during PHASE 2.
- **Theme Feedback:** each feedback session to be chaired by a committee member.
- **Plenary Together:** allocate a chairperson for each plenary session on Day 3.
— note: these key sessions are focused on the next steps. More detail follows.
- **Coordinator:** decide who will be the liaison person for the ongoing Work Groups.
- **Logistics:** background requirements such as: audio-visual equipment, stationery items, catering, and so on. You may divide these responsibilities as needed.

Master of Ceremonies (MC): This is the key visible role. The person selected as MC by the Planning Committee should be experienced at ensuring that an event runs to time and that changes of activity are achieved swiftly and efficiently (for example, when participants move into small groups and when they reconvene for plenary sessions). The MC should also be able to draw out important points and summarise clearly what has been discussed or decided. The MC should be in a position to represent the Planning Committee and should have a clear idea of the outcomes which the Action Forum is seeking to achieve so as to ensure that participants remain focused on these outcomes.

Specialists: The theologians and others (anthropologists, researchers, practitioners) who have prepared papers will do the Theme Presentations, and contribute to the panel discussions. You may also have invited one of these to give a Local Focus on Day 2.

Participants: Your invited community leaders, church leaders, children's workers and others who are committed to change, are actively involved in working together towards outcomes and action points. They all contribute to the Talk Groups, Theme Feedback, and then join a Work Group for ongoing collaboration and action.

What inputs should be prepared?

All of these need to be prepared well in advance of the event, to ensure that everything dovetails together.

Analysis of Focus Group research from Phase 2: this report needs to be complete at least three months in advance, since common threads emerging from may help to confirm the key themes to be addressed.

Theme Presentations: papers prepared by each Specialist outlining the content of their presentation, namely, theological engagement with this particular topical aspect of beliefs and practices in respect of child witch accusations. These need to be drafted by about three months in advance, and honed and finalised as the event approaches.

Theme Introductions: these are the local input on each of the themes, drawing from the analysis of the Focus Group research. They need to be concise (about ten minutes long), but also clearly showing from the research the relevance of this topical aspect in the local context.

Local Focus: on Day 2 of the Action Forum there is space in the programme for a Local Focus presentation, time which can be used to provide added content from the local context. This could be video or audio recordings, a photo exhibition, or other creative media, to present local research, documentary, or contextual information. The aim should be to enhance understanding of the local situation, but in an engaging manner that does not sensationalise nor minimise the reality.

Voice of the Child: these are extracts (about five minutes long) from interviews with children speaking about their personal experiences of being accused of being a witch. These interviews are performed during Phase 2 (refer to notes on Phase 2 for details). It may be possible to use audio or video clips. In all cases these need to be anonymised in such a way that they do not identify a particular child or family, do not use their name, and do not show their face or reveal their location.

Speaker Bios: short biography (two paragraphs) for each of the invited Specialists, to be available in advance of the event.

Talk Group allocations: all the participants who accept the invitation to attend should be allocated to one of the four (at most) Talk Groups. This should be done (and participants notified) in advance, not left until the day of the event.

Talk Group spokespersons: each Talk Group will need a spokesperson, for encouraging participation and sharing feedback. These persons should be selected and informed in advance of the event.

What elements should be included?

The following programme elements form the core of the Action Forum:

Opening: including a welcome, one short prayer, either scene setting or recap, and intro to the day. Following this several elements are repeated as required.

Theme Introduction: a member of the Planning Committee will report briefly on the current situation in the local context, and on any relevant beliefs and practices in relation to this particular topic, as revealed by the Focus Group research.

Voice of the Child: a transcript of a child's voice will then be read, selected from the interviews held with children. Alternatively, if technology allows, and permission has been granted, and the source is anonymised, then an audio or video clip from one of these interviews may be played.

Theme Presentation: an invited theologian (or other specialist) will give an account of what Scripture has to say about this particular topic.

Theme Talk Groups: participants will break into small Talk Groups to reflect upon what Scripture says about the current situation in the local context (including the power dynamics, belief systems, and cultural practices), and move us towards what this might mean in terms of practical responses.

Theme Feedback: each of the Talk Groups will share their key discussion points, with a particular focus on ideas for practical responses, which will be recorded on flipcharts (or similar). This process is chaired by a member of the Planning Committee.

Local Focus: a further opportunity to use creative media to engage participants, and enhance their understanding of the local context.

Plenary Together: on the final day of the Action Forum there are two sessions with everyone together (Planning Committee, Specialists, participants). The first of these is a broader view, aimed formulating key resolutions, and identifying key response areas for ongoing practical action. The second is a deeper view, looking at what interventions have been attempted in each of these areas, and sharing any experiences of what has (and has not) been effective. Each of the key response areas will potentially become the basis of a new collaborative Work Group.

Closing: summary of the day, and closing prayer. The summary includes a brief résumé of what has been covered during the day, and is followed by a brief explanation of what will be covered on the following day. Thanks to participants for their engagement, and a reminder of the need for a prompt start in the morning

What outcomes should emerge?

During the two Plenaries Together on Day 3 the outcomes are formulated.

In the first of Plenary Together (Broader View), open discussion will help identify key resolutions and responses for practical actions, and hence formulate potential areas of focus for each of the on-going Work Groups.

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In the second of Plenary Together (Deeper View), the panel of Specialists and others with some and expertise, will share experiences and attempted responses, both successful and ineffective, both positive and negative, to give examples on which to consider the next steps to be taken.

Resolutions and responses: for practical action and advocacy. Each of these key responses will be adopted by a Work Group committed to taking the necessary action steps to implement it.

Work Groups: these are NEW ongoing collaboration groups (not the former Focus Groups or the daily Talk Groups). Each group will look at ONE resolution or response that has emerged from the teaching and discussion groups with a view to identifying what steps can be taken and what resources would be required to put this into action. Each participant at the Action Forum should join one of these ongoing collaboration groups. The majority of this work will take place **after** the Action Forum although their first meeting will be on the afternoon of the third day.

Coordinator: The Work Group Coordinator or Liaison is a key role that should be filled by someone from the Planning Committee who is experienced in setting up and directing effective collaboration groups. This person will need to be able to draw out key action points and to brief participants accordingly, and then will also need to facilitate their engagement with ongoing collaboration in their specific areas.

The Coordinator will introduce the concept of the Work Groups to the participants, and will also chair the launch session for these towards before the closing summary on Day 3.

This person will need similar skills to the Facilitator at the Action Forum, however, the role is an ongoing one that requires keeping in contact over an extended time, and potentially distance.

Finally...

Please get in touch with SCWA to let us know the outcomes of the event, and the focus of your ongoing collaborations.

Thank you.

« info@stop-cwa.org »

PHASE 3 ANNEX

You may use this Preparation Schedule and Programme Outline as an initial guide for your planning. These are based on our experience of running Action Forums in the D.R. Congo and Togo. However, each context will differ, and so the local Planning Committee will need to tailor a new plan to the requirements of your location and timeframe.

Action Forum – Preparation Schedule

It is our experience that some steps can take much more time and effort than anticipated, particularly if you are working with contacts from abroad, and requiring to communicate across languages, distance, and time zones.

day	Activity	Responsibility
before		
-6 months	initiate regular prayer support for the Action Forum	Planning Committee
	identify potential venues, and preview facilities ...check light, power, accoustics, tables, chairs, main hall, side rooms	Planning Committee & Venue Host
	identify potential Specialists (theologians, anthropologists, etc.)	Planning Committee
	draw up budgetary requirements initiate fundraising plan	Treasurer
	book selected venue	Venue Host
	invite selected Specialists	Planning Committee
	initiate analysis of Focus Group research allocate writer for Focus Group report	Planning Committee & Report Author
-5 months	identify key themes to explore from research draft Programme for the Action Forum – including key themes send copies to invited Specialists <i>courtesy request: send digital copy to SCWA in the UK</i>	Planning Committee
	pay deposit for venue	Venue Host & Treasurer
	book guest house and pay deposits for rooms	Logistics & Treasurer
	prepare “voice of the child” questions initiate “voice of the child” interviews	Planning Committee
	continue fundraising	Planning Committee
-4 months	send comments on draft Programme to Planning Committee	Specialists
	review Programme in the light of comments finalise Programme for the Action Forum finalise briefings for Specialists send Programme and briefings to Specialists	Planning Committee

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	arrange for two translators for the event ...and for the pre-event and post-event meetings	Planning Committee
	finalise list of participants (name, role, title, agency, church, etc.) send invitations to participants	Planning Committee
	send guest house details to Specialists	Communications
	advise re: visa paperwork needed for attendees from abroad	Communications
	advise re: flight arrivals process for attendees from abroad	Communications
	complete "voice of the child" interviews write up "voice of the child" interviews <i>courtesy request: send digital copy to SCWA in the UK</i>	Planning Committee
	complete write up Focus Group report	Report Author
	continue fundraising	Planning Committee
-3 months	inform relevant authorities of the event	Planning Committee
	send Focus Group report copies to invited Specialists <i>courtesy request: send digital copy to SCWA in the UK</i>	Communications
	prepare infopack for attendees from abroad ...incl. airport clearance & taxes, pickup & guest house ...incl. funds reqd. & currency, health & security	Communications
	prepare reqd. visa paperwork for attendees from abroad	Planning Committee
	follow up invitations with participants	Planning Committee
	confirm fundraising progress, check outstanding needs	Treasurer
	continue fundraising	Planning Committee
-2 months	send funds re: flight costs for attendees from abroad	Communications & Treasurer
	confirm visas obtained for attendees from abroad	Communications
	confirm flight arrival times for attendees from abroad	Communications
	liaise with Specialists re: briefings and Programme content	Communications
	confirm fundraising progress, check outstanding needs	Planning Committee
	continue fundraising	Planning Committee
-1 month	confirm invited participants attending finalise attendee list	Planning Committee
	confirm with venue, make final payment	Venue Host & Treasurer
	arrange or hire audio-visual & public-address requirements	Logistics & Treasurer
	organise catering for the three day event ...and any pre-event or post-event meetings	Planning Committee & Venue Host
	confirm availability two translators for the event ...and for the pre-event and post-event meetings	Planning Committee
	confirm fundraising progress, check outstanding needs	Planning Committee
-2 weeks	confirm with venue, double-check roles, double-check practical details	Planning Committee

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-2 days	arrival of invited Specialists	Visitor Host
-1 day	pre-event meeting to confirm all roles & responsibilities preview Action Forum Programme outline & content ensure ready for opening welcome	Planning Committee: including Venue Host, Master of Ceremonies, Specialists
	setup venue, check all requirements	Planning Committee: including Venue Host, Master of Ceremonies
event	ACTION FORUM over three days	all
+1 day	review process and outcomes	Planning Committee & Specialists
+2 days	departure of invited Specialists	Visitor Host
+1 week	write up Action Forum summary report	Planning Committee & Report Author
+2 weeks	follow up on collaborative work groups	Coordinator
+1 month	follow up on collaborative work groups	Coordinator
after		

Note that the suggested actions and timings given here are based on previous events. However, the specific details will depend very much on the local context. These will need to be considered carefully by the Planning Committee.

Action Forum – Financial Considerations

What needs to be funded, and what does not?

Ideally, costs should be kept minimal wherever possible. It is worth inviting churches or human rights organisations with personnel attending to offer items as “gifts in kind” as a contribution to the event. However there are some expenses that are unavoidable.

The following should be considered:

- venue: provide a church hall or human rights venue for free.
- catering: basic refreshments and a light lunch each day, water.
- stationery: markers, flipchart paper, exercise books, biros, sticky tack or tape.
- photocopying or printing: of specialist's papers to handout.
- memory sticks with capacity for digital copies of resources.
- printing of attendees certificates.
- flights, visas, airport tax costs for specialists from a distance.
- accommodation basic costs (local bed, breakfast, supper) for specialists from a distance.
- local transport costs for specialists from a distance.
- costs for an interpreter if working in more than one language.
- participants should cover their own transport costs if local.
- participants should not be paid to attend the Action Forum.
- participants who are not local should be accommodated locally at basic cost.

For the few larger costs, these may require appeal to outside finance. Resourcefulness in planning will ensure the funding for the event can be met within the constraints of the timescale and the sponsorship raised.

Action Forum – Programme Outline

This details a typical outline of a programme, with all the relevant content included. Each day has a full schedule.

Note that on Day 2, where there is space for a “Local Focus” presentation, which may be filled with a relevant input from the local context. Alternatively, Day 2 may be shorter.

time	Day 1	Day 2	Day 3
08:30			
open	welcome , one prayer, set the scene, intro to today = 40 mins = <i>Master of Ceremonies</i>	welcome , one prayer, brief recap, intro to today = 40 mins = <i>Master of Ceremonies</i>	welcome , one prayer, brief recap, intro to today = 40 mins = <i>Master of Ceremonies</i>
	big story presentation = 50 mins = <i>theologian</i> theme 1 intro voice of the child = 15 mins = <i>PC member</i> theme 1 presentation = 40 mins = <i>theologian</i>	theme 3 intro, voice of the child = 15 mins = <i>PC member</i> theme 3 presentation = 40 mins = <i>theologian</i> theme 3 talk groups = 50 mins = <i>participants</i>	theme 5 intro, voice of the child = 15 mins = <i>PC member</i> theme 5 presentation = 40 mins = <i>theologian</i> theme 4 talk groups = 50 mins = <i>participants</i>
15 mins	pause break	pause break	pause break
	theme 1 talk groups = 50 mins = <i>participants</i> theme 1 feedback = 60 mins = <i>chaired by PC member</i>	theme 3 feedback = 60 mins = <i>chaired by PC member</i> local focus presentation = 50 mins	theme 5 feedback = 60 mins = <i>chaired by PC member</i> plenary together (broader view), identifying next step actions, select collaborative work groups = 50 mins = <i>chaired by PC member</i>
13:00 14:00	lunch hour	lunch hour	lunch hour
	theme 2 intro, voice of the child = 15 mins = <i>PC member</i> theme 2 presentation = 40 mins = <i>theologian</i> theme 2 talk groups = 50 mins = <i>participants</i>	theme 4 intro, voice of the child = 15 mins = <i>PC member</i> theme 4 presentation = 40 mins = <i>theologian</i> theme 4 talk groups = 50 mins = <i>participants</i>	plenary together (deeper view), exploring next step options, sharing current experiences = 80 mins = <i>chaired by PC member</i> intro to collab work groups = 25 mins = <i>Coordinator</i>
15 mins	pause break	pause break	pause break

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	theme 2 feedback = 60 mins = <i>chaired by PC member</i>	theme 4 feedback = 60 mins = <i>chaired by PC member</i>	launch collaborative work groups = 60 mins = <i>chaired by Coordinator</i>
close	summary of day 1, closing prayer = 30 mins = <i>Master of Ceremonies</i>	summary of day 2, closing prayer = 30 mins = <i>Master of Ceremonies</i>	summary of day 3, thank-yous, closing prayer = 30 mins = <i>Master of Ceremonies</i>
17:30			

Note that in between the essential opening and closing moments there is quite limited scope for adjusting timings. Theme presentations generally take longer if concurrent translation is required, and so less content can be fitted into a given time frame. All of this needs to be considered carefully by the Planning Committee.

Action Forum — Exploring Themes

Each of the themes is selected in order to address problematic aspects in respect of power dynamics, belief systems, and cultural practice. Any such structures, beliefs, and practices may be considered problematic in the extent to which they appear to be driving child witch accusations, and associated stigma and resultant abuse.

We recommend that copies of the theological papers (or other papers from Specialists) presented at the Action Forum should be made available to all participants, either digitally on memory sticks, or by email, or in printed form if that is necessary in the local context. For any new presentations prepared specifically for your local context (that is, any not published previously), you will need the permission of the Specialists to share their papers.

Typical Themes

For the initial Action Forums (held in D.R. Congo and Togo), analysis of PHASE 2 research highlighted the following emerging themes of value to explore in the local context.

Big Story:

- outline: **God at Work throughout History** — charting the Biblical course of redemption history from Creation and the Fall, through the tribes of Jacob, to Salvation in the death and resurrection of Jesus, the coming of the Holy Spirit and emergence of the Early Church, on into today's world and anticipation of the Coming Kingdom to be unveiled. Such a broad view helps us perceive how God is at work, and also where we are now in a fallen world being redeemed. This provides the fuller context for the challenges of everyday life within which the issue of witchcraft and accusations against children arise.

Five Themes:

- theme 1: **Spiritual Powers** — exploring our views of witchcraft, demons, and the spiritual world in the light of scripture, encouraging us to question how this should inform our actions in respect of exorcism or deliverance ministry. Our attention is directed to focus on the response of Jesus to people afflicted by malevolent powers, and also the role of the Holy Spirit in the life of the believer.
- theme 2: **Human Agency** — provoking us to take a deeper look at the causes of our misfortunes, showing clearly in scripture how human choices are real and have consequences. It is unrealistic and irresponsible to simply attribute all negative experiences that befall us to witchcraft or curses. As we expect others to take responsibility for their actions, we equally must take responsibility for our own, whether we choose to act out of despair or hope.

- theme 3: **Child Development** — comparing and contrasting traditional views of children with the biblical narratives and teaching in the Old and New Testaments. Our attitudes and treatment of children are put under the spotlight by the conclusion that children are to have a special place in family and community.
- theme 4: **Role of the Church** — considering what our response should be to witchcraft accusations against children and adults, not only as individuals, but as representatives of the Church of Jesus Christ here on earth. For this we need a clear understanding of what God has said about his Church in the Bible, and of his intentions and purposes for the Church.
- theme 5: **Socio-Economic Context** — highlighting some historical links between injustice in the economic and political conditions of society and the ideas that people hold about witchcraft. Scripture has much to say about social injustice, and does not accord witchcraft the prominence it often is given today. The paper concludes with a focus on the Church which should be a safe place exhibiting the alternative values of God's kingdom.

Links to prior papers available online are included in this annex.

Action Forum – Talk Group Questions

Participants will break into small groups to reflect upon what Scripture says about our current situation (including the power dynamics, belief systems, and cultural practices), and move us towards what this might mean in terms of practical responses.

Context:

Having explored this theme, how does it affect the way we think and act NOW, so that we build our lives, families, churches and communities according to the pattern of Christ and his coming Kingdom?

Questions:

- How should we be *thinking* differently? ...what changes should we make in how we perceive and interpret our experiences?
 - How should we be *acting* differently? ...what are we doing that we should stop doing? ...what are we not doing that we should start doing?
-

Action Forum – Participant Registration Form

This form is required to register for a place at the Action Forum to be held at...

location: on date:

Please provide the following information:

- Name of participant:

.....

- Phone no.:

- Email address:

- Church or organisation you represent (if applicable):

.....

- Phone no.:

- Email address:

- Participant's role or title within the church or organisation (if applicable):

.....

- Reasons for attending the Action Forum:

.....

.....

.....

The Action Forum will be held over the course of three full days. This is a first step towards engaging the issue of witchcraft accusations against children, and exploring opportunities for collaborative action toward positive change. Please confirm that you are willing and able to attend for the full day on all three days.

Following the Action Forum, each participant is expected to commit to joining with others in an ongoing collaborative Work Group to put into action the outcomes of the Action Forum. Please confirm that you are willing and able to be involved in one of these Work Groups.

signature of participant: date:

signature of church leader: date:

Action Forum – Theological Papers

Papers presented in prior forums can be accessed online at the following link:

- « stop-cwa.org/search/resources?theme_id=1&source_id=6 »
- *currently in French and English only.*

...these are available both in full presentation format and as shorter précis. The fuller format has all the relevant background info, references and bibliography, for those who need to engage in depth. The shorter précis can be helpful for those wanting a quick insight into the themes without being lost in technical detail.

There are further theological papers and links available on the resource hub here:

- « stop-cwa.org/search/resources?theme_id=1&source_id=13 »
- « stop-cwa.org/search/resources?theme_id=1&source_id=7 »

...all of these are from respected theologians in this field with whom we have contact.

Action Forum – Video Documentary

A useful docu-drama (set in the D.R. Congo) which can provoke engagement and discussion can be accessed online at either of the following links:

- « stop-cwa.org/search/resources?name=naza »
- « stop-cwa.org/resources/54 » — *in Lingala, with English subtitles.*



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PHASE 4 – INSPIRE ACTION

Inspire action with **local church leaders** through an **Interactive Training Workshop** leading to active modelling of child protection in their communities.

In this phase you are seeking to empower **local church leaders**. It is a capacity building enterprise to enable an alternative perspective on the issue of child witch accusations, and equip for practical engagement with those involved or affected.

Method: running an **Interactive Training Workshop** with selected leaders.

Purpose: to enable church leaders and other key community influencers to lead in active modelling of safeguarding practice and child protection within their communities.

Outcomes: on completion of PHASE 4 of the *Model of Change*, the Planning Committee will have achieved the following...

- conducted at least one Interactive Training Workshop with church leaders using “*the Heart of the Matter*” modular tool, with the expectation that participants will pass on what they have learnt.
 - enabled many of those trained to create and implement simple child protection policies in churches and organisations, actively modelling child safeguarding within their communities.
 - encouraged those trained to run further Interactive Training Workshops, and to adapt and use “*the Heart of the Matter*” resource in new places and with new participants.
-

Many church leaders may be concerned for the wellbeing of children accused of being witches, and yet unsure how to counter the cultural tide of stigmatisation and abuse that results. They may possibly be fearful that if they try to do so alone, they may themselves become a target for accusations.

For inspiring and empowering action, this workshop aims to provide...

- fresh perspectives and renewed understandings of all aspects of the issue (beliefs and practices, so-called symptoms, biblical framework, and more).
- non-confrontational approaches that can open up an alternative response (questioning, challenging, opening dialogue).

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- practical skills and resources to empower leaders to act (theological papers, training materials, advocacy options, and such).

It also builds connections between like-minded leaders who are able to work together.

Note: throughout this *Model of Change* the term “we” refers to SCWA, and “you” refers to the Planning Committee – or on occasions, as indicated, their appointed Facilitator.

How to run Interactive Training Workshops

Follow these guidelines to help you know who to invite, what to prepare, how to run things well, and the next steps you should take afterwards.

Ideally, the Interactive Workshop should be run as part of the natural ministry of the churches whose leaders form the Planning Committee, and also involve those who have been engaged through the Action Forum in PHASE 3.

Who should you invite?

When considering whom to invite, ensure you include participants who are not only going to be able to use this for themselves, but have potential to pass on their learning and experience to others.

Participants: Church leaders, seminary students (who will then go on to become pastors or church leaders), others from your community who work with children, directly or indirectly, and possibly other community influencers. The workshop material is aimed mainly at church leaders, and is Bible-based, but we know from experience that it is effective with others outside the church too.

Numbers: We suggest that you keep the number of participants between approximately 15 to 30 people. This will allow plenty of time and space for everyone to take part in discussions and have their thoughts and opinions heard.

Invitations: When the time comes to send out invitations (in whatever format is appropriate), make sure that participants commit to attend the whole training, as each part builds on what has gone before. We recommend using a registration process which includes this commitment as a useful way to achieve this (see sample form in the annex). Give clear information about when and where the training will take place and stress the need for punctuality. Note: We have generally found that it is better to refer to the training as being about child protection, rather than specifically on child witch accusations.

What do you need to prepare?

Course material: You will need to print a full copy of “*the Heart of the Matter*” Course Materials in the language you need. These can be accessed via the resource hub on the SCWA website « stop-cwa.org ». Full details given in the annex.

Find a venue: Preferably this should be a church hall or other building that can be used free of charge. You will need it for four to five days, ideally consecutive days, although (if necessary) the workshop can be spaced out one day a week over several weeks.

Set a budget: Costs should be kept to a minimum and raised within those churches whose leaders are on the Planning Committee or from other local sources. You will need to provide water, and a basic meal in the middle of the day. You will also have photocopying and stationery costs. Careful budgeting should allow you to raise the funds you need. (Note that SCWA cannot fund these workshops.)

Choose a Facilitator: Full instructions are provided within the Course Materials so no special training is needed. However, the Facilitator should be a confident communicator, with a clear voice, who is able to hold the attention of a group of people. The Facilitator will need at least one, ideally two, assistants. The Facilitator should be able to project his or her voice so that everyone can hear. Everyone who reads a Bible passage or speaks in plenary should also be encouraged to speak clearly. On occasions, the Facilitator may need to repeat what a participant says for the other participants to hear, especially if the contribution is not clear and audible.

Read the Course Material: Please read everything, including the Facilitator’s Guide, in full and with care *in advance* of the workshops. Make sure that you fully understand the material and how to organise and run the activities within it. The assistants will need to understand the activities in advance too. The more familiar the Facilitator and assistants are with the material, the more clearly and confidently they will be able to deliver it. For example, it is much better if the Facilitator speaks directly to the participants, simply referring to the notes as needed, rather than actually reading from them. Hence familiarity with the Course Material is key.

Review the Supplementary Resources: Take time to preview the audio and video clips available *in advance* of the workshops. Select any items that you intend to use and consider how you can integrate these effectively, using them to inspire discussion and debate on the relevant topics.

Assemble the training items needed: You will need flipchart paper and marker pens, Bibles, photocopies (of Bible verses, case studies, and such) for various activities, and so on. Each module begins with a list of what is needed for that module. These items should be collected together (and printed out) in advance. You will also need to take water to the venue for the participants.

How do you run the workshop?

The Planning Committee members running the Interactive Training Workshop should do the following:

Atmosphere: Create a positive atmosphere. It is important that the participants feel welcome, comfortable, and at ease.

Setup: Be at the venue early to arrange the tables and chairs, put up the flipchart paper you need, and ensure you have everything to hand. All this needs to be done before others arrive, so that the Facilitator and assistants are free to welcome the participants.

Timing and Breaks: Begin on time and end on time. This is important, especially since you have emphasised with the participants the need for punctuality. Also they have committed of their own time to be at the workshop, and that should be respected. Allocate time for lunch (one hour maximum), and **arrange for the midday meal** to be prepared at or brought to the venue, served and cleared away. Restart promptly.

Keep track of progress: Each module concludes with a summary, and indicates what to expect in the next module. It is helpful to highlight this information for participants. Also after each module, there is an opportunity for participants to write their responses on post-it notes. **At the end of each day** the Facilitator should collect these in, and check them through carefully in case there are aspects of the material that have not been fully or adequately understood, and so need to be repeated or clarified the following day. Also arrange the venue ready for the morning.

At the end of the course, **print and present a certificate** to each participant.

Next steps

Printed copies: For those participants intending to run further workshops or to adapt the learning for use in other contexts, have a hard copy of the training resource available at the end of the final day of the workshop. This is also helpful for those who cannot access an electronic copy. **Do not** give out copies of the training resource before the end (as this may encourage participants not to complete all the modules at the workshop).

Further resources: Make sure participants also have the website address of SCWA « stop-cwa.org » so that they can access other resources. A selection of digital copies can be made available on a memory stick.

Follow up: Plan to follow up with participants after the workshop, using the Evaluation process provided.

How to use the Course Materials

SCWA's course material "*the Heart of the Matter*" is a comprehensive resource designed to give Facilitators all of the information, activity ideas, and structure that they need to run an interactive training workshop on a biblical view of child protection, and specifically of child witch accusations, with a focus on God's heart for children, and how God is calling the Church to respond.

Know the material: As mentioned above, it is vital to read through the material in its entirety, including the Facilitator's Guide before starting to plan your own training sessions. This will enable you to gain an overview of the topics covered in the modules, and a full understanding of how to use the resource.

Follow with flexibility: Each activity is carefully described so that all you have to do is follow the instructions. You should keep a copy (ideally in paper format, but otherwise an electronic copy) in front of you at all times to refer to throughout the training. You should also allow time for participants to ask questions which may not be anticipated by the activities. As long as these questions are not completely off the topic, try to allow time for discussion before moving on to the next activity. (But if the question is going to be answered by a later activity, you can tell the participants you will come back to it later.)

Local language: Throughout the training, you should use whichever language the majority of participants are most comfortable and literate in. Well before the training starts, once you know who the participants will be, you should ask participants whether they would prefer that the Facilitator carries out the training in French, English, or the main local language (spoken fluently by the Facilitator), so that you can prepare well in advance. This includes Bible verses, case studies, role plays, discussions and writing up responses on flipchart paper. (Note: It may be necessary to translate and print or write out all of the Bible verses used in each module prior to the training, if it is unlikely that participants will all have Bibles in the local language.)

Encouraging interaction

The course material of "*the Heart of the Matter*" is designed to be highly participatory, with attendees having as much input into discussions and activities as the Facilitator.

Create space: So it is important to arrange the training venue in such a way that participants feel comfortable to share and be open and forthcoming in discussions. Ideally, chairs should be placed in a circle with the Facilitator simply a part of the circle. Participants should be able to move around freely so that they can see the flipchart paper, break into small groups when necessary, and so on. You should avoid the Facilitator standing at the front with the participants in rows of chairs, as this will discourage interaction.

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Flipchart paper with people's responses and feedback needs to be visible, so that participants can read it and refer to it. For this you will need some free wall space. If you are holding the training outside, consider placing the seating close to a wall, or a tree trunk, or something else to which you can attach the flipchart paper.

Some of the activities, like games and role plays, require space to move about. You may need to reorganise chairs for these so that there is space for the activity to take place.

Resource items

The Course Material is designed so that very few extra resources are required. At the beginning of each module, you will find a full list of resources needed for that module. But as long as you have the basic equipment listed below, you will be able to run the training course:

- Bibles
 - at least one, but ideally one per participant, and ideally in the local language;
- flipchart paper and marker pens;
- sticky tape or sticky tack;
- paper and pens for participants;
- post-it notes, or similar, for responses;
- access to a printer
 - to print out the relevant activities, handouts and Bible verses for each module.

Note: You (the Facilitator) should have one full copy of "*the Heart of the Matter*" Course Material printed out to refer to as you are running the workshop.

Note: **Do not** give out copies of the Course Material to participants before the end of the workshop, as this may encourage them not to complete all the modules at the workshop. It is designed to be interactive, simply allowing them to reading it through will not necessarily guarantee it will be effective.

Finally...

Please get in touch with SCWA to let us know what progress has been made to protect children from witch accusations in your community as a result of this training.

Thank you.

« info@stop-cwa.org »

PHASE 4 ANNEX

Interactive Workshop – Financial Considerations

What needs to be funded, and what does not?

Ideally, costs should be kept minimal wherever possible. It is worth inviting churches or human rights organisations with personnel attending to offer items as “gifts in kind” as a contribution to the event. However there are some expenses that are unavoidable.

The following should be considered:

- venue: provide use of a church hall for free.
- catering: basic refreshments and a light lunch each day, water.
- stationery: markers, flipchart paper, exercise books, biros, sticky tack or tape.
- photocopying or printing: of training material resources.
- memory sticks with capacity for digital copies of resources.
- printing of attendees certificates.
- costs for an interpreter if working in more than one language.
- participants should cover their own transport costs if local.
- participants should not be paid to attend the Interactive Workshop.

Resourcefulness in planning will ensure the funding for the event can be met within the constraints of the timescale and the sponsorship raised locally.

Interactive Workshop – Participant Registration Form

This form is required to register for a place at the Workshop to be held at...

location: on date:

Please provide the following information:

- Name of participant:

.....

- Phone no.:

- Email address:

- Church or organisation you represent (if applicable):

.....

- Phone no.:

- Email address:

- Participant's role or title within the church or organisation (if applicable):

.....

- Reasons for attending the Interactive Training Workshop:

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The Interactive Training Workshop will be held over the course of five days. This is a first step towards ongoing, collaborative action in addressing witchcraft accusations against children, supporting children and families affected, and eliminating harmful practices. Please confirm that you are willing and able to attend for all the days of the event.

Following the Interactive Training Workshop, each participant, with the support of their church or organisation, is expected to join with others in ongoing collaborative action to pass on the learning acquired during the event. Please confirm that you are willing and able to be involved in passing on the learning from this event.

signature of participant: date:

signature of church leader: date:

Interactive Workshop – Course Material

Latest version of “*the Heart of the Matter*” Course Material for use in the workshops can be accessed online at the following link:

- « stop-cwa.org/resources/45 » — *currently in French and English only.*

...make sure to download all three items required, and also the Access Form, which you should fill in and return by email to us at « info@stop-cwa.org ».

Interactive Workshop – Audio Resources

Audio resources designed to accompany the Course Material can be accessed online at the following links:

Supplementary audio clips (about 10 minutes each, one per module).

- « stop-cwa.org/resources/55 » — *in Lingala.*

An audio theatre series (about 10 minutes each, one per module).

- « stop-cwa.org/resources/56 » — *in Lingala.*

...a sample clip is available on these links, to access the full audio resources, you will need to send an email request to us at « info@stop-cwa.org ».



MODEL of CHANGE

PHASE 5 – CASCADE IMPACT

Cascade impact into the **wider community** via **multiple influencers** acting to reduce incidence of accusations and abuse of children.

In this phase you are seeking **multiple influencers** (such as community and church leaders, child care agency staff, other advocates for children) to take the learning from earlier phases in the process, and to implement changes in the **wider community** which result in increased protection and wellbeing of children.

Method: a diversity of locally-initiated projects and actions.

Purpose: to see an increasing amount of intentional actions and advocacy with and on behalf of children and families in the community affected by child witch accusations.

Outcomes: during PHASE 5 of the *Model of Change*, the Planning Committee will be able to track and observe the following...

- follow up all those trained to encourage them, assess the impact and resulting positive change locally.
 - ongoing education and awareness-raising among an increasing number of leaders – including: pastors and church leaders, children's workers, community leaders.
 - more leaders in the immediate and neighbouring communities are attending and engaging positively with workshops and seminars on this issue.
 - increasing numbers of pastors and community leaders who are actively advocating for and supporting children accused.
 - growing involvement of local authorities (local governors, councillors, police) in taking a positively-nuanced approach towards child protection.
-

It might seem strange to say it, but this is where things begin. Up until now, all the work of the Planning Committee (including running the Focus Groups and analysing the research, holding an Action Forum, and providing Interactive Training Workshops to engage influencers), has all been a preparatory laying of good foundations for the ultimate outcome, namely: reducing the incidence of accusations, stigmatising, and abuse of children in churches and communities, and an increasing focus on children's protection and wellbeing.

Model of Change

Communities that are beneficial to children are places where they experience security, have access to support services, and opportunities to thrive and flourish in life.

Note: throughout this *Model of Change* the term “we” refers to SCWA, and “you” refers to the Planning Committee – or on occasions, as indicated, their appointed Facilitator.

How to effect community change?

By this stage the Planning Committee will already have some notions of interventions that will be effective in the local community and beyond. And they will also have a widening pool of eager advocates for children:

- Each of the Work Groups that emerged from the Action Forum in PHASE 3 have been focused on taking steps to implement a key resolution or response.
- Many of the leaders who attended the Interactive Training Workshop during PHASE 4 will be ready to take further action.

Initiatives for community change need to emerge in the local context. Imposing initiatives from outside simply won't work, and actually risk making the local situation worse. It is crucial that those who have familiar experience with local community realities take the lead in any initiatives that emerge.

However, it is also vital to allow everyone who has been engaged along the process of this *Model of Change* to experiment and be creative in trying to explore what can bring about positive change. *Also, please refer to the monitoring note* under “Keeping track”.*

Resources for community change

The following resources (at least) will now be available to all who intend to work for change in the local community:

- a report on the analysis of the Focus Groups, showing the existing roots, realities, and responses to the issue of child witch accusations in the local context;
- a series of theological papers from the Action Forum addressing key themes or topics which address several aspects of common viewpoints on this issue (potentially including: • Spiritual Powers, • Human Agency, • Child Development, • Role of the Church, • Socio-Economic Context);
- supplementary material used in the Action Forum (including: • the Voice of the Child extracts, • audio-visual inputs);
- outcomes of the Talk Groups at the Action Forum, in response to the questions asking, “How does this theme affect the way we think and act now?”
- any further local resources and initiatives developed by the Work Groups that emerged from the Action Forum;

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- copies of the material used in the Interactive Training Workshop (potentially including: • biblical basis for valuing children, • awareness of actions and consequences, • understanding child development and trauma, • exposure of the roots of fear, • practical responses for pastors — answering accusations, praying with children, • knowledge of the laws protecting children, • role of the community in child protection);
- supplementary material accompanying the Interactive Training Workshop resources (such as • audio programmes, or • video productions);
- outcomes from the Interactive Training Workshop, any resolutions or responses that were initiated.

Ideas for community change

Here are some ideas based on what has actually been implemented in diverse local contexts in Togo and the D.R. Congo. These are offered here purely to generate imaginative ideas. No detail is given, nor any suggestion made that these will necessarily all work equally well in other contexts.

Any of these will need to be tailored to according to the local situation by the person initiating change.

in Churches...

- run full-length training workshops for clusters of church leaders.
- run training seminar days (or series) for all involved in church leadership, in local and neighbouring locations.
- provide fresh training for all those working with children and young people.
- provide awareness-raising for church members and congregations (teaching on responding to accusations, child development needs, and such).
- adapt relevant theological resources to use in church sermons and teaching.
- adapt training resources for use in advocacy, campaigning, counselling, and more.
- appoint persons with responsibility for child protection, ensuring appropriate oversight and accountability, following the guidance in the training materials.
- appoint children's advocates, following the guidance in the training materials.
- create and implement child protection policies, based on the examples given in the training materials.
- implement positive guidance on appropriate prayer with children.
- implement guidance on discipline, forbidding harmful forms of punishment.
- offer new approaches to counselling of parents within the church.
- offer family mediation and reconciliation.
- run seminars for parents within the church.

in Communities...

Model of Change

- advocate via marketplace conversations in teams to educate the public.
- advocate via awareness-raising campaigns (about needs of children, their value and rights of children, child protection laws).
- advocate by visiting families where abuse is evident or has been observed, or accusations have been made.
- introduce new approach to social work and engaging with families.
- introduce new methodology in child-care centres, and schools.
- establish parents' meetings in the community, to educate and provide support.
- establish children's clubs, based on valuing children, and upholding their rights.
- provide safe refuge and other support services for street children.
- offer training for local authority personnel, local judiciary, and police.

And of course, change is also initiated by people sharing one-to-one with neighbours, family members, and other informal exchanges.

Keeping track

Monitoring ongoing change and evaluating impact is helpful for the Planning Committee, especially when it provides evidence of the positive transforming effect of these initiatives. We anticipate that a positive outcome for children will be evident in three contexts: the home environment, the local church, and the neighbourhood streets.

Follow-up surveys with those who have been involved in various phases of this *Model of Change* will be the most effective way to measure impact. Acquiring quantitative data (numbers and such) may prove difficult, but qualitative data (testimonies and such) can be equally valuable if gathered and presented in an appropriate format.

** Monitoring Note: while it may be helpful for the Planning Committee to know of key initiatives that are occurring, especially for monitoring and evaluating the impacts for change, it is essential not to impose a control on emerging actions, as many opportunities will evolve organically. Ultimately, it is more far important that change happens than that change is measured!*

Finally...

The SCWA Coalition is here to provide guidance at all phases of this *Model of Change*, and to help in developing new resources, and making these more widely available.

If you (or any on your Planning Committee) have questions or need assistance at any stage, please do not hesitate to get in touch with us.

Thank you.

« info@stop-cwa.org »