

CONSORTIUM

on Nurturing Values and Spirituality in Early Childhood
for the Prevention of Violence



MONITORING, EVALUATION AND LEARNING (MEL) FINAL REPORT:

*Implementation of the Toolkit Nurturing
the Spiritual Development of Children in
the Early Years in Pakistan*

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ACRONYMS

AJK	Azad Jammu Kashmir
ToT	Training of Trainers
IRP	Islamic Relief Pakistan
HHs	Households
IDIs	In-depth Interviews
KIIs	Key Informant Interviews
IDIs	In depth Structured Interviews

EXECUTIVE SUMMARY

This report outlines the key findings, conclusions, and emerging recommendations from the monitoring, evaluation, and learning (MEL) process of the Nurturing Children's Spiritual Development in the Early Years Toolkit, implemented from December 2023 to July 2024 in two Pakistan locations: Azad Jammu and Kashmir (AJK) and Punjab. The monitoring, evaluation, and learning process gathered a diverse range of data, providing comprehensive insights.

THE TOOLKIT

Early childhood lays the foundation for a person's lifelong health, well-being, learning, and productivity, while also impacting the health and quality of life of future generations. However, in a hidden and silent manner, many young children experience various forms of violence, often justified and tolerated by the cultural norms of their communities.

Recognizing the importance of this issue, a consortium of 22 civil society, religious, and academic organizations, as well as multilateral organizations and experts, launched an innovative *Toolkit* to protect children from violence and promote their holistic well-being, with a focus on nurturing children's spiritual development in the early years.

More specifically, the MEL framework addressed eight learning questions through structured questionnaires, observation rubrics, in-depth interviews (IDIs), and focus group discussions (FGDs) with key stakeholders, including program facilitators, organizational staff, and parents/caregivers. The findings from the MEL process informed refinements in the design and implementation of the toolkit in Pakistan.

The *Toolkit* was launched in Rome during the *Symposium on the Dignity of the Child – A Call to Action for Children on the Move*, held from November 17 to 18, 2022, as part of the celebration of the *Annual World Day of Prayer and Action for Children*. The symposium was organized by Arigatou International, UNICEF, and 20 other partners, and hosted by the Pontifical Gregorian University of Rome. The *Toolkit* builds on Islamic Relief's previous experience in promoting continuous training within the communities where it operates.

The activities proposed in the *Toolkit* help families engage with the theme of spirituality and, in doing so, protect children from violence in early childhood. Facilitators supported parents, caregivers, and educators in

communities by nurturing their own spirituality and developing knowledge, attitudes, and skills to encourage and support children's spiritual development while taking an active role in combating violence in early childhood.

The *Toolkit* is structured into three modules: 1) The importance of children's

spiritual development for protection against violence and the promotion of their holistic well-being; 2) Promoting one's own spirituality; and 3) Conditions for fostering children's spiritual development in the early years.

These modules were implemented over the course of 10 sessions.

IMPLEMENTING THE TOOLKIT IN PAKISTAN

Initially, the Training of Trainers program was conducted by the Arigatou International to equip facilitators with the knowledge and skills necessary for implementing the toolkit effectively. Afterwards, The Training of Facilitators was successfully conducted in AJK at the Muzaffarabad Area Office and in Punjab at the Rawalpindi Area Office of Islamic Relief Pakistan from November 28 to December 1, 2024. The project **directly benefited 575 individuals** and indirectly impacted 3,275 others.

PURPOSE, OBJECTIVES, AND SCOPE OF THE MONITORING, EVALUATION, AND LEARNING PROCESS

The objectives of the MEL process were aligned with eight key learning questions. The overall goal was to examine the implementation of the toolkit to understand how and why it works, assessing its effectiveness, relevance, successes, challenges, and the factors influencing its outcomes. The specific objectives covered various areas, including:

- **Facilitators:** Assess facilitators' knowledge, preparedness, motivation, and confidence in conducting effective sessions with parents and caregivers.
- **Parents/Caregivers:** Evaluate parents' and caregivers' satisfaction with the toolkit and its implementation at home, identifying potential challenges.
- **Parenting Practices:** Examine self-reported changes in parenting and caregiving practices after each module of the toolkit.
- **Spirituality:** Understand initial perceptions and changes in views on spirituality among parents, caregivers, and educators after the sessions.
- **Implementation:** Assess fidelity in session delivery and identify factors influencing challenges and successes.
- **Acceptability and Relevance:** Analyze the acceptability and relevance of the toolkit materials for the participating communities.
- **Facilitators' Progress:** Measure facilitators' growth in confidence and ability to deliver toolkit sessions within their communities.
- **Benefits for Families:** Examine the impact of nurturing children's spirituality in early childhood, as well as the spiritual development of parents and caregivers.
- **Program Impact:** Assess the program's effectiveness in protecting children from violence and its broader impact on parents and caregivers.

MAIN FINDINGS FROM THE INITIAL IMPLEMENTATION OF THE TOOLKIT IN PAKISTAN

The report produced several findings regarding the implementation of the Toolkit in Pakistan, involving the training of facilitators, the outcomes for families participating in the sessions, and the results for the children. Below is a summary of the findings based on the 8 specific objectives and the 8 learning questions (Table 1):

Table 1: Summary of Key Findings by Learning Question

	Learning Question	Key Findings
Facilitators/Trainers		
1	To what extent do trainers and facilitators have the knowledge, support and motivation to effectively deliver the training for facilitators or the sessions for parent/caregivers/educators?	Both quantitative and qualitative data highlight significant improvements in facilitators' knowledge, attitudes, and confidence related to spiritual development in children. Many facilitators felt well-prepared to deliver the sessions (with an estimated 70-80% confidence post-training) and showed strong motivation (91%) in implementing the Toolkit. Initially, some facilitators expressed uncertainty, especially when engaging with communities unfamiliar with the subject matter. Over time, however, their confidence grew, particularly in delivering sessions related to child nurturing and spirituality. Facilitators noted a progression from initial apprehension to greater confidence and motivation, with the training providing them with a solid foundation to lead discussions and adapt content to fit their communities' needs.
Educators		
2	To what extent do educators perceive changes in their teaching practices as a result of their participation in the toolkit?	Educators perceive significant positive changes in their teaching practices as a result of their participation in the toolkit, with a clear shift toward more consistent, daily application of inclusive and student-centered approaches. The data reveals notable improvements in areas such

as promoting prosocial behaviors, using positive language, and fostering gender-neutral play, all of which saw substantial increases in daily implementation. Additionally, teachers demonstrated greater flexibility and responsiveness to students' needs, with a marked rise in daily practices like modeling peaceful conflict resolution and adapting activities to children's capabilities. While some educators transitioned from daily to frequent but slightly less rigid applications in certain areas, overall, the findings indicate a strong commitment to more structured and intentional teaching strategies. These results highlight the toolkit's success in fostering meaningful and lasting improvements in educators' approaches, ultimately enhancing students' learning experiences and well-being.

Parent/Caregivers

3 To what extent are parents/caregivers/educators implementing the tools and activities provided by the toolkit at home/school?

Educators and caregivers are actively implementing the toolkit's activities both in classrooms and at home, with positive outcomes. Questionnaire data show that 78% of educators frequently incorporate toolkit-recommended practices ("often" or "very often"), and 93% find it user-friendly, suggesting ease of integration into teaching routines. Similarly, focus group discussions confirm that parents and caregivers are applying the toolkit's activities in daily life, strengthening family bonds, fostering spiritual development, and using interactive methods like drama and play to address important topics. While most participants report successful implementation, a small percentage of educators (7%) find the toolkit challenging, indicating areas for further support or training.

<p>4</p>	<p>To what extent do parents change their parenting/caregiving practices as a result of their participation in the toolkit?</p>	<p>Parents demonstrated a significant shift in their parenting and caregiving practices after participating in the Toolkit. Initially, many relied on fear-based discipline, physical punishment, and emotional manipulation. Over time, they moved toward more empathetic and communicative approaches, incorporating listening, emotional validation, and structured behavioral strategies. The focus groups revealed a growing awareness of the importance of balancing discipline with warmth, using positive reinforcement, and fostering responsibility through motivation and consistency. Additionally, parents developed a deeper understanding of the role of emotional connection, quality time, and trust in child development. They also introduced new conflict resolution strategies, such as using shared activities, storytelling, and calm discussions instead of punitive measures. Overall, participation in the Toolkit encouraged a transition from reactive, control-based parenting to a more intentional, relationship-centered approach that prioritizes empathy, open communication, and emotional intelligence.</p>
<p>5</p>	<p>What does spirituality mean to parents/caregivers and educators who participate in the toolkit sessions? How does their view of spirituality change?</p>	<p>For parents, caregivers, and educators who participated in the Toolkit sessions, spirituality initially encompassed multiple dimensions, including religious devotion, inner peace, parenting, and ethical behavior. A strong connection with God, self-awareness, and nature were recurring themes. However, after engaging with the Toolkit, participants experienced a shift in their understanding of spirituality. While</p>

many of the original themes remained, new perspectives emerged, particularly emphasizing respect, communication, and family relationships as core spiritual values. Gratitude became a more explicit theme, and initial uncertainty about the concept disappeared. Participants began to see spirituality as an intentional practice that fosters emotional connections, patience, and positive parenting approaches, reflecting a transformation from a primarily individual and religious perspective to a more relational and holistic understanding of spirituality.

Session Delivery

6	<p>To what extent do faith actors (facilitators) self-examine religious teachings and practices that affirm the dignity of the child and those that condone violence against children during the delivery of the sessions? What contributes to or prevents this self-examination?</p>	<p>Facilitators engaged in religious teachings and practices by actively integrating Islamic principles that affirm the dignity of children while challenging societal norms that condone violence. Through discussions on the life and teachings of Prophet Muhammad, relevant hadiths, and Quranic verses, they encouraged reflection on traditional disciplinary approaches. Examples such as the Prophet’s kindness toward children and the concept of Husn-e-Salloq (good conduct) reinforced the importance of compassion and respect.</p>
7	<p>To what extent are parent and caregiver sessions being delivered as intended? What factors may explain challenges and successes in the service delivery?</p>	<p>The observation of the sessions indicates that parent and caregiver sessions were largely delivered as intended, with facilitators effectively structuring sessions and engaging participants. Recaps and reflections were consistently incorporated (100%), and interactive activities, clear instructions, and individual reflections received approval ratings above 95%. Facilitators also successfully integrated spirituality (88%) and discussions on religious teachings affirming children’s dignity (77%). However, linking session objectives to previous ones scored slightly lower (87%), and addressing religious teachings that</p>

condone violence had the lowest approval (62%), highlighting a need for further training in navigating sensitive discussions.

Qualitative findings provide context to these results, revealing both challenges and successes in service delivery. Logistical barriers such as travel costs, inconsistent attendance, and time constraints impacted participation, while limited literacy levels and unfamiliarity with activity-based learning posed difficulties in content adaptation. Additionally, inadequate training venues affected engagement. Despite these challenges, sessions were well-received, with participants demonstrating high motivation and deep engagement. Reports indicated meaningful shifts in parenting practices, particularly regarding discipline, as well as strengthened family relationships and spiritual growth. The success of the Toolkit was largely attributed to its interactive learning methods, which facilitated reflection and practical application, reinforcing the effectiveness of the sessions in promoting positive behavioral change.

Religious Leaders

8 How was the acceptability of the toolkit materials by the facilitators, the religious leaders of the communities, and the participants? Were the sessions appropriate for the reality of the communities where the toolkit was implemented? What factors might explain its adequacy or inadequacy?

Based on the interviews with facilitators, the acceptability of the toolkit was high among facilitators, and religious leaders, and participants. Facilitators found it user-friendly, with most rating it as easy to implement and expressing satisfaction with its content, although some noted challenges related to time constraints and participant engagement. Participants were initially reluctant due to the training's duration but reported positive outcomes, including improved parenting practices and child development. Religious leaders strongly supported the toolkit, appreciating its alignment with religious teachings and its potential to reinforce their messages.

The toolkit was generally seen as appropriate for the communities, with most facilitators noting that it respected local values and customs. However, challenges emerged in areas with financial instability, where economic concerns overshadowed educational initiatives, and in communities with rigid gender roles. Additionally, some content required simplification, and translation issues hindered understanding. Overall, while the toolkit was well-received, further contextualization and adaptation to the specific socio-economic and cultural realities of each community would enhance its impact and effectiveness.

RECOMMENDATIONS

RECOMMENDATION 1 - FLEXIBILITY AND PLANNING
Contextual alignment: Adapt scheduling to fit community realities and simplify toolkit content to improve comprehension. Tailor materials to local context is also important.
Autonomy: Allow facilitators more control over scheduling to improve participation and effectiveness.
RECOMMENDATION 2 - FREQUENCY AND DURATION
Consistency and frequency: Ensure sessions are consistent and ongoing, balancing frequency with the time needed for participants to absorb content. Adjust the schedule based on feedback.
Session duration: Extend session duration for deeper discussions, but adjust based on participants' needs (e.g., 2-3 hours).
RECOMMENDATION 3 - TRAINING
Support and additional training: Provide deeper training, review all modules, and offer follow-up sessions for facilitators.
RECOMMENDATION 4 - IMPLEMENTATION

Educational resources and support: The facilitators voiced a preference for multimedia resources to enhance understanding, especially for participants with lower literacy levels. The material was insufficient for larger groups. Offer additional support materials such as manuals, emails, and refresher sessions for facilitators is also important.

Location and comfort: Need for a designated, comfortable space for sessions, with more seating options and adequate breaks.

Group size: Consider limiting group size to 15 participants and focusing on one community at a time to ensure more focused and effective sessions.

Outdoor activities: Participants' voiced interest in more outdoor activities to improve engagement and learning outcomes.

INTRODUCTION

Spiritual development is a critical component of holistic development but often overlooked in early childhood frameworks. Recognizing this gap, the International Consortium on Nurturing Values and Spirituality in Early Childhood for the Prevention of Violence developed the Toolkit “Nurturing the Spiritual Development of Children in the Early Years: A Contribution to the Protection of Children from Violence and for the Promotion of Their Holistic Well-Being” (hereinafter referred to as the “toolkit”). The toolkit helps equip faith actors to engage actively in the protection of children from violence in early childhood and the promotion of children’s holistic well-being by supporting parents, caregivers, educators and communities to nurture children’s spiritual development and take an active role in addressing violence in early childhood.

As the toolkit is being rolled out for the first time in Brazil, Mexico, India, and Pakistan, the Global Center for the Development of the Whole Child (GC-DWC) has led the development of a Monitoring, Evaluation, and Learning (MEL) framework. This framework proposes learning questions and indicators needed to assess what is and is not working in terms of toolkit implementation, as well as other data required to understand key elements of the toolkit’s theory of change. The MEL framework aims to provide operational insights and refine the toolkit, ultimately paving the way for a future impact evaluation. Utilizing both quantitative and qualitative approaches, the MEL framework evaluates and reports on the extent to which the toolkit achieves its objectives. By incorporating principles of implementation research, it also offers an in-depth understanding of how and why the toolkit interventions succeed or fail in real-world settings, facilitating improved implementation.

This report presents the results for the MEL process in Pakistan, implemented by Islamic Relief. The project empowered faith actors to actively protect children from violence in early childhood and promote their holistic well-being by supporting parents, caregivers, educators, and communities in nurturing children’s spiritual development and addressing violence. The initiative reached 575 direct beneficiaries and 3,275 indirect beneficiaries, with a gender distribution of 75% female and 25% male. The primary objectives of the project were to help educators and parents/caregivers create safe, violence-free environments, strengthen positive relationships with children, implement empowering experiences, and raise community awareness of children’s rights and their spiritual and holistic development. Key activities included translating the toolkit into the local language, conducting a 5-day training of trainers’ workshop, facilitating local workshops, engaging religious leaders, and delivering community sessions focused on spiritual development. The project successfully enhanced the knowledge and capacity of trainers, religious leaders, parents, and educators, and fostered a greater emphasis on nurturing the spiritual growth of both children and adults. Islamic Relief conducted 436 structured interviews with caregivers, parents, and educators in Azad Jammu and Kashmir (AJK) and Punjab, along with 6 focus group discussions and 6 structured in-depth interviews with facilitators (3 in AJK and 3 in Punjab). This report presents the results for the MEL process in Pakistan implemented by IR Pakistan.

TOOLKIT IMPLEMENTATION IN PAKISTAN

IMPLEMENTATION STRATEGY

Islamic Relief integrated the toolkit into the following existing programs: Women Aligned for Sustainable Youth-Centered Livelihood Action (WASYLA); Empowering Widows in Need (EWIN); Orphans Sponsorship Programme (OSP); Caring Communities for Children (CCC); and Protection of Children at Risk (POCAR). In addition, stand-alone implementation of toolkit sessions were delivered in Punjab and AJK.

Islamic Relief adopted a cascade approach to the implementation of the toolkit. First, the international technical experts trained a group of trainers, which includes staff from Islamic Relief. These trainers, in turn, trained facilitators (who are local faith leaders, community activists and Islamic Relief front line team), who implemented the toolkit in their respective districts/clusters (Table 1).

Table 1. Cascade Implementation of the Toolkit by Islamic Relief

Area/Projects	Location	Clusters	Learning Programs per Cluster	Total Toolkit Learning Programs	Participant per Learning Program	Direct Beneficiaries	Indirect Ben (Children)
OSP	Punjab and AJK	9	2	18	25	450	1800
POCAR	Punjab	1	1	1	25	25	250
EWIN	Punjab and AJK	1	1	1	25	25	75
CCC	Punjab	1	1	1	25	25	1000
WASYLA	Punjab	2	1	2	25	50	150
Total				24		575	3275

TARGET BENEFICIARIES

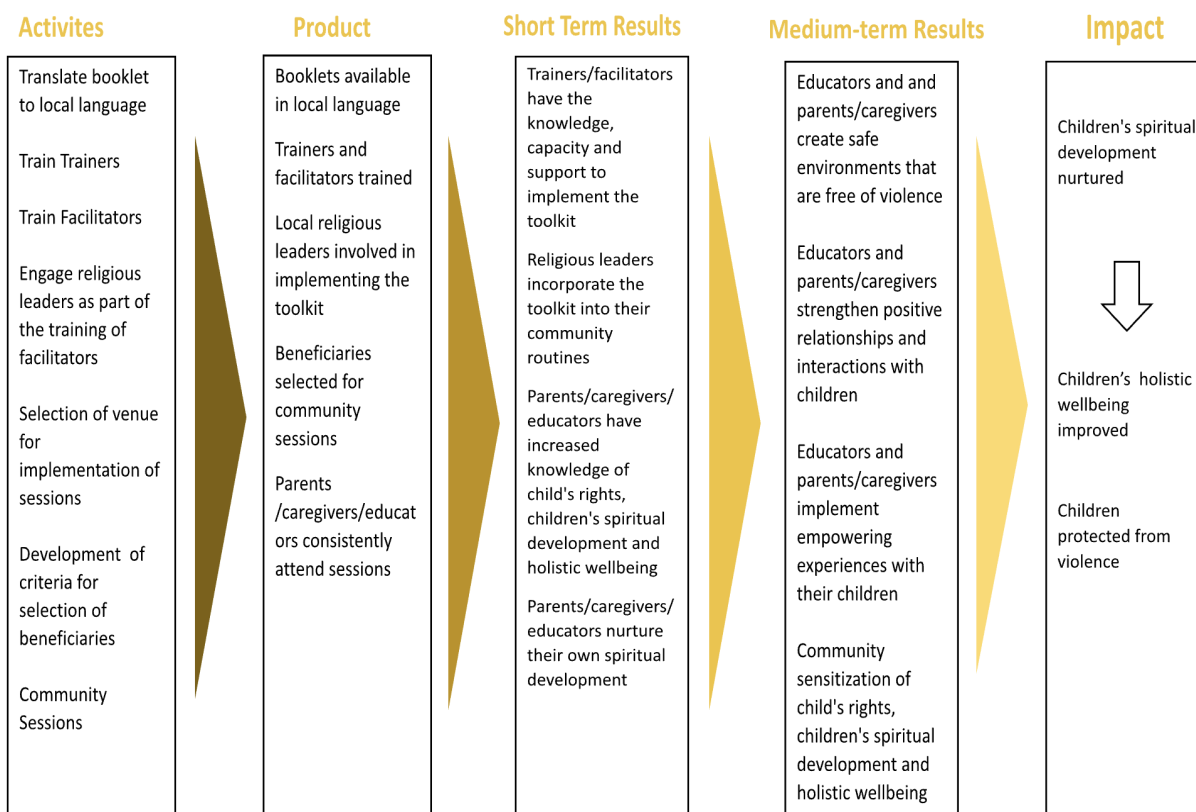
The intervention aimed to reach 575 parents/caregivers/educators and 3275 children. The actual number of participants reached are provided under Tables 4 and 5.

TARGET GEOGRAPHIES

IRP implemented the toolkit across two different provinces: Punjab and Azad Jammu & Kashmir.

LOGICAL FRAMEWORK

Logic Model: Islamic Relief, Pakistan



METHODOLOGY OVERVIEW





DATA COLLECTION METHODS


The MEL framework was implemented between October and November 2024 using a mixed-methods approach that integrated qualitative and quantitative data generated through fieldwork. Primary data was collected through structured questionnaires, observation rubrics, FGDs, and IDIs with a variety of stakeholders, including parents/caregivers, educators, facilitators, local religious leaders and organization staff. A mixed methods approach and in particular the use of qualitative mechanisms sought to delve into the "how" and "why" of the toolkit's effectiveness and to gather an in-depth understanding of the experiences and

perceptions of key stakeholders with the aim of adapting the design and implementation for maximum impact. Table 1 summarizes data collection methods and target stakeholder group.

Islamic Relief conducted 436 structured interviews (248 in Azad Jammu and Kashmir (AJK) and 188 in Punjab) with caregivers, parents, and educators. Additionally, 6 structured in-depth interviews with trainer/ facilitators and 6 focus group discussions (FGDs) were held, evenly distributed with 3 in AJK and 3 in Punjab. The study captured diverse perspectives and experiences, providing comprehensive insights into the toolkit’s implementation, effectiveness, and areas for improvement. Table 2 summarizes the data collection methods and the target stakeholder groups.

Table 2. Summary of Data Collection Methods and Target Stakeholder Groups

Collection Method	Description
	<p>Registration and attendance</p> <ul style="list-style-type: none"> • Registration: Collects basic information from beneficiaries (parents/caregivers/ educators) at the time of registration (e.g., name, gender and date of birth). • Attendance: Record and track all the sessions that each beneficiary (parent/caregiver/ educator) attends and how many sessions they complete.
	<p>Structured questionnaires</p> <p>Facilitators, educators, parents/ caregivers will respond to questionnaires that assess satisfaction, knowledge and changes in beliefs/attitudes/practices before and after the learning sessions.</p>
	<p>Session Observation Rubric</p> <p>Structured observation of parent/caregiver sessions that assess the extent to which the facilitators implement the sessions as intended, if they are prepared to facilitate the sessions, if they exhibit good facilitation practices, and how they integrate religion and the concept of spirituality during the sessions.</p>
	<p>In-depth Interviews (IDs) with facilitators,</p> <p>In-depth interviews with facilitators addressing aspects related to knowledge, skills, challenges, motivations and convictions.</p>
	<p>Focus groups discussions (FGDs)</p> <p>Focus groups with parents/caregivers at the beginning and at the end_of the toolkit implementation to further understand overall experience in the toolkit sessions,</p>

	with parents/caregivers	change in self-reported parenting/caregiver practices, understanding and practice of the concept of spirituality, and experience implementing the toolkit activities at home with their children.
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ANALYTICAL APPROACHES

The primary data included both quantitative and qualitative components, ensuring cross-validation between each type was possible when drawing conclusions and developing recommendations. Quantitative data generated through structured questionnaires were subjected to descriptive statistical analysis in SPSS / Kobo Toolbox to identify explicit and implicit patterns in respondents’ answers to the evaluation questions.

Qualitative data generated during FGDs and IDIs were captured in a structured format and recorded after consent was obtained from respondents. The audio files were transcribed verbatim. Transcripts were analyzed using an applied thematic analysis approach using Dedoose software. As part of the coding process, we coded the data excerpts using the codebook generated with inductive themes. Once all transcripts were coded, code applications were counted across transcripts to generate relative relevance/prominence of each topic and used this relevance to highlight the main findings related to the research question. The use of verbatim quotes in this report aims to increase the validity of findings by directly connecting the study team’s interpretation with what participants actually said.

The end line employed a mixed-methods analytical (qualitative and quantitative) approach to comprehensively assess the toolkit’s implementation. Quantitative data from 436 in-depth structured interviews (IDIs) were analyzed using statistical methods through SPSS to identify trends, patterns, and measurable progress related to the toolkit’s effectiveness. Qualitative data from 6 focus group discussions (FGDs) were analyzed thematically to capture nuanced insights, stakeholder experiences, and contextual factors influencing the toolkit’s success or challenges. Additionally, 6 structured interviews with trainers/facilitators, 3 from AJK and 3 from Punjab, highlighted the strengths of its implementation through trained facilitators.

SAMPLING AND SAMPLE SIZES

The purposive sampling approach were applied to ensure representation from key stakeholder groups, trainer/facilitators, caregivers, parents, and educators, across two regions in Pakistan: Azad Jammu and Kashmir (AJK) and Punjab. A total of 436 in-depth interviews (IDIs) were conducted, with 248 structured interviews in AJK and 188 structured interviews in Punjab. Additionally, 6 in depth structured interviews with facilitators and 6 focus group discussions (FGDs) were held, evenly distributed with 3 FGDs in AJK and 3 FGDs in Punjab. The sample sizes were determined to capture diverse perspectives and experiences, ensuring a comprehensive understanding of the toolkit’s implementation and impact. This approach allowed for a balanced

representation of stakeholders, providing robust data to inform the endline’s findings and recommendations.

Table 3: Sample Sizes by Data Collection Method

COLLECTION METHOD	RESPONDENTS	SAMPLE SIZE Punjab	SAMPLE SIZE AJK	Total
Structured Questionnaires	Parent/caregivers	147	207	354
	Educators	41	41	82
FGDs	Parent/Caregivers	3	3	6
IDIs	Facilitators	3	3	6
Observation	Sessions	11	11	22
Facilitator Diary	Diaries	11	11	22

PARTICIPANTS REACHED

Demographic profile

The end line initially aimed to conduct 502 structured interviews to ensure a robust dataset for assessing the toolkit’s implementation. However, due to challenges such as the non-availability of participants, the final sample size was adjusted to 436 structured interviews. This reduction reflects a substantial number of individuals from the target population who were not able to take part in the structured interviews. Despite this limitation, the achieved sample size of 436 (comprising 248 structured interviews in Azad Jammu and Kashmir (AJK) and 188 structured interviews in Punjab) remains substantial and provides a solid foundation for analysis.

Islamic Relief conducted 248 structured interviews with caregivers, parents, and educators. Additionally, 3 structured in-depth interviews with trainer / facilitators and 3 focus group discussions (FGDs) were held (Table 4).

Table 4. Overview of the Number of Participants by Community

Community	No. of Participants
Chamankot	25
Chehla Bandi	25
Ghotta Athshal	25

Gojra	25
Khund Bandi	25
Muzaffarabad City	25
Pattika Mandal	25
Savor Bagh	25
Shawai Pajgran	25
Upper Chattar	20
Grand Total	248

Punjab:

Islamic Relief conducted 188 structured interviews with caregivers, parents, and educators. Additionally, 3 structured in-depth interviews with trainer / facilitators and 3 focus group discussions (FGDs) were held, evenly distributed.

Table 5. Description of rate by location

Location-wise rate	No. of Participants
Bharakahu	32
Boring Road	32
Dhoke Mustaqeen	31
Loharan	31
Naseerabad	31
Sohan	31
Grand Total	188

Attendance

The overall average attendance rate is 91% of AJK and Punjab (Table 6).

Table 6. Average Attendance Rate

Details	Location wise rate	Total attendance at location /Total Possible Sessions at Location
AJK	Chamankot	100%
	Chehla Bandi	88%
	Ghatha Athshal	97%
	Gojra	97%
	Khund Bandi	100%

	Muzaffarabad City	100%
	Pattika Mandal	97%
	Savor Bagh	100%
	Shawai Pajgran	94%
	Upper Chattar	92%
Punjab	Bharakahu	80%
	Boring Road	81%
	Dhoke Mustaqeen	70%
	Loharan	75%
	Naseerabad	94%
	Sohan	95%
Average Attendance Rate	91%	

Attendance Patterns

Table 7. Consistency of Attendance in AJK

Consistency of Attendance	Count of Attendance
Attended all 10 sessions	180
Missed 1 session	4
Missed 2 sessions	2
Missed 3 sessions	03
Missed 4 sessions	0
Missed 5 sessions	0
Missed more than 5 sessions: Remaining participants, such as those who attended 0-4 sessions.	4
Total Participants	248

Table 8. Consistency of Attendance in Punjab

Consistency of Attendance	Count of Attendance
Attended all 10 sessions	127
Missed 1 session	14
Missed 2 sessions	22
Missed 3 sessions	4

Missed 4 sessions	22
Missed 5 sessions	0
Missed more than 5 sessions: Remaining participants, such as those who attended 0-4 sessions.	62
Total Participants	188

The total number of participants in the study was 436 (248 from AJK and 188 from Punjab). The overall attendance rate was 87% in Punjab and 98% in AJK%, reflecting strong engagement in the study. A significant number of participants in AJK attended all sessions, while in Punjab, there was a higher number of participants who missed more sessions. The attendance patterns reveal high engagement levels, particularly in AJK, with consistent attendance in most communities. In Punjab, while attendance was slightly lower, a majority of participants attended most sessions. Punjab, being primarily an urban area, has a large number of participants who rely on small-scale jobs for their daily income. The nature of their work and financial responsibilities made it difficult for them to attend every session consistently. Despite these challenges, the majority of participants in Punjab attended most sessions, indicating a strong level of engagement with the study. Some of the participants were not available due to health issue or any other family engagement

FINDINGS

QUESTION 1: TRAINERS' AND FACILITATORS' KNOWLEDGE AND MOTIVATION

To what extent do trainers and facilitators have the knowledge, support and motivation to effectively deliver the training for facilitators or the sessions for parent/caregivers/educators? What are their attitudes towards the guide/s and training materials?

ANSWER TO QUESTION 1:

Both the quantitative and qualitative data reflect a successful training experience, with facilitators showing strong improvements in their understanding of spirituality, child development, and the effective delivery of the Toolkit. Facilitators reported high levels of motivation and confidence in applying their knowledge to create positive, non-violent environments for children's spiritual growth. The training was generally well-received, though some logistical challenges, such as the translation of materials and group size,

were identified. Addressing these challenges and expanding resources could further enhance the effectiveness of the program in future implementations.

DETAILED FINDINGS

Questionnaires with trainers

The Training of Trainers (ToT) program was conducted at the start by the Arigatou International to equip facilitators with the knowledge and skills necessary for implementing the toolkit effectively. The training sessions were designed to enhance understanding of spirituality in early childhood development, improve facilitation techniques, and ensure the effective use of the toolkit within diverse communities. The trainers were selected based on their prior experience in child protection, education, and community engagement. This section presents the main results of the questionnaire administered to trainers both before and after the training to assess their level of knowledge, beliefs, and expectations regarding implementation. Annex 1 presents the detailed findings.

Knowledge

The Training of Trainers (ToT) program significantly enhanced participants' understanding of spirituality, distinguishing it from religion, and recognizing its role in child development. Facilitators demonstrated an improved ability to define and articulate spirituality as encompassing connections with oneself, others, nature, and the divine.

Before the training, while some trainers could define spirituality and differentiate it from religion, many struggled to link activities to learning objectives. Post-training, there was a notable improvement in conceptual clarity, and trainers expressed greater confidence in aligning toolkit activities with specific objectives.

Beliefs

Beyond knowledge acquisition, the program also fostered a shift in trainers' beliefs about childhood spirituality and violence prevention. Initially, many trainers viewed spirituality solely as a religious practice. However, by the end of the training, they recognized it as a broader concept encompassing emotional, social, and moral development. Additionally, while participants were initially uncertain about integrating spiritual

nurturing into their facilitation methods, they later reported increased confidence in implementing spiritual development strategies within their communities.

Training evaluation

The training evaluation further reinforced these positive outcomes. Trainers rated the overall quality of the program as excellent or very good, highlighting the relevance and applicability of the materials to their work. The interactive and participatory nature of the sessions was particularly appreciated. However, some logistical challenges were noted, including travel constraints, time limitations, and material availability.

Open-ended responses provided additional insights. Participants valued the opportunity for interactive discussions, real-life case studies, and role-playing activities, which enriched their learning experience. Suggestions for improvement included incorporating more localized religious examples, offering additional refresher courses, and providing supplementary materials to reinforce training retention.

In conclusion, the ToT program successfully enhanced trainers' knowledge, beliefs, and practical skills related to the toolkit. The feedback indicated significant improvements in their understanding of spirituality, their ability to align activities with learning objectives, and their adoption of positive beliefs about holistic child development. While the program was well-received, addressing logistical concerns and expanding resources could further strengthen its impact.

Questionnaires with facilitators

The Training of Facilitators was successfully conducted in AJK at the Muzaffarabad Area Office and in Punjab at the Rawalpindi Area Office of Islamic Relief Pakistan from November 28 to December 1, 2024. A total of 52 participants attended the training, all affiliated with various projects, including the Orphan Support Programme, Water and Livelihood Initiative in Kashmir (WALI-IRP), WASYLA, POCAR, EWIN, and Caring Communities of Children. The participants held professional roles such as Senior Child Care Officer, Child Care Officer, Assistant Child Care Officer, Sponsorship Officer, and Assistant Sponsorship Officer. Upon completing the training, they were fully prepared to serve as facilitators for implementing the Nurturing Children's Spiritual Development Toolkit.

This section presents the main results of the questionnaire administered to facilitators before and after the training to assess their level of knowledge, beliefs, and expectations regarding implementation. Detailed results are provided in Annex 2.

Knowledge

The Training of Facilitators led to significant improvements in facilitators' knowledge and understanding of children's spiritual development, the impact of violence, and the principles of positive parenting. Pre- and post-training assessments showed notable progress, with increased recognition of the importance of spirituality, non-violent environments, nurturing relationships, and the role of families in fostering children's holistic well-being (Annex 2).

Beliefs

The belief that spirituality can be nurtured in non-religious ways grew from 23% to 55%. Full agreement (100%) was reached on the connection between children's spirituality and their sense of belonging. Awareness of the inclusion of spiritual development in the UN's Convention on the Rights of the Child rose from 59% to 100%. Understanding of violence's effects on children increased from 50% to 91%, while recognition of the need for a non-violent environment for spiritual development grew from 32% to 91%. Perceptions of shouting as a form of violence rose substantially from 36% to 90% (Annex 2).

Facilitators also deepened their understanding of the role of adults in nurturing children's spirituality, including the importance of their own spiritual growth (23% to 86%). Agreement that positive and nurturing relationships support spiritual development increased from 32% to 82%, while awareness of the long-term effects of violence on brain development grew from 32% to 68% (Annex 2).

The training strengthened facilitators' belief in providing children with opportunities to participate in religious or spiritual practices, reaching 100% agreement post-training. Views on children's rights and development also improved significantly. Support for encouraging children to explore nature increased from 45% to 82%, while agreement on allowing children to make their own choices rose from 36% to 68%. Support for community engagement grew from 67% to 100%, and recognition of children's right to self-expression increased from 45% to 73%, with disagreement dropping to 0%. The belief in allowing children to be themselves and fostering their spirituality also reached 100%. However, while support for play remained largely positive, disagreement on its

importance unexpectedly increased by 14%, indicating an area for further exploration (Annex 2).

Preparation and motivation

Facilitators expressed positive views on the toolkit's implementation, their preparedness, and their motivation. Most felt well-prepared to deliver sessions, and 91% were highly motivated. While 54% believed the toolkit would be well-received by parents, caregivers, and educators, a small percentage expressed concerns. Additionally, 86% of facilitators planned to implement all 10 sessions, with most confident in community support, including from religious leaders and parents. However, some concerns remained regarding the feasibility of implementing all sessions (Annex 2).

Training quality

Regarding the training's quality, 86% agreed that objectives were clearly defined, and 82% found the structure effective. While most feedback on facilitator preparedness, facilities, and reflection opportunities was positive, 14% expressed dissatisfaction, highlighting areas for improvement. Overall, the training received a high approval rating (95%), though 5% of participants were dissatisfied with the venues (Annex 2).

In summary, the Training of Facilitators successfully enhanced facilitators' knowledge and beliefs related to children's spiritual development, with positive shifts in awareness, attitudes, and motivation. Facilitators expressed a need for more localized religious examples, additional refresher courses, and supplementary materials to reinforce training retention. Further quantitative information regarding the overall satisfaction with training can be found in Annex 4.

In-depth interviews with Facilitators

The following section presents the qualitative results from the individual interviews with the facilitators, along with a detailed description of the analysis.

COMPREHENSION OF SPIRITUALITY

This qualitative analysis explores the shift in facilitators' understanding of spirituality before and after attending the Toolkit training sessions in Pakistan. Before the training, facilitators predominantly equated spirituality with religion, emphasizing religious practices such as prayer and fasting. However, post-training reflections indicate a broadened understanding that incorporates multiple dimensions of spirituality, including

connections to self, others, and nature. The following paragraphs provide a detailed account of these perceptual changes, highlighting key themes emerging from the interviews.

Before attending the training, most facilitators perceived spirituality as being synonymous with religion. Their understanding was primarily centered on religious practices and beliefs. One facilitator stated:

“Before this training, we believed that spirituality was solely tied to religion. [Before the training] we focused heavily on prayer and fasting, but we often overlooked the importance of connecting with others.”

- Shawai Panjgran
facilitator

This narrowed perspective led facilitators to view spirituality as exclusive to religious affiliations. The training sessions introduced facilitators to a more comprehensive framework of spirituality, which included four key dimensions: 1) connection to God (religion); 2) connection to others (relationships); 3) connection to nature; 4) connection to the inner self. After the training, facilitators recognized that spirituality extends beyond religious boundaries. One participant noted:

“We learned that spirituality encompasses much more than just religion. It consists of four key components, with religion being just one of them.”

- Shawai Panjgran
facilitator

Another facilitator echoed this realization, reinforcing the broader understanding gained through the sessions. These insights reshaped their approach to spiritual discussions, fostering a more inclusive and holistic perspective.

A major shift observed among facilitators was their acknowledgment that spirituality is a universal experience, relevant to people of all faiths or even those without religious affiliations. One facilitator shared:

“We came to know that non-Muslims also relate to the concept of spirituality. It is basically present inside every human being.”

- Saver Bagh
facilitator

This realization helped facilitators move away from an exclusive, religion-centric approach to spirituality and embrace a perspective that resonated with diverse populations.

Facilitators also became more aware of the distinctions and overlaps between religion and spirituality. While both share common elements, such as the value of solitude and reflection, they serve different purposes. One facilitator articulated this distinction:

“Spirituality focuses on the essence of life, our surroundings, relationships with people, and our connection to nature. In contrast, religion provides a comprehensive set of guidelines for living life through defined practices and beliefs.”

- Loharan Bazar and Babu Laal Hussain
facilitator

This indicates a nuanced understanding that recognizes the interplay between spirituality and religion while appreciating their distinct roles.

Conclusion

The qualitative analysis of facilitator interviews highlights a profound transformation in their understanding of spirituality. Initially confined to religious interpretations, their perspectives expanded to encompass broader connections, including relationships, nature, and self-awareness. This shift not only enhanced their personal understanding but also equipped them to facilitate more inclusive and effective discussions on spirituality. The training played a crucial role in fostering a more comprehensive and

universally applicable concept of spirituality, ultimately benefiting both facilitators and their audiences.

UNDERSTANDING THE TOOLKIT

This qualitative analysis examines facilitators' perceptions of the primary objectives of the Toolkit. According to the interviews, Toolkit aimed to promote positive behavioral changes in communities by fostering a nurturing environment for children's development. A key focus was placed on spirituality, confidence-building, and child protection. The following paragraphs highlight the facilitators' understanding of these objectives, as reflected in their interviews.

Creating a supportive environment for children

One of the central goals of the Toolkit was to ensure that children, particularly those aged 0 to 8, grow up in an environment that allows them to explore and express themselves freely. Many facilitators emphasized the importance of reducing unnecessary restrictions on children, as excessive control can undermine their self-confidence. Similarly, another facilitator reinforced this perspective, linking a supportive environment to the broader goal of preventing violence against children.

Encouraging behavioral change in communities

Beyond individual child development, the facilitators stressed that the Toolkit also sought to influence communities by encouraging positive behavioral changes. They highlighted that one of the main objectives was to promote gentle and respectful communication within families and communities. This emphasis was reiterated by another facilitator, who viewed the Toolkit as a means to foster long-term change within households and communities. Facilitators expressed that the Toolkit framed spirituality as a protective factor for children, helping them navigate challenges and negative influences. A facilitator described this approach:

“The toolkit aims to illuminate the importance of spirituality among parents, highlighting its benefits for children at critical developmental stages. It emphasizes that nurturing children's spirituality can protect them from negative influences by fostering four key connections: with themselves, their families, their communities, and the larger world”

- Waris Khan and Chah Sultan
facilitator

Strengthening spiritual awareness

Facilitators also recognized that a crucial aspect of the Toolkit was to enhance understanding of spirituality - both for themselves and for the communities they serve. One facilitator reflected on the process of first deepening their own spiritual awareness before being able to guide others:

“The primary aim was to nurture our spirituality and, subsequently, the spirituality of our stakeholders in the community. This required us first to understand our own spirituality, identify its components, and learn how to nurture it”

- Waris Khan and Chah Sultan
facilitator

Measuring success and impact

Several facilitators reflected on the effectiveness of the training, with multiple participants estimating that approximately 90% of its objectives were successfully met. This perception indicates a high level of satisfaction with the program’s outcomes.

Conclusion

Facilitators identified some objectives of the Toolkit training, including creating a supportive and free environment for children, promoting behavioral change in communities, and deepening spiritual awareness. Nonetheless, it appears that the facilitators did not emphasize the Toolkit's focus on nurturing children's spiritual development and protecting them from violence. Additionally, they did not explicitly mention the three conditions for fostering children's spirituality outlined in the Toolkit.

TRAINING

In the individual interviews, the facilitators discussed their experience with the training. This section explores facilitators’ experiences, from initial hesitation to growing assurance, as they navigated challenges and gained proficiency. The analysis highlights the factors that influenced their confidence, including their preparedness, engagement with the community, and ability to adapt content. Additionally, it examines the clarity of training materials, and the challenges faced in aligning activities with learning objectives.

Facilitators' confidence in delivering training sessions

The analysis of facilitators' confidence levels in conducting the training sessions reveals a mix of initial apprehension and growing assurance. Before initiating the sessions, some facilitators felt uncertain, particularly when engaging with communities that had limited prior knowledge of the subject matter. Others echoed similar challenges, noting difficulties in adapting their sessions to an uninformed audience:

"Session two posed difficulties due to the community's lack of knowledge."

- Transcription Analysis-
MB

Additionally, some facilitators identified specific areas, such as child violence awareness, where they felt the need for further information and support. Also, more support would be beneficial to help facilitators design engaging activities for parents.

Despite these initial challenges, the training significantly improved facilitators' confidence. Many reported feeling well-prepared after attending the training, with several estimating they were "70-80% ready to deliver the sessions" (Chamankot facilitator). Certain sessions, particularly the first and fifth, were cited as moments of highest confidence. Facilitators also highlighted a progression in their confidence, with initial apprehension giving way to increased motivation and understanding as the sessions advanced. Additionally, facilitators expressed confidence in specific aspects of the training, such as community engagement and discussions on child nurturing and spirituality. One facilitator emphasized:

"I feel strong in delivering sessions related to child nurturing and spirituality, as 90% of participants recognize the value of spirituality."

- Loharan Bazar and Babu Laal Hussain
facilitator

Overall, while some facilitators identified areas where additional support would be beneficial, the training effectively enhanced their ability to lead discussions and deliver meaningful sessions. This progression from initial hesitation to increased confidence highlights the impact of the training on their professional development and effectiveness in the community.

Improvement in training clarity and in beginning the sessions

The interview analysis indicates that some facilitators initially struggled to understand the connection between activities and their intended objectives. Despite preparing by reading manuals and consulting other facilitators, this link was not always clear. However, for other facilitators, this was not a difficulty, stressing that the training was clear. This suggests that some adjustments to enhance clarity might be necessary.

Two facilitators highlighted a logistical challenge after completing their training. Delays postponed the implementation of the sessions from November to March, increasing their workload and potentially affecting engagement and momentum. This suggests that while facilitators were prepared, external factors impacted the timely execution of the program.

SUPPORT

The facilitators shared in their interviews that they experienced varying levels of support throughout the facilitations. While they faced challenges such as community knowledge gaps and logistical issues, they were able to overcome these obstacles through the help of their team and cluster leads. Additionally, logistical support, including materials, location, and lunch packs, was also stressed. The collaborative environment fostered by discussions with team leaders strengthened the support system. Overall, the facilitators felt well-supported in both material and knowledge aspects, which helped them navigate the challenges encountered during the training process. The Islamic Relief was also mentioned as an important source of support.

MOTIVATION

The facilitators' motivations to conduct the training sessions stemmed from a combination of social responsibility, personal growth, and gratification from positive feedback. Many facilitators expressed a strong sense of duty toward addressing societal issues, particularly concerning child development and abuse prevention. One facilitator shared:

“Another source of motivation was our commitment to working for children, especially with the increasing societal issues we face today. This sparked our interest in exploring what we could do to help reduce abuse and other societal problems.”

- Shawai Panjgran
facilitator

This sense of purpose was enhanced by the opportunity to learn new things and share that knowledge with the community, which provided both personal and professional fulfillment. Furthermore, facilitators found deep satisfaction in the positive feedback from participants throughout the Toolkit sessions. Hearing how their teachings impacted the participants and improved their relationships with their children motivated them to continue their work.

Additionally, the act of encouraging reflection in participants, such as asking them to recall childhood memories, brought both facilitators and participants a sense of fulfillment. These moments of connection, combined with the broader impact on communities, created a rewarding and motivating environment for the facilitators. Just one facilitator shared that if she had the opportunity to deliver the sessions again, she would prepare herself more thoroughly, but did not explore in which areas she would do such preparation.

ATTITUDES TOWARD THE MATERIALS

In analyzing the facilitators’ perceptions of the materials used in the Toolkit sessions, key themes emerged: positive feedback, and challenges related to language and context.

Positive perceptions

Facilitators generally found the quality of the materials to be good, with several acknowledging that the content was clear and sufficient for the sessions. Some facilitators described the materials as comprehensive and helpful, emphasizing that they

provided a solid foundation for conducting the training. For example, one facilitator stated:

“The quality of the material was good, and we did not encounter any difficulties because the examples were clearly provided, which helped with our understanding.”

- Shawai Panjgran
facilitator

Also, the Toolkit was applied in various contexts, including among teachers, parents, and other community members. Professionals such as teachers and health workers were particularly motivated, recognizing that the Toolkit materials could enhance their work, given their direct interaction with communities and children.

Challenges

Language challenges

Despite the positive aspects, some significant challenges were identified. One of the primary issues was the language barrier, as the materials were originally in English but needed to be translated into Urdu and then further adapted to the local dialect. The quality of these translations, particularly when AI tools were used, was noted as a challenge, with one facilitator commenting that the translated materials were “vague to understand”.

ADAPTATIONS TO THE MATERIALS

To address these challenges, facilitators made several adaptations. They modified the delivery of the sessions by using local language and incorporating culturally relevant methods. For instance, one facilitator explained:

“We used local language during the delivery of sessions” and “asked people to speak and we wrote on their behalf.”

- Chamankot
facilitator

Some facilitators also employed visual aids, like flip cards and videos, to support comprehension, especially for less literate participants. Furthermore, the activities were adjusted to fit the local context, such as moving from open-air to indoor activities due to logistical challenges and cultural considerations about gender dynamics.

In conclusion, while the materials were generally seen as helpful and comprehensive, the facilitators highlighted the need for adjustments in language, cultural relevance, and format to better suit the specific needs of the target community. The adaptation of materials and delivery methods was essential for overcoming the challenges presented by language barriers and varying literacy levels.

QUESTION 2: EDUCATORS' TEACHING PRACTICES

To what extent do educators perceive changes in their teaching practices as a result of their participation in the toolkit?

ANSWER TO QUESTION 2

Educators perceive significant positive changes in their teaching practices as a result of their participation in the toolkit, with a clear shift toward more consistent, daily application of inclusive and student-centered approaches. The data reveals notable improvements in areas such as promoting prosocial behaviors, using positive language, and fostering gender-neutral play, all of which saw substantial increases in daily implementation. Additionally, teachers demonstrated greater flexibility and responsiveness to students' needs, with a marked rise in daily practices like modeling peaceful conflict resolution and adapting activities to children's capabilities. While some educators transitioned from daily to frequent but slightly less rigid applications in certain areas, overall, the findings indicate a strong commitment to more structured and intentional teaching strategies. These results highlight the toolkit's success in fostering meaningful and lasting improvements in educators' approaches, ultimately enhancing students' learning experiences and well-being.

Questionnaires with educators

A total of 88 educators responded to the baseline questionnaires, while 82 educators participated in the end-line survey in Punjab and AJK. In both assessments, the questionnaires were administered in hard copy and later digitized using the Kobo Toolbox. The key findings of this quantitative analysis are presented below, and detailed

graphics are presented in Annex 3. Table 9 presents the overall changes in teaching practice constructs.

Table 9. Pre- and post-differences in teacher practices

Scale	Pre	Post	Diff
Teaching practices	2.20	2.34	0.14
Positive relationships	2.31	2.81	0.5
Empowering experiences	2.28	2.87	0.59
Safe and respectful environments	2.84	2.91	0.07

Teaching practices

The analysis of the baseline and endline quantitative assessments reveals significant positive changes in educators' practices, reflecting the impact of the toolkit. Across various domains, there was a notable shift toward more consistent, daily application of inclusive, flexible, and student-centered approaches. For instance, the percentage of teachers allowing students to complete tasks in their own way "All the time/Every day" decreased from 36% to 22%, while the "Often/multiple times per week" category rose from 12% to 37%, indicating that many educators transitioned from daily application to frequent, yet slightly less rigid, practices. Flexibility in lesson planning also saw meaningful improvements. While only 16% of teachers initially incorporated students' interests into their planning on a daily basis, this figure surged to 51% at the endline. Likewise, the encouragement of student-led decision-making saw substantial progress. The proportion of teachers allowing students to make suggestions about their learning increased from 29% to 48%, while those who frequently let students take ownership in the classroom grew from 22% to 48%.

Promoting gender-neutral play also demonstrated a substantial improvement, with the "All the time/Every day" category increasing from 22% to 76%, accompanied by a decrease in less frequent categories like "Occasionally/Once or twice a week" (16% to 5%) and "Never" (8% to 0%). The data further highlights improvements in classroom flexibility and responsiveness to students' needs. Teachers modeling peaceful conflict resolution "All the time/Every day" rose significantly from 33% to 80%, while the "Often/multiple times per week" category dropped from 29% to 5%, reflecting a move toward more consistent daily modeling of these behaviors. Similarly, adapting activities to children's needs and capabilities saw a dramatic increase in the "All the time/Every day" category, from 26% to 78%, while the "Never" category dropped from 4% to 0%, showing a clear commitment to inclusivity.

Positive relationships

A more nurturing and emotionally supportive environment emerged. The percentage of teachers who consistently interacted with students in a warm and positive manner jumped from 58% to 85%. Managing classroom tensions effectively also became more common, with 90% of teachers reporting daily engagement in conflict resolution, up from 49%. Similarly, encouraging prosocial behaviors such as sharing and kindness saw a sharp rise in the "All the time/Every day" category, increasing from 60% to 88%, while the "Often/multiple times per week" category decreased from 26% to 7%, suggesting a shift to more consistent daily reinforcement. Positive language use also became a daily practice for the majority of teachers, with the "All the time/Every day" category increasing from 71% to 95%, and less frequent categories such as "Often/multiple times per week" disappearing entirely (12% to 0%). Similarly, modeling kindness and gratitude rose significantly, with 80% of teachers doing so daily compared to just 33% initially.

Empowering experiences

The data reveals a significant shift in teaching practices toward fostering empowering experiences in the classroom. One of the most notable improvements was in the creation of opportunities for children to interact and relate to one another, which saw an increase from 41% at baseline to 61% at endline for those doing so daily. Additionally, the number of teachers who never facilitated such interactions dropped to 0%, indicating a near-universal commitment to encouraging social engagement among students. Similarly, encouraging children to describe themselves, their families, and communities showed positive trends. While the percentage of teachers incorporating this practice daily remained stable at 22%, there was a notable increase in those engaging in it multiple times per week, rising from 22% to 41%. However, a small rise in those who never facilitated this activity (from 2% to 6%) suggests that some classrooms may still need further encouragement in this area.

The promotion of diverse religious, spiritual, and cultural practices saw a significant increase in daily practice, rising from 27% to 39%. However, there was a decline in teachers incorporating this topic multiple times per week (from 27% to 16%), though occasional engagement increased. This suggests a shift in how frequently cultural diversity is incorporated into classroom discussions.

Another major area of improvement was fostering children's connection with nature, with those integrating this practice daily doubling from 16% to 32%. The number of teachers implementing nature-based activities multiple times per week also increased from 16% to 27%, reflecting a stronger emphasis on environmental education and outdoor learning experiences.

Free play in the classroom became a significantly more frequent activity. The proportion of teachers allowing daily free play rose from 10% to 34%, while those doing so multiple times per week increased from 20% to 44%. Importantly, the number of teachers who never incorporated free play dropped from 16% to 0%, indicating a universal shift toward recognizing its importance. Similarly, creating moments for children to express gratitude saw a dramatic increase, with daily practice jumping from 20% to 61%, while those never engaging in this practice dropped to 0%. Encouraging gratitude can help develop emotional intelligence, kindness, and a positive classroom culture. There was also a marked increase in teachers reading books about diversity, ethics, and morals, with daily practice rising from 27% to 41% and multiple times per week from 20% to 29%. Meanwhile, the number of teachers who never engaged in this practice dropped to 0%, demonstrating an overall strengthening of moral and ethical discussions in classrooms.

Creating moments for meditation, interfaith prayer, or silence saw mixed results. While daily practice increased from 22% to 37%, those engaging in this activity multiple times per week declined from 16% to 10%, and those who never engaged in it remained relatively stable. These variations suggest a shift in the frequency and approach to mindfulness activities in different classroom settings.

Safe and respectful environments

The data reveals significant positive shifts in various teaching practices aimed at creating a safe and respectful classroom environment.

One of the most striking improvements was in the accessibility of classroom materials, where the percentage of teachers ensuring that materials were always easy to reach increased from 29% to 56%. Similarly, the presence of easy-to-read or pictorial classroom rules posted on the walls rose from 33% to 66%. Teachers also adopted a more structured and supportive approach. The percentage of those maintaining a daily classroom routine consistently increased significantly from 39% to 85%. Likewise, using a calm but assertive approach to resolving conflicts saw a substantial rise from 39% to 85%, reflecting a shift towards more effective classroom management.

In terms of fostering inclusivity and self-expression, the proportion of teachers who supported children in expressing themselves authentically without judgment increased notably from 34% to 78%. Additionally, designing the classroom based on children's interests to enhance their sense of belonging saw an improvement, moving from 32% to 50%. These positive trends indicate a concerted effort by educators to create environments where children feel safe, heard, and empowered.

Table 10 summarizes key increases and decreases in teacher practices between baseline and endline assessments, highlighting shifts towards more consistent and positive classroom behaviors.

Table 10. Summary of the key increases and decreases in teacher practices between baseline and endline assessments

Indicator	Increase	Decrease
Teaching practices		
Allow students to choose activities/objects ok	"Often" (18% → 49%)	"Every day" (14% → 10%)
Allow students to complete tasks in their own way ok	"Often" (12% → 37%)	"Every day" (36% → 22%)
Give students roles/responsibilities ok	"Often" (22% → 48%)	"Occasionally" (22% → 8%)
Allow students to suggest what they want to learn ok	"Every day" (29% → 48%)	"Sometimes" (17% → 8%)
Allow student to influence the direction of lessons.	"Every day" (30% → 54%)	"Often" (18% → 2%)
Flexible planning to include student interests	"Often" (16% → 51%)	"Every day" (33% → 12%)
Model peaceful conflict resolution	"Every day" (33% → 80%)	"Often" (29% → 5%)
Encourage gender-neutral play	"Every day" (22% → 76%)	"Often" (20% → 12%)
Adapt activities to students' needs	"Every day" (26% → 78%)	"Often" (34% → 5%)
Positive relationships		
Interact positively and warmly with children	"Every day" (58% → 85%)	"Often" (15% → 7%)
Use positive language with children	"Every day" (71% → 95%)	"Often" (12% → 0%)
Understand and respond to students' emotional needs	"Often" (17% → 26%)	"Every day" (64% → 60%)
Encourage prosocial behaviors	"Every day" (60% → 88%)	"Often" (26% → 7%)
Manage conflict through peaceful resolution	"Every day" (49% → 90%)	"Often" (14% → 5%)
Encourage children to listen to one another	"Every day" (54% → 88%)	"Often" (29% → 6%)
Teach friendly greetings and interactions	"Every day" (36% → 87%)	"Often" (34% → 0%)
Use positive praise and reinforcement	"Every day" (52% → 64%)	"Often" (32% → 18%)
Model kindness and gratitude	"Every day" (33% → 80%)	"Often" (29% → 5%)
Empowering experiences		
Create opportunities for student interaction	"Every day" (41% → 61%)	"Often" (22% → 17%)
Encourage creative self-expression	"Often" (22% → 41%)	"Never" (2% → 6%)
Promote diverse religious/cultural practices	"Every day" (27% → 39%)	"Often" (27% → 16%)
Promote connection with nature	"Every day" (16% → 32%)	"Never" (6% → 0%)
Create space for free play	"Every day" (10% → 34%)	"Never" (16% → 0%)
Create moments for meditation, prayer, or silence	"Every day" (22% → 37%)	"Never" (18% → 20%)
Create moments for gratitude	"Every day" (20% → 61%)	"Often" (27% → 15%)
Provide time for music and dance	"Every day" (5% → 27%)	"Never" (49% → 12%)

Read books about diversity, ethics, and morals	"Every day" (27% → 41%)	"Never" (12% → 0%)
Safe and respectful environments		
Design classroom with accessible materials	"Every day" (29% → 56%)	"Never" (6% → 0%)
Use visual posters for classroom rules	"Every day" (33% → 66%)	"Never" (6% → 0%)
Resolve conflicts calmly and assertively	"Every day" (39% → 85%)	"Often" (24% → 7%)
Maintain a daily classroom routine	"Every day" (39% → 85%)	"Often" (24% → 7%)
Support authentic self-expression	"Every day" (34% → 78%)	"Never" (8% → 2%)
Design classroom based on students' interests	"Every day" (32% → 50%)	"Often" (26% → 5%)

Overall, the data demonstrates a clear and profound shift toward consistent, daily application of inclusive and student-centered teaching strategies. These findings underscore the success of the toolkit in fostering more intentional, consistent, and inclusive practices among educators, ultimately benefiting students' learning environments and well-being.

QUESTION 3: EDUCATORS' AND PARENTS' TOOLKIT ADOPTION

To what extent are parents/caregivers/educators implementing the tools and activities provided by the toolkit at home/school?

ANSWER TO QUESTION 3

Educators and caregivers are actively implementing the toolkit's activities both in classrooms and at home, with positive outcomes. Questionnaire data showed that 78% of educators frequently incorporate toolkit-recommended practices, and 93% find it user-friendly, suggesting ease of integration into teaching routines. Similarly, quantitative data and focus group discussions confirm that parents and caregivers are applying the toolkit's activities in daily life, strengthening family bonds, fostering spiritual development, and using interactive methods like drama and play to address important topics. While most participants report successful implementation, a small percentage of educators and parents find the toolkit challenging, indicating areas for further support or training.

Questionnaires with educators

When asked about the frequency of engaging in toolkit-recommended practices, 37% of educators responded, “very often,” 41% “often,” and 22% “occasionally.” Regarding the incorporation of specific toolkit activities into lessons, 59% reported doing so “often,” 12% “very often,” 27% “occasionally,” and 2% “rarely” or “never.”

Additionally, 93% of educators found the toolkit user-friendly and practical, with 81% describing it as “easy” to implement and 12% as “very easy.” This indicates that most educators effectively understood and applied the toolkit in their classrooms, benefiting from its clear structure and instructions. However, the 7% who found it “difficult” to use suggest areas where additional support or training may improve implementation.

Questionnaires with parents/caregivers/educators

86% of parents and caregivers found the program useful for addressing their specific parenting needs. They valued its practical tools and strategies for managing challenges, highlighting its effectiveness in providing relevant guidance and solutions. 10% found it “moderately useful” and 4% found it “not useful at all”.

86% of parents and caregivers found the program useful in nurturing their children’s spiritual development, while 10% considered it “moderately useful” and 4% “not useful at all.” Half of the participants implemented the activities at home “often,” 8% “very often,” and 37% “occasionally.” However, 5% reported doing so “rarely” or “never.”

78% found the program’s tools easy to understand and implement, 5% “very easy,” and 8% “very difficult.” 9% did not respond.

Focus Groups with parents/caregivers/educators

Participants highlighted the meaningful impact of the Toolkit sessions on their family lives, with many incorporating its activities into their daily routines. The implementation of these exercises at home has fostered stronger family bonds, enhanced spiritual growth, and provided valuable teaching tools for important life lessons.

Strengthening family connections through play

Many participants shared how they have integrated the Toolkit activities into their interactions with their children. One respondent noted:

“I liked the activities, especially the drama activities, and I've been doing them with my children at home.”

- Endline focus
group

Another participant emphasized the value of play in strengthening family ties, stating:

“Playing games, being a kid—that activity was very effective for us, and we really liked it. We are doing this as a routine back at home every Sunday.”

- Endline focus
group

These responses indicate that the hands-on, interactive nature of the Toolkit activities has made them both enjoyable and practical for daily family life.

Using drama activities as a teaching tool

Several participants highlighted the drama-based activities as particularly impactful, not only for entertainment but also as a method for discussing important issues within their families. One respondent shared: "The drama activity that we did, they loved it, and they still do it with their family and children to raise awareness about different issues that she wants to talk to them about."

Another participant found the drama exercise effective in addressing sensitive topics, particularly child safety:

“We did a drama also, and I loved the drama activity on child abuse. We learned from it, and we taught it to our children back home.”

This suggests that the drama activities serve as a powerful educational tool, allowing parents to engage in meaningful discussions with their children about critical issues in a safe and accessible way.

Fostering spiritual and emotional growth

Beyond play and education, the Toolkit training has also supported spiritual development within families. Participants have incorporated activities that encourage gratitude, reflection, and a deeper connection with faith. One participant mentioned: "For connection with God, I spend time praying with my children and expressing gratitude to Allah."

Similarly, another participant shared how the mirror activity helped her reflect on personal growth and improve relationships with loved ones: "I have implemented the mirror activity."

Additionally, outdoor activities were recognized as an important aspect of the training, with one respondent stating:

"I engage in connection with nature activities by spending time outdoors and taking my children to parks."

Conclusion

The implementation of Toolkit activities at home has proven to be highly beneficial for participants, reinforcing family relationships, promoting spiritual well-being, and serving as an effective means of addressing important social issues. These insights highlight the lasting impact of the training, demonstrating its ability to extend beyond structured sessions into everyday life.

QUESTION 4: CHANGES IN PARENTING PRACTICES

To what extent do parents change their parenting/caregiving practices as a result of their participation in the toolkit?

ANSWER TO QUESTION 4:

The quantitative findings suggest that the project has successfully influenced parents' attitudes, behaviors, and practices, particularly by strengthening positive relationships, fostering respectful environments, and enhancing parenting approaches and beliefs. Insights from the focus groups further confirm that parents and caregivers significantly adjusted their practices after participating in the Toolkit, moving away from punitive and fear-based methods toward more empathetic and communicative approaches. There was a noticeable shift toward active listening, open dialogue, and positive reinforcement, promoting a balance between discipline and affection. Additionally, conflict resolution strategies evolved to prioritize emotional connection, trust, and motivation. This transformation reflects a broader shift from reactive discipline to more intentional, relationship-centered caregiving.

DETAILED FINDINGS

Questionnaires with parents/caregivers/educators

To analyze changes in parenting practices as a result of participation in the toolkit, scales focusing on different types of relevant practices were included in the questionnaires administered at the beginning and end of the sessions. For each of the scales presented in Table 11, the total raw scores for the pre- and post-questionnaires were calculated, along with the difference between them.

Table 11. Pre- and post-differences in parenting practices

Scale	Pre	Post	Diff
Positive relationships	1.31	1.78	0.47
Respectful environments	1.21	1.81	0.60
Response to challenging behaviors	1.26	1.67	0.41
Empowering experiences	1.19	1.79	0.60
Parenting beliefs	1.19	1.78	0.59

These quantitative findings indicate that the project has effectively influenced the attitudes, behaviors, and practices of parents, particularly in fostering positive

relationships, creating respectful environments, and enhancing parenting beliefs and practices.

Focus Groups with parents/caregivers/educators

Parenting practices and approaches to discipline evolved across the focus group discussions, reflecting the development of parents' strategies over time. The first group highlighted initial frustrations, such as feeling helpless with challenging behaviors and using traditional disciplinary methods, while the second group revealed a shift towards more empathetic and communicative approaches. This evolution underscores the impact of the Toolkit in encouraging reflection and growth in parenting practices. These aspects are discussed below.

Challenges in behavior management

In the first focus group, one participant shared frustration with their child's challenging behavior, particularly frequent crying, and stated, "I have used many tactics, but all are useless." This sentiment highlights a sense of helplessness and lack of effective strategies in managing difficult behaviors. However, this idea was not mentioned in the second focus group, suggesting that, over time, the Toolkit sessions may have helped the participants to develop more effective approaches or insights.

Communicating financial limitations

In the initial focus group, some parents shared the practice of being transparent with their children about financial constraints. This included explaining to children that, due to the family's low income, they cannot always fulfill their desires or dreams, helping children understand the reality of their situation. This topic did not reappear in the final focus group.

Discipline through punishment

The comparison between the initial and final focus group discussions reveals a notable shift in parenting approaches, particularly in the way discipline is enforced and the role of punishment in child-rearing.

In the initial focus groups, a strong emphasis was placed on using fear-based methods and physical punishment as primary disciplinary strategies. Participants frequently mentioned tactics such as emotional manipulation (e.g., threatening to leave a child), bribery, and explicit warnings of punishment. Physical discipline, including slapping and instilling fear of punishment, was widely accepted, with some participants believing that punishment was necessary to correct behavior and prevent mistakes. The discussions suggest that such methods were commonly employed and seen as effective.

In contrast, the final focus groups indicate a more nuanced and balanced approach to discipline. While authoritative methods are still used, there is a noticeable shift toward combining firmness with kindness. Some participants reported starting with a firm or authoritative tone but following up with kindness and attentive listening to ensure children feel heard. The idea of using fear as a corrective measure persists but appears to be framed differently, with some parents invoking consequences or moral reflections rather than relying solely on threats. Additionally, while physical punishment is still mentioned, there is greater acknowledgment of its potential harm, with at least one participant advocating for moderation and wisdom in its application.

The frequency of references to strict and punitive discipline decreased in the final focus group, while discussions on balancing discipline with warmth and understanding became more prominent. This shift suggests a growing awareness among parents of the impact of different disciplinary methods on children's emotional and spiritual development.

Encouraging growth and responsibility

Both the initial and final focus groups emphasized the importance of fostering growth, perseverance, and responsibility in children. However, the final focus group provided a more detailed and structured perspective, particularly on the role of motivation and consistency in achieving long-term success.

In both discussions, parents were identified as key motivators, with statements such as “Parents are the best motivator for the children from whom they learn” appearing in the initial group, and a similar sentiment reiterated in the final group: “Encourage children to set goals for the future; parents are their best motivators.”

Additionally, the idea that goals are essential in a “materialistic world” was present in both groups, suggesting a shared concern about preparing children to navigate societal challenges. However, the final group expanded on this theme by emphasizing the long-term benefits of motivation, such as sustaining effort over time, achieving fulfillment, and fostering continuous learning and self-improvement.

Regarding responsibility, the initial focus group highlighted engaging children in tasks and assigning them roles to build leadership skills. For example, one participant stated, “I give them a role. The sense of responsibility builds in them leadership skills.” In contrast, the final focus group placed greater emphasis on consistency as a key factor in fostering responsibility. Participants frequently discussed how “consistent behaviors foster trust in relationships” and how “consistency encourages accountability and

improves skill and performance.” The notion of motivation was also linked to responsibility, with some participants in the final group stating, “I motivate them to achieve the targets” and “I motivate them to impress me and other family members,” suggesting that parental encouragement plays a crucial role in shaping responsible behavior.

Overall, while both groups recognized the significance of motivation and responsibility, the final group provided a more comprehensive discussion, highlighting the role of consistency, long-term goal setting, and personal growth in fostering these qualities.

Giving attention and affection

Both the initial and final focus groups emphasized the importance of care, attention, and emotional connection in parenting. However, the final group demonstrated a broader and more structured understanding of these concepts, highlighting specific strategies for fostering positive behavior and strengthening relationships.

In both discussions, participants recognized that care and affection play a fundamental role in shaping children's behavior. A participant in the initial focus group noted that “children feel comfortable to share their thoughts and demands” when they receive care and that it helps control over-demanding behavior. Similarly, the final group reinforced this idea with statements like, “I always encourage my children to express their feelings. They share everything with me, including their daily routines,” indicating an even stronger emphasis on open communication as a tool for emotional connection.

A notable shift between the two groups was the increased focus in the final group on structured approaches to managing children's emotions and behavior. For instance, in the initial group, care was often expressed through acts of kindness, such as making a child's favorite food to calm them or giving them toys to make them happy. The final group expanded on this concept by linking these actions to behavioral changes. One participant stated, “I cook my child's favorite food, which helps reduce his stubbornness and has changed his behavior. Now he doesn't eat chips anymore,” showing a direct correlation between nurturing acts and long-term habit formation. Another participant shared, “Make good food. I improve my children's mood by preparing their favorite food. When their mood is positive, their behavior changes in line with my expectations.” This suggests a more intentional use of emotional regulation strategies compared to the first group.

Additionally, the final group placed greater emphasis on the importance of quality time and communication in strengthening relationships. The idea that “spending meaningful

time together strengthens bonds and creates lasting memories” appeared multiple times in various forms, whereas in the initial group, attention was primarily described in terms of making children happy in the moment. The final group also introduced the notion that strong relationships contribute to personal development, with statements like “Strong relationships encourage personal development, helping individuals thrive and achieve their goals.”

Another key difference is the focus on proactive behavioral change in the final group. While the initial group mentioned dealing with stubbornness (e.g., “When my daughter was refusing to go to tuition, I first rebuked her, but this made her stubborn. Next, I talked to her with affection, thus convincing her to go.”), the final group provided a more developed approach, emphasizing communication and understanding as long-term solutions. One participant illustrated this by saying, “If we maintain strong communication, children stop being stubborn. My daughter used to demand a mobile phone and refused to wear her uniform in the morning without it. But since I started spending more time with her and sharing stories, she has given up this habit.” This demonstrates a more strategic and reflective approach to parenting than in the initial discussion.

Overall, while both groups acknowledged the role of care and attention in raising children, the final group displayed a deeper and more intentional understanding of these concepts. Participants discussed the long-term benefits of emotional connection, communication, and structured behavioral strategies rather than just focusing on immediate solutions.

Modeling practices

Both focus groups emphasized the importance of role modeling in shaping children's behavior, but the initial group placed a stronger emphasis on parental actions as direct influences, while the final group highlighted children's potential to serve as role models themselves.

Both discussions acknowledged that children learn by observing their parents. The initial group stated that “what we do, our children will follow the same” and “they don’t just act by listening to us. We have to be practical to teach them anything.” This aligns with the final group’s recognition that “Children stay connected with their parents and learn from them.”

One key difference is the expansion of the role-modeling concept in the final group. While the initial group focused on parents as the primary models for children - especially

in religious practices, as seen in statements like “By praying myself, my child learns to imitate” and “I become a role model for them” - the final group introduced the idea that children themselves should also be encouraged to set examples for others. This shift is evident in the recurring statement from the final group: “I encourage them to act as role models for other children.”

The initial focus group contained multiple specific examples of role modeling in practice, with parents discussing their own behaviors and how these influence their children. The final focus group, however, referenced role modeling in a more general manner, with fewer specific examples. This could indicate a shift from viewing role modeling as a personal parental responsibility to a more communal approach, where children themselves are also encouraged to become examples for their peers.

Constructive discipline in parenting

In the initial focus group, participants shared that they believe in understanding the root cause of their children's negative behaviors before taking action. By identifying the reasons behind their child's actions, parents felt they could make better decisions and involve the children in finding solutions, leading to a more empathetic approach to discipline. This approach aligns with the overarching theme of patience, framed as a key tool for self-regulation and conflict resolution, particularly in teaching children to remain calm, control aggression, and develop accountability. Statements such as “By patience, we control ourselves” and “By teaching children patience, they become calm and don't demand many things” highlight how patience was framed as a behavioral tool. Additionally, there was a notable connection between patience and religious teachings, as seen in “As a Muslim, they have to learn patience” and “It is the best remedy to solve any problem as our religious lesson.” Parents also expressed that a calm environment helped children feel closer to them and more comfortable admitting their mistakes, reinforcing the role of patience in strengthening parent-child relationships.

In the final focus group, while patience remains a key theme, the discourse shifts significantly toward empathy and communication as primary strategies for conflict resolution and relationship-building. Instead of simply teaching children patience, participants discuss the impact of listening, validating emotions, and fostering mutual understanding. For example, one parent shares, “Now we listen before reacting and calmly talk to them about issues. Since we've started listening, it's made it easier to communicate with them.” Similarly, another participant explains how she helps her children reflect on their actions, “If they're cursing, I tell them they're only saying bad things about themselves and their parents.” This suggests a shift from merely controlling

behavior through patience to actively engaging children in discussions about emotions, accountability, and consequences.

Moreover, the final focus group frequently mentions trust and consistency as critical elements in maintaining a peaceful home environment. The statement “Consistent behaviors foster trust in relationships” reflects this perspective. Additionally, parents highlight self-awareness and emotional regulation, demonstrating a transformation in how they perceive their own behavior’s influence on their children. One participant states, “In the past, when I was angry, I used to keep things in my heart, but now I’ve learned to let go and forgive.” Another notes, “I used to impose many restrictions on my children, but now I don’t. Because of this, they have started taking responsibility for their own tasks.” These insights suggest a shift toward modeling emotional intelligence and self-regulation, rather than simply expecting children to adopt patience on their own.

Furthermore, new strategies for resolving conflicts and fostering calmness emerged in the final group. Parents mention using pets, favorite foods, and daily check-ins to facilitate better communication. “When my child doesn’t understand me, I use our pets to help bridge the gap.” Another parent explains how she leverages their favorite activities: “By incorporating something they love, we find common ground and resolve disagreements in a harmonious manner.” These approaches indicate an evolution from a primarily discipline-focused method to a more holistic, relationship-centered one.

Overall, while both groups recognize the value of patience, the initial group frames it as a moral and religious duty that helps children regulate their behavior, whereas the final group expands this perspective by incorporating empathy, open communication, and emotional intelligence as tools for fostering stronger relationships and resolving conflicts. Additionally, the final group introduces more diverse strategies, such as attentive listening, self-reflection, and creative problem-solving, to maintain a calm and supportive home environment.

Promises to fulfill demands

In the first focus group, participants described managing demanding behaviors by making promises to fulfill the child's wishes in the future, which helped reduce immediate demands. This approach was also seen as a way to motivate children to focus on long-term goals, such as studying, to achieve their desires later. However, this strategy was not mentioned in the final focus group.

Redirecting the child's attention

In the first focus group, participants mentioned using simple redirection strategies to manage children's behavior, such as changing the route to school to avoid requests for purchases or turning conflicts into fun activities to teach sharing. In the second focus group, redirection techniques were more structured and often involved incentives, such as small rewards, surprises, or time-related promises to encourage cooperation and positive behavior. Additionally, there was a greater emphasis on listening to children and building trust, as seen in the example of diverting a child's attention from inappropriate language to games and nature to guide their behavior more effectively.

While certain themes, such as the importance of patience and modeling behavior, remained consistent across both groups, notable changes emerged in how parents applied these concepts. The first group emphasized more reactive methods, such as punishment and promises to fulfill future demands, whereas the second group focused on empathy, trust-building, and the use of redirection and positive reinforcement strategies. This shift reflects the participants' growing understanding of how emotional intelligence and communication can foster more harmonious and effective parenting.

QUESTION 5: VIEWS OF SPIRITUALITY

What does spirituality mean to parents/caregivers and educators who participate in the toolkit sessions? How does their view of spirituality change?

ANSWER TO QUESTION 5:

For parents, caregivers, and educators who participated in the Toolkit sessions, spirituality initially encompassed multiple dimensions, including religious devotion, inner peace, parenting, and ethical behavior. A strong connection with God, self-awareness, and nature were recurring themes. However, after engaging with the Toolkit, participants experienced a shift in their understanding of spirituality. While many of the original themes remained, new perspectives emerged, particularly emphasizing respect, communication, and family relationships as core spiritual values. Gratitude became a more explicit theme, and initial uncertainty about the concept disappeared. Participants began to see spirituality as an intentional practice that fosters emotional connections, patience, and positive parenting approaches, reflecting a transformation from a primarily individual and religious perspective to a more relational and holistic understanding of spirituality.

DETAILED FINDINGS

COMPREHENSION OF SPIRITUALITY

Focus Groups with parents/caregivers/educators

This qualitative analysis explores participants' perceptions of spirituality before and after attending the Toolkit sessions in Pakistan. Initially, spirituality was understood in multiple dimensions, including spiritual connection and religious devotion, inner spirituality and self-awareness, parenting, positive social influence, connection with nature, seeking education, and, for some, uncertainty about the concept. After engaging with the Toolkit, while many of these themes persisted, new dimensions emerged, particularly the role of respect, communication, and family relationships. Participants developed a clearer understanding of spirituality, with gratitude becoming a more explicit theme and initial uncertainty about the concept disappearing. These findings highlight both continuity and transformation in how participants conceptualize spirituality and integrate it into their lives.

Spirituality through worship and connection with God

Throughout both the initial and final focus groups, participants described spirituality as a profound connection with God, particularly with Allah. This connection was often expressed as an internal dialogue, where individuals sought solace, guidance, and comfort from their Creator. Many emphasized maintaining a strong bond with God in all circumstances, whether in happiness or sorrow.

Also, in both moments, for many, spirituality was synonymous with devotion and religious commitment, deeply intertwined with fulfilling religious obligations and seeking divine approval. Participants consistently saw spirituality as a guiding force in religious observances:

“When I pray and worship Allah, I feel a great sense of tranquility, which I believe is spirituality.”

- Baseline focus group

A similar sentiment echoed in the final focus group.

Inner harmony and spiritual growth

A recurring theme in both groups was spirituality as an internal experience that transcends verbal explanation. Participants described it as an inner feeling, an emotional and mental state of peace, purity, and detachment from worldly concerns:

“Spirituality cannot be explained; it’s an inner feeling that can only be felt.”

- Baseline focus
group

“Spirituality is deeply intertwined with inner peace. By connecting with Allah and contemplating His creation, I find serenity.”

- Endline focus
group

Participants also associated spirituality with self-awareness, self-control, and self-expression:

“Self-control is part of spirituality. Until we fix ourselves, we cannot express those things.”

- Baseline focus
group

The second group reinforced this by stating that spirituality teaches inner control and promotes spiritual growth.

At baseline, peace was a central component of spirituality at both a personal and societal level, as highlighted by one participant: “Listening to Naat/music gives calmness to heart

and soul.” The final focus group built upon this, emphasizing spirituality as a process of soul purification, leading to faith acceptance and spiritual growth. The idea that spirituality purifies the soul and improves religious actions was more strongly present in these final discussions.

Parenting and spirituality

Both focus groups recognized parenting as an essential aspect of spirituality. In the first group, parenting was linked to peace and nurturing:

“If a person doesn’t take tension and calmly nurtures children, it is spirituality.”

- Baseline focus group

The second group reinforced this idea, stating that effective parenting plays a crucial role in spiritual development. Both groups acknowledged the sacrificial nature of parenting, particularly emphasizing maternal sacrifice:

Similarly, the second group highlighted modeling selflessness as a core spiritual value in parenting. These statements suggest that spirituality, for some participants, is closely tied to caregiving, sacrifice, and family responsibilities.

Positive social influence

In both groups, many participants linked spirituality to ethical behavior, kindness, and helping others:

“God provides us the opportunity to do good for others through spirituality.”

- Baseline focus group

“Spirituality means to help others even when we have our own challenges in life.”

- Endline focus group

This suggests that spirituality was understood as a moral compass guiding individuals toward ethical and compassionate actions in their communities.

Connection with nature

Both focus groups emphasize nature as a key component of spirituality. In the first group, participants view nature as a guiding force toward spirituality, describing it as a source that connects us with the world and helps us to love the world. In the second group, participants also associate nature with spirituality, but different from the first group, they connect it to a deeper understanding of God's creations. They describe nature as a manifestation of the Almighty's creations, which serves to nurture spiritual growth and provide a sense of peace and tranquility.

Moreover, both groups suggest that nature provides a spiritual connection that brings peace and calmness. The second group goes further by explaining that observing nature can invoke a sense of wonder and awe, leading to a stronger spiritual connection with Allah. The first group also touches on this by stating that spirituality makes us natural, implying that spirituality helps us reconnect with the natural world. In other words, in the first group, the connection to nature seems more general, while in the second group, the connection is more explicit, with participants stating that nature is a direct manifestation of divine creation and how spending time in nature brings them closer to God, providing a sense of peace and spiritual grounding.

Seeking education

Education was identified in the first focus group as a pathway to spirituality, with formal schooling and religious education playing an essential role in developing spiritual awareness:

“Schooling/seminaries give intellect, which leads to spirituality.”

- Baseline focus group

This suggests that knowledge acquisition was seen not only as an intellectual endeavor but also as a means to deepen one's spiritual understanding. This theme was not repeated in the final focus group.

Shifts in understanding: uncertainty, gratitude, and respectful relationships

Initially, in the baseline focus group, some participants struggled to define spirituality:

"I don't have any clear idea of this concept."

"Our whole life has been spent looking after children. I can't tell you about this concept."

- Baseline focus group

This uncertainty disappeared in the final focus group, suggesting that discussions facilitated a clearer understanding.

Additionally, in the endline discussions, gratitude emerged as a new theme, particularly in the context of appreciating Allah, life's blessings, and the natural world. One participant remarked: "There are many times we forget to do so". This highlights spirituality as an intentional practice that helps individuals remain mindful of their blessings.

Another shift was the increased recognition of respect as a spiritual value. The Toolkit appeared to influence participants' perspectives on parenting, relationships, and communication. Respect was no longer seen merely as a disciplinary tool but as a foundation for healthy relationships and spiritual well-being. Participants noted that kindness toward their children strengthened family dynamics and enriched their own spirituality.

Communication also evolved from being primarily a corrective tool to a key spiritual practice. Participants recognized that patience and self-control in communication fostered stronger emotional bonds with their children.

Conclusion

Overall, the findings illustrate that spirituality is a multifaceted concept encompassing personal, religious, and ethical dimensions. The strong connection with God, nature, and

inner peace remained central across both focus groups. However, after the Toolkit, participants placed greater emphasis on respectful relationships, communication, and family dynamics as integral to spiritual well-being. Gratitude emerged as a new theme, while initial uncertainty about spirituality was no longer present. These shifts suggest that the Toolkit played a transformative role in helping participants develop a more relational and intentional approach to spirituality in their daily lives.

PARTICIPANTS NURTURING THEIR SPIRITUALITY

In both focus groups, spirituality was most commonly nurtured through altruistic actions and religious practices. However, the final group placed greater emphasis on social connections, self-reflection, and mindfulness, actively fostering relationships, practicing patience, and engaging in personal growth. Engaging with nature also became more prominent in the final discussion, suggesting a reinforced appreciation for its spiritual significance. While the initial focus group associated spirituality more with household responsibilities and parenting as a duty, the final group shifted toward a more emotionally driven approach, emphasizing kindness, positive parenting, and deeper family connections. These changes indicate an expanded and more intentional perspective on spiritual well-being in the final discussion.

Altruistic Practices

In both focus groups, many participants mentioned that they nurture their spirituality through altruistic actions, such as helping others and supporting needy families, which provides inner peace and a sense of purpose. Engaging in charity activities, such as distributing food and teaching those in need, was also mentioned as a significant way to nurture spirituality.

Emotional support and strengthening relationships

In both focus groups, some participants mentioned that nurturing close relationships and asking for advice during difficult times is a way to care for their spirituality. However, the data from the second focus group highlight key behavioral and perceptual shifts following the Toolkit sessions. Participants report actively fostering social connections as part of their spiritual growth. One individual now prioritizes attending family gatherings and meeting friends, recognizing the importance of others in their life. Additionally, self-reflection activities, such as the mirror exercise, have led to improved family relationships, with participants dedicating more time to parents and siblings, enhancing communication, and sharing personal experiences. Another participant emphasizes the role of maintaining a positive attitude and engaging in uplifting conversations, suggesting a growing awareness of how daily interactions influence spiritual well-being.

These findings suggest that spirituality was increasingly linked to social engagement, self-awareness, and intentional relationship-building, reinforcing the impact of the Toolkit in broadening participants' perspectives on spiritual nourishment.

Engaging with nature

In both focus groups, some participants highlighted a connection with nature as a way to nurture their spirituality, mentioning activities like planting, caring for plants, and feeding birds. However, this theme was more prominent in the final focus group, where it was referenced more frequently (six quotes compared to two in the initial discussion), suggesting that the sessions reinforced and deepened participants' appreciation of nature as a spiritual practice.

Religious practices

Regular religious practices, such as prayer, reciting the Quran, and listening to Naat (religious songs), were central to many participants in both focus groups as a means of nurturing their spirituality. Additionally, engaging with faith-based academies or apps to deepen their understanding of the Quran and religious teachings was also mentioned. Notably, in the final focus group, some participants emphasized the importance of seeking guidance from spiritual mentors, highlighting a broader approach to spiritual growth.

Self-control and self-reflection

In the initial focus group, participants emphasized emotional self-regulation, religious and academic engagement, and maintaining self-control to avoid negative emotions like jealousy and gossip. Many also highlighted staying busy with daily activities and seeking challenges as ways to navigate difficulties. In contrast, the final focus group revealed a deeper emphasis on mindfulness, patience, and self-awareness. Participants reflected on personal growth, learning to let go of negativity, practicing forgiveness, and using specific techniques (such as mindfulness exercises and redirecting thoughts) to manage emotions. The shift suggests that the Toolkit sessions may have reinforced a more intentional approach to emotional well-being, fostering self-reflection and resilience beyond traditional coping mechanisms.

Attending household tasks

In the initial focus group, managing household responsibilities was seen as a way to nurture spirituality, with some participants linking it to caring for their families and maintaining a sense of balance in life. However, this perspective did not reappear in the final focus group, suggesting a possible shift in focus toward other aspects of spirituality.

Teaching and raising children

In the initial focus group, spirituality was closely tied to parenting responsibilities, with participants emphasizing being role models, teaching moral values, ensuring children's education and well-being, and providing for them. Parenthood was seen as a duty that brought inner peace and fulfillment. In the final focus group, while the connection between spirituality and parenting remained strong, there was a noticeable shift toward fostering emotional bonds, practicing kindness, and engaging in positive parenting strategies. Participants highlighted the importance of respecting their children's decisions, avoiding physical punishment, and nurturing relationships through patience, quality time, and shared religious practices. This suggests a transition from a primarily duty-based perspective on spirituality in parenting to a more relationship-centered and emotionally enriching approach.

Conclusion

The findings illustrate that participants nurture their spirituality through a variety of interconnected practices, ranging from altruism and emotional support to religious devotion and self-reflection. While certain themes remained consistent across focus groups, others evolved, indicating shifts in perspective and behavior, potentially influenced by the Toolkit sessions.

PARENTING PRACTICES INFLUENCED BY RELIGIOUS OR SPIRITUAL BELIEFS

The role of religious or spiritual beliefs in influencing parenting practices has been a key theme in both the initial and final focus group discussions. A recurring focus in the early conversations was the use of fear-based discipline, where parents employed the threat of divine punishment as a tool to guide behavior. However, as the discussions progressed, a noticeable shift occurred, with parents increasingly emphasizing positive reinforcement and holistic approaches to spirituality, aiming to nurture moral and ethical values rather than relying on fear. These aspects are fully described below.

Education through consequences

In the initial focus group discussions, there was a recurring theme of using religious-based fear as a means of disciplining and guiding children's behavior. Participants mentioned instilling the fear of divine punishment, such as the fear of the grave, and emphasizing potential religious consequences for negative actions, including invoking Allah's displeasure or even fabricating extreme consequences (e.g., having one's tongue

cut for lying). These approaches were used as moral deterrents, aiming to shape children's behavior through the fear of divine retribution.

However, this theme does not reappear in the final focus group discussions. The absence of such references suggests a possible shift in parenting strategies, with a potential move away from fear-based religious guidance. This change could indicate a growing preference for nurturing spirituality through positive reinforcement rather than through fear and punitive warnings.

Seeking a supportive environment

In both the initial and final focus groups, the theme of managing basic needs, such as maintaining a regular schedule for meals, appears. In the initial focus group, one participant mentions the importance of practicing good time management, including having meals like lunch and breakfast on schedule. This idea is echoed in the final focus group, where one participant discusses fulfilling a child's basic needs before focusing on spiritual growth. Both groups emphasize the importance of meeting children's fundamental needs as a precursor to other aspects of development, including spirituality.

Another recurring theme is the challenge of social interactions, particularly related to the children being orphans. In the initial focus group, a participant mentions relocating to avoid negative reactions from neighbor children because her own children are orphans. This concern is repeated in the final focus group, where one participant again refers to the need to relocate for the same reason. Additionally, in the final group, one participant emphasizes the importance of creating an open environment where children can freely discuss their beliefs and ask questions.

Religious practices in parenting

Religion plays a central role in many parents' approaches to raising their children, shaping not only spiritual practices but also moral values and daily decisions. Throughout the focus group discussions, participants emphasized guiding their children with religious teachings, particularly through prayer, religious stories, and core values such as kindness and honesty. The role of religion in parenting evolved across the groups, shifting from specific actions like prayer and mosque attendance to a more holistic integration of spiritual values into daily life, illustrating the broader influence of religion on children's development. Below, these aspects are discussed.

Emphasis on religious guidance

In the initial focus group, participants frequently discussed guiding their children based on religious teachings, particularly the importance of prayer (salah/namaz), duas, and the

centrality of Islam in their lives. Phrases like "I guide them according to religion, teach them Sunnah and duas" and "I tell them to pray namaz" were common throughout the discussions. This shows a strong emphasis on religious practices as a fundamental part of parenting.

In contrast, the final group exhibited a more expansive approach to religious guidance. While prayer continued to be a core theme, participants also spoke about instilling broader spiritual values, such as teaching their children about halal and haram and fostering moral virtues like kindness, honesty, and compassion. For example, one participant stated, "I teach my children the concept of halal and haram," and another mentioned, "I share religious stories and Hadiths to guide their behavior." This shift reflects a move towards integrating spiritual values into parenting, going beyond the basic religious duties.

Role of prayer

The importance of prayer remained a central topic in both focus groups. In the initial group, prayer was frequently mentioned, with participants stressing the importance of ensuring their children pray and attend the mosque. Statements like "tell them to pray namaz" and "Ensuring timely visits to the mosque" highlight the focus on action-based religious practices.

In the final group, the emphasis on prayer remained, but there was a noticeable shift towards integrating prayer into the children's daily routine and spiritual development. One participant shared, "I prioritize prayer in my child's daily routine," and another said, "I ensure they wake up and join me." This suggests a more consistent and intentional effort to make prayer a regular part of their children's lives, reinforcing its importance not just as a duty but as a means of spiritual connection.

Teaching through stories

While the initial group mentioned teaching by the example of the Holy Prophet and using stories of the Prophet Muhammad, the frequency of this theme was less pronounced. Participants occasionally referenced religious stories as a tool for guiding behavior but mostly focused on direct actions like praying and attending the mosque.

In the final group, the use of religious stories became a more prominent theme. Many participants mentioned sharing stories from religious texts and Hadiths to teach their children values. For instance, one participant noted, "I share religious stories and Hadiths about cleanliness," and another said, "I share personal stories of faith to help them overcome challenges." This shift shows a broader approach to teaching, where storytelling plays a more significant role in shaping children's moral and spiritual development.

Spiritual practices

The initial group discussed guiding children to pray and perform other religious acts, such as visiting the mosque and learning from the Prophet's example. However, the focus remained primarily on specific religious duties rather than spiritual practices.

In the final group, participants took a more holistic approach, discussing not only prayer but also other spiritual practices, such as meditation. For example, one participant mentioned, "Spiritual practices, such as prayer or meditation, are part of our daily routine," reflecting a broader view of spirituality. This indicates that the final group sees religious practices not just as actions but as part of a larger spiritual framework that nurtures children's overall well-being.

Incorporating religious beliefs into everyday practices

Finally, in the first focus group, one participant shared that she also incorporated her religious beliefs into everyday practices, such as food choices. For example, introducing religiously significant foods into meals, like pumpkin. This idea was not mentioned in the final focus group.

Overall, the shift from the initial to the final focus group illustrates a broader perspective on parenting through religious teachings. While the initial group placed strong emphasis on religious rituals such as prayer and mosque attendance, the final group expanded this focus to include the development of spiritual and moral character. There was a noticeable increase in discussions about values like kindness, truthfulness, and compassion, and a more active engagement with religious teachings, particularly through stories and personal examples. This change reflects a deepened understanding of how religious practices can shape both the behavior and character of children, suggesting a more holistic approach to parenting in the final group.

Teaching values and ethical behavior

In both focus groups, participants discussed the importance of teaching their children moral and ethical values, often rooted in religious teachings. In the initial focus group, there was a strong emphasis on guiding children to practice honesty and refrain from harming others, with statements like "Teach them not to tell lies and don't harm others" and "Don't let them be rude and disrespectful" frequently appearing. Additionally, participants highlighted the importance of instilling good ethics, especially for girls, as their lives may be more vulnerable without them. The concept of teaching ethics through religious beliefs was also stressed, with one participant noting, "Instill in them values. Teaching them the value of relations by giving Islamic context." This idea was prominent

in the discussions, with multiple references to the role of religious teachings in guiding behavior.

In the second focus group, the idea of instilling moral values remained central, but there was a noticeable shift in the language used and the depth of the discussions. Participants not only emphasized values like truthfulness and kindness but also integrated more explicit references to Islamic teachings. For instance, one participant stated, "I prioritize teaching my children core values like kindness, honesty, and compassion, which are rooted in my faith," showing a deeper connection between religious beliefs and moral guidance. Furthermore, the final group highlighted the importance of sharing religious stories to reinforce these values. Phrases like "I share religious stories and Hadiths to guide their behavior" and "I use teachings from my faith to guide discussions about difficult topics" appeared more frequently, indicating a broader and more intentional use of religious narratives to shape children's values.

A notable difference between the two groups was the increased focus on integrating spirituality into daily life in the second group. For example, participants in the second group mentioned the consistent practice of prayer as part of the children's daily routine, such as "I prioritize prayer in my child's daily routine" and "Spiritual practices, such as prayer or meditation, are part of our daily routine." This reflects a more comprehensive approach to spiritual development, where participants not only talked about religious values but also integrated them into everyday activities and routines. Additionally, the second group was more likely to discuss the impact of religious practices on emotional development, with one participant stating, "By teaching them spiritual values, I equip them with essential life skills to manage emotions and calm themselves."

In summary, while both groups emphasized the importance of teaching moral values, the second group provided a more detailed and comprehensive approach to integrating spirituality and religious teachings into children's daily lives. This shift reflects a broader understanding of how religious beliefs can influence not only behavior but also emotional and spiritual development.

In conclusion, the evolution of parenting strategies from fear-based discipline to more nurturing approaches in the final focus group highlights a shift in understanding the role of religion in child-rearing. While the early discussions focused on using religious consequences as deterrents, the later conversations reflected a deeper integration of spiritual practices into daily life, emphasizing positive values, kindness, and emotional development. This transition suggests a growing recognition of the importance of fostering a strong moral foundation through supportive and intentional spiritual guidance.

NURTURING CHILDREN'S SPIRITUALITY

Focus Groups with parents/caregivers/educators

Understanding how parents nurture the spirituality of their children revealed a complex interplay of values, religious practices, and daily life lessons. While some core themes, such as financial management, ethical guidance, and religious practice, remained consistent across both the initial and final focus groups, notable shifts emerged in the way these aspects were discussed and prioritized. The final focus group demonstrated an evolution in parenting approaches, with a greater emphasis on fostering emotional connections, creating safe spaces for dialogue, and integrating spirituality into everyday life in a more holistic manner. Additionally, certain themes, such as the role of nature in spiritual development and the importance of self-esteem and critical thinking, gained prominence in the final discussions. The following analysis explores these different dimensions, highlighting the continuity and transformation in parental strategies for nurturing their children's spirituality.

Balancing financial reality

In the initial focus group, some participants mentioned fulfilling their children's needs according to their financial status, emphasizing a balance between providing for them and managing financial limitations. Additionally, they highlighted the importance of teaching children how to manage resources within a limited budget. In the final focus group, the idea of financial management remained, but the broader discussion on balancing children's demands with financial realities was not explicitly repeated. This suggests that while financial education continued to be a relevant topic, the emphasis on aligning expenditures with financial capacity may have been less prominent in the later discussion.

Instilling ethical values and social responsibility

In both focus groups, participants emphasized the importance of teaching children ethical values, good manners, and social responsibility as part of their spiritual upbringing. The initial focus group highlighted teaching children to share, avoid quarrels, and distinguish between good and bad behaviors, often linking these lessons to religious teachings and family traditions. Additionally, some participants stressed the importance of self-control, avoiding overspending, and fostering gratitude to help children develop a balanced perspective on material wealth. In the final focus group, these themes persisted but evolved toward a broader focus on relationships and community engagement. There was a greater emphasis on respecting elders,

strengthening bonds through improved communication, and incorporating structured activities, such as storytelling and group exercises, to instill moral lessons. Notably, some participants in the final focus group also integrated spiritual discussions into their parenting, teaching children about their connection with God and encouraging self-discipline through religious principles. This shift suggests a deepening of spiritual teachings, moving from basic moral guidance toward a more reflective and relational approach to children's ethical and spiritual development.

Cultivating religious practices

In the initial focus group, religious education was discussed mainly in terms of teaching children to practice prayers, follow religious teachings, and develop moral values such as honesty and charity. There was also an emphasis on leading by example, with parents acting as role models in religious practice. Additionally, specific practices like reciting Naat and associating prayer with peace were mentioned. In contrast, the final focus group placed a stronger emphasis on spirituality as a continuous process of connection with the Creator. Participants highlighted their role in guiding children away from worldly distractions (*fitnah*) and integrating religious teachings into daily life, such as through family gatherings to share Islamic stories. A notable difference is the shift from a focus on individual religious practices in the first group to a broader perspective in the second, emphasizing spirituality as a way of life and a means to strengthen family bonds.

In the second focus group, one participant mentioned allowing children to express their spirituality through creative outlets such as art, music, and creative writing. This approach highlights a more holistic and expressive way of nurturing spirituality, emphasizing the importance of self-expression as part of spiritual growth. Notably, this idea was not raised in the first focus group, suggesting a potential shift or expansion in the ways some participants perceive and encourage the spiritual development of their children.

Encouraging nature connection

In the first focus group, there is only one mention of encouraging children to feed and take care of birds to nurture their spirituality. In contrast, the second focus group demonstrates a significant increase in the number of mentions related to connecting children with nature. There are six distinct references to outdoor activities, such as hiking, gardening, and nature walks, with participants emphasizing the importance of engaging children in these activities to help them appreciate the beauty of creation and develop a deeper connection with nature. The second focus group also highlights the role of nature in cultivating spirituality by exploring Allah's creation, teaching responsibility, and fostering environmental consciousness. This increase in frequency suggests a stronger recognition of nature as a tool for spiritual development in the second group.

Fulfilling demands

In the initial focus group, one participant mentioned her intention to fulfill her child's needs and desires, although she did not provide further details or context regarding this approach. This concept was not revisited or elaborated upon in the final focus group.

Nurturing through affection and supervision

In the initial focus group, a few participants shared that they engage in activities with their children, such as playing with them, making kites, or indulging in tasks like dancing with their daughter. These instances were mentioned sporadically, with just a few references to playful interactions. On the other hand, the final focus group reveals a notable increase in mentions of playful activities. Participants not only talked about playing games with their children but also highlighted how these activities help strengthen relationships and improve social connections. Additionally, there was a specific mention of school-based activities designed to foster positive relationships among students, which was absent in the initial group. This suggests a shift towards a more organized and intentional approach to nurturing connections through play. Also, in the initial focus group, one participant mentioned the practice of "keeping eyes on the children," which was framed as an approach to ensuring their safety and well-being. However, this concept was not repeated in the final focus group. The absence of this theme suggests a shift from mere supervision to a more hands-on and relationship-building approach to parenting.

Promoting safe spaces

An aspect that just appeared in the final focus group was the mention of a more respectful and nurturing communication between parents and their children. Participants emphasize the importance of creating an open, supportive environment where children feel heard, valued, and respected. In particular, after the Toolkit sessions, one participant made a conscious effort to avoid physical punishment, recognizing its detrimental effects, and instead focused on positive communication. This change led to a stronger bond with her children and contributed to their spiritual growth. Similarly, the other participant highlighted the importance of engaging with their child on an emotional level, avoiding physical abuse, and using gentle language. Both participants also emphasized the value of listening attentively to children's thoughts and feelings, fostering an environment where open communication and respect thrive.

Moreover, participants share the idea of creating safe spaces for children to ask questions, particularly regarding spirituality. This safe space, coupled with daily routines that include meaningful conversations, such as sharing Islamic stories or life updates,

seemed to help strengthen the parent-child bond and nurture spiritual development. Participants also mentioned the importance of emotional well-being, ensuring a conflict-free environment, and focusing on personal aspirations, as key aspects of their approach to fostering spirituality. Overall, these practices indicate a growing awareness of the importance of emotional intelligence, empathy, and spiritual connection in the parenting process.

Fostering self-esteem and critical thinking

In the final focus group, participants placed strong emphasis on fostering self-confidence and resilience among children. They consistently highlighted the importance of encouraging children to avoid comparisons with others and to recognize their own potential. Additionally, standing up for oneself—especially when in the right—was seen as a crucial element of both personal and spiritual growth. These insights underscore the role of self-worth and perseverance in shaping children's development.

Another key point raised was the importance of promoting critical thinking by encouraging children to explore ideas and ask questions, fostering curiosity and independent thought.

Conclusion

The ways in which parents nurture the spirituality of their children are multi-faceted and reflect a deep commitment to their children's development. While foundational aspects such as ethical guidance, religious education, and financial awareness remained central across both focus groups, the final discussions revealed a notable shift towards a more relational and reflective approach. Parents increasingly emphasized emotional intelligence, open communication, and experiential learning - such as nature-based activities and creative expression - as key components of spiritual upbringing. This evolution suggests a growing recognition of spirituality as an integrated and dynamic aspect of children's lives, rather than a set of prescribed practices. Ultimately, the nurturing process appears to be not only about imparting religious knowledge but also about fostering self-confidence, curiosity, and a sense of connection with the world and others.

BARRIERS TO CHILDREN'S SPIRITUAL DEVELOPMENT

The focus group discussions with participants revealed several obstacles that hinder children's engagement with spirituality, including limited time spent with children, exposure to negative influences, and the detrimental effects of mobile phones and social media. These barriers - stemming from family dynamics, societal treatment, and technological distractions - significantly shape children's spiritual growth, as perceived by the participants. Below, the challenges discussed by participants are explored in more

detail, providing insight into how various factors contribute to children's spiritual development.

Challenges in children's religious engagement

In both the initial and final focus groups, the theme of limited opportunities for spiritual engagement emerges. In the initial group, one participant highlights that children's lack of interest in Quran classes or religious knowledge hinders their spiritual development. This notion is further explored in the final group, where participants discuss how busy schedules and daily demands restrict the time available for spiritual activities, such as family prayers or discussions. Additionally, a concern raised in the final group suggests that without exposure to diverse spiritual teachings or practices, children may miss out on opportunities for broader understanding and growth. Both groups reflect a shared recognition of external factors limiting spiritual engagement and development.

External influences on behavior

Both the initial and final focus groups highlight the influence of external factors, particularly social environments, on children's spiritual development. A recurring preoccupation in both groups is the impact of societal treatment of orphans, with participants in both groups mentioning harmful actions by relatives or neighbors towards orphaned children. The final group places a stronger emphasis on this issue, frequently discussing the negative effects of the external social environment and the community context, which appears multiple times across different discussions.

Another common theme is the comparison children make between themselves and others, particularly in terms of lifestyle. This theme is mentioned in both groups, with a noticeable focus in the final group, where participants consistently address how comparing their lifestyle to other children can affect spiritual growth. The final group also adds more detailed reflections, such as the influence of negative peer behavior, including lying, backbiting, envy, and spite, which can hinder spiritual development. These issues are discussed in more depth, with participants specifically naming negative traits and emphasizing the need to avoid them for spiritual growth.

The influence of peer groups is mentioned in both groups, with the initial group emphasizing negative peer groups in educational settings and the final group introducing additional barriers, such as the influence of older children and harmful behaviors like drug abuse. The final group also expands on the home environment's role, stating that exposure to bad behavior within the household can negatively impact spiritual development.

In summary, while both groups touch on the importance of external influences, the final group provides a more detailed exploration of the various barriers to spiritual growth, from peer influence on environmental factors, with a noticeable increase in the frequency of these concerns. The discussions in the final group also emphasize the broader context of these issues, such as family dynamics and societal conflicts, as critical factors shaping children's spiritual development.

Financial status

In the first focus group, economic challenges at home were considered a barrier to spiritual development. Although participants did not elaborate further on the reasons for choosing this aspect, it is possible to suggest that parents with financial difficulties may struggle to provide the time, resources, or stability needed for their children's spiritual growth. This idea was not repeated in the final focus group.

Lack of time with children

In the initial focus group, a major barrier identified by parents was the limited time spent with their children, especially when both parents are working. This lack of dedicated time hinders parents' ability to engage with their children in ways that promote spiritual development. Participants also highlighted the importance of a supportive social environment and family involvement in joint activities as crucial for fostering children's spiritual growth. However, this theme did not reappear in the final focus group, suggesting a shift in focus or a change in priorities over time.

Parental strong reactions

In both the initial and final focus groups, the theme of family dynamics and the impact of negative behaviors on children's spiritual development emerged. In the initial group, participants highlighted how harsh behavior, such as aggression or threats from parents and family members, hindered their children's willingness to listen and follow guidance. For instance, one participant mentioned that children would not follow instructions when treated harshly but would listen when approached with kindness and understanding. Similarly, conflicts or misunderstandings between parents were noted as factors that negatively impacted the children's behavior.

In the final group, participants expanded on these ideas, emphasizing how disrespectful communication, verbal abuse, and fear from parents can significantly stunt a child's spiritual development. Participants stressed the importance of a nurturing environment based on respect, empathy, and active listening, with one participant noting that fear of parents could severely impede spiritual growth. Both groups underscored the importance of a supportive and respectful family environment, but the final group placed

greater emphasis on the need for positive communication and the creation of a safe emotional space for spiritual growth.

Technology and media access

In both the initial and final focus groups, mobile phones and social media were consistently identified as significant barriers to children's spiritual and overall development. In the initial group, participants noted that excessive use of mobile phones and exposure to social media distracted children, leading to the adoption of negative behaviors and hindering their spiritual growth. For example, one participant mentioned, "Nowadays, this mobile is the biggest barrier. It spoils children and prevents their spiritual development." Similarly, in the final group, the negative impact of mobile devices was emphasized, with one participant stating, "Mobile phones are the number one problem. They have benefits, but for little children, they are chaos devices that can distract them from fully developing, including spiritually." Both groups also recognized the need for parents to limit screen time, as excessive exposure to social media and mobile content was seen as detrimental. In the final group, one participant suggested that parents should avoid using social media in front of their children to prevent them from picking up the habit.

In conclusion, the barriers identified in both the initial and final focus groups emphasize the complex and multifaceted nature of spiritual development in children. While external factors such as social environments, peer influences, and family dynamics play a critical role, modern technology, particularly mobile phones and social media, emerged as significant hindrances to spiritual growth.

QUESTION 6: RELIGIOUS TEACHINGS

To what extent do faith actors (facilitators) self-examine religious teachings and practices that affirm the dignity of the child and those that condone violence against children during the delivery of the sessions? What contributes to or prevents this self-examination?

ANSWER TO QUESTION 6:

Facilitators engaged in religious teachings and practices by actively integrating Islamic principles that affirm the dignity of children while challenging societal norms that condone violence. Through discussions on the life and teachings of Prophet Muhammad, relevant hadiths, and Quranic verses, they encouraged reflection on traditional disciplinary approaches. Examples such as the Prophet's kindness toward children and

the concept of Husn-e-Salloq (good conduct) reinforced the importance of compassion and respect.

DETAILED FINDINGS

In-depth interviews with Facilitators

The facilitators incorporated various religious teachings and practices that affirmed the dignity of children and challenged societal norms that condone violence against them. A central focus of the sessions was the life and teachings of Prophet Muhammad, whose exemplary conduct with children served as a model for the participants. The facilitators shared numerous examples, such as the Prophet's affectionate behavior towards his grandchildren and his compassion for others, particularly children. As one facilitator mentioned:

"Examples from the life of the Holy Prophet (SAW) were shared, highlighting his amiable behavior with his grandchildren and other children"

- Transcription Analysis-MB
facilitator

These examples resonated strongly with participants, encouraging them to reflect on their own behaviors toward children.

In addition to the Prophet's examples, facilitators discussed relevant hadiths, such as one that states, "He is not one of us who does not show mercy to our young ones". This hadith highlights the importance of kindness, mercy, and compassion in interactions with children, challenging harsh disciplinary methods and advocating for gentler, more respectful approaches. Another facilitator shared the hadith, "The best of you are those who are best to their families, and I am the best among you to my family," which stresses the ethical treatment of children and the responsibility of parents and caregivers.

The discussions also included Quranic teachings and stories from the lives of the Prophet's companions, which further reinforced the message of protecting children's rights. For instance, the role of Hazrat Anas (RA) in the life of the Prophet Muhammad

was highlighted, showing how the Prophet never scolded him despite living together for ten years. These examples emphasize that children should be treated with dignity and respect, fostering a nurturing environment that rejects any form of violence.

Furthermore, the facilitators also addressed the spiritual and emotional well-being of children by introducing concepts like “Husn-e-Salloq” (good conduct) and “Adab” (etiquette), urging caregivers to approach children with kindness, understanding, and respect. By incorporating these religious teachings, the facilitators aimed to challenge harmful practices and cultivate a more compassionate approach to children. As one facilitator noted:

“By embodying these teachings, we aim to create a culture of compassion and respect that empowers children and protects their rights.”

- Loharan Bazar and Babu Laal Hussain facilitator

In addition, the facilitators also incorporated teachings related to the care and protection of orphans, emphasizing the religious responsibility towards vulnerable children. For example, during the sessions, facilitators discussed the Tafseer (exegesis) of Surah Al-Duha, which highlights the rights of orphans and urges the community to support and protect them. As one facilitator explained:

“We incorporated a Tafseer of Surah Al-Duha while working with widows, emphasizing the rights of orphans.”

- Naseerabad and Dhoke Mustaqeem facilitator

This Surah serves as a powerful reminder of Allah’s command to care for orphans and those in need, reinforcing the importance of safeguarding the rights of children, particularly those who have lost their parents. These teachings helped participants recognize their social and religious duties to protect and nurture orphaned children.

Incorporating these religious principles into the training sessions helped shift participants' perspectives, challenging their previous beliefs about discipline and violence while encouraging a more loving, respectful approach to parenting.

QUESTION 7: SESSION DELIVERY

To what extent are parent and caregiver sessions being delivered as intended? What factors may explain challenges and successes in the service delivery?

ANSWER TO QUESTION 7:

The observation of the sessions shows that parent and caregiver sessions were mostly delivered as intended, with facilitators effectively engaging participants through structured sessions, interactive activities, and clear instructions. Recaps and reflections were consistently used (100%), and spirituality and discussions on children's dignity were well integrated (88% and 77%, respectively). However, linking session objectives to previous ones scored lower (87%), and addressing religious teachings condoning violence had the lowest approval (62%), suggesting a need for further training. Qualitative feedback highlighted logistical challenges, such as travel costs, inconsistent attendance, and time constraints, along with difficulties in adapting content for participants with lower literacy levels. Despite these obstacles, the sessions were well-received, with participants showing high motivation, making positive shifts in parenting, and experiencing improved family relationships and spiritual growth. The Toolkit's interactive methods were particularly valued for fostering reflection and practical application.

DETAILED FINDINGS

Observation of the sessions

The evaluation of facilitators' performance (Table 12) reveals strong points and areas for improvement. Sessions consistently began with a recap and concluded with a reflection on the main topic, both receiving a 100% approval rate. Facilitators were also highly effective in engaging participants through interactive activities, providing clear instructions, encouraging individual reflection, and introducing activities for parents, all of which received approval ratings above 95%.

While most facilitators successfully connected the objectives of the session with previous ones, this aspect scored slightly lower at 87%. Addressing spirituality was a common practice (88%), and discussions on religious and spiritual teachings that affirm the dignity of the child were present in 77% of sessions (Table 12).

However, the examination of religious and spiritual teachings that condone violence against children received the lowest positive response (62%), suggesting the need for further training or encouragement in addressing these sensitive topics. Overall, the facilitators demonstrated strong skills in structuring sessions and engaging participants, but there is room for improvement in facilitating deeper discussions on controversial issues (Table 12).

Table 12. Shows the results from the observation of the sessions

Item	Yes	No
Did the facilitator start with a recap of previous sessions?	100%	0%
Did the facilitator connect the objectives of the current session with previous sessions?	87%	13%
Did the session start with an interactive/engaging activity or icebreaker?	98%	2%
Did the facilitator give clear instructions about the activity(ies) being implemented?	95%	5%
Did the facilitator address spirituality during this session?	88%	12%
Did the facilitator examine religious and spiritual teachings and practices that affirm the dignity of the child?	77%	23%
Did the facilitator examine religious and spiritual teachings and practices that condone violence against children?	62%	38%
Did the session conclude with a reflection on the main topic?	100%	0%
Did the facilitator create space for a final individual reflection using the learning log?	96%	4%
During the session, did the facilitator introduce activities that parents can do with their children at home?	97%	3%

In-depth interviews with Facilitators

CHALLENGES IN IMPLEMENTING THE TOOLKIT

Accessibility and participation challenges

The implementation faced several challenges related to participant availability and logistical constraints. One of the main issues was that some participants traveled from distant areas, incurring travel costs, which impacted their attendance. This challenge was compounded by the fact that some participants were not available on time, leading to difficulties in ensuring consistent participation. To address this, it was suggested that providing incentives or offering support for travel costs could help improve attendance and engagement.

Additionally, managing time effectively proved to be challenging, with some participants arriving early while others arrived late, disrupting the flow of the sessions. This inconsistency in attendance, along with health-related issues preventing some from attending, made it harder to conduct sessions smoothly. The facilitators also noted that working with community members from remote areas added complexity, as it was difficult to organize effective activities within a short timeframe.

To manage these challenges, some facilitators offered refreshments as an incentive, though this approach did not fully resolve the issues.

Challenges with adapting the content for the community

One challenge encountered during the implementation was adapting the content and delivery of the sessions to suit an audience that lacked prior exposure to the material. The facilitators faced difficulties in transforming the materials, which were initially designed for a well-informed audience, into a format that could resonate with the community members, who had limited knowledge on the topic.

This challenge was particularly prominent in communities that had no prior experience with activity-based learning, which required additional efforts to make the sessions engaging and relevant to the participants. The facilitators noted that reaching this uninformed audience and ensuring the material was accessible and impactful was a significant hurdle throughout the process.

Challenges with literacy levels

Facilitators faced challenges in delivering sessions due to the varying literacy levels within the community. The Toolkit material appeared to be designed for a more literate audience, while many participants had only primary or middle-level education, and some were completely illiterate. This made it difficult to conduct activities effectively and achieve the intended outcomes.

Challenges with autonomy

Challenges in implementation included delays in event approvals, limited autonomy in scheduling sessions, and a lack of clarity regarding budget processes. Facilitators expressed a need for greater support in planning sessions that align with both community contexts and organizational structures.

Ambiental, space, and time challenges

Hot weather frequently caused electricity outages, which disrupted the sessions and affected the learning environment.

Space limitations posed a challenge in accommodating groups of 25 participants, making it difficult to conduct sessions effectively. Also, the materials provided did not fully meet the logistical needs of conducting a session for this group size. The issue raised pertains to the adequacy and quantity of materials necessary to engage and support all participants effectively during the activities.

Time constraints were a significant challenge during the sessions. Many community members, particularly orphan guardians, had limited availability as they needed to care for their families and homes. Some participants expressed concerns about the time commitment, questioning who would look after their children in their absence. Additionally, scheduling difficulties arose due to the limited availability of teachers and parents. Conducting activities effectively within the allocated time was also challenging, especially for participants traveling from distant areas.

Focus Groups with parents/caregivers/educators

While the overall response of the participants regarding the Toolkit was positive, there were several constructive criticisms regarding logistical aspects of the sessions. A few participants, particularly from Naseer Abad, Rawalpindi group, raised concerns about the location and physical environment of the training. One participant remarked that the training venue was “really far away” and required personal transportation costs, which created some inconvenience. Another mentioned discomfort due to the lack of proper ventilation, stating, “There was heat, and there weren't any fans for us.” These issues suggest that more attention could be given to the training venue's accessibility and

comfort, especially in relation to factors such as temperature and seating arrangements. In particular, there was concern about the seating for elderly participants who had difficulty sitting for extended periods due to joint pain. Addressing these concerns could significantly improve the overall experience for attendees.

SUCSESSES IN IMPLEMENTING THE TOOLKIT

The analysis of the data regarding what went well in the Toolkit sessions, based on the facilitators' and participants' perceptions, reveals clear positive points and areas of success during implementation. Below are key themes identified in the data regarding the in-depth interviews with facilitators and focus groups with parents, caregivers, and educators.

In-depth interviews with Facilitators

Participant motivation and engagement

Facilitators noticed a high level of motivation among participants. One facilitator mentioned that despite initial concerns about losing interest, participants continued to attend and were actively engaged in the sessions. Their willingness to keep attending and sustained interest indicate that the Toolkit had a positive impact in this regard.

Also, facilitators reported that the feedback from participants was extremely positive. One facilitator shared that at the end of the sessions, the participants approached them to express gratitude, saying the sessions had been very beneficial. This shows that the sessions made a positive impact and that participants recognized its benefits.

Facilitators' and participants' transformation

There was a clear emphasis on the transformation observed both the facilitators and within the community. Facilitators mentioned that they felt improvements in themselves and noticed visible changes within the community, highlighting that the learning was transferred to other community members.

Learning methods

The use of learning and activity-based learning was noted as a positive aspect during implementation. Facilitators emphasized that these approaches worked well, suggesting that interaction and hands-on learning contributed to the success of the sessions.

Interest and application of learning

It was noted that sessions addressing issues such as violence against children received significant interest from participants, especially mothers. This indicates that the Toolkit

addressed topics relevant to the community and generated a desire to continue learning about these issues. Also, facilitators observed that participants demonstrated a clear understanding of the topics discussed and were able to implement what they had learned with their children, as highlighted by one facilitator. This indicates that participants not only understood the concepts but also applied the learning in practical ways.

Change in disciplinary practices

In the interviews, facilitators shared a significant shift in how participants approached child discipline throughout the sessions. Initially, many participants believed that harsh and punitive methods were necessary to improve children's behavior. This is reflected in the statements mentioning how participants were initially inclined to justify the use of moderate violence as a way to discipline. For example, the Qaria (Quran teacher), who initially supported the idea of using some form of violence to discipline children, reconsidered and changed her perspective after the discussions in the sessions.

The impact of the changes in participants' attitudes is also highlighted by the observations that many shifted from justifying punitive approaches to embracing softer, more nurturing methods. One example of this is the statement that describes how participants became less angry and more understanding in their interactions with children, indicating a shift toward more compassionate and constructive discipline.

The reference to examples from the life of the Prophet Muhammad was central to this process of change, suggesting that practices based on religious and spiritual models positively influenced participants' views on discipline. These examples helped transform the belief that violence was a necessary component in raising children, prompting participants to reflect and adopt a more empathetic and constructive approach.

This shift was also observed at the community level, with many moving away from punitive practices and embracing gentler methods. While the long-term effects have yet to be fully measured, the immediate improvements in family relationships and how parents and caregivers interacted with their children indicate that the toolkit was effective in promoting these changes.

As a result of attending the Toolkit sessions, the facilitators reported a transformation in the relationship between parents/caregivers and their children. Feedback from participants showed that their children became more open and communicative with them, indicating that the new approach fostered a healthier and more trusting

relationship. Also, participants reported being less angry and more understanding, which points to the emotional and behavioral changes that took place as a result of the training.

In conclusion, the sessions not only prompted internal reflection among participants but also led to practical, observable changes in their attitudes and behaviors regarding child discipline. These changes have contributed to a more respectful, empathetic, and understanding environment for children, underlining the effectiveness of the Toolkit in fostering positive parenting practices.

Participants learning from past experiences

One facilitator reported that by guiding the community to reflect on their own childhood experiences, participants were able to recall the challenges they faced in their childhood. This reflection led them to a strong decision not to subject their own children to the same hardships, fostering a commitment to change their parenting approaches for the better.

Focus Groups with parents/caregivers/educators

The responses gathered from the final focus groups reflect significant shifts in both personal and family dynamics, particularly in the areas of spiritual development, societal contributions, and family transformation. These aspects are detailed in the sequence.

Personal and spiritual growth

Many participants shared how engaging with the Toolkit led to profound personal reflections and growth. For instance, one participant expressed a deep appreciation for the teachings around children's spiritual development, stating, "I love the teachings about the children's nurturing of spiritual development," which shows a clear connection to the core principles of the program. Similarly, other participants highlighted their increased awareness of both positive and negative traits, learning how to manage their emotions better. One respondent noted, "I used to get very angry, but now I practice self-control and no longer get angry with my children." This shift towards emotional regulation indicates that the Toolkit's activities - such as the mirror activity - encouraged participants to recognize and address negative traits, ultimately fostering a more nurturing approach to both self and others.

The notion of spirituality deepened for many, especially as they began to view it as a multifaceted connection, not just with God, but also with oneself, others, and nature. As one participant put it, before the training, spirituality was seen only as a connection with Allah, but now, they understood it as a holistic concept. This transformation reflects a

broader perspective on spirituality, one that enriches their daily lives and interpersonal connections.

Spirituality and society

The broader societal impact of spirituality was also a recurring theme. Respondents expressed a hopeful vision, underscoring that fostering spiritual growth within individuals can have a ripple effect on society. One participant remarked on the hopeful atmosphere of the sessions, sharing a belief that nurturing spirituality can lead to a more compassionate and understanding society.

Transformation in family dynamics

A consistent theme emerged regarding the transformation in family dynamics. Respondents reported positive changes in their relationships with their children, emphasizing a shift from strict parenting to one that is more nurturing and spiritually attuned. One respondent shared, "I was strict with my kids, especially my son. Now, we are friends after the training," highlighting the program's impact on softening parenting styles. This shift towards gentler, more respectful communication was echoed by others who noted how they now listen more attentively to their children's needs. For example, one participant stated, "Now we listen before reacting and calmly talk to them about issues," which led to easier communication and stronger emotional bonds.

The introduction of new routines also played a significant role. Many respondents reported incorporating daily family activities, such as sharing stories, praying together, or engaging in outdoor play, which fostered closer connections. As one participant said, "Now we go outside and play," reflecting a collective commitment to spending quality time and connecting through shared experiences, especially with nature. This practice of reconnecting with nature, especially when done alongside children, was particularly valued, with several respondents noting how these moments helped deepen their familial relationships.

Additionally, there was a clear shift in how participants viewed discipline. The focus on positive reinforcement and avoiding physical punishment emerged strongly. One respondent shared, "I no longer punish my children, having learned its negative impact." This was echoed by others who felt their children's behavior improved due to a more respectful, calm, and understanding approach to parenting. The session's impact was even tangible in everyday scenarios, as one participant recalled, "When I get angry, my daughter reminds me of the session, saying, Mama, you forgot the session; please speak calmly."

The Toolkit not only nurtured spiritual growth but also encouraged meaningful family changes. Respondents reported seeing improvements in their children's behavior and

emotional well-being, with more respectful interactions, better hygiene habits, and increased responsibility. One parent shared that their child had started taking responsibility for tasks without being reminded.

In conclusion, the participants' feedback reveals that the Toolkit sessions resulted in a transformation in both personal growth and family dynamics. Participants were not only more attuned to their own spiritual journeys but also actively fostering stronger, more spiritually connected family relationships.

Effectiveness of teaching methods

The structured and step-by-step approach to the training was widely appreciated. Participants noted how the methodology facilitated understanding. One participant mentioned, "There was a respected way of teaching. They taught step by step and guided really good," highlighting the clarity and respectfulness of the teaching style. Another participant echoed similar thoughts, stating that "Every segment was explained step by step, which made it easy to follow." This indicates that the teaching methods effectively helped participants engage with and apply the material.

Positive environment

Many respondents highlighted the welcoming and respectful environment fostered during the sessions. There was a strong sense of community, with participants expressing how important it was to have open communication about spirituality within families. As one participant noted, "participants expressed a strong sense of community and the importance of fostering open communication about spirituality within families."

Additionally, some respondents appreciated the refreshments and the opportunity to socialize and learn in a comfortable setting, with one participant commenting, "The food was really good, and I learned something new."

Valued activities

The interactive nature of the activities was one of the most appreciated aspects of the Toolkit sessions. Participants especially enjoyed drama-based activities, as evidenced by one participant, who said, "I liked the activities, especially the drama activities, and I've been doing them with my children at home." These hands-on exercises proved not only enjoyable but also practical, as participants could apply what they learned in their own homes. The "mirror activity," where participants identified their negative traits and worked on self-improvement, was also highly valued. One participant shared, "By doing the mirror activity, I have developed a better relationship with my children. I now pray with them, strengthening both my connection with God and with my children." This

activity allowed participants to reflect on their behaviors and improve both their spiritual connections and familial relationships.

Overall, while the sessions were generally well-received, there were clear areas for improvement regarding logistical considerations. The positive impact of the activities, especially on family dynamics and personal growth, was evident across the feedback, underlining the value of continued and accessible training.

QUESTION 8: ACCEPTABILITY AND ADEQUACY OF THE TOOLKIT

How was the acceptability of the toolkit materials by the facilitators, the religious leaders of the communities, and the participants? Were the sessions appropriate for the reality of the communities where the toolkit was implemented? What factors might explain its adequacy or inadequacy?

ANSWER TO QUESTION 8:

According to the facilitators' interviews, the acceptability of the toolkit was high among facilitators, religious leaders, and participants. Facilitators found it user-friendly, with most rating it as easy to implement and expressing satisfaction with its content, although some noted challenges related to time constraints and participant engagement. Participants were initially reluctant due to the training's duration but reported positive outcomes, including improved parenting practices and child development. Religious leaders strongly supported the toolkit, appreciating its alignment with religious teachings and its potential to reinforce their messages.

The facilitators highlighted in their interviews that the toolkit was generally seen as appropriate for the communities, with most facilitators noting that it respected local values and customs. However, challenges emerged in areas with financial instability, where economic concerns overshadowed educational initiatives, and in communities with rigid gender roles. Additionally, some content required simplification, and translation issues hindered understanding. Overall, while the toolkit was well-received, further contextualization and adaptation to the specific socio-economic and cultural realities of each community would enhance its impact and effectiveness.

DETAILED FINDINGS

ACCEPTABILITY

Questionnaires with facilitators

The toolkit was generally seen as user-friendly, with 56% of educators finding it "Very Easy" to understand and implement, and 44% rating it as "Easy." A vast majority (93%) of educators reported being "Very Satisfied" with the toolkit, while 7% were "Satisfied." No dissatisfaction was recorded, indicating highly favorable perceptions. Detailed data can be seen in Annex 3.

In-depth interviews with Facilitators

Facilitators' acceptability

Facilitators expressed both positive and negative aspects regarding the Toolkit. On the positive side, many were satisfied with the information and content, noting that the Toolkit provided valuable, practical insights that enhanced their knowledge base. Additionally, some facilitators reported that the training successfully improved the relationship with children, helping to strengthen bonds and make children more expressive.

On the negative side, some facilitators mentioned that parents and caregivers were initially unaware of the extended duration of the training, leading to reluctance due to time constraints.

Participants' acceptability

According to the facilitator's interviews, participants showed high levels of acceptability towards the Toolkit, with many expressing initial reluctance due to the duration of the training, as they were initially unaware that it would involve ten sessions. However, once they began attending, they reported that the training was beneficial in nurturing their children. Teachers, parents, and other community members, particularly those in professions like teaching and health work, were highly motivated, seeing the training as a valuable resource for their work with children and communities. The community groups in Chamankot and other areas were receptive, with a high level of engagement and interest. Parents and caregivers were motivated by the desire to improve their children's development and to fill the educational gaps in their communities.

However, there was less engagement from the community in Sesar, attributed to differences in their background and scenario, resulting in lower interest compared to other communities.

The feedback during the sessions indicated that participants were comprehending the content well and were eager to apply the lessons at home. Overall, the toolkit was well-received, with participants reporting positive outcomes, such as increased motivation and the implementation of new approaches in their parenting practices.

Religious leaders' acceptability

According to the facilitators' interviews, religious leaders expressed strong support for the Toolkit, recognizing its alignment with religious teachings and its potential to reinforce their messages within the community. They actively contributed by using examples from the life of Prophet Muhammad (SAW) and integrating references from the Quran and Sunnah into the sessions, which enhanced the religious and spiritual connection for participants. The Toolkit's focus on building a connection with Allah resonated with the leaders, as it complemented their own teachings and goals. They were enthusiastic about the content, as it allowed them to deliver messages they believed were essential for their communities, particularly regarding faith and nurturing. In one instance, a Hafiza led a session, explaining the Tafseer of a Surah, demonstrating the active involvement and positive reception of the toolkit by the religious leaders.

Overall, based on the facilitators' perspectives, the religious leaders provided positive feedback, appreciating the toolkit's ability to support and enrich their role in guiding their communities.

APPROPRIATENESS

Questionnaires with facilitators

95% of respondents felt the toolkit fully respected and integrated their community's values and customs, while only 5% believed it did so only somewhat. Detailed quantitative data can be seen in Annex 3.

In-depth interviews with Facilitators

The feedback from facilitators in-depth interviews regarding the appropriateness of the Toolkit for different communities reflects both positive aspects and areas that need further adaptation.

Overall, the Toolkit was seen as suitable for a wide range of contexts, particularly in areas like Muzaffarabad, where issues of child abuse are common, and the Toolkit's messages resonated well with the community. In these areas, the Toolkit's integration with local

values and customs was appreciated, though facilitators suggested that simplifying the content could enhance its accessibility. Additionally, participants' engagement was positive, with many demonstrating a good understanding of the material and showing eagerness to apply their learning.

However, in other regions such as Bagh, the Toolkit was considered only partially suitable, with some facilitators reporting that its content was not fully aligned with the community's financial realities. The financial instability of these communities often takes precedence over educational initiatives, making it difficult for participants to prioritize the new approaches to child upbringing when economic survival is the main concern. The implementation faced challenges due to cultural norms regarding gender roles. It was necessary to hold sessions with both men and women in the community. Also, there were sessions that were conducted by male religious leaders. This approach did not fully align with the community's customs, suggesting the need for a more culturally appropriate engagement strategy.

The translation of the Toolkit material also presented difficulties. Although it was delivered in Urdu and adapted to local languages, some facilitators noted that the quality of the translation, potentially aided by AI, was vague and unclear, which hindered understanding. Facilitators also emphasized the need for more consistent implementation of the Toolkit to ensure sustainable behavior change. In addition, adapting the material further to the specific needs of each community would increase its effectiveness. For instance, mothers, who were integral participants, found some of the content, such as UNHCR articles, challenging to understand due to their complex language.

In conclusion, while the Toolkit was generally well-received and beneficial in many ways, there is a clear need for further contextualization, simplification, and consistency in delivery. Tailoring the toolkit more closely to each community's socio-economic conditions, gender dynamics, and language barriers would enhance its overall impact and effectiveness.

RECOMMENDATIONS

FACILITATOR AND PARTICIPANTS' RECOMMENDATIONS

The recommendations provided by facilitators and participants highlight key areas for enhancing the effectiveness and adaptability of the Toolkit. These aspects are described below.

Contextual alignment

Facilitators noted that sessions should be planned with consideration for community members' domestic responsibilities and daily routines. The assumption that participants would be available throughout the day was seen as unrealistic, highlighting the need for greater adaptability in scheduling. Additionally, there was a recommendation to tailor materials to the local context. While the content was seen as valuable, ensuring that it resonates with each community's specific realities could improve comprehension and applicability. For example, facilitators suggested that the toolkit should be simplified to better suit the community's needs. Additionally, some of the materials were lengthy and detailed, which made them overwhelming. Therefore, they should be more concise. It was also recommended to distribute Information, Education, and Communication materials in the local language to improve accessibility and comprehension.

Flexibility in scheduling

Additionally, facilitators expressed a desire for greater independence in planning and executing sessions according to the specific needs and constraints of each community. They felt that a more localized approach to implementation—where facilitators have more control over scheduling—would improve participation and effectiveness.

Consistency

Another key point was the need for regularity in conducting toolkit sessions to support behavior change. Facilitators suggested that sessions should be consistent and ongoing to reinforce learning and encourage sustained engagement. Another facilitator said having more time to conduct activities effectively would be important.

Enhance clarity

Facilitators suggested that there should be clearer communication and guidance regarding the activities to ensure better understanding among facilitators. Another facilitator said that it would be beneficial to have clearer guidelines on when follow-up sessions should be conducted after the initial one, with the goal of ensuring that the key takeaways from the first session are properly understood and implemented by the participants.

Designated location

Facilitators suggested that a specific area should be designated for conducting sessions and activities to ensure a focused and organized environment.

Engage other groups

Facilitators suggested that it would be important to conduct sessions with teachers and students, as this would enhance the impact of the Toolkit. Additionally, the material should be extended to include children aged 12 to 15, and implementing the Toolkit at the school level, along with teacher training, could further strengthen its effectiveness.

Enhancing educational resources

The facilitators' feedback highlights a strong preference for enhancing the Toolkit's content with multimedia resources to improve understanding and engagement, particularly in communities with diverse educational backgrounds. Several facilitators suggested incorporating pictures, visuals, and even animated videos to make the material more accessible. These visual aids could help bridge knowledge gaps and ensure better comprehension, especially for those with limited literacy skills. Additionally, there were suggestions to include audio and video content, with some recommending the availability of videos or short clips on platforms such as Arigatou International's website. This would provide easy access to supplementary resources and enhance the learning experience, especially in a pilot context where more support materials could be beneficial. Technology integration, such as the use of multimedia and media tools, was also emphasized as an effective means to support the content and make it more engaging.

Providing additional support

The Toolkit material was found to be insufficient, especially when working with larger groups. For example, when conducting sessions with 25 participants, the materials for activities should be appropriately scaled to accommodate the group size.

Also, facilitators suggested that a refresher session, along with additional learning materials such as manuals or emails, be provided. This would support facilitators in improving their skills and maintaining engagement. Moreover, more in-depth training and a thorough review of all modules, coupled with pre-planned activities, would be beneficial for enhancing the overall effectiveness of the sessions.

Incentives for participation

A challenge that some facilitators mentioned was that some participants traveled from distant areas, incurring travel costs. To address this, it would have been beneficial to provide incentives to support these participants and increase their engagement. Additionally, offering certificates could encourage greater involvement and motivate participants to actively engage in the sessions.

Adequate budget allocation

Some facilitators highlighted a need for an increased budget allocation to effectively manage the sessions and activities. Adequate funding should be provided to ensure the proper execution of the Toolkit and support the resources required for successful implementation.

Reduce group size

It was suggested that the number of participants in each group should be reduced for better implementation and to ensure greater impact. Specifically, group sizes should be limited to 15 people. Additionally, focusing on one community at a time was recommended to allow for more focused engagement and effective delivery of the sessions.

Frequency

Facilitators had mixed opinions on the frequency of sessions. While some found the current schedule appropriate, others suggested increasing the frequency to maintain engagement, proposing that the four sessions be completed within two weeks instead of four. However, there was also recognition that participants needed adequate time to absorb and implement the learnings effectively before moving on to new content.

Participants, on the other hand, expressed concerns about the pacing, with many finding the current schedule too intense. They suggested incorporating longer breaks between sessions to enhance comprehension. One participant noted: "There have been two sessions per day, but we would prefer one session each day so it would be easier to comprehend."

Others reinforced the need for more spacing, recommending gaps of one week or even 15 days between sessions. Some even suggested a one-month interval between the first and second session. These insights emphasize that a more spread-out schedule could help participants better apply their learnings before progressing to new material.

Duration

Regarding duration, most facilitators felt that the 45-minute sessions, which included planning, group work, and activities, were too short. Many suggested extending the duration to allow for deeper discussions and more meaningful engagement. Some proposed increasing session length to three hours, particularly if sessions were scheduled in the second half of the day, to improve comprehension.

For the participants, the length of the sessions was another area for improvement. Participants from Humza mentioned that shorter sessions would be ideal due to family

responsibilities. One participant suggested: "The meeting should be two hours - no more than that - because we have left our children at home, and they are alone. We need to take care of them as well."

This concern was echoed in another group, where two participants noted challenges with time management, and a shorter session duration was recommended. These comments suggest that balancing the depth of the content with participants' daily lives is essential for maintaining engagement and accessibility.

Enhancing comfort

Comfort during the sessions was a frequently mentioned concern by the participants. Some participants reported difficulty sitting for long periods due to back and joint pain, suggesting that more chairs and seating options should be provided, especially for elderly participants. Additionally, one participant noted the need for a more spacious venue for activities, which could improve the learning experience.

Another key suggestion was related to breaks for refreshments and hydration. One participant emphasized: "Water should be given first before the refreshment."

This indicates that small adjustments in the scheduling of breaks could significantly improve participants' overall well-being during the sessions.

Incorporating outdoor activities

Beyond the physical setup of the sessions, some participants suggested incorporating more outdoor activities to foster a stronger connection with nature. One specific recommendation was organizing a trip to a peaceful location, which could enhance both engagement and learning outcomes.

Desire for ongoing training

A consistent theme that emerged across multiple feedbacks was the participants' strong desire for ongoing learning opportunities. Many participants expressed a collective wish for more sessions like the ones they had attended. As one participant mentioned, "We are looking forward to more training sessions like this in the future." The community felt that the sessions were incredibly effective and beneficial, reinforcing the idea that such initiatives should continue. There was also a similar sentiment voiced in another group, where participants expressed the need for regular training to maintain the positive momentum initiated by the Toolkit.

OVERALL RECOMMENDATIONS

The Monitoring, Evaluation, and Learning process of the Toolkit implementation collected extensive quantitative and qualitative data, identifying gaps and areas for potential improvement in future editions of the program.

The recommendations highlight key areas for enhancing the Toolkit's effectiveness. Contextual adaptation is essential, with suggestions to tailor materials to local realities, simplify content, and improve accessibility through translations. Facilitators should have greater autonomy in planning sessions, while a more spread-out schedule may enhance participants' comprehension. Additionally, ensuring consistency in sessions and providing clearer guidance on activities and follow-ups are crucial for reinforcing learning.

Future editions should consider establishing designated spaces for sessions and expanding the program's reach by involving additional stakeholders. Incorporating multimedia resources, such as visuals and videos, could improve engagement, particularly in communities with diverse literacy levels. Further support measures, including additional materials for larger groups, refresher sessions, and comprehensive training, were also recommended.

To address travel-related challenges, incentives such as financial support and certificates could enhance participation. Adequate budget allocation is necessary to ensure smooth implementation, and reducing group sizes may foster better engagement.

Finally, comfort improvements, including better seating, hydration, and structured break schedules, were identified as important factors in optimizing the learning experience.

ANNEXES

ANNEX 1

Training of Trainers

The Training of Trainers (ToT) program was conducted at the start by the Arigatou International to equip facilitators with the knowledge and skills necessary for implementing the toolkit effectively. The training sessions were designed to enhance understanding of spirituality in early childhood development, improve facilitation techniques, and ensure the effective use of the toolkit within diverse communities. The trainers selected based on their prior experience in child protection, education, and community engagement.

Knowledge

The ToT program significantly improved trainers understanding of spirituality, its distinction from religion, and its role in child development. Facilitators showed an increased ability to define and articulate spirituality as encompassing connections with self, others, nature, and the divine.

Key Findings:

Pre-training: At the start participants (Trainers) could correctly define spirituality and its distinction from religion, and its role in child development.

Post-training: Afterwards they were demonstrating a clear enhancement in conceptual clarity of the facilitators.

Pre-training: At the start trainers were struggled to link activities to learning objectives.

Post-training: Afterwards trainers improved confidence in aligning toolkit activities with objectives.

Beliefs

The trainers also assessed shifts in beliefs related to childhood spirituality and violence prevention. Trainers demonstrated a positive change in their perceptions regarding the role of spirituality in early childhood and its importance in fostering safe and nurturing environments.

Key Findings:

At start trainers believed that spirituality was solely linked to religious practices.

Afterward they recognized spirituality as a broader concept involving emotional, social, and moral development.

At the start participants were unsure how to integrate spiritual nurturing into their facilitation methods.

Afterwards they reported confidence in implementing spiritual development strategies within their communities.

Training evaluation

Feedback from the trainers highlighted the effectiveness of the training in enhancing knowledge, skills, and confidence in using the toolkit.

Descriptive Statistics:

Overall Satisfaction Rate: they rated high the quality of the training was excellent or very good.

Content Relevance: They found the materials useful and applicable to their work.

Facilitation Effectiveness: They appreciated the interactive and participatory approach of the sessions.

Logistical Challenges: Some trainers noted challenges such as logistical issues like travel, time constraints and material availability.

Summary of Open-Ended Responses:

Positive Feedback: Participants valued the interactive discussions, real-life case studies, and role-playing activities.

Areas for Improvement: Requests for more localized religious examples, additional refresher courses, and supplementary materials to enhance training retention.

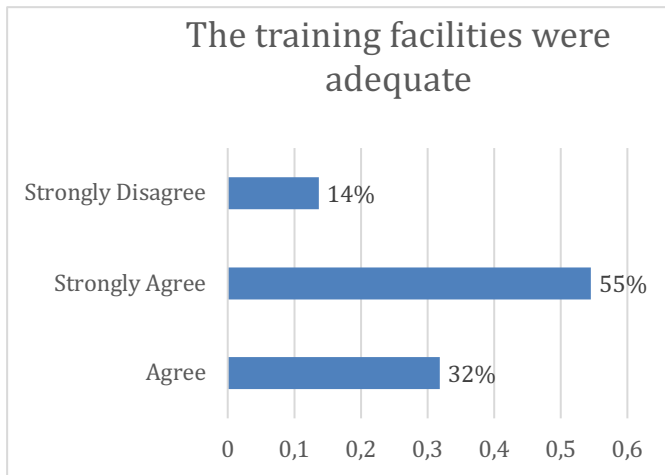
Conclusion

The Training of Trainers program was successful in enhancing the trainer's knowledge, beliefs, and practical skills related to the toolkit. The feedback suggested a significant improvement in their understanding on spirituality, aligning activities with objectives, and adopting positive beliefs about holistic child development.

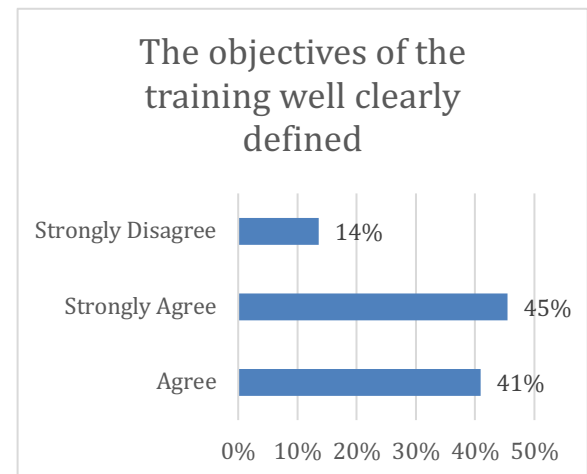
ANNEX 2 TRAINING OF FACILITATORS

Training evaluation

The data illustrates about the facilitators opinion, views and thoughts, presents the results of the question asking respondents about the clarity of the training objectives. The data indicates that a significant majority of respondents, 86%, either "Agree" or "Strongly Agree" that the objectives were clearly defined. This suggests that the training was generally effective in communicating its goals. However, a minor percentage of respondents who "Strongly Disagree" limits a comprehensive understanding of the overall effectiveness of objective clarity. However, 0% data lies on the category of disagree.

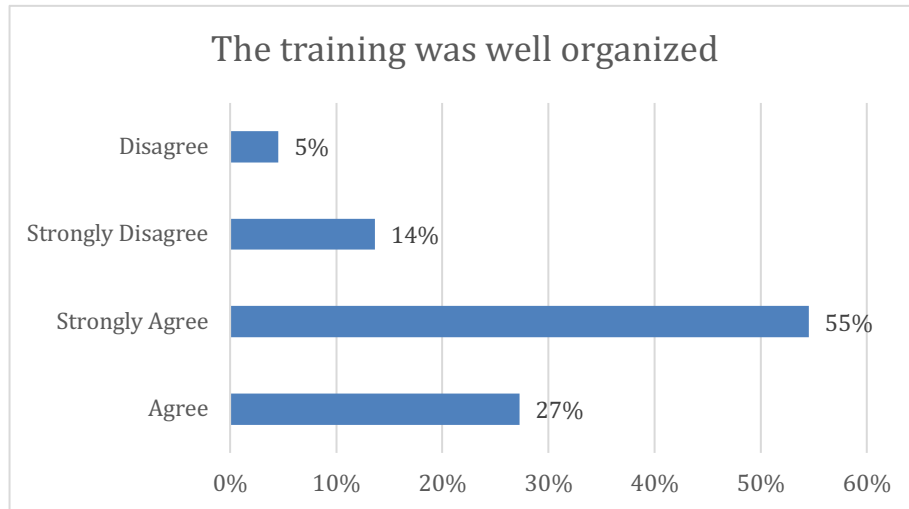


disagree.



The training was well organized

The data presented in the chart summarizes the responses to a survey question regarding the organization of the training. A significant majority of respondents, expressed 27% "Agree" 55% "Strongly Agree" with the statement "The training was well organized." This indicates a high level of satisfaction with the training structure and flow. However, the 14% of respondents who "Strongly Disagree" and 5% "Disagree" limits a comprehensive understanding of the overall effectiveness of the training organization.



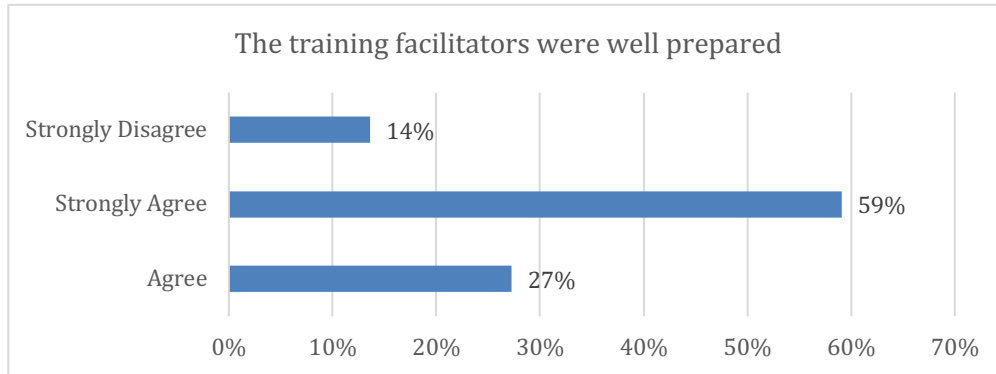
The training facilities were adequate

The results of the question about the adequacy of training facilities were analyzed. The data shows that 55% of respondents strongly agreed that the training facilities were adequate, while 32% agreed. Only 14% strongly disagreed. This suggests that a large majority of respondents found the training facilities to be adequate.

Further analysis could explore the reasons behind the 14% disagreement and identify any areas where improvements could be made to enhance the training facilities.

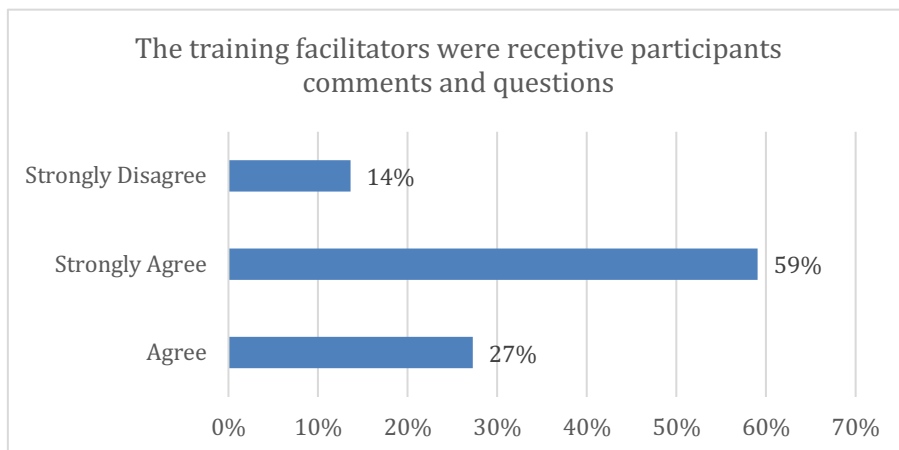
The training facilitators were well prepared

The data analysis of the question from the participant of the training presented indicates a high level of satisfaction among respondents regarding the preparation of training facilitators. A significant majority, 59%, strongly agreed that the facilitators were well prepared, with an additional 27% agreeing. While a "Strongly Disagree" 14% is present, which shows a concern of some facilitators regarding the preparation of the facilitators before the training sessions.



The training facilitators were receptive facilitators' comments and questions

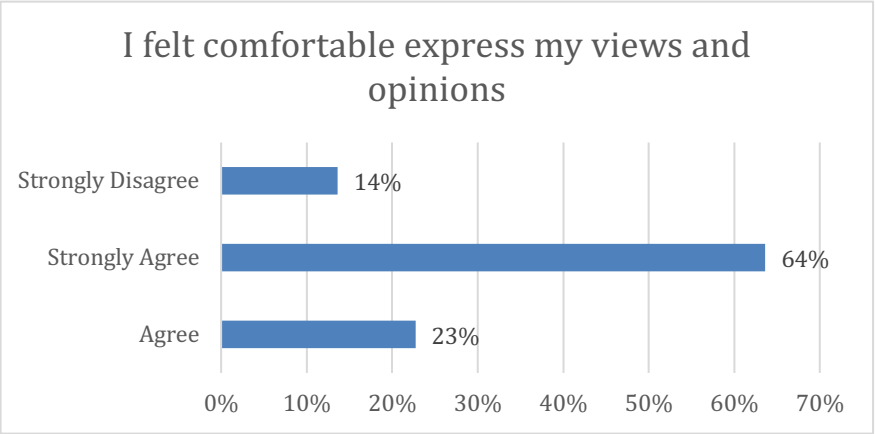
To address the question from the facilitators from the data indicates a high level of satisfaction among facilitators regarding the receptiveness of training facilitators. A substantial majority of 59% strongly agreed that facilitators were receptive to facilitators' comments and questions, with an additional 27% agreeing. While the data for "Strongly Disagree" is 14%, the overwhelming positive feedback suggests that facilitators found the facilitators to be highly responsive to their input.



I felt comfortable express my views and opinions

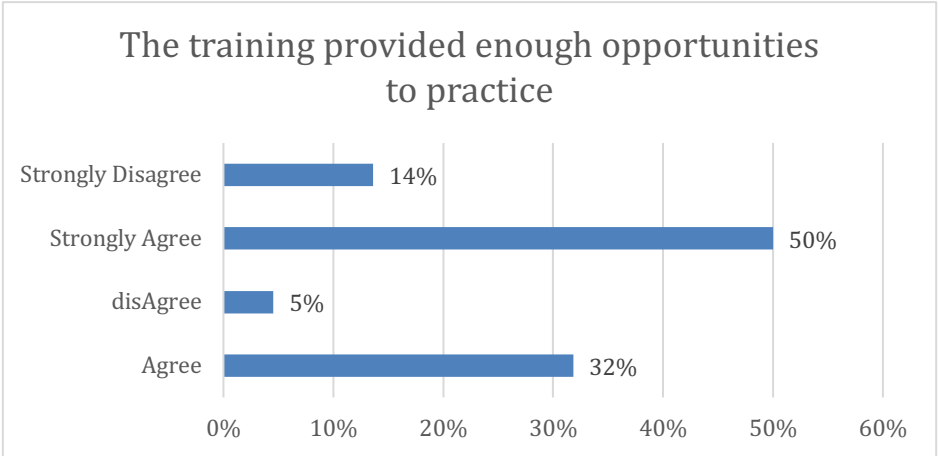
The facilitators were asked to show their level of comfort while expressing their views and opinions during the training of facilitators. The data illustrates that 87% of respondents agree or strongly agree that they felt comfortable expressing their views

and opinions. 23% of respondents agree, and 64% strongly agree. 14% of respondents answered that are strongly disagree. However, 0% of the facilitators lies in the disagreement section.



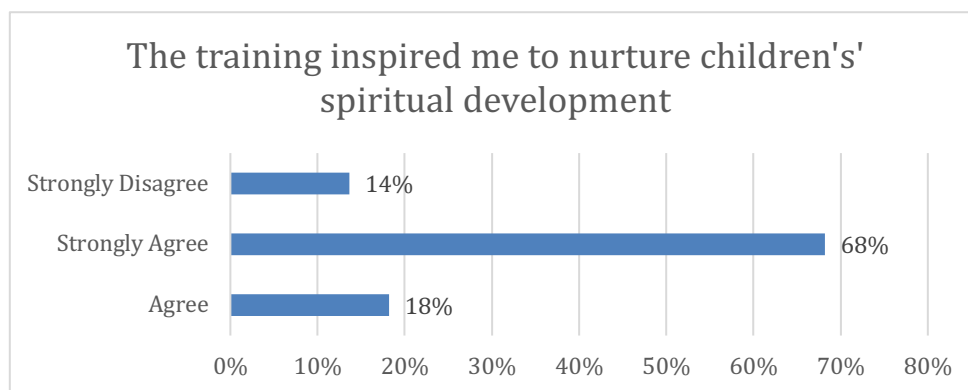
The training provided enough opportunities to practice

The data analysis of the question from the participant of the training the training provided them enough opportunities to practice and reinforce what was start. A significant majority, 50%, strongly agreed that the training provided opportunities to practice and reinforce what was start, with an additional 32% agreeing. While a "Strongly Disagree" 14% is present, and disagree percentage is at 5%. So, the overall 19% facilitators had a disagreement on the following topic of the data analysis.



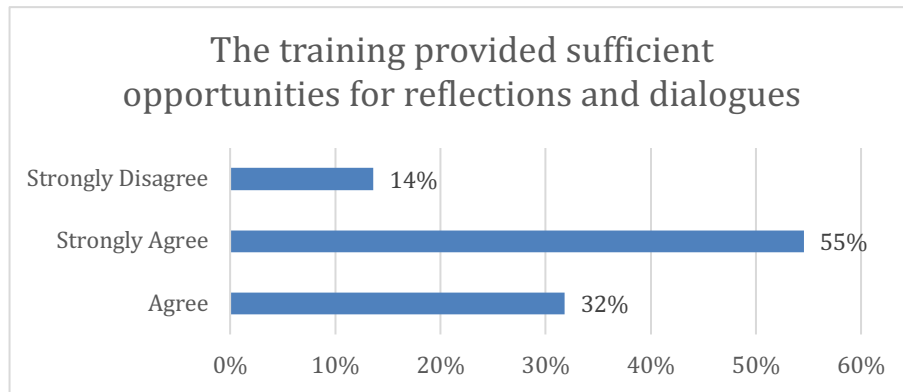
The training inspired me to nurture children's' spiritual development

The data presents the results of the question asking respondents about the impact of training on their inspiration to nurture children's spiritual development. The data reveals that a significant majority of respondents strongly agree (68%) that the training inspired them in this way. A further 18% agree, indicating a substantial overall positive impact. The percentage of respondents who strongly disagree is 14%, which is consistent in about in the questions.



The training provided sufficient opportunities for reflections and dialogues

The data indicates a positive perception of the training's effectiveness in providing opportunities for reflection and dialogue. A significant majority of respondents (55%) strongly agree that the training was sufficient in this regard, with an additional 32% agreeing. While the data does also show that 13% percent of respondents who strongly disagree, the overall trend suggests a generally positive evaluation of the training's ability to foster reflective and dialogic practices.

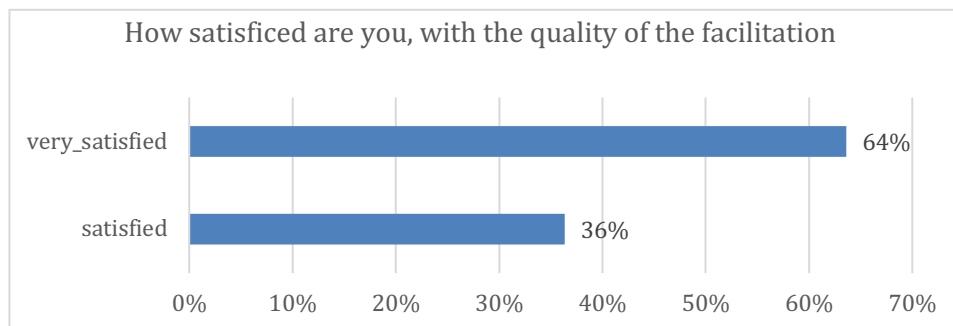


How satisfied are you with the overall quality of this training

The data summarizes facilitators' satisfaction with the overall quality of the training, revealing that the majority (95%) expressed satisfaction. However, a notable 5% of respondents reported being dissatisfied. Interestingly, none of the facilitators indicated being merely dissatisfied, suggesting that opinions were polarized between high satisfaction and strong dissatisfaction regarding the training quality.

How satisfied are you, with the quality of the facilitation

The data releases about the question on the satisfaction of facilitators regarding the quality of facilitation, indicates a high level of satisfaction with the quality. A significant majority of respondents, 64%, expressed being "very satisfied," while 36% were "satisfied." This suggests that the facilitation was generally well-received and met participant expectations.



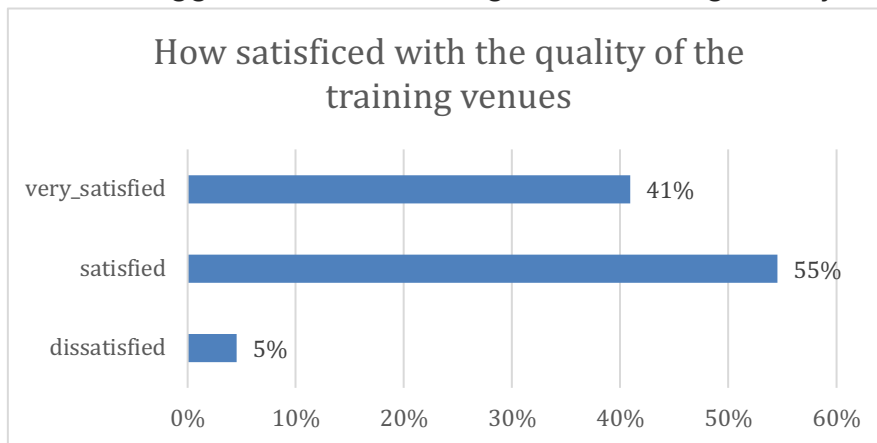
How satisfied are you with the quality of the materials

The facilitators opinion was taken after the training the how they think about the quality of materials provided during the training. Results shows that a high level of satisfaction with the quality of the materials. A majority of respondents, 59%, expressed being "very satisfied," while 41% were "satisfied." This indicates that the materials were well-received and met participant expectations.



How satisfied with the quality of the training venues

Facilitators were asked to share their experience and views regarding the training venues. The data gathered from the post rest of the training shows that a high level of satisfaction with the quality of the training venues. A majority of respondents, 55%, expressed being "satisfied," while 41% were "very satisfied." Only 5% expressed dissatisfaction. This suggests that the training venues were generally well-received and met participant expectations.



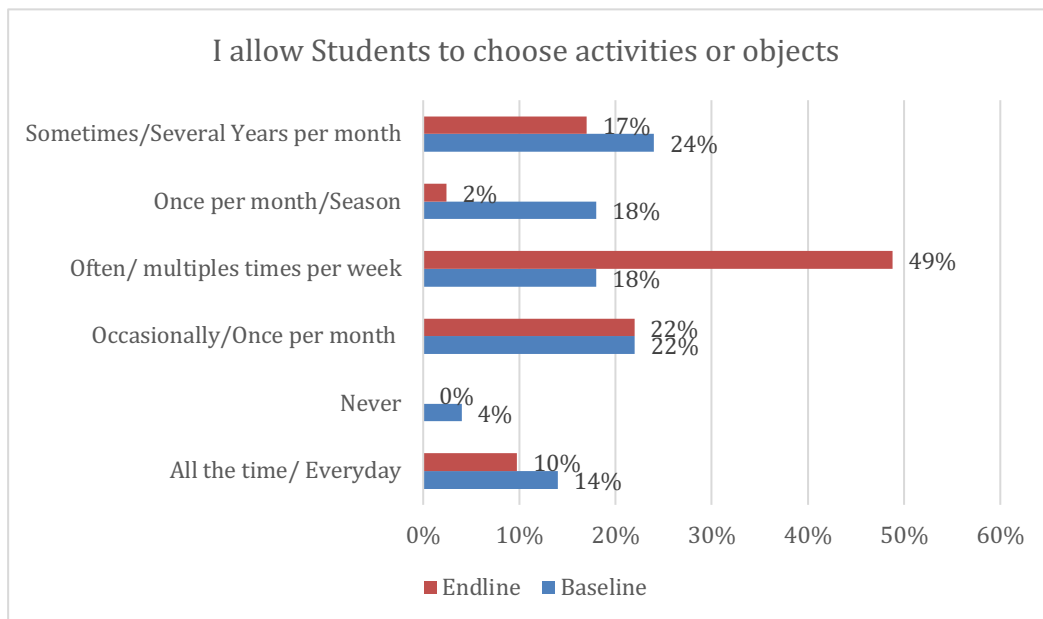
expectations.

ANNEX 3 EDUCATORS' TEACHING PRACTICES

Below is the item-by-item quantitative analysis regarding changes in educator's teaching practices after the Toolkit.

I allow students to choose which activities or objects they would like to engage with.

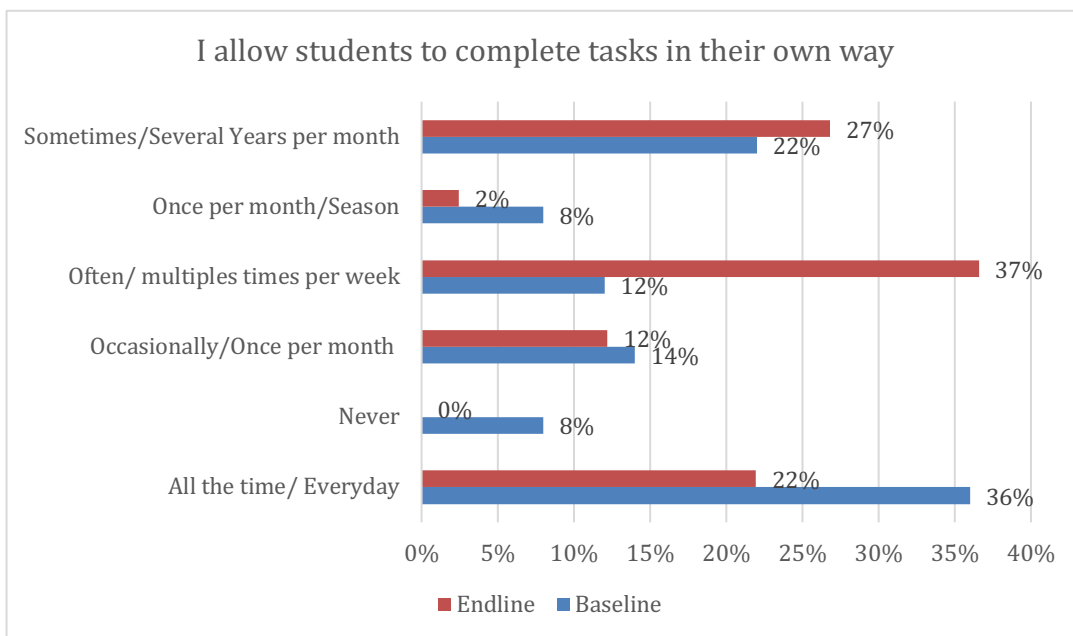
The data shows that the change in educators' allowance of student choice in activities or objects between the baseline and endline assessment. Notably, the "Often/multiples times per week" category saw a significant jump from 18% to 49%, indicating a substantial increase in teachers frequently providing choices to students. Conversely, the "All the time/Every day" category decreased from 14% to 10%, and "Occasionally/Once per month" remained same from 22% to 22%. Minimal change or consistently low percentages were observed in the "Never," "Once per week," and "Sometimes/Several times per week" categories.



percentages were observed in the "Never," "Once per week," and "Sometimes/Several times per week" categories.

I allow students to complete tasks in their own way.

The data analysis illustrates the shift educators' allowance of students completing tasks in their own way between baseline and endline assessments. An increase is seen in the

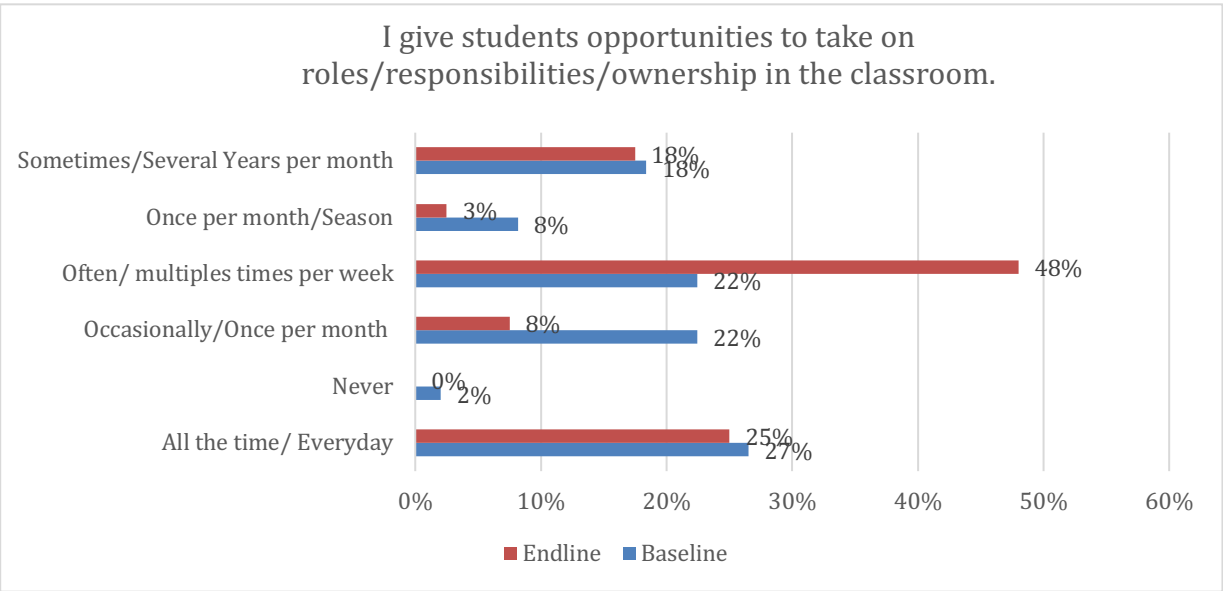


"Often/multiples times per week" category, rising from 12% to 37%. The "All the time/Every day" category also saw a decrease, going from 36% to 22%. Conversely, the "Occasionally/Once or twice a week" category decreased from 14% to 12%, and "Sometimes/Several times per week" also increased from 22% to 27%. The "Never" category remained low, going from 8% to 0%, and "Once per week" saw a slight decrease from 8% to 2%. Overall, the data indicates a positive trend towards more frequent allowance of student choice in task completion, with a notable surge in the "Often" category, despite a decrease in the "All the time" category.

I give students opportunities to take on roles/responsibilities/ownership in the classroom.

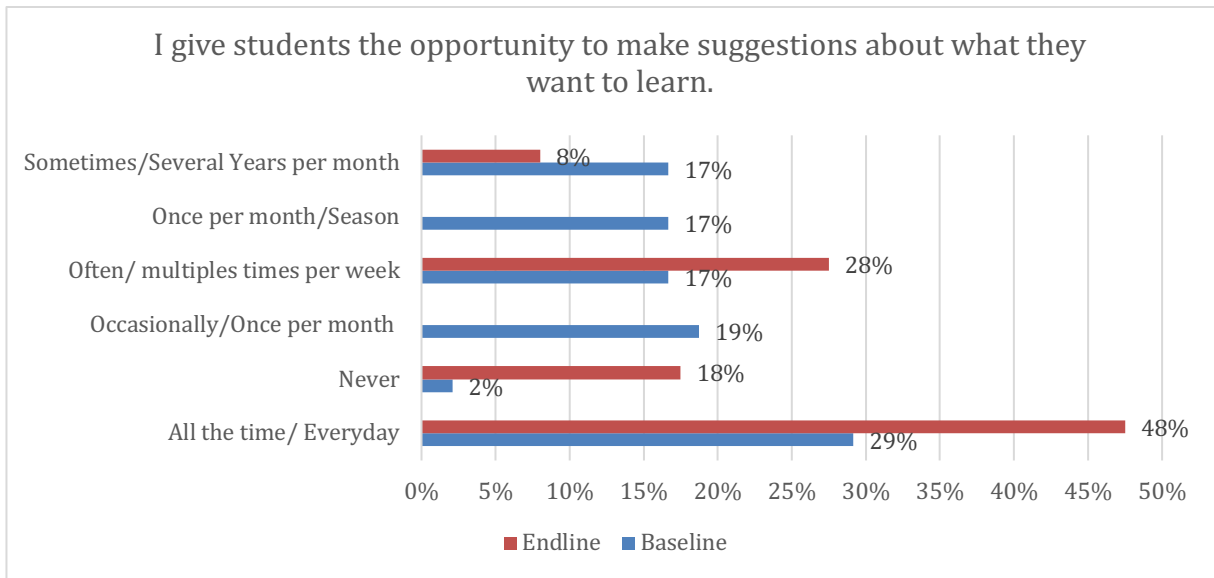
The findings demonstrate the changes in educators' provision of opportunities for students to take on roles, responsibilities, and ownership in the classroom between baseline and endline. A significant increase is observed in the "Often/multiples times per week" category, rising from 22% to 48%, indicating a substantial shift towards teachers frequently providing such opportunities after implementation of toolkit. The "All the time/Every day" category also saw a modest decrease from 27% to 25%. Conversely, the "Occasionally/Once or twice a week" category decreased from 22% to 8%, and "Once per week" also dropped from 8% to 3%. The "Never" category showed

a slight decrease from 2% to 0%, and "Sometimes/Several times per week" remained relatively stable, going from 18% to 18%.



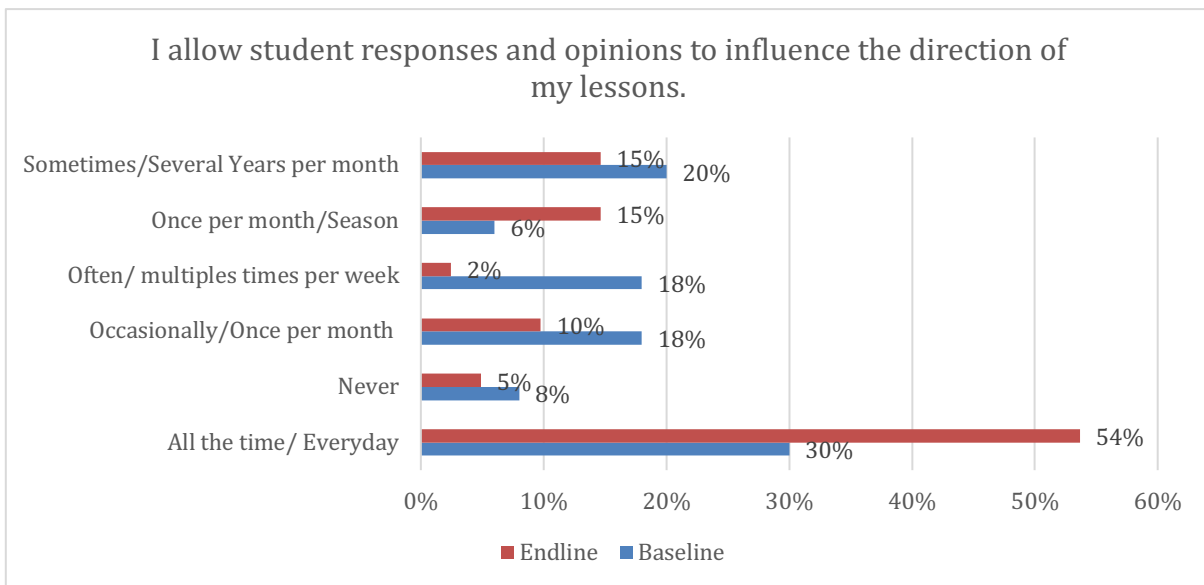
I give students the opportunity to make suggestions about what they want to learn.

The data reveals changes in educators' provision of opportunities for students to suggest learning topics between baseline and endline assessments. A significant shift is evident in the "All the time/Every day" category, which increased substantially from 29% to 48%, indicating a greater emphasis on consistently incorporating student suggestions. The "Often/multiples times per week" category also saw an increase, going from 17% to 28%. Conversely, the "Occasionally/Once or twice a week" category increased slightly from 18% to 19%, and "Sometimes/Several times per week" decreased from 17% to 8%. The "Never" category also increased from 2% to 18% in baseline and endline. "Once per week" remained constant at 17%. Overall, the data suggests a strong positive trend towards more frequent solicitation of student input on learning topics, with a clear movement towards integrating student suggestions into daily classroom practice.



I allow student responses and opinions to influence the direction of my lessons.

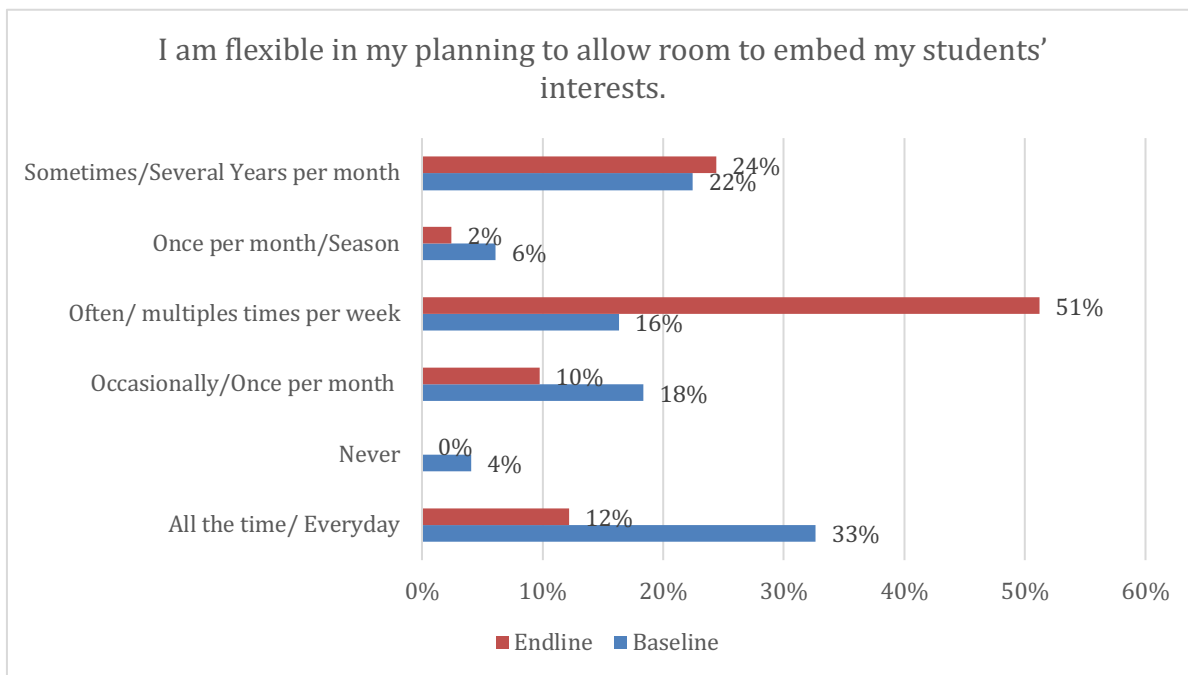
The chart illustrates the responses and opinions on lesson direction, as reported by educators in baseline and endline. A substantial increase is seen in the "All the time/Every day" category, rising from 30% to 54%. Conversely, the "Often/multiples times per week" category shows a decrease from 18% to 2%. The "Occasionally/Once or twice a week" category also decreased from 18% to 10%. Other categories including



"Never," "Once per week," and "Sometimes/Several times per week" show minimal changes or remain relatively low.

I am flexible in my planning to allow room to embed my students' interests.

The data analysis shows the change in educators' flexibility in planning to incorporate student interests between baseline and endline. A visible increase is observed in the "Often/multiples times per week" category, surging from 16% to 51%, indicating a substantial rise in teachers frequently adapting their plans to include student interests. Conversely, the "All the time/Every day" category decreased from 33% to 12%, suggesting a shift away from constant, daily incorporation of student interests. The "Occasionally/Once per month" category also decreased slightly from 18% to 10%, and "Once per week" dropped from 6% to 2%. The "Never" category saw a slight

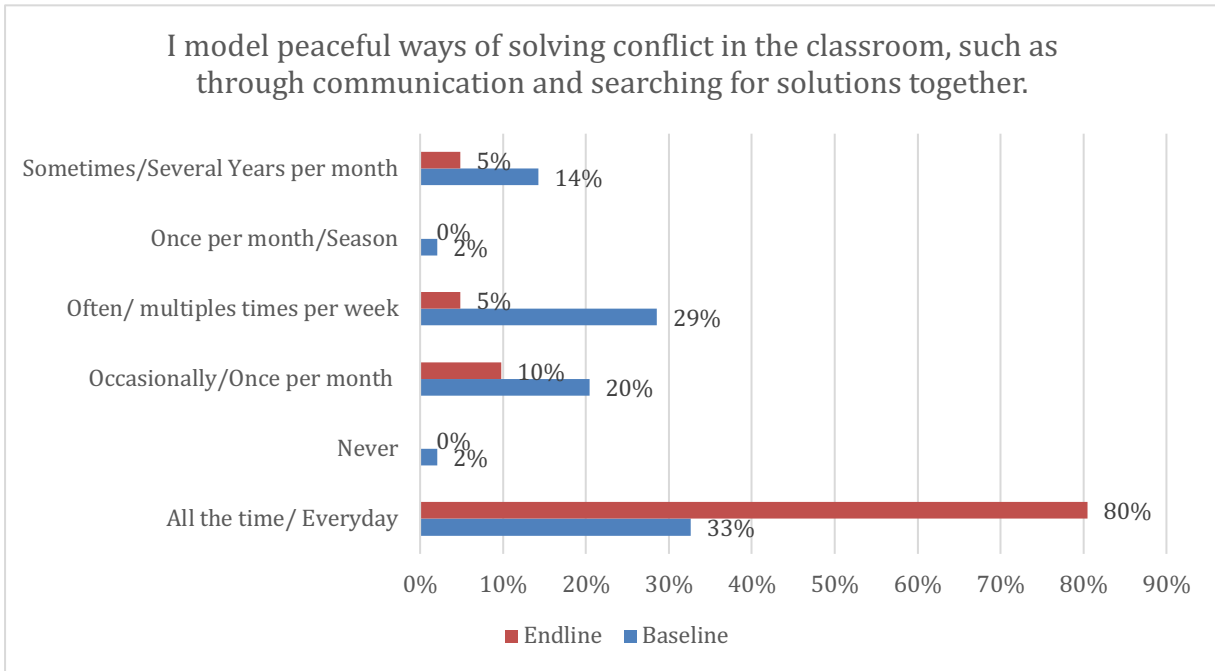


decrease from 4% to 0%, while the "Sometimes/Several times per week" category increased from 22% to 24%.

I model peaceful ways of solving conflict in the classroom, such as through communication and searching for solutions together.

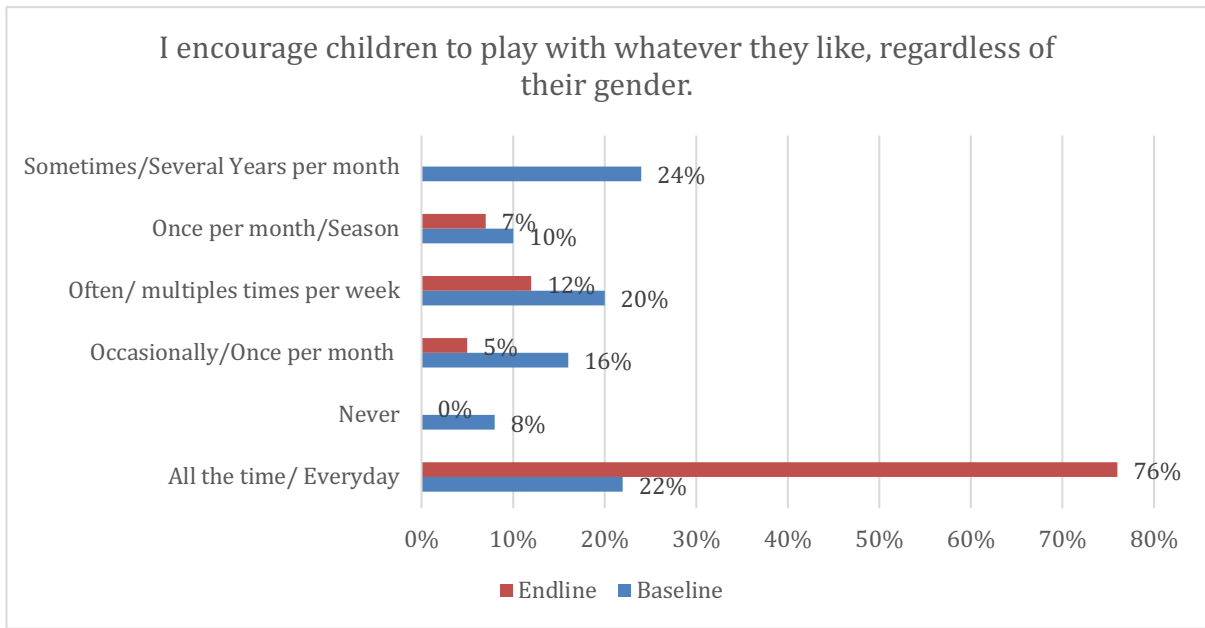
The chart depicts the change in educators' modeling of peaceful conflict resolution in the classroom between baseline and endline. A substantial increase is seen in the "All the time/every day" category, rising from 33% to 80%. Conversely, the

"Occasionally/Once or twice a week" category decreased from 20% to 10%, and "Sometimes/Several times per week" also decreased from 14% to 5%. The "Never" category saw a slight decrease from 2% to 0%, and "Once per week" decreased from 2% to 0%. The "Often/multiples times per week" category showed a visible increase from 29% to 5%.



I encourage children to play with whatever they like, regardless of their gender.

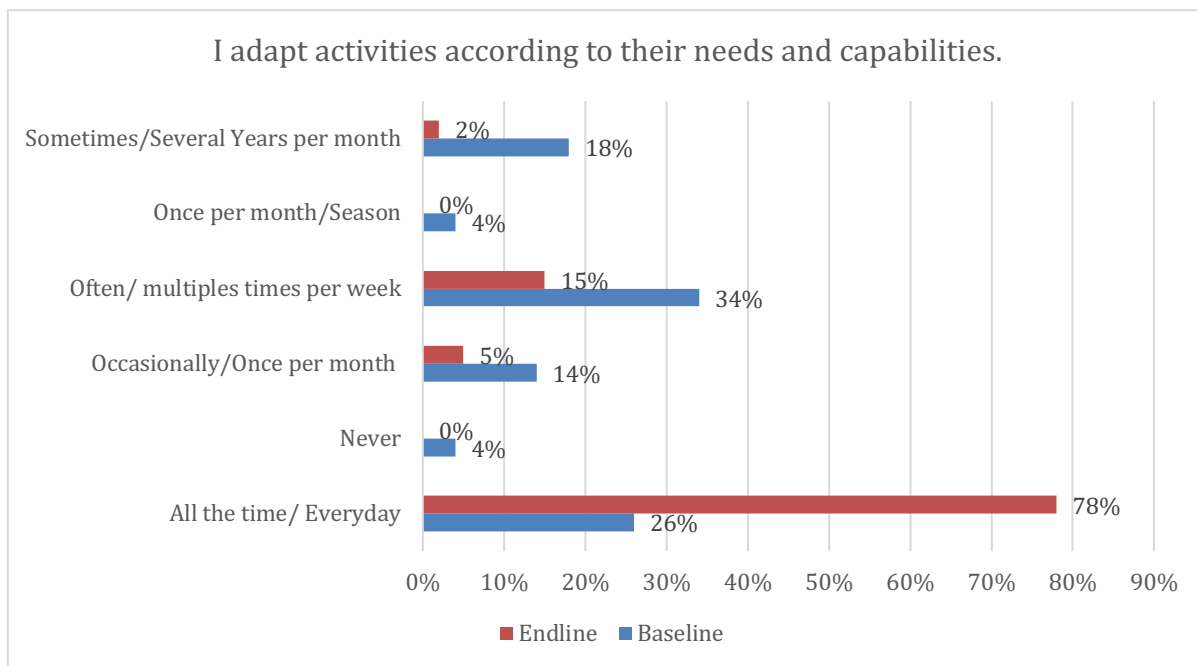
The chart illustrates the change in teachers' encouragement of children to play with whatever they like, regardless of gender, between baseline and endline. An increase is seen in the "All the time/Everyday" category, rising from 22% to 76%, indicating a substantial shift of the teachers practices after the toolkit implementation, promoting gender-neutral play. Conversely, the "Occasionally/Once or twice a week" category decreased from 16% to 5%, and "Once per week" also dropped from 12% to 7%. The "Never" category and "Sometimes/Several times per week" saw a clear decrease from 8% to 0%, while "Often/multiples times per week" decreased from 20% to 12%. Overall, the data demonstrates a strong positive trend towards teachers consistently encouraging gender-neutral play, with a clear movement towards daily reinforcement and the elimination of instances where such encouragement is absent.



I adapt activities according to their needs and capabilities.

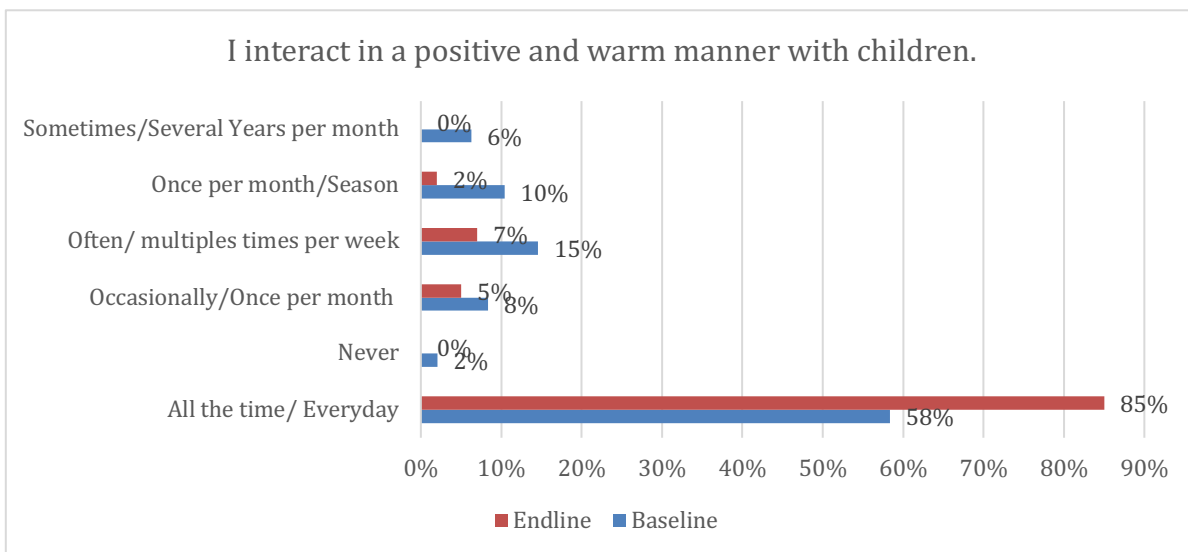
The chart displays the change in teachers' adaptation of activities according to children's needs and capabilities during baseline and endline assessments. A substantial increase is seen in the "All the time/Every day" category, rising from 26% to 78%, indicating a significant shift towards consistent positive interactions. Conversely, the "Occasionally/Once or twice a week" category decreased from 14% to 5%, and "Once per week" also dropped from 4% to 0%. The "Never" category saw a significant decrease from 4% to 0%, while "Often/multiples times per week" decreased from 34% to 5%, and "Sometimes/Several times per week" decreased from 18% to 2%.

Overall, the data reveals a strong positive trend towards teachers' adaptation of activities according to the needs and capabilities of children.



I interact in a positive and warm manner with children.

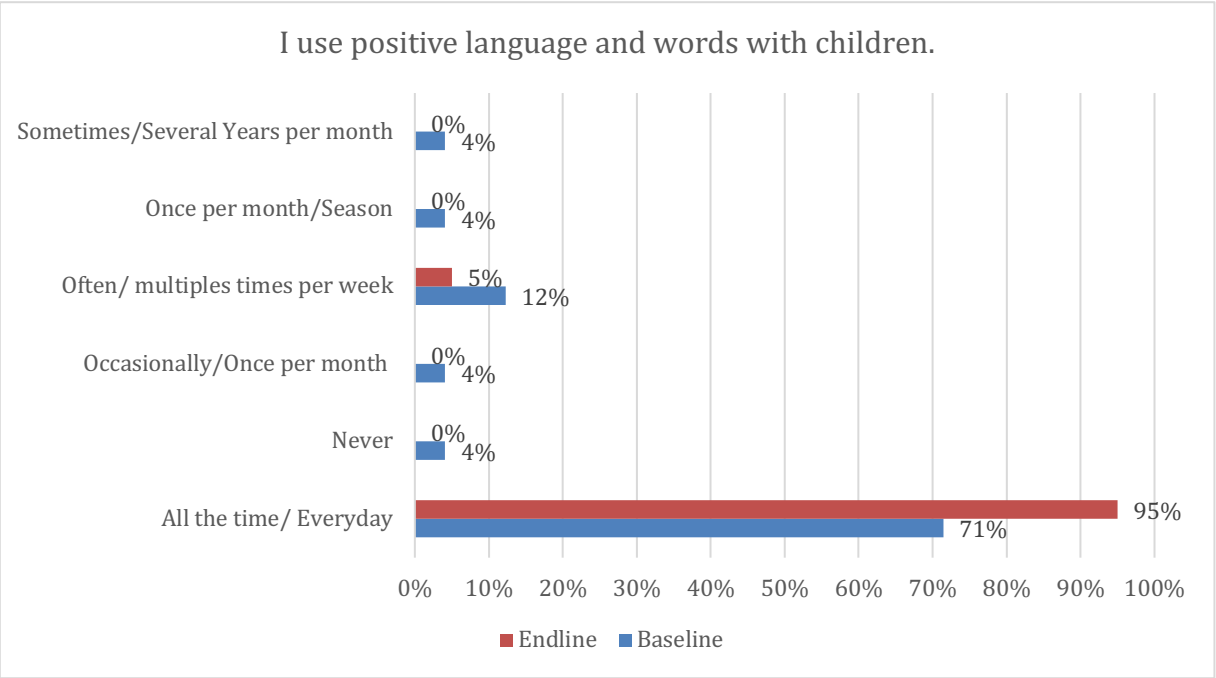
The chart displays the change in teachers' positive and warm interaction with children between baseline and endline assessments. A substantial increase is seen in the "All the time/Every day" category, rising from 58% to 85%, indicating a significant shift towards consistent positive interactions. Conversely, the "Occasionally/Once or twice a week" category decreased from 8% to 5%, and "Once per week" also dropped from 10% to 2%. The "Never" category saw a significant decrease from 2% to 0%, while "Often/multiples times per week" increased from 15% to 7%, and "Sometimes/Several times per week" decreased from 6% to 0%. Overall, the data reveals a strong positive trend towards teachers consistently interacting with children in a positive and warm manner every day, with a corresponding decrease in less frequent or inconsistent instances.



I use positive language and words with children.

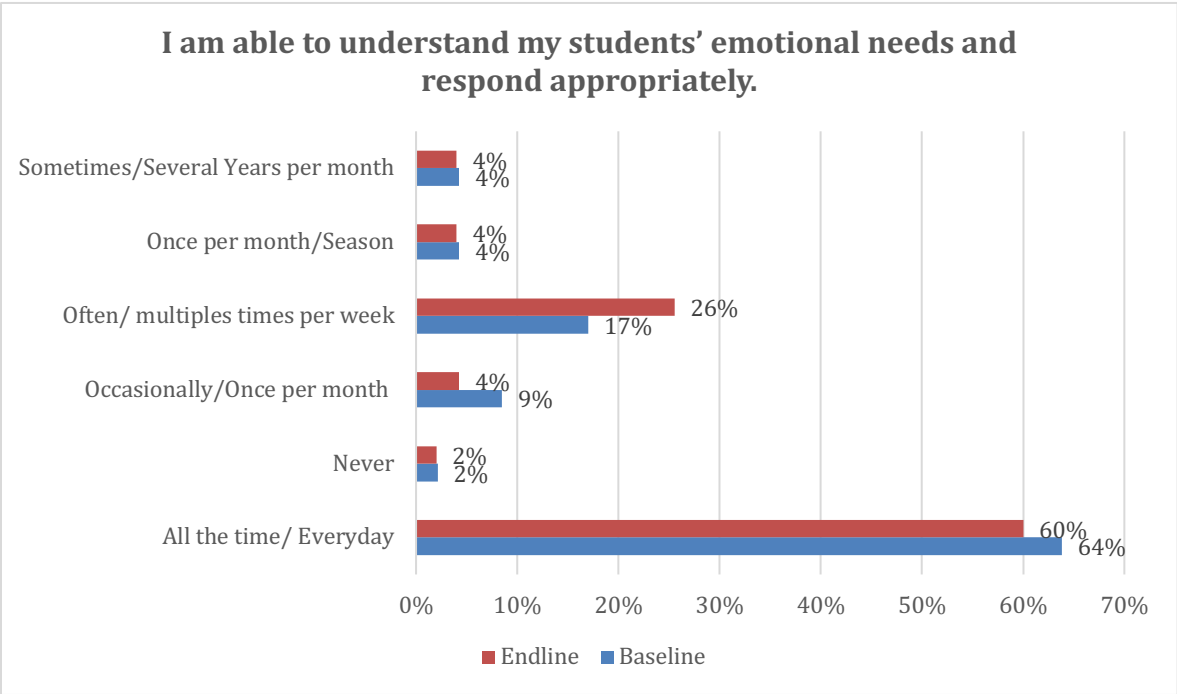
The data analysis illustrates the change in teachers' use of positive language and words with children between baseline and endline assessments. A substantial increase is seen in the "All the time/Every day" category, rising from 71% to 95%, indicating a significant shift towards consistent use of positive language. Conversely, the "Often/multiples times per week" category decreased from 12% to 0%, suggesting a movement away from frequent but not daily use of positive language. The "Never" and "Occasionally/Once or twice a week" categories remained consistently low, both decreasing from 4% to 0%. Similarly, "Once per week" and "Sometimes/Several times per week" also remained at 4% and 0% respectively. Overall, the data reveals a strong trend towards teachers

consistently using positive language with children every day, with a corresponding decrease in those using it less frequently.



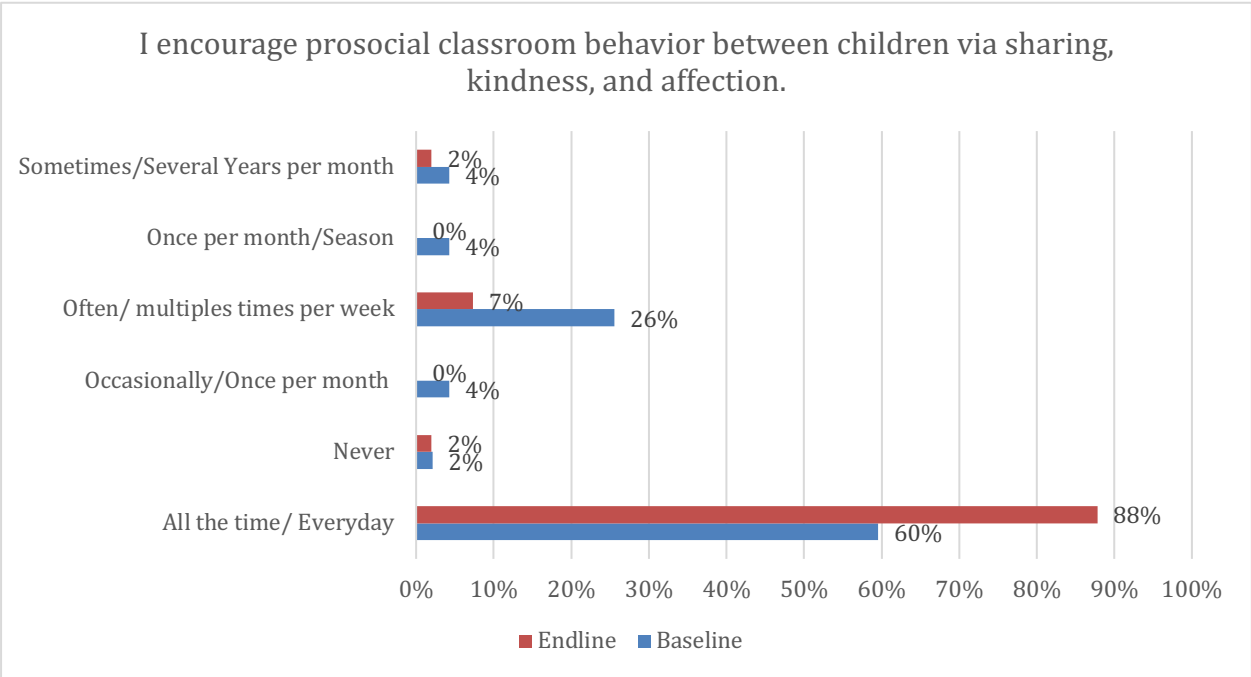
I am able to understand my students’ emotional needs and respond appropriately.

The chart shows a positive shift in teachers' confidence in understanding and responding to students' emotional needs. While "All the time/Every day" remained relatively stable, going from 64% to 60%, "Often/multiples times per week" saw a notable increase from 17% to 26%. Conversely, "Never" and "Occasionally/Once or twice a week" both decreased, suggesting a movement away from less frequent or absent consideration of students' emotional needs. "Once per week" and "Sometimes/Several times per week" remained consistent at 4% each. Overall, the data indicates a trend towards more frequent attention to students' emotional needs, with a significant rise in the "Often" category.



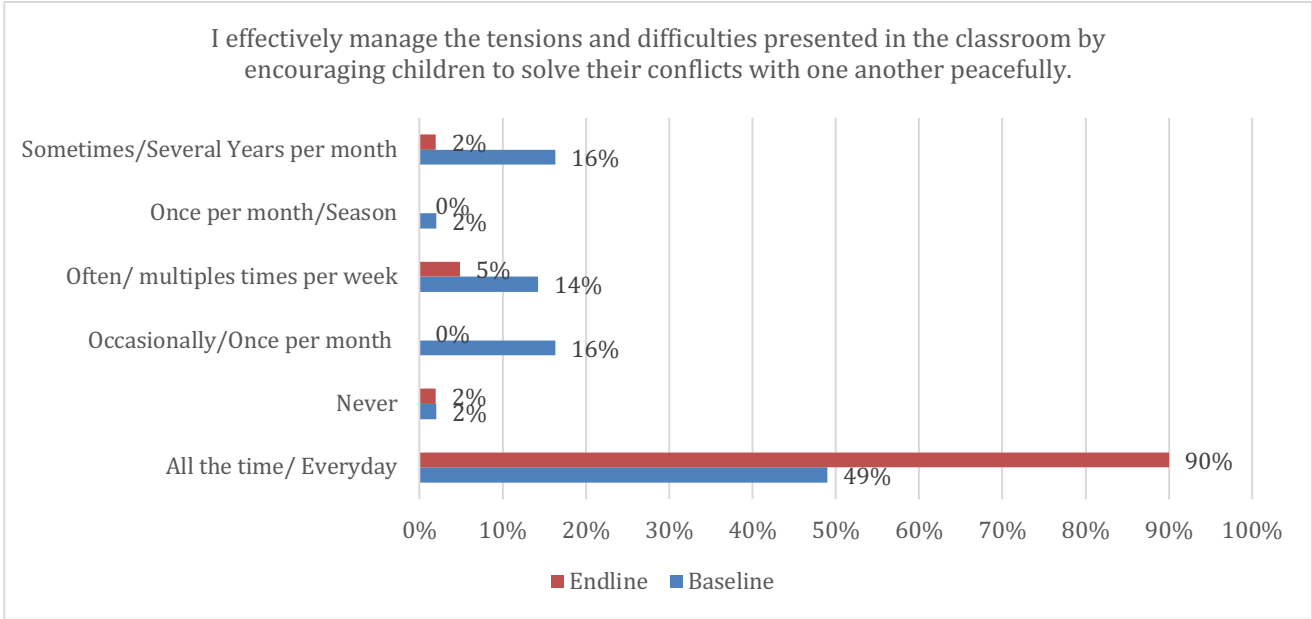
I encourage prosocial classroom behavior between children via sharing, kindness, and affection.

The chart shows the change in teachers' encouragement of prosocial classroom behavior, such as sharing, kindness, and affection, between baseline and endline assessments. A substantial increase is evident in the "All the time/Every day" category, rising from 60% to 88%, indicating a significant shift towards consistent promotion of prosocial behaviors. Conversely, the "Often/multiples times per week" category decreased from 26% to 7%, suggesting a movement away from frequent but not daily encouragement. The "Never" category saw a slight decrease from 2% to 0%, while "Occasionally/Once or twice a week" decreased from 4% to 0%. "Once per week" decreased from 4% to 0%, and "Sometimes/Several times per week" showed a slight increase from 4% to 2%. Overall, the data reveals a strong trend towards teachers consistently encouraging prosocial behaviors daily, with a corresponding decrease in less frequent or occasional instances.



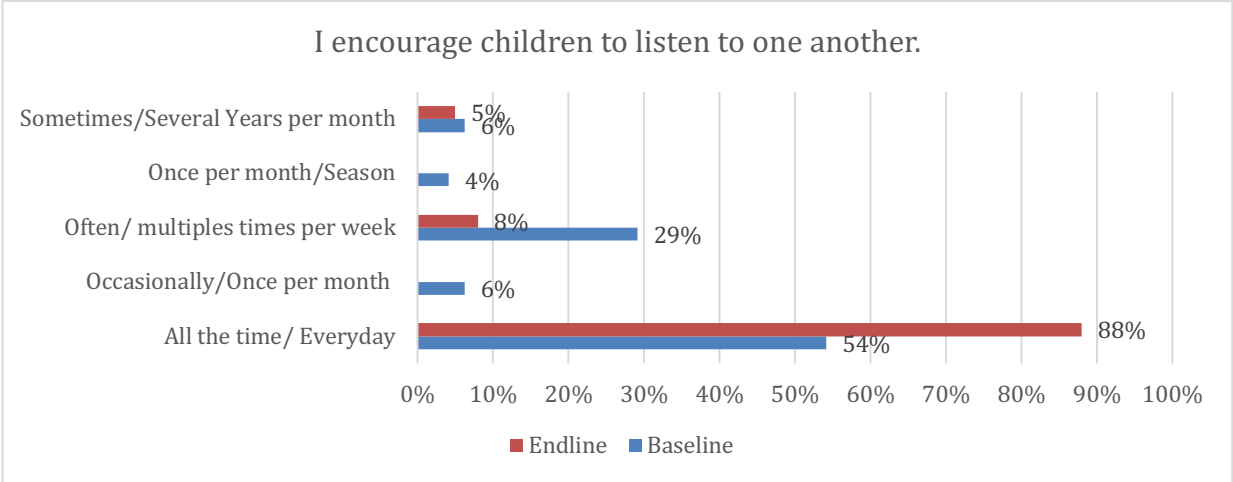
I effectively manage the tensions and difficulties presented in the classroom by encouraging children to solve their conflicts with one another peacefully.

The chart illustrates the change in teachers' reported effectiveness in managing classroom tensions and difficulties by encouraging peaceful conflict resolution between children in baseline and endline assessment. A substantial increase is seen in the "All the time/Every day" category, rising from 49% to 90%, indicating a significant shift towards teachers consistently employing this strategy. Conversely, the "Often/multiples times per week" category shows a decrease from 14% to 5%, suggesting a movement away from frequent but not daily reliance on this approach. The "Never" category remained same at 2%, while "Occasionally/Once or twice a week" decreased from 16% to 0%. "Once per week" also decreased from 2% to 0%, and "Sometimes/Several times per week" saw a decrease from 16% to 2%. Overall, the data reveals a strong trend towards teachers consistently and daily utilizing peaceful conflict resolution strategies, with a corresponding decline in less frequent or occasional use.



I encourage children to listen to one another.

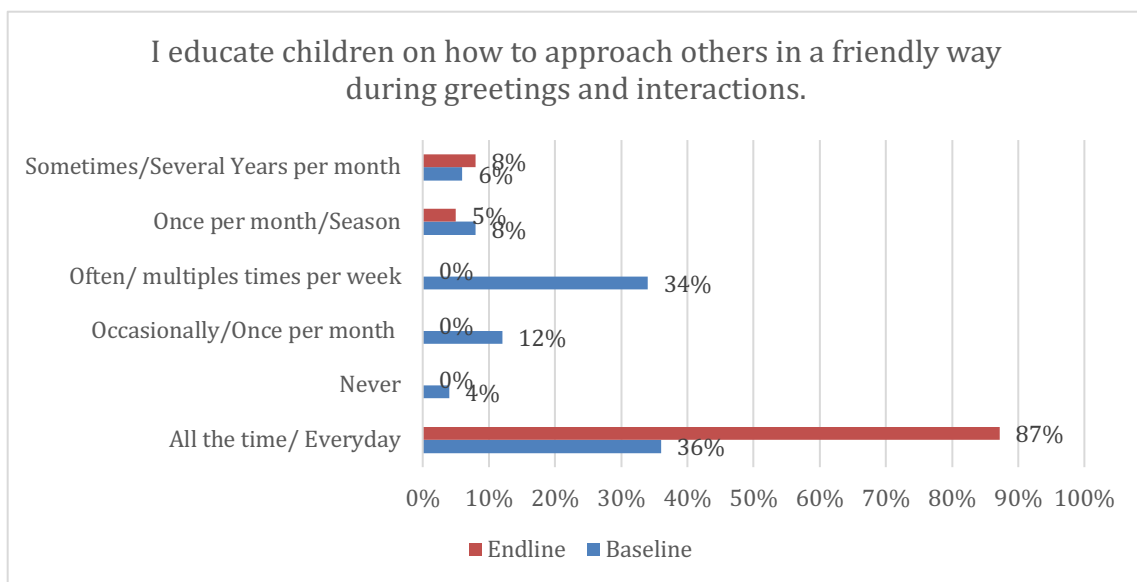
The chart illustrates the change in teachers' encouragement of children listening to one another between baseline and endline assessments. A significant increase is seen in the "All the time/Every day" category, rising from 54% to 88%, indicating a substantial shift towards teachers consistently promoting active listening among students. Conversely, the "Often/multiples times per week" category shows a decrease from 29% to 8%, suggesting a movement away from frequent but not daily emphasis on this skill. The "Occasionally/Once or twice a week" category also decreased from 6% to 0%, while "Once per week" remained at 4% in baseline and endline. The "Sometimes/Several times per week" category increased slightly from 6% to 5%. Overall, the data reveals a



strong trend towards teachers consistently encouraging students to listen to one another daily, with a corresponding decrease in less frequent or occasional emphasis.

I educate children on how to approach others in a friendly way during greetings and interactions.

The chart shows the change in teachers' instruction on friendly greetings and interactions between baseline and endline assessments. A dramatic increase is evident in the "All the time/Every day" category, rising from 36% to 87%, indicating a substantial shift towards consistent, daily instruction in this area. Conversely, the "Often/multiples times per week" category shows a significant decrease from 34% to 0%, suggesting a movement away from frequent but not daily teaching of friendly greetings. The "Never" category decreased from 4% to 0%, while "Occasionally/Once or twice a week" also decreased from 12% to 0%. "Once per week" decreased slightly from 8% to 5%, and "Sometimes/Several times per week" increased slightly from 6% to 8%. Overall, the data highlights a strong trend towards teachers consistently and daily educating children on

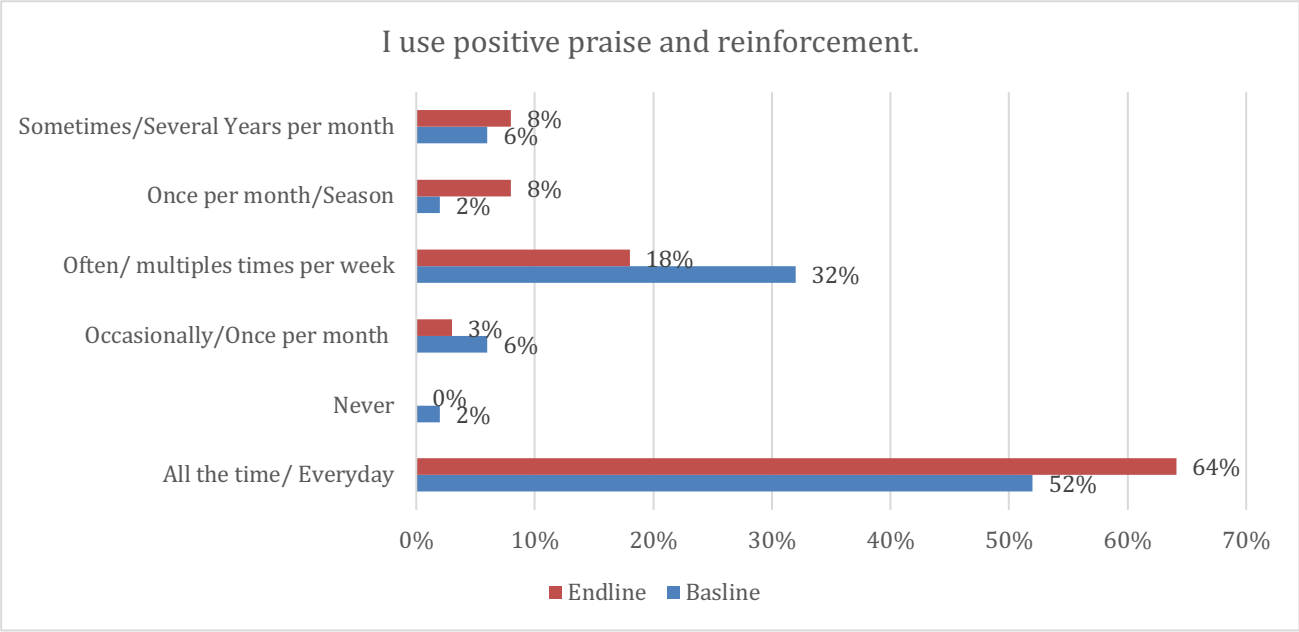


friendly greetings and interactions, with a corresponding decrease in less frequent or occasional instruction.

I use positive praise and reinforcement.

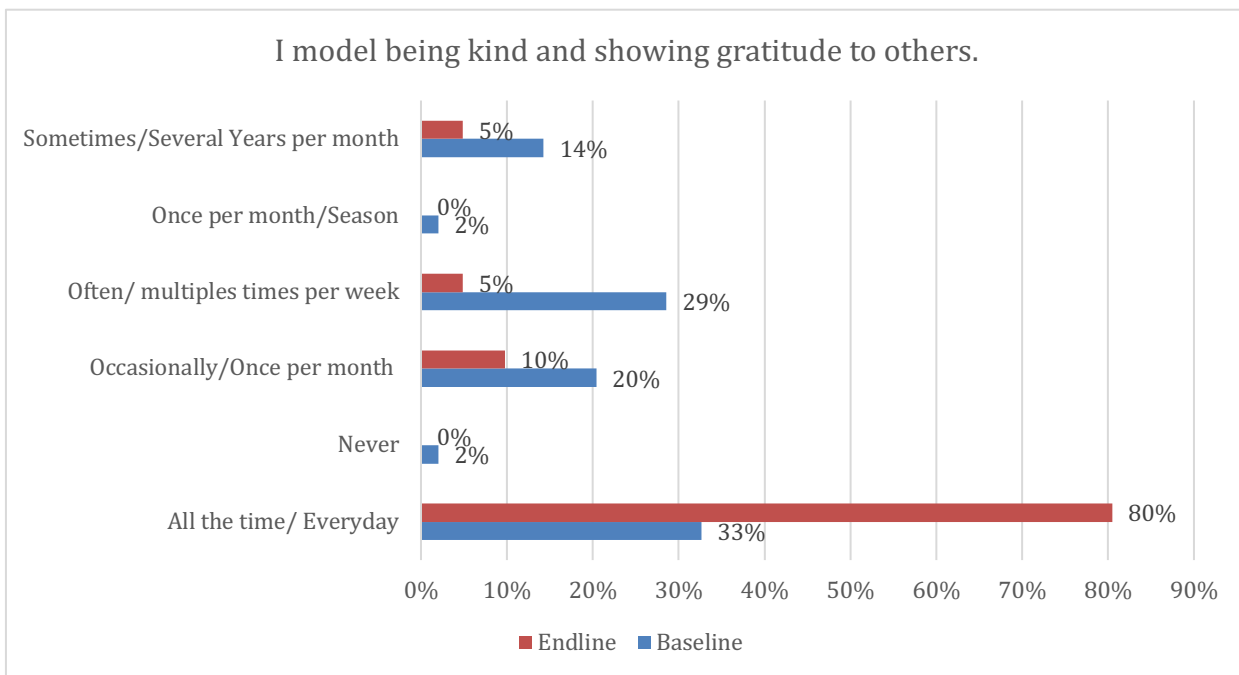
The chart shows the change in teachers' use of positive praise and reinforcement between baseline and endline assessments. A substantial increase is seen in the "All the time/Every day" category, rising from 52% to 64%, indicating a significant shift towards consistent use of positive reinforcement. Conversely, the "Often/multiples times per

week" category shows a decrease from 32% to 18%, suggesting a movement away from frequent but not daily use. The "Never" category saw a decrease from 2% to 0%, while "Occasionally/Once or twice a week" increased slightly from 6% to 3%. "Once per week" increased from 2% to 8%, and "Sometimes/Several times per week" remained little increased from at 6% to 8%. Overall, the data reveals a positive trend towards teachers consistently using positive praise and reinforcement daily, with a corresponding decrease in those using it less frequently.



I model being kind and showing gratitude to others.

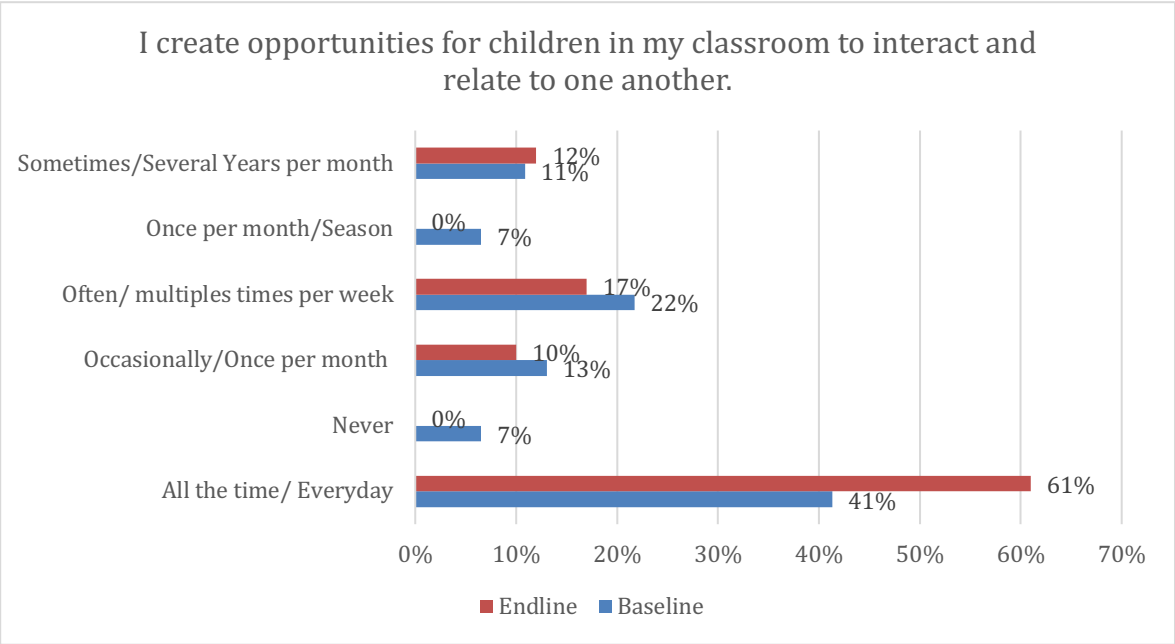
The chart shows a substantial increase in teachers modeling kindness and gratitude "All the time/Every day," rising from 33% to 80% between baseline and endline assessments. Conversely, there's a notable decrease in the "Occasionally/Once or twice a week" category, falling from 20% to 10%, and "Sometimes/Several times per week," dropping from 14% to 5%. The "Never" category also decreased slightly from 2% to 0%, while the "Often/multiples times per week" category saw a moderate decrease from 29% to 5%. This data indicates a strong positive shift towards teachers consistently modeling kindness and gratitude daily.



I create opportunities for children in my classroom to interact and relate to one another.

The chart shows a positive shift in creating opportunities for student interaction, with "All the time/Every day" jumping from 41% to 61% between baseline and endline. "Often/multiples times per week" decreased, though 22% to 17%. Conversely, "Occasionally/Once or twice a week" dropped from 13% to 10%, and "Never" decreased significantly from 7% to 0%. "Once per week" also decreased from 7% to 0%, while "Sometimes/Several times per week" saw a slight increase from 11% to 12%.

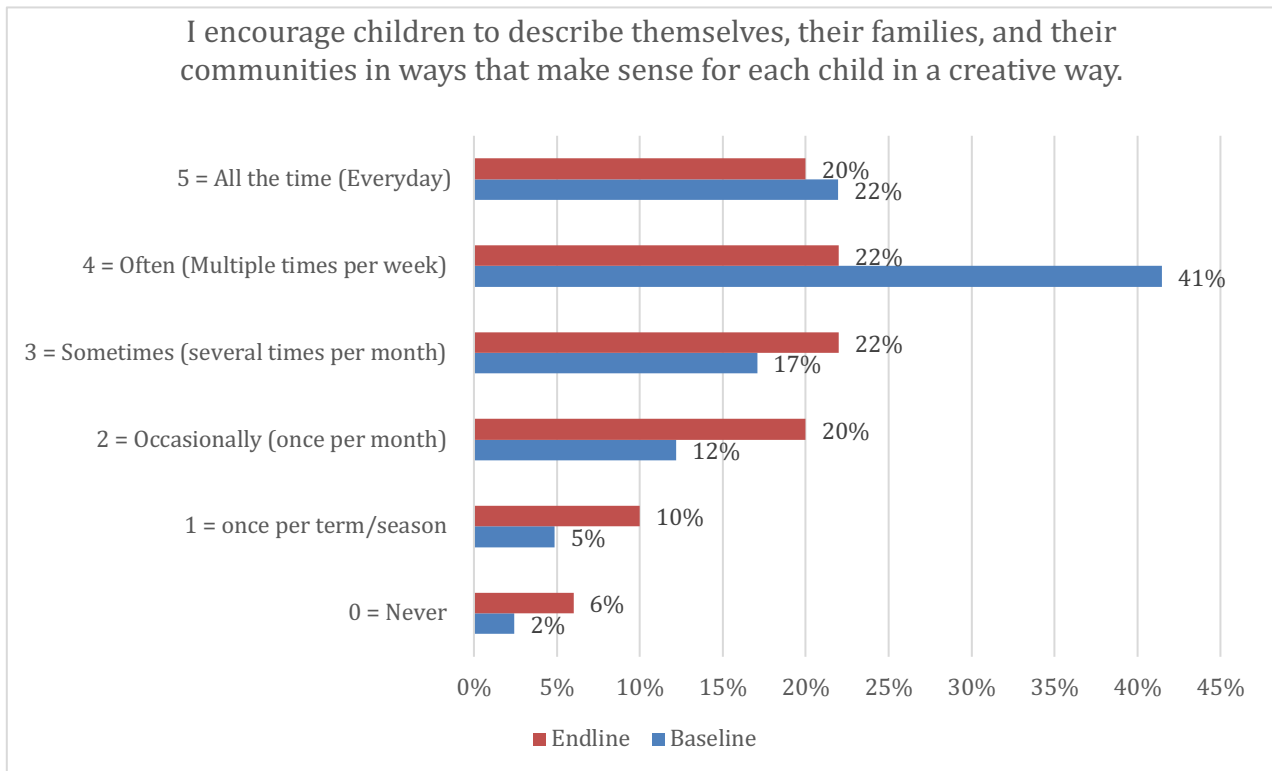
Overall, the data analysis indicates a strong move towards consistently providing daily opportunities for student interaction.



I encourage children to describe themselves, their families, and their communities in ways that make sense for each child in a creative way.

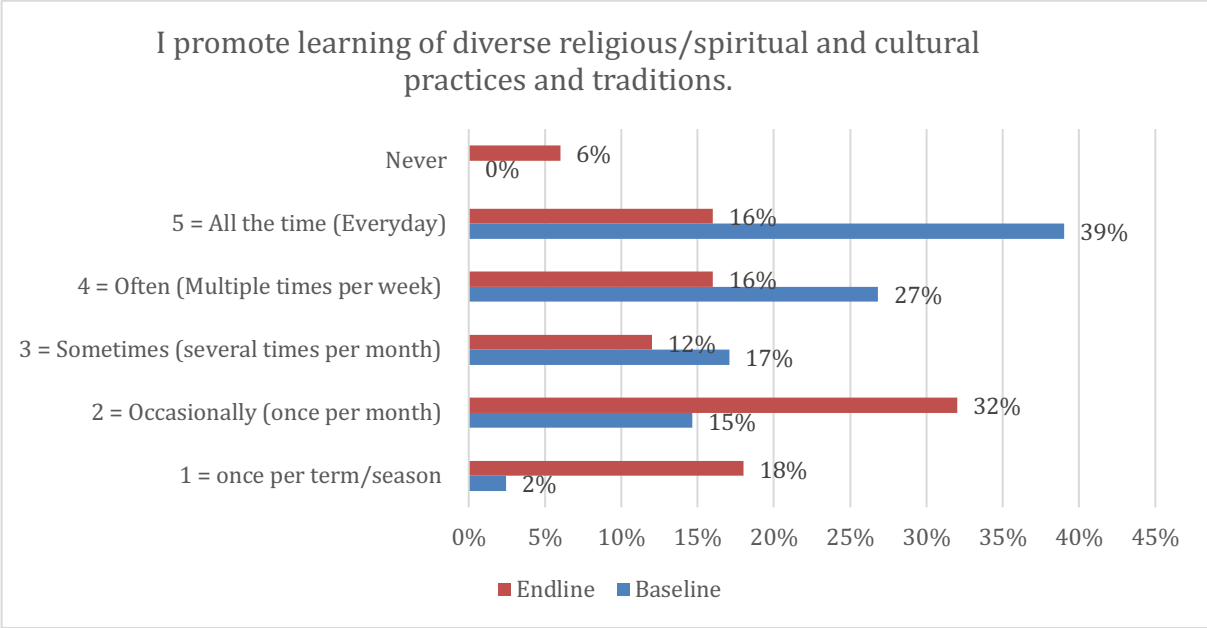
The chart shows a mixed shift of the results of baseline and endline, in how teachers encourage children to creatively describe themselves, their families, and communities. While "Often" saw a substantial increase from 22% to 41%, and "Sometimes/Several

times per week" increased slightly from 17% to 22%, the "All the time/Every day" category remained consistent at 22%. Conversely, "Never" increased from 2% to 6%, and "Once per week" and "Occasionally/Once or twice a week" both saw slight increases. This illustrates a movement towards more frequent encouragement, but not necessarily a daily practice for most teachers.



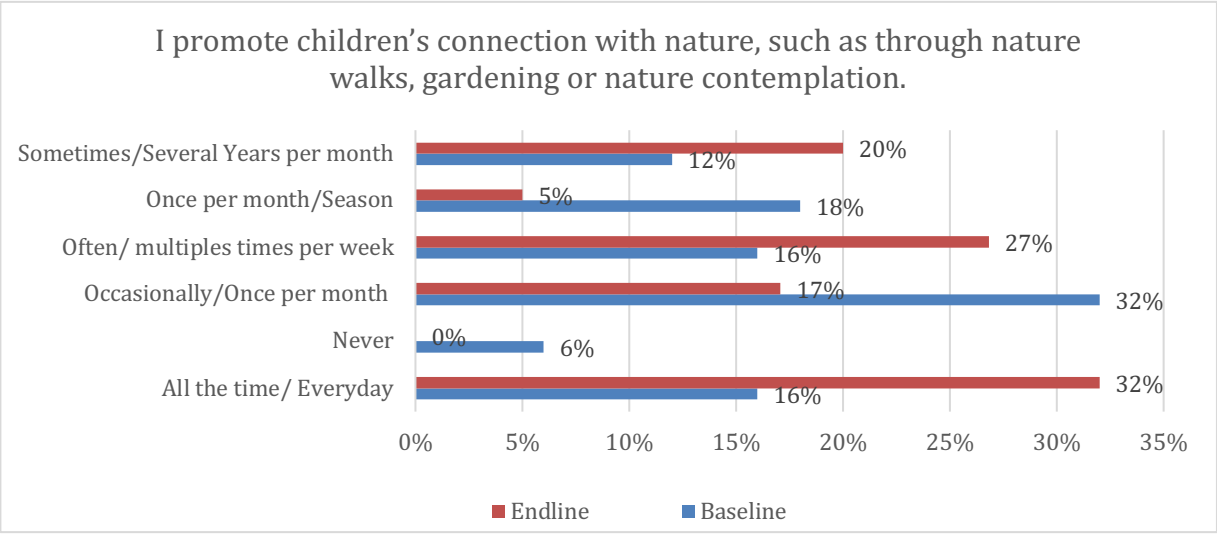
I promote learning of diverse religious/spiritual and cultural practices and traditions.

The results of baseline and endline assessment shows a positive shift in promoting diverse religious, spiritual, and cultural learning. "All the time/Every day" increased substantially from 27% to 39%, and "Often" decreased from 27% to 16%. "Occasionally/Once or twice a week" decreased from 15% to 32%, and "Sometimes/Several times per week" dropped from 17% to 12%. Interestingly, "Once per week" showed a significant increase from 2% to 18%. "Never" increased slightly from 05 to 6%. Overall, the data analysis shows a trend towards more frequent promotion of diverse practices, with a notable rise in daily integration.



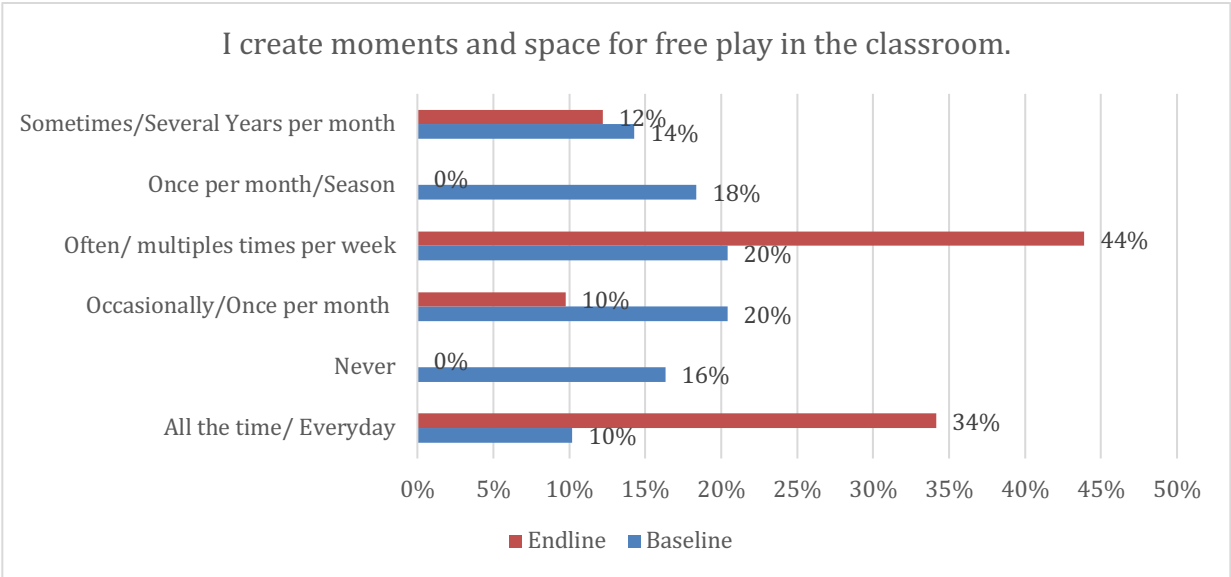
I promote children’s connection with nature, such as through nature walks, gardening or nature contemplation.

A positive shift in promoting children's connection with nature during the baseline and endline assessment is observed. "All the time/Every day" increased significantly from 16% to 32%, mirroring the "Often/multiples times per week" and "Occasionally/Once or twice a week" categories also rose from 16% to 27%. "Never" decreased from 6% to 0%, while "Once per week" dropped from 18% to 5%, and "Sometimes/Several times per week" increased slightly from 12% to 20%. This suggests a trend towards more frequent engagement with nature, with a notable increase in daily integration.



I create moments and space for free play in the classroom.

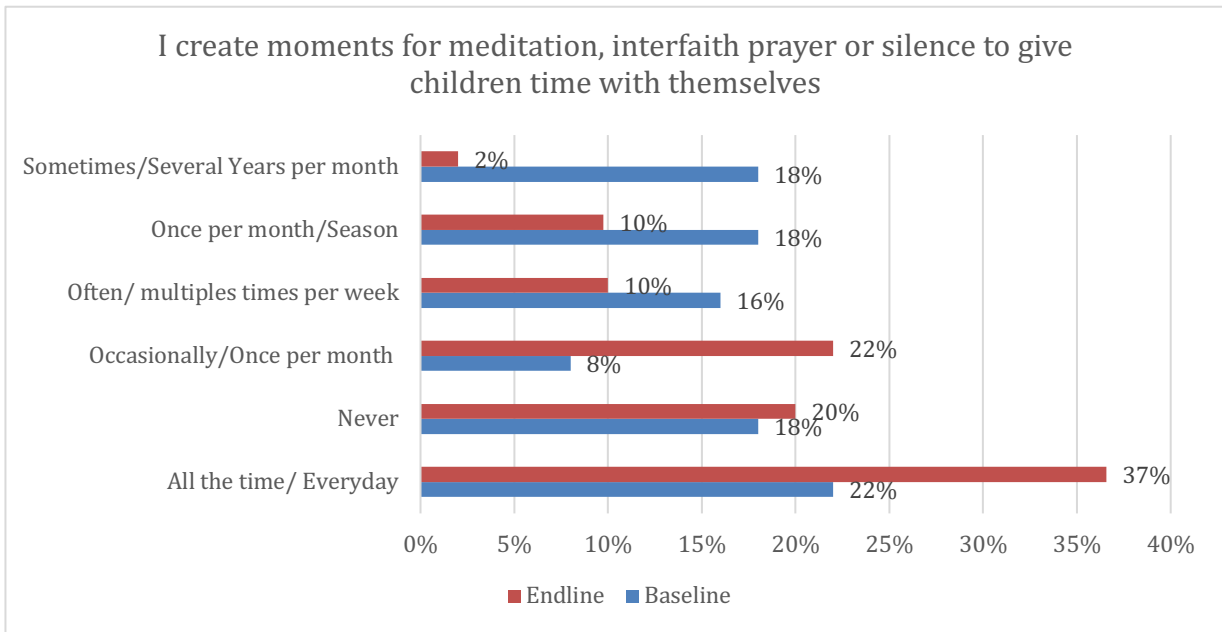
The results of baseline and endline assessments shows, a substantial increase in teachers creating space for free play "Often/multiples times per week," rising from 20% to 44% between baseline and endline. "All the time/Every day" also increased significantly from 10% to 34%. Conversely, "Never" decreased dramatically from 16% to 0%, and "Occasionally/Once or twice a week" also dropped from 20% to 10%. "Once per week" decreased from 18% to 0%, while "Sometimes/Several times per week" saw a slight decrease from 14% to 12%. This data suggests a strong shift towards more frequent provision of free play opportunities, with a notable rise in both daily and multiple-times-



per-week integration.

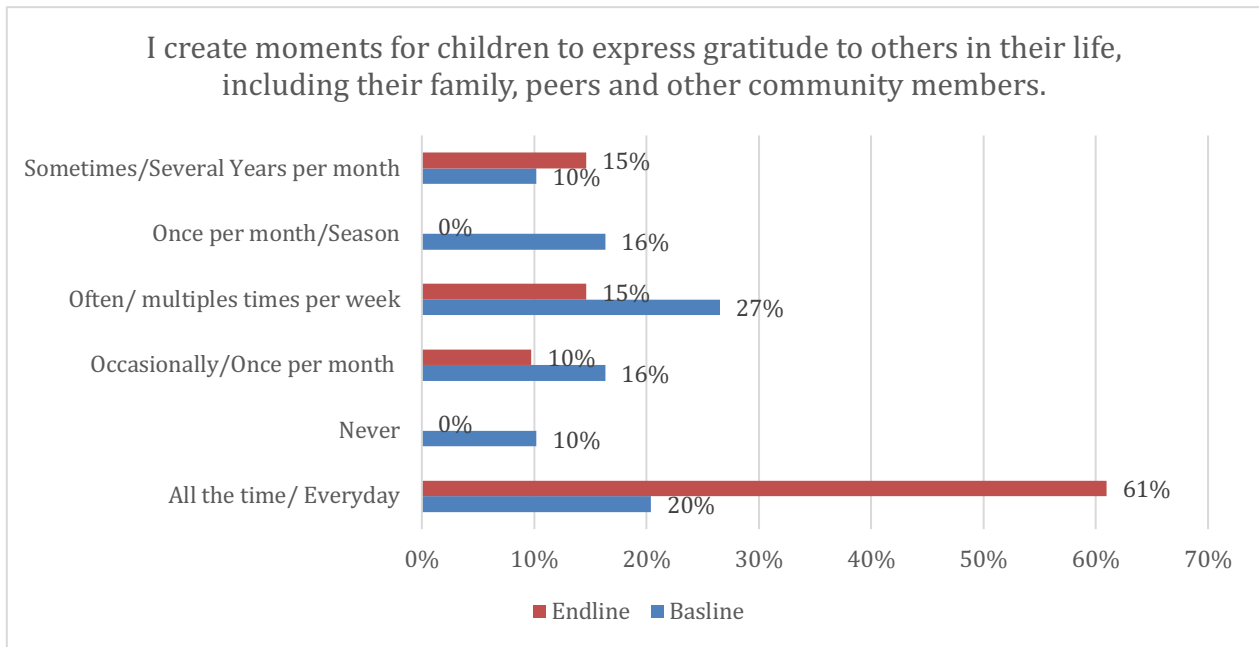
I create moments for meditation, interfaith prayer or silence to give children time with themselves.

The data analysis shows a positive shift in creating moments for introspection. "All the time/Every day" increased from 22% to 37% between baseline and endline, while "Often/multiples times per week" dropped slightly from 16% to 10%. Conversely, "Never" increased from 18% to 20%, and "Occasionally/Once or twice a week" increased from 8% to 22%. "Once per week" decreased from 18%, to 10%, while "Sometimes/Several times per week" decreased significantly from 18% to 2%. This data is a clear trend towards more frequent integration of quiet moments, particularly daily, although some inconsistency remains in the "Never" and "Once per week" categories.



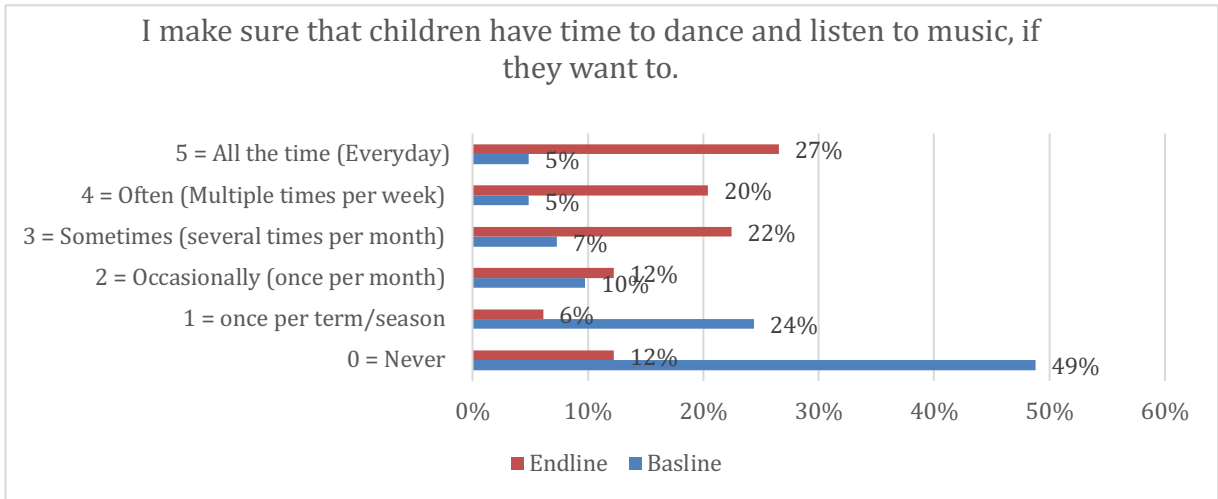
I create moments for children to express gratitude to others in their life, including their family, peers and other community members.

The data analysis shows a significant increase in teachers creating moments for children to express gratitude "All the time/Every day," rising from 20% to 61% between baseline and endline. "Often/multiples times per week" also saw a decreased trend from 27% to 15%. Conversely, "Never" decreased from 10% to 0%, and "Occasionally/Once or twice a week" dropped from 16% to 10%. "Once per week" decreased from 16% to 0%, while "Sometimes/Several times per week" saw a slight increase from 10% to 15%. This data shows a strong shift towards consistently and frequently incorporating gratitude expression into the classroom.



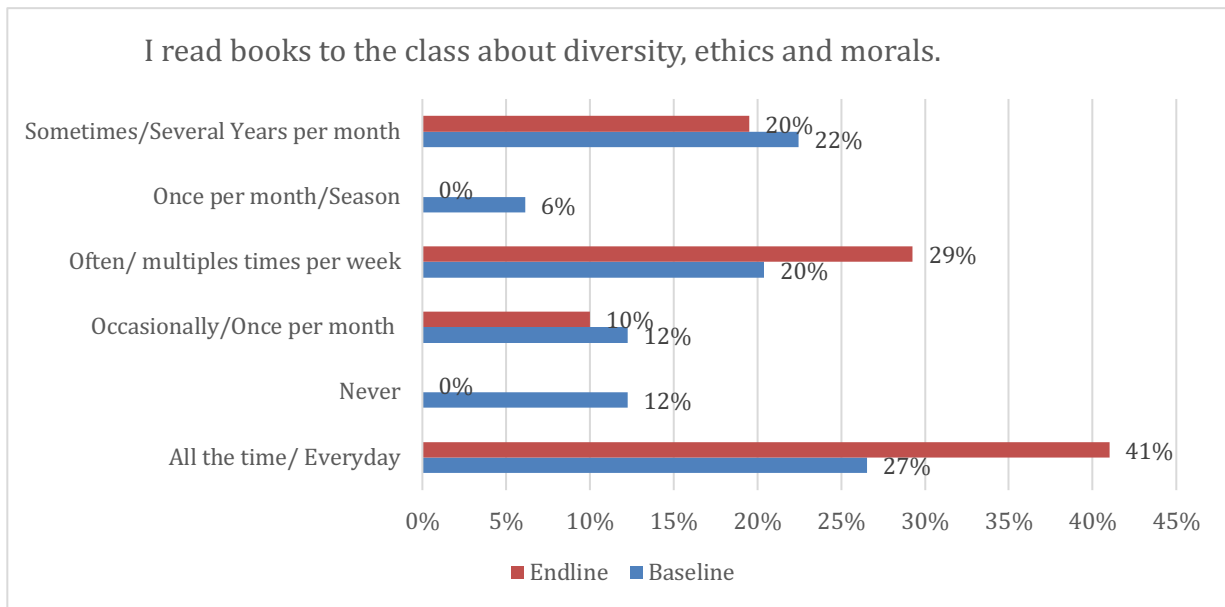
I make sure that children have time to dance and listen to music, if they want to.

A mixed shift of trend in providing time for dance and music is observed during the data analysis. The "Never" decreased significantly from 49% to 12%, and "Occasionally/Once or twice a week" also dropped from 10% to 2%, "Once per week" increased from 24% to 6%. "Sometimes/Several times per week" rose from 7% to 22%, "Often" increased from 5% to 20%, and "All the time/Every day" saw a slight increase from 5% to 27%. This data indicates a move away from completely neglecting music and dance, with a rise in both occasional and frequent integration, but also suggests a potential shift towards less structured, weekly integration for some.



I read books to the class about diversity, ethics and morals.

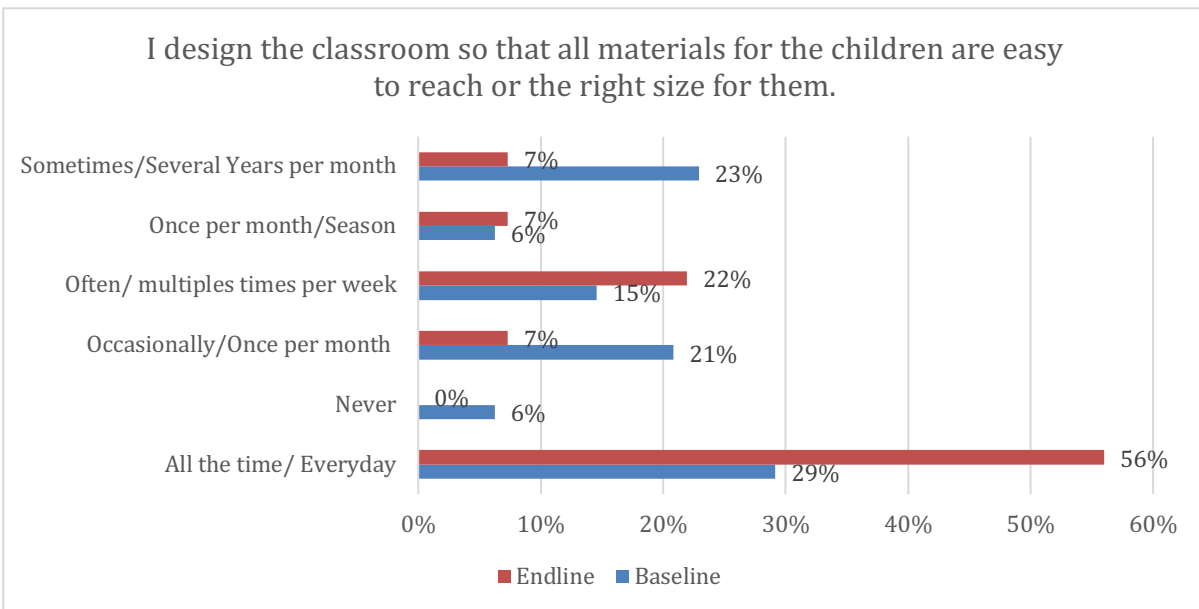
The data analysis shows a positive shift in reading books about diversity, ethics, and morals to the class. "All the time/Every day" increased from 27% to 41% between baseline and endline, and "Often/multiples times per week" also rose from 20% to 29%. Conversely, "Never" decreased from 12% to 0%, and "Occasionally/Once or twice a week" dropped slightly from 12% to 10%. "Once per week" decreased from 6% to 0%, while "Sometimes/Several times per week" decreased from 22% to 20%. This data



suggests a trend towards more frequent reading of such books, with a notable increase in daily integration.

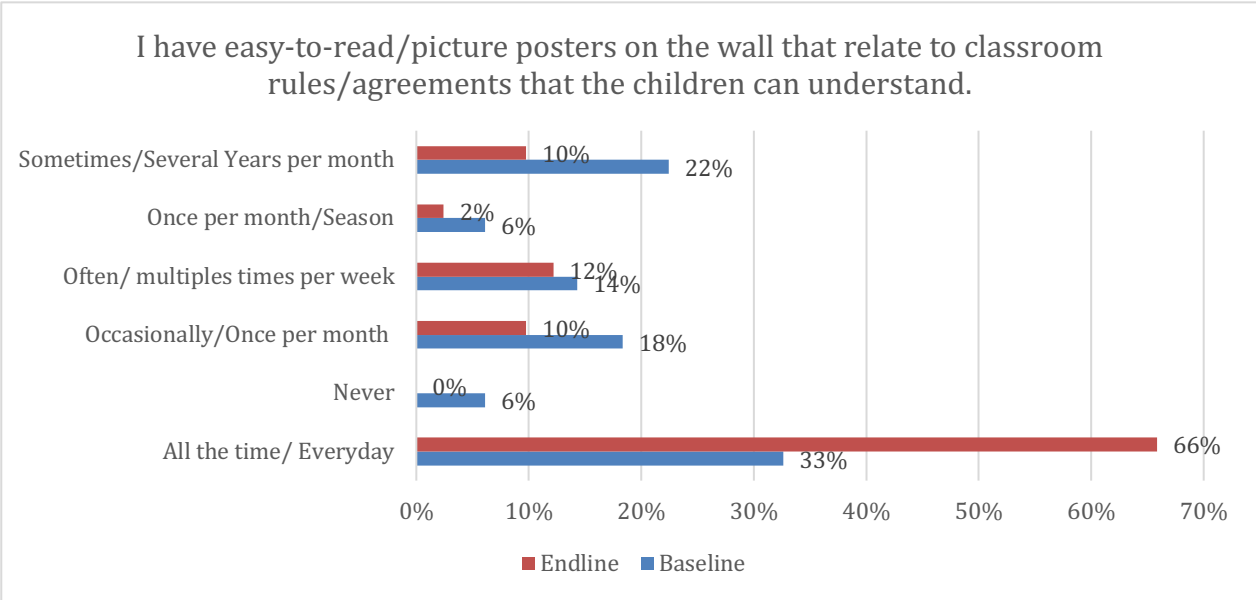
I design the classroom so that all materials for the children are easy to reach or the right size for them.

A significant increase in teachers designing classrooms with accessible materials is observed after analysis of the baseline and endline data. For instance, "All the time/Every day," rising from 29% to 56% between baseline and endline. "Often/multiples times per week" also increased from 15% to 22%. Conversely, "Never" decreased from 6% to 0%, and "Occasionally/Once or twice a week" dropped from 21% to 7%. "Once per week" saw a slight increase from 6% to 7%, while "Sometimes/Several times per week" decreased from 23% to 7%. This data suggests a strong shift towards consistent, daily consideration of accessibility in classroom design.



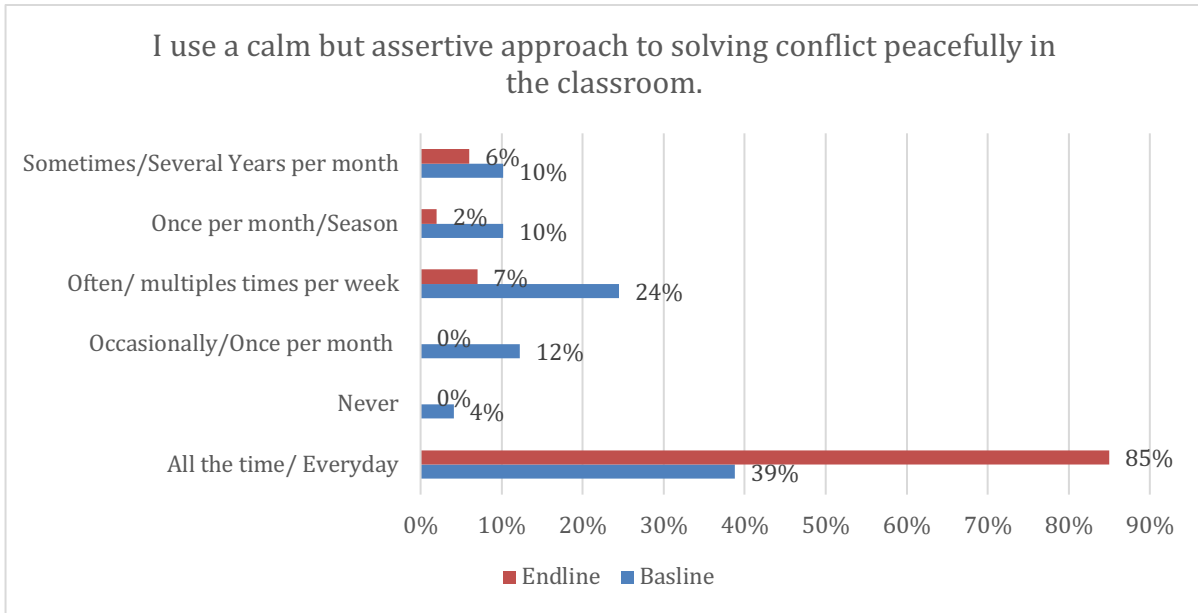
I have easy-to-read/picture posters on the wall that relate to classroom rules/agreements that the children can understand.

The data analysis indicates a substantial increase in the use of easy-to-read/picture posters related to classroom rules, with "All the time/Every day" rising from 33% to 66% between baseline and endline. Conversely, "Never" decreased from 6% to 0%, and "Occasionally/Once or twice a week" dropped from 18% to 10%. "Often/multiples times per week" increased slightly from 14% to 12%, while "Once per week" decreased from 6% to 2%, and "Sometimes/Several times per week" decreased from 22% to 10%. The data indicates a strong trend of educators towards consistent, daily use of visual aids for classroom for understanding of the children.



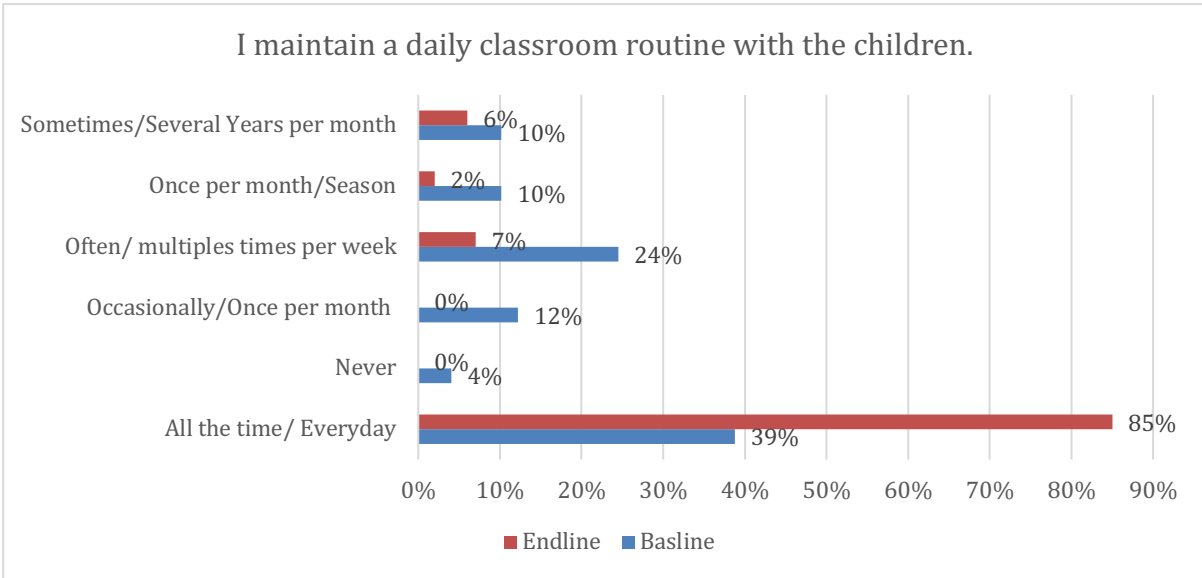
I use a calm but assertive approach to solving conflict peacefully in the classroom.

An increase in teachers using a calm, assertive approach to conflict resolution is observed during the baseline and assessment data analysis. "All the time/Every day," rising from 39% to 85% between baseline and endline. Conversely, "Never" decreased from 4% to 0%, and "Occasionally/Once or twice a week" dropped from 12% to 0%. "Often/multiples times per week" decreased from 24% to 7%, while "Once per week" decreased slightly from 10% to 2%, and "Sometimes/Several times per week" decreased from 10% to 6%. This data indicates a strong positive shift towards consistent, daily use of this peaceful conflict resolution behavior of educators.



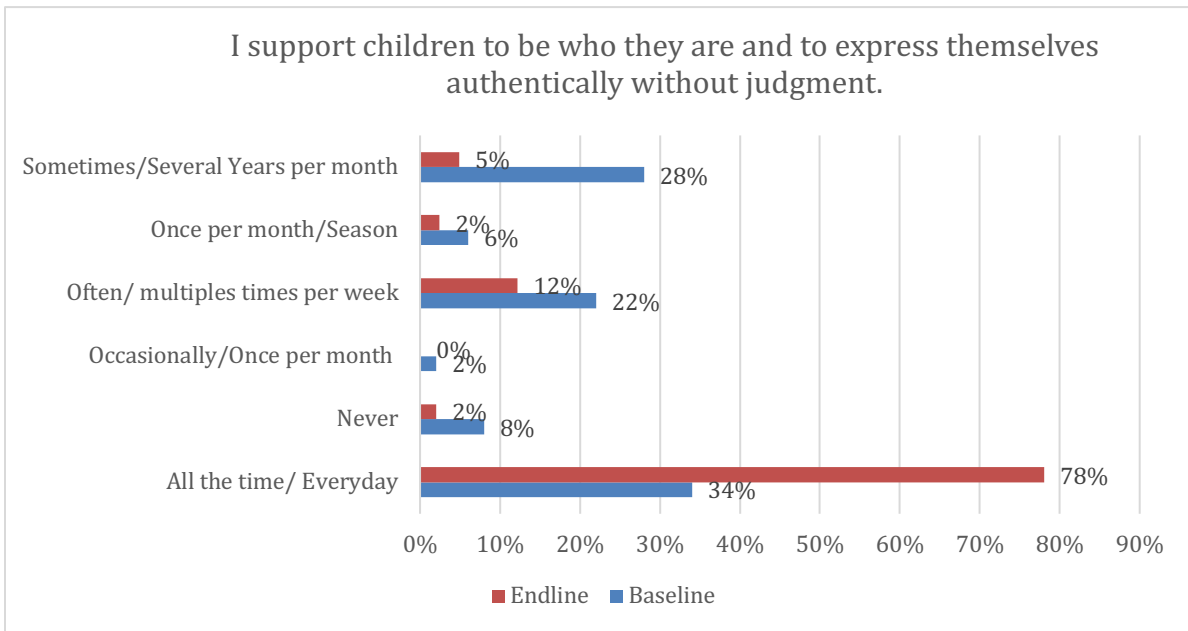
I maintain a daily classroom routine with the children.

The data analysis of baseline and endline assessment shows an increase in maintaining a daily classroom routine. "All the time/Every day," rising from 39% to 85% between baseline and endline. Conversely, "Never" decreased from 4% to 0%, and "Occasionally/Once or twice a week" dropped from 12% to 0%. "Often/multiples times per week" decreased from 24% to 7%, while "Once per week" decreased slightly from 10% to 2%, and "Sometimes/Several times per week" decreased from 10% to 6%. The analysis indicates strong shift towards consistent, daily classroom routines.



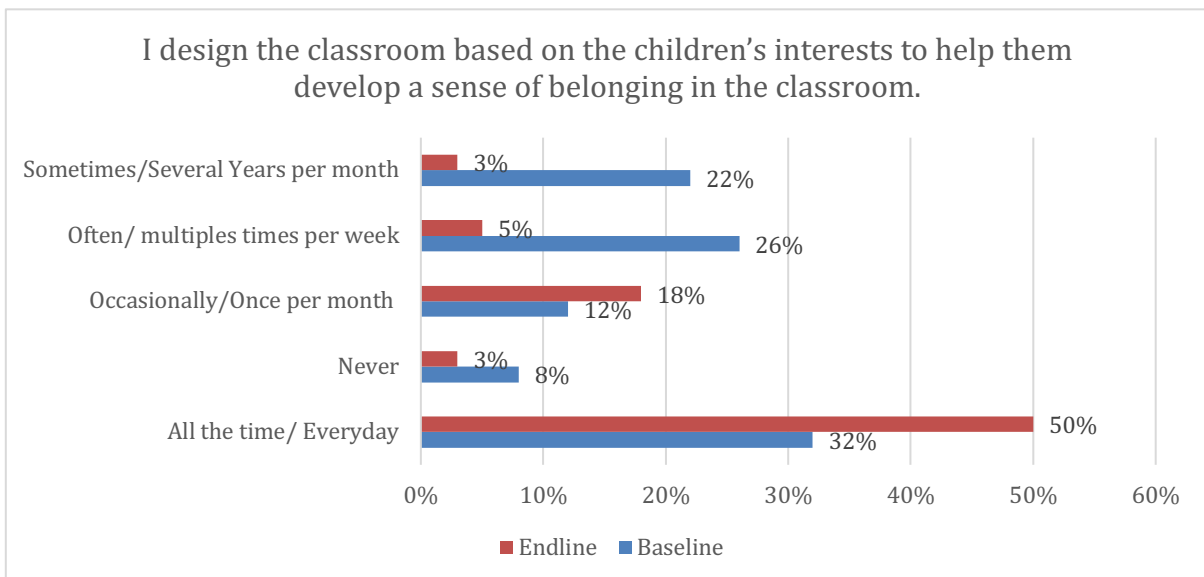
I support children to be who they are and to express themselves authentically without judgment.

The data shows a significant increase in teachers supporting authentic self-expression "All the time/Every day," rising from 34% to 78% between baseline and endline. Conversely, "Never" decreased from 8% to 2%, and "Occasionally/Once or twice a week" dropped from 2% to 0%. "Often/multiples times per week" increased slightly from 22% to 12%, while "Once per week" decreased from 6% to 2%, and "Sometimes/Several times per week" decreased from 28% to 5%. This data suggests a strong positive shift towards consistent, daily support for authentic self-expression.



I design the classroom based on the children’s interests to help them develop a sense of belonging in the classroom.

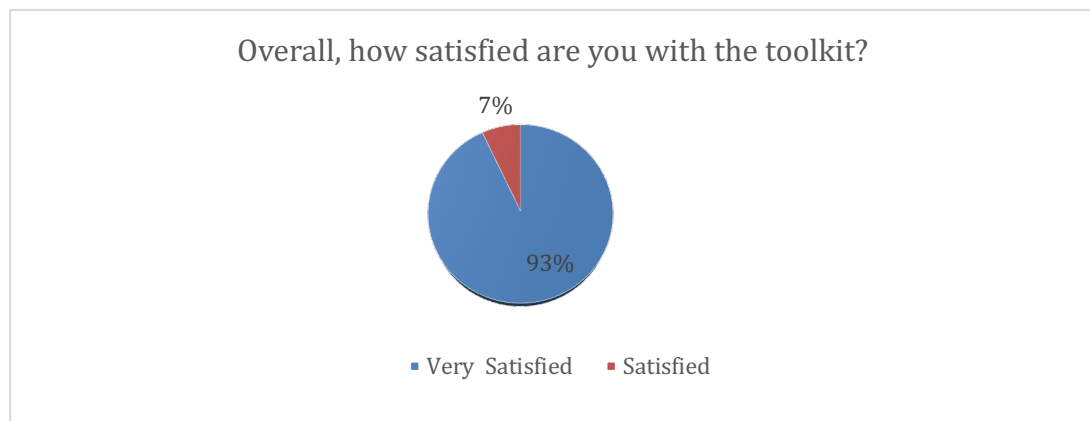
The data analysis shows a significant increase in teachers designing classrooms based on children's interests "All the time/Every day," rising from 32% to 50% between baseline and endline. "Often/multiples times per week" decreased from 26% to 5%.



Conversely, "Never" decreased from 8% to 3%, and "Occasionally/Once or twice a week" decreased from 12% to 8%. "Sometimes/Several times per week" also decreased from 22% to 3%. This data suggests a strong trend towards consistent, daily consideration of student interests in classroom design.

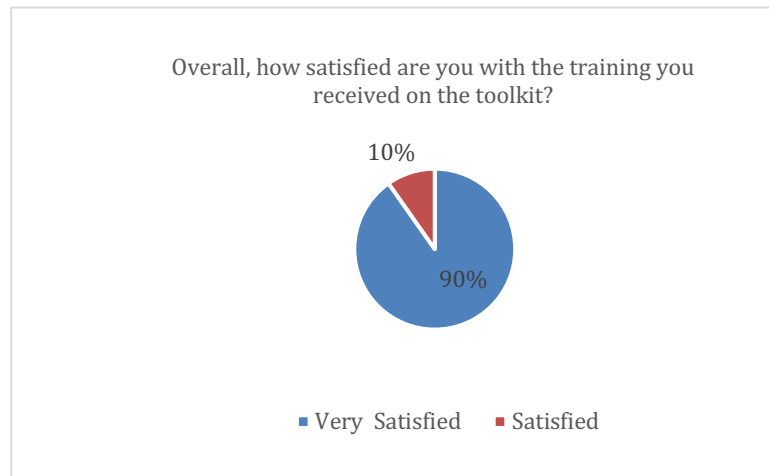
ANNEX 4 OVERALL SATISFACTION

It is learned from the baseline data that a large majority, 93%, of educators shown expressed during the structured interview. "Very Satisfied," while a smaller fraction, 7%, reported being "Satisfied." No educators indicated any level of dissatisfaction, making the overall sentiment towards the toolkit highly favorable.



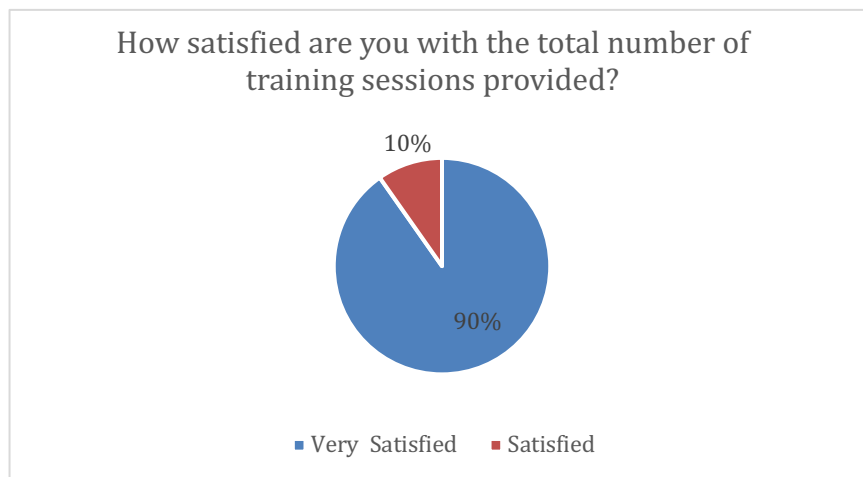
Training Satisfaction

The data depicts high satisfaction with the toolkit training. A substantial majority, 90%, of respondents were "Very Satisfied," while 10% were "Satisfied." There were no responses indicating dissatisfaction, suggesting that the training was generally well-received and effective.



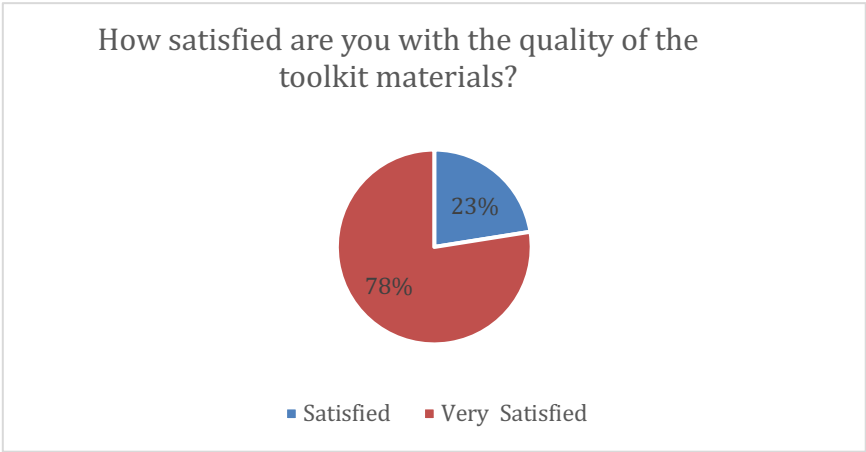
Number of training sessions provided

The data gathered during the endline indicates a high level of satisfaction with the total number of training sessions provided. A large majority, 90%, of respondents were "Very Satisfied," while 10% were "Satisfied." There were no responses indicating any dissatisfaction, suggesting that the number of training sessions met or exceeded participant expectations.



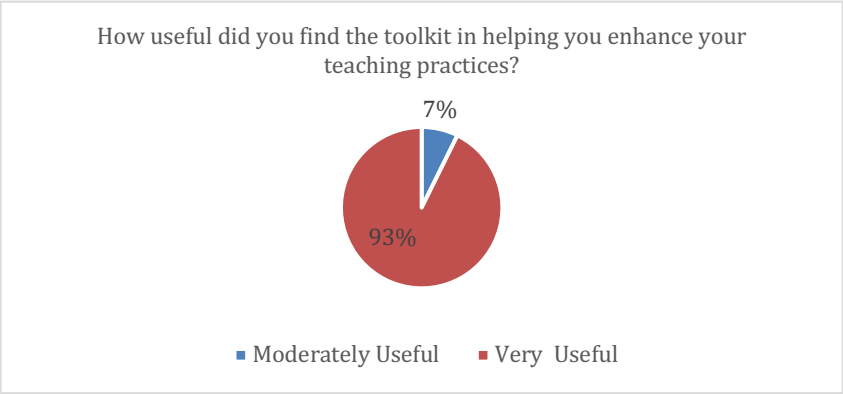
Quality of Training Material

The data analysis shows strong satisfaction with the quality of the toolkit materials. A significant majority, 78%, of respondents were "Very Satisfied," while 23% were "Satisfied." There were no responses indicating any dissatisfaction, suggesting that the materials were well-received and considered to be of good quality.



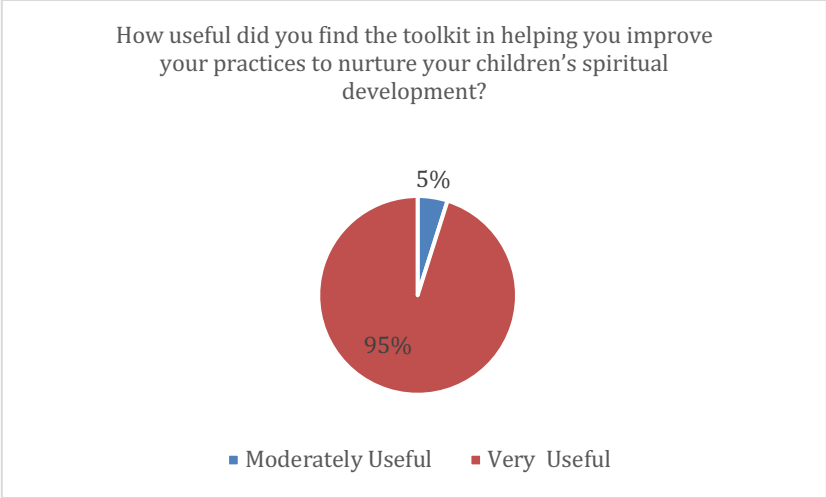
Usefulness of Toolkit to enhance the training practices.

The data analysis of educators reveals that the toolkit was overwhelmingly considered useful in enhancing teaching practices. A large majority, 93%, found it "Very Useful," while a smaller fraction, 7%, found it "Moderately Useful." There were no responses indicating that the toolkit was not useful, highlighting its overall effectiveness in improving teaching practices.



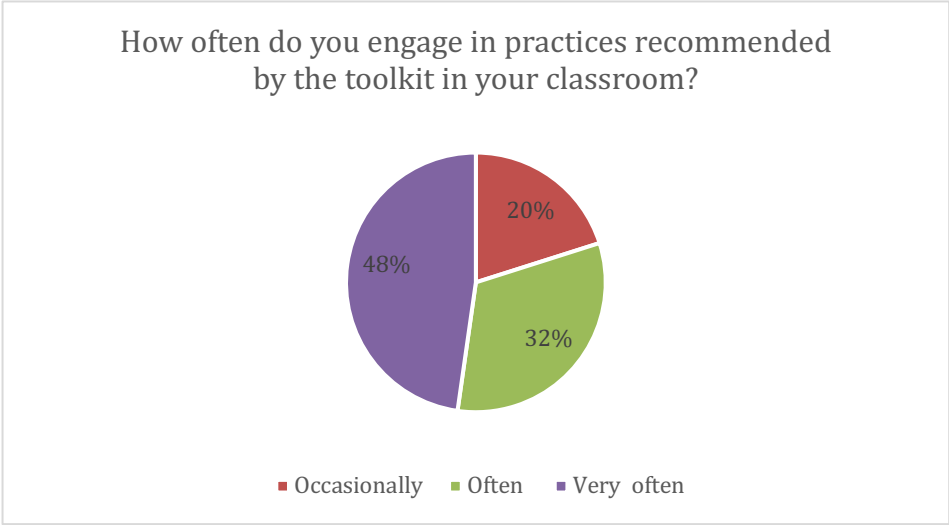
Usefulness of Toolkit to improve the practices to nurture children’s spiritual development

The data demonstrates that the toolkit was overwhelmingly perceived as useful in improving practices to nurture children's spiritual development. A large majority, 95%, found it "Very Useful," while a small fraction, 5%, found it "Moderately Useful." There were no responses indicating that the toolkit was not useful, emphasizing its perceived effectiveness in supporting children's spiritual growth.



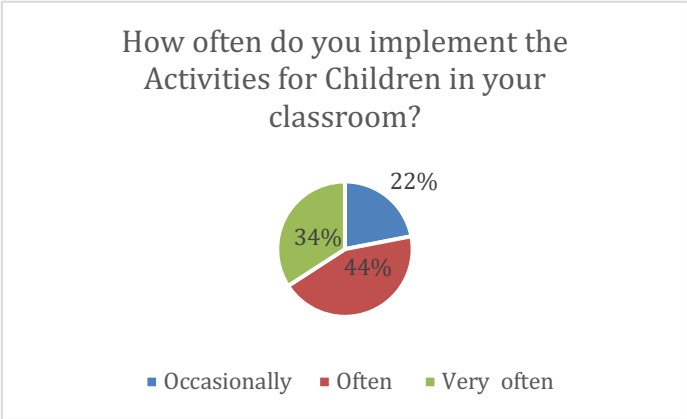
Engagement of the practices of toolkit in the classrooms

The data analysis shows varied engagement with the toolkit's recommended practices. While "Occasionally" is the most frequent response at 48%, "Often" follows closely at 32%, suggesting regular use among a significant portion of respondents. "Very often" represents 20% of respondents, indicating consistent and frequent implementation for a smaller portion. This data suggests that while occasional use is the most common, a substantial number of respondents utilize the toolkit's practices frequently or very frequently.



Implementation of the activities for children in the classroom

The data indicates that implementation of the "Activities for Children" varies among respondents. "Often" is the most common response at 44%, suggesting frequent use by a large portion. "Occasionally" follows at 34%, indicating less consistent implementation. "Very often" represents 22% of respondents, showing regular and frequent use by a smaller portion. This data suggests that while frequent use is prevalent, a substantial number of respondents implement the activities less consistently or only occasionally.



Ease of Understanding and Implementing the Toolkit in Classrooms

The data analysis of the endline survey, shows that the toolkit was perceived as easy to understand and implement, with a majority of the educators. The educators find it "Very

Easy” with a ratio of 56% and a substantial portion (44%) finding it "Easy." This indicates that the toolkit's design and content were generally accessible and user-friendly for the educators.

The chart demonstrates that the toolkit is overwhelmingly perceived to have fully respected and integrated community values and customs, with 95% of respondents selecting that option. Only a small fraction, 5%, felt that the toolkit somewhat respected and integrated their community's values and customs. This data strongly indicates that the toolkit was highly successful in aligning with and incorporating the community's cultural context.

