



JLI ENDING VIOLENCE AGAINST CHILDREN LEARNING HUB

Faith actors' involvement in the prevention, elimination and perpetuation of violence against children

CASE STUDIES



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Acronyms

CSA	Child Sexual Abuse
CSE	Commercial Sexual Exploitation
CEFM	Child Early and Forced Marriage
CoH	Channels of Hope
EVAC	Ending Violence against Children
FGM/C	Female Genital Mutilation/Cutting
FBO	Faith-Based Organisation
FL	Faith Leader
GBV	Gender-Based Violence
HTP	Harmful Traditional Practice
KII	Key Informant Interviews
LFC	Local Faith Community
M&E	Monitoring and Evaluation
NGO	Non-Governmental Organisation
RI	Religious Institution
SRHR	Sexual and Reproductive Health and Rights
UN	United Nations
URDR	Unit for Religion and Development Research
VAW(G)	Violence against Women (and Girls)
VAC	Violence against Children

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Introduction and Methodology

This report presents findings from a case study submission process - a component of a three-stage Scoping Study commissioned by the End Violence Against Children (EVAC) Hub of the Joint Learning Initiative on Faith & Local Communities (JLI). This Hub was launched in 2017 and has over 100 members dedicated to better understanding the role of religion and faith actors in protecting children against violence. The JLI is a global network of academics, policy makers, and practitioners, faith-based and secular. The UN defines violence against children as all forms of physical or mental violence, injury, and abuse, neglect or negligent treatment or exploitation, including sexual abuse¹. 'Child protection' is directly linked to this, and refers to preventing and responding to violence, exploitation, and abuse against children, acknowledging that these violations occur in every country and inhibit child survival and development. In a world where 84 per cent of people are religious, practitioners can show that faith communities have a unique and indispensable role to play in ending violence against children. However, there remains a lack of substantial evidence to indicate the multiple roles that faith actors play in preventing and responding to violence against children as well as a need to examine evidence of faith complicity in VAC. This gap is an emphasis of the EVAC JLI Hub's 2018 scoping study.

In many parts of the world, religious leaders² have significant moral authority and trusted relationships with their communities. They can act as gatekeepers here and frequently have holistic, sustainable influence in promoting or challenging ideologies and behaviours. They can also play a fundamental role in changing harmful practices, establishing child protection systems, providing services, and serving as advocates at many levels. They are key role-players across people's lives with influence in many major life events. At the same time, religious leaders, faith actors or faith communities may perpetuate violence against children through overt abuse, justification using religious teachings or silence in the face of abuse. This is an additional reason why engaging faith and faith communities is critical in order to reshape complicity with perpetration. As a result, local faith communities hold a unique, complex position in relation to efforts to end child violence. Religion can be used to defend or hide child violence but can also be an important ally to end child violence.

This scoping study offers an initial contribution to unpacking the complex links between faith and faith communities and child violence to explore existing evidence in two specific areas:

- Firstly, the unique contributions of faith communities both concerning ending, as well as contributing to, violence against children, to understand their involvement in this sphere.
- Secondly, the role of faith actors in influencing wider child protection systems in relation to prevention and response to EVAC to understand the potential that their engagement has here.

The 2018 scoping study investigated the existing evidence around faith communities and ending child violence. It combined a review of literature,³ case studies⁴ submitted by hub practitioners and consultation with experts⁵ through key informant interviews to examine existing evidence, analyse trends, identify key gaps and highlight examples of faith actors working to end violence against children. This data is crucial to help policymakers, religious leaders, and practitioners inform policies, programmes, and prevention efforts with faith communities to end violence against children. It will help set a future research agenda for the EVAC hub and support evidence-based work with faith communities to end violence against children. This report collates the case studies submitted as part of the second stage of the study submitted by hub members as evidence of promising practices being delivered by LFCs concerning EVAC. They offer evidence to support the claim that religions offer an important contribution to EVAC. Six case studies follow from diverse regions and faiths and then a short concluding summary.

¹ UN General Assembly, Article 19, Convention on the Rights of the Child. See www.ohchr.org/en/professionalinterest/pages/crc.aspx

² Religious leaders are people in roles of formal or informal authority within a specific religious community or tradition.

³ Rutledge, K. and Eyber, C. (2019) 'Scoping Study on Faith actors' involvement in the prevention, elimination and perpetuation of violence against children.' Washington DC: Joint Learning Initiative on Faith and Local Communities Ending Violence Against Children Hub.

⁴ Six of the 12 case studies submitted are not included here. Two focused on children on the move, the subject of another JLI hub (World Vision Sudan and ESADER in DRC and Benin). The World Council of Churches' Commitments to Children launched in 2017 was included as part of the literature review. Three others were not included due to either their poor quality, language, format or not being primarily child centred.

⁵ Palm, S. (2019) 'Scoping Study on Faith actors' involvement in the prevention, elimination and perpetuation of violence against children.' Expert Consultation Report. Washington DC: Joint Learning Initiative on Faith and Local Communities Ending Violence Against Children Hub.

Case study 1 - Peace, Love, and Tolerance: Basic Messages from Islam and Christianity to Protect Children from Violence and Harmful Practices

A joint study, toolkit and training of trainers' program in Egypt about bonding faith-based stakeholders from Christianity and Islam in a united message to end violence against children that focused on eleven types of violence identified in the region.

Context on the area of implementation

Egypt has recently experienced profound political turmoil with power changing hands and instability increasing. According to Amnesty International, frequent attacks on Christian and Muslim institutions have increased, with a significant trend of violence against Christian communities. For example, the Palm Sunday church bombings on 9 April 2017 that killed at least 45 people. On 24 November 2017, dozens of gunmen attacked a mosque in Sinai during Friday prayers, killing 300 people.

The situation remains difficult for children in Egypt. Even though the Egyptian Child Law of 2008 sets the minimum age for marriage at 18 years old, nearly 1 in every 20 girls between the age of 15 to 17 and 1 in every ten adolescent girls are either currently married or were before, according to National Council⁶ for Childhood & Motherhood Child Rights Observatory 2017.

The Project

The “Peace, Love & Tolerance” project was developed in cooperation with UNICEF Egypt, the International Islamic Centre for Population Studies and Research at Al-Azhar University and the Coptic Orthodox Church of Egypt, Bishopric of Public, Ecumenical, and Social Services (COC-BLESS).

The main goal of the project was to develop three publications concerning ending violence against children, one from the perspective of the Holy Bible, one from the perspective of the Holy Quran, and the third as a joint publication⁷. The targeted groups for this were priests, church leaders, sheiks, and imams.

All three documents are based on “three common pillars: peace, love, and tolerance.” The main goal of the publications is to prevent violence inside families, schools, and social circles. In total, they covered 11 forms of violence⁸, from child marriage and forced marriage to child labour and trafficking.

After the release of the publications, both the COC-BLESS and Al-Azhar held Trainings of Trainers (TOT) to disseminate their knowledge and sensitize the clergy to the pointed issues of violence against children.

Results

The project had two main results, both aligned with its purpose. First, the dissemination of the message of the publications with 13 TOT workshops carried out with 155 people participating. Ninety-four age appropriate

Quick-Facts

Area of Implementation: Egypt

- Human Development Index: 0.691
- HDI Rank: 111
- Population: 91.5 million
- Child Labor: 7%
- Employment to population: 43.5%
- Proportion of employed people who live on less than US\$ 3.10 a day (in Purchasing Power Parity terms): 48.2%

Organization: UNICEF Egypt, International Islamic Center of Population Studies and Research at Al-Azhar University, Coptic Orthodox Church-BLESS

Case Submitted by: Christian Aid in consultation with BLESS

Timeline: From 2013, on going

Scale: 6,809 young people and 19,148 parents

⁶ See <https://www.unicef.org/egypt/reports/policy-action-ending-child-marriage>

⁷ See <https://iliflc.com/resources/peace-love-tolerance/>

⁸ These include child marriage and forced marriage, Female genital mutilation/cutting (FGM/C), discrimination among children, child labour, sexual abuse of children, absence of family care and children living on the street, Domestic violence against children, Violence in schools and educational institutions, children in armed and other conflicts, child trafficking, violence against children on television and the Internet.

seminars were delivered on the topic of ending violence against children were held with 6,809 young people reached, and 19,148 parents also participating in seminars or different outreach activities.

Second, UNICEF Egypt, COC-BLESS, and Al-Azhar University also held a range of workshops and inter-faith dialogues, about female genital mutilation, early marriage, and cyberbullying. It also developed an interactive docuseries on ending violence against children enabling wider reach into local communities.

Conclusion

The project was able to establish a positive relationship between Muslim and Christian institutions, bringing them together with a united message on EVAC and involving religious, theological institutions and faith structures for added credibility. Also, the awareness brought from the carefully developed publications to a targeted group of trained trainers was seen to be of great importance since faith leaders in this context can promote social cohesion and build peace and tolerance.

The project also highlights that when ending violence against children, both Christian and Muslim institutions have shared values that reflect love and tolerance on which interventions can draw. Both values are necessary to work towards the end of violence against children. Also, the project reminds us that faith leaders alone will not change social norms, but equipping them to work collaboratively alongside parents, teachers, and educational institutions can create sustainable change.

Documents consulted:

Amnesty International, Amnesty International Report 2017/18, 2017

Christian Aid Case Study Submission– Joint Learning Initiative: Ending Violence Against Children, 2018

The National Council for Childhood & Motherhood Child Rights Observatory, Policy for Action: Ending Child Marriage, 2018

UNDP – Human Development Reports, Egypt country profile, 2016

UNICEF – A Familiar face – Violence in the lives of children and adolescents, 2017

UNICEF Egypt and Ministry of Health and Population, Nutrition Stakeholder and Action Mapping Report Cairo, 2017

UNICEF Egypt and Central Agency for Public Mobilization and Statistics, Children in Egypt 2016

UNICEF Egypt and Central Agency for Public Mobilization and Statistics, Children in Egypt 2015

UNICEF Egypt, Children in Egypt 2014

Case Study 2 - Learning to Live Together

This Learning to Live Together Program in El Salvador helped children improve their ethical decision making, nurtured their spirituality, and made positive contributions to transform their communities.

Context on the area of implementation

Following decades of political instability, El Salvador has positively increased its ranking on the human development index recently. However, recent years have also shown increasing difficulty dealing with gang-related violence in its territory, along with other issues.

On April 2018, Special Rapporteur Cecilia Jimenez-Damary visited El Salvador to study the human rights of internally displaced people. She referred to the situation as an⁹ “epidemic of generalized, gang-related violence, with homicide levels above most conflict-affected countries.”

This issue is being dealt with by the government with the adoption of the “Safe El Salvador Plan” in 2015. This is seen as a positive aspect of the country’s observation, as shown in the seventh periodic report in May 2018¹⁰. However, the issue of gang-related violence remains unsolved and continues to affect the population deeply, especially its youth.

The Project

The Learning to Live Together (LTLT) program implemented in El Salvador is a systematic implementation of the international program of LTLT lunched by Arigatou International in 2008. This implementation in El Salvador by the Global Network of Religions for Children (GNRC) through the leadership of Centro Bartolomé de las Casas and technical support from Arigatou International engaged with 636 children in public and private schools, and from a diverse set of religious affiliations.

According to Arigatou¹¹ Learning to Live Together “is an intercultural and interfaith programme for ethics education, designed to contribute to the realisation of the right of the child to full and healthy physical, mental, spiritual, moral and social development, and to education as set out in the United Nations Convention on the Rights of the Child (CRC), in article 26.1 of the Universal Declaration of Human Rights (UDHR), in the World Declaration on Education for All and in the Millennium Development Goals. It is a resource for educators and youth leaders.”

The project consisted of a capacity building training of facilitators who then implemented several learning modules and activities. Furthermore, Communities of Practice were put in place to facilitate interaction between the facilitators, which allowed the exchange of insights and successful adaptations. Special notice was given by the facilitators when considering the context of violence in the country and the need to deal with the normalization of the issue.

Results

Quick-Facts

Area of Implementation: El Salvador

- Human Development Index: 0.680
- HDI Rank: 117
- Population: 6.1 million
- Expected years of schooling: 13.2
- Mean years of schooling: 6.5
- Government expenditure on education (%GDP): 3.4
- Homicide rate (per 100,000 people): 64.2

Organization: Arigatou International and Global Network of Religions for Children

Implementation: Global Network of Religions for Children and Centro Bartolomé de las Casas

Specific location of implementation: Apopa, Mejicanos and Soyapango – all municipalities of El Salvador

Timeline: March 2014 to January 2015

Scale: 636 children from 9 to 17 years old.

⁹Report of the Special rapporteur on the human rights of internally displaced persons on her visit to El Salvador

¹⁰Concluding observations on the seventh periodic report of El Salvador

¹¹ Learning to Live Together – An Intercultural and Interfaith Programme for Ethics Education

The program used three methods as instruments for the evaluation of impact: focus groups, semi-structured interviews, and significant change stories. Important factors influenced the limitations of the assessment of the impact of the program, especially violence in communities. This violence resulted in children dropping out of school because of gang recruitment and families moving to safer areas to live. Moreover, the lack of baselines also contributed negatively to the assessment of the project's impact.

However, the project presented good results in all three areas of measurement. Considering the “development of children’s critical thinking” area, the implementation of LTLT provided spaces where children not only could review their perspective, but also could understand other perspectives through nurturing openness of opinion sharing and thoughtful process of understanding different views. In the “children’s relations with others” area facilitators pointed out better integration between boys and girls, improving their team works skills – one of the children in the project commented ¹² “I learned the importance of putting myself in another’s shoes. For instance, before I remember, I used to fight a lot with my sister, but after the sessions, it was different because we were not fighting as much as before”. In the last area, “Nurturing children’s spirituality,” the space provided by the project allowed children to connect to their beliefs with the support of moments of reflection.

Conclusion

The teachers from schools where the program was implemented highlighted the importance of the framework provided with the LTLT program. Regardless of formal training in teaching methods, superior education did not provide the knowledge required to deal with the situation that would arise from the violent context of the communities.

Also, the short period of implementation led to a limitation in the further development of one of the possible outcomes of LTLT implementation: the development of initiatives by the children themselves. Considering this outcome, security reasons also represented a negative factor to further initiatives.

Nonetheless, all the principals of the school implementing LTLT shared a positive view of the impact of the program. A special mention was made for the need to establish a broader connection to the community beyond school. Particularly due to violence lived by the country’s population and the lack of safe public spaces.

Documents consulted:

Arigatou International – Report on the Systematic Implementation, Monitoring and Evaluation of the Learning to Live Together Programme in El Salvador – 2015¹³

Arigatou Foundation and Interfaith Council on Ethics Education for Children - Learning to Live Together – An Intercultural and Interfaith Programme for Ethics Education - 2008¹⁴

General Assembly – United Nations, Human Rights Council – report of the Special Rapporteur on the human rights of internally displaced persons on her visit to El Salvador – April 2018

Human Rights Committee – Concluding observations on the seventh periodic report of El Salvador – May 2018

Office of the High Commissioner on Human Rights – Compilación de Recomendaciones de Derechos Humanos Emitidas a El Salvador por los Mecanismos de Naciones Unidas 2006 - 2014

UNDP – Human Development Profiles 2016–El Salvador

¹²Arigatou International – Report on Systematic Implementation, Monitoring and Evaluation of the LTLT in El Salvador - 2015

¹³ <https://jiliflc.com/resources/report-on-the-systematic-implementation-of-the-learning-to-live-together-programme-in-el-salvador/>

¹⁴ <https://jiliflc.com/resources/learning-to-live-together-an-intercultural-and-interfaith-programme-for-ethics-education/>

Case Study 3 - Empowering Children as Peacebuilders

This project offers a community-based approach for protection and empowerment of children affected by conflict. It highlights the importance of adaptation in prolonged conflict scenarios.

Context on the area of implementation

The Central African Republic (CAR) is ranked 188th on the Human Development Index. More than 60% of the population lives under the poverty line. According to OCHA (2018),¹⁵ more than half of the population is considered in need, of which 1.3 million children are considered in need of humanitarian assistance. UNHCR (2018)¹⁶ has 573,360 registered CAR refugees in addition to 653,890 internally displaced persons mainly in Cameroon, Democratic Republic of Congo, Chad, and the Republic of Congo.

Regardless of its richness in mineral natural resources, CAR's history of frequent *coup d'État* and internal conflict has led to instability, poor economic performance, and a humanitarian crisis for its citizens. In its report on CAR to the UN Security Council, the Secretary-General pointed out that the "recruitment and use of children by armed groups and sexual violence against children remained an issue of major concern" (UNSG, 2018). The country's situation remains volatile with waves of violence and displacements in May and June 2018¹⁷. National reconciliation is still interrupted by cycles of sectarian violence involving different communities.

The Project

The Empowering Children as Peacebuilders (ECaP) project model is the participatory community-based management of facilities where children and adolescents are supported to "become agents of peace and change for themselves, their family and their communities" (World Vision, 2017).

In the facilities, children and youth are taught to protect themselves, make good decisions, be respectful, tolerant, and peaceful, and foster safer and more cooperative relationships within the community. The facilities are managed and overseen by community leaders, with representatives from youth groups, women's groups, religious leaders, and the local government, which enables local sustainability.

At the beginning of the project, considering the prolonged context of conflict in the community, the previously design project model of peer-supported psychosocial interventions was not suited given that "most of the children and adolescents in CAR were not yet in a position to offer peer support. In addition, many had lost trust in their parents and their community due to the dynamics of the conflict" (World Vision, 2017, pg 4).

The project then evolved to be a platform for children and youth to receive individual and peer support while "parents, caregivers and community leaders were also trained in child protection, child rights, peacebuilding, and conflict resolution and were supported to begin the reconciliation processes in their communities."

Quick-Facts

Area of Implementation: Central African Republic

- Human Development Index: 0.352
- HDI Rank: 188
- Population: 4,9 million
- Child Labor: 29%
- Pop. Living under poverty line: 66,3 %
- Employment to population: 72.1 %
- Proportion of employed people who live on less than US\$ 3.10 (in Purchasing Power Parity terms) a day: 81.3%

Specific Location: sub-prefectures of Damara, Central African Republic (CAR), Africa.

Organization: World Vision Central African Republic

Implementation Partner: URU

Timeline: From 2013 and is still on going

Scale: 4,900 children in seven villages of Damara

Funding: World Vision Korea

¹⁵ <https://www.unocha.org/sites/unocha/files/GHO2018.PDF>

¹⁶ <https://data2.unhcr.org/en/situations/car>

¹⁷ <https://www.acaps.org/country/car>

The project provided support to 4,900 children, including 590 children formerly associated with armed groups, and children who were at risk of being recruited. Since poverty was one of the factors that drove children to join armed groups, the project provided sewing machines to women's groups, which provided the opportunity to support their family and allowed children to remain in school. In the end, the implementing partner faced challenges in organizing enough training after the interest of community members grew. As the ownership of the facilities was strong among the communities, an additional five facilities were opened from a budget initially intended for two.

Results

The project had two main results that aligned with its purpose. First the "reduction in negative coping mechanisms" by providing the safe space of the facilities, combined with the educational and recreational activities to children, and the sensitization of parents, religious leaders, and local government. "Most children and youth involved in the Peace Clubs are regaining normal social behaviour, routine and regular activities" (World Vision CAR 2017). It is notable that since implementation, children and adolescents of the target community were reported not to have been forced to join or expressed the desire to re-join armed groups.

The second impact was the "increased trust and reduction in underlying social tensions within communities." By increasing the trust among children and their peers as well as allowing the nurture of trust of other members of the community, children reported a sense of belonging. Importantly, the education and care given in the facilities had the benefit of decreasing previous tensions between Christian and Muslim communities. Muslim families allowed their kids to attend and participate in the facility, and no incidents of violence occurred between the two groups.

Conclusion

The project concluded with six important recommendations:

- Peace-first approach: The traditional understanding is to provide projects aimed at social cohesion only after urgent humanitarian needs are met. Both urgent and long-term needs must be addressed.
- Integrating Mental Health and Psychosocial Support (MHPSS) from the beginning: Besides acknowledging the positive impact of integrating MHPSS in dealing with children in the context of conflict, they also point out the necessary training of staff to psychosocial needs of children, from the design to the implementation of the project with this target community.
- Social Cohesion as the foundation principle – WV action in the area started with providing WASH services. *Well-designed, transparent programming laid the foundation for the community to trust World Vision.*
- Increased funding for programs that address social cohesion: The focus of donations should strategically go to peacebuilding and youth-engagement programs.
- Transparent and participatory targeting: The target group was shared with community leaders and local authority to ensure transparent targeting, which contributed to greater community buy-in/sensitization.
- Multi-sectoral approach: Recognize and address economic factors that push youth into armed groups.

Documents consulted

UNDP – Human Development Reports, Central African Republic country profile, 2016
UNDP – Human Development Reports, Central African Republic briefing note, 2016
UNHCR Central African Republic Regional Situation Update - Dec 2017 - Jan 2018
UNICEF – Central African Republic Humanitarian Situation Reports, April 2018, March 2018, February 2018
United Nations Security Council, Report of the Secretary-General on the Central African Republic, S/2018/125
World Vision – Reducing children's vulnerability to violence: A case study from the Central African Republic, 2017¹⁸
World Vision – World Vision's IMPACT in the Central African Republic, 2017

¹⁸ <https://jiflfc.com/resources/integrating-protection-integrated-approach-gender-based-violence-child-protection/>

Case Study 4 - Integrated Approach to Gender-Based Violence and Child Protection

Integrating Protection: An Integrated Approach to Gender-Based Violence (GBV) and Child Protection (CP) works by combining the delivery of information sessions of GBV and CP with communities, increasing their commitment and knowledge to address the issue, and assisting in the use of established mechanisms of resolution.

Context on the area of implementation:

- Mali: As one of the countries in the Sahel Area facing political instability since 2013, Mali received the United Nations Multidimensional Integrated Stabilization Mission as an international effort to stabilize the country. More recently, the presence of Boko Haram represents a regional instability. According to UN Women in 2017,¹⁹ 83% of girls and women aged 15 to 29 years have undergone Female Genital Mutilation/Cutting. UNICEF 2018²⁰ reports that 2.4 million children currently need humanitarian assistance.

- Niger: As another country in the Sahel Area, Niger presents one of the highest population growth rates in the world. However, its population has consistently suffered from chronic food insecurity and recurrent natural crises. More recently, the presence of Boko Haram presents a regional instability. According to UNICEF 2018²¹, 1.2 million children need humanitarian assistance, with 380,166 children affected by Severe Acute Malnutrition. UN Women 2018²² cites that 76% of women 20 to 24 years were first married or in union before 18.

- Pakistan: One of the most populated countries in the region and the world, Pakistan presents a very diverse population, depending on the area and social, economic class. The country faces a relevant issue of under-registration of births. According to UNICEF (2016),²³ only a third of Pakistani children under five are registered, with the figure dropping to 5% amongst the poorest. Also, according to UNICEF (2016), 6% of women aged 20-49 were married before 15, and 32% before 18.

The Project

The Integrating Protection: An Integrated Approach to Gender-Based Violence (GBV) and Child Protection (CP) program aims to promote gender justice and child protection, by “promoting safe and accessible services and case management for survivors of GBV, child abuse, and exploitation” (Islamic Relief 2017). The

Quick-Facts

Area of Implementation: Mali, Niger and Pakistan

Mali:

- Human Development Index: 0.442
- HDI Rank: 175
- Population: 17,6 million
- Adolescent birth rate (birth per 1,000 women ages 15-19): 174.6
- Expected years of schooling, female: 7.5 years
Mean years of schooling: 1.7
- Expected years of schooling, male: 9.4 years
Mean years of schooling: 3.0
- Human Development Index, female: 0.385
- Human Development Index, male: 0.491

Niger

- Human Development Index: 0.353
- HDI Rank: 187
- Population: 19.9 million
- Adolescent birth rate (birth per 1,000 women ages 15-19): 202.4
- Expected years of schooling, female: 4.7 years
Mean years of schooling: 1.1
- Expected years of schooling, male: 5.9 years
Mean years of schooling: 2.3
- Human Development Index, female: 0.291
- Human Development Index, male: 0.397

Pakistan

- Human Development Index: 0.550
- HDI Rank: 147
- Population: 188.9 million
- Adolescent birth rate (birth per 1,000 women ages 15-19): 38.7
- Expected years of schooling, female: 7.4 years
Mean years of schooling: 3.7
- Expected years of schooling, male: 8.8 years
Mean years of schooling: 6.5
- Human Development Index, female: 0.452
- Human Development Index, male: 0.610

Organization: Islamic Relief Worldwide

Timeline: From June 2016 to May 2017

Scale: 11,000 male and female beneficiaries in awareness-raising sessions and 44 Gender Based Violence and child abuse reported and referred for support

Funding: Swedish International Development Cooperation Agency

¹⁹ <http://evaw-global-database.unwomen.org/fr/countries/africa/mali>

²⁰ https://www.unicef.org/appeals/files/2018_Mali_HAC_Revised_June_2018.pdf

²¹ https://www.unicef.org/appeals/files/UNICEF_Niger_Humanitarian_Situation_Report_May_2018.pdf

²² <http://evaw-global-database.unwomen.org/fr/countries/africa/niger>

²³ https://www.unicef.org/pakistan/UNICEF_Pakistan_-_Annual_Report_2016_-_Version_6.0.pdf

project focuses on ending three harmful practices inflicted on women and girls: early and forced marriage, female genital mutilation/cutting, and domestic violence. By considering the overlapping nature of these practices concerning child protection, the project provides an integrated approach. By using pre-existing social networks, the project provided interactive awareness-raising workshops to both men and women, focusing on communities' leaders, elders, and religious leaders. Since all three countries are of Muslim majority, religious leaders provided the organization with the trust needed and could influence and support the project goals. The project also aimed to help survivors access the existing referral pathways. Finally, it also aimed at establishing a reporting mechanism for commitments and actions on the topic.

Results

The project collected data on the topics which allowed the recognition of different layers of vulnerability in the different areas of implementation. For example, as the result of the analysis of the project, it was found that there were cases of child abuse of Afghani refugees in Pakistan and that HIV occurrence in Mali represented an increase in vulnerability to GBV. The data also allowed the organization to determine that young girls are at higher risks of EFM and to find a correlation between domestic violence and EFM. The cultural adaptation done by the organization's staff allowed the recognition that, regardless of official pathways to deal with GBV and CP cases, most of the communities had alternative resolution methods. As a result, the organization arranged discussions and groundwork with the communities to better deal with the problems. Also, the project was able to conclude that were not only public services insufficient but also that many cultural barriers harmed the access to them. For survivors in crisis, the project also provided funds to help access the public services which required a fee. Even though participation was difficult, especially considering the communities in question, the project was able to influence both community leaders and religious leaders successfully. In this matter, the project created Community Hope Action Teams (CHATs) to sustain future advocacy and awareness raising better.

Conclusion

One of the lessons learned with the project was, considering cultural sensitivity, adaptations were necessary to develop activities better and build upon the participant's context and openness. A continuous process of awareness-raising was also needed since important information about the effects of GBC and CP were unknown by participants. Similarly, when working with local staff, the deeper capacity building is needed since they can share much of the cultural understanding of the participants.

The participation of religious leaders in the project and in the work of ending GBV and child abuse is significant since local organizations trying to raise awareness would only discuss the issues when religious edicts supported the subject. Religious leaders were also agents that helped undermines myth or religious interpretations that were actually cultural factors allowing GBV.

Finally, the integration approach of the project allowed a better understanding of the intersections between sex, age, disability, and other forms of excluding factors that contribute to the suffering of GBV and child abuse. Also, the use of referrals approach was seen as positive by the staff, who also stressed the need to continue partnerships with services providers. Funds to help survivors in these referrals were also recognized as important by all offices.

Documents consulted

Islamic Relief – Integrating Protection: An Integrated Approach to Gender-Based Violence and Child Protection²⁴
UNDP – Human Development Reports, Mali country profile, 2016, Niger country profile, 2016, Pakistan country profile, 2016
UN Women – Turning Promises into Action: Gender Equality in 2030 Agenda for Sustainable Development, 2018
UN Women in Pakistan Country Profile 2018-2022, 2018
CEDAW – Concluding comments of CEDAW: Niger, CEDAW/C/NER/CO/2, 2007

²⁴ <https://jiflfc.com/resources/integrating-protection-integrated-approach-gender-based-violence-child-protection/>

Case Study 5 - The Butterfly Project: Listening to victims

The Butterfly Project works on the study of the reintegration into society of child victims of sexual exploitation and trafficking. They are finishing a 10-year longitudinal research project to examine their impact.

Context on the area of implementation:

Within the period of the Butterfly Project, Cambodia has experienced important progress in poverty reduction as well as a decrease in the mortality rate of children under five. At the same time, access to state social services is limited. Around 40% of the population lives just above the poverty line, according to UNICEF Cambodia.

More specifically, in the area tackled by the Butterfly Project, UN-ACT notes that Cambodia is a country with a high occurrence of both internal and cross-border trafficking. The scale of Cambodian “human trafficking patterns and trends can vary from small opportunistic endeavours to large-scale organized syndicates with elaborate trafficking networks” (UN-ACT Cambodia 2014)²⁵.

There have also been advancements in the area. For example, the agreement between the Royal Government of Cambodia and the Government of the Socialist Republic of Vietnam on Bilateral Cooperation for Eliminating Trafficking in Women and Children and Assisting Victims of Trafficking of 2005 seeks to decrease the number of children trafficked for sex work, according to research published by UNIAP²⁶.

Nonetheless, despite several mechanisms in place to deal with the issue, UN-ACT Cambodia informs that, besides implementation problems of the measures already taken, there is only one transit centre in Poipet operated by the government. Financial support to assist victims’ family member is also limited. Likewise, the same agency states that further development in monitoring and evaluation, impact assessments of prevention efforts, and comprehensive data collection of human trafficking are needed it.

The Project

Using a mixed methods approach, the Butterfly Longitudinal Research Project seeks to learn about the reintegration of survivors of sexual exploitation and trafficking in Cambodia. The study is taking place over ten years with the original subjects that represent a diversity of age, gender, and ethnicity. Due to the lack of government institutions, Butterfly Project forges partnerships with many faith-based aftercare facilities that provide shelter and different kinds of reintegration support. They aim to understand a shared desire of these institutions to discover the long-term path of children after leaving the shelter. Using research, Butterfly Project intends to determine indicators of success in the different programs and approaches by using participants’ perceptions of their experiences to establish their desired participation in society. The programs map the progress of these participants, which makes it possible to assess correlations between the children’s outcomes, the programs set by the shelter they attended, and other possible factors. The goal of the project is to provide a better understanding of success factors in the reintegration of children, allowing an improvement in the development of other endeavours on the issue, and set a better framework to monitor and evaluate future similar programs.

Quick-Facts

Area of Implementation: Cambodia
- Human Development Index: 0.563
- HDI Rank: 143
- Population: 15.6 million
- Child Labour: 19%
- Pop. Living under poverty line: 2.2 %
- Employment to population: 80,5%
- Proportion of employed people who live on less than US\$ 3.10 (in Purchasing Power Parity terms) a day: 71.8%
- Location: Indochina peninsula – Asia
Organization: Chab Dai
Timeline: 10 years long longitudinal study, since 2010. Project situation: towards the end
Scale: 128 children originally started in the project and around 80 remain.
Funding: different sponsors throughout the project.
Most frequently mention in annual reports: Equitas (NGO); LOVE146 (NGO)

²⁵ <http://un-act.org/cambodia/>

²⁶ <http://un-act.org/publication/measuring-the-extent-of-sex-trafficking-in-cambodia-2008-uniap-trafficking-estimates-competition/>

Results

Throughout the project's eight years, many preliminary suggestions can be drawn from the data collected by considering all different facets of programs and reintegration process. Examples include familial/community relations, economic reintegration, physical and emotional integrity, cultural and religious reintegration. Moreover, in the Resilience Thematic Report, even though some participants refer to a connection to a religious community as a positive factor, the same subjects make the same reference about their family connection. As a result, it is not possible to conclude if the positive perception is linked specifically to the participation in a religious community or simply having a connection *per se*.

Additionally, the same report informs that *no participant describes connecting to a church/religious community apart from NGO assistance* (Chab Dai, 2014, pg 61). Indicating that their primary affiliation to a religious community is through the shelter. Even though the project is still ongoing, and no thematic report has been dealing deeply with the religious factor, the Chab Dai Organization is currently working on this theme and will produce a report soon. According to Chab Dai in 2018, the preliminary findings so far suggest that in an area with a Buddhist majority and considering almost all of NGOs responsible for services provided to the subjects were Catholic, the people felt socially isolated from the culture and spirituality in their reintegrated communities after the NGOs considered their cases closed.

Conclusion

The conclusion of the study is still pending. However, some thematic studies, along with annual reports are already published. For the moment, special attention needs to be given to the fact that in a country and region with a constant issue of child victims of trafficking, there is a lack of government-run shelters for victims represents instability for the victims. Second, at the same time recognition must be given to faith-based organizations (FBOs) for providing services and considering both the sensitivity and complexity of the task. Other institutions must reproduce studies such as the Butterfly Project and in different contexts to give examples of how to scale, replicate, and improve reintegration programs run by FBOs. Finally, considering the preliminary findings around minority and majority religions influencing reintegration, further consideration is required to decide if a more robust reintegration care would be sufficient and possible, or if the faith difference requires a new approach.

Documents consulted:

UNICEF in Cambodia Country Programme 2016-2018

Report of the Special Rapporteur on trafficking in persons, especially women and children JUN/2017

Agreement between the Royal Government of Cambodia and the Government of the Socialist Republic of Vietnam on Bilateral Cooperation for Eliminating Trafficking in Women & Children & Assisting Victims of Trafficking of 2005.

Measuring the Extent of Sex trafficking in Cambodia 2008

UNIAP Trafficking Estimates – Measuring the Extent of Sex Trafficking in Cambodia 9 2008; published in 2011

UNDP – Human Development Profiles – Cambodia

Chab Dai – End of Year Progress Reports – 2010, 2011, 2012 and 2013

Chab Dai – Resilience: Survivor Experience and Expressions – Thematic Paper - 2014

Chab Dai – Economic Reintegration of Survivors of Sex Trafficking – Experiences and Expressions of Filial Piety and Financial Anxiety – Thematic Paper – 2015

Chab Dai – Survivor Experience & Perceptions of Stigma, Reintegrating into the Community. Thematic Paper - 2015

Chab Dai – The Forgotten Cohort: An Exploration of Themes and Patterns Among Male Survivors of Sexual Exploitation & Trafficking – Thematic Paper - 2016

Chab Dai – Coalition's Butterfly Longitudinal Research "Top 10" Findings – 2018

Case Study 6 - Claves Christian Organisation

Claves is a Christian organisation based in Uruguay. It partners with local organizations, such as religious communities, educative centres, and civil society organizations that work directly with children and adolescents. Their child-centred methodology is entitled "we strengthen ourselves through play to face adverse situations."

The Project

The model was developed in Uruguay and has been rolled out in 19 countries in Latin America through networks that work with children and adolescents. Forty training courses have been carried out throughout the region in the last five years, training a total of 1,300 educators. It is estimated that each educator trained will reach 15 children or adolescents, for a total of 19,500 children and adolescents, and the model takes four months to implement. The primary beneficiaries are educators who work in daily contact with children and adolescents in institutions, schools, churches, etc. The secondary beneficiaries are children and adolescents, with whom these educators work. The beneficiaries may or may not have religious affiliation. The project has been implemented with evangelicals, Catholics, and mainline protestant groups, as well as non-religious groups.

Claves' vision is that every child and adolescent enjoy a full life and be respected as a human being with dignity and rights. We seek to prevent violence against children and adolescents through the development of capacities and factors that empower and protect in the face of violence. We focus on promoting fair and caring treatment of children and adolescents and equipping their immediate environment (families and communities) for protection. Claves perspective focuses on faith-based, gender and generations, resilience, spiritual dimension, children's rights, community approaches, and youth participation.

Their methodology of "We strengthen ourselves through play to face adverse situations" seeks to prevent the mistreatment, sexual abuse, trafficking and commercial sexual exploitation of children and adolescents through developing capacities and factors that empower and protect in the face of violence, especially sexual and gender violence. The educators participate in a theoretical, methodological, and experiential training of 24 hours. After the training, the educators carry out a series of 8 to 10 play-based workshops in their home institution, with the group of children and adolescents with whom they work habitually. The workshops follow a sequence with a progressive approach to the subject and are carried out with a weekly frequency. They are supported with a toolkit of didactic materials that includes the manual "Hands at work" with theoretical and methodological aspects, posters and puzzles, story, pictures, dominoes, board games, CDs of songs and stories. The institution will incorporate periodic workshops.

Results

Adult educators state that the training allowed them to increase their knowledge about maltreatment, sexual abuse, trafficking and sexual exploitation, the dynamic, and consequences of violence, and intervention modalities. This made it possible for them to visualize and understand different situations of violence that children and adolescents experience. At the same time, they affirmed that their knowledge in the area of prevention increased. They affirm that the course allowed them to have a hopeful vision on the subject, to playfully work from the perspective of resilience, and the development of strengths. They feel strengthened with a new positive way of intervening, which can be applied not only in structured workshops but in everyday situations. The course provided educators with a concrete prevention tool that promotes the generation of strengths in the face of violence against children, an aspect that they consider important and equips them to feel encouraged to apply it. Many adults report that participating in the training allowed them to better understand personal histories of violence, place responsibilities where appropriate and go on to heal wounds. The children and adolescents who participated in the workshops show an overall increase in capacities and strengthening factors in the face of violence. They enjoy participating with songs and games. They state that they know their body, recognize it as their own and are aware of its importance, and of the need to take care of it, as well as that of others. They express that they learned the

correct name of their private parts, and the changes that occur in their body during the development process. Increased awareness of rights and ability to defend them. They learn to identify emotions that occur in contact with other people, and which can alert them about a risk. They identify situations of abuse and can tell a trusted adult about them. They know how to resolve risk situations and ask for help. They incorporate basic security rules. They identify different ways of relating in different contexts. They can identify trustworthy people and networks; they know how to handle the issue of secrets. Identify responsibilities. Some are able for the first time, to report a situation of abuse, which allows adults to intervene.

Local faith communities, as well as faith-based civil society organizations, have implemented the "We strengthen ourselves through play to face adverse situations" methodology. The format is compatible with once-weekly encounters, such as Sunday school or other meeting spaces in the church that work with children and adolescents, such as Bible schools or club meetings. The approach's distinctive of "We strengthen ourselves through play to face adverse situations" lies in being a preventive tool both primary, as well as secondary, allowing early detection:

Lessons learned

A number of lessons learned:

- The implementation approach makes it easily compatible with other educational actions and the promotion of rights that then take place in the organizations that develop it.
- The recreational character of the program facilitates approach of the subject, generating a space for learning, and favouring the development of protective factors.
- The flexibility of the materials allows for a variety of applications, easily adapted to different contexts, and attractive for children and adolescents.
- The training provided to the educators enables them to better understand the problems of maltreatment, sexual abuse, trafficking, and sexual exploitation in particular. It is essential to work with prejudices and personal barriers in this regard.
- The training and implementation mobilise educators and has a personal impact on their educational task, as it provides a complete tool to strengthen protective factors in children and adolescents.
- Evaluations show that the project contributes significantly to strengthen factors in children and adolescents, reducing their vulnerability in the face of maltreatment, sexual abuse, trafficking, and sexual exploitation, and promoting the effective exercise of their rights.
- Institutional commitment and the motivation of the educators to carry out the workshops are necessary. Educators must experiment and use the material fluently before conducting workshops with the children. It helps to have supervision in the regular application and evaluations that allow learning and adjustments.

Challenges of local faith community work/partnerships in VAC response in this case

According to educators, difficulties encountered relate to lack of institutional support, some resistances that arise when addressing the issue, fear of the educators to address the topic. Another difficulty is that children and adolescents respect the agreements of coexistence created in the groups, and the limited time they find in institutional contexts to work on the issues.

What role did faith and religion play in this program/project?

The inspiration of this project comes from a focus on the Christian worldview that drives the team to have hope in positively affecting the quality of life of children and their families and offering spiritual dimensions to this task.

Please list reasons why you think LFC are particularly well or poorly placed to address the specific child protection/violence issue that your intervention focused on (value add by faith approach)

Communities of faith often have a high level of direct contact with children and adolescents. They build trusting relationships, where difficult subjects can be dealt with and which permit adult figures to accompany children through difficult situations. Faith communities should recognize the value of children made in God's image and therefore have the inherent motivation to deal with issues that deeply affect children and adolescents.

Conclusion

The six case studies represent South and South East Asia, Latin America, North, Central, and West Africa. They, therefore, offer important insights from many regions that were identified as under documented in the formal literature review. They also operate across Buddhist, Christian, and Muslim contexts. However, the majority of them do operate primarily within a Christian paradigm, with some interfaith models emerging and some important promising examples of long-term Christian/Muslim interaction, for example between Islamic World Relief and World Vision using the Channels of Hope /Community Action Team (CHAT) model, and between the Orthodox church and Islamic universities in Egypt. Schools were also seen as an important community-based site for preventative interventions with a wider group of children, as opposed to only offering care and support initiatives to victims which tended to focus on particularly vulnerable groups only – such as trafficked children or those involved in armed conflict.

The case studies opened a window of opportunity for electronic submissions from hub members around the world enabling the process of data collection to be more democratic and not merely biased towards Northern contexts which were often more likely to be formally documented. It enabled organisational level programmatic contributions on EVAC to be formally identified and shared and also offered names for more detailed follow up for the consultation with experts' phase. Four contacts were identified from this process and were followed up for interview for the expert consultation. Unfortunately, a number of submitted case studies did not contain sufficient detail to be included and could not be followed up due to limited time. However, the selection chosen represents a diverse array of regions and organizational sizes.

Several shared insights stand out across the case studies:

- Child participation and child centred approaches that build child resilience directly, involve the voices of child beneficiaries, and deliver age appropriate campaigns to children emerged as a promising approach.
- The importance of building the capacity of local faith communities to respond appropriately to EVAC was a key component of all case studies with faith-based organisations playing an equipping, mobilizing role.
- Interfaith engagement was noted in relation to three of the studies and highlighted as a need in a fourth. This includes bi-lateral partnerships between Christian and Islamic organisations around specific EVAC issues. The motivation which faith gives to people working for change was noted.
- Contributions all identified specific forms of VAC which were targeted within their particular contexts, (FGM/C and child marriage, gang related violence, sex trafficking or children involved in armed conflict). Promising approaches may identify specific forms of contextual VAC not just EVAC at a general level.
- Building social cohesion emerged as an overarching objective in a number of projects – often in relation to how adults and children interact and also how children interact with each other – including engaging with the complexities of children as perpetrators of violence as well as victims of it such as in armed conflict.
- The development of tailored materials from within Southern contexts was seen as an important dimension for sustainability that could enable models to be shared or rolled out more widely through training. Examples from Uruguay, Egypt, and El Salvador reinforce the literature review findings.
- Two projects focused on specific areas of sexual abuse and commercial sexual exploitation, within Latin America and Asia, showing that faith-based organizations are developing models to respond to this issue.