

#ENDVIOLENCE

**Seen But Not Heard:
A 3-Part Series to Lift Up Child Voices to End Violence**

Sept30: Multi-Religious Perspectives on Child Participation

Featured Speakers:

Judge Mohamad Abu Zaid, Muslim, Lebanon

Ms. Loreto Jara, Bahá'í, Chile

Dr. Kezevino Aram, Hindu, India

Rabbi Gustavo Kraselnik, Jewish, Panama

Rev. Fred Nyabera, Christian, Kenya

pc: Islamic Relief Worldwide



**JOINT LEARNING INITIATIVE on
FAITH & LOCAL COMMUNITIES**



Queen Margaret University
INSTITUTE FOR GLOBAL HEALTH
AND DEVELOPMENT



TODAY'S AGENDA

Welcome and Introduction (5 min.)

Silvia Mazzarelli, Arigatou International and JLI EVAC Hub co-chair

Evidence on meaningful child participation: Findings from scoping study (5 min)

Carola Eyber, Queen Margaret University and JLI EVAC Hub co-chair

Panel: Multi-religious perspective on child participation (45 min)

□ *Judge Mohamad Abu Zaid*, Muslim, Lebanon

□ *Ms. Loreto Jara*, Bahá'í, Chile

□ *Dr. Kezevino Aram*, Hindu, India

□ *Rabbi Gustavo Kraselnik*, Jewish, Panama

□ *Rev. Fred Nyabera*, Christian, Kenya

Q&A moderated by *Stacy Nam*, JLI (15 min)

Closing and invitation to webinar #2, *Stacy Nam*, JLI (5 min)

JLI VISION

Full and appropriate engagement of the capacities of faith-based groups in the achievement of humanitarian and development goals through effective partnerships with public sector and secular entities, as well as among religious groups themselves.

Active Learning Hubs



ANTI-
TRAFFICKING &
MODERN SLAVERY



ENDING VIOLENCE
AGAINST
CHILDREN



GENDER-BASED
VIOLENCE



REFUGEES



MONITORING,
EVALUATION,
ACCOUNTABILITY,
& LEARNING HUB

EVAC HUB

The EVAC Hub provides a unique platform for a global network of knowledge from academics, policymakers, and practitioners that are growing the evidence-base of effective faith-based partnerships to prevent and end violence against children.

A SHARED COMMITMENT

The EVAC Hub partners are committed to:

- convening an inclusive and diverse Hub to advance a core set of values and principles to end violence against children.
- to an evidence-based process focused on local faith communities and religious leaders
- to understanding 'how' to engage, and what works and does not in order to provide practical recommendations for practitioners



pc: Arigatou International

Evidence

**Dr. Carola Eyber, JLI EVAC Academic Chair,
Queen Margaret University**



Multi-religious perspectives on Child Participation

JLI ENDING VIOLENCE AGAINST CHILDREN HUB



Child participation as a means of ending violence

Evidence from the scoping study and other research:

- ❑ Children are often viewed as passive, reactive, incomplete = “adults in the making”
- ❑ Often seen as innocent victims – emphasises vulnerability & leads to “rescue & rehabilitation” approach
- ❑ Children's' agency and contributions to households, and communities are frequently ignored or overlooked
- ❑ The status of children within (faith) communities is problematic: inferior as they are at the bottom of a hierarchy which often sees adult men at the top

How can child participation help end violence:

- *Child-centred approaches* that link protection and participation, as well as equipping children as active agents
- *Child empowerment/rights* approach is needed: children have the right to participate in decision-making, expressing their opinions,
- Children as *active contributors* to their religious communities and families
- Nurturing *child resilience*: children as active survivors and partners in preventing violence against children
- *Changing mindsets* of adults within faith communities is vital
- Fostering open *intergenerational dialogue* within families and religious spaces

Multi-religious Panel



Judge Mohamad Abu Zaid, Muslim, Lebanon



Rabbi Gustavo Kraselnik, Jewish, Panama



Ms. Loreto Jara, Bahá'í, Chile



Rev. Fred Nyabera, Christian, Kenya

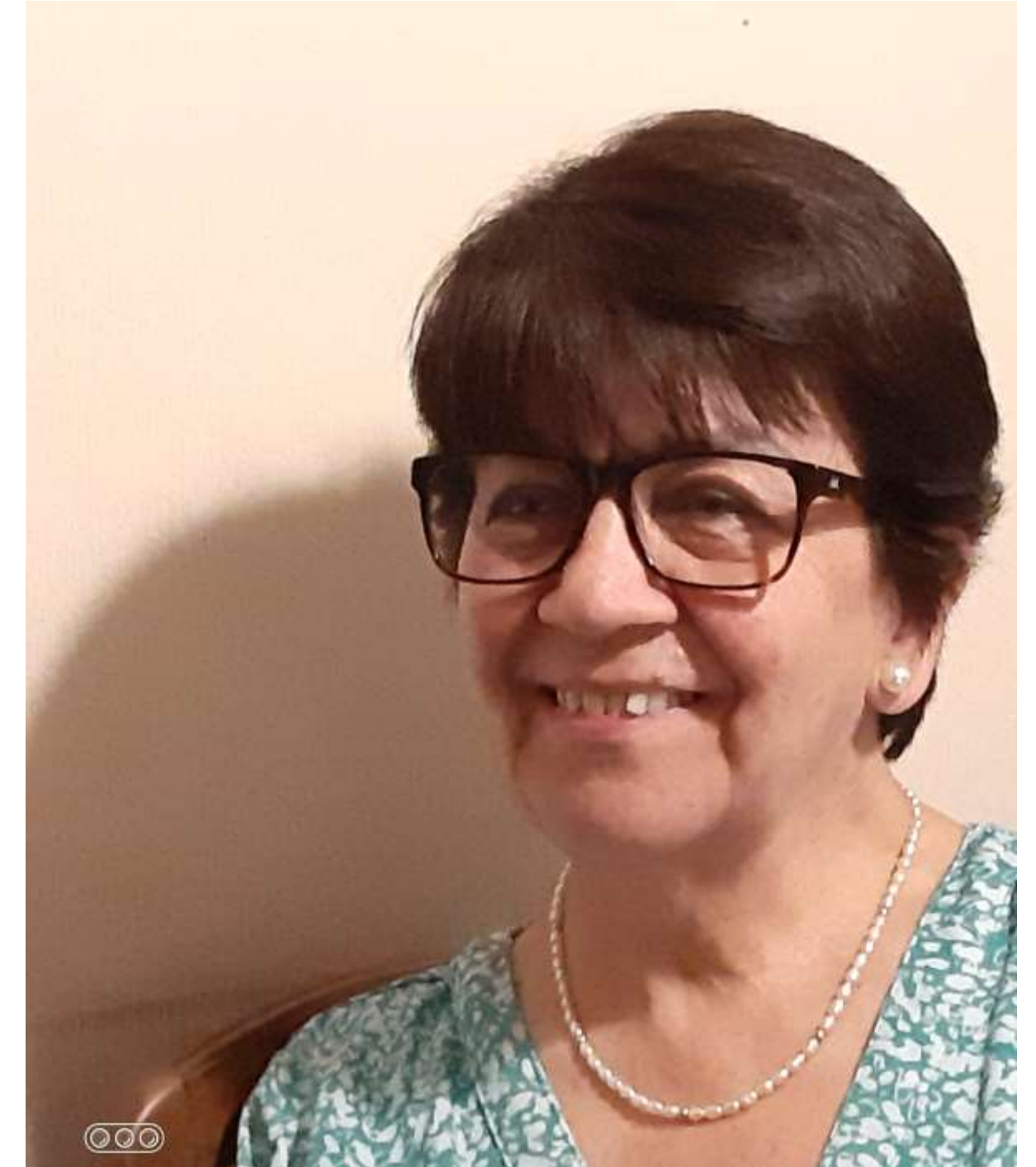


Dr. Kezevino Aram, Hindu, India

Judge Mohamad Abu Zaid, Lebanon



Participación de la niñez, desde una perspectiva bahá'í



Ms. Loreto Jara, Comunidad bahá'í de Chile

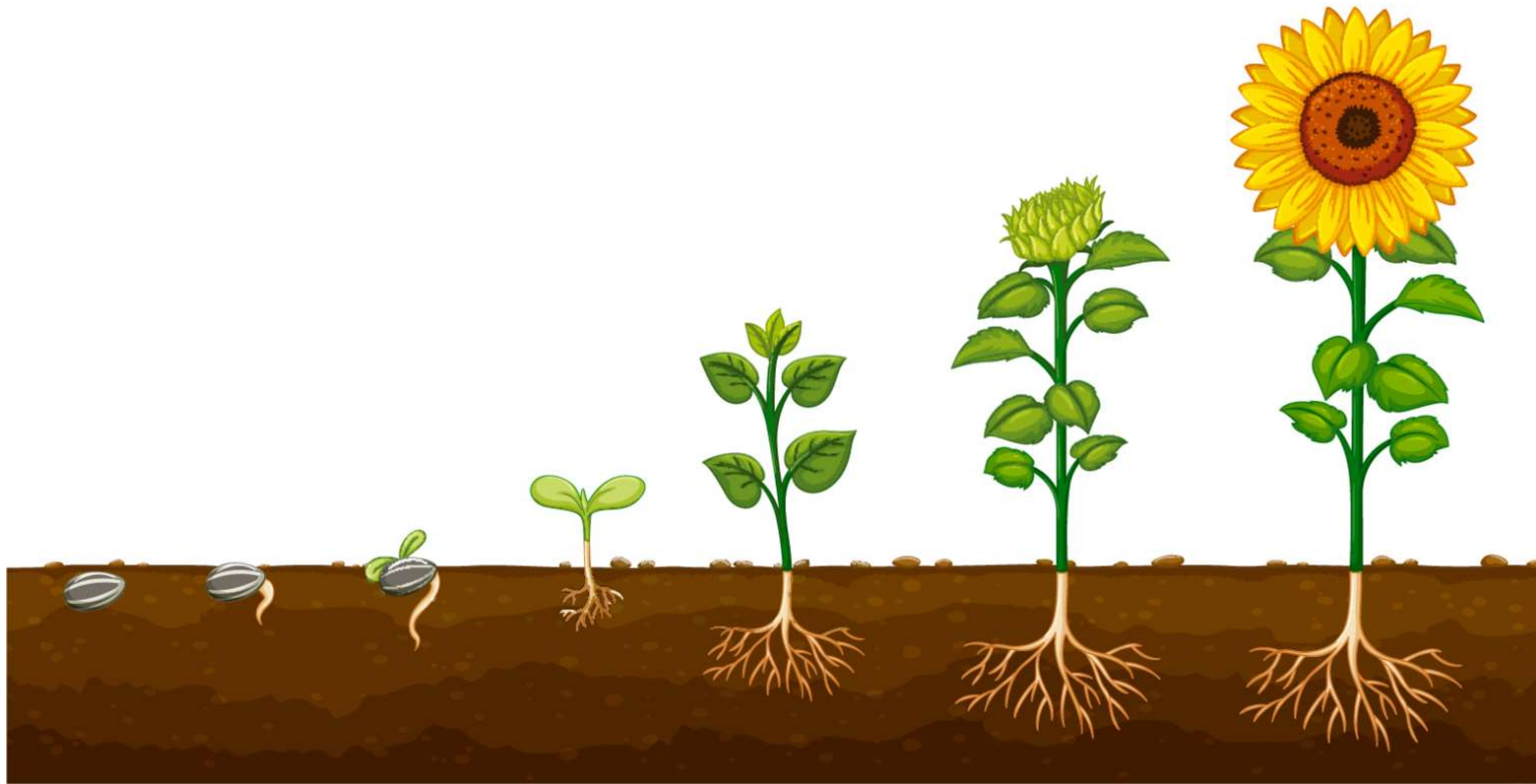
Niño

Familia

Educación



Entenderemos por niño a toda persona que se encuentra en los primeros años de la vida, en una etapa en la cual está desarrollando sus capacidades por lo que necesita una mayor atención, cuidados y protección y así, pueda prepararse para una vida plena e independiente.






Independiente de la etapa de desarrollo en que se encuentra el niño, siempre debemos tener un trato de respeto hacia su dignidad y nobleza con la que el Creador le dotó.

La familia es una institución fundamental de la civilización humana. Es el primer medio ambiente del niño, dentro del cual comienza a construir las estructuras morales y a formar patrones esenciales de comportamiento.





La comunidad bahá'í cuenta con un programa de educación espiritual dirigido a los niños.

Con metodologías apropiadas para su edad y en el cual se motiva la participación de la familia.

”Los niños son el tesoro mas preciado que puede poseer una comunidad, pues en ellos reside la promesa y garantía del futuro”

Dr. Kezevino Aram, India





EVER Imagined...?.



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Never Imagined!
In the image of 'the OTHER'...
Migrant workers of India



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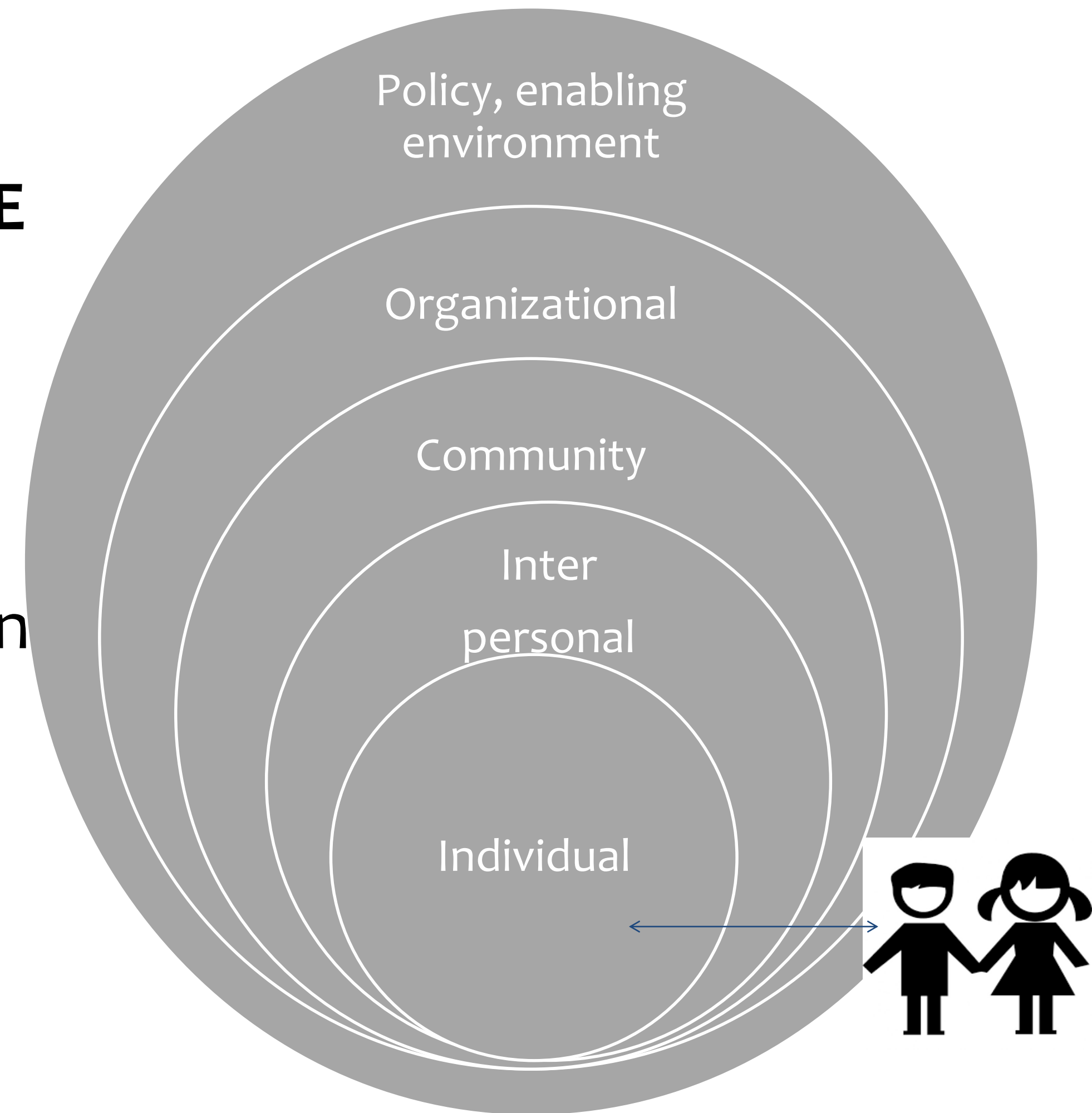
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Child participation

Child Participation

is much more than having a **VOICE**

- It is about being informed, engaged and having an influence in decisions and matters that affect one's life –
- In private and public spheres, in the home, in alternative care settings, at school, in the workplace, in the community, in Social media and in broader governance processes.



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Ways of enabling Child Participation



Types of adolescent civic engagement

- VOLUNTEERING AND SERVICE (offline or online)
- MOBILIZING PEERS AND/OR COMMUNITY MEMBERS to engage in awareness and actions
- PARTICIPATION IN ACTION RESEARCH
- MEDIA INITIATIVES
- PARTICIPATION IN COMMUNITY ARTS, MUSIC OR THEATRE INITIATIVES
- PARTICIPATION IN ADVOCACY OR ACTIVISM TO INFLUENCE PRACTICES AND POLICIES
- SOCIAL ENTREPRENEURSHIP
- LEADERSHIP TRAINING AND PRACTICE
- PARTICIPATION IN SCHOOL GOVERNANCE OR LOCAL GOVERNANCE
- PARTICIPATION IN ELECTORAL VOTING



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Love for the **DOING**

Love for the **BEING**

CHILD's Intrinsic Value



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Individually a child discovers and builds

- **Dharma**

- **Atma Jnana**

Adhyatma means centred on atman, self,
and jnana is knowledge;

adhyatma-jnana is the knowledge for which the subject matter is atman,
oneself;



Love of being



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Collectively children discover and build

- SATSANG :

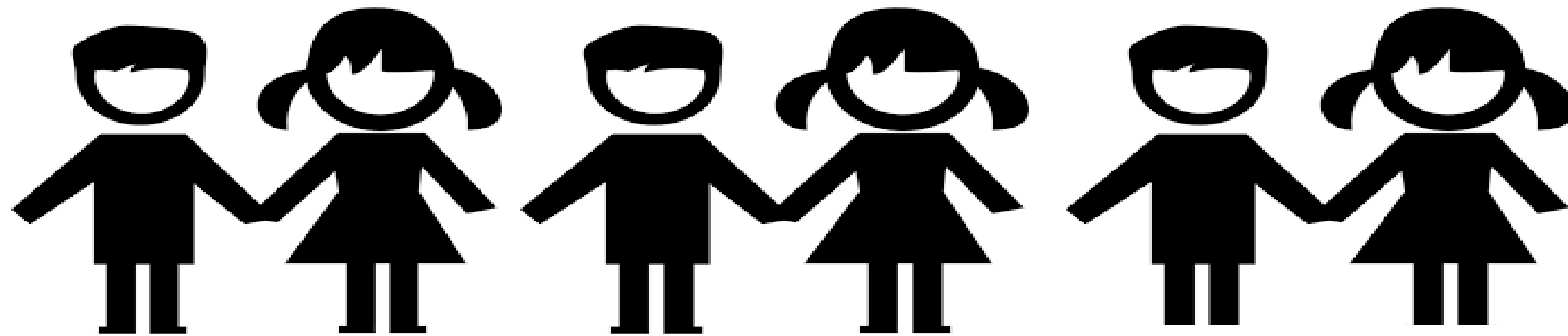
the company of the enlightened, the right minded, the fellow seeker

- SANMARGA :

the virtuous path to 'becoming'



Love of doing



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Together with other children & adults



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COVID 19 Notes:



Where is the mind ?

7 year old Gowtham

who studied in the Bala Shanti Programme in 2017

Volunteer of Shanti Ashram

I discovered I have something to give'

G.Sandhya

2nd year student pursuing B.Sc Mathematics

Volunteer of Shanti Ashram



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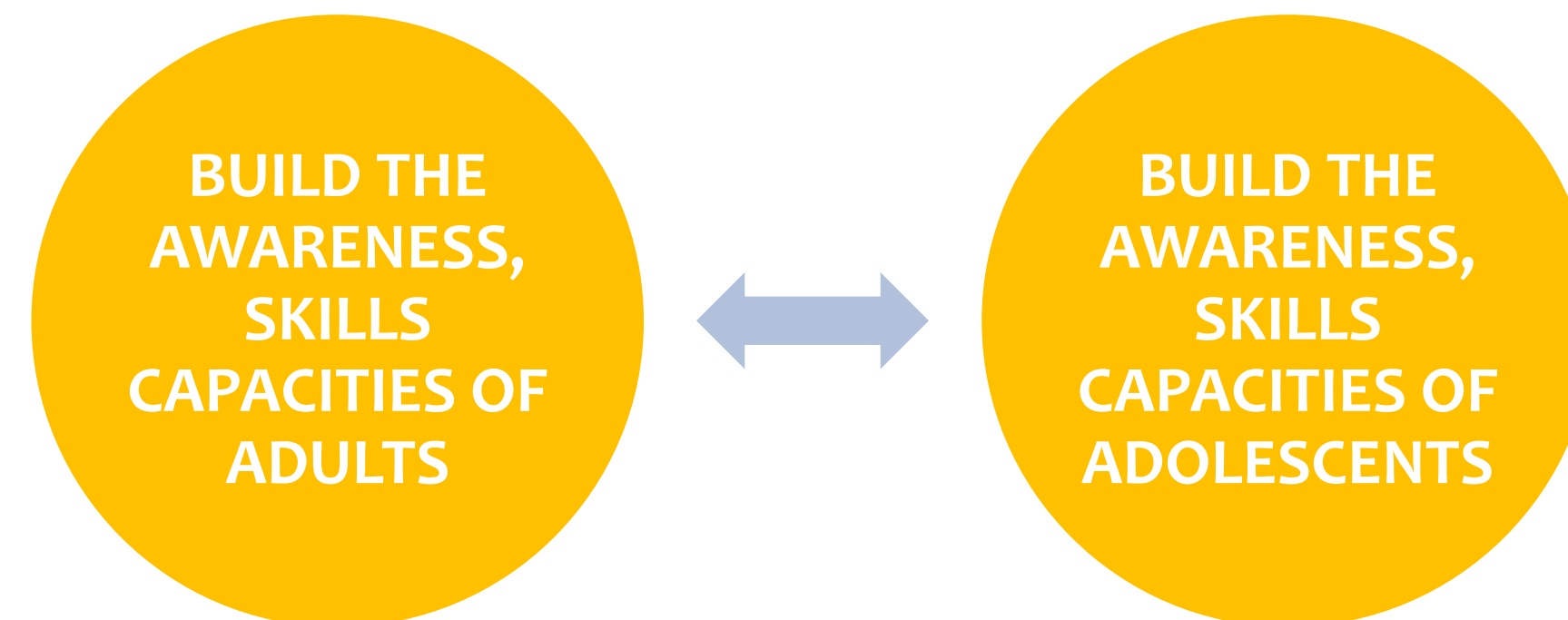
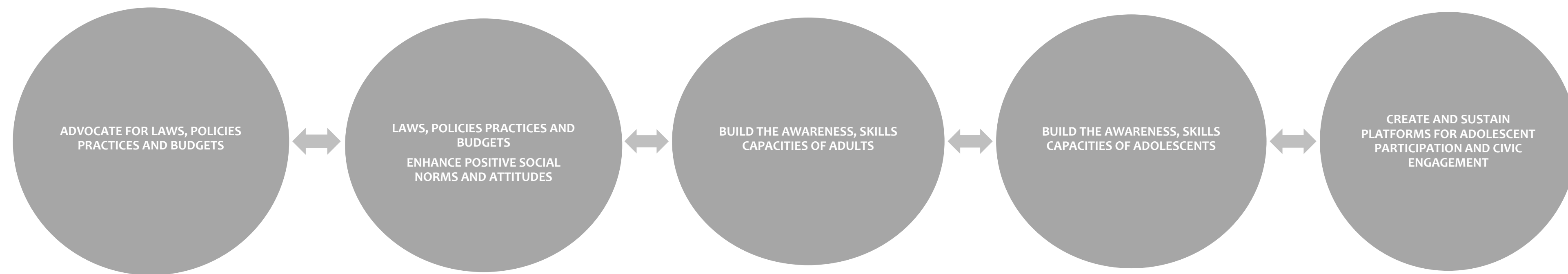
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Adult preparation is key to ensure Child participation



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The value of **BEING**
the value to **DOING**



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Happiness is when
what you think,
what you say, and
what you do
are in harmony

M.K. Gandhi



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Rabbi Gustavo Kraselnik, Panama



Reverend Fred Nyabera, Kenya





The Dignity of the Child in the Bible

The Bible, the primary and authoritative Christian text, characterizes the child as:

- A person with inherent dignity and worth, created in the image of God. *“So God created mankind in his own image...male and female he created them” (Genesis 1:27)*
- A complete, whole person, in their own right, holding special status among God’s creation. *“For you created my inmost being; you knit me together in my mother’s womb” (Psalm 139:13).*
- A model to emulate. Jesus informs the disciples that none of them is likely to enter the Kingdom of Heaven unless *“they change and become like little children” (Matthew 18:3)*



Children's capacity to participate



Children's capacity to participate in community and public life

The Bible portrays children as full members of the community in their own right

- ☐ Children were present in the public life of Jesus. *Jesus said, "Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these." (Matthew 19:14)*
- ☐ Children partake alongside adults, in the religious life of the community. *"There was not a word of all that Moses had commanded that Joshua did not read to the whole assembly of Israel, including the women and children, and the foreigners who lived among them." (Joshua 8:35)*

- ☐ The lack or absence of children in public life is a key indicator of the poor health of the community and society *"Death has climbed in through our windows and entered our fortresses; it has removed the children from the streets and the young men from the public squares" (Jeremiah 9:21)*
- ☐ Children are the representation of the type of leadership to come *"The wolf will live with the lamb, the lamb will lie down with the goat, the calf and the lion and the yearling together, and a little child will lead them". (Isaiah 11:6) (Also Isaiah 7:14, 9:6)*

Conclusion:

- ❑ **Viewing children as made in Gods image should shape our views of children, their role and capacity.**
- ❑ **Children did not only participate in the public life of Jesus but the child is presented as the gatekeeper, the paragon of virtue, and the like of whom the Kingdom of Heaven belongs. Disciples and followers of Jesus Christ have to be like a child to enter the promised Kingdom.**
- ❑ **The adults must recognize and affirm that children have something constructive to say and are competent to carry it. Indeed, God does not see age as a barrier to using children for his purposes.**



Q&A

NEXT WEBINAR

October 28th: Practical examples of child participation focus on effective interventions/initiatives for meaningful participation



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**Seen But Not Heard:
A 3-Part Series to Lift Up Child Voices to End Violence**

#2: Practical examples of child participation

9 AM ET / 1 pm UK / 4 PM EAT / 6 AM PT
Wednesday, October 28th, 2020

Join our discussion on approaches emerging from different faiths to increase child participation to end violence.

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INTERNATIONAL**
All for Children

 **ISLAMIC
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 **World Vision**

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