



**CONFLICT ANALYSIS TRAINING  
FOR CHILDREN AND YOUTH:  
CONSIDERATIONS AND POLICY OPTIONS FOR WORLD VISION**

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APRIL 22, 2011

# EXECUTIVE SUMMARY

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## INTRODUCTION

*Pages 1-2*

Policy question: **How should World Vision best train children and youth in conflict zones in conflict analysis methods?**

The purpose of this project is to enable World Vision to reach its objective of “empowering children as agents of transformation” (World Vision International). That is, to make informed recommendations for all World Vision’s conflict analysis programs for youth in conflict zones, using the completed Empowering Children as Peacebuilders (ECaP) project from the World Vision Development Foundation, Philippines as a baseline.

## POLICY RECOMMENDATIONS

*Pages 30-37*

Options that would most clearly improve conflict analysis programs for children and youth in conflict zones include:

### **Option 2: Formalize a worldwide ECaP practitioner group**

Design an ongoing professional development program for ECaP practitioners to facilitate contact among themselves, distribute well-curated information, and to help build connections with other organizations. This option would likely take the form of a mobile application, website, and/or newsletter and annual or biannual conferences.

### **Option 1: Parent-child conflict analysis training**

Based on the ECaP model, World Vision would conduct conflict analysis training where a parent and a child go through the training together.

### **Option 3: Develop simulations**

World Vision would develop simulations where ECaP participants play the roles of stakeholders in real conflicts. A narrator will describe events and offer possible choices, and the participants will arrive at a possible resolution. Then, they will compare the version of events they created to the events as they actually happened.

### **Option 8: Have trigger events for scaling a program up**

Events, such as reaching a certain saturation of ECaP-trained kids in an area, would trigger new options for scaling up. These would include advocacy training and activities, further involvement with interfaith groups, and facilitation of conflict analysis programs for other organizations.

### **Option 4: Develop a series of follow-up activities**

These may include the simulations and case studies listed above, opportunities for training, or involvement in community volunteer work. They are designed to help children and youth practice and refresh their skills, and to keep those over 18 years old involved.

## **METHODS**

### ***Pages 8-10***

I gathered data from a literature review, expert and stakeholder interviews, and from field research at World Vision Development Foundation's Mindanao 2 field office and Matina Aplaya Area Development Program office in the Philippines.

#### **Research Activity totals for research trip to Davao City, Philippines:**

- 4 focus group discussions
- 5 WVDF staff interviews (Mindanao, national office staff)
- 8 individual interviews with ECaP trainers and ECaP trainer parents
- 2 home visits to ECaP trainer parents
- 2 debriefings with preliminary findings

## **CRITERIA**

I weigh each policy option by how well it fulfills the general criteria below:

- Gives participants skills they use effectively
- Likely to reduce conflict in the short term
- Likely to reduce conflict in the long term
- Allows WV to contribute to peacebuilding field
- Financially and programmatically sustainable

## **FINDINGS**

### ***Pages 18-29***

There are many challenges to effective peacebuilding, but conflict analysis training seems to empower children to contribute to peace in their families and communities.

My findings show that the ECaP project in Davao, Philippines improved children's lives by improving their relationships and giving them key skills. ECaP was even more successful than anticipated. Not only did children become more responsible and dutiful; they also mediated in family conflicts. The ECaP trainers have the capacity to be effective trainers, but they need resources to keep their skills up-to-date and applicable.

In implementing conflict analysis programs for youth, World Vision must

The key tasks will be ensuring that ECaP participants have ongoing encouragement and training even after they age out of the programs, and that World Vision conflict analysis programs set appropriate goals, assess the program's context, identify the group of children or youth to be trained, design the program, and evaluate the results.

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# CHAPTER 1: INTRODUCTION

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## **POLICY QUESTION**

**How should World Vision best train children and youth in conflict zones in conflict analysis methods?**

The policy question determines the scope of my research in several ways:

### **Trainees:**

Rather than nations, leaders, or adults, the subjects of interest are teenagers (ages 13-18) and youth (ages 18 – 21). The teenagers in World Vision conflict analysis programs are usually secondary parties, who are not disputants but who still may benefit directly from, contribute to, or be agents for a reduction in tensions. The focus of this literature review will be children and youth as first and second parties to conflict, rather than the third-party role of World Vision.

In addition, the role of the trainers and parents is addressed.

### **The Topic:**

Rather than addressing peacebuilding, peace education, or conflict prevention as a whole, I am examining conflict analysis' role in empowering youth as peacebuilders through World Vision conflict analysis training. Therefore, the models and desired outcomes I present are in reference to conflict analysis as a part of an independent, structured peace education curriculum.

### **Location and Type of Conflict:**

World Vision does not have strict guidelines for where youth conflict analysis trainings are conducted. Most are in areas that are situated on a post-intra-state war or post-intra-state crisis phase of crisis, unstable peace, or stable peace, according to Michael Lund's Curve of Conflict model (USIP 2008). Therefore, the literature review will focus on peacebuilding in intrastate conflict and post-conflict areas.

## **STATEMENT OF PURPOSE AND IMPORTANCE**

The purpose of this project is to enable World Vision to reach its objective of “empowering children as agents of transformation” (World Vision International). That is, to make informed recommendations for all World Vision's conflict analysis programs for youth in conflict zones. Using the completed Empowering Children as Peacebuilders (ECaP) project in World Vision Development Foundation, Philippines as a baseline program, and identifying components of that program (LCP/DNH, iPAD, Culture Of Peace) and others as conflict analysis methods, I make recommendations for enhancing current activities.

This project is significant for World Vision's peacebuilding team because they are interested in more effective programs that build on other areas of World Vision expertise (e.g. youth empowerment), develop institutional expertise, and contribute to the organizations' overall goal of child welfare.

In developing the capacity of children and youth to participate in peacebuilding through conflict analysis, World Vision also develops its own capacity to deliver context-appropriate programs.

Community members—including children—can help answer WVI’s questions about whether World Vision programs are developing a durable peace: How is World Vision creating a culture of good governance? How is World Vision developing community leaders? How is World Vision enhancing the community itself? How is World Vision contributing to sustainable livelihoods that don’t concentrate power in the hands of a few? How can World Vision create partnerships across different groups? These questions also express the priorities of WVI in all of its community-level work.

## **PROBLEM STATEMENT**

There are several considerations in answering the question of how World Vision should best train children and youth in conflict zones in conflict analysis methods.

### **GOALS**

Setting appropriate goals for a conflict analysis program is one of the most difficult tasks when outcomes are uncertain or distant. The variety of World Vision and participant goals, from the local to the global, also add complexity to setting goals.

Major questions about World Vision’s conflict analysis programs for children in conflict zones include whether they have an impact, at what level they should have an impact, and what sort of peacebuilding opportunities the children should be offered through World Vision. Different stakeholders have different standard to judge the results of World Vision investments to develop children as peacebuilders.

A program can be designed to impact individuals, families, individuals’ peer networks, neighborhoods, cities, conflict zones, nations, a global community, or any level of the organization that conducts the program.

The dangers in simultaneously pursuing change at all of these levels include a lack of focus, leading to incoherence; a lack of resources, leading to thin or scattered investments; and frustration, as stakeholders with different perspectives fail to coordinate their efforts.

### **THE PROGRAM’S CONTEXT**

Another concern is whether the Mindanao experience with ECaP can be generalized. It is important to note that few of the Davao ECaP youth trainers brought up the topic of the guerrilla-military conflict on Mindanao. Rather, the teenagers in Davao are in a low-level conflict and tend not to go back and forth in the areas of Mindanao with a higher magnitude of conflict. It is possible that the findings in a higher-magnitude conflict would be more focused on the conflict, rather than the family-level problems associated with poverty.

On Mindanao, Davao is somewhat excepted from the form of conflict on the rest of the island. However, it is an exception that makes a case for the generalizability of ECaP to non-conflict zones. For most Davao interviewees, the most important conflicts they mentioned were common to situations all over the world: family arguments arising from the pressures of poverty, high-risk behaviors such as gambling and substance abuse, child abuse, negative peer pressure, a culture of violence, discrimination, and poor parenting.

While Davao City is not characterized by guerrilla warfare, it is part of the conflict on Mindanao. Despite the city government's attention to social issues such as public health and child welfare, the area has layered, conflicting justice systems—including the Davao Death Squad. Like many children in conflict zones, children in Davao must take into consideration the consequences these informal institutions can inflict on them.

## **CHILD BACKGROUND AND CHARACTERISTICS**

To design effective and appropriate conflict analysis programs for children, World Vision must consider the characteristics of the children themselves.

The children must be able to understand and participate in the training. They must be willing—perhaps eager—to use those skills for the good of others.

They must also have the legitimacy and credibility to put their skills to use. Legitimacy and credibility depend to a great extent upon how skilled the children are at conflict analysis, but they also vary by how children are perceived by other stakeholders. Children's gender, personality, family background, past behavior, religion, intelligence, and other stable characteristics affect the way they are seen, and the way the training group functions.

Therefore, the selection process as well as the training process for children has an enormous role in outcomes.

In addition, children's family situations affect their potential as trainees. The support and encouragement a child receives to participate will vary according to their parents' perceptions of World Vision, of peacebuilding, of the children's responsibilities, and of the children's rights. This implies that a conflict analysis program must consider how to involve parents.

Children's ability to be trained and to use those skills will also depend on their other responsibilities and the changes that take place in their lives—their life cycles. If they work at home, begin a rigorous degree program, or get married, their ability to participate may change. Attrition for reasons like these may affect any program aimed at children and youth.

A successful program will have to deliberately choose whom to recruit for training. A program may target the children it is best equipped to train, resulting the most efficient program, where staff invest in easy-to-teach children who are motivated to use their training in the long term.

However, that may not be the most effective program. If the most efficient choice limits a program's effects to enhancing peaceable children's peacebuilding skills and does not affect agents in the conflict, World Vision may consider how to reach other groups. Such a program may target parties to the conflict or at-risk children and youth, who may be more difficult to train. For example, program designers may judge it important to target religious or ethnic minorities, dropouts, gang members, combatants' friends, or ex-combatants for the conflict analysis program to reach its goals.

## **PROGRAM DESIGN AND IMPLEMENTATION**

Child conflict analysis program designs will depend on the personal and background characteristics of available trainees, as well as the overall goals of the program and its context. Beyond these, the available staff, the scheduling possibilities, and the trainee cohort selection will determine program strategy. Therefore, even with the same goals, program parameters will

likely vary in every country. Program design must carefully consider how to balance conflict analysis training options.

Any successful conflict analysis program must balance considerations of scheduling and designing training. Since the policy question concerns children who are school-aged when they undergo conflict analysis training, their school schedule is a constraint on program design and scheduling. Cultural expectations of children may mean that they work inside or outside the home and have little free time.

The considerations mentioned above will determine the scale and scope of a program. Each option has drawbacks and advantages: limiting training groups to a manageable number so that staff can invest intensively in individual teenagers, saturating a neighborhood or community with teenagers trained in conflict analysis, training large numbers of teenaged trainers in low densities, training for interventions at any level from personal life skills to involvement in their state's political life.

Beyond the design of conflict analysis training for children and youth, the particular people who implement the programming matter, as well. Adult trainers and mentors, like the youth they help, need the skills and image that inspire trust and encourage children and youth to apply their skills and knowledge.

## **EVALUATION**

A helpful evaluation system is important to creating the best possible training program for children and youth. Ideally, it would elicit positive, neutral, and negative information about the process and the effects of the program.

## **BACKGROUND**

### **WORLD VISION'S STRUCTURE**

World Vision is a Christian relief, development, and advocacy NGO that primarily focuses on helping children. When it began in 1950, World Vision was based in the U.S., but the organization has evolved and now works from nearly 100 countries. National Offices (NOs) mostly implement programs in the developing world. They answer to their own boards and World Vision governing entities. Support Offices (SOs) work to raise funds for NOs. World Vision International (WVI) acts as the coordinating entity between each of the offices.

World Vision relies mostly on private donations (about 71% of resources), with most of the remaining 29% from United States (USAID) and host government grants.

World Vision, like many other grant- and donation- dependent organizations, has suffered financially since the worldwide financial crisis. The effect has been that World Vision offices, such as those in the Philippines, are underfunded or closing. WVDF-initiated Community-Based Organizations (CBOs) have an urgent need to develop other partnerships as WVDF closes several ADPs in the Philippines. The ADP in Matina Aplaya—where I researched the ECaP program—will close in September 2011, ending WVDF's financial relationship with local CBOs and the ECaP alumni.

## WORLD VISION CONFLICT ANALYSIS PROGRAMS

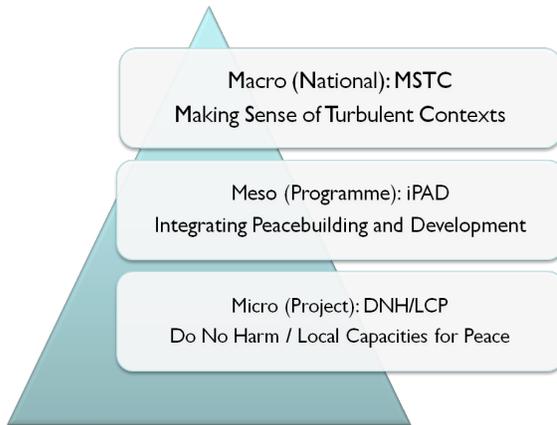


Figure 1

for Peace, a framework for analyzing a policy in a local context; above it is Integrating Peacebuilding and Development, for analysis of an entire program in a broader community; and at the top is Making Sense of Turbulent Contexts for analysis of a nation.

World Vision invests in the training of trainers, taking aside subgroups of trainees for further development of their skills in conflict analysis.

These conflict analysis programs are part of World Vision's conflict transformation strategy. The organization uses a human rights-based approach to bring positive changes to relationships at every level of society, structures and institutions, and attitudes and behaviors.

### ***LOCAL CAPACITIES FOR PEACE (LCP)***

Local Capacities for Peace (LCP) is World Vision's term for the Do No Harm industry standard of conflict analysis. It is the conflict analysis method most widely used by World Vision staff. Since the late 1990s, WVI has trained 3,000 staff in LCP, using two or three-day workshops. They have also incorporated it into World Vision's design and evaluation framework.

Participants identify and analyze what factors divide actor groups and what factors connect or unite those groups. They then look at a particular policy and the implicit ethical messages it sends. Does that policy strengthen dividers or connectors? Why? How can it be changed so that it enhances connectors and weakens dividers?

World Vision uses this as a tool to analyze tensions at the local level for program or project quality (as opposed to national strategy for program quality). For example, the child trainees used it as a framework for understanding a pork barbecue stand's effect on Muslim-Christian relations on a particular street. The adult interfaith group used it to choose a musical genre for group meetings that are welcoming to adherents of multiple religions.

### ***INTEGRATING PEACEBUILDING AND DEVELOPMENT (IPAD)***

Integrating Peacebuilding and Development, or iPAD, is another framework based on LCP/DNH. World Vision designed iPAD to be useful as a conflict analysis tool for community

Because of the organization's focus on children, WVI's goal is to empower youth for peacebuilding, rather than to focus on training adults to indirectly benefit children.

World Vision International has several levels of conflict analysis programs. National Offices have developed additional programs.

WVI uses three primary layers of conflict analysis: at the bottom of the pyramid in Figure 1 is Local Capacities

development, rather than for individual policies. Therefore, they used the LCP framework but augmented it with additional conflict analysis tools and methods, including community focus groups. World Vision trains a subgroup of staff in iPAD.

#### ***MAKING SENSE OF TURBULENT CONTEXTS (MSTC)***

WVI's primary tool for national level conflict analysis is Making Sense of Turbulent Contexts (MSTC). MSTC is a participatory conflict analysis workshop that enables local World Vision staff and local participants to apply conflict theories to develop program policies for advocacy, peacebuilding, and development programs, and could generate risk assessment and strategies. So far, WVI has completed MSTC workshops 33 times in 21 countries.

MSTC analysis incorporates the history of the conflict, identifies root causes, symptoms, actor groups, and the political economy of a nation. It also has a forecast function, based in part on a WVI fragility index.

Where it is too dangerous or the elements of the conflict are too sensitive to hold focus group discussions, WVI relies on key informant interviews. It is labor-intensive to find informed, constructive people with deep knowledge of the national context and an interest in contributing to peace. WVI has not yet used children or youth to conduct MSTC analysis.

#### ***WORLD VISION CONFLICT ANALYSIS PROGRAMS FOR YOUTH***

National Offices have taken the initiative in creating and adapting conflict analysis programs for children and youth. These programs are usually based on LCP. The modules are modified and sometimes incorporated into other life skills programs for children.

To initiate a peacebuilding program for youth, World Vision International Peacebuilding Director Matthew Scott says the children first demonstrate to World Vision staff a "High passion and momentum . . . to grab hold of their rights," and the confidence that adults in their community will take them seriously. Otherwise, the programs quickly become frustrating, if they can even be launched.

These include Peacebuilding Communities of Practice, Hubs of Learning, in-school programs, and others. For this project I concentrated on ECaP, or Empowering Children as Peacebuilders.

#### ***EMPOWERING CHILDREN AS PEACEBUILDERS (ECAP)***

ECaP originated in the Mindanao 2 office of WVDF. Previously, the office's main peacebuilding strategies had included organizing interfaith groups, and developing peace skills in adults and WVDF staff. In 2004, WVDF began to develop the proposal for ECaP, and in 2006, it became an active project, funded by World Vision Canada.

The purpose of ECaP was transformational development by empowering children to teach other children peacebuilding. The project consisted of adjusting the peacebuilding training modules to be child-appropriate, selecting children and holding intensive summer training, then helping them to train other children in the same methods.

The process of putting the project into action involved several stages. One of the first steps was selecting the children to be trained as trainers in COP. WVDF solicited the names of children who had the capacity to learn peacebuilding skills from the department of education and from their own staff. They came up with 50 names, contacted the children's parents, and invited them to participate in the project. To make sure that the children had the interest and the

necessary parental support to finish the training, World Vision interviewed the families, community references, and children. They identified 19 qualified children (including both Christians and Muslims), who all entered the training the summer of 2008. Of those, 16 became ECaP trainers.

## **THE ECAP TRAINERS MODIFIED THE CURRICULUM TO BE MORE INTERESTING AND CHILD-FRIENDLY, PRODUCING THE PEACE SKILLS FOR TRANSFORMATIONAL DEVELOPMENT/ CULTURE OF PEACE (COP) METHOD AND USING IT TO TRAIN A SECOND**

**“GENERATION” OF CHILDREN IN CONFLICT ANALYSIS AND MEDIATION SKILLS. (MORE ON THE ACTIVITIES IN ECAP IS IN APPENDIX C.1: HERMIN CARILLO**

From that point on, WVDF expanded the project. They had leftover grant money after accomplishing all that they set out in the proposal, so they went beyond the ADPs originally intended. They started a second phase of the project, training children as trainers of LCP.

WVDF repeated the first process of identifying capable children ages 12-15 by asking community leaders and staff. They then hosted 38 of these children and their parents in a short, basic training session on LCP. Of those 38 children, WVDF selected 16 to be trained as trainers in a 10-day conference. As with the COP phase of ECaP, WVDF staff modified the content for the children, and the children revised it further for their use as trainers.

In addition to training the ECaP trainers, WVDF opened opportunities for them to facilitate at national World Vision conferences and meetings, such as World Vision’s National Children’s Congress, and a national Peace Forum. The ECaP trainers have developed a children’s peace statement, which they presented to different stakeholders.

WVDF incorporated ECaP into its national strategy, and expanded the program to other regions in the Philippines. There are now about 700 ECaP-trained children and youth in the Philippines, in 21 ADPs.

### ***OTHER***

WVDF has also invested in training interfaith groups in conflict analysis. The latest phase of this is an interfaith council, Davao Ministerial Interfaith (DMI). Individuals on the council are involved in different aspects of peacebuilding or other activities to promote the welfare of Davaoans.

DMI consists of evangelical, Catholic, and Muslim religious leaders. WVDF started the group, trained them in LCP, and helped them become an independent entity. They meet regularly, and were involved in the spiritual nurture component of ECaP trainer training. WVDF is promoting other interfaith groups based on the same model. (More on DMI is in Appendix D.3: DMI Focus Group Discussion).

## CHAPTER 2: RESEARCH AND METHODS

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### METHODS

I gathered data from a literature review, expert and stakeholder interviews, and from field research at WVDF's Mindanao 2 field office and Matina Aplaya ADP office.

#### BEST PRACTICES AND LITERATURE REVIEW

I have reviewed peer-reviewed journal articles and organizational publications on peace education, peacebuilding, children as peacebuilders, conflict analysis programs, and best practices for conflict analysis training methodology. This has yielded a number of globally generalizable principles for developing knowledge, applicable skills, attitudes and behaviors in youth. It has also turned up relevant lessons learned from conflict analysis training for adults.

#### EXPERT INFORMANT INTERVIEWS

I have interviewed peacebuilding professionals about conflict analysis programs for children and youth and about conflict analysis programs in general. I sought out experts in peacebuilding, conflict analysis, children in conflict, and program design. Specifically, I spoke with experts at Duke University, Tufts University, Howard University, Butler University, World Vision, the Institute for Conflict Analysis and Resolution, and Ateneo de Davao University.

I selected interviewees based on recommendations from my client and my adviser, as well as people those experts recommend.

For a full list, please see Appendix B: Expert Interviews.

#### STAKEHOLDER INTERVIEWS

Stakeholder interviews included ECaP trainers and children and youth they trained, ECaP trainers' parents, the DMI interfaith group, and World Vision staff—both peacebuilding professionals, and other staff affected by the organization's policies concerning children and peacebuilding. I conducted most of these interviews as group interviews/focus groups in Davao City. These interviews are transcribed in Appendices D and E.

Within the World Vision partnership, I spoke with several peacebuilding specialists. For a full list, please see Appendix B: Expert Interviews and Appendix C.1: Hermie Carillo.

#### Research Activity totals for field visit:

- 4 focus group discussions
- 5 WVDF staff interviews (Mindanao, national office staff)
- 8 individual interviews with ECaP trainers and ECaP trainer parents
- 2 home visits to ECaP trainer parents
- 2 debriefings with preliminary findings

## CRITERIA

To answer the question, *How should World Vision best train children and youth in conflict zones in conflict analysis methods?* I have considered the issues laid out in the problem statement, the best practices and lessons of the literature review and interviews, and the values expressed by World Vision staff and people involved in ECaP. With these in mind, I developed five criteria to judge policy options. In the analysis section, I will weigh each option by how well it fulfills the general criteria below:

- **Gives participants skills they use effectively**

This criterion is meant to evaluate how the program affects all “generations” of trainees (for ECaP), and whether those trainees have the capacity and opportunity to use the skills over time.

- **Likely to reduce conflict in the short term**

“Conflict” in this criterion may be at any level, from interpersonal relationships to national or regional conflicts. Ideally, this criterion would be measured in terms of value-added changes in attitudes and behaviors among ECaP participants, their families, and their peers, with support and explanations from interviews. For the purposes of this project, I relied on key informant interviews to assess whether change had taken place.

- **Likely to reduce conflict in the long term**

“Conflict” in this criterion may be at any level, from interpersonal relationships to national or regional conflicts. Ideally, this criterion would be measured in terms of value-added changes in attitudes and behaviors among ECaP participants, their families, and their peers, with support and explanations from interviews. For the purposes of this project, I relied on key informant interviews to assess whether change was likely to take place and persist in the long run.

- **Allows WV to contribute to peacebuilding field**

This criterion refers to greater organizational effectiveness in development projects and policy, as well as to World Vision’s contribution to the body of knowledge among organizations that practice peacebuilding.

- **Financially and programmatically sustainable**

I consider the likely financial and time costs of options, and whether those are one-time or ongoing investments.

## LIMITATIONS

There were several limitations in my project.

The first is that I relied on WVDF and WVI to suggest and facilitate my discussions of their programs. While the selection process may not have been disinterested, WVDF gave every indication of wanting to hear an unbiased opinion of their program.

Another weakness is that I do not speak Tagalog or the dialect in Davao, and so the interviews relied on the interviewees' English skills and on non-professional—but proficient—interpreters.

Almost all focus groups and individual responses to hypothetical “how should \_\_\_” questions were examples of what the children had already done. It seems likely to me that this was the result of a breakdown in cross-cultural communication, a problem I was not able to fix without speaking the local dialect.

The Interfaith group's Muslim members and the Muslim children from among the ECaP trainers were all absent when I came. For the Interfaith group leaders, they were participating in a World Vision activity, showing a greater level of commitment to their role in peacebuilding. For the Muslim children, it is likely they were at school or working. It was unclear how often they had missed ECaP trainer meetings, or whether they would continue to keep in touch to the same extent as the other children.

Finally, I was not able to interview the number or variety of people I would have liked to. In particular, I was not able to talk children and youth who had begun, then stopped participating in ECaP. I was not able to interview people outside of Davao or Manila in person. With one exception, I was not able to interview Davao community members who were not affiliated with World Vision.

These factors mean that I was not able to analyze the information I gathered according to a person's demographic group or relationship to the ECaP program. Likely, this skewed my results away from critiques of the ECaP project.

## CHAPTER 3: LITERATURE REVIEW

The focus of this literature review is training in conflict analysis as it leads to an impact.

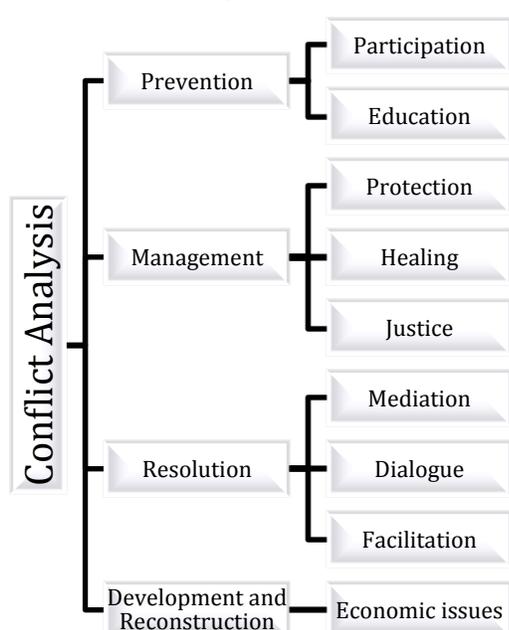
### CONFLICT ANALYSIS IN PEACEBUILDING

Conflict analysis (or conflict assessment) is almost always listed as one of the first stages in addressing a conflict as a peacebuilder or educator. Conflict analysis provides a framework for understanding the conflict's causes and dynamics, and creates awareness of the actors and of the community's capacity for peace (Joint UNDG-ECHA Working Group on Transition 2004).

Conflict analysis, ideally, will produce conflict sensitivity so that trainees can share a common understanding of the context and incorporate it into individual and organizational behavior (Joint UNDG-ECHA Working Group on Transition 2004). There are many tools for conflict analysis, developed by a wide range of organizations, including humanitarian NGOs, national aid agencies, and peacebuilding/conflict prevention organizations. Mary Anderson's Do No Harm (Anderson 1999) approach has influenced many humanitarian organizations—including World Vision—to implement conflict analysis to effectively deliver aid.

### CONFLICT ANALYSIS AS A BASE SKILL FOR PEACEBUILDING

Conflict analysis, in Kathleen Wallace's model, can be an intervention leading to skills to deal with every stage of a conflict—prevention, management, resolution, and development and reconstruction.



As such, it is a base skill for various tracks of peacebuilding. ECaP's basis in LCP implies that conflict analysis skills are for situations where children will operate *in* conflicts. ECaP skills following conflict analysis training generally fall into the categories of resolution and prevention. Youth conflict analysis could also be applied to conflict management and development and reconstruction, if trainers have the capacity to teach them specific skills.

### CONFLICT ANALYSIS AS AN INTERVENTION

The group on integrating conflict sensitivity into UN planning and programming concluded that “Conflict analysis is more than understanding the context: it is an intervention in itself” (*Lessons Learned Workshop* 2005). It has immediate value, theoretically, because once a person understands the conflict, he or she can avoid exacerbating it. Skills in conflict analysis could allow trainees to avoid making a conflict worse (Do No Harm approach), avoid becoming involved against their will, or work to build peace.

However, conflict analysis is hardly an intervention if it is isolated from any application. Rather, it is necessary but not sufficient to reduce or prevent conflict. A pitfall is to teach concepts but to not analyze *how* people can achieve constructive behavior (Baxter 2005, 28).

## CONFLICT ANALYSIS AS PEACE EDUCATION

Conflict analysis, as it is done in World Vision's programs for children, often falls into the category of peace education. Today's concepts and methods in peace education have mostly come from the peace societies of the 19<sup>th</sup> century and post-World War I era peace initiatives. Peace education was often viewed as a way to prevent interstate wars (Burns 2000, 207). Now, the balance has shifted (especially in Western countries) to a concept of conflict as violence (May 2008, 30). To UNICEF, peace education is defined as

the process of promoting the knowledge, skills, attitudes and values needed to bring about behaviour change that will enable children, youth and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether at an interpersonal, intergroup, national or international level. (UNICEF)

This holistic view of peace education allows for a wide range of topics and activities.

Most peace education programs—including World Vision's—are rights-based (Baxter 2005, 161). That is, all people have certain rights by virtue of being human. Their governments have an obligation to fulfill and uphold these rights through the Universal Declaration of Human Rights.

The common failures of peace education often include recruitment, curriculum, format, presentation, and organizational policies.

### **Recruitment and attrition:**

Recruitment is often a problem for voluntary, informal peace education programs. Because the group is self-selected, it usually consists of people who aren't aggressive and fails to reach people who are aggressive (May 2008). If, as UNICEF asserts, an ideal peace education program would involve the whole community, this level of participation is far from ideal.

### **Curriculum:**

Often, the curriculum fails to use existing research in program design and lessons. At a deeper level, existing research and literature on the topic includes few non-Western perspectives (May 2008).

Results of a World Vision LCP training program in Indonesia suggested that helpful case studies and examples vary by group. In this case, the respondents said Western-educated participants responded best to case studies in varied, unfamiliar contexts, but that other participants preferred case studies that were familiar. (Empowering Children 2010, 30).

### **Format:**

Quite often, NGOs use a workshop model for their peace education programs. May mentions the 're-entry problem' of many peace education programs: Self-selected participants are going home to an environment where their skills aren't appreciated or necessarily wanted. To be effective, programs should target communities (May 2008, 38) to develop not only peacebuilding skills but also an appreciation for peacebuilding.

Given May's findings, a workshop approach is a short-term approach. However, a short-term approach is often all donor-dependent NGOs can muster. Baxter and Ikobwa suggest that

workshops may be part of effective peace education, but that “if programmes to change or develop behaviours are to succeed they must be both activity-based and sustained” (Baxter 2005, 161).

### **Presentation:**

Good teachers are an essential element of good peace education, and their professional development is key to their success as educators (Baxter 2005) Trainers who are poor teachers or who are poorly trained may fail to involve, interest, or challenge students. For example, they may spend the workshop reading out of manuals verbatim (May 2008, 131).

### **Organizational policies:**

NGOs in conflict zones may sometimes conduct similar programs in the same area with little coordination (May 2008 39-41). On the one hand, it may seem that the more peacebuilding programs there are, the better. However, multiple, uncoordinated programs can give rise to competition and limit the resources (and students) available to each one.

While no program can be perfect, Colyer, et.al. present an alarming finding in one case: according to their observations and the data they collected, a peace education program was associated with *worse* outcomes for students. The experimenters suggest the program might have been disruptive to the children’s’ personal coping strategies, or that the program’s short time frame didn’t allow for openness (Colyer 1996, 91). Whatever the explanation, it is clear that like so many programs (including DARE), a well-intentioned program could be doing damage to its own goals. Any program is not better than no program.

### **A perception of peace education as politically slanted**

Peace education is often a ticklish task: the program’s content may indirectly condemn the government (or the children’s’ parents), and community members may perceive bias even in the activity itself. Since schooling is often seen as the formation of citizens, peace education can seem like political manipulation (Harris, 177).

UN agencies have several suggestions for politically disfavored peacebuilding programs: “work at the local level, through partnerships, with existing groups, and/or without using jargon that identifies the project as conflict prevention. Pressing the government for cooperation may result in a government reaction against conflict prevention programs” (*Lessons Learned Workshop* 2005).

### **A lack of usable, factual information**

The basis of conflict analysis must be reliable information about the conflict. One of the key lessons UN agencies listed was that the process of conflict prevention is susceptible to conflict analysis based on skewed, inaccurate, or evasive information (*Lessons Learned Workshop* 2005).

For first and second parties to a conflict, factual, unbiased information could conflict with the narratives they hear at home or from their peers. The media, also, can be a source of misinformation, making it more difficult to understand the conflict. Thompson and Price assert that part of peacebuilding is now addressing manipulation by media (Thompson, 184). Presumably, in much community-wide peacebuilding, that any skewed, widely disseminated versions of history would affect participants’ ability to conduct conflict analysis. It is possible

that in letting participants discuss what they know that a broad, accurate context analysis will emerge. However, key facts may be missed and disinformation may not be discarded.

### **DESIRED OUTCOMES**

Most peacebuilding programs for teenagers list the desired outcomes in the categories of knowledge, skills, attitudes, and behaviors. Specific outcomes, then, often emerge in the intermediate or long term. They are therefore difficult to measure in participants or recent graduates of conflict analysis programs.

While in Lund's model (USIP Education and Training Center 2008, 211), the parties to the conflict are considered as a collective, many peacebuilding programs target individuals. Either approach by itself is inadequate: paying attention to a group's actions as a whole ignores the importance of individuals as leaders, influencers, and participants in the conflict. Paying attention only to individuals ignores the fact that their social environment affects their ability to apply their peacebuilding skills, and that they are also influenced by many things besides peacebuilding programs.

Holding that the outcome of interest is behavior change—the expression of values—UNICEF in 1999 collected the aims of its locally run peace education programs (Fountain). All of these outcomes refer to the participants' knowledge, skills, and attitudes. It is unclear whether or how these outcomes were measured, or whether UNICEF has standardized any of them.

Peacebuilding programs do more than try to get youth to stop causing violence; they also try to have youth take on roles as agents of social change and stabilization. Save the Children says its peacebuilding programs for children have led to positive results such as “decreased bullying and discrimination among peers within schools and communities” and “decreased levels of recruitment of children into the armed forces “ in Nepal (Feinstein and O'Kane 2008).

One of the key factors in this project is the lack of data sources or evidence-based conclusions about conflict analysis as peacebuilding or youth in peacebuilding. Of the programs mentioned above, few have publicly available evaluations of their peacebuilding programs or of conflict analysis as a youth program, or go beyond anecdotes of individuals to rigorous analysis of results.

In light of this, the Search for Common Ground (SFCG), a conflict transformation NGO, has laid out recommendations for monitoring and evaluation of peacebuilding programs (Rogers) and used those methodologies, where possible, in its evaluation of its program, “Capacity Building in Youth and Peacebuilding in Nepal” (Adhikari). This report uses data gathered on site, including the change in the percentage of correct answers children gave to questions about conflict and peacebuilding, measured at the beginning and at the end of the program. SFCG decided to evaluate outputs and outcomes in rather than the impact of the program on the society, given the timeframe of the project.

Adhikari found that the program did have a positive impact on some of the outcomes SFCG measured: the target group's knowledge, attitudes, skills, and behaviors. While attitudes showed positive outcomes, other objectives—such as the impact on communities and organizations—was “invisible” in the evaluation (Adhikari 5).

UNICEF has released preliminary documents of an evaluation of its peacebuilding programs (Johnson), where Johnson made a point of calling for more direct and deliberate focus on

peacebuilding, integration of peacebuilding efforts within UNICEF, and rigorous analysis of their program.

Some reasons for the ad-hoc nature of peacebuilding programs result from their objectives; an organization that insists on local ownership of the process will have to give up some control. Another reason is that the effects are presumably much greater in the long run than in a timeframe convenient for evaluation.

Beyond this, there are multiple, intertwined factors in both conflict and peace, making it difficult to isolate the contribution of peacebuilding programs. However, Save the Children, UNICEF, and World Vision have acknowledged a need to be more strategic about peacebuilding and to contribute to evidence-based research about its results.

UNICEF recently launched “a large research project . . . to look into how education as a holistic sector can contribute to peacebuilding and play a role within broader reform and transformation in post-conflict reconstruction” (Johnson 5). It has also made reforms to its internal reporting requirements to better capture what its peacebuilding programs do.

## **YOUTH IN PEACEBUILDING**

Peacebuilding is especially important to children because, according to UNICEF, children benefit most from peace (Johnson). Children are able to use methods—such as conflict analysis—to provide a sustainable end to violent conflict.

Many intra-state conflict zones throughout the world—including parts of Colombia, India, Cambodia, Indonesia, Philippines, Kosovo, Sri Lanka, Lebanon, and Kenya—meet World Vision’s parameters for youth conflict analysis training programs.

Youth and children are agents and stakeholders in conflicts around the world, although they are often mentioned only to “serve particular political agendas—most commonly described as passive victims or as negative “problems” (Wagnsson 2010).

Part of this disparity is due to the difficulty of determining what childhood is and when it ends. The Convention on the Rights of the Child defines those under 18 as children, unless they are legally adults in their country. However, age is an arbitrary boundary between childhood and adulthood and has unclear policy implications for responsibility in conflict: “there is no clear-cut and universally applicable demarcation in development such that a 17-year-old soldier is an innocent victim and a 19-year-old is a troublemaker” (Schwartz 2010, 11).

In addition, children often take on adult responsibilities and roles both in war and in reconstruction, for example as soldiers, parents, or heads of households. These roles may well change their values and level of investment in peacebuilding.

Although expedient—and perhaps the only way to talk globally about childhood—defining childhood by age is subject to manipulation as well as an inadequate expression of realities. The designation “child” carries the presumption of innocence (Schwartz 2010, 6) and, too often, of someone who will not be a driver of post-conflict reconstruction. To use the language of LCP analysis, there is an implicit ethical message in targeting children, and in how a program targets children. People interpret a message or program about people under 18 according to their perceptions—sometimes manipulated—of children.

In its report on “Youth and Violent Conflict: Society and Development in Crisis?” (Ebata, 2006) the United Nations Development Programme said that “Most analyses of conflict in different parts of the world are starting to identify a ‘youth factor’ as a key element in the generation or perpetuation of violence.” The National Democratic Institute says its research “shows that young people are the most likely to initiate conflict or break established truces” (National Democratic Institute 2010).

As her thesis, Schwartz posited, “that youth are dynamic actors and that their influence on the post-conflict environment depends on how well the post-conflict reconstruction process meets specific needs of protection, reintegration, and sociopolitical empowerment” (Schwartz 2010, 4). This thesis rejects as inadequate theories that explain youth behavior only in terms of contributing to or refraining from conflict. The three theories below explain some youth behavior but are often too-narrowly applied:

The youth bulge theory, which looks at the likelihood of conflict as dependent on the proportion of young men and how well the country’s employment and education structure can absorb them.

The greed-grievance model, which says youth decide whether to be agents in conflict based on similar reasoning they use for other economic opportunities, such as the opportunity cost of leaving home.

The spoiler theory applies a capabilities model to say that leaders use cost-benefit reasoning to determine whether the conflict itself—and not just their participation in it—is in their interest. Schwartz says that the youth cohort, too, may be seen as an entity that could act as a spoiler (Schwartz 2010, 14).

Domestic policies, cultural norms and traditions, international policies, the involvement in NGOs and youth programs as well as the children’s personal and family characteristics are forces that push children toward certain post-conflict roles.

### **Teaching skills to teenagers**

Child development theories indicate that adolescence is an excellent time to introduce teenagers to peacebuilding and conflict analysis. In two of the main theories about child development—Erik Erikson’s and Jean Piaget’s stages of development models, children ages 12-15 become equipped to understand and apply analytical skills. Teenagers have begun to choose their loyalties and take an ideological interest in the world. Many, in their early teens, will be both mentally prepared for and interested in the new roles training can offer them, as well as the abstract goal of conflict transformation.

However, peace education during adolescence is not likely to *prevent* children from developing the prejudices and grievances of the greater conflict. Cullingford, as quoted in McAuley, found that prejudices and stereotypes developed in children between 5 and 11 years old (McAuley 2004, 89). Those prejudices are reinforced by “peer group relations, sub-cultures and a whole range of broader social, political, and economic structures,” but interpreted by the child himself or herself. Nevertheless, children and youth may confront and change those attitudes through conflict analysis or other experiences.

Children demonstrate different degrees of social and peacebuilding skills with different kinds of people. A randomized trial of students in NYC city schools, 6<sup>th</sup> and 7<sup>th</sup> grades (177 children)

found that social skills associated with conflict resolution are context-specific. That is, kids' conflict resolution skills depend on whom they are interacting with (Borbely 2004). They may, for example, show strong mediation skills among peers but be unable to play a constructive role in conflicts with teachers or parents.

May suggests using a peer group model for peace education for professionals (May 2008, 142); teenagers would likely benefit from small peer groups, as well.

## **WORLD VISION STRUCTURE AND ITS IMPLICATIONS**

World Vision in the Philippines is the World Vision Development Foundation (WVDF), which operates under a board of trustees. WVDF has a National Office, field offices—including one in Davao City, and Area Development Programs (ADPs), which implement the programs and host community-based organizations (CBOs).

WVDF seeks to act as a sort of incubator for CBOs, initiating them, providing office space and meeting rooms, helping them get a legal identity, form a board of trustees, hire technical staff, and develop other, non-World Vision sources of support.

For its peacebuilding strategy as a whole, WVDF has four main components: promoting the culture of peace, promoting conflict analysis tools, forming and strengthening the interfaith groups, and networking and coordination with other peacebuilders.

## **NON-WORLD VISION PEACEBUILDING PROGRAMS FOR YOUTH**

WVDF staff have not encountered another program that uses child trainers to train other children in conflict analysis (Carillo).

Multiple exchange and secondary education programs, such as Seeds of Peace and AFS Intercultural Programs, promote peacebuilding through youth. Save the Children and the National Democratic Institute train young people as mediators and facilitators. Matthew Scott, WV's Director of Peacebuilding, says that the most relevant comparisons can be drawn from UNICEF's youth peacebuilding programs.

Beyond these, there are also multiple coalitions that promote peace as a right of children. In the Philippines, these include the NGO Coalition for the Protection of Children.

There is also movement in the government of the Philippines to incorporate peace education and a rights-based approach to child protection. There are also efforts to incorporate child protection policies into municipal and national laws. Not all of these efforts have been well executed or well received. The required peace education in public school is often taught as life skills or moral education, not giving children new skills for managing or preventing conflict, according to Carillo. The major child protection law in Davao has been interpreted to mean that suspects under 18 years old may not be arrested or incarcerated, giving rise to vigilante attempts at justice and general fear that minors may commit crimes with impunity.

## CHAPTER 4: FINDINGS

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### STAKEHOLDERS

The WVI Peacebuilding team spends a large amount of time training staff and children, costing WVI, SOs and NOs staff time and money. In addition to holding training workshops and conferences, the Peacebuilding team visits the sites and pays for some child participants to travel to events such as national Children’s Congresses.

Due to the limitations of time and the available children and youth, I concentrated on the ECaP LCP and COP trainers, rather than the “2<sup>nd</sup> generation” of the project—the children the trainers trained. I also tried to incorporate the issues surrounding World Vision ending its programs in Matina Aplaya.

WVI’s peacebuilding programs have many stakeholders at many levels of power. They include:

- WVI: Monetary and time investment, reputation in NGO world, effective aid delivery, effective development policies, relationship with NOs, and organizational mission at stake
- World Vision NOs: Ability to effectively deliver programs, capable staff, staff time, and community trust and acceptance at stake
- Communities: Peace, social cohesion, safety, and capacity at stake
- Trainees: Reputation, community status, opportunity costs (of not working), and career direction at stake
- Donors and grants makers: Donations, time, reputation, and mission at stake
- Peacebuilding community and other NGOs: Ability to apply other programs, deliver aid, and move the discipline forward at stake.

### GOALS

#### DESIRED OUTCOMES

Hermie Carillo, who designed and proposed ECaP, looks for “transformation of the lives of children.”

Not all stakeholders agree on the desired short- and medium- term outcomes, the appropriate scope, or the budget of the conflict analysis programs for youth.

For some, the desired outcome is for trainees to become effective mediators and teachers of conflict resolution in their social networks (to be deeply changed themselves, to have an abiding impact on their family relationships, and to influence their peers away from conflict-generating behaviors).

For other stakeholders, the goal is for the children and youth to use skills in a broader way, to influence the institutions in their communities toward good governance, and to facilitate common understandings of community problems.

Another set of desired outcomes is for the children to become committed to peacebuilding in a more professional or academic way, for example, by getting graduate degrees in peace studies.

These goals are not mutually exclusive, but they each imply different approaches to training and the kind of investments World Vision would make in child peacebuilders. It is likely, with a large number of ECaP trainers and trainees, that over time program alumni will take on all three roles.

However, stakeholders within World Vision agree on the long-term outcomes for communities where World Vision works. The goal is transformational development, “a process through which children, families and communities move toward wholeness of life with dignity, justice, and hope” (Shared Future, 6). More specifically, “One of our dreams is to make the children an instrument of peace and to break the cycle of violence.”

### **BEST PRACTICES: SETTING APPROPRIATE GOALS**

- Has the activity (training of child trainers in conflict analysis) emerged from the goal, or vice versa? The activity should be a bridge, not the goal (Church).
- “We are trying to enable these kids to solve any kind of problem peacefully.” (Llulla)
- Success depends on the purpose/objective of the program. For ECaP, it was to help or transform the lives of the children. The stories that we heard about transformation mean this project is a success. The main goal is the transformation of their lives.

### **DID ECAP ESTABLISH APPROPRIATE GOALS?**

My findings show that the project improved children’s lives by improving their relationships and giving them key skills, but that the effects so far remain mostly within the network of ECaP—World Vision staff, World Vision as an organization, ECaP trainers and trainees, and their families. It seems that people whose lives are most affected by ECaP are also the people whose goals for the program were most successfully met.

#### ***GOALS FOR INDIVIDUAL DEVELOPMENT***

ECaP was successful in achieving individual development for children and youth. ECaP child trainers developed attitudes, skills, and behaviors that show exceptional maturity and a changed mindset. In the eyes of adult stakeholders, they increased (and in some cases) acquired credibility and legitimacy as peacebuilders. They became better able to deal with their own problems. They became pro-active and confident. They developed spiritually.

Interview responses supporting this conclusion include:

- “It’s our plan for ECaP to have a big impact—to penetrate the schools, the barangay, the city of Davao, and then the whole world” (Appendix D.3: DMI Focus Group Discussion).

- “Because of ECaP, I realized that I had to change . . . I became mature in my decision-making and in my principles of life. Spiritually, I am growing because of ECaP. Because of ECaP, I know how to life live to the fullest” (Appendix D.1: ECaP Trainer Focus Group Discussion).
- “They know how to teach the skills and relay what they’ve learned. . . . If we can teach what we’ve learned, it makes a double impact” (Appendix D.3: DMI Focus Group Discussion).
- “Children in the Filipino houses are not given the chance to speak up. ECaP children get involved in decision-making matters” (Appendix D.3: DMI Focus Group Discussion).
- “In this family, it’s my simple ambition fix [my children’s] status. I want John Mark to fulfill his studies and his role [in helping] our family” (Interview with John Mark’s Mother).

### ***GOALS FOR PEER RELATIONSHIPS***

Peer relationships improved because of ECaP, specifically because the trainers have become open, friendly, and unbiased towards others. They are in a position to influence their peers to adopt similar attitudes and behaviors through modeling and mediation.

ECaP was successful in reducing discrimination against subgroups. ECaP participants and WVDF staff report that the children changed their behavior by stopping using slurs.

When using the training modules, participants had to put themselves in others’ shoes to complete their analysis. Statements from the ECaP participants indicate that this became a mental habit, leading to increased empathy.

Peer relationships also improved because, as nearly every ECaP trainer testified, they had gone from being passive and letting others approach them to approaching peers for friendship.

Interview responses supporting this conclusion include:

- “As World Vision found out, peer influence can be very, very strong for children that age. In a tough situation, kids would rather be with their friends. [This leads to] the very real high dropout rate. Schools seem to be very aversive for kids, too. There’s not much that would keep them there . . . very crowded classrooms. It must be very hard on the teachers also. If you can’t keep children in the classroom learning, they’re probably somewhere else and learning something else” (Ilagan).
- In changing in the ways mentioned above, “In that sense [ECaP] is less mediation [than] educating the settlers against their own biases. That I think is a very worthy [goal]—[to teach people] how easy it is to be unjust when you are powerful. I think that’s a wonderful reorientation, but it’s a very different frame than a conflict resolution frame.” (Bartoli)
- “They become role models in their schools” (Appendix D.3: DMI Focus Group Discussion).
- “When my friends quarrel, a devout friend and I go to them and try to reconcile them” (Appendix D.1: ECaP Trainer Focus Group Discussion).
- “Our children contributed to the reduction of *moklo moros* [a slur against Muslims]—they no longer use degrading words. ECaP enhanced their awareness. The Muslim children

would no longer call Christians thieves, grubbers. They no longer make fun of the way Evangelicals worship” (Appendix D.2: ADP focus group).

### ***GOALS FOR FAMILY RELATIONSHIPS***

ECaP was even more successful than anticipated in improving family relationships. Not only did children become more responsible and dutiful; they also mediated in family conflicts, helping solve problems and restore relationships.

ECaP also led to initiatives for parenting that takes children’s rights into account. In the case of Davao, the ECaP conflict analysis process revealed the prevalence of domestic violence and led World Vision to implement an effective parenthood seminar (Appendix C.1: Hermie Carillo).

It is unclear how many of the ECaP participants’ families experienced these positive changes, or to what degree.

Interview responses supporting this conclusion include:

- “In the end, [a cycle of bad parenting and discipline problems] is a Third World predicament, because the parents don’t have the economic wherewithal to take care of the children—they’re out of the house and can’t guide or discipline the children” (Iligan).
- “I agreed to allow [my daughter] to participate in ECaP because I know that [she] has a gift for teaching children. She’s [become] the adviser to us, her parents. She became the mediator when we quarrel. Before [our daughter] started attending ECaP, she was a super-duper brat. Now she has changed. It’s a relief. Before ECaP, I didn’t know anything about peacebuilding. I learned about children’s rights from ECaP” (Interview with Dali’s Mother).
- An experience of an LCP trainer: When his parents quarreled, he facilitated. He told the father, *Keep quiet, listen to your wife*. After that, he told the father, *Okay, it’s your time to talk*. Their parent’s don’t quarrel because of the facilitation (Appendix D.2: ADP focus group).
- “When John Mark started to join ECaP, there were so many good changes. He applied [his skills] here in our house, to his younger sister and his younger brother, and to his nephew. He also [shared what he’d learned about being responsible] with the neighbors. It’s not difficult for him to apply his conflict analysis skills.” When he tries to resolve conflict, people listen to him (Interview with John Mark’s Mother).

### ***GOALS FOR THE NEIGHBORHOOD/ COMMUNITY***

There is less evidence that ECaP effectively met goals for the neighborhood of Matina Aplaya. It seems likely that ECaP participants would have had an impact on their community through accumulated interactions with friends and neighbors.

As a part of the program design, ECaP trainers taught local children about LCP and COP. Disseminating this knowledge and introducing the skills have likely had an impact on those individuals and their social networks—of a lesser magnitude than for the intensively-mentored ECaP trainers.

There is a low saturation of ECaP participants in Davao, limiting the program’s effects.

Nevertheless, through interactions with local politicians, the ECaP participants may have had an effect on their community. ECaP prepared them to think clearly about policy implications and to speak boldly to local authorities and media. Therefore, in the sense that it has increased the children's capacity for successful advocacy, ECaP will likely have effects on local governance.

Interview responses supporting this conclusion include:

- “I think that the most important element is the relational investment . . . if you're a settler and you have a Muslim friend, you're likely to continue that, and that would have an impact because it's unusual.” True friendships among ECaP participants from different groups would likely have an impact on a community. (Bartoli)
- “There was a big impact on the family level, but small for Davao city” (Appendix D.3: DMI Focus Group Discussion).
- “ECaP trainers conducted trainings that impacted a lot of children in Davao.” (Appendix D.3: DMI Focus Group Discussion).
- “We invited the different agencies to listen to the results of the children's conflict analysis. The children [ECaP participants] presented. We invited the religious sector and other NGOs, as well as people from several government and religious institutions, such as the department of social welfare, the office of the president for peace, and the council for the welfare of children. At the end of the day, the children presented a peace statement and asked the stakeholders for a commitment.” (Appendix C.1: Hermie Carillo).
- During the children's congress, these children were throwing questions to the stakeholders (including politicians) and insisted that they answer. They were seen as assertive (Appendix D.2: ADP focus group).

#### ***GOALS FOR THE CONFLICT ZONE***

ECaP has probably not had much of an effect, if any at all, on the conflict in Mindanao. However, the long-term effects of ECaP-trained people who have empathy and the capacity to decrease tensions may make conflict resolution more possible and more sustainable.

Widespread discrimination against and dehumanization of Muslims—something the Davao ECaP trainers have confronted throughout the Philippines—makes the conflict more intractable. If ECaP reduces this attitude on a larger scale in the Philippines, it will likely have an impact on the larger conflict.

Further comments on affecting the conflict in Mindanao from interviews:

- In considering how to expand “A grassroots movement [for conflict resolution] . . . It's likely to expand, even if one of those kids carries [conflict analysis and mediation] as a habit. It will find expression. In the Visayas, the general tendency of people is to fight.” A single person failing to engage in that behavior would stand out. “In my old age, I can wait.” It's enough for them to have a slow, steady effect on their families and communities (Ilagan).
- “We are very passionate about building the capacity of the children because the children have the potential. One of our dreams is to make the children an instrument of peace and to break the cycle of violence” (Appendix C.1: Hermie Carillo).

- “The [high-level] peace talks don’t help. The only thing that can solve the war are the voices of children. I really think that the people that can solve the problems of the children are the children themselves. They are the number one [group] who are affected in that war. I think they have the powerful voice of peace, of reconciliation” (Interview with Dali).
- “There are Muslim children who have become part of the trainers. We brought them to Visayas and Luzon. There, people are very bigoted against Muslims. The presence of the Muslim ECaP trainers . . . indirectly helped by minimizing the biases of those children in Luzon and Visayas” (Appendix C.1: Hermie Carillo).

### ***GOALS FOR WORLD VISION***

ECaP has resulted in several met goals for World Vision as an organization. The project has changed staff attitudes and behaviors, used children and youth as key informants about how policies play out, and created a peacebuilding resource—child and youth trainers—that other NGOs and CBOs can use.

During the ECaP trainings, the trainees come up with a summary of the sources of tension and the sources of connections (i.e. the things that unite the people in a village). They share the results at the ADP level, where part of the process of the analysis is discussing the possible options for dealing with the context. They submit this to the ADP and at the Field Office level for integration and implementation—especially the things relating to child safety. The plan of the children is integrated into the annual plan. For more information about how World Vision uses ECaP analysis, see (Appendix C.1: Hermie Carillo).

Worldwide, World Vision’s conflict analysis programming for children and youth could yield data useful to the peacebuilding discipline. Andrea Bartoli suggests case studies, saying the field in general is interested to have them (Bartoli).

Interview responses supporting this conclusion include:

- “I didn’t expect that the materials would improve so much because of the participation of the children. The children themselves developed their own module” (Appendix C.1: Hermie Carillo).
- “I didn’t expect that the ECAP model would be shared globally, or that the DNH network would highlight it” (Appendix C.1: Hermie Carillo).
- “One of the outputs of the learnings was that every time the children have an activity, the trainers ensure that there is an equal representation of religions and ethnicities. We believe that representation will help bridge the gap” (Appendix C.1: Hermie Carillo).

## **THE PROGRAM’S CONTEXT**

Appropriate goals, participant selection, and program design must come out of a deep understanding of a program’s context. This requires insight not only into the conflict, but also into the main concerns of intended beneficiaries, the role local institutions play, and the existing forms of conflict resolution. In addition, the context includes practical concerns such as options for transportation.

Regarding the conflict, the adult trainers must have an accurate knowledge of historical events and the rumors the students may have been exposed to.

One of the most important forms of contextual understanding is cultural understanding. Any program should have staff who understand the local language (and, therefore, what is going on around them), and can accurately interpret body language. Without an understanding of how people receive World Vision's requests, offers, information, and questions, it will be extremely difficult to design and carry out the best possible conflict analysis programs. Cultural understanding will also allow World Vision to assess a community's receptivity to peacebuilding initiatives such as ECaP.

These insights into the cultural context can help World Vision design programs that are seen as appropriate, but that also encourage change. For example, in communities where investment in girls' education is seen as a waste, World Vision staff should be aware of that perception but should also implement a strategy to change it.

### **CONSIDERATIONS AND BEST PRACTICES**

- To deal with contested items on the timeline children construct as a part of conflict analysis, Annaraj recommends taking a break and working on another aspect of analysis. Then, they come back to the timeline and refine it. When they present it to the community, they use it as an opportunity to set the facts straight. They may say, "This thing didn't happen but this is a rumor we heard." It takes a lot of time (Annaraj).
- "Any attempt to resolve the conflict by outsiders is threatening (to the Muslim population on Mindanao). They're not just threatened by the conflict; they're threatened by the peace" (Bartoli).
- "I think that World Vision could also [develop literature on the role of] language. Many people do not realize how rich local languages are, or how important when it comes to conflict resolution" (Bartoli).
- The community and children's capacity must develop a little for them to see a need for peacebuilding (Pradhan).
- The context in India is so complex that you cannot go with a single method in conflict analysis. There are multiple actors and many types of conflict at the same time (the caste system, human rights violations, etc.) (Pradhan).
- "It's important to try to work with a cultural script. The drawbacks are when it undergirds or supports hierarchies that the young people want to break." Cultural sensitivity goes too far when the kids "capitulate to some version of cultural norms" in a way that disempowers them (McEvoy).

### **HOW IS ECAP DEALING WITH THE CHALLENGES OF ITS CONTEXT?**

ECaP was well-integrated and culturally sensitive, as the subsequent sections show. The children have been safe during activities. This is likely because World Vision staff in Mindanao are multi-lingual and have a deep knowledge of Matina Aplaya as well as of other parts of Mindanao.

However, for the children to be seen as responsible given their circumstances, there was sometimes a tradeoff between benefits to them and cultural expectations. Mentors were very understanding of the dilemma, but did not show a strong commitment to making sure the children stayed in school.

In addition to interview responses listed in other sections of this report, responses supporting this conclusion include:

- When children have to choose between finishing school and supporting family, “they want to study, but they [also] want to have a job to help their parents. Sometimes, their choice is in the commands of the parents. Sometimes [this happens] at an early age. They have the dilemma of trying to help the family. If you ask a child, that child will really want to go to school. But if they decide to continue, who will support them?” Appendix D.3: DMI Focus Group Discussion.

## **CHILD BACKGROUND AND CHARACTERISTICS**

### **BEST PRACTICES**

- Think carefully about the trainees: who is the target group, and why? Who is likely to perpetuate the conflict? Has there been an analysis of peer influence in this community? How does gender factor in to roles in conflict and selection as subjects? How do clans factor in? How do personalities (e.g. gravitas) factor in? How does school attendance factor in? (Church).
- Make sure the children have legitimacy as peacebuilders, and support from adults (Church).
- There are sometimes problems getting men involved. They have been excluded from community decision-making, and sometimes need to be re-integrated (Annaraj).
- Criteria for selecting a trainer: Looks for someone who has the skills of the practice. Can they listen, analyze, problem-solve? Are they involved in their community? Are they willing to engage? (Wallace).
- In a school-based peace education program, it’s important to not have only the best kids in school, but to have kids who are “shy or have some other behavioral problems” (Llulla).
- The people who have the most influence on each teen are his or her friends (Appendix D.2: ADP focus group).

### **DID ECAP SELECT CHILD TRAINEES WELL?**

The program seems to have effectively targeted and trained children who might otherwise not have been involved in peacebuilding. Before their training in LCP or COP, the children were uninterested or not aware of peacebuilding; they were not leaders among their peers; and they also participated in discrimination and distrust.

WVDF judged it important to represent Muslims, Catholics, and Evangelicals in the training group. They otherwise tried to select children likely to have high attachment—family support, openness to peacebuilding, and high performance in the introductory LCP sessions.

There was some attrition, but the first-generation groups of ECaP trainers have stayed intact for the most part. 12 out of 16 ECaP COP trainers are active. Financial pressures on families and children’s responsibilities to help their families financially sometimes mean that ECaP trainers stop trainings. Some trainers also get married and stop conducting trainings and participating in ECaP events.

While there were only a few original, first-generation trainers who were boys, this group had an almost even number of boys and girls.

There were some Muslim participants, but it was unclear to me whether those children were equally engaged or formed close relationships with non-Muslim trainers.

The children, particularly in intervening/mediating during their parents’ fights, push a cultural boundary about child passivity as obedience. Some adults take the children seriously, and some respond dismissively. Gail Ilagan, a Filipino psychologist and sociologist, says that in the cultural context of Mindanao, what the children are doing is appropriate. While it may be viewed as cute or annoying, “children are allowed a lot of license, actually.” Parents like to please their children and more often than not will listen.

In addition, the ECaP program seems to have generated significant support for child peacebuilding among parents. World Vision staff carefully introduced the program to parents in a way that allayed the fears of Muslim parents about proselytism, and gave other parents an idea of how it could benefit their children.

As mentioned above, the process of conflict analysis revealed that many children in the community suffered from abuse. World Vision took steps to prevent abusive parenting and to clarify children’s rights for parents. The results of these actions are outside the scope of this project, but show that ECaP has made important contributions to World Vision as an organization.

Interview responses supporting this conclusion include:

- “Before I became a trainer, I was the one who would look for a fight. Because of ECaP I realized that it wasn’t good to do these things. I’m very grateful to be in the organization. I’m a better person because of it” (Appendix D.1: ECaP Trainer Focus Group Discussion).
- “Before ECaP, I was very shy, especially in school. When the teacher asked me a question, I wouldn’t answer because I was shy. But now I have the guts” (Appendix D.1: ECaP Trainer Focus Group Discussion).
- “Some children were different, some were just the same as the other children in the neighborhood—until they started ECaP. The ECaP participants changed” (Appendix D.2: ADP focus group).
- “People take the children seriously” (Appendix D.2: ADP focus group).
- “Children who are trained in ECaP are more respectful to their elders than those who were not trained. They are more responsible” (Appendix D.2: ADP focus group).

- “Some people would say, *You’re only a child, who are you to teach us, and your background isn’t good/impressive*. If only many people would be given LCP training, they would understand better. They would understand that people can change. Then, they would give importance to those children who are advocating peace” (Appendix D.1: ECaP Trainer Focus Group Discussion).

## **PROGRAM DESIGN AND IMPLEMENTATION**

### **BEST PRACTICES**

- “Where ECaP has worked well in other countries -Kosovo and Colombia in particular - is where ECaP activities became a self-sustaining movement that became its own NGOs. The youth then created their own follow-up, capacity-building, and alumni activities. Where we need to be a little bit concerned is the alumni stuff. Burnout is an issue, but so is the sudden shock of turning 18 (ceasing to be a child at least according to the CRC, which WV also accepts) and not having a role to play anymore. Connecting with other young people's movements is key” (Scott).
- The effective training of trainers, especially, requires much investment on the part of World Vision. World Vision peacebuilding staff suggest repeated exposure to LCP training and refreshers on LCP, until trainees practice it consistently and correctly. Before the training “sinks in,” it also seems necessary to apply the conflict analysis framework to one’s own program or actions.
- “One of the important things is when you have opportunities to partner with kids to gather knowledge, you have to respond to it, whether or not you act on it. One of youths’ perennial frustrations is that they don’t hear back after their recommendations.” (McEvoy)
- Working with children can slow down conflict analysis processes, especially if they’re mixed in with adults (Annaraj).
- One of the challenges in earning community acceptance for peacebuilding programs is that they think of peace as the opposite of war. “The challenge is to tell people that it’s for you in [every aspect of your life] it’s not only for the war but for the caste, for the creed, for the class, for men, for women. Because people have been in the war for a long time, so people are [used to] thinking of conflict as war” (Annaraj).
- To do a workshop training right: Use role-play and simulation to engage trainees. Lecture for an hour, then to role-play for two hours, then come back and debrief. The role-play should teach the lessons (Wallace).
- To increase the impact, in Kosovo, a school-based conflict analysis program trains teachers and guides them as they teach children conflict analysis (Llulla).
- “The role of the adult mentor is to assure equal teamwork. Because children are unique, you need to make sure there is feedback from [each of] them. [You need to find out] what are their frustrations, their hopes, their aspirations to ensure that you are a good mentor—

not their mother. Sensitivity as an adult mentor is important.” (Appendix C.1: Hermie Carillo)

- The role of the adult as a mentor is crucial to ensure that all of the child trainers move forward equally (Appendix C.1: Hermie Carillo).
- The support of the religious sector is very crucial to the ECaP project because it increases our credibility to spiritually nurture the children and to conduct responsible parenting workshops from the perspective of the Koran and the Bible (Appendix C.1: Hermie Carillo).
- The more trained kids, the bigger the impact. The best way to have a big impact would be to have ECaP in school as a subject (Appendix D.3: DMI Focus Group Discussion).

### **WAS ECaP’S DESIGN EFFECTIVE?**

The way ECaP was applied in Davao, it had a design that was effective and efficient in achieving its main goals. Carillo says, “This is my legacy. At first I thought of it just as an experiment.” (Appendix C.1: Hermie Carillo).

The ECaP project in Davao decided to conduct ECaP trainers training in the summer, and occasional follow-up events on weekends, in order to avoid school conflicts. This allowed students who work after school to participate.

ECaP child trainers report that Hermie Carillo, as a trainer and mentor, was a key element of ECaP’s success in Davao.

The mentors report that they made sure that the Muslim ECaP trainers were at the same level as the other children. According to key informant interviews (Hermie Carillo, the ADP focus group, and DMI), the Muslim ECaP trainers impressed children from other Philippines islands, Visayas and Luzon—including ECaP participants—and helped them overcome their stereotypes.

It may be that the prestige of the selection process and of opportunities to travel made parents happy to have their children in the program. If so, participation would likely be lower and attrition higher if these factors were reduced. It would be important to consider how to balance the spirit of the program, the prestige that makes it possible, and the cost-per-trainer that would make it practical.

The spiritual dimension of this project is prominent, and will likely continue to be. The children reinforce the relevance of God to peacebuilding and facilitation in the opening of their meetings, and the DMI shows a strong interest in a continued close relationship to ECaP children. In this sense, the ECaP program seems to have incorporated Christianity without limiting its ability to reach other religious groups.

The active ECaP children seem eager for more venues to use their skills, but may have difficulties lining up the appointments and paying for transportation.

The ECaP trainers have the capacity to be effective trainers, but they need resources to keep their skills up-to-date and applicable. Quality control for further generations of child peacebuilders will depend on the accountability and coaching of their trainers.

As the project and World Vision funding end, and as children graduate and move on to different stages of life, they plan to keep in touch via Facebook and texting.

The children are able to apply the skills taught in LCP and COP trainings all the time, because these skills are relevant to their family and peer relationships.

## **EVALUATION**

### **BEST PRACTICES**

- To test skills, make sure that the format of the test aligns to the subjects' testing competency. Really great evaluation also advances the agenda of the programming (Church).
- Ask: are the changes you see in this program useful? Do they take you toward the goal? (Church).
- To determine whether a program is effective, look at how the communities “use” the kids' conflict analysis skills—whether the youth are being asked to meetings or other steering groups for community-based organizations, whether they've been initiating any of their own programs in the communities (Annaraj).

### **ECAP'S EVALUATION SYSTEM**

While ECaP uses multiple evaluation systems and has undergone several studies, findings from ECaP do not contribute generalizable knowledge to the field of peacebuilding beyond best practices and anecdotes of success. This is typical of the field. Results from current evaluations will go a long way toward helping World Vision meet its goals for individuals and families.

However, without an evaluation structure designed to capture *all* the stories of ECaP's effects—including stories where the program makes no difference—these anecdotes will have limited value for understanding the degree to which the program affects people, what the keys elements for success are, and what its weaknesses are.

## CHAPTER 5: POLICY RECOMMENDATIONS

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As ECaP has been a successful model, replicated in all the regions where World Vision works, it is an excellent baseline for conflict analysis programs for children and youth. Below, I list possibilities for improving World Vision's conflict analysis programs for children and youth.

I used the criteria below to judge these policy options. A chart of the results is in Appendix C: Weighing Policy Options.

- Gives participants skills they use effectively
- Likely to reduce conflict in the short term
- Likely to reduce conflict in the long term
- Allows World Vision to contribute to peacebuilding field
- Financially and programmatically sustainable

### POLICY OPTIONS AND ANALYSIS

#### NEW PROGRAMS

##### *OPTION 1: PARENT-CHILD CONFLICT ANALYSIS TRAINING*

#### **Description**

Based on the ECaP model, World Vision would conduct conflict analysis training where a parent and a child go through the training together. Variations include father-son, father-daughter, mother-son, mother-daughter trainings; trainings where both parents are invited; and trainings where only the child goes on to do a practicum.

This would most likely be helpful for younger children, for involving parents who may not otherwise support their children's participation, and for developing both parenting skills and conflict analysis skills in adults.

#### **Evaluation**

Option 1 would give participants skills they could use effectively, perhaps even enhancing regular programs by ensuring parental support and understanding.

This option is very likely to reduce family conflict in the short run, given the results of ECaP and the additional benefits of a trained parent.

It is highly likely to reduce family and community conflict in the long run, by ensuring that both the ECaP-trained parent and child have someone to practice and discuss conflict analysis with. In addition, both the child's and the parent's social networks would benefit.

If appropriately monitored and evaluated, this option would allow World Vision to develop internal capacity and contribute to the peacebuilding field.

This alternative will be as expensive and time-consuming as ECaP, and it may likely be more difficult to find parent-child groups with the time and capacity for this training. However, this option still meets the criterion of sustainability.

## VARIATIONS ON ECaP

### *OPTION 2: FORMALIZE A WORLDWIDE ECaP PRACTITIONER GROUP.*

#### **Description**

Design an ongoing professional development program for ECaP practitioners to facilitate contact among themselves, distribute well-curated information, and to help build connections with other organizations. All ECaP practitioners would be given access to the group. This option would likely take the form of a mobile application, website, and/or newsletter and annual or biannual conferences. It is likely to require a staffperson for the purpose of managing the group.

If the group has a low number of engaged practitioners, or if the components require them to only give input (an exclusively user-generated model) and never to gain knowledge, or if the online components fail to sort out helpful information from unhelpful information, the group may begin a downward spiral of participation, failing to develop the capacity of ECaP practitioners.

Components could include:

- A staff person would accept research questions from practitioners, and respond by publishing the question and a short (500-1000-word) explainer based on a literature review and expert interviews. ECaP practitioners could contribute to the explainer by commenting on it and possibly by rating it. Some or all explainers could be updated on a regular basis.
- A staff person would post carefully selected articles—both peer-reviewed and popular—as well as opportunities to submit papers to make them readily available to staff, bringing in resources from outside and inside World Vision.
- World Vision could gather information on various topics and use results with an adequate response rate as data. They could make surveys available, including topics such as: how NOs selected children to train; the outcomes of different training designs; before-and-after surveys on discrimination; and how often ECaP trainers teach others conflict analysis. They could use similar software to conduct skills tests or online training modules, along the lines of USIP’s online certificate courses.<sup>1</sup>

#### **Evaluation**

Option 2 would enhance ECaP practitioners’ skills through information and tests, adding new knowledge and meeting the first criterion.

It would probably not reduce conflict in the short term over and above the results of ECaP.

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<sup>1</sup> Available at <http://www.usip.org/education-training/international/online-courses>.

In the long term, however, each ECaP practitioner would be more effective, and the exchange of knowledge and encouragement would lead to an impact on conflicts.

Such a formalized group would greatly enhance World Vision-wide efforts at peacebuilding, since it would facilitate the exchange of knowledge and build practitioner capacity. It would also increase the amount of information World Vision can gather on ECaP. Although this would require financial costs in terms of website/mobile application design and maintenance, staff hours, and transportation, room, and board for all-practitioner meetings, Option 2 would greatly enhance the programmatic sustainability of ECaP.

### ***OPTION 3: DEVELOP SIMULATIONS OF CONFLICTS AND ACCOMPANYING CASE STUDIES***

#### **Description**

World Vision would develop simulations where ECaP participants play the roles of stakeholders in real conflicts. A narrator will describe events and offer possible choices, and the participants will arrive at a possible resolution. Then, they will compare the version of events they created to the events as they actually happened.<sup>2</sup>

Trained ECaP participants can use these to practice their skills in weekend review sessions. Staff can use the simulations to assess trainees' skills and the values they use in decision-making at the beginning and the end of training. World Vision can compile the simulation scripts and case studies to make them publicly available, or available throughout the organization. There is a cultural precedent in the Philippines—choose-your-own-ending soap operas.

Variations include: having ECaP-trained children adapt the results of their own analysis, having World Vision staff develop the case studies, or having outside contractors develop the case studies; adapting past events *unknown* to the children; adapting past events *known* to the children; or using generic scenarios familiar to the children.

#### **Evaluation**

Option 3 would be a high-cost, high-benefit activity.

This policy option meets the criterion of giving participants skills and allowing them to use them because the children and youth would learn and practice their skills in a memorable way during the simulations. Those who participate in preparing the case studies and scripts will gain even more skills.

This option would probably not reduce conflict in the short-term over and above the effects of ECaP.

Option 3 may reduce conflict in the long term by keeping ECaP participants' skills fresh and by creating a collection of case studies and scripts for future use.

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<sup>2</sup> An example of the possible structure of such a simulation is the Ronald Reagan Foundation and Library's Discovery Center (<http://www.reaganfoundation.org/education-class-visit-discovery-center.aspx>). *This American Life* described the simulation as it played out and pointed out the way the simulation revealed and shaped students' values in "Episode 424, Kid Politics" (<http://www.thisamericanlife.org/radio-archives/episode/424/kid-politics>).

Option 3 meets the fourth criterion, of allowing World Vision to contribute to the peacebuilding field, because it would produce the kind of material the field is already hungry for. It would also give World Vision staff a better idea of how ECaP may have improved the children's capacity for peacebuilding.

This option is very programmatically sustainable, although there is a large time cost at the beginning. It takes a lot of time and good writing skills to develop an effective simulation. The financial feasibility of creating simulations will depend on whom World Vision asks to write them.

***OPTION 4: DEVELOP A SERIES OF FORMAL, FOLLOW-UP ACTIVITIES FOR ECAP GRADUATES***

**Description**

These activities would be in addition to the meetings ECaP alumni attend as part of Children's Congresses or other groups. These may include the simulations and case studies listed above, opportunities for them to conduct trainings, or involvement in community volunteer work. They are designed to help children and youth practice and refresh their skills, and to keep those over 18 years old involved. They could happen every six months, or more frequently. Variations include having children develop a plan for ongoing activities as a part of their training.

**Evaluation**

This option would likely meet the criterion of giving participants usable skills by making sure they are able to practice different kinds of conflict analysis and resolution on a regular basis.

It is not likely to have an effect over and above ECaP's on conflict in the short-term, but it is likely to reduce conflict in the long term by keeping ECaP participants' skills fresh and encouraging lifelong involvement in peacebuilding.

Option 4 would allow World Vision to develop internal capacity for peacebuilding, although it may not result in information that can be shared with other peacebuilding organizations.

This option would require sustained funding, including travel expenses. For projects (like ECaP in the Philippines), it may be difficult for the ADP to include these activities in their budget. However, it is not financially unfeasible, and the option will allow ECaP programs to have a more sustained impact for each person trained.

***OPTION 5: INTEGRATE ECAP INTO SCHOOL PEACE EDUCATION PROGRAMS.***

**Description**

In areas where schools conduct peace education programs, World Vision could conduct ECaP trainings as semester-long seminars. Variations include training teachers in LCP and COP and helping them train students, conducting ECaP as an after-school activity, and substituting ECaP for the regular peace education curriculum.

**Evaluation**

This option, like regular ECaP, would give some students skills they could use effectively. Because of the setting and the mix of students, trainees may fail to coalesce into a team or

share a sense of purpose. This method will likely result in benefits only to students who were already oriented toward peacebuilding. Having an adult rather than a peer conduct trainings in this setting will likely make it less interesting to students. In addition, World Vision may lose much control over who would compose the most effective training group.

Like other ECaP programs, this option is likely to affect conflicts in the short- and the long-term. The program may have a broader, if shallower, effect due to the likelihood that it will be a less intense training if incorporated into schools.

This option would not enhance World Vision's ability to contribute to the field, mostly because of the amount of control it would lose in integrating the program into the school.

This alternative best meets the financial sustainability criterion, since having schools as hosts would eliminate the need for transportation money or time-intensive recruiting.

#### ***OPTION 6: INTRODUCE AN MSTC ECAP PROGRAM***

##### **Description**

Introduce a new ECaP module where, rather than training children as trainers, World Vision staff train them as conflict analysts who can conduct surveys, understand public policies, discover and verify historical information, and identify hotspots. Their findings will contribute to World Vision's MSTC analysis of their home country. Variations include: using MSTC methodology for other forms of conflict analysis (such as LCP) and limiting trainees to students who have taken economics, journalism, or other relevant courses.

##### **Evaluation**

While children may be capable of learning and using the skills required for ECaP analysis, they may not be able to apply those skills on a regular basis and may be put in danger by others' perceptions of what they are doing. However, for youth aspiring to be policy makers, journalists, historians, or plan to continue peacebuilding activities professionally, training for contributing to MSTC would enhance their personal capacity, if they could be trained well and safely.

In providing information to World Vision, enabling it to be more effective, and in teaching skills that may be part of a career path for children, an MSTC ECaP program would meet the second, third, and fourth criteria.

Due to likely dangers of children engaging in this kind of information gathering, it is not likely to be programmatically sustainable or appropriate.

#### ***OPTION 7: INITIATE A STUDY OF ECAP'S EFFECTS***

##### **Description**

Given the number of ECaP trainees, a well-designed, multi-year study of ECaP would likely return robust results. A study would generate an understanding of how ECaP worked; scalability; network effects; what characteristics of trainers, mentors, and program design were important for its success; and what kind of effects it has in conflict zones. Variations include: Initiating an experiment or pseudo-experiment that measures effects as ECaP is introduced in other countries.

##### **Evaluation**

The first and second criteria are not applicable to this option.

The option will likely have little impact reducing conflict in the long run, since the information it generates will not be spread at the local level, but at the level of peacebuilding professionals.

This option best fulfills the fourth criterion in allowing World Vision to contribute to the peacebuilding field. World Vision would be among the first organizations to produce this kind of information. A well-designed study would enhance World Vision's image in the field and help World Vision design and implement programs better in the long term. A study could be invasive or involve burdensome extra work for World Vision staff and ECaP participants.

Option 7 would be costly, and would not contribute to programmatic sustainability until the results were ready for publication.

## **PROGRAM ELEMENTS**

### ***OPTION 8: HAVE TRIGGER EVENTS FOR SCALING A PROGRAM UP***

#### **Description**

With the assumption that programs like ECaP primarily equip participants for basic conflict analysis and mediation, events, such as reaching a certain saturation of trained kids in an ADP, would trigger new options for scaling up. These would include advocacy training and activities, further involvement with interfaith groups, and facilitation of LCP/DNH for other organizations, such as churches, businesses, and local legislatures. Variations include: having ECaP participants or children's congresses design plans to scale up or down with the help of adults.

#### **Evaluation**

This option more than meets the criterion of giving participants skills they can use effectively by ensuring that they have the opportunity to gain further skills once a critical number of their peers have mastered one skill set.

Option 8 would probably not reduce conflict in the short term over and above the results of ECaP.

Because this option ensures both opportunity and feasibility, leading to child and youth working on diverse peacebuilding activities at many levels, it would likely have a long-term impact. Option 8 would allow more mature conflict analysis programs to have a greater impact on their communities and to keep program alumni engaged in peacebuilding.

This option would not facilitate World Vision's contribution to the peacebuilding field. This strategy would make sure that ECaP and other programs could address World Vision's diverse, multi-level goals for conflict analysis training once they have the capacity.

This option would be sustainable, as ECaP graduates would have more opportunities and venues to use their skills, and trainings would take place only with a critical mass of students.

### **Option 9: Layer evaluation systems**

#### **Description**

Add new kinds of evaluations to the existing models. Stories are necessary and rich, but may not give helpful information when a program is ineffective or inefficient.

## Evaluation

The first criterion does not apply to this alternative.

More evaluation systems would not reduce conflict in the short term.

Evaluation systems can fail to reflect the perspectives of all stakeholders. However, in adding some elements, World Vision would have a richer picture of how its programs work and how to best help staff empower children. Therefore, Option 9 meets the fourth criterion.

Because multiple evaluations require much staff time and can be burdensome, this option would be a strain—but a sustainable one.

## RECOMMENDATIONS

While I believe most of these options would have positive results for World Vision under the right circumstances, those that would most clearly improve conflict analysis programs for children and youth in conflict zones include:

- Option 2: Formalize a worldwide ECaP practitioner group
- Option 1: Parent-child conflict analysis training
- Option 3: Develop simulations
- Option 8: Have trigger events for scaling a program up
- Option 4: Develop a series of follow-up activities

Top options for **Gives participants skills they use effectively** criterion:

- Option 3: Develop simulations
- Option 8: Have trigger events for scaling a program up

Top options for **Reduces conflict in the short term** criterion:

- Option 1: Parent-child conflict analysis training

Top options for **Reduces conflict in the long term** criterion:

- Option 1: Parent-child conflict analysis training
- Option 8: Have trigger events for scaling a program up
- Option 2: Continue to replicate ECaP

Top options for **Allows WV to contribute to peacebuilding field** criterion:

- Option 2: Formalize a worldwide ECaP practitioner group

- Option 3: Develop simulations
- Option 7: Initiate a study

Top options for **Financially and programmatically sustainable** criterion:

- Option 2: Formalize a worldwide ECaP practitioner group
- Option 3: Develop simulations
- Option 8: Have trigger events for scaling a program up

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## APPENDIX A: GLOSSARY

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<b>CBO</b>	Community-based Organization
<b>COP</b>	Culture of Peace
<b>child</b>	anyone under 18 years old
<b>DMI</b>	Davao Ministerial Interfaith
<b>DNH</b>	Do No Harm
<b>ECaP</b>	Empowering Children as Peacebuilders
<b>ECaP Mentors</b>	Adult World Vision employees who train, support, and escort the children to and from ECaP activities.
<b>ECaP participants</b>	ECaP trainers and trainees who completed ECaP as children
<b>FO</b>	Field Office
<b>iPAD</b>	Integrated Peacebuilding and Development
<b>LCP</b>	Local Capacities for Peace
<b>MSTC</b>	Making Sense of Turbulent Contexts
<b>NGO</b>	Non-governmental Organization
<b>NO</b>	National Office
<b>RO</b>	Regional Office
<b>WV</b>	World Vision
<b>WVDF</b>	World Vision Development Foundation.
<b>WVI</b>	World Vision International: coordinating body for the partnership of World Vision offices. WVI is incorporated as a non-profit corporation in California.

## APPENDIX B: EXPERT INTERVIEWS

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### **Dilshan Annaraj**

Peacebuilding Specialist  
Programme Quality Department  
World Vision Lanka

### **Andrea Bartoli**

Director of the Institute for Conflict Analysis and Resolution

### **Cheyenne Church**

Author, *Designing for Results: Integrating Monitoring and Evaluation in Conflict Transformation Programs*. Search for Common Ground. Washington, DC, 2006.  
Lecturer in Human Security at Tufts University

### **Gail Ilagan**

Professor of Social Justice, Family Sociology, Theories of Socialization and Psychology at the Ateneo de Davao University  
Columnist for MindaNews, Philippines

### **Siobhan McEvoy-Levy**

Assistant Professor of Political Science at Butler University  
Author of *Troublemakers or Peacemakers? Youth and Post-Accord Peace building*

### **Mikhael Pradhan**

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### **Matthew Scott**

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### **Kathleen Wallace**

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### **Rita Llulla**

Project Coordinator  
World Vision Kosovo

## APPENDIX C: WEIGHING POLICY OPTIONS

Policy options in the first column are ranked by the criteria on the top row (a full list of criteria is below).

**Table 1: Decision Matrix**

	Participant skills	Short-term conflict	Long-term conflict	Peacebuilding field	Sustainable	Total
<b>2. ECaP practitioner group</b>	1	0	2	2	2	7
<b>1. Parent-child training</b>	1	2	2	1	1	7
<b>3. Develop simulations</b>	2	0	1	2	2	7
<b>8. Trigger events for scaling up</b>	2	0	2	0	2	6
<b>4. Follow-up activities</b>	1	0	1	1	1	4
<b>6. MSTC ECaP</b>	0	1	1	1	0	3
<b>5. Integrate ECaP into schools</b>	1	1	1	0	0	3
<b>9. Layer evaluations</b>	N/A	0	1	1	1	3
<b>7. Initiate a study</b>	N/A	N/A	0	2	0	2

*N/A indicates that the criterion doesn't apply to the policy option; 0 means the policy option would likely have a negligible effect; 1 means that the policy option would meet the criterion; 2 means that the policy option would more than meet the criterion*

Criteria:

- Gives participants skills they use effectively
- Likely to reduce conflict in the short term
- Likely to reduce conflict in the long term
- Allows WV to contribute to peacebuilding field
- Financially and programmatically sustainable

## APPENDIX D: INTERVIEW QUESTIONS AND EXCERPTS

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### APPENDIX C.1: HERMIE CARILLO

*Below are paraphrases and direct quotes (in quotation marks) from several interviews with Hermie Carillo, Peacebuilding Specialist and ECaP designer, over the course of March 3-10.*

“This is my legacy. At first I thought of it just as an experiment.”

- **Program origins of the ECaP project:**

- “ECaP started in 2007. At first it was just an experiment. Because at first conflict analysis training was just for adults. I thought, Why not try? WV Canada visited and challenged them to look into peacebuilding among children. We built on that experience.”
- Carillo developed a concept paper and turned it into a proposal to build the capacity of children to transform the lives of other children. ECaP is about transformational development for children.
- “We started thinking about what sort of strategy are we going to use? What are the different tools that we have in WV? We identified Culture of Peace—about bridging the gap. That module is for adults as well. We looked into the strategy of using this adult model but contextualizing it to be child-friendly. We tapped the expertise of other NGOs.”
- “We wanted to choose the children who were ready to learn who had the capacity to be a peacebuilder. We tapped the Department of Education for children who would be good peacebuilders. They helped us identify those children. Of those 50 children, we conducted individual interviews and talked to the parents and community leaders to measure their commitments.”
- “Out of those 50 children, we identified 19. They participated in the COP training. Only 16 survived to the stage of becoming trainers. That is, they have the time to practice in their communities and training other children. That all happened in 2008.”
- “We were surprised at how these children won the support of other children. We were surprised at how we transformed those children. They were very creative.”
- They developed their own module, Peace Skills for Transformational Development/ Culture of Peace.
- Those 16 children trained other children. There are almost 700 children all over the country.
- “We still had funding, so we moved to Visayas and Luzon. Still in 2008, we trained student leaders all over the country, in 21 ADPs simultaneously. Those ECaP trainers conducted training in their own ADPs. It widened into a mission-wide activity.”

- “Then, we looked into the other tool, which is Do No Harm. We started consulting with the CBOs, identifying children to train for Local Capacities for Peace. We started consulting the community leaders. With the help of the ADP staff, we identified 20 children to be trained as trainers of Local Capacity for Peace.”
- “We conducted a basic unit on Do No Harm for 38 children, ages 12-15. We started asking which of those children had the potential to be trained as trainers. Out of those 38, we identified 16.”
- “Those 16 children also trained trainers. There are 46 children trainers for Do No Harm all over the country. They conducted trainings in their own ADPs. It became a nationwide event in 2008-2009.”
- “We faced another challenge: Do No Harm is a very adult-oriented, complex tool. We asked ourselves how change this very technical tool to be child-friendly. We started modifying the process and materials to make it more creative and artistic, to make sure they wouldn’t be too bored. It was a challenge for how to go down to the level of the children and look through their perspective.”
- They conducted a 10-day workshop to train ECaP trainers in LCP.
- “We allowed them to modify the module, based on their experiences.”
- “We are very passionate about building the capacity of the children because the children have the potential. One of our dreams is to make the children an instrument of peace and to break the cycle of violence.”
- “There are Muslim children who have become trainers. We brought them to Visayas and Luzon. There, people are very bigoted against Muslims. The presence of the Muslim ECaP trainers helped the Christian children. It indirectly helped by minimizing the biases of those children in Luzon and Visayas.”
- “One of the outputs of the learnings was that every time the children have an activity, the trainers ensure that there is an equal representation of religions and ethnicities. We believe that representation will help bridge the gap.”
- “Aside from conducting training, we conducted a peacebuilding forum for the children. In 2009, we had an ECaP national Peace Forum facilitated by 150 children (about) from all over the country. That was the time where the children trainers facilitated all the activities for three days. They created a children’s peace statement. They presented that statement to different stakeholders.”
- **Practicums:**
  - COP and DNH ECaP training courses have a practicum. For COP, practicum is part of the training. After a 5-day workshop, they identify a barangay and conduct the training with local children as participants. “After every end of the day, we conducted a feedbacking about trainers’ learnings, their difficulties, and how to improve the process. It’s 3 days of practicum training. After that, based on those learnings, they finalize the model.”

- “For LCP, because it’s 10 days, we invited other children for the practicum. We divided the 10 days into 3 phases. After the first three days, there is a demonstration workshop and, after another two days, there is a facilitation/skill workshop with lots of practice. There is another day for preparation for materials, process, etc. And then they conduct a 1.5-day classroom practicum. The audience was the other trainers. After that, they invited outside children to be the participants of the actual practicum in a 2-day workshop.”
- “During the practicum, we allowed them to experience independence. We told them, *We’ll not intervene; you need to have confidence and creativity. We are in the back,* and just provided moral support. There were practicum training groups of 15 external children as participants. At the end of the day, we conducted some feedback. We worked as a team to do this.”
- “Before the closing, we allocated one day to rest and have a debriefing and to make plans on how to mainstream those learnings with other children.”
- “The purpose of the practicum is to enhance their skills, their knowledge, and to build their confidence.”
- The prerequisite for undergoing an ECaP LCP trainer training was the basic orientation workshop.
- “The parents not only consent to allow their children to be trained but also provide support.”
- The project ended in September 2010. “We haven’t had much activity for ECaP because of school.”
- “We’ll start looking at how to scale it up to the 20+ remaining ADPs.”
- “No other NGO does what we do, train children to be trainers and facilitators.”
- **Adult Mentors**
  - “There are three Muslim Child Trainers in this ECaP group. The Christian children treat these children as their team. The Muslim children are not behind.”
  - “The role of the adult as a mentor is crucial to ensure that all of the child trainers move forward equally. We must make the advanced leaders help the slower. The role of the adult mentor is to assure equal teamwork,”
  - “Because children are unique, you need to make sure there is feedback from them. [Asking,] what are their frustrations, their hopes, their aspirations?”
  - “You need to ensure that you are a good mentor, you are not their mother; you are their friend, their auntie.”
  - Sensitivity as an adult mentor is important.
- **How did you see the kids handling discouragement/ frustration?**
  - “There are lots of crying sessions. You need to be sensitive. You feel that the children are very frustrated, and you need to pat them on the back. Even me as an adult, I

- experienced that frustration, as participants were questioning their credibility. That’s why at the end of every activity we do a feedbacking session—that’s why there’s lots of crying.”
- “We try to integrate sharing happy moments with their family and sharing their sad moments with their family, because they have lots of frustration with their families. You need to understand the real situation of the children in their families. Many, but not all of them, are victims of domestic violence.”
  - “You need to be the *Ate*, a friend, an adult, and the reconciler, and building their spiritual values. It’s not an easy task as an adult. When I was a child I did not experience this process.”
  - Important elements include regular consultations, feedbacking, sharing, teambuilding with the children to help build their capacity and confidence. “You need to go beyond the usual. During the consultation you need to talk about their emotions and their experiences, their schools, their peers—because that’s their environment. Once they open up, then you are building their relationship.”
  - “They said, *this is the only time when we build a relationship*. They only get to know each other during the activities of ECaP – there is a need for formal and informal activities of ECaP to build relationships among the children. Relationships matter most. No matter how good a facilitator you are, if you’re not working as a team, you’re not going to be very successful.”
  - **On Attrition:**
    - For ECaP LCP trainers, “of the original 17 children we trained. 2 got married, 13 are active trainers. There are different reasons, marriage, transferral to another place. For the ECaP COP trainers, out of 19, 12 are active because most of them are in college and some are also working. Their parents cannot afford to send them to school. We cannot force them to participate in any activities.”
    - Some kids have school activities even on Saturday. In the summer, it’s easy to conduct activities.
  - **Can you tell me more about what it means that the ADP is being phased out?**
    - “ECaP was a special project of the Center of Learning ADP, part of our responsibility was to mainstream it to other Canada-funded ADPs. We went beyond that.”
    - The ADP is responsible for integrating ECaP analysis into other programs. They use peacebuilding skills to make their constitution and bylaws, even in the Children’s Congress. The concept is part of the major topics. For example, in dealing with issues like child abuse.
    - One of WV’s core values is to increase the participation of children. Therefore, the ADPs have child development specialists. All ADPs all over the country are trying to ensure the capacity of all children in their neighborhoods. ECaP is an augmentation of that.

- WV will phase out this ADP in September. Their operations in their community are threatened, because they don't have other sources of funding right now.
- **Besides Most Significant Change, what other instruments do you use to evaluate conflict analysis?** They conduct focus group discussions, interviews, and the annual assessment of gathering the stories. They hold a consultation with all the children involved, and process the experiences to identify strengths and lessons. There is also a quarterly assessment.
- **How do you know that a training session has been successful?** Success depends on the purpose or objective of the program. For ECaP, it was to help or transform the lives of the children. "The stories that we heard about transformation mean this project is a success. The main goal is the transformation of their lives."
- "It's very surprising that children learned COP and LCP faster than the adults. In fact, they easily identified the sources of tension in their community, faster than the adults did."
- "Because of this, they underwent the practicum, and we allowed them to modify the module, based on their experiences. They are more creative than us. The children participants enjoyed the child-designed module more. That was an unforgettable experience."
- **On Parental Involvement**
  - One of our lessons for assisting the ability of these child trainers is that the full support of the parents is necessary. We give support and training to the parents. We give the parents an orientation so that they understand what their kids are talking about.
  - We told parents, *these are the things that we did for your children*. We asked them, *What have you observed in your child? Is there any change, any transformation?* "They talked about their children with eyes flowing with tears."
  - "We also found out that children experience a lot of difficulties even in their own families—domestic violence, verbal and physical and emotional abuse. We needed to build their emotional stability and get counseling for those children. Other family problems include poverty, the cycle of violence, and intergenerational conflict."
  - "If those parents were not involved in a responsible parenting workshop, they are not aware of the impact of their words on their children. They are expecting their children to do something to contribute to their families. They often ask the children, 'Why are you always going to World Vision?' in an accusatory way. That's why we encourage the children to share what they learn with their parents."
  - "The support of the religious sector is crucial to the ECaP project because it increases our credibility to spiritually nurture the children and to conduct responsible parenting workshops from the perspective of the Koran and the Bible."
  - Although it's also part of the mentors' responsibility, the religious sector can help the spiritual development of the children. DMI has been very supportive so far. The Interfaith group consists of Catholics, Evangelicals, and Muslims.

- “We can’t use the terms ‘Christian development’ instead of ‘spiritual nurture’ in a mixed group. They use Bible passages, but we select them carefully so that they don’t threaten the Muslim children. We make sure they are able to pray in their own way. We use the Bible, but we do not use a Bible study. These policies were revised because of the Muslim and Catholic presence. We are becoming more sensitive. These religious leaders from the Davao DMI are the models.”
- “The children become close friends, even when they come from different barangays. Their relationship is not bounded by their location or by being sponsored children. It’s a journey, not an instant transformation.”
- “We leave a legacy with these young children. No matter what kind of religion and ethnicity you have, as long as we are friends, we can build a harmonious relationship.”
- We only have a few boys among the trainers. Parents expect their boys to help in their livelihood. There were only 4 boys in the original group. For us, gender balance has not been a problem. Those boys are very sensitive children because of the relationship we build as a team.
- In the trainings, the ECaP participants use a mixture of role-playing and arts, drawing, and lots of collage. They use clay to map out the village.
- “They use those maps in the analysis, to look at the context of conflict—to show where people live, where facilities are, where the Christians are. They look at the maps and as, *If the Christians live separately, what’s going to be the kind of relationship between them and other groups? What will the perspective of the Muslim groups be if the facilities are apart from them?*”
- After the analysis, trainees come up with a summary of the sources of tension and the sources of connections (i.e. the things that unite the people in a village). They share the results at the ADP level, where part of the process of the analysis is discussing the possible options for dealing with the context. They submit this to the ADP and at the Field Office level for integration and implementation—especially the things relating to child safety. The plan of the children is integrated into the annual plan.
- We invited a representative from the ADP staff to follow up with the participants, to ensure continued mentoring and follow-up, and to ensure that the plans of the children will be shared with the management of the ADP for programming.
- **Relationships between World Vision Peacebuilding Programs and other Initiatives**
  - “For the whole peacebuilding package of WV, there are four aspects: promoting the culture of peace, promoting conflict sensitivity tools (IPAD, MSTC, etc.), formation and strengthening of the interfaith group, and networking and coordination.”
  - There is conflict analysis and Peace Planning for 500 regional agencies in the Philippines. The government deals with the macro level of peacebuilding and the high-level negotiations and dialogue. We conducted trainings with local officials in government agencies in both Culture of Peace and LCP. For the macro level, World Vision invited government officials as part of the forum group to discuss the scenario and the situation for MSTC conflict analysis.

- We involved officials in dialogues. The children [ECaP participants], and the interfaith fellowship invited them as resources to represent the government in that major event, and we invited them to be a panel.
- In terms of World Vision’s fourth goal of peacebuilding, the coordination and linking, we participated in the government coalition [task force] working group. World Vision’s contribution is both in capacity building and in involvement in working together for peace in Mindanao.
- “For the children in peacebuilding, we invited the different agencies to listen to the results of the children’s conflict analysis. We invited the religious sector and other NGOs, as well as people from several government and religious institutions, such as the department of social welfare, the office of the president for peace, and the council for the welfare of children. At the end of the day, the children presented a peace statement and asked the stakeholders for a commitment.”
- In public schools, they teach peace education, but not usually in a way that helps the children apply it.
- **Looking over the program, what do you see as essential outcomes, and what do you see as bonus outcomes?**
  - “I didn’t expect that the materials would improve so much because of the participation of the children. The children themselves developed their own module.”
  - “I didn’t expect that the ECAP model would be shared globally, or that the DNH network would highlight it.”
  - “Another result I didn’t expect is that those children trained by WV are now resources for other NGOs. Other NGOs appreciated their facilitation skills.”
  - “Another surprise outcome is that they became mediators within their families.”
- **Do you see any changes in the adults (parents, chaperones) who work with ECaP kids?** “I saw changes in the staff, because they also participated in the development of skills. The application of sensitivity, the sensitivity of the children challenged them. Now, every time they conduct an activity, they are very sensitive of the presence of the children. The leaders who are chaperones have undergone a transformation of perspective in dealing with children. They deal with the children in a very calm way, to accommodate the children and take care of all the children.”
- **The influence of the larger conflict on Mindanao on Davao interviewees’ lives:**
  - “Davao is a livable city.”
  - Although there are many Muslims, local leaders keep them on the outside of the city.
  - “In the central area of Mindanao, the military, the MILF and the People’s Army have a larger role. Region 11 is infested areas with an open conflict. If you had interviewed there, that conflict would have been the major issue. Generally on Mindanao, that is the major issue. On a macro level those are the major actors.”

- Because most of children come from poor families, the parents expected them to work in their family and maintain their academic performance.
- Another barrier is that because they are poor, the families of the children cannot afford transportation expenses. They lack moral and financial support.

## **APPENDIX C.2: CHILDREN’S’ MEETING OBSERVATION, FOCUS GROUP, AND INTERVIEWS**

### **ECAP WRAP-UP MEETING**

*Selected quotations and translated statements from the children’s ECaP wrap-up meeting, led by Maria and Will. 17 children attended, 8 boys and 9 girls. Some of them—the first “generation” of ECaP, had graduated from high school already and were preparing to turn over leadership.*

As I observed, over the past year we have shown respect and understanding of each other without negative perceptions. And unity, as mentioned.

Those who graduated will be facing another journey, another phase of your lives.

#### **Based on Colossians 3:12-17**

We will still come together to praise God. We still have a heart for peace. We are coming from far areas [of the barangay], but we come for each other. Even before, when we were not close, God chose us, and God united us. God chose you and you and you [points to individuals]. God called us to love and forgive one another. After forgiving and loving, then you have peace in your hearts. If you don’t forgive or love, then you don’t have peace. The result of all those things [forgiveness, love, and peace] is unity.

So, as a group, we help one another, we respect one another, we trust, and care for one another. We formed our group because we plan to have activities. We need to trust each other to successfully implement those activities. So all of us need to share, to help each other, share our opinions and ideas especially the word of God. So that the group will become strong and we can do the planned activities. In every activity, we need to have guidance from God. All of the things we do are not for ourselves or our parents but for God.

All of us need to remember this because we’ll be going different ways. So we need to continue our communication through Facebook, texting, etc.

[Question to the group]: What kind of path are you on?

- Response 1: I feel like I’m walking in a tunnel and I don’t know what’s ahead of me. If you go through this kind of path, you can become strong and able to walk through any kind of darkness. God is with us and our family is also helping us. We can pass through the tunnel because we know that it’s not a dead end. We can reach the exit.
- Response 2: I have so many opportunities, and sometimes my mind is divided about which way to choose.
- Response 3: Currently, I have so many trials, so many difficulties, but I know God is with me, so I challenge myself. I feel that God is always with me to guide and protect me.

- Response 4: If I were given the chance to choose a hard or an easy life, I'd choose the hard one. Because we can understand how to solve problems by living through trials. We learn to cope with painful experiences. There are lots of painful experiences in life. But if you can overcome those difficulties, then whatever you experience in the future you will be strong enough to face. I'm sure I could face these trials because I know God is with me and I know my family is always with me.
- Response 5: I feel I am now walking on a rough road because we have so many problems in our family. My father doesn't have a regular source of income, my father and mother are always quarrelling, and now I'm trying to find a job because of the problems at home. [Sits down crying]

*After the opening reflection, the group went over their bylaws for officer election and found that they didn't have a quorum. They decided to reschedule another meeting to hold elections according to the constitution and bylaws of the barangay children's association. They have a board of trustees, consisting of children from the barangay.*

*The group next heard reports on the Kids Can Save microsavings initiative, which they presented as a children's rights issue.*

*In an update on ECaP, the children reported that the last activity took place in September, before the official end of the project. They don't have major activities planned, but they'll continue to use Facebook to stay in touch and to update other children in the Southeast Asia region.*

*Next, a child spoke about her upcoming trip Taiwan. She was going to a World Vision-sponsored conference because her story about ECaP had been selected.*

I was shocked when Auntie told me my story was selected. I'm proud to be part of the association and proud of being a child leader. In my story, I highlighted the people who are part of ECaP. Hopefully, if God allows me to go to Taiwan, I will show off the Philippine plan and proudly tell everyone about ECaP. I'm thankful because of you guys; it changed my life. I hope that the project ended, our friendship and our relationship will not end. Thank you to World Vision, to Auntie Hermie and Auntie Tita for helping me to become a good, responsible child and changing my life. These tears are not of sadness but of happiness.

*Maria, the meeting facilitator, spoke next.*

During ECaP there were lots of difficulties, such as getting lost while traveling. Sometimes when I am alone in my college dorm, I open all my files and look at those pictures of different forums. While looking at those documents and photos, I start reminiscing. I relish all those happy moments and lessons that changed my life. I was being molded as a citizen, as a strong person. We need to treasure these moments, since World Vision will not be operating in this barangay after September 2011. Let's continue to spread peace in our communities and to serve them and most especially to serve the Lord.

*Hermie Carillo spoke next:*

Reflect on what should happen to the CDPA after September. What kind of activities will you do? Technically and morally we are still willing to help. Financially, it's a challenge. Use the social network to communicate with us [the adult mentors], or just text away.

## **INTERVIEW WITH ABIGAIL**

*The sections of this interview not in quotation marks are paraphrases and translations.*

Abigail has used her conflict analysis skills in giving a friend advice after the friend got kicked off her scholarship for skipping class.

During the first week of ECaP, Culture of Peace training, some children thought she was mischievous because of her facial expression. Her face showed that she got easily irritated with other people, and that she wasn't interested in being friends with certain other trainees. But later, the other students found out that she in fact wanted to be friends, but she had wanted them to take the initiative. Now, she will talk to anyone. Her friends tell her that she's very talkative.

Abigail is now a working student. Assigned at the entrance of the library, she checks other students' bags. Students who know her from the library say that she's strict because she won't let them in if they're not wearing their ID. But outside of class she's not that strict.

Secondary schools in Davao often have 50 students per classroom. Almost all schools here are composed of large groups of children. There are sometimes 70 students in a classroom in public high schools. Some schools run two shifts of high school a day.

“It's not only the [ECaP] training that changed my life, but also the experience with other children and hearing their different stories. There are some children that can say that I'm luckier than them because I have a loving family, I can go to school with enough to eat. Some of them have wounds to their hearts. For example, their mother and father quarrel, or nobody appreciates their talent. It made me realize I am lucky. I should not envy other people because I am probably luckier than them. I don't know what they are experiencing now. They seem to be happy. But you can't know what a person is going through only by observing him or her.

“For most people, the perception of Muslims is that they are bad people. They always kill.” People point to the conflict on Mindanao. “When I discovered some of my co-participants in the training were Muslim, I learned they are not all like that. Some individuals are like that, but it's not a group characteristic.”

Abigail feels she doesn't need to use peacebuilding skills in her family because her mother is kind and her family does not have many conflicts, but she does use them with friends—she's become more assertive.

## **INTERVIEW WITH WILL**

*The sections of this interview not in quotation marks are paraphrases and translations.*

There are six people in Will's family, his parents, three boys, and one girl. Will is the second child. Since his sister is working far away from home, he is the oldest child in the house. He is the one who guides his brothers. Will's father is in construction and his mother is a housewife.

In his family, Will will sometimes mediate between his mother and his father. He asks, *What's the problem? How can we solve it?* At mealtime his family is open and talks about their problems.

Will lives in a compound with three houses and four families. In that place, there are a lot of children. He's the one who leads them, since he is an older child. The children also help each other. Will teaches the people around his community, and teaches them about conflict. But he doesn't tell [small children] stories of the conflict because they are so young. He tells them enough but not too much.

Before he entered ECaP, Will was the same as his friends. A leader called him to join the [ECaP introduction] activity, and Will didn't know what it meant. It turned out to be LCP training. The time that he was there [at the introductory training], he asked himself what this was. There were a lot of children around him. At first, there were doubts in his mind, a lot of questions about what kind of activity this was, why he was there, surrounded by so many children.

The trainers, including his mentor Hermie, explained to me and my co-participants that LCP was a way to promote peace and minimize conflict. "I didn't get what they were talking about. I had lots of big questions about the activities and the program and the topics. But time goes by. I never expected at the time to be a facilitator. When I was selected [to be a facilitator], I asked myself, 'Can I go through with this? Can I get over this situation to be a facilitator [despite my] doubts?' I tried it because I have faith in myself. So, as time went by, I slowly step-by-step learned it [LCP]."

"In Davao [I had to teach] other children from other places with different dialects. You are facing a lot of crowds, especially those children. I didn't know if the words [would come to me]."

He hadn't been interested in peacebuilding before ECaP: "We have violence education in our school. That is the only part I know about peace. Just the word *peace*, but I didn't know the meaning."

In response to the question of scaling up the program, Will said, "It's already enough to promote peace." There may be a good time to add some tools or methods on promoting peace, but he is satisfied with the program's level of training and effectiveness.

I would advise [child peacebuilders in other countries] to continue to spread the training, because I know that it has a good goal for the betterment of their countries. I will advise them to continue the trainings and seminars that they've implemented.

## **INTERVIEW WITH DALI**

*The sections of this interview not in quotation marks are paraphrases and translations.*

Dali is a first year college student, but she stopped going the second semester because of financial problems. The primary problem was financial, but there were also family problems, and she is most affected by family problems because she is the youngest and her siblings are married; she's the only girl at home. [These problems have been] the worst thing she has encountered.

When she has a problem she goes to her sister. But her sister is pregnant and Dali doesn't know what to say to her [because it seems like a bad decision to have a child so young]. "I promised her I would always be there to help her whenever she and your husband have conflict."

“As a peacebuilder in our family it is hard to [intervene] because I am the youngest. When people are quarrelling with each other, I am a person who wants peace. In my simple way of reconciling, I am a peacebuilder. The thing I should do is to be a referee. Especially when between my mother and father when they are having conflict. I talk to my mother and I talk to my father when I know the conflict [is about]. I say, “Mom, Papa calls you I think he has something to say” in a sweet way. They know why I am doing this. They know I am a peacebuilder and they are proud of me. I am going to other places in Mindanao and Thailand. When [I am doing paperwork for travel, my parents] are always in my [mind].”

“My wish is that peace would be the first thing that happened in my family. I know that there is always a peace in myself. My wish is that peace will be there in my family and also in my [extended] family which is where Muslims and Christians live [together].”

“There is an issue. Muslims say that Christians are thieves; Christians say that Muslims are bombers. As I go on to my [ECaP] activities, I also [analyzed] the three groups, Lumads, Muslims, and Christians. I really felt their anger with each other because of the discrimination, especially Lumads. Some say that Lumads are dirty. As a child peacebuilder, I really felt [empathy].”

“After the LCP trainings I facilitated, I interviewed children coming from different groups. They are the same. Their feeling [was] that they are not the ones causing the conflict, but that they are affected by the conflict. They said also that it is not easy to live in a harmful community full of addicts and conflict and discrimination. [The children at the training started off] insulting each other. [But they also] said that they want peace. I gave them advice. I said to them, ‘Now you are a peacebuilder. In your own little way, try to help other children understand what peace is. In your own little way, [you can have] a big impact on the world.’ Some children were crying.”

“The [high-level] peace talks don’t help. The only thing that can solve the war are the voices of children. I really think that the people that can solve the problems of the children are the children themselves. They are the number one [group] who are affected in that war. I think they have the powerful voice of peace, of reconciliation.” [Dali sings, ‘We are the Children of Peace.’] What a beautiful song. When I hear that song, I feel emotional.”

“I didn’t know what peace was before ECaP; I only knew sitting and crying in the corner when my parents fought.”

“My skills were [formed] already by the time I started ECaP because of previous World Vision training.”

“I was lucky to have attended the training of trainers. We trained in how to facilitate. Our mentor was Hermie. They molded us as facilitators, advisors, and mentors to other children.”

“In implementing ECaP [i.e. training other children], it’s not easy because you mix people with different attitudes. You should know how to adjust, especially in mingling with people and knowing how to respect them, how to address them, how to show love and care for them. Some participants felt that God was not helping them. But as part of ECaP, you should be a good advisor to them. You should be a positive thinker. You should be wise in answering the problems of the participants. At the last seminar, there was a participant who asked very difficult questions. She asked about an article that said war was peace. Will is the one who answered that question.” He did so cleverly, acknowledging that there is a struggle for peace.

During the training, I presented with a girl who is also an LCP facilitator. We did our presentation with local child participants. One of them left a comment in the comment box saying that she was not a good facilitator. She cried and cried. I think she was a negative thinker. Now she is not part of ECaP; she quit.”

### **INTERVIEW WITH LENORA**

*The sections of this interview not in quotation marks are paraphrases and translations.*

“My father is a construction worker and my mother is a housewife. I am a working student because my parents cannot afford to send me to school. So I work as a teacher’s aid in school. And in my work I have an allowance. I get a little bit of money to give to my parents.”

“Sometimes my parents quarrel because of finances, because we haven’t enough money to buy food for our survival. In our community some of the people don’t have unity because sometimes people want something that they benefit from themselves, so they quarrel. They exchange ideas [i.e. argue] because of their self-interest.”

“Before ECaP I didn’t know what the result of this program would be. But the time goes by. Now I know what peace is, what a peacebuilder is, what is the real role of a peacebuilder in our community and in our nation. That [i.e., when I understood these things] is when I understand that there is a purpose.”

“When I was an ordinary person I didn’t participate in any activities of this organization [World Vision]. My cousin who is a leader of this organization told me that I have the capacity to train other people and have a responsible attitude. He told me to attend a seminar on peacebuilding. I had no idea of what would happen in that training. When the training was implemented, I was so happy because I [gained] a lot of experience and a lot of learnings. [Before I couldn’t have done this], but now I realize that [although] I am a child, I can do great things just like adults do.”

There is not an equal representation of all groups, although some organizations may be successful in fostering diversity. Especially in the government, groups are represented unequally. Different tribes—especially in rural areas—have been given less of an opportunity to become enfranchised citizens. Lenora thinks that in her community and in this group that the problem of group representation was fixed (i.e. that ECaP implemented a successful diversity policy). “Because [ECaP] focuses on transforming individuals. It’s very good to preach [tolerance] especially to the children, because they are in the stage of growing up.”

About suggestions for ECaP: “I don’t suggest doing anything different. I think that it is enough.”

### **INTERVIEW WITH MARIA**

*The sections of this interview not in quotation marks are paraphrases and translations.*

“By god’s grace, we [my family] are together. I am a student [in the dorm]. My father is a fisherman, and my mother is a housewife. My two sisters are married, and one younger sister is studying in high school.” “We are a happy family but sometimes there are conflicts, especially over finances.”

Maria is a substitute when her mother is not around in the house. “I advise my younger sister. There are some times when we cannot understand each other. Just last month we had a conflict—a big conflict. My ability as a peacebuilder was measured by that. I cried and cried and cried. Sometimes in the family we cannot avoid jealousy.”

“My responsibility [is] in the community now. I am serving God. I am in a Christian church observing God. Primarily, I should continue being a peacebuilder in my own way, being humble. Sometimes you cannot avoid conflicts around and temper.”

The biggest barrier to using peacebuilding skills is pride, making people unwilling to learn about peace. “There are so many rumors and speculations about each other. And I would simply testify what I was [like before I learned about peacebuilding]. Maybe by that simple way I could make them think it’s nice to be a peacebuilder.”

Before Maria started doing ECaP, she had no idea what it was. “I just came and listened to what they said. Just like a book, I just looked at the cover of it. I was like that as a common child. As I went through it, I realized that it has a significance not only for my personal life, but also in the community. Honestly, I don’t know the root cause of why I’m here. One day, I found myself talking in front of children, preaching morals.”

The success of the program is not from “the program itself but the people who are running the program. They must have a passion to continue the program and mentor. It will become better and with prayers, it’s not impossible.”

“One thing I learned in this project was how to understand different personalities. I used to fight and used to misunderstand different personalities. There is something that bothers my mind when I encounter such different personalities of people. As I go through this program, I was trained and mentored by Ma’am Hermie. [In regards to people], you should look at the content and not just the cover. I have a classmate. I could not understand his personality. And then I realized that it is because there is a problem in his family. That’s why he’s acting like that. If we have a conflict, I will sit down and listen to what he said. You [need to] go deeper to understand that person you have mingled with. That is the main thing I have learned in ECaP. I am very grateful for that project.”

## **APPENDIX C.3: PARENT INTERVIEWS**

### **QUESTIONS FOR PARENTS**

1. Please tell me a little about yourself. What's your family like? Who are your friends? What are your responsibilities, and what do you do in your free time? What's your ECaP child's role in the family?
2. What are the things in your life or in your community that you wish you could change?
3. What should teenagers in Davao be doing with their time?
4. What should teenagers in Davao be doing to address social problems?
5. Tell me about how and why your child started to participate in ECaP.
6. Did you know about peacebuilding before [your child] started ECaP?
7. Has ECaP changed his/her attitude or how he/she acts around other people (including you)? If so, how?
8. Has [your child's] participation changed anything in your family?
9. Do you see your child differently now that he/she has had this training?
10. Describe a situation where he/she has applied conflict analysis skills.
11. Is there anything that makes it difficult for [your child] to use his/her conflict analysis skills?
12. Are you happy with ECaP? Why/ why not?
13. How could ECaP be better?/ Do you have any suggestions for ECaP?

### **INTERVIEW WITH JOHN MARK'S MOTHER**

*The sections of this interview not in quotation marks are paraphrases and translations.*

I have been a widow since 2004. I have 4 children. John Mark is second from the eldest. We just get support from my family to bring him to school. In the family, he is very studious and helpful.

We have good relationships in this place with our neighbors. There's nothing more to change.

In this family, it's my simple ambition fix [my children's] status. I want John Mark to fulfill his studies and his role [in helping] our family. Someday he wants to go abroad.

John Mark's [degree] course is education. He helps other children, especially his siblings, with their assignments. He is a volunteer tutor. I observed that he is using his ECaP skills to teach other children.

In our community, teenagers' role is to be good, to be humble, especially at school. [John Mark does this] He's a leader [at school]. The school teaches values [as the required course of peace education].

When John Mark started to join ECaP, there were so many good changes. He applied [his skills] here in our house, to his younger sister and his younger brother, and to his nephew. He also [shared what he'd learned about being responsible] with the neighbors. It's not difficult for him to apply his conflict analysis skills. [When he tries to resolve conflict, people listen to him.]

John Mark is applying ECaP by [earning an education degree]. The [high] school deployed [ECaP trainers] another school. He has applied what he learned from ECaP by following the instructions [being obedient]. He has had enough time and training with ECaP to improve his skills on [weekend ECaP meetings].

I'm happy with ECaP. I'm so glad and thankful to [World Vision] because they selected John Mark to be a representative of ECaP. They helped John Mark to enhance his knowledge.

### **INTERVIEW WITH ABIGAIL'S MOTHER**

*The sections of this interview not in quotation marks are paraphrases and translations.*

She's already a widow. Her husband died two years ago. Abigail, who is still studying, is the youngest.

Abigail, [the ECaP trainer]'s role is to study. She also cooks, but most of her time she's at school. She's a working student. She passed the standard of a working scholar because she is a bright girl. She devotes her time to school, so she doesn't have time to solve problems. She comes home at 10 in the evening. Abigail is a very busy girl. She does not have time to spend with her friends.

There isn't any problem in our neighborhood. The biggest problem is the muddy road.

A lot of teenagers here aren't able to go to school. The main problem is financial, but others have too many *burkadas*—bad friends. Those children weren't able to continue their studies because of their grades. Schools won't accept them. Even [World Vision] sponsored children living here in this area are not going to school. They usually finish primary and grade school. But high school administration is strict—three absences and you're out. The barangay has a program for out-of-school youth to help with community problems.

Teenagers should be good role models in this community—starting in their families.

Abigail's mother knew about peacebuilding from her church.

Abigail has been changed by ECaP. During her time in ECaP, she traveled with Hermie to Manila. She makes more mature decisions. And she knows how to mingle with other people. Abigail can share her knowledge from ECaP with other children and with her sisters. Before ECaP, she didn't talk much with her sisters. Now she can share. There are instances where the family gathers together and she shares what she learned.

ECaP trainers invited the other children of the community and facilitated a discussion of peacebuilding. Abigail was one of the facilitators. She shared her knowledge with other children in the community.

Abigail has financial problems that keep her from using her conflict analysis skills to serve the community. She also lacks the free time, because she is a working student. She cannot share what she learned because she is so busy.

Abigail's mother is happy with ECaP, because Abigail gained knowledge [beyond what her school offered]. And she can help in the community because she can facilitate the training of trainers.

ECaP is a good thing. The program it empowers children. More children need to know about this [ECaP or peacebuilding].

World Vision should continue to support and work with parents of ECaP trainers, as well as the children.

### **INTERVIEW WITH DALI'S MOTHER**

*The sections of this interview not in quotation marks are paraphrases and translations.*

I have four children. My oldest is 21 years old; the second is 20 years old; the third is 18. Dali is the youngest at 17. Her birthday is today. Her father is at work, so he couldn't be here.

Recently, Dali's father injured his arm and cannot raise it. I am a cook, the only one in the family working outside the home. I support the family by myself. My eldest daughter is single and helps with the family's daily needs.

In the family, there are no problems. We don't quarrel. Our community is harmonious. In our family, the only problem is our financial situation. With the help of God, we will meet our daily needs. We will help each other.

Teenagers are impulsive and self-indulgent. Their role should be to follow what their parents want and to be obedient to their parents. Teenagers should obey their parents for their own future good. If they want to go out at night, of course their parents won't allow them. Because they know best.

There are teenagers who are leaders in their respective churches.

Teenagers have meetings to address social problems in the community. These teenagers make plans and suggestions for dealing with problems.

I agreed to allow Dali to participate in ECaP because I know that Dali has a gift for teaching children. Ever since Dali was still a little girl, she could teach other children, her peers. Even with her older siblings, she is the teacher. She's the little *Ate* [Auntie].

She's also the adviser to us, her parents. Sometimes she acts like the father; sometimes she acts like the mother. She became the mediator when her parents quarrel. She tells my husband and me about what she perceives. She can communicate to everybody in the family, what she observes among the family members. Even when the grandparents are quarrelling, she can be a good adviser to them.

Before Dali started attending ECaP, she was a super-duper brat. Now she has changed. It's a relief.

Before ECaP, I didn't know anything about peacebuilding. When I learned about ECaP, what struck me is that there are trainings and discussions [which would enable Dali to use her gifts].

I learned about children's rights from ECaP.

Dali is able to apply the conflict analysis skills to the family when there are conflicts. She tries to resolve the conflict. She also teaches community children good values and respect for each other.

She has no difficulties in approaching her parents. In fact, Dali will even intervene when she is already crying. She always cries when she tells us that it's already enough [to stop fighting].

I am happy with ECaP because it has changed Dali's attitude.

I want to say I'm very thankful for ECaP. My only suggestion is that they train another group of children.

## **APPENDIX E: FOCUS GROUP DISCUSSIONS**

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### **APPENDIX D.1: ECAP TRAINER FOCUS GROUP DISCUSSION**

#### **What are the tensions in your community?**

- Misunderstanding, and discrimination based on religion, poverty, or ethnic group (especially against tribal Filipinos).
- Financial problems and broken families lead to pressure on children; that causes them to turn to drugs.
- Peer pressure and the desire for a feeling of belonging to a group leads children down the wrong path. Most of the members of gangs are other schoolchildren and youth.
- Violent video games and rock music lead them to violence because of the feelings they generate.

#### **Which of these problems do you think your community understands well enough to address and solve?**

- People understand the problems, but they take them for granted and do not look for solutions.

#### **Which of these problems can teenagers affect?**

- Drug addiction, by conducting simple lessons on drug abuse
- Financial problems through Kids Can Save
- Discrimination, through conflict analysis (LCP and Culture of Peace).

#### **What are the goals of ECaP?**

- For every child to be an agent of peace
- Harmonious relationships within the family and the community
- To lessen conflicts inside a community.

#### **Whom should ECaP affect?**

- Children, mostly
- Victims of discrimination
- Out-of school children
- Members of the clans.

#### **What should it result in?**

- The children becoming the mediators for parents when they fight.

#### **How do adults/parents react when you intervene to use conflict analysis skills?**

- The listen and they come to their senses.

- There are also parents who get angry and say, *You are only our child*.
- One child says her parents understand because they know that she has undergone training in peacebuilding.

**Can you give an example of a time when you used your peacebuilding skills?**

- Response 1: When my friends quarrel, a devout friend and I go to them and try to reconcile them.
- Response 2: A peacebuilder should not only mitigate conflict but also be a leader. I lead in my church. I also teach different children with different faiths the principle of respect, which is very important in peacebuilding.
- Response 3: I tried to avoid [family] quarrels because I didn't want my mother to get angry with me. My parents are only human. There will come a time with my parents will make up with each other.
- Response 4: Sometimes we have quarrels because of nonsensical reasons and insecurities. I've learned that when people say unkind things, I should not take it personally but be humble and not fight back. You answer them softly so that they will be less angry.
- Response 5: I use my conflict analysis skills when there is a conflict, and someone asks me to help to resolve it. But I will first weigh the situation before jumping in to resolve the conflict. I ask, what are the issues and the causes of this conflict?

**What are the main challenges to the effectiveness of ECaP?**

- Giving advice to people in a conflict situation, because of their pride. Sometimes mediating makes people angrier, instead of helping them.
- Time constraints because of appointments, tough schedules.
- Some people would say, *You're only a child, who are you to teach us? And your background isn't good [impressive]*. If only many people would be given LCP training, they would understand better. They would understand that people can change. Then, they would give importance to those children who are advocating peace.

**What is the most significant change you've experienced in ECaP?**

- Response 1: There have been many changes in my life since I was 16 and started ECaP. I was a not a religious child, but ECaP changed my religious devotion, my views in life, how I manage my time, and how I mingle with my co-children.
- Response 2: Before I entered ECaP, I was not spiritually inclined, but because of ECaP, I realized that I had to change. One of the changes was in decision-making. I realized I should not make decisions that would not benefit others or that would not a good effect on everyone. I became mature in my decision-making and in my principles of life. Spiritually, I am growing because of ECaP. Because of ECaP, I know how to life live to the fullest.
- Response 3: I developed self-confidence. I was very shy, especially standing in front of the room. Because of training, I became very confident.
- Response 4: ECaP taught me to come out of my shell and to share my talents.

- Response 5: Before ECaP, I was very shy. I didn't mingle. Because of the organization (World Vision), I became socially inclined. In fact, I ran for the position of Peace Officer in my school and won. And because of ECaP I shared with my classmates in school.
- Responses 6 and 7: The same story—from shy to confident.
- Response 8: Before I became a trainer, I was the one who would look for a fight. Because of ECaP I realized that it wasn't good to do these things. I'm very grateful to be in the organization. I'm a better person because of it.
- Response 9: I was motivated to improve my studies. Before I was able to engage in ECaP, I had low grades. I realized that it's better to invest more in school and in spreading the values of peace in my community.
- Response 10: I gained confidence from the seminars and trainings. Now, I'm one of the trainers. I used to be shy standing in front of the trainees.
- Response 11: The same; I used to be a shy person, but because of ECaP I am now not shy when talking to other people.
- Response 12: Before ECaP, I was very shy, especially in school. When the teacher asked me a question, I wouldn't answer because I was shy. But now I have the guts. I am now the one who approaches others as a friend. I am the one who will initiate.

## **APPENDIX D.2: ADP FOCUS GROUP**

*The focus group consisted of nine World Vision ADP staff members, all women. Six have between 6 and 10 years of experience on staff. I have arranged these as unattributed paraphrases in response to the questions below.*

### **What are the tensions in families, in schools, in your community?**

- The sources of conflict started within the family because of poverty. Due to that poverty, the husband and wife openly quarrel, and because of this, they can neglect the care of their children. Their children do not feel peace in their own family.
- There is no source of income, and because of that, families cannot send their children to school. So children have the tendency to find peers and to enter into early marriages and start bad habits, such as drinking, drugs, and other illegal activities. This affects the whole community.
- Gangsterism—and fighting between gangs—is the biggest problem in this barangay.
- The presence of guns
- Gambling creates tension because parents play Tongits/ playing cards. They don't take care of their children. It's an addiction. Their hungry children go to other houses to steal goods and sell them for food and for other needs.

**Which of these problems do you think your community understands well enough to address and solve?**

- Probably people know that these are problems, but they ignore them and even exacerbate the problems by turning to them as diversions (e.g. gambling and cards).

**Which of these problems do teenagers play a role in (good and bad)?**

- Because the children witness those situations [of conflict, neglect, or vice at home] and because of the lack of parenting, some children divert their problems to drugs. This leads to increased tension among children.
- Aside from family problems, another root is poverty. People re-channel their energies from finding solutions to gambling and also into drinking. If they could work instead of gambling, they'd have enough money.
- Another root problem is violence in the media. Young people idolize TV characters.
- Violence is available anytime in Internet cafes. Children as young as 5 go to play video games. Related to playing video games—children need money for them, so there's violence and evil in how they get it. The rise of the Internet café is a big problem in the community that created tensions. Some of the children are going home very late instead of studying their lessons. Peer pressure is a big force in perpetuating these problems. Most of the children do not go to school anymore but go to the Internet cafes.
- If the parents are not careful in not looking after their children, then things will get worse.
- There are also positive contributions to the community from youth, especially from the organized children, e.g. the Barangay Children's Association teaches Culture of Peace in the community and in school, as well as LCP training, and training on children's rights and responsibilities.
- Kids have the option of contributing to solutions through programs. There is a sports peacebuilding program in the area. One of our children [i.e. an ECaP trainer] attended a children's congress sponsored by Iskay. There's also the Children's Congress—in this ADP, the congress mostly does advocacy of children's rights. Kids can also go to youth camp, which offers spiritual development. In the barangay, they have a Catholic church-based youth camp with sports, team-building, and spiritual nurture. Children from the ADP are actively involved.
- The city also has a Council for the Welfare of Children, an interagency organization [task force]. They invite the children of different organizations. This ADP is part of the council.

**Who is most influential in children's lives?**

- High school aged students are influential to younger students. High schoolers are the ones who are always skipping school.
- One woman said her grandchild was influenced by a friend to cut classes and go to parties, etc. Both girls became dropouts.
- Friends have the most influence.

**Whom should ECaP affect? (Community, participants, other stakeholders)?**

- First, the trained children, then the parents, and then the communities.
- Then, school teachers, community children, and family members

**What should it result in? (Skills, knowledge, attitude, behaviors for participants)**

- These children are the educators of their families. They give lessons and influence their parents. Against the culture of the Philippines, sometimes they even intervene in their parents' conflicts.
- An experience of an LCP trainer: When his parents quarreled, he facilitated. He told the father, *Keep quiet, listen to your wife*. After that, he told the father, *Okay, it's your time to talk*. Their parent's don't quarrel because of the facilitation.
- The ECaP children learn more about their rights and responsibilities, and teach their parents about the rights and responsibilities that the children have. And the parents, especially those parents who are punitive learn about those rights. They stop spanking their children.
- The ECaP children also learn to respect other children and not be biased. They learn to respect other cultures and other believers and pass that on to other children.
- There's not a problem here among the ECaP participants about religion, because they respect other children.
- ECaP contributed to that impact. Our children contributed to the reduction of *moklo moros* [a slur against Muslims]—they no longer use degrading words. ECaP enhanced their awareness. The Muslim children would no longer call Christians thieves, grubbers. They no longer make fun of the way Evangelicals worship.
- One of the things they did during training is they learned the ecumenical interfaith prayer.
- The women present in this focus group are mentors and chaperones to the ECaP participants during trainings and meetings. These staff participated in parallel training as chaperones, as part of World Vision's child protection policy. Children are not allowed to travel on their own. They should also know what the children are learning.

**What do you think the results of this training are?**

- Respect for other religions
- Acceptance of one's uniqueness
- Not being judgmental
- Self-confidence. At first they were very shy, but as the years passed, they became confident of themselves.
- They have become more open-minded. They are more apt to listen first then to react. They accept others.
- Some children were different; some were just the same as the other children in the neighborhood—until they started ECaP. The ECaP participants changed.

- Children who are trained in ECaP are more respectful to their elders than those who were not trained. They are more responsible.
- They are better peace-builders. Comparing the capacity, the ECaP children have the skills to give advice to the other children. In terms of their capacity and skills, they give good advice. They have the confidence to express what they think and feel even with the officials of the government.
- They are more friendly. They are not choosy children; they want to have more friends without considering the differences between themselves and others.
- They are more understanding of their parents, because they have more peacebuilding knowledge than their parents. One of the children told me that her mother scolded her because there are standards she was not able to meet, she listened and said, “I understand my mother”
- Reactions among older people in the communities about children who have this capacity: Lots of adults are surprised and amazed at how these children are involved and identify and express these issues to a wider group of people. The reaction is often, “Who taught that to these children?”
- A community leader heard lots of comments from the neighborhood that these children have learned how to facilitate worship and reflections and that they are God-centered children.

#### **What are your observations about the children facilitation the Stakeholders Forum?**

- During the Children’s Congress, these children were throwing questions to the stakeholders [including politicians] and insisted that they answer. They were seen as assertive.
- [The adults] were surprised and didn’t believe the way the children asked the questions, especially about the kind of institutions that need to be in the community. The children posed direct and clear questions.

#### **What are the social and practical barriers to using these skills? Who might block them or undermine them?**

- If these children were not given the venue or the opportunity to show their concerns. If the ADP didn’t have a continuing activities.
- One barrier is the time limitation. Most of these children are in school and don’t have time to train other children. There are children who have the potential but didn’t have the time. ECaP training is only during summer.
- One challenge that they face after the project ended (because of budget limitations) was strengthening the ECaP children. Some are incorporated into their ADP programs, but for ADP Davao, ECaP is phasing out.
- Another problem is broken families, e.g. if the mother and father separated. Some of the children go into drugs.

#### **Effects of the ECaP program on the staff**

- A massage therapist who works at World Vision in another capacity used to go to the park often. Lots of children there use rugby and get high. She asked them why they were there and not home. Some homeless children even come from other provinces to the park. She asked the children if they were willing to be helped. The President was going to ask for ways to help these children. The World Vision worker helped train them to be massage therapists so that anybody can be their clients. These children are now earning income from that work. So their parents now come to the children to ask for money. The children are now contributing to the family. They are 18-21, from children to youth.
- ECaP has influenced the mindset of the board and staff.
- Aside from becoming peacebuilding trainers, staff became good stewards of finances, making sure that the money is facilitating their request
- Panel participants have also become peacebuilders. They attend trainings and learn. It's true that adults can learn much from children. Even in discussions and personal interactions.
- ECaP trained a staff member to have more patience. She “stretched her patience.”

### **APPENDIX D.3: DMI FOCUS GROUP DISCUSSION**

*The DMI focus group discussion included two women: a nun of the Sisters of the Divine Ministry, and a religious leader who works in a “moral recovery” program. There was also a Catholic lay leader, two Assemblies of God pastors, a Baptist pastor, and another evangelical pastor. They are all involved in the training of ECaP trainers. Usually, two Muslim religious leaders attend DMI meetings; at the time of the focus group, they were at in a World Vision-sponsored training.*

*I have arranged responses as unattributed paraphrases.*

#### **How is this group involved in ECaP kids?**

- As you heard, some of us are trainers of COP. One of our contributions is that while they are training the children, we trained their parents and the chaperones. So that the adults who are handling the children had an understanding of COP. That was our contribution—we gave an orientation to the adults. We were among the LCP trainers for children. Before that, we were conducted training for parents of sponsored children.
- DMI also opened the participants of the trainers. Pastor Alan was a trainer of LCP, part of the ECaP project.
- DMI was also involved in spiritual nurture for registered children. A spiritual retreat is a stay-in, 2-day retreat. We had a module; at first it was a Christian module. We modified it for mixed groups. The DMI changed it to incorporate the Muslim perspective and terminology. For example, we did not omit naming Jesus Christ, but we presented Allah as well, so that they will not be concerned about conversion.
- We were the ones who gave this training, and we were all Christians. The Muslim parents were afraid. The first day, all of the parents were there, watching us closely.

When the first day was over, they were very happy and trusted us. We had a picture taken of all of us. The fear was mitigated.

- **Were any of the Christian parents concerned about the content?** Not really. They were amazed at the different denominations in one setting, lecturing. That interfaith mindset was [strange to them].
- Another thing we contributed was sensitivity in food—making sure it was halal, no pork.

### **What is the proper role of teenagers in this city?**

- “To respect their faith.”
- “We as religious leaders find it very important to find the ways and means to connect with teenagers. Because in the Islamic area there are bad influences. We are modeling for the children. We will not be influenced by bad influences—this is part of the moral recovery program.”
- “Besides that, in our group seminar, we were emphasizing the sensitivity to parents’ perceptions of children’s duties in the house. We emphasize that parents should not neglect their responsibilities. We work to enhance parental skills through training modules.”
- “In the 10 commandments, the 5<sup>th</sup> commandment is to honor your father and your mother. We emphasize respect for their own parents so that the Lord will bless them and give them long life. To obey that command of the Lord. Struggles and wars will always be the result of disobeying God. If Jesus is not in the hearts of people, there will be wars.”
- “We emphasize sexual purity. At this point in the Philippines, AIDS/ HIV is increasing, especially in Davao.”
- When children have to choose between finishing school and supporting family: “They want to study, but they want to have a job to help their parents. Sometimes, their choice is in the commands of the parents. Sometimes it is at an early age, especially if they have not entered the primary years [of school]. They have the dilemma of trying to help the family. If you ask a child, that child will really want to go to school. But if they decide to continue, who will support them? Some parents, because of fear, don’t want their children to go to school. They want their children to help them pursue useless things.”

### **What are the main social problems in Davao?**

- There are lots of social problems, highlighted now by [the initiatives in] our city government. There is a women’s desk that handles cases involving women and children, for example, child prostitution and child abuse.
- The social problem I see in our city is economic/financial. People lack initiative and knowledge of how to make money, but the main source of the problem is poverty. I believe it starts from the heart, from the wrong mindset. This is also main reason for gun wars.

- Guns are a big problem.
- Even with gambling, children get involved. The reason is the parents are poor, gambling is the only way they can live—there are job opportunities there.
- About the Davao Death Squad (DDS): They do summary killing. It's been proven. They even kill minors because of the law. The juvenile justice system won't prosecute minors. We are victims of manipulators for children. Most people do not approve of DDS, largely because the victims are younger and younger in age.
- There is a lot of difficulty in understanding the child protection law [outlawing incarceration of children]. Although it is a good and sound law, it not properly applied or informed. The community and even the police officers do not understand the law. Even if a 15-year-old commits murder, he cannot be imprisoned—but what the law means is that children are supposed to be rehabilitated and reincorporated. The religious sector, the families, the school—everybody should be involved in making this child is well again. The city put up a rehabilitation center, but it was religious people who made it work in Davao. The UNCRC is the source of the law in Davao. It's not the children; it's the adults behind them who are the problem. Children take their birth certificates along with them and threaten to call child protective services as they commit crimes. Parents can influence children to abuse this system.
- In the moral recovery program, MOVES, we go to the barangay, borough, and then family level. We want to mobilize every religious leader. Hopefully we can find sources with the government to provide sources of diversion for these young people, to divert their minds to something productive, to lead other people someday in the future. We lack the initiative and the knowledge of what resources are available—the ways and means that we can tap those resources and produce something productive. It must be a continuous activity. Once is not enough. That's one of the services of DMI. We are intentional in making the community pull together. Intentional in our parenting seminars in education on discipline, child rights, not using corporal punishment.

#### **What should teenagers do to help solve social problems in Davao?**

- To train other children because teenagers listen to their own peer group.
- In one of our conferences, in the interfaith conference, we discussed the role of children in educating other children, and we strongly feel that it is an effective means. We also tried to empower the children to train their peers in our churches and in schools.
- Young people amid these social problems cannot have a positive effect if they are left alone. They need a program to get started, and then they can eventually do it by themselves. We as adults need to help them start doing it in the first place. We have a deep sense of concern for these young people. It should be something from the heart, from God.
- I believe that that you cannot lead people to a place where you have not been. Who can better do this than religious leaders? Therefore, we tried to equip ourselves in our journey and we tried to listen to our children in our churches.

- The children are trained because we as religious leaders want to develop their capacity. The children are effective. Also in the barangay children's councils, we have helped them direct their activity in order to help in their communities.

**Whom should conflict analysis affect? (Community, participants, other stakeholders)?**

- It should change the minds of the children themselves. We can see the results and the change in their mindset. They are also becoming aware of what the community or the government is doing. Sometimes they blame the government, saying it should be trained in COP.
- Based on our experience, the parents who send their children to the program can see the changes in their children. They also change.
- I think given that they might impact the government officials, even the legislators. Given the chance, they could impact the government policies. An example in our city: during the time of Children's Month (October), ECaP trainers conducted trainings that impacted a lot of children in Davao. They have also the rule during the Children's Month they got to sit down with the mayor for one day.
- Even as religious leaders, we are amazed at the children who are peacebuilders. As religious leaders, we are known as the major peacebuilders. We as trainers had a hard time giving the orientation, but when children did it, it was very easy. When we saw their model, it was very easy. At the end of our trainings, we would always show the video of the children, of their understanding of LCP. When we lecture, trainees don't understand. When we show the video, they think, oh, it's very easy.
- Children were saying, *Give us the chance*.

**What will ECaP result in? What changes should you see because of ECaP?**

- The family—parents and children—have a good relationship because of ECaP
- Good relationships with other children, especially between Christians and Muslims. Closer relationships, leading to peace. Barriers are broken.
- Child participation is enhanced in the family, the organization, in churches.
- These children are really amazing, because these families aren't even in the middle class, they're living in poverty, but they can take opportunities and deal with the problems in the community. That's not common lower than the middle class. When they come home after training, they still wash clothes, watch their little siblings. They have many responsibilities.
- We want the children to have a mindset that does not limit them to being poor and disagreeing with others. We want them to feel equal, whatever their status.

**In what situations should ECaP trainers/trainees use their skills?**

- All the time, in schools, in families, in peer relationships. In the school, they are the tools of mending misunderstandings.

**How big an impact do you think these kids have made?**

- Not that big, because of the size of Davao, and because of it only being open to registered families [Note: That is no longer true].
- We would also like our children in the churches to be trained by ECaP trainers. The churches could use them more.
- Big impact on the family level, but small for Davao city.
- It depends on the number of children trained. The more trained kids, the bigger the impact. The best way to have a big impact would be to have ECaP in school as a subject.
- One of our education staff wants it to be mainstreamed in the schools. That's why she has gone through the initial stage of contacting the schools where ECaP kids go.
- With regards to DNH/LCP I personally was challenged to let them be involved in the barangay, to let in kids not involved in World Vision.
- We have a lot of ideas, but not the funds to tap the resources of the barangay.
- It's our plan for ECaP to have a big impact—to penetrate the schools, the barangay, the city of Davao, and then the whole world.
- World Vision has had a good impact on us already.
- We've been somewhat discouraged that World Vision's ADP will now close. The sustainability of every project that they have started will cease, although not DMI.
- In a recent consultation of the LCP trainers, they want to be invited to facilitate. One thing that I have seen is that the ECaP project did not properly mainstream in the ADP. For example, Shirley has tried to partner with the medical training institute. They invited the children, but the children had no travel reimbursement. They are really desirous to share their skills. They are very good teachers. They are better than us at teaching, especially at drawing.
- Yes, people take the children seriously.

**What are the challenges to the children/youth as they try to use their peacebuilding skills?**

- The economic situation of the family. Some cannot even go to college. They cannot continue their ECaP or their skills. Plus, they may be forced into early marriages, and some of them are forced to help with the family income.
- Financial problems are barriers to being peacebuilders. The children have the spirit to do it, but their families are struggling for subsistence. (Salaries have sunk, while prices increase).

**What was the most important change you have seen as a result of ECaP?**

- The first change is that they know how to teach the skills and relay what they've learned. Even we as religious leaders, if we can teach what we've learned, it makes a double impact. Of course we have not followed them to their homes. But to us, they can relate.

- There's a better relationship in the family, more openness.
- They become role models in their homes and schools.
- I remember one time when we were in Iloilo, they [the non-Mindanaoan children were amazed that] there was a Muslim child [among the ECaP trainers].
- They are responsible
- They are empowered.
- We do not treat them as children alone, but we are giving them a chance to participate, to speak up. In our culture when there is an adult, they are not to speak up. Children in the Filipino houses are not given the chance to speak up. ECaP children get involved in decision-making matters.
- In our homes [things have also changed]. I let my children participate now, especially in family affairs. Now my kids vote on what they think. I held a family vote about selling the house. They voted to move.

**Do you have any suggestions for future projects?**

- Try ECaP, and invite our children to facilitate!
- The adults responsible for ECaP projects must understand ECaP and in that way choose and plan properly for the project.
- They should have complete representation from all religious groups and areas—proper representation among ECaP trainers.
- They should have a plan for sustainability, not just start unsustainable activities, because it's frustrating for the children.
- Our recommendation should be for continuous education, to continue applying ECaP. It will die down.
- ECaP is a good thing for the children, nowadays with all these crimes in our city, not only ours but also in neighboring cities, in our local government.
- There should be other partners for the ECaP project, not just World Vision. Churches, local governments, and some corporations should be partners. We invited businessmen to an ECaP presentation. Now they want their children and grandchildren to be trained.

## **APPENDIX F: PHILIPPINES SCHEDULE AND ACTIVITIES**

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### **APPENDIX E.1: RESEARCH ACTIVITY TOTALS**

- 4 focus group discussions
- 5 WVDF staff interviews (Mindanao and national office staff)
- 8 individual interviews with ECaP trainers and ECaP trainer parents
- 2 home visits to ECaP trainer parents
- 2 debriefings with preliminary findings

### **APPENDIX E.2: DAVAO RESEARCH: SCHEDULE**

<b>March 2</b>	Arrival in Manila
9 – 10AM	Safety and child protection policy orientations.
10-12AM	World Vision Development Foundation orientation with Dilsy Arbutante and Joy Mariscal
<b>March 4</b>	
8:30AM	Hermie Carillo interview and briefing
1:30PM	ADP Davao office (Matina Aplaya) for discussions/interviews with ADP staff and leaders
<b>March 5</b>	
8:30AM	Hermie Carillo interview
10-11AM	Child facilitation observation at Children’s Association meeting. At Matina Aplaya ADP office
12:30-1PM	Focus group discussion with Children Association Officers and ECaP trainers at ADP office.
1:00-2:30PM	Individual interviews with ECaP trainers
<b>March 7</b>	
9-12PM	Two in-home parent interviews in Matina Aplaya. One parent interview at ADP office in Matina Aplaya.
<b>March 8</b>	
9-12PM	Interfaith Focus Group Discussion at Lispher Inn, Davao.
<b>March 9</b>	
10-12PM	Focus Group Discussion with Community-Based Organization Leaders. Matina Aplaya ADP office.
1PM	Exit discussion with WV Davao Field Office OIC Manager
<b>March 10</b>	
	Interview with Gail Ilagan
	Depart from Mindanao, arrive in Manila
<b>March 11</b>	
9AM	Manila office exit interview with Joy Mariscal and Dilsy Arbutante
<b>March 12</b>	Departure from Philippines

## THANKS AND ACKNOWLEDGEMENTS

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I am finishing this project with a deep sense of gratitude for all the people whose generosity made it possible. I found the topic to be interesting and inspiring, and I am almost sorry to be putting it down.

In particular, I want to thank

Prof. Bruce Jentleson, whose encouragement and engagement made this project smooth, and whose expertise was invaluable

Matt Scott, who made the time in a very busy visit to Washington, DC to educate World Vision's oldest intern about peacebuilding, and who has since been an active and enthusiastic part of the project. Special thanks for his work in facilitating my research trip to the Philippines, even on short notice

WVDF and Mindanao 2 staff, for welcoming me to the Philippines. In particular, Joy Mariscal and Dilsy Arbutante for their help with logistics and orientation, and for their brainstorm during my WVDF exit interview

Ate Hermie, for her patience in teaching me about ECaP and Davao, her willingness to translate for hours on end, and for figuring out logistics for my time on Mindanao

Ate Ping for helping me get around Davao City and telling me all of the interesting news, as well as for her help with translation

My prospectus review committee, Kacie Wallace and Jerry VanSant, for their advice and contributions

Prof. Rosemary Fernholz and Danilo Estranero, who correctly predicted what I would need to know about interviewing in the Philippines and what I would love about Davao.

Interviewees who made time—sometimes hours—to talk through the issues presented in this paper

Sanford School of Public Policy and World Vision International for the grants that made my research trip to Davao possible

My ever-supportive parents, who helped me work around the loss of my wallet somewhere between Raleigh and Manila

And all of the people, both children and adults, who do the rigorous and important work of building peace.

Grace and peace