Good practice for people working with children

CHILDREN AT RISK GUIDELINES

TEARFUND
CHRISTIAN ACTION WITH THE WORLD'S POOR

Children in Conflict and War

CHILDREN AT RISK GUIDELINES: VOLUME 6

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Preface

What are the principles of good practice in the area of Child Development and how can we implement them? This series sets out the basic principles of Tearfund's Child Development Policy, and then seeks to apply them in different contexts. Here in Volume 6 we look at children caught up in conflict and war. We recommend that you use this framework in conjunction with the *Tearfund Child Development Study Pack* (for details of how to order the study pack and other volumes see the final page). The study emerges from comprehensive field research and dialogue and has been reviewed by a variety of experts and practitioners. The authors hope and pray that you will find it useful and practical, and that for all who are working with children it will help you in changing children's lives for the better.

Glenn Miles and Paul Stephenson

January 2001

A note about the authors

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NOTE The terms First and Third Worlds, developed and developing countries have been used interchangeably throughout the text as commonly accepted terminology for industrialised and developing countries.

TEARFUND
CHRISTIAN ACTION WITH THE WORLD'S POOR

SECTION 1

Introduction

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1 Introduction

HOW ARE OUR CHILDREN AFFECTED BY WAR/CONFLICT TODAY?

Since the end of the cold war there have been an average of 25–35 armed conflicts occurring at any one time.

War and violence began with the fall. From a Christian worldview it is a manifestation of human alienation as a result of alienation from God – a reality of a sinful and fallen humanity which will persist until Christ's second coming. After several centuries which saw the emergence of professional armies engaged in international or inter-state war, conflict is arguably returning to more regional, tribal and ethnic violence involving the whole community. Since the end of the cold war there have been an average of 25–35 armed conflicts occurring at any one time.[1] Moreover, civilians are not only being caught up in these conflicts; often they are being actively targeted. Children are increasingly affected, sometimes as innocent civilians, sometimes because they are drawn into active fighting roles.

FIG 1
MARCH FOR JESUS, BURUNDI
Photo: Richard Hanson

1 Wallensteen and Sollenberg (1998).

CHILDREN ARE VULNERABLE…

When Chang's soldier husband was killed she fled to a refugee camp with her three sons. She turned to rice wine to comfort her in her loss. Savat, her oldest son, developed facial palsy. Sophal wears a nasty scar from when he scalded himself in an accident with the stove. Sina, the youngest, suffered from polio, a victim of the disrupted immunisation programme in the village. They are survivors, but desperately vulnerable. The conflict has taken its toll.

…BUT THEY ARE ALSO RESILIENT.

In an effort to reduce the rat population in a UN refugee camp, people were asked to catch rats. The UNHCR offered tins of fish as an incentive in return for rats' tails. Khieu and his friends, seeing a ready opportunity, started a rat farm and were soon producing a steady number of tails in exchange for tins! Some children demonstrate remarkable resilience and ingenuity in crisis.

Children in war zones

Children are more likely to be civilian victims of war/conflict than ever before. Many children will be indirectly affected by war simply because communication difficulties and diversion of resources will mean health and educational services deteriorate. Disruption and subsequent reduction in water, sanitation and health resources can lead to widespread diseases such as diarrhoea, measles and malaria, compounded by malnutrition from crop destruction and reduced food security. Sanctions against political and military leaders often increase the burden by creating shortages. Economic security is reduced and there is often a breakdown of community trust. Furthermore, physical disability may be caused by land mines, shelling or physical violence.

Land mines, which are often small and attractive to children, place children at risk in 68 countries, especially Afghanistan, Angola and Cambodia. They are designed to maim rather than to kill and because children are closer to the ground they are more likely to be killed or maimed. Children often need to forage for food and fuel further and further into unfamiliar areas that are more likely to be mined. Even after the fighting has stopped they make rural life dangerous. Programmes working with children disabled by war should look at *Children at Risk Guidelines 3: Children and Disability.*

Displaced or refugee children

UNICEF estimate that there are over 20 million children displaced either within or outside their country. According to the United Nations High Commission for Refugees (UNHCR), 50% of refugees are children who have fled their home countries with or without their families and with or without their communities. Refugee camps often have few small children or children with learning difficulties or long-term disabilities, because they could not be carried for long distances. The grief of parents and siblings is compounded. As well as external displacement to another country, there is even more internal displacement where people, including children, are forced to move within a country. These people do not receive the privileges of refugee status. Camps for displaced people can be places of violence, alcohol and substance abuse, increased domestic violence and sexual assaults.

UNICEF estimate that there are over 20 million children displaced either within or outside their country.

Unaccompanied children

Families can be separated quite suddenly in a conflict and may be unable to find each other again. Children may become the responsibilities of relatives who are not necessarily close, and children themselves can become the primary carers for their brothers and sisters (child-headed households). This makes them vulnerable to exploitation. Children can be treated as a commodity and sold or trafficked into the sex trade or military or exploitative work in order to generate income.

Rape and sexual exploitation

In combat zones, girls and boys are sometimes driven by poverty, hunger and desperation into prostitution. Furthermore, rape of women and children is commonly used as a weapon in war to terrorise and degrade. Those working with such children should also look at *Children at Risk Guidelines 4: Children and Sexual Exploitation and Abuse*. Boy soldiers may need some re-orientation to appropriate sexual behaviour if they have been involved in rape as a form of graduation to manhood in war.

Militarised children

In some countries and cultures, children as young as eight years are now being encouraged, coerced or kidnapped into becoming soldiers. Some children may volunteer, understanding 'the cause' and wanting to fight for their people. Others may be encouraged to volunteer by parents in the hope of getting protection, regular meals, clothing and medical attention. They may not always be aware of what will be demanded of them. Whilst for many this might be limited to carrying supplies and ammunition, for others they may be expected to kill and take part in torture and rape.

An estimated 500 million small arms are in circulation worldwide.

World Vision, Silent Revolution, Working Paper No 3

Lightweight weapons, such as the AK47, now enable children to take up front-line fighting roles. Some commanders deliberately exploit children's ignorance of the dangers they will face or give them drugs to become 'fearless'. They may be beaten or even shot if they fail to carry out their duties.

However, international law has begun to address the issue of so-called 'child soldiers'. In 1999, State Parties agreed an optional protocol to the UN Convention on the Rights of the Child, banning the recruitment of under-eighteen year olds. The International Criminal Court, also established in 1999, defined forced recruitment of children as a war crime. The International Labour Organisation categorises it as one of the 'worst forms of child labour' in Convention 182, which is seeking universal ratification during 2000–2001.

WHAT IS PSYCHO-SOCIAL TRAUMA?

The children most seriously affected by war and conflict would appear to be those who are direct witnesses or recipients of violence, torture and rape and who have no family to support them afterwards. Children caught in the violence of conflict and war experience so much loss in different ways. Hardest of all is the loss of parents and siblings either permanently through death or temporarily through separation, but loss of peers can also be disturbing. Child development occurs in a social context. Their well-being is inextricably interconnected with the well-being of their family and community. Poverty, unemployment, displacement, violence and the breakdown of extended families and communities can all add to stress for children. Those who have experienced supportive positive nurturing within the family in the past are more likely to cope more effectively.

As well as the loss of loved ones there are also often material losses to bear too. Children will have lost many of the things that make up the security and familiarity of their community, and in most cases it will never be fully recovered or restored. Property rights and homes are lost. In many countries children do not have the legal right to inherit their parents' property. Adult members of the extended family or others who are not prepared to take on responsibility for the children may expropriate houses.

In times of crisis, emotional, spiritual and social care is at risk of being neglected. Even in longer term programmes economic development is frequently the priority. But while Tearfund may put physical needs first at the outset of a crisis, it believes that people are physical, emotional and spiritual beings. Simply focusing on one aspect of their humanity can be damaging. The spiritual and emotional turmoil associated, for example, with being unable to observe traditional ceremonies in burying their dead may undermine a person's well-being as much as a physical need. Excessive stress reduces resilience to ill health. It also can undermine people's capacity to function. A traumatised mother will be far less able to support and make decisions on behalf of her children. Emotional and spiritual sensitivity is needed amidst such situations, as well as an understanding of cultural norms.

Some children are more adept at surviving than others. Many adolescents[2] choose to return to school to make up for lost time and/or to be trained in order to be able to restore normality and build a livelihood. We need to listen to children's concerns, their hopes and aspirations, and not assume that we know what they need.

WHAT DOES THE BIBLE HAVE TO SAY?

War is a recurrent feature of the Old Testament, from the initial conquest of the promised land onwards. Then, as now, children were often the hapless victims of violent conflict. Some were brutally killed (2 Kings 8:12, Isaiah 13:16,18). Some died through famine brought about by war, or were even eaten by starving parents, as happened when Samaria was besieged by the Arameans (2 Kings 6:24-29). Some were threatened by racial persecution plotted by Haman, though thwarted by Esther's courage (Esther 3:13f). In Egypt, Pharoah ordered Hebrew midwives to kill Hebrew baby boys at birth (Exodus 1:15-22). When the midwives argued that the Hebrews often gave birth before their arrival, Pharoah then ordered that every baby boy was to be killed by being thrown into the river, in order to reduce the growing Israelite population. God intervened and Moses was rescued, 'the survivor of a threatened race to become the child of promise, the redeemer of his people'.[3]

Jesus himself was a refugee.

Jesus himself was a refugee. Following the visit of the Magi, Herod tried to kill the baby Jesus, ordering that all the boys in and around Jerusalem be killed (Matthew 2:16). When the angel alerted Mary and Joseph to the danger, they fled to Egypt where they stayed until Herod died (Matthew 2:13-19). Matthew likened the death of many baby boys to the Jewish mothers weeping for their children who had been taken into exile by the Assyrians seven centuries earlier (Matthew 2:18 cf Jeremiah 31:15).

Situations of conflict around the world are not dissimilar to the situations described above. So what is the biblical response?

Throughout scripture God demonstrates clearly that his intention is to make alternative communities in Christ out of broken and besieged people, including children especially. God chooses His people, the church, to bring this about. We do not need to be reminded of Jesus' love and concern for children. Many were the occasions when he made space for them and drew them to him (Matthew 18:1-5, 19:14). We are clearly called to show compassion for the needy (Matthew 25:35), whether they are children or adults.

2 Bracken and Petty (1998).

3 Armerding (1997).

But the Bible is concerned with more than simply the physical well-being of the child. There is plenty of advice about bringing up a child with the right values: Proverbs 22:6,15, for example. Moreover, we are instructed to 'Speak up for those who cannot speak up for themselves, for the rights of all those who are destitute. Speak up and judge fairly; defend the rights of the poor and needy' (Proverbs 31:8,9) – a clear call to advocacy.

Peacemaking should be a characteristic of believers, whoever they are.

In addition we are called to be peacemakers in Matthew 5:9. Peacemaking should be a characteristic of believers, whoever they are. This may be both in the context of personal relationships as well as in war and armed conflict, but the importance of reconciliation is unequivocal. The church played a key role in reconciliation in South Africa, and should surely seek to do so elsewhere.

Christians hold different views on whether war is ever 'just' or legitimate, but there is no doubt that God abhors the suffering of the innocent (Proverbs 6:17, Jeremiah 19:4). Ultimately we have the reassurance that even amidst conflict, God is there. 'Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword?' (Romans 8:35f).

HOW CAN WE HELP?

Work with children, whether in a refugee camp or in a war zone itself often tends to be sectoral in that it is focused on health or education or income generation. Tearfund, however, advocates a more integrated holistic approach.

Programmes working with unaccompanied children should always seek alternatives to residential care.

Programmes working with unaccompanied children should always seek alternatives to residential care. Tracing of families must be an absolute priority to minimise separation. In the meantime, children should be absorbed into their extended families and community solutions sought where at all possible. Residential care is a last resort where no other option is available (see *Children at Risk Guidelines 5: Children in Residential Care and Alternatives*).

Community is key to recovery for all children.

Community is key to recovery for all children. Schools and teachers play an important role. The disruption in the education and training of many children in war means that if they are to be reintegrated into society, then life skills and vocational training are essential. Culturally appropriate games and use of art and drama can also be therapeutic. Many practitioners argue that individual psychological support is unrealistic. Trauma counselling for children in the Third World has also been criticised by some as an imported Western individualistic approach within largely collectivist cultures. While this criticism may be valid, the benefits of trauma counselling should not be dismissed out of hand.

Funding agencies and programmes need to ensure that resources are available for long-term social re-integration and restoration of services that are sensitive to local culture and practice. This may prove to be a difficult commitment especially where future stability cannot be taken for granted. There are no such things as 'quick fix' solutions in conflict situations.

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Framework for Good Practice

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2 *Framework for Good Practice*

This framework for good practice is based on the principles outlined in the Child Development Study Pack. However, it is specifically adapted to programmes working with children affected by armed conflict.

PRINCIPLE 1 **BUILDING RELATIONSHIPS**

1.1 Building relationships – with the child, family, community, organisation or institution and between agencies – is vital.

- In a situation where relationships are being destroyed by conflict it is important that, where possible, the remaining relationships are maintained and strengthened. All children should have at least one adult who they can trust and with whom they can safely express their feelings. Programme workers need to help children to identify and develop a network of adult and peer group friends and supporters.
- Institutions and organisations must work together in a spirit of co-operation and not competition, especially where personnel and supplies will inevitably be short.
- In war, communication systems are often deliberately targeted and destroyed, to render enemy forces ineffective. In this context it is important that the church and programmes seeking to support children in conflict maintain open communication channels at all levels. They should make a point co-operating with other organisations and churches with the same goals and sharing resources.

PRINCIPLE 2 **PARENTAL RESPONSIBILITIES**

2.1 Parental responsibilities towards children are encouraged, as part of the development of a caring, child-friendly community.

- Amidst the turmoil of war, it is essential that the stability of the family is maintained where at all possible. The idea of evacuating children, as in Europe in the second world war, is now considered to be inappropriate, even in high risk conflict areas.
- Where children are separated from their parents either temporarily or permanently, the extended family and/or the community can often absorb them, although they may need support to be able to do this.

- Tracing and reuniting of separated families should be a high priority.
- The resilience of many communities means that where physical security can be provided (albeit temporarily) a measure of 'normality' and thus psycho-social security can be restored on an individual and community level.
- Providing the poor with a 'stake in the peace' – by strategies for local economic growth and by investment in education, healthcare and other basic social services and employment opportunities can help to minimise the risks of social instability and violence. In post-conflict reconstruction the rapid establishment of social services and employment opportunities is a priority so as to provide alternatives to a return to conflict.[4]
- Often, ex-child soldiers face rejection and hatred on their return to their communities. Both families and communities need to be educated about their needs and behavioural changes. It is important that the children feel accepted rather than rejected.

PRINCIPLE 3 **WORKING AT DIFFERENT LEVELS**

3.1 The programme needs to identify which level(s) it is addressing, whilst consideration is also given to other levels:

- Individual
- Peer
- Family
- Organisational/Institutional
- Community
- National
- Policy/Political
- Spiritual

- The aim is to get a balance between the needs of the individual child within the family and the needs of the community.

4 Mepham (1998).

PRINCIPLE 4 IDENTIFYING NEEDS AND PRIORITIES

4.1 Children's (and parents') needs are identified. This includes listening to and involving children and parents.

- It is important that geographical areas where children are most at risk are identified and resources are focused in these areas.
- In an acute situation such as a genocide, the physical needs (food, healthcare and shelter) of children and parents will be the priority. However, it is important that the phase where relief workers need to make all the decisions for people on their behalf is short-lived. Responsibility should quickly be placed back into the hands of the community, and in the case of children into the hands of their parents until they can take responsibility for their own decisions.
- Once the acute phase is over, it may be helpful to do a study among refugee children with aid workers, or school children and their teachers, to find out what the issues are and how they feel they can be dealt with. Much can be found out by observation even before children are asked anything. Even among children not directly affected by the violence, this will be a useful way to understand children's perceptions of violence and conflict resolution. Any such study should avoid causing further stress and tension among children. (In extreme cases, children may have been tortured, abducted or have witnessed the murder of family and friends.)
- The needs of girls will be different from boys.[5]
- Different age groups of children will experience different effects of war. The causes of stress for children are likely to be multiple and ongoing. Parents will be aware of differences in behaviour from the normal but, because of their own pain, they may be temporarily limited in giving emotional support.

5 See World Vision International's report *The Effects of Armed Conflict on Girls*, a discussion paper for the UN study on the impact of armed conflict on children.

SIGNS OF DISTRESS

Signs of being affected by war may begin in different ways:

Five years and younger Young children are more likely than older children to exhibit anxious attachment (clinging, whining, tantrums and attachment to security objects) and regression (reverting to behaviour patterns that were successful when they were younger). Fantasy and play are common practices to establish meaning and make sense of trauma. Children engage in thematic play, often re-creating struggle, trauma and abuse. They use toys, playmates, nightmares and story telling to cope with different fears.

School age children These children use more elaborate re-enactment. Their behaviour may appear moody as they tend to feel inadequate and need to establish control, through bossy and aggressive behaviour against younger and weaker children. They show a decline in performance in school or work tasks or become perfectionists. If children are not free to talk about what they have experienced, they may develop psychosomatic complaints such as headaches etc.

Adolescents Older children may exhibit any or all of the above, the impact on self-confidence and self-esteem being more pronounced. The child may stay in a mood of withdrawal and isolation, compliance and pleasing, or anger and rebellion. Adolescents tend to act out their anger in the real rather than imagined world by arguing with adults, disobeying rules, drug taking, inappropriate sexual activity and vandalism. They may have a strong determination to demonstrate that they are in control of their own bodies and no matter how dangerous the situation is or has been, that they can survive. This leads to dangerous risk taking which varies according to the culture.[6]

- The chronic stresses of conflict can lead to problems such as aggression, depression, delay in moral development, changed attitudes and beliefs and diminished hope for the future.[7] Gender, age, level of development and temperament will influence children's reactions to stresses as well as frequency, intensity and number of stress factors to which they are exposed.
- As well as trauma and loss there are multidimensional problems of lack of hope and futurelessness which are at least as severe. On a spiritual level there may be anger towards God, related to loss and grief.

4.2 Staff are experienced and trained in communicating with children and their families and helping facilitate children's participation.

- Communicating with children is a skill. In times of war and disaster, children need people they can trust and who will understand their feelings and help them to cope.[8]

6 Plummer (1997).

7 Wessels (1998).

8 *Communicating with Children: helping children in distress* by Naomi Richman, published by Save the Children, aims to help those working in conflict situations to develop their listening and communication skills with children.

- Staff need to be trained and regularly updated on the issues and will benefit from good staff role models managing the unit. Refugees who are themselves teachers and other adults familiar to the children may be the most appropriate people to be trained, rather than external staff.
- Children who are unaccompanied by an adult require special care. Listening to them to find out their perceived needs is important but some of them will be so affected by war that they will be unable to communicate well for some time. When children are ready to share, this may be done on an individual basis or in focus groups. Children, especially those unaccompanied by an adult, should not be separated from the security of siblings and friends, even for a short time.
- Where unaccompanied children want to talk, particularly where they have witnessed violent death or been child soldiers, there should be trained people available to listen. Staff need not hold a degree in psychology or psychiatry, but they should have had training by someone qualified and experienced in this area.

In Rwanda, for example, the telling and re-telling of the children's stories of the genocide is cathartic and an accepted part of the post-conflict process. Children appear to be willing to tell the stories. It is a part of the country's oral tradition and is a way of dealing with what happened. It may also have something to do with not wanting to forget – rather like the holocaust victims. Could the public recounting of these events actually be a healing rather than traumatising activity for the children? Could it actually give them self-respect and dignity to tell others what happened to them and how they survived? Again, cultural sensitivity is needed.

- Screening of staff is important to ensure that they are able to communicate well with children in a relaxed and culturally appropriate manner to avoid further trauma from an unsupportive relationship.
- Some children may find it difficult to relate to adults and other children. It is important that they receive special attention.
- It is important that children's stories are not repeated outside the context of support. Journalists should be careful not to further abuse children by making them repeat stories unwillingly.

- Caring for the carers needs to be taken seriously, including praise and recognition for the work they are doing in difficult circumstances, together with the support of friends and colleagues. Many will need material support, especially if they have lost their homes.
- Working in areas of conflict can create tension among team members. Keeping short any disagreements and acting in a forgiving way is essential modelling.[9]

4.3 There is awareness of the spiritual, social (including educational and vocational), emotional, mental and physical aspects of the child's development.

- Children in situations of war may be malnourished, sometimes severely, and will usually require medical care.[10]
- After food, healthcare and shelter, schools should be a priority in refugee camps, even if it is a tent. Children appreciate the security of the people that make up their school environment, even if the building itself is destroyed or is too far away.
- Children's spiritual needs do not usually show up using Western psychological assessment tools so this must be taken into consideration. Healing and forgiveness in Christ is key to taking the burden from children. Spiritual growth plays a key part in building hope, resilience and restoring self-esteem.
- Children need to learn life skills in parallel with other activities so as to be able to re-integrate into the community again. They need to be able to do 'normal' things as soon as possible.
- Children need to have the opportunity to play so that they can learn to solve practical problems, to relate to others and to confront difficult situations. Culturally appropriate recreational activities such as dances and football are important and space and time should be made available for these.
- Where war-orphaned children are living in child-headed households, they will need to know that food and shelter are secure for all the children, before they will feel comfortable enough to seek other forms of support, and only then after they have come to trust an adult. This may take some time.[11]

9 Donald Palmer's book *Managing Conflict Creatively: a guide for missionaries and Christian workers* may be helpful.

10 See *Children at Risk Guidelines 2: Children and Community Health.*

11 See World Vision Rwanda and WV UK (1998) *Child Headed Households in Rwanda.*

PRINCIPLE 5 CHILDREN'S PARTICIPATION

5.1 Children's abilities and needs are taken into consideration:

- The focus should be on children's abilities, not just on their disabilities or inabilities. Labelling of victims (eg 'traumatised children' or 'child soldiers') can lead to stigmatisation and marginalisation and should be avoided. It can also detract attention from the majority of children who may be affected by war, but who with the help of their families and communities are coping well. On the other hand, images of resilient survivors can be overused too and diminish the needs of children who do not exhibit profound problems.[12]

- Children may be vulnerable, but they are also resilient. It is not clear why some children who have experienced terrible trauma are more severely affected than others. But many children are remarkably resilient. It is important that programme staff believe that change in behaviour is possible. At the same time it is important to recognise that a silent child is not necessarily a stable child, but that this may be a sign of withdrawal or denial because of their pain. Vulnerability will be increased by the extent of stress to which the child has been exposed, and will depend partly on the temperament of the child and their coping responses. Resilience is more likely where parents or another trusted adult is with the child, and where faith plays a key role in their lives.

- Children should be viewed without prejudice based on gender, age, parentage, ethnicity, social class or caste, religious background or disability. Programme workers need to be an example to children to help them to be proud of their country and culture without being superior to other countries or cultures. This will inevitably carry with it the risk of being political. Some programmes may be able to maintain neutrality. Others will be associated with one side or the other.

12 Cairns (1996).

5.2 Adults collaborate with children, according to their age and ability, individually and collectively in the programme, in things that affect them.

- Children in an acute conflict situation need to be aware of the dangers (eg awareness of land mines) and what to do in different scenarios (eg sudden evacuation, being kidnapped). Teaching materials which are adaptable to the children's level of understanding and their need to know should be made available to teachers, youth leaders, health professionals, parents, community leaders, church members, etc.[13]
- It is helpful to understand how children perceive the conflict situation and how they think it can be resolved. Children's perception of violence in the community, in the home and in the playground and how it can be resolved will give a good indication of the children's ability to be involved in conflict resolution themselves. This also provides a basis for teaching, for example, about misunderstandings.
- Children can express their feelings about conflict through art and drama. This both helps the children and reveals what they are feeling.[14]

PRINCIPLE 6 CHILDREN IN CONTEXT

6.1 Children must be seen in the social, political and historical context of their community.

- Careful analysis is needed of the history of the conflict and how it affects children, families and communities. Different types of conflict require different types of intervention. Children and their families living through a genocide such as that in Rwanda will have very different needs to a child being brought up in a long-term civil war as in Northern Ireland for example. However, some needs remain the same (eg consistent family relationships, rapid return to stability following acute conflict, and access to food, appropriate healthcare and shelter).
- The programme must be aware of the history of the particular community from which the child comes in order to understand the root cause of the conflict.
- Where possible, the child should not be taken out of the family and community, but the programme should seek to bring about change from within the family and community.

13 Some materials are available from the Child to Child Trust.

14 The Living Stage Theatre Company have done work in this area (see page 85).

Centres where war-affected children can receive psychological support are sometimes set up by an NGO before there is sufficient understanding of the local culture. Centres should be avoided unless or until they can be run by local staff with a good understanding of local cultures. Bracken and Petty (1998) describe a situation where the author felt more harm than good was done when they tried to set up a centre for victims of torture without understanding the culture. Also the problem with centres is the lack of follow-up in the community and the tendency to keep children in the centres too long, which creates dependency and reduces the social integration that ought to be the long-term goal. (See *Children at Risk Guidelines 5: Residential Care*.)

6.2 Parents, caregivers and families are involved and impacted.

- In an acute war situation fathers may be soldiers and mothers will probably be busy helping their family to survive. Actively involving parents in programmes may seem to be unrealistic in the short term, but in long-term conflicts parents can be encouraged to be an integral part of community-based programmes.
- Where children have severe behavioural problems and are seen to need semi or full residential care, parents should always have access to their children. Where children are being assessed and their progress evaluated, parents should be involved.
- Where children have been abducted and then returned to their parents and communities, families need to be prepared for their return (if possible), taking into consideration the likely behavioural changes from the trauma. Awareness-raising and training is vital.

6.3 The child's community is involved and positively impacted.

- Programmes should avoid looking at children in isolation from the wider social context.[15]
- The Red Cross Code of Conduct on Humanitarian Relief strongly encourages community participation, with concern in particular for the involvement of women and minorities (see page 35 for main points).

15 Wessels (1996) emphasises the importance of reflecting community values and actions, respecting local cultures and traditions and treating cultural diversity as a source of strength and enrichment. He feels that projects should approach the local community and culture as a set of resources for addressing psychological issues.

- Countries at war have increased stress and propensity towards violence in the civil community. Where violence has spilled over into domestic violence between adults and from adults to children, the parents may benefit from education in conflict resolution. A church-related programme might challenge the community to change the way it deals with conflict (eg conflict resolution in the home, dealing with bullying, demanding conflict resolution classes in schools). Using conflict positively to bring about change should be emphasised.
- Any kind of programme needs to be in the context of social rebuilding and reconciliation within the community.

6.4 Links (networks) are developed with other local, national and international organisations, including organisations from other sectors.

- Prevention, advocacy, education, rescue, tracing and rehabilitation cannot usually be addressed by one organisation alone. Networking is therefore important among national and international NGOs so that resources are not wasted.
- Co-operation with the usually fragile remaining government education system and health and social service professionals is important, and will usually enhance effectiveness. However, aligning oneself with one party or another may be politically dangerous and undesirable if the sides change in the future.

6.5 The cultural and religious context of the child, family and community is taken into consideration.

- Cultural views of soldiers also need to be understood. Is fighting seen as a route to manhood, for example? Children who believe they are fighting for a just cause may be less psychologically affected than children who do not.

Understanding the cultural view of death and after-life is important so that children's fears are understood. In Bantu areas of Africa, for example, fears of the 'unavenged spirits' of those killed may haunt children, especially former or current child soldiers. Children who have witnessed their parent's death and have been unable to ritually bury the victim believe their parent's spirit is not at peace and cannot make the transition into the realm of the ancestors, causing a breach between the living community and that of the ancestors. Meanwhile, in Afghanistan it is heroic for adults or children to die in battle, which is likely to engender a rather different reaction to loss.

- Programmes can be improved by understanding local methods of physical and emotional healing and intervention. However, careful discernment is needed about that which is neutral and that which is evil.
- Different cultures will have culturally appropriate ways of dealing with conflict and these should be understood and used.
- At the same time, care must be taken not to absorb more negative attitudes such as fatalism, hopelessness and revenge from the cultural worldview.
- Many sub-cultures, even Christian, can have an 'ostrich in the sand' mentality until the conflict situation is right on the doorstep, and then it is too late to take preventive measures and prepare families.

Christians do have a distinctive worldview which, whilst celebrating the diversity and richness of God's creation, does not accept that all culturally specific beliefs and actions are good. Although unpopular with secular organisations, a mature culturally sensitive Christian approach has a vital contribution to make when dealing with issues of death and the spirit world. Ideally there should be dialogue between experienced pastors and Christian professionals, traditional healers and Western trained psychologists to find the most appropriate way to benefit the child.

PRINCIPLE 7 **ADVOCACY**

7.1 Lobbying and interceding with or on behalf of children and their families takes place at local, national or international levels.

- People thrown into a conflict situation are often confused and anxious. Their props are taken away from them and they are wondering why this has happened. Many will look to the church, and the church should be ready to respond both in word and deed.
- Churches also need to be aware of violence and conflict resolution within their own membership. There needs to be an emphasis on God's forgiveness and the forgiveness of others.
- Reconciliation is vital, and the church, with its emphasis on forgiveness, needs to be a leader in the community in this area.
- Programmes can encourage the government to provide services for children who are victims of the conflict (rather than increased military expenditure).

- Programmes can also sensitise governments and NGOs to the psycho-social needs of children. They may also develop the skills and experience to train teachers, health workers, parents and foster parents, social workers and mental health professionals, highlighting for them the effects of traumatising experiences and the need for healing environments for children.
- Some organisations will speak out against the use of children as soldiers in war. International law can be used in advocacy against the involvement of children as soldiers.[16] However, while some feel that we should be promoting internationally accepted standards (eg increasing the age of recruiting soldiers to 18 years), others feel this is cultural imperialism.
- Many churches have been criticised for not speaking out against injustice in war (eg annihilation of ethnic minorities, abduction, rape and torture of children) but the implications of speaking out have to be carefully considered.[17]
- Aid in itself can exacerbate conflict as well as promote peace. The church and NGOs need to evaluate which one is being achieved.[18]
- Advocacy can be conducted indirectly through other organisations such as Christian Solidarity Worldwide and Amnesty International. Pressure from outside the country may be more effective than internal advocacy. Also it can be used where it is politically sensitive to speak out publicly.
- It may also be appropriate to raise the question of rights with the church (see *Child Development Study Pack*, Biblical Basis: Advocacy section)

7.2 The programme staff are aware of the importance of the UN Convention on the Rights of the Child[19] (UNCRC) and other relevant human rights conventions.

- Copies of the UNCRC together with training and reflection on its potential uses and implications should be made available to programme staff (see summary of key UNCRC articles on page 34).

16 See Goodwin-Gill and Cohn (1994).

17 *Children in Crisis: a new commitment* by Phyllis Kilbourn is written specifically to 'call the church back to a biblical based response to the plight of children' including those in areas of war and conflict.

18 Reilly (1998).

19 The text of the UNCRC can be obtained on the website for the UN Commission for Human Rights at http://www.unhcr.ch

7.3 The barriers to advocacy need to be understood and addressed.

- An analysis should be made of the social and political situation locally, nationally and internationally in order to assess opportunities for advocacy work.

7.4 There is dialogue with parents and caregivers so that they can make informed decisions and represent their families' interests.

- Parents and caregivers need to be informed of the signs that they can expect to see in their children so that they are prepared. Training in dealing with inappropriate aggressive behaviour in the home should be made available. Parents should be informed of the ongoing risks to their children so that they can lobby on their children's behalf for services and support.
- Parents need to be informed about the dangers of violence portrayed in the media, guns and weapons in the community and children being involved in violent sports (eg boxing) so that they can take appropriate action. Some may argue that sports such as boxing are a healthy way in which children can get rid of aggression in a controlled environment, but vigorous exercise and other sports may have the same effect without physical harm to the opponent.[20]
- Teachers need similar training to deal with bullying and inappropriate aggressive behaviour in schools.
- In rehabilitation, parents should be actively involved in the process, so that they can advocate change where they feel more can be done.
- Unaccompanied children should be allocated to a named adult, who will provide support and represent their interests.

7.5 There is dialogue with children so that they can make informed decisions and speak for themselves and their peers.

- Children who are direct victims of war are usually too vulnerable to be involved in lobbying. However, their stories can be used anonymously to improve understanding amongst individuals, churches and professionals. Care needs to be taken, however, that confidentiality is respected and children are not simply used as propaganda tools. Interviewing children may re-open deep wounds, producing secondary victimisation and leaving children vulnerable. Stigmatisation of categories of children (eg ex-soldiers) should also be avoided.

20 Carlsson-Paige and Levin explore ideas for alternatives to war play and war toys in their book *Who's Calling the Shots?*

- Children volunteering information can also help to bring about prosecution of, for example, those involved in genocide. Nevertheless, the court process can be traumatic in itself and should only be conducted where there is adequate protection and security, skilled preparation and de-briefing of the child and follow-up. Otherwise there is potential for further traumatisation.
- It may be appropriate for some children (who are least affected by the conflict) to have their opinions expressed through letters to the government and media about for example how and why peace should come about.[21]

7.6 There is awareness of a biblical basis for ministry to children and the importance of prayer.

- Scripture describes several examples of how faith contributed to the resilience and capabilities of children caught up in conflict, such as Naaman's servant girl who was taken captive from Israel to Aram (2 Kings 5:1-3) and Daniel and his three companions who were taken captive from Judah to Babylon (Daniel 1:6ff).
- God's purpose for his people is to bring about transformation through living out His word. Understanding this should be reflected in a desire among Christians to protect children from violence and play a key role in preventing its escalation. For example, the midwives (Exodus 1:15) acted as advocates for the Hebrew mothers and babies so that they would not have to be killed.
- Churches in countries which have not been at war for some time and are thrown into a situation quickly may have had little time to grapple with what the Bible has to say about conflict and peace. Where possible churches need to think through the issues before they occur.[22]
- When faced with crisis, the first desire is to act. However, action and prayer form a joint response to the needs, problems and dangers of the world. Prayer gives the right perspective on things, and action ensures that the work goes forward.

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21 Ideas for children using conflict resolution concepts within their own lives can be found in the manual *Children Working for Peace: a manual for the teacher in the classroom* (1995) by UNICEF with the Oxford Development Education Centre. It contains case studies of activities used in Ireland, Lebanon, Sri Lanka and Liberia.

22 Willard Swartley's book *Slavery, Sabbath, War and Women* gives a good overview of different Christian interpretations of Scripture on the subject of war.

PRINCIPLE 8 CHILD-SENSITIVE INDICATORS

8.1 The impact of work with children and their families is measured both qualitatively and quantitatively.

8.2 Indicators show how the project has an impact on the lives and environment of the children (by age and gender) and their families.

- Impact measurement is as important in education and advocacy programmes as in rehabilitation programmes. Little is known about what forms of intervention are most effective, and careful evaluation and research is therefore needed.
- The percentage of children who have been successfully traced is a key measurement.
- The percentage of children who have access to regular school activities and/or vocational training is another key measurement.
- Measuring spiritual impact provides a more difficult challenge. Some children may articulate a clear relationship with Christ as their Lord and Saviour, while seeds of faith may be sown in others. It is important, however, that ways are found to describe the spiritual growth of children, as this is a central part of Christian ministry. These forms of expression can be developed along with the children. A mere head count of those presumed to be Christians is not enough.
- For individual care, forms of assessment will depend on the cultural context and the resources available especially in terms of staff. They might include: review meetings involving all those working directly with the child and parents; or behaviour check-lists, comparing changes.
- Results should be used to adapt individual care and programmes accordingly.

8.3 Parents, caregivers and children are involved (according to their age and ability) in the evaluation of the child and the care given.

- Parents should be involved in ongoing evaluation of the child as much as possible so that they are aware of the danger signs in the future, the areas of vulnerability and how they can provide ongoing support. After dealing with the acute trauma, parents will need to support children to prepare for the future.

8.4 The programme needs to reflect on and use the results of the impact assessments.

THE UNITED NATIONS CONVENTION ON THE RIGHTS OF THE CHILD: UNOFFICIAL SUMMARY OF THE RELEVANT PROVISIONS

Article 7: The right of the child to a name from birth and a nationality and to be cared for by his or her parents.

Article 8: The obligation of the State to protect and if necessary re-establish the basic aspects of a child's identity (name, nationality and family ties).

Article 9: The right of the child to live with his or her parents, unless deemed incompatible with the child's best interests. He or she has a right to maintain contact with both if separated from one or both. The duties of the State in cases where separation results from State action.

Article 10: The right of children and their parents to leave any country and to enter their own in order to be reunited or maintain the child-parent relationship.

Article 12: The right of children to be consulted in decisions that affect them.

Article 20: The obligation of the State to provide special protection for children deprived of their family environment and to ensure that appropriate family care or institutional placement is made available to them, taking into account the child's cultural background.

Article 22: Special protection granted to children who are refugees or seeking refugee status, and the obligation of the State to co-operate with organisations providing such protection and assistance.

Article 37: The prohibition of torture, cruel treatment or punishment, capital punishment, life imprisonment, and unlawful arrest or deprivation of liberty. The principles of appropriate treatment, separation from detained adults, contact with family and access to legal and other assistance.

Article 38: The obligation of the State to respect and ensure respect for humanitarian law as it applies to children. The principle that no child under 15 take a direct part in hostilities or be recruited into the armed forces, and that all children affected by armed conflict benefit from protection and care.

NB While some NGOs and governments sought to have the age at which children could be sent into combat raised from 15 to 18, until now it has been opposed and the change finally blocked (by the UK, USA, France and Canada, with the backing of the Soviet Union).

Article 39: The obligation of the State to ensure that child victims of armed conflicts, torture, neglect, maltreatment or exploitation receive effective appropriate treatment for their recovery and social re-integration.

Article 40: Children alleged to have or recognised as having committed an offence have human rights too and in particular should have access to the due process of law, including legal and other assistance in preparing and presenting their defence.

- The UN General Assembly took the unprecedented step of commissioning a global study on children and armed conflict led by Graca Machel. It was a call for action examining five issues:
  - Children's participation
  - Preventive measures
  - Adequacy of existing standards
  - Measures to improve the protection of children
  - Promotion of children's physical and emotional recovery and social reintegration.

  It is an important document to read and is available from the UN Centre for Documentation and Research and UNICEF National Offices.

- UNHCR also have a policy on refugee children based on the UNCRC, available from the UN Centre for Documentation and Research (see page 87).

THE CODE OF CONDUCT FOR THE INTERNATIONAL COMMITTEE OF THE RED CROSS (ICRC) AND NGOS IN DISASTER RELIEF

The section on principles of conduct for ICRC and NGOs states:

1 The humanitarian imperative comes first: the right to receive humanitarian assistance, and to offer it, is a fundamental humanitarian principle.

2 Aid is given regardless of race, creed or nationality of the recipients and without adverse distinction of any kind. Aid priorities are calculated on the basis of need alone.

3 Aid will not be used to further a particular political or religious standpoint.

4 We shall endeavour not to act as instruments of government foreign policy.

5 We shall respect culture and custom.

6 We shall attempt to build response on local capacities.

7 Ways shall be found to involve programme beneficiaries in the management of relief aid.

8 Relief aid must strive to reduce further vulnerabilities to disaster as well as meeting basic needs.

9 We hold ourselves accountable to both those we seek to assist and those from whom we accept resources.

10 In our information, publicity and advertising activities, we shall recognise disaster victims as dignified humans, not helpless objects.

TEARFUND
CHRISTIAN ACTION WITH THE WORLD'S POOR

SECTION 3

Case Studies

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3 Case Studies

These case studies cover a wide range of programmes involved with children in conflict and war. Most of the studies were written by the programme staff and therefore come from a field perspective. This adds to the authenticity. The programmes are not considered 'ideal' but each does have examples of good practice that contribute to the learning process.

Rather than looking at all of them, you may like to select the case studies that are most similar to your own programmes and then one or two others that give a different perspective. Each case study focuses on two or three of the principles outlined in SECTION 2 and there is some overlapping. The questions to reflect on at the end of each case study give an opportunity to consider your own programme.

Tearfund Burundi (Disaster Response Team), Burundi

A post-acute emergency relief programme where the responsibility for the programme is being given back to the community including the children.

Africa Revival Ministries (ARM), Burundi

A post-acute emergency programme supporting children and families through tracing of relatives, seeking alternatives for unaccompanied children such as adoption, and providing healthcare, education and legal support to vulnerable children.

Eglise Trinité Internationale (Trinity Church International), Burundi

A long-term programme supporting children and families through church cell groups where inter-dependence rather than independence is created.

Orphans Programme: Inkuru Nziza Church, Kigali, Rwanda

A programme providing sheltered communities for vulnerable groups (eg child-headed households) that have lost relatives through the conflict and HIV/AIDS.

Oasis Counselling Centre and Training Institute, Nairobi, Kenya

An extensive training and counselling ministry for children and families who have been affected by war and the breakdown of the family.

Child to Child programme, SERVE, Pakistan-Afghanistan border

A programme of peer education amongst children involving teachers, parents and communities. The programme covers psychological and physical health needs.

BY CLAIRE BRITTON

Tearfund Burundi

(Disaster Response Team), Burundi

ORGANISATION

Tearfund is a Christian relief and development organisation. The Disaster Response Team (DRT), is involved in responding to emergencies or disasters in the world, providing assistance and reducing the incidence of death and suffering in the people affected.[23]

CONTEXT

Burundi has experienced ethnic conflict since 1993, resulting in periodic episodes of insecurity, population displacement, collapse and slow rehabilitation of infrastructure, and as a result of these, a change in the overall structure of communities. The most recent coup has resulted in an improvement in the social stability of the country.

DRT run a post-emergency phase programme in Kayanza Province, where the continued episodes of insecurity result in:

- temporary displacement of communities
- destruction of housing, fields and schools
- increased problems with food security
- further disruption of education
- looting of healthcare facilities
- separation of families
- wounding or mortality of a small percentage of the population.

Alongside these episodes is the continual movement of rebel forces across the province that results in looting from the local population and physical abuse towards women.

There are three main parts to phase 1 of the programme:

- Construction: rehabilitating primary schools in the province.

23 For further details, see the DRT leaflet (available from Tearfund UK).

- Water and sanitation: providing latrines and some hand washing facilities at schools and other public places within the area, and repairing some of the community water supplies.
- Public health education (PHE): to meet the needs of the community and to ensure correct usage and maintenance of new facilities; and reduction in the incidence of communicable diseases.

(Phase 2 hopes to include a food security programme, to help reduce the incidence of chronic malnutrition in the area.)

Each site includes the children in the voluntary work, so that they have 'ownership' of the programmes.

As the construction and water and sanitation programmes have direct benefits to children, each site attempts to include them in the voluntary work, so that the children have some 'ownership' of the programmes. This is seen as an important basis for the PHE programme, and any future child to child education which will occur.

The main consideration in any of the PHE work, is to leave in place a community which is empowered and able to continue to rebuild itself independently of any organisation. In order to try to achieve this aim, the programme focuses mainly on the following areas:

- Workshops with women community leaders
- Child to child education in primary schools, creating hygiene committees and establishing peer 'buddy' schemes
- Training of teachers in 'child to child' education
- Training of trainers (agriculturalists, water engineers, community workers, staff employed by either government or NGOs) specifically in the area of hygiene, nutrition, and child to child education
- Some education of non school-attending children in the camps.

DEMONSTRATING GOOD PRACTICE

Before any planning or formation of a programme for PHE occurred, an initial assessment and then more detailed research was carried out in the province. This involved discussions with government employees, administration and healthcare workers, other NGOs, and also accessing reports and statistics available. The detailed research involved a quantitative and qualitative questionnaire, which was answered in groups by 100 women and approximately 1000 school children. This enabled the participants to be involved from the start, and to designate topics for further workshops. The research focused mainly on the areas of health and nutrition, and the understanding of both. Other NGOs provide services in the areas of health and nutrition respectively, lessening expectations within the target groups.

All staff involved in the programme have qualifications in primary school education and enjoy working closely with children. Training with staff takes place both informally and formally, in order to improve their understanding of the importance of child to child education.

By focusing on groups of women community leaders, PHE is able to encourage those who are in positions to improve things within the communities. It also tries to ensure community participation and involvement by dissemination of information, and needs-based workshops. All sessions are requested by the women, and they aim to look at how each aspect relates to children (eg nutrition, preparation of weaning foods). It is hoped that by looking at these everyday issues and creating a 'safe' area, women will discuss the problems and trauma left by episodes of insecurity, and start to explore how they can adapt and change to their new communities.

It is hoped that the child to child education in the schools (and training other staff) will help children to see that they are important and valued members of today's society. Children have positive reinforcement in the areas of hygiene, health and nutrition, and are encouraged to explore how they can make a difference in their communities. It is hoped that after the initial education is finished, there will be continuing links with the committees and groups. Towards the close of the programme or school year, it is hoped they will participate in the collecting of new research, to evaluate the effectiveness of the programme; although the real areas of stability, self-worth and dealing with past trauma will be difficult to convey in statistics.

FIG 2
PHE SHOWS CHILDREN HOW VALUABLE THEY ARE
Photo: Penny Relph

By listening to the children and helping them to explore their own ideas, PHE aims to show them how valuable they are.

One of the PHE programmes is the training of animators in the therapeutic feeding centres. These sessions are usually held with groups of unaccompanied children. By listening to the children and helping them to explore their own ideas, PHE aims to show them how valuable they are. In one such session, exploring likes and dislikes of food, it was discovered the children really did not like the diet of the feeding centre. PHE approached the manager of the centre on their behalf and as a result there was a change to the menu.

THE FUTURE

We have started a food security aspect to the programme, focusing on schools for the moment. As the schools here are not given any budget from the government, they used to generate much of their income through agricultural projects before the war. Since the crisis many of the schools have lost their seed stocks and are not able to spend money on purchasing replacements. The idea of the programme is to re-kick-start the agricultural work by:

- giving a one-off FAO (Food and Agriculture Organisation) contribution of seeds and tools
- providing an agriculturalist who works alongside the children training them in good practices
- providing some nutrition demonstrations for the older children.

We hope that the children will be able to have some say in how the money from the harvest is spent, and that they can help to introduce new ideas or better practices in their own homes.

Questions to reflect on

- *How did Tearfund Burundi identify the needs of children and their parents? How did they listen and take into consideration their views?* (PRINCIPLE 4.1)
- *How can your programme involve children in identifying the needs of children?*
- *How did adults in this programme collaborate with children in things which affected them?* (PRINCIPLE 5.2)
- *How can your programme encourage child participation more?*

BY SAMUEL NIMUBONA, NATIONAL DIRECTOR AND MARY LARKUM

Africa Revival Ministries (ARM)

Burundi

ORGANISATION

African Revival Ministries (ARM) is a Christian organisation working in several Central African countries. It was set up in 1987 in Burundi, and is engaged in a wide variety of programmes involving all age groups and different social groups.

ARM's main objectives are to proclaim the gospel of Jesus Christ, to train pastors and Christian leaders, and to demonstrate the kingdom of God in different ways which are relevant to the current needs of the community.

CONTEXT

As a result of ethnic conflict in Burundi since 1993, many people have become displaced, having fled the fighting. Amidst efforts to stabilise the country politically there have been attacks and counter-attacks by the government troops and rebels, assassinations and coups, the most recent of which was peaceful and has led to a degree of social stability.

Owing to sudden mass movements of the population, ethnic killing, AIDS and a severely impaired healthcare system, many children have become detached from parents and other family members, or become orphaned through the death of one or both parents. Many have experienced traumatic violence in their lives.

Services to children and families in distress (including unaccompanied children)

This programme seeks to identify unaccompanied and/or vulnerable children and attempts to locate families and reunite them. Within the community, Christian social workers are recruited and trained for the work of the programme.

The aim is to provide emotional and spiritual support to unaccompanied children and subsequently to their carers or families if found. Where necessary, material assistance is provided initially to help support the child. Three particular concerns are:

- adoption – to raise consciousness of the needs of unaccompanied children for a home and family
- education and healthcare – to ensure continuing education and access to healthcare
- property rights – to ensure rights to inherited property are safeguarded.

Finally, community leaders are trained to strengthen local initiatives.

DEMONSTRATING GOOD PRACTICE

Involvement of the families, the children and the community

The aim is that the families and the children should not become dependent in the longer term, on international aid agencies.

Following training on income generation, the social workers from the communities involved decided to set up associations of foster parents, and children's associations. The Food and Agriculture Organisation (FAO) gave a gift of cabbage seeds. These were planted and yielded a significant amount when the plants were sold. From this money, goats, pigs, chickens and bean seeds were purchased. New members were accepted into the associations, which then split up into smaller groupings. Each member has a local bank account. The two social workers who have helped with this are local church leaders of different denominations – people whom the families and children fully trust. The aim is that the families and the children should not become dependent in the longer term, on international aid agencies, but should have self-respect and self-determination.

'Ahh, orphans … They need our help'

'Err … They seem to have helped themselves … err without us'

Another example of local ownership of a problem and pride in solving it is that one of the social workers was asked to take the lead in the '1st May celebrations' because they had already shown skill in mobilising the local community for self-development. These are all examples of ownership and creativity in the communities.

Infant Refuge Centre

The Infant Refuge Centre rescues babies and young children whose survival is threatened in the absence of someone to care for them. Children generally arrive in a very poor state of health (requiring special nursing care) and are emotionally traumatised. Normally babies and children are only accepted if there is no living relative to care for them, but occasionally short-term assistance is given in special circumstances.

Baby milk is also issued to some carers in the community who are looking after a baby (usually not their own) for whom they would be unable to care without assistance. Children are accepted in the centre only if it is absolutely necessary.

Once babies and children at the centre are in normal physical and emotional condition, Burundian parents usually adopt them.

Keeping children in their families, with relatives or in the community, wherever possible

Conditions in the centre are so good that it has been known even for people in authority to bring young children to the gate and to leave them there in the expectation that they will then be cared for. Educating people in authority to understand the difficulties of doing this is important.

Every effort is made to enable babies and children to remain with parents or relatives or neighbours wherever this is possible.

Every effort is made to enable babies and children to remain with parents or relatives or neighbours wherever this is possible. If there is nobody who is available to breast-feed infants, then milk powder is supplied under supervision until the baby is weaned. This usually works where the baby is in the care of an aunt or a female neighbour in a community such as a refugee camp.

It is more difficult when the baby's mother has died in childbirth and there are older siblings of a young age. In this instance, the baby is welcomed in the refuge centre on the strict understanding that he or she will return to the father and the family at the age of 15 months, and that the family must visit the child regularly during the early months in order to maintain contact. This has been repeated in many cases, and the children have then returned to father, grandparent or aunt to continue their upbringing. In this way, a child may be saved from sickness, malnourishment and perhaps death during the most vulnerable part of their life, with as little detriment as possible to family ties. During the past two months five toddlers have been returned to their families in these circumstances.

Questions to reflect on

- *How does ARM involve and impact parents, caregivers and families?* (PRINCIPLE 6.2)
- *How could your organisation involve parents and caregivers and their families more effectively than they do at present?*
- *How does ARM involve and impact the children's community?* (PRINCIPLE 6.3)
- *How could your organisation more effectively involve the community in the care of vulnerable children?*

BY LEA PETERS

Eglise Trinité Internationale (Trinity Church International)

Burundi

ORGANISATION

Cells are small groups of family units that gather together for a time of fellowship. ETI's vision is to reach out to the city's community through the cells.

ETI in Bujumbura, Burundi began in 1992. Although it is a relatively young church, ETI has approximately 1,200 in attendance on Sunday morning. ETI not only functions with Sunday morning and midweek services but also through the cell ministry. Cells are small groups of family units that gather together for a time of fellowship. A cell has about 10–15 in the group. When it grows larger than that, it is 'multiplied' and a new cell is born. Cells are most effective when they remain small.

At the end of 1998, ETI had 150 adult cells and has recently instituted children's cells which work alongside the adult cells (each children's cell having an adult cell to sponsor it). ETI's vision is to reach out to the city's community through the cells. Cells are located throughout the city and we pray that soon we can have cells within each estate of the capital. A cell is made up of about ten adults (more or less). One cell is part of a section of five cells. These five cells are overseen by a Section leader. Five sections make up a zone which is overseen by a Zone Pastor. Five zones make up a district which is overseen by a District Pastor. This is based on Jethro's advice to Moses as well as the early church's principle of meeting in the temple and also from house to house.

Evangelism, new convert follow-up, feeding of displaced and hungry children all take place within the cell network. ETI does not seek to become another aid organisation; we believe that the aid that we distribute to poor, malnourished and displaced children is a vehicle that we can use to demonstrate the love of God to these individuals.

THE CONTEXT

Burundi has been in a state of civil war since October 1993. In spite of the long conflict, no solution seems to be within sight. The differences that exist between the conflicting groups seem to run so deep that only a miracle can save Burundi from all-out war. War seems inevitable. The regime that is now in power took over in a bloodless coup in July 1996. Since that time, an economic embargo has been in place over Burundi by the surrounding African countries. The UN has tried to encourage these nations to lift the embargo – with no success so far.

This conflict has prompted many indigenous Barundi (as they are known here) to flee their cities and villages. Parents and children often flee unwittingly in different directions. Children would be at school, for example, when the fighting broke out and the parents would be cultivating the fields. People would literally flee with what they had on their backs into the forests for refuge. Thousands of children became separated from their parents in the confusion. Often, the children would find their parents in the displaced (internal refugee) camps that came into being as a result. Many children, but not all, would find their families. Those children who were alone are called 'unaccompanied' children because the state of their families (dead or alive) is unknown.

Not only are there unaccompanied children, but there are children who are alone with their mothers or extended families, male family members being missing or dead. This is a great tragedy because these children suffer more than other children.

Even children with their mothers can find themselves in much difficulty. Picture this situation: a woman alone with her own children (maybe five) plus children from her extended family (nieces and nephews) that she may have taken on to care for due to the war. It is not unusual to find these kinds of families with ten children and more. The burden on the woman is great and her resources very few. These women know how to farm, but cannot do so because of the risk of snipers as they work in the fields (assuming they still have their fields intact). This is just a glimpse of the great problems these women face.

ETI has reached out to the poor practically since the onset of Burundi's crisis in October 1993. In November 1993, ETI, a very, very young and small church at that time, began to feed the children in the displaced camps located in Bujumbura in the church's vicinity. This developed into the cell ministry with care of unaccompanied children.

DEMONSTRATING GOOD PRACTICE

It has been stated that there are 6,000 unaccompanied children in Bujumbura alone (statistics from UNICEF, 1997). These children are often placed successfully in foster families, which has proven to be the best overall solution as the children remain in their own cultural surroundings. But while many unaccompanied children assume that their parents are dead, or are too frightened to know the fate of their families, this is not true in every case. We have found parents of children who were separated during the war, where the children had assumed that their parents were already dead. The scope of this problem is not completely known. If children's families are traced and found, the children are placed back into their home environments. ETI has successfully traced and reunited 200 children with their families.

We used to have a very large outreach to the street children of Bujumbura. We housed about 100 children at a time and traced their families. Our policy was to allow the kids to remain at our centre for a time while tracing their families. Many street kids have families who know that money is found through begging on the streets. Through our tracing efforts, we have found about 210 families of children. Many remained at home. Many others, however, returned to a life on the streets because there are so many organisations providing food, clothes, etc for the kids and not requiring them to stay at home (as we did) for them to receive the help. We made it policy (and still do) for these kids to stay at home with their parents in order for us to pay for a year's schooling and provide other help.

Centres and large facilities for these kids do not help. They take away from the families the responsibility for caring for their kids.

When we changed from a centre to a community outreach we found that the kids we placed with families flourished. They did not have the problems of the kids we had at the centre. They were happy to remain in family settings. Centres and large facilities for these kids do not help. They hurt in the long run because they take away from the families the responsibility for caring for their kids.

All tracing is now done by cell members for the kids they come across in their outreach. Most of the time, families are found and the children return home. The cell follows up on these children and provides the support that they need during the first difficult months of reintegration into family life.

At present, we have about 30 kids in foster care in church families. These kids' families couldn't be found, except for two of them whose aunt wouldn't have them. They all go to school and are well cared for. It is understood by all the families that should the kids' family ever present themselves, they will go back home with them.

The programme will pay for school bills, medical bills, food, clothing – but not housing nor a salary for the person caring for the child. If the people cannot help to feed their own children, we will not feed. The community must be involved. None of the cells are paid to feed, there are only five paid employees for the feeding programme.

THE FUTURE

To describe the future in just a few words would be very difficult. Briefly, the sky is the limit. Whatever the leadership has the vision to accomplish can be accomplished through the cells. What is exciting about this means of working is that it releases the responsibility from the shoulders of just a few to the shoulders of the many who are part of the cells. How this all develops will be exciting to see, but we know that it will come to pass. For the time being, however, we continue in the transition from programme to cell. What we must do, no matter how big or successful the work becomes, is never to allow the physical needs of man to overshadow their spiritual needs.

Questions to reflect on

- *How does ETI see children's needs in the social, political and historical context of their community?* (PRINCIPLE 6.1)
- *How does your project consider the historical, social and political context of children and their subsequent needs?*
- *How does ETI involve and impact the children's community?* (PRINCIPLE 6.3)
- *How can you involve your local community more in what you are doing?*

BY PETE ANDREWS
AND ELIJA
KANAMUGIRE

Orphans Programme: Inkuru Nziza Church

Kigali, Rwanda

ORGANISATION

The Inkuru Nziza (Good News) Church was established in Rwanda in 1960 with its administrative centre situated in the middle of Kigali. The church has continued to grow with a number of churches both in Kigali and also out in the rural areas.

CONTEXT

Up to 25% of the adults in Kigali are HIV-positive.

The HIV virus has dealt a severe blow to a large number of families in Rwanda, with up to 25% of the adults in Kigali HIV-positive, which has led to a large number of orphans. These have been added to by the war of the past few years and especially the genocide in 1994.

The aim of the project is the preservation of the family unit, with the philosophy that the children will have a better sense of identity living with surviving members of their own family rather than placed in an orphanage. Therefore the project seeks to support the family in supplying some of its basic needs. The family usually has one person who is classed as the 'carer,' who could be a surviving parent, grandparent, aunt, uncle, older sibling or foster parent.

DEMONSTRATING GOOD PRACTICE

An important aspect of the project is a small privately run sponsorship scheme whereby one or more of the children are supported by a regular amount of money. As our project started as a result of the AIDS epidemic, we were keen to support the health of the families especially any HIV-positive members. It was felt that the education of the orphans was paramount as the majority of them would continue to live in town and so would need to be educated appropriately. Most of the families would be expected to continue to live wherever they were situated when welcomed into the project. The project staff include social workers who are all carers within the project, being either widows or foster parents.

Sheltered Communities

Over the past few years a system of sheltered communities has been developed in which the more vulnerable families can live together in close proximity. Two plots within the residential areas of Kigali have been purchased and these have been developed. The first plot now houses, for example, HIV-positive parents, widows from the genocide, child-headed households, grandmothers and one complete family with husband, wife and children who act as model and supervisor. The houses in these communities are very typical of the type found in Kigali with one sitting room and either one, two or three bedrooms. Toilet, washing and cooking facilities are shared by all those living in the community. A wall has been built around the property to give a sense of security. Although the sheltered community is to help the most vulnerable, an effort has been made to combine the 'vulnerable' with the 'capable' so that support is available and can be given by some as well as received by others.

THE FUTURE

The future of the project seems secure as there is a good base of sponsorship income that helps 160 of the 350 children. As there are children from each of the 100 families in the sponsorship scheme, there is no difference between those who receive money and those who do not as the money is given to the head of the family. Recent encouragements have been the number of children helped to continue secondary school education (around 35) and these are funded mainly by sponsorship.

FIG 3
THE 'VULNERABLE' AND THE 'CAPABLE' ARE COMBINED
Photo: Richard Hanson

We encourage all the heads of household to be earning and most of them do some trading in the market. We have a surplus of sponsorship money received over that given and so each child has an account that means a sum of money can be given when thought necessary for such a purpose as buying the initial bulk stock to begin trade.

Questions to reflect on

- *How does the 'Good News' church see the importance of involving and impacting parents, families and caregivers in working with children?* (PRINCIPLE 6.2)
- *How important is it for you to involve parents, families and caregivers?*
- *In what ways are children's needs considered by the 'Good News' church in the political and social context of their community?* (PRINCIPLE 6.1)
- *How does the political and social context of your community affect the way your programme responds to the needs of children?*

BY GLADYS MWITI,
FOUNDER

Oasis Counselling Centre and Training Institute

Nairobi, Kenya

ORGANISATION

Oasis Counselling Centre and Training Institute is an indigenous professional counselling and training organisation, founded by Gladys and Gershon Mwiti in January 1990. Gladys is a counselling psychologist and her husband, Gershon, is a civil engineer, called to evangelism. The rest of Oasis personnel include a full-time staff of eight, a part-time training team of up to 25 professional trainers and a board of eight.

CONTEXT

Oasis began as a small organisation in Nairobi, Kenya, motivated by the vast needs in the Continent today with closely-bound communities unravelling. As the extended family disintegrates and communities scatter through migration and urbanisation, structures that once held people together are giving way. The church is then left as the main social group in which people can seek 'belonging'. However, many churches preach the gospel but fail to link God's Word with a practical application for daily living. Many churches also do not realise that they should be supportive communities not only for the membership but also for the area within which they are placed.

The problem in Africa is not a lack of funds but a lack of transformed people.

Mrs Mwiti believes in self-reproduction. As a psychotherapist, she has rejected the model that professional counsellors should be gurus lifted up above others, waiting for people to break down then come to be fixed. Instead, from 1990, she began the difficult process of self-reproduction, convinced that the problem in Africa is not lack of physical resources or funds. Mr and Mrs Mwiti believe that Africa lacks transformed people. Many may be equipped with university degrees but experience a vacuum in terms of personal values and relational skills.

DEMONSTRATING GOOD PRACTICE

Professional counselling at the Centre

Professional counsellors here see individuals (men, women, young people and children), couples and families, all with various psychological, emotional, relational and behavioural concerns. Others just come with a desire to enrich their lives, while some visit the centre for pre-marital counselling.

Preventive counselling/ training

Mrs Mwiti's approach to counselling in Africa from the onset has been an emphasis on prevention versus treatment. She is convinced that many are 'destroyed for lack of knowledge' (Hosea 4:4). She believes that equipping and teaching people will arrest the social disintegration that is currently facing Africa. Oasis organises training seminars for those working with people. Annual seminars target the following:

REGIONAL TRAINING SEMINAR FOR INDIVIDUALS WORKING WITH CHILDREN AT RISK

Sadly, we realised in the early 1990s that many people working with unaccompanied children in situations of war and conflict, children in orphanages, street children programmes, residential homes for children with AIDS, etc have never received any training on catering for the holistic needs of these children. In some situations, these children affected by war and conflict may be neglected or wounded again in the hands of ignorant or abusive workers. Some of the most horrific stories of suffering children worldwide are to be found in homes of supposed refuge. Topics covered in these seminars are as follows:

- Holistic child development
- Understanding needs of children
- The role of the local church in the nurture of children
- Child evangelism
- The role of the family and parenting in holistic child development
- Family leadership
- Child training and discipline
- Child abuse: prevention and counselling
- Types, effects, symptoms and management of psychological trauma in children
- Community involvement in child training, care and protection

- Culture and social aspects of child rearing and training
- Working through cultural practices that encourage child abuse and neglect
- Children's rights and advocacy
- Care for the carers.

REGIONAL YOUTH COUNSELLORS' TRAINING SEMINAR

Of Africa's population, 60 per cent are young people below the age of 25. However, the generations are often confused, belonging to two worlds as they get detached from their cultural roots, while reaching out to an undefined 'westernised culture'. Oasis trains and equips youth leaders, pastors, teachers, guidance and counselling personnel to plan effective counselling and training programmes for young people. In September 1998, Mrs Mwiti's book *Moving on Towards Maturity*, was published by Evangel Publishing House, Nairobi. It is a manual offering a complete training and counselling programme for young people. The aim is to equip youth counsellors and workers systematically so that they can help adolescents towards maturity. Within the church setting and through the youth counsellor, needy young people can find adults who are prepared to be mentors and spiritual parents.

INTER-AFRICA LAY COUNSELLORS' TRAINING SEMINAR

Healing and prevention of emotional, psychological and behavioural problems should be a ministry of the local church.

Mrs Mwiti believes that healing and prevention of emotional, psychological and behavioural problems should be a ministry of the local church. Through the years, Oasis has therefore trained more than 500 lay counsellors who are scattered all over Africa in many organisations including the church.

Trauma counsellors training seminars

- Rwanda after the 1994 Genocide
- Nairobi after the 1998 US Embassy Bombing.

Oasis has trained hundreds of trauma counsellors who are currently serving grass roots communities in Rwanda. The same model saved the Nairobi situation because all we did was call in our lay counsellors trained over the years. As they were trained and ready, they were quickly deployed under professional supervisors to counsel victims of the Nairobi bombing. Some teams are particularly trained to work with children using Oasis materials. Mrs Mwiti's book *Crisis Counselling* published by Oasis, has been the sole training manual in these situations. Due to the success of this model both in Rwanda and Nairobi, Oasis is now being requested to reproduce the same in many conflict-torn regions in Africa.

Questions to reflect on

- *What are the key aspects of training that Oasis use to develop communication skills with children and their families?* (PRINCIPLE 4.2)
- *How do you ensure that your staff are trained and experienced in child communication?*
- *How does Oasis involve and impact the community from which children come?* (PRINCIPLE 6.3)
- *What relationship does your organisation have with the children's community and how could it be developed further?*

BY MANDY GILLIN

Child to Child Programme, SERVE

Pakistan-Afghanistan border

ORGANISATION

A child to child approach is used in both schools and homes.

SERVE is a Christian non-governmental organisation working amongst Afghans, originally in the North West Frontier Province of Pakistan, now in Afghanistan itself. One of its projects is a Health Education Programme which trains and resources school teachers in Jalalabad City (in eastern Afghanistan) and, so far, one nearby district to teach health lessons to 6–12 year olds in schools. Since the Taliban closed the girls' schools in September 1996, SERVE has trained female health workers to teach girls from their street in health clubs in their homes. A child to child approach is used in both schools and homes. Currently 15,500 schoolboys receive one health lesson per week and 900 girls twice a week. Usually there is also a summer health club programme for the children of the refugee camps for 4–5 weeks, originally for boys and girls, though now, due to Taliban policy, only boys can attend.

CONTEXT

There has been war in Afghanistan since 1979, first between the Russians and the Mujihideen (the Afghan Freedom Fighters) then between the various Mujihideen factions themselves and finally between the Mujihideen and the Taliban. Most children, along with their families, have seen death and destruction first hand, including close family members killed and homes destroyed. Many have seen such horrific things as relatives blown to pieces before their eyes and many have been forced to become refugees. At its height the Afghan refugee population in Pakistan and Iran was four million. Several million have already returned, but the governments no longer wish to help and are pressurising the remaining refugees to return.

Jalalabad is in the eastern Pushtun, a conservative region of Afghanistan where the culture is religiously and morally (at least on the surface) very strict. Many of the local rural Pushtuns support the Taliban and would not dream, for example, of sending their daughters to school.

DEMONSTRATING GOOD PRACTICE

The male and female educators receive training in the child to child approach, the rights of the child, war trauma, working with distressed children, as well as the physical health and educational issues. Lessons include opportunities for the children to express themselves verbally and through role play and to think and talk about experiences they have been through. Other lessons encourage the children to take responsibility as far as possible for their lives and those of others, and to consider what they can do. This includes awareness of the needs and value of the disabled, deaf and blind. Responsibility for the rest of the community and environment outside their own family is discussed and the children are asked to consider what they think their contribution should be. The girls take part in a practical street cleaning exercise.

Over a period of time relationships have been built up with school teachers, school principals, the local education authority and its supervisory personnel. Often barriers of mistrust have had to be broken down because they think that as a Christian organisation our first and only agenda is evangelism. They are always impressed and immediately won over when they understand the aims of the work and when they see it in action.

Relationships with families develop through the girls as the families live in the same street as the female health worker. The emphasis so far, however, has been mainly on the child. The children are constantly encouraged to share all they learn and to put it into practice in their home and local community. Sharing with other children is particularly encouraged.

Families are very surprised that children are capable of responsible thinking.

Families are encouraged and often very surprised that small children can be capable of so much responsible thinking. In the camps there is a tremendous response from everyone involved, families, children, chowkidars, local Mullahs and camp officials. In one instance a local mosque became involved in encouraging the neighbourhood to stop stealing tree seedlings (planted by the children) from the school grounds.

Along with other organisations, SERVE attends the many networking meetings in place among NGOs including the local Ministry Of Public Health (MOPH). Discussions are under way to assist the MOPH's effort to promote health through women going door to door by giving training and adequate monitoring to raise standards. There is a lobby to get health education on the Afghan national curriculum, so far unsuccessful but still a long-term aim.

The families in the girls' programme are surveyed regularly. A system is being set in place for the boys but the Taliban may not allow it.

Restoring a sense of normality and encouraging people to feel they can take charge of their lives again is very important and I think the teachers in particular gain this. Their more positive attitude passes on to those they teach. It is particularly true in the refugee camp where the summer club has taken place.

THE FUTURE

The plan (if the Taliban allow) is to develop community groups for women, one on each street where there is a health club, with the women in each group deciding what they need and how they would like the group to develop. Some would become social clubs (very important for women in Afghanistan), some mutual support groups, some would request input, a few may have the scope to want to help others. We plan to expand into more schools when we have the capacity. The intention is that the education authority should completely run and plan the health education for schools in the area. Resourcing also needs to be put into local hands as far as possible using what is available locally. Easier said than done, however, as resources are almost zero for most people. There is a plan to set up a health education resource library for teachers and eventually mobile libraries in the districts which involves the translation of relevant materials to equip and empower educators. All these things assist in restoring normality and bringing healing to people whose lives have been destroyed by war and many of whom have developed a sense of hopelessness and lack of motivation. Practical work cleaning up the streets and play areas, setting up refuse disposal facilities including composting for biodegradable products, getting children more involved in thinking about what can be done and motivating others to do it is also planned. There is potential to work with older pupils, especially older girls at home and we want to expand into home agriculture and kitchen gardens.

Health lessons for street kids, which we have been approached about, should also be a real eye opener, to see if these kids take the messages to heart and set about changing their environment.

Questions to reflect on

- *How does SERVE network effectively with other local and national government agencies and organisations (including those of other sectors)?* (PRINCIPLE 6.4)
- *How could you develop your network more effectively and with whom?*
- *How does SERVE dialogue with children, depending on their age and ability, so as to help them make informed decisions and represent their interests?* (PRINCIPLE 7.5)
- *How could you encourage child participation to help them in the same way?*

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CHRISTIAN ACTION WITH THE WORLD'S POOR

SECTION 4

Reflective Question Tool

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4 *The Reflective Question Tool*

This Reflective Question Tool is derived from the generic Child Development Framework, and can be used to evaluate any programme working with children in armed conflict situations.

PRINCIPLE 1 **BUILDING RELATIONSHIPS**

- How is priority given to building relationships – with the child, family, community, organisation or institution and between organisations?
  - Is priority given to ensuring that children are able to stay with parents and family?
  - Where children are separated from parents, is priority given to strengthening remaining relationships?
  - Is there a spirit of co-operation towards other organisations or churches to ensure resources are not wasted?

PRINCIPLE 2 **PARENTAL RESPONSIBILITIES**

- How does the programme encourage the development of parental responsibilities towards children and a caring child-friendly community?
  - Is the community, including the extended family, given support to be able to care for children separated from parents?
  - Are families and communities educated about the needs of child ex-soldiers? Do they accept rather than reject them?
  - Is keeping families together a primary consideration in programme planning?

PRINCIPLE 3 WORKING AT DIFFERENT LEVELS

- At what level(s) does the programme work and how does it consider other levels?
  - Individual
  - Peer
  - Family
  - Organisational/Institutional
  - Community
  - National
  - Policy/Political
  - Spiritual

PRINCIPLE 4 IDENTIFYING NEEDS AND PRIORITIES

- How are children's (and parents') needs identified? How have children and parents been listened to and involved?
  - Have the children most at risk been identified to prioritise resources?
  - Has any study been done to find out the extent of stress in pre-school and school children and adolescents?
  - Are the needs of boys considered differently from girls or are they put together?
  - Once food, shelter and health needs have been met, are emotional needs considered?
  - Do children have the opportunity to express their concerns when they are ready to do so?
  - Do unaccompanied children receive special care, keeping them with their parents where at all possible?
  - Are children's stories kept confidential and limited to the context of therapy and support?
- What experience and training do staff have in communicating with children and their families and facilitating children's participation?
  - Are there staff who children can trust and who will understand their feelings and help them to cope?
  - Have staff and counsellors who are caring for children particularly affected by war or conflict been well trained in physical, emotional and spiritual child development and conflict resolution?
  - Do they know how to involve children in planning and evaluation of the programme?

- Do the staff themselves receive sufficient support, both emotional and material?
- Is there a desire to keep short any disagreements and forgive each other when people get hurt?

■ How does the programme try to meet the spiritual, physical, mental, emotional and social aspects of child development (including educational and vocational aspects)?

- After food, healthcare and shelter is provided, is restoration of schools a priority?
- Are culturally appropriate recreational activities organised, such as dances and football?
- Are young children given the opportunity to play safely?
- Is special care made available to provide secure shelter and food to child-headed households?
- Are children given the opportunity to learn life skills as well as receive psycho-social support?

PRINCIPLE 5 **CHILDREN'S PARTICIPATION**

■ How does the programme take into account children's (and parents') abilities?

- Is the focus on ability rather than disability or inability?
- Is due regard given to children's resilience to change and trauma, as well as to their vulnerability?
- Is there any prejudice based on gender, age, parentage, ethnicity, caste or social class, religious background or disability?
- Do programme workers believe that change is possible even for those severely affected by war or conflict?
- Do programme workers express pride for their country and culture without being superior to other countries and cultures?

■ How do adults listen to and collaborate with children, according to their age and ability, individually and collectively in things that affect them?

- Are children taught about the dangers of being in a war zone (eg land mines, sudden evacuation, what to do if kidnapped)?
- Are the necessary materials at a level that is understood by children but not overly alarming?

- How do the children perceive the problem of the war or conflict and how do they think it could be resolved?
- How do children understand conflict resolution in their homes and in the playground?
- Is this information used to teach children about conflict resolution?
- Is there a comfortable and non-threatening drop-in centre for children to come to as and when they feel they want to?
- Do children have the freedom to choose whether they receive help or not?
- Are children listened to on a one adult to one child basis?

PRINCIPLE 6 CHILDREN IN CONTEXT

- To what extent is the child considered in the social, political and historical context of their community?
  - Are the programme workers all aware of the history of the community from which the child comes and the root causes of the conflict?
  - Is change seen to occur within the context of the family and community?
- How are parents, caregivers and families of the children involved and impacted?
  - Is there a realistic understanding of how much parents can be involved in the context of the war?
  - Are parents given the opportunity of resolving conflicts within their own families, precipitated by the stress of conflict or war?
  - Where children need semi-residential care because of severe behaviour changes, are parents welcome at all times to be with the children and to participate in their evaluation?
  - Where children have themselves been abducted and then returned to their families, are parents given support and training in what to expect and how to deal with difficulties?
- How is the children's community involved and positively impacted?
  - Is there community participation in the programme as recommended by the Red Cross Code of Conduct?
  - Is the church able to challenge the community through addressing issues such as violence in the home, the school and the community?
  - Do institutions such as schools and churches work to promote understanding and non-discrimination, especially in ethnically-divided nations?

- In what ways are links developed (networking) with other local, national and international organisations (including organisations from other sectors)?
  - … to cover prevention, advocacy, education, rescue, tracing and rehabilitation?
- How is the cultural and religious context of the child, family and community taken into consideration?
  - What are the culturally appropriate and inappropriate ways of dealing with conflict?
  - Is there a realistic anticipation of how things will develop?
  - Are there adequate security measures to ensure safety of the children and staff?

PRINCIPLE 7 **ADVOCACY**

- In what ways does the programme lobby with or on behalf of children and their families, at local, national or international levels?
  - Is there an awareness in the church that people confused and anxious as a result of war or conflict will seek answers in the church?
  - Are churches aware of the importance of conflict resolution in its own membership?
  - Is the church able to speak out against injustices?
  - What role is the church considering to play in any reconciliation process?
  - Does the programme encourage the government to provide adequate basic services at first, whilst also raising awareness of the psycho-social needs of children?
  - Does the organisation speak out against the use of child soldiers in the conflict if able to do so?
  - Is aid being misused to exacerbate conflict or is it helping to promote peace?
  - Is lobbying conducted indirectly through other organisations where it would be otherwise dangerous to do so?
- Are the programme staff aware of the importance of the UN Convention on the Rights of the Child and other relevant human rights conventions?
  - Are the programme staff aware of the Code of Conduct for the International Red Cross and NGOs in Disaster Relief (if appropriate)?
- What are the barriers to advocacy work? How can these be overcome?

- Is there dialogue with parents and caregivers so that they can make informed decisions and represent their families?
  - How are parents informed of the effects of violence on children and what they can do about it themselves and with their communities?
  - Are parents given information on the effects of violence in the media, violent sports and toy guns, so they can make informed decisions with their children?
- Is there dialogue with children so that, depending on their age and ability, they can make informed decisions and represent their interests?
  - Are children's opinions made available to the decision-makers?
  - Is there opportunity for children to be involved in conflict resolution activities?
  - How can children's self-esteem be restored?
  - Where children may be at risk because of what they know, are there adequate security measures and emotional support mechanisms?
- Are programme staff aware of the biblical basis of their ministry and the importance of prayer?
  - Is there understanding of what the Bible says about war and conflict and how biblical understanding can help in our care of children and conflict resolution?

PRINCIPLE 8 CHILD-SENSITIVE INDICATORS

- How does the programme measure the impact of its work on children and their families? Do the indicators measure qualitative as well as quantitative impact?
- How do these indicators show the programme's impact on the lives and environment of the children and their families? Is the data broken down into age and gender groups?
- How are the parents, caregivers and children involved in the evaluation of the child and the care given?
- How does the programme reflect on and use the results of evaluation?

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SECTION 5

References and Resources

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5 References and Resources

WHAT TO READ

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- Practical guidance to Christians in interventions for children affected by conflict and war.

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- This is an important paper commissioned by the UN General Assembly itself. It emphasises the global extent of the problem and the need for action. It involved six regional consultations involving government and NGOs.

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- Case studies in El Salvador, Yugoslavia, South Africa, South Sudan, refugees brought to Europe.

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- Applies the principles of the UNCRC to the refugee context.

Other texts

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- Gives UNICEF's current perspective.

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- Gives 101 ideas to help primary school children like themselves.

Brett, R and McCallin, M (1997) *Children – the invisible soldiers*, Radda Barnen (available from Radda Barnen: Code 9056)

- Case studies of child soldiers from 26 countries, most of them situations of internal armed conflict.

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Cairns, E (1997) *A Safer Future: reducing the human cost of war*, Oxfam Publications. ISBN 0 85598 386 8 (available from Oxfam)

- Recommendations for governments to reduce the risk of war and protect civilians.

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- Includes ideas about alternative play.

Child to Child Trust (1998) *Land Mine Awareness* (available from the Child to Child Trust)

- Activity sheet (8.5) for teachers and health workers working with children in a participatory way.

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- A thorough academic report which looks at a range of aspects of children and violence.

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- Looks at self help through supportive groups of non-experts instead of individualistic techniques.

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- Classic text on negotiating from the Harvard negotiation programme. Practical steps towards addressing needs and interests without antagonism.

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- Practical suggestions for preventing recruitment of child soldiers and a call for a more coherent policy of treatment for those children who have participated in acts of violence.

Harman, P and Scotchmer, C (1997) *Rebuilding Young Lives: using the child to child approach with children in difficult circumstances* (available from Child to Child)

- Five case studies giving the difficulties as well as the joys.

Hastie, R (1997) *Disabled Children in a Society at War: a case book from Bosnia*, Oxfam Publication. ISBN 0 85598 373 6 (available from Oxfam Publications) E-mail: publish@oxfam.org.uk)

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- Book for children on land mines.

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- A call to the church to respond to the needs of children at risk.

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- To help recognise and know how to deal with different forms of child abuse.

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E-mail: Evangelit@maf.org)

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- A novel of the Bosnian war from a child's perspective, based on someone who lived with children in the worst affected areas.

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- Peace education methods from Northern Ireland, Liberia, Lebanon and Sri Lanka.

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- Designed for adults to help children handle anger with user friendly and fun ideas.

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- Leading experts share their insights on how to affirm the worth of every child in the name of Jesus.

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World Vision (1999) *Children in Armed Conflict*, Briefing Position Paper (available from WV UK)

WHO TO CONTACT

African Network for the Prevention and Protection against Child Abuse and Neglect (ANPPCAN), PO Box 71420, Nairobi, Kenya. Tel: +254 2 72 24 96, Fax: +254 2 72 19 99, E-mail: anppcan@arcc.or.ke

- Provides information on violence and conflict amongst children in Africa.

Amnesty International Working Group for Children, Amnesty International (UK), 99–119 Rosebery Avenue, London, EC1R 4RE. Tel: +44 (0)20 7417 6364, E-mail: eaquino@amnesty.org, Website: http://www.amnesty.org

Anglican Pacifist Fellowship, 11 Werners End, Hanslope, Milton Keynes, MK19 7PA, UK

British American Security Information Council, Carrara House, 20 Embankment Place, London, SW1P 3NZ, UK. Tel: +44 (0)20 7925 0862, Fax: +44 (0)20 7925 0861 (Contact: Geraldine O'Callaghan)

Campaign Against the Arms Trade, 11 Goodwin Street, Finsbury Park, London, N4 3HQ. Tel: +44 (0)20 7281 0297, Fax: +44 (0)20 7281 4369 (Contact: Ian Prichard)

Center for Changing Systems, International Trauma Care Services, 1637 Carleton Court, Redwood City, CA 94061, USA. Tel: +1 650 780 9773, Fax: +1 650 261 0889, E-mail: wldbos@aol.com (Contact: Warren Dale)

Child to Child Trust, Institute of Education, 20 Bedford Way, London, WC1H OAL. Tel: +44 (0)20 7612 6650

- Excellent resources on participatory education of children including children in war/disaster/conflict. Activity sheet on land mine awareness.

Child VIP (Violence Identification and Prevention), 1325 Forth Ave, Suite 1500, Seattle, WA 98111-3846, USA. Tel: +1 206 292 1144, E-mail: driter@igc.apc.org or jkydd@helsell.com (Contact: Dianne Ritter)

Children's Rights Information Network, c/o Save the Children, 17 Grove Road, London, SE5 8RD, UK. Tel: +44 (0)20 7703 5400, Fax: +44 (0)20 7793 7630, E-mail: crin@pro-net.co.uk, Website: http://www.crin.ch

Christian Solidarity Worldwide, PO Box 99, New Malden, Surrey, KT3 3YF, UK. Tel: +44 (0)20 8942 8810, Fax: +44 (0)20 8942 8821, E-mail: csw@clara.net, Website: http://csiuk.org

- Christian human rights advocacy organisation

Coalition to Stop the Use of Child Soldiers, 11–13, Chemin des Anemones, 1219 Chatelaine, Switzerland. Tel: 41 22 917 81 69, Fax: 41 22 917 80 82, E-mail: childsoldiers@wanadoo.fr, Website: www.child-soldiers.org

- Advocacy coalition of NGOs on issue of child soldiers to raise the age of recruitment from 15 years to 18 years.

Defence for Children International, 1, rue de Varember, 1209 Genève, Switzerland. Website: www.childhub.ch/webpub/dcihome

Erickson Institute for Advanced Study in Child Development, Dept of Psychology, Randolph-Macon College, Ashland, VA 23005, USA.

Forum on Children and Violence, c/o National Children's Bureau, 8 Wakely Street, London, EC1V 7QE, UK. Tel: +44 (0)20 7843 6309, Fax: +44 (0)20 7278 9512

Gulbenkian Foundation, Calouste Gulbenkian Foundation, 98 Portland Place, London, W1N 4ET, UK

Human Rights Watch Arms Project, 33 Islington High Street, London, N1 9LH, UK. Tel: +44 (0)20 7713 1995, Fax: +44 (0)20 7713 1800. And 350 5th Avenue, 34th Floor, New York, NY 10118-3299. Tel: +1 212 216 1837, Fax: +1 212 736 1300, E-mail: rozaris@hrw.org or hrwatch@gn.apc.org, Website: http://www.hrw.org (Contact: Lois Whitman, Human Rights Division)

- Working to end human rights abuses including children abducted and tortured in war, child soldiers, child slavery, sexual exploitation.

International Action Network on Small Arms (IANSA), made up of Amnesty International, BASIC, GRIP, International Alert, Oxfam, Pax Christi, Saferworld (Launched May 1999). Website: http://www.prepcom.org

International Alert, 1 Glyn Street, London, SE11 5HT, UK. Tel: +44 (0)20 7793 8383 (Contact: Eugenia Piza Lopez)

International Catholic Child Bureau, 63, rue de Lausanne, CH 1202, Genève, Switzerland. Tel: 41 22 731 32 48, Fax: 41 22 731 77 93

- Working on the whole area of resilience.

International Child Development Centre, Piazza Ss Annunziata 12, 50122 Fierenze, Italy. Tel: 39 55 234 5258, Fax: 39 55 244 817, E-mail: krigoli@unicef-icdc.it

International Committee for the Red Cross, Public Information Division, 19, avenue de la Paix, CH 1202, Geneve, Switzerland. Tel: 41 22 734 60 01, Fax: 41 22 733 20 57, E-mail: webmaster.gva@icrc.org, Website: http://www.icrc.ch/

International Federation of the Red Cross and Red Crescent Societies, Children Affected by Armed Conflict Programme, 17, chemin des Crets, PO Box 372, 1211 Genève 19, Switzerland. Fax: +41 22 733 0395, E-mail: babe@ifrc.org, Website: www.ifrc.org

International Federation Terre des Hommes (IFTDH), 31, Chemin Frank-Tomas, CH 1208, Genève, Switzerland. Tel: 41 22 736 33 72, Fax: 41 22 736 15 10, E-mail: Fitdh@infoaniak-ch

- Advocacy network at national and international levels including banning of land mines.

International Peace Research Institute (PRIO), Fuglehauggata 11, 0260 Oslo, Norway. Tel: +47 22 54 77 22, Fax: +47 22 54 77 01, E-mail: jpr@prio.no, Website: http://www.prio.no/

- Journal of Peace Research.

International Society for the Prevention of Child Abuse and Neglect (ISPCAN), 200 N Michigan Ave, Suite 500, Chicago IL 60601, USA. Tel: +1 312 578 1401, Fax: +1 312 578 1405, E-mail: ispcan@aol.com, General website: http://ispcan.org, Journal: Child Abuse & Neglect: The International Journal, Specific website: http://child.cornell.edu/ispcan/ispcan.html

Jesuit Refugee Service, 29, avenue Soret, 1201 Genève, Switzerland. Website: www.jesuit.org/refugee

Living Stage Theatre Company, Theatre Department, Heston College, Box 3000, Heston, KS 67062, USA. E-mail: MariannM@Heston.edu

MARC Publications, 800 W Chestnut Ave, Monrovia, CA 91016-3198, USA. Fax: +1 626/301 7786, Tel: +1 626 301 7786 or 800 777 7752 in US, E-mail: MARCpubs@wvi.org, Website: www.marcpublications.com

Mennonite Book Shop, Metanoia Book Service, 14 Shepherds Hill, London, N6 5AQ, UK. Tel: +44 (0)20 8340 8775, Fax: +44 (0)20 8341 6807, E-mail: menno@compuserve.com, Website: www.btinternet.com/~lmc

Mines Advisory Group, 54a Main Street, Cockermouth, Cumbria, CA13 9LU, UK. Tel: +44 (0)1900 828580, Fax: +44 (0)1900 827088

Oasis Counselling Centre and Training Institute, PO Box 76117, Nairobi, Kenya. Tel: (254) 2 715023, Fax: (254) 2 721157, E-mail: OasisCC@maf.org (Contacts Executive Director in Nairobi – Dr Wendy Bovard, and Founder Director, currently in USA, Mr. Gladys K Mwiti, Graduate School of Psychology, Fuller Theological Seminary, 262 N Los Robles Ave, Apt 323, Pasadena CA, 91101, USA. Tel: +1 (626) 397 2854, E-mail: glmwiti@fuller.edu)

Oxfam/Oxfam Publishing, 274 Banbury Road, Oxford, OX2 7DZ, UK.
Tel: +44 (0)1865 313748, Fax: +44 (0)1865 313790, E-mail: publish@oxfam.org.uk or osprague@oxfam.org.uk (Contact: Oliver Sprague)

Quaker UN Office, Quaker House, Ave du Mervelet 13, 1209 Genève, Switzerland.
Tel: 41 22 748 4800, Fax: 41 22 748 4819, E-mail: Quno@pop.unicc.org,
Website: www.quaker.org

- Draft optional protocol on involvement of children in armed conflict (ie child soldiers).

Quaker Book Centre, Friends House, 173–177 Euston Road, London, NW1 2BJ, UK. Tel: +44 (0)20 7387 3601, Fax: +44 (0)20 7388 1977,
E-mail: bookshop@quaker.org

- Resources on peace education.

Radda Barnen (Swedish SCF), Torgattan 4, SE 10788, Stockholm, Sweden.
Tel: 468 698 9000, Fax: 468 698 90 13, E-mail: carl.vonessen@rb.se,
Website: http://www.rb.se

- Publications and information on child soldiers, child refugees.
- *Children of War*, a free newsletter on child soldiers available only by e-mail: henrik.haggstrom@rb.se

Saferworld, 3rd Floor, 33/34 Alfred Place, London, WC1E 7DP, UK.
Tel: +44 (0)20 7580 8886, Fax: +44 (0)20 7631 1444, E-mail: sworld@gn.apc.org

Save the Children, Mary Dathcelor House, 17 Grove Lane, London, SE5 8RD, UK.
Tel: +44 (0)20 7703 5400, Fax: +44 (0)20 7703 2278

- Produce short practical guides for those working with children in conflict, for example Manual 1: *Helping Children in Difficult Circumstances*, Manual 2: *Communicating with Children*, Manual 3: *Family Tracing*

Stockholm International Peace Research Institute (SIPRI), Frosunda, S-169 70 Solna, Sweden. Tel: +46 8 655 97 00, Fax: +46 8 655 97 33, E-mail: sipri@sipri.se

Tearfund, 100 Church Road, Teddington, Middlesex, TW11 8QE, UK.
Tel: +44 (0)20 8977 9144, Fax: +44 (0)20 8943 3594, E-mail: enquiry@tearfund.org,
Website: http://tearfund.org.uk

United Kingdom Working Group on Land mines, 601 Holloway Road, London, N19 4DJ, UK. Tel: +44 (0)20 7281 6073, Fax: +44 (0)20 7281 8005

United Nations High Commission for Refugees (UNHCR), Palais des Nations, 8–14 avenue de la Paix, CH 1211, Genève 10, Switzerland. Tel: 0041-22-9173456, Fax: 0041-22-9170213, E-mail: webadmin.hchrnog.ch, Website: http://www.unhchr.ch/

United Nations Centre for Documentation and Research/Publications, Case Postale 2500, CH-1211, Genève 2 Depot, Switzerland. Tel: 41 22 739 8488/8169. Or UNICEF UK Committee, Unit 1, Rignalls Lane, Chelmsford, Essex, CM2 8TU, UK. Tel: +44 (0)1245 477394, Fax: +44 (0)1245 477394,
Website: http://www.unicef.org.uk/

United Nations International Children's Fund (UNICEF).
Website: http://www.unicef.org.uk or gopher://gopher.unicef.org/

Viva Network, PO Box 633, Oxford, OX1 4YP, UK. Tel: +44 (0)1865 450800, Fax: +44 (0)1865 203567, E-mail: help@viva.org,
Website: http://ourworld.compuserve.com/homepages/viva_network

War Child Website, http://www.warchild.org/

- Aims to support, rehabilitate and alleviate the suffering of children affected by war. Its website includes newsletters, details of programmes and articles, news and events.

World Vision UK, 599 Avebury Boulevard, Milton Keynes, MK9 3PG, UK.
Tel: +44 (0)190 884 1010, Fax: +44 (0)190 884 1001

World Vision International, 121 E Huntington Drive, Monrovia, California 91016-34400, USA. Website: http://www.wvi.org

- World Vision's magazine *Together* is designed for development workers.

Worldwatch Institute, 1776 Massachusetts Avenue, NW Washington DC 20036 USA. Tel: +202 452 1999, Fax: +202 296 7365, E-mail: wwpub@worldwatch.org

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