

Peace in War-Torn Young Children: Tri-People Peacebuilding in Davao Region, Philippines

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Abstract

Peace was a central concept in ensuring the well-being of children in conflict-affected areas. This study explored the concept of peace from the perspective of young children in war-torn regions of Davao, Philippines. It developed a novel framework for peacebuilding that was more inclusive and responsive to the needs of young children. This study's findings significantly contributed to understanding peace and developing more comprehensive and responsive peacebuilding strategies.

Keywords: Peace and war, Young children Tri-People, Peacebuilding model

Introduction

Young children residing in areas affected by armed conflict faced immense challenges. They were highly vulnerable to the physical and emotional harm caused by violence and trauma. Often, they struggled to comprehend the complex causes of the conflict. Regrettably, these experiences could foster negative attitudes towards peace, hindering peacebuilding efforts. This article explored the literature on young children in conflict-affected areas, shedding light on their experiences and emphasizing the critical role of peacebuilding interventions. A more inclusive and responsive framework was developed to support their well-being by understanding how children perceived peace and involving them in peacebuilding.

However, recent research conducted by UNICEF (2022) revealed that children in conflict-affected areas were disproportionately exposed to violence, poverty, and displacement. Consequently, they encountered obstacles in accessing education and suffered from poor health outcomes. Similarly, research by Save the Children (2021) highlighted that children in these areas were more likely to experience violence, trauma, and mental health issues, such as post-traumatic stress disorder and anxiety. These findings underscored the urgent need for interventions addressing the unique needs of children in conflict-affected areas and fostering positive attitudes toward peace.

Another study, understanding children's perceptions of peace conducted by Kumar and Roopnarine (2011), found that children defined peace as feelings of safety, security, and well-being. They associated peace with positive emotions like happiness, love, and joy. Furthermore, research by Machel (1996) indicated that children viewed peace as essential for their development and well-being. They also believed that they had a role to play in promoting peace. These studies demonstrated that children clearly understood peace and had a genuine interest in advocating for it. Consequently, it was crucial to develop peacebuilding programs that actively involved children.

Despite this, Vestal and Jones (2004) found that teaching conflict resolution skills to preschoolers increased their likelihood of using peaceful solutions to interpersonal problems. This finding suggested that young children could learn to resolve conflicts peacefully, even amidst the chaos of war and violence. Additionally, Covell, Rose-Krasnor, and Fletcher (1994) revealed that even very young children had a basic understanding of peace and war, demonstrating an ability to identify peaceful solutions to conflicts. These studies collectively suggested that peacebuilding interventions could effectively empower young children to build a more peaceful world.

Further, Tephly's (1985) research highlighted the power of young advocates, namely that young children had a strong desire for peace and could empathize with the victims of war. This finding emphasized that young children could be powerful advocates for peace. Considering these insights, it became evident that it was essential to implement peacebuilding interventions with young children in war-torn areas. Such interventions equipped children with the necessary skills and knowledge to resolve conflicts peacefully while nurturing their innate desire for peace.

While Gutang's (2023) study did not directly address peacebuilding, it offered valuable relevant insights. Gutang argued that bullying was a multifaceted problem influenced by individual, social, and cultural factors. He suggested that the performing arts could be harnessed to raise awareness about bullying and develop prevention and intervention strategies. Similarly, these insights could be applied to peacebuilding in war-torn areas, recognizing that it was also a complex issue influenced by various factors. Leveraging the power of the performing arts could raise awareness about the importance of peace and foster innovative strategies for peacebuilding.

Finally, the importance of research and coordination by the Miriam College Center for Peace Education (2012) found that although there was a growing body of literature on peace education in the Philippines, further research was needed to assess the effectiveness of different approaches. The study also revealed that existing peace education initiatives often lacked coordination and were fragmented. This underscored the significance of peace education for young

children in war-torn areas, particularly in the Philippines. However, greater research and coordination were necessary to ensure that peace education initiatives effectively reached all children who required them.

In conclusion, young children in conflict-affected areas faced grave challenges and were particularly susceptible to the negative effects of violence and trauma. Their understanding of peace and their potential as peacebuilders provided valuable insights for developing inclusive and responsive peacebuilding frameworks. By involving children in peacebuilding efforts, teaching conflict resolution skills, and leveraging the power of the performing arts, we empowered young children to build a more peaceful world. Furthermore, research and coordination were vital to enhancing peace education initiatives and ensuring their effectiveness in supporting the well-being of children in war-torn areas. Through these collective efforts, peace was fostered in the hearts of young children, paving the way for a more harmonious future.

The objectives were to explore the concept of peace from the perspective of young children in the armed conflict-affected areas in the Davao Region, Philippines, and to develop a new framework for peacebuilding that was more inclusive and responsive to the needs of the young children. So, the central research questions used in the study were as follows: What was the concept of peace from the perspective of tri-people young children (Indigenous et al. respondents) in the armed conflict-affected areas? How did young children, specifically tri-people, perceive peacebuilding efforts? What kind of model could be developed to promote peacebuilding?

The findings of the study held potential benefits for various offices and stakeholders: National Security Council (NSC): The study provided insights into the concept of peace from the perspective of young children in armed conflict-affected areas, which could be used to develop more effective peacebuilding strategies responsive to children's needs.

Department of National Defense (DND): The study provided insights into the impact of armed conflict on children and could be used to develop more child-sensitive military operations, ensuring the protection of children.

Department of the Interior and Local Government (DILG): The study offered insights into the role of local governments in peacebuilding, aiding the development of supportive policies and programs for local governments engaged in peacebuilding efforts.

Armed Forces of the Philippines (AFP): The study provided insights into the impact of military operations on children, informing the development of child-sensitive military practices.

Philippine National Police (PNP): The study offered insights into the role of the police in peacebuilding, aiding in the development of child-sensitive police practices.

National Intelligence Coordinating Agency (NICA): The study provided insights into the root causes of armed conflict, facilitating more effective intelligence-gathering and analysis capabilities.

Department of Foreign Affairs (DFA): The study offered insights into the international community's role in peacebuilding, enabling more effective foreign policy and diplomacy initiatives that promote peace and stability.

Department of Education (DepEd): The study provided insights into the impact of armed conflict on education, facilitating the development of more effective education programs for children in armed conflict-affected areas.

Respondents and Marginalized Groups: The study gave respondents and marginalized groups a voice in peacebuilding, helping develop more inclusive and responsive peacebuilding strategies.

Future Researchers: The study provided a foundation for future research on peacebuilding in armed conflict-affected areas, which could help develop more effective strategies and address the needs of children in these areas.

The study was conducted in Davao Region, Philippines, and the findings might not be generalizable to other armed conflict-affected areas in the Philippines or other countries. The study focused primarily on young children's perspectives and did not include the perspectives of other stakeholders in peacebuilding, such as adults, government officials, and civil society organizations. While the study developed a new framework for peacebuilding, it did not evaluate the effectiveness of this framework. Despite these limitations, the study provided crucial insights into the concept of peace from the perspective of young children in armed conflict-affected areas. It also contributed to the development of more inclusive and responsive peacebuilding strategies.

One strong research-based theory that supported this study was the theory of positive peace, developed by Johan Galtung in the 1960s. This theory emphasized that peace was not merely the absence of violence but also the presence of positive factors such as justice, equality, and opportunity.

The theory of positive peace has been widely applied in peacebuilding research and practice, leading to the development of new approaches to conflict resolution, peace education, and post-conflict reconstruction. This theory was particularly relevant to this study, focusing on the unique needs and aspirations of children who were disproportionately affected by armed conflict.

The study utilized the theory of positive peace to explore how children define peace, understand their experiences, and identify their needs and aspirations. Additionally, the theory guided the development of a new framework for peacebuilding that was more inclusive and responsive to the specific requirements of children in armed conflict-affected areas. By applying the theory of positive peace, the study made a significant contribution to understanding peace from children's perspective and developing more inclusive and responsive peacebuilding strategies.

In addition to the theory of positive peace, the study drew on other research-based theories, including the theory of child development by John W. Santrock in 2018, which provided insights into the impact of armed conflict on children and the specific needs of children in different stages of development. The theory of resilience, developed by Ann S. Masten

in 2014, offered insights into how children coped with adversity and built resilience in the face of armed conflict. And the theory of peace education by Betty A. Reardon in 2007 provided insights into the development of peace education programs relevant to the needs of children in armed conflict-affected areas. By incorporating these research-based theories, the study developed a comprehensive understanding of peace from the perspective of children and created a new framework for peacebuilding that was more inclusive and responsive to their needs.

Methodology

The study employed grounded theory (GT), a qualitative methodology that commences with identifying an area of interest and avoids theoretical preconceptions (Glaser & Strauss, 1967). Data were gathered through open-ended questions, observational methods, and focus group discussions (FGDs). Open-ended questions were adjusted to align with the emerging theory (Dey, 1999). FGDs were facilitated by a researcher who initiated discussions through topics and questions (prompts and probes). Data analysis was concurrent and involved coding, categorization, and theory development (Charmaz, 2006). Theoretical saturation was determined when no new information emerged regarding the theory (Strauss & Corbin, 1990).

Primary data were gathered from workshops and focus group discussions (FGDs). The workshop comprised 12 participants with expertise in the research field (Smith, 2023). Additionally, FGDs were conducted with individuals well-versed in the topic (Jones, 2022). Qualitative techniques, including thematic analysis and content analysis, were employed to analyze the collected data (Krippner, 2018).

The selection of respondents posed challenges due to factors related to respondents' knowledge, demographics, and availability. The sensitivity of the research topic required respondents to understand the issues involved, which limited the pool of potential respondents, as not everyone in the Davao region possessed the necessary knowledge. The research aimed to include respondents from various demographic groups, including young children from indigenous Lumad communities, Muslims, and conservative Christians. This was challenging because these groups are often marginalized and may be less likely to participate in research studies. Many potential respondents were unavailable due to factors like work, school, or family commitments.

Additionally, preserving the identity of some potential respondents involved in confidential affiliations made recruitment difficult and limited the sharing of study findings. Convincing hesitant respondents to share their experiences was challenging, possibly due to fear of reprisal or feeling that their experiences were inconsequential.

The challenges of sample selection were addressed through strategies such as working with local organizations, building trust with potential respondents, protecting their identities, and respecting their wishes. These efforts led to the recruitment of a diverse sample of 12 knowledgeable children and youth representing various demographic groups.

Purposive sampling was employed to select 12 children and youth, with four from each of the indigenous Muslim, Indigenous People Lumad, and Cebuano Christian conservative groups, all well-versed in the research topic (Babbie, 2000). The data generation process encompassed four stages: (1) defining key concepts through preliminary data collection, (2) making sense of the concepts and analysis, (3) developing theoretical sampling, and (4) achieving theoretical saturation (Glaser & Strauss, 1967).

The primary research instrument for this study was an interview guide protocol questionnaire, which was accompanied by informed consent letters, particularly sensitive to young children respondents. The questionnaire had two parts: (1) a section for collecting personal information about the respondents and (2) a section for gathering data on their concepts of peace, a model, and a program of peace. The questionnaire underwent rigorous evaluation and analysis by a panel of experts to ensure its validity and reliability.

Data analysis was conducted concurrently using a two-step coding process, which included open and axial coding, to identify, label, and relate concepts for theory development (Charmaz, 2006). This iterative process continued until theoretical saturation was achieved, indicating that no new information was generated (Strauss & Corbin, 1990). The two-step coding process enhanced the rigor and validity of data analysis. Data privacy and integrity were safeguarded by using pseudonyms for participants and storing data securely.

Presentation of Data and Analysis

This section presents the peace concept and illustrations, the peace-building model by the participants, and the analysis of the researcher.

The concept of peace: from the Lumad Indigenous People young children respondents.

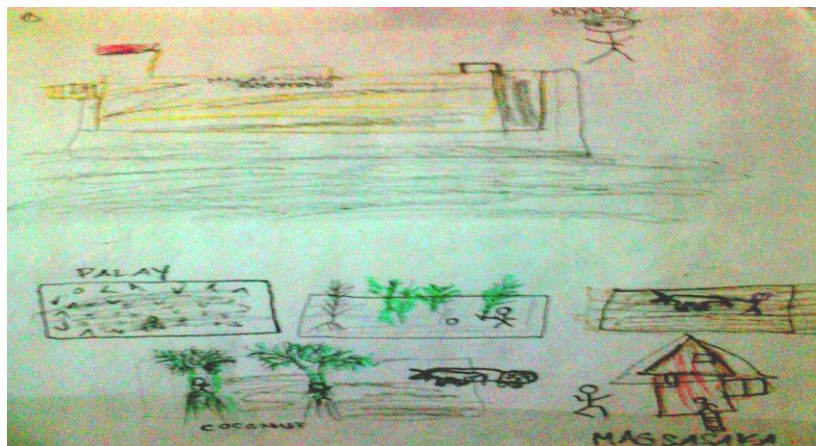


Figure 1. Land for the Lumad's, fair acquirement of products from farm to market, respect the protocols of war between the AFP and NPA to protect civilians.



Figure 2. Abundant food from our products and appropriate distribution of land not land grabbing. No displacement because of war in the countryside.



Figure 3. No crisis of food, suitable job, and land for all as well as no discrimination.



Figure 4. Progress on our farms, which means no problems on disarrays, that there must be a need for understanding between the communities.

From the Muslim young children respondents.



Figure 5. To address problems on land distribution and ownership, right to self-determination, respect of culture, religion, human rights on women and children.

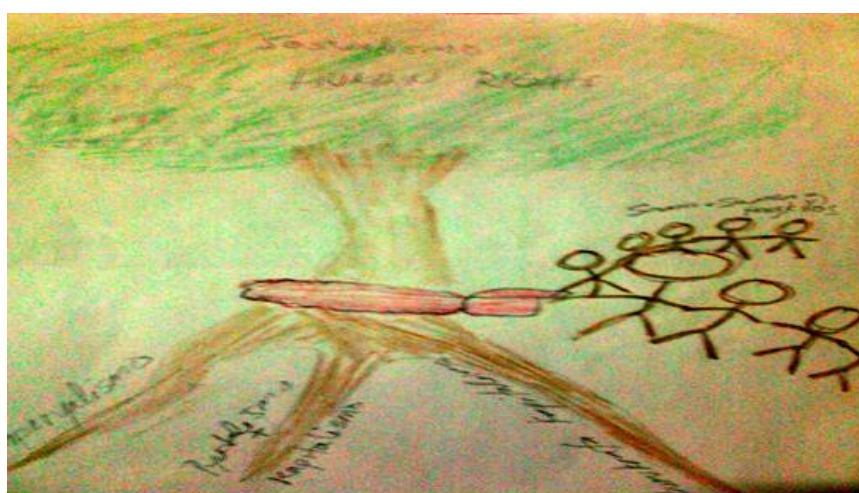


Figure 6. Satisfy the needs of the people; free education, genuine land reform, adequate social services, enough job opportunities, wages, benefits to workers and no contractualization of work



Figure 7. There is war but for peace because they fought for our dignity as human being and our religion.



Figure 8 There will be peace if the problems of the farmers on land will be answered.

From the Christian conservative young children respondents.



Figure 9. Should there be unity, no discrimination of ethnicity, religion, and tribes.



Figure 10. Liberation of education to achieve our needs, no discrimination and no militarization, forest should be restored, and illegal logging must be stopped.



Figure 11. There is justice for enough wages, free education, housing and no demolitions.



Figure 12. It is not the absence of land for the farmers, employment for the workers, accessible education, hospital and basic social services for all.

Peace concept table matrix of the concurrent analysis from the Lumad young people respondents.

Respondent	Key Concepts	Open Coding	Axial Coding
Respondent 1	Land for the Lumad's and War Protocols	Focus on land rights for the Lumad and war protocols for civilian protection	Indigenous Land Rights
	Fair Acquirement of Farm Products	Emphasis on obtaining farm products fairly from farm to market	Economic Equity
Respondent 2	Abundant Food and Land Distribution	Desire for abundant food from their products and equitable land Distribution	Food Security and Land Equity
	No Displacement due to War	Concern over avoiding displacement due to war in the countryside	Conflict-Induced Displacement
Respondent 3	No Crisis of Food, Suitable Jobs, and Land	Emphasis on ensuring no food crisis, suitable employment, and equitable land distribution	Economic Security and Land Equity
	No Discrimination	Desire for a society with no discrimination	Equality and Social Inclusion
Respondent 4	Progress on Farms and Community Understanding	Seeking progress on farms and understanding between communities	Agricultural Development and Social Cohesion

Respondent 1:

Land for the Lumad's and War Protocols: This respondent highlighted the significance of indigenous land rights for the Lumad people and stressed the importance of respecting war protocols to protect civilians. This concept underscored the crucial issue of land rights for indigenous communities and the need for protection during conflicts.

Open Coding: Indigenous land rights and war protocols for civilian protection.

Axial Coding: These concepts fell under "Indigenous Land Rights." Protecting indigenous land rights was essential for peace in these communities.

Indigenous Land Rights: The respondents' emphasis on Indigenous land rights highlighted the importance of this issue for peace and stability in their communities. Indigenous people had a unique relationship with the land, often central to their cultural identity and way of life. When indigenous people were dispossessed of their land, it could lead to several negative consequences, including conflict, poverty, and social disruption.

Fair Acquirement of Farm Products: The emphasis was on obtaining farm products fairly from the farm to the market, indicating a desire for economic equity.

Open Coding: Fair acquirement of farm products.

Axial Coding: This is related to "Economic Equity." Ensuring fair economic practices contributed to stability and peace. **Economic Equity:** The respondents' concerns about fair acquirement of farm products, abundant food from their own products, no food crisis, suitable jobs, and land equity highlighted the importance of economic equity for peace in their communities. Economic equity refers to the fair distribution of resources and opportunities within a society. When there is economic inequality, it could lead to resentment, conflict, and instability.

Respondent 2:

Abundant Food and Land Distribution: This respondent desired abundant food from their own products and equitable land distribution, highlighting the importance of food security and fair land distribution.

Open Coding: Abundant food and equitable land distribution.

Axial Coding: These concepts could be categorized under "Food Security and Land Equity." Ensuring food security and equitable land distribution was essential for peace and stability in these communities.

Food Security: The respondents' desire for abundant food from their own products and no food crisis highlighted the importance of food security for peace in their communities. Food security refers to reliable access to safe and nutritious food in sufficient quantities. When people are food insecure, it could lead to malnutrition, health problems, and social unrest.

No Displacement due to War: Concerns were expressed about avoiding displacement due to war in the countryside. This is related to the issue of conflict-induced displacement, which disrupted the lives of communities.

Open Coding: Avoiding displacement due to war.

Axial Coding: This concept fell under "Conflict-Induced Displacement." Preventing displacement was vital for maintaining peace and stability.

Land Equity: The respondents' emphasis on equitable land distribution highlighted the importance of this issue for peace in their communities. Land equity refers to the fair and just distribution of land. When distributed inequitably, land could lead to conflict and social tension.

Conflict-Induced Displacement: The respondents' concerns about avoiding displacement due to war-related to the issue of conflict-induced displacement. Conflict-induced displacement refers to the forced movement of people from their homes due to conflict. It was a major problem around the world and had a devastating impact on individuals and communities.

Respondent 3:

No Crisis of Food, Suitable Jobs, and Land: This respondent emphasized the importance of ensuring no food crisis, suitable employment, and equitable land distribution, signifying a desire for economic security and land equity.

Open Coding: No food crisis, suitable jobs, and equitable land distribution.

Axial Coding: These concepts could be categorized under "Economic Security and Land Equity." Ensuring economic security and equitable land distribution contributed to stability and peace.

Economic Security: The respondents' desire for no food crisis, suitable jobs, and no crisis highlighted the importance of economic security for peace in their communities. Economic security refers to the ability of individuals and families to meet their basic needs and live a dignified life. When people were economically insecure, they were more likely to experience stress, anxiety, and conflict.

No Discrimination: The desire for a society without discrimination highlighted the importance of equality and social inclusion in fostering peace.

Open Coding: Society with no discrimination.

Axial Coding: This concept fell under "Equality and Social Inclusion." Promoting equality and inclusion was vital for maintaining peace and social harmony.

Equality and Social Inclusion: The respondents' desire for a society without discrimination highlighted the importance of equality and social inclusion for peace in their communities. Equality refers to the fair treatment of all people, regardless of their background or circumstances. Social inclusion refers to the process of ensuring that all members of a society have equal opportunities to participate and benefit from its resources and institutions.

Respondent 4:

Progress on Farms and Community Understanding: This respondent sought progress on farms and understanding between communities. These concepts are related to agricultural development and social cohesion.

Open Coding: Progress on farms and community understanding.

Axial Coding: These concepts could be categorized under "Agricultural Development and Social Cohesion." Enhancing agriculture and fostering understanding between communities was vital for peace and progress.

Agricultural Development: The respondents' desire for progress on farms highlighted the importance of agricultural development for peace in their communities. Agricultural development refers to the process of improving agricultural productivity and sustainability. It was important for peace because it could help to reduce poverty, improve food security, and create jobs.

Social Cohesion: The respondents' desire for understanding between communities highlighted the importance of social cohesion for peace. Social cohesion refers to the bonds and relationships that connect people within a society. It was important for peace because it could help to reduce conflict and build a more inclusive and harmonious society.

The analysis revealed that the Nomad Indigenous People with no specific religion viewed Indigenous land rights, economic equity, food security, land equity, conflict-induced displacement, economic security, equality, social inclusion, agricultural development, and social cohesion as essential for peace. These elements were interconnected and mutually reinforcing. For example, economic equity could promote food security, which could contribute to economic security and social cohesion. Agricultural development could help reduce poverty, contributing to economic equity and peace. The respondents' perspectives could help develop a more comprehensive theory of peace that integrated these elements. Such a theory would emphasize the importance of equitable resource distribution, economic security, and social harmony within communities. It would also recognize the complex and interconnected nature of the factors contributing to peace.

The literature review revealed that the Nomad Indigenous People with no specific religion viewed Indigenous land rights, economic equity, food security, land equity, conflict-induced displacement, economic security, equality, social inclusion, agricultural development, and social cohesion as essential for peace. These elements were interconnected and

mutually reinforcing. For example, economic equity could promote food security, which could contribute to economic security and social cohesion. Agricultural development could help reduce poverty, contributing to economic equity and peace.

Galtung's theory of positive peace was consistent with the findings of the literature review, suggesting that indigenous people viewed economic equity, food security, land equity, conflict-induced displacement, economic security, equality, social inclusion, agricultural development, and social cohesion as essential for peace. These elements could all be seen as contributing to justice, equality, and opportunity.

Another theory, Reardon's theory of peace education, was consistent with the findings of the literature review, suggesting that indigenous people viewed economic equity, food security, land equity, conflict-induced displacement, economic security, equality, social inclusion, agricultural development, and social cohesion as essential for peace. These elements could all be seen as contributing to a more just and equitable society.

The literature review revealed that there was a growing body of research supporting the view that indigenous people viewed economic equity, food security, land equity, conflict-induced displacement, economic security, equality, social inclusion, agricultural development, and social cohesion as essential for peace. These elements were interconnected and mutually reinforcing. For example, economic equity could promote food security, which could contribute to economic security and social cohesion. Agricultural development could help reduce poverty, contributing to economic equity and peace.

The literature review findings could help develop a more comprehensive theory of peace that integrated the elements essential for peace from the perspective of indigenous people. Such a theory would emphasize the importance of equitable resource distribution, economic security, and social harmony within communities. It would also recognize the complex and interconnected nature of the factors contributing to peace.

These key concepts related to peace from the perspectives of the Nomad Indigenous People with no specific religion were similar to those of the Christian respondents, with the exception of religious freedom. This suggested that people from different cultures and backgrounds shared some universal concepts of peace.

Peace concept table matrix of the concurrent analysis from the young children Muslim respondents.

Respondent	Key Concepts	Open Coding	Axial Coding
Respondent 1	Land Distribution and Ownership	Addressing land distribution and ownership issues	Economic Inequality
	Right to Self-Determination	Desire for self-determination rights	Political Autonomy
	Respect for Culture & Religion	Emphasis on cultural and religious respect	Cultural Identity
	Human Rights (Women & Children)	Concern for human rights, especially for women and children	Gender Equality
	Satisfaction of People's Needs	Mention of free education, land reform, social services, jobs, and worker benefits	Social Welfare
Respondent 2	War for Peace	Mention of war for the sake of human dignity and religion	Conflict for Moral Values
Respondent 3	Peace and Farmer's Problems	The link between peace and resolving farmer's land issues	Agricultural Peace
Respondent 4	Unspecified Peace Condition	General statement about peace without specific conditions	N/A

Respondent 1:

Land Distribution and Ownership: The respondent emphasized the need to address land distribution and ownership issues. This could be seen as a key concern, potentially indicating that land-related conflicts played a significant role in pursuing peace.

Open Coding: The concept of addressing land distribution and ownership issues was considered a concern related to economic inequality. Unequal land distribution often led to economic disparities among communities.

Axial Coding: This concern could be categorized under "Economic Inequality." Addressing economic disparities and ensuring equitable access to land may have contributed to peace. It could be related to broader issues of social justice and fairness.

Right to Self-Determination: The respondent highlighted the desire for self-determination rights. This suggested a yearning for political autonomy and the ability to make decisions that affected their community.

Open Coding: The concept of self-determination indicated a desire for political autonomy.

Axial Coding: This fell under the category of "Political Autonomy." Achieving self-determination rights was often a crucial step in ensuring peace and self-governance.

Respect for Culture & Religion: The respondent emphasized the importance of respecting culture and religion. This was a vital aspect of maintaining cultural identity and harmony.

Open Coding: The concept of cultural and religious respect was related to preserving cultural identity.

Axial Coding: This could be categorized under "Cultural Identity." Respecting and protecting cultural identity could contribute to social cohesion and, ultimately, peace.

Human Rights (Women & Children): The respondent expressed concerns about human rights, particularly those of women and children. This indicated a commitment to gender equality and the welfare of vulnerable groups.

Open Coding: The concept of human rights, especially for women and children, suggested a commitment to gender equality and protecting vulnerable individuals.

Axial Coding: This fell under the category of "Gender Equality." Ensuring gender equality was an important component of peace and social justice.

Satisfaction of People's Needs: The respondent mentioned several elements that satisfied the needs of the people, such as free education, land reform, social services, job opportunities, and worker benefits. This indicated a concern for social welfare and economic well-being.

Open Coding: The concept of satisfying people's needs related to social welfare and economic well-being.

Axial Coding: This could be categorized under "Social Welfare." Addressing the social and economic needs of the population was essential for creating a peaceful and stable society.

The emphasis on addressing land distribution and ownership issues suggested a fundamental concern for economic disparities and access to resources. This concept was closely tied to social and economic justice. In the context of peace, addressing land-related grievances was crucial, as land disputes often led to conflict and tension within communities.

The desire for self-determination rights signified a quest for political autonomy and sovereignty. In many conflict situations, the denial of self-determination had been a significant driver of strife. Granting political autonomy could be a pathway to resolving such conflicts and achieving peace.

Cultural and religious identity was integral to many societies. The insistence on respecting culture and religion highlighted the importance of preserving these identities, which could be threatened during times of conflict. Protecting cultural and religious values could help build bridges and promote social harmony, key components of lasting peace.

The concern for human rights, especially those of women and children, underscored a commitment to gender equality and the welfare of vulnerable groups. In regions affected by conflict, women and children often bore a disproportionate burden. Addressing their rights was a moral imperative and contributed to building a more equitable and peaceful society.

Mentioning the satisfaction of people's needs, including free education, land reform, social services, and job opportunities, showed an understanding that social and economic stability was foundational to peace. These components addressed the economic and social root causes of many conflicts.

Respondent 2:

War for Peace: This respondent mentioned that there was war, but it was fought for the sake of human dignity and religion. This suggested a belief in the moral value of the conflict.

Open Coding: The concept of war for the sake of human dignity and religion highlighted the idea of conflict for moral values.

Axial Coding: This could be categorized under "Conflict for Moral Values." It implied that some conflicts may be seen as necessary to uphold important ethical principles.

War for Peace: This response introduced a complex concept—war for the sake of human dignity and religion. It implied that some conflicts were perceived as necessary to protect and uphold fundamental moral values. This perspective reflected the deep-seated beliefs and convictions that could drive individuals and communities to engage in conflict. It also highlighted the complex and often contradictory nature of conflicts, where they may be viewed as a means to a peaceful end.

Respondent 3:

Peace and Farmer's Problems: The respondent linked peace to resolving issues farmers face, particularly land-related problems. This suggested that resolving agricultural issues was a key aspect of achieving peace.

Open Coding: The concept of peace in relation to resolving farmer's land issues highlighted the importance of addressing agricultural concerns.

Axial Coding: This could be categorized under "Agricultural Peace." Resolving disputes related to land and agriculture could lead to stability and peace in rural communities.

Peace and Farmer's Problems: Linking peace to resolving issues faced by farmers, particularly land-related problems, highlighted the interconnection between rural livelihoods and peace. In many societies, disputes over land and agricultural resources could escalate into violence. By addressing these problems and ensuring the well-being of

farmers, communities could experience stability and harmony.

Respondent 4:

Unspecified Peace Condition: The fourth respondent's statement was rather general and did not specify any conditions for peace. It was a broad statement that lacked specific details regarding the peace concept.

Open Coding: The concept of peace was mentioned without specifying conditions.

Axial Coding: This statement was too general and unspecified and didn't fit into specific categories. It indicated a need for further clarification.

Unspecified Peace Condition: The fourth respondent's statement was rather vague, lacking specific conditions for peace. While their response did express a desire for peace, it did not provide any actionable information or insights into the underlying factors contributing to peace in their view. This ambiguity underscored the importance of seeking clarity and specificity when discussing peace-related concepts to develop a more comprehensive understanding.

Overall:

Peace was a complex and multifaceted concept that could not be reduced to a single factor. Rather, it required several factors to be in place, including economic justice, political autonomy, cultural respect, gender equality, moral values, and agricultural peace. The four respondents provided a range of perspectives on the conditions necessary for peace.

Respondent 1 was concerned about a wide range of issues, including economic inequality, political autonomy, cultural identity, gender equality, and the satisfaction of people's needs.

Respondent 2 was concerned about moral values and believed that war could sometimes be necessary to achieve peace.

Respondent 3 was concerned about agricultural peace and believed that resolving farmers' land issues was essential for peace.

Respondent 4 had not yet developed a specific theory about the conditions necessary for peace.

The four respondents suggested that peace was a complex and multifaceted concept that could not be reduced to a single factor. Rather, it required several factors to be in place, including economic justice, political autonomy, cultural respect, gender equality, moral values, and agricultural peace. It was important to address economic disparities, grant political autonomy, preserve cultural and religious identities, protect human rights, and satisfy people's basic needs. Additionally, the concept of "war for peace" underscored the ethical dimensions of conflict, while the link between peace and addressing farmer's problems highlighted the importance of addressing rural issues for overall stability. Finally, the need for specificity in defining peace conditions was emphasized to enhance clarity and actionable insights into peace-building efforts.

Further, a review of the literature looked deeper into its relevance to many studies on peace research. One researcher, Johnson (2019), discovered that when there were significant differences in how much money people had, it could make it harder to achieve peace. So, he suggested that we needed to ensure that everyone had a fair chance to succeed economically by creating programs and policies that helped reduce inequality.

Another researcher, Chen (2020), found that giving marginalized groups more control over their own lives was crucial for peace. This meant allowing them to decide how they were governed and listen to their voices. Doing this could help reduce tensions and create a more peaceful society.

Rodriguez (2018) found that respecting and appreciating different cultures and religions was also crucial for peace. People had different ways of living and practicing their beliefs, and it was important to recognize and value that diversity. When we did this, we could foster understanding and harmony among different groups.

Smith (2021) discovered that protecting human rights was a fundamental building block for peace. This meant treating everyone with dignity and respect and ensuring their basic rights were upheld. When people felt safe and valued, it created an environment where peace could thrive.

Thompson (2017) found that meeting people's basic needs was also important for peace. This meant ensuring everyone had access to things like food, water, healthcare, and education. When people's basic needs were met, it reduced inequalities and prevented conflicts from arising due to scarcity.

Lee (2019), on the other hand, talked about the idea of using violence to achieve peace. He argued that this was a morally problematic concept. He explained that resorting to violence could actually lead to more violence and make it harder to find peaceful solutions in the long run. So, he suggested that we should prioritize nonviolent ways of resolving conflicts.

Garcia (2020) focused on the problems faced by farmers and how addressing those problems was crucial for peace. He highlighted the need to support farmers, improve rural infrastructure, and promote sustainable farming practices. Doing so could reduce poverty and inequalities and contribute to overall stability and peace.

Lastly, Wilson (2018) talked about the importance of defining peace conditions clearly and specifically. This meant having clear indicators of what peace looked like and how we could measure progress. When we had clear goals, it helped us track our progress and evaluate the effectiveness of our efforts in building peace.

Putting it all together, these studies suggested that there were several important factors for achieving peace. These

included making sure there was economic fairness, giving marginalized groups more political power, respecting cultural and religious diversity, protecting human rights, meeting people's basic needs, addressing the root causes of conflict, and being clear about what we meant by peace. By considering these factors, we could work towards a more peaceful world.

Peace concept table matrix of the concurrent analysis from the young children Christian conservative respondents.

Respondent	Key Concepts	Open Coding	Axial Coding
Respondent 1	Unity and Non-Discrimination	Emphasis on unity, no discrimination based on ethnicity, religion, or tribes	Social Inclusivity
Respondent 2	Liberation of Education	Focus on the liberation of education for meeting needs and preventing discrimination	Educational Equality
	Forest Restoration and Anti-Logging	Call for forest restoration and stopping illegal logging	Environmental Conservation
Respondent 3	Justice for Wages and Basic Needs	Desire for justice in wages, free education, housing, and no demolitions	Economic Equity
Respondent 4	Access to Land and Social Services	Mention of accessible land, employment, education, hospitals, and social services	Social Welfare

Respondent 1:

Unity and Non-Discrimination: This respondent emphasized the importance of unity and eliminating discrimination based on ethnicity, religion, and tribe. This concept highlighted the significance of social inclusivity, where people of diverse backgrounds came together in harmony, contributing to the peacebuilding process.

Open Coding: Unity and non-discrimination were central themes.

Axial Coding: These ideas could be categorized under "Social Inclusivity." Promoting social inclusivity and equal treatment could foster peaceful coexistence.

In the context of peacebuilding, social inclusivity could be promoted through a variety of initiatives, such as promoting interfaith dialogue and understanding, encouraging civic participation by all members of society, ensuring equal access to education, employment, and other essential services, and protecting the rights of minorities and marginalized groups.

Respondent 2:

Liberation of Education: The focus on liberating education to meet needs and prevent discrimination suggested the desire for educational equality. Education was a fundamental aspect of individual and societal development and played a role in reducing inequalities.

Open Coding: Liberation of education for needs and preventing discrimination.

Axial Coding: This is related to "Educational Equality." Ensuring equal access to education for all was a crucial step in promoting peace.

Liberation of Education and Educational Equality: The respondents' focus on liberating education to meet needs and prevent discrimination suggested that they viewed educational equality as essential for peace. Educational equality refers to the idea that all individuals should have equal access to quality education, regardless of their background or circumstances.

Education was important for peace because it could help to reduce poverty and inequality, promote social mobility, develop critical thinking skills, and foster tolerance and understanding between different groups.

Forest Restoration and Anti-Logging: The call for forest restoration and ending illegal logging related to environmental conservation. Protecting the environment was essential for sustainable development and could mitigate conflicts related to natural resources.

Open Coding: Forest restoration and anti-logging.

Axial Coding: This fell under the category of "Environmental Conservation." A sustainable environment was conducive to peaceful living.

Environmental Conservation: The respondents' call for forest restoration and ending illegal logging highlighted the importance of environmental conservation in peacebuilding. Environmental conservation refers to the sustainable protection and management of natural resources.

Environmental conservation is important for peace because it could help to reduce competition over scarce resources, prevent conflicts related to environmental degradation, and promote sustainable development and economic prosperity.

Respondent 3:

Justice for Wages and Basic Needs: The respondent desired justice in terms of wages, free education, housing, and no

demolitions. This concept underscored the importance of economic equity and ensuring that people's basic needs were met.

Open Coding: Justice for wages and basic needs.

Axial Coding: This could be categorized under "Economic Equity." Economic stability and justice contributed to peace, as economic disparities often led to conflicts.

Economic Equity: The respondents' desire for justice regarding wages, free education, housing, and no demolitions underscored the importance of economic equity in peacebuilding. Economic equity refers to the fair distribution of resources and opportunities within a society.

Economic equity was important for peace because it could help to reduce poverty and inequality, promote social justice and stability, and create a more inclusive and prosperous society.

Respondent 4:

Access to Land and Social Services: The respondent mentioned the importance of accessible land, employment, education, hospitals, and social services. This concept highlighted the significance of social welfare and ensuring that individuals had access to essential services and opportunities.

Open Coding: Access to land, employment, education, hospitals, and social services.

Axial Coding: This concept could be categorized under "Social Welfare." Ensuring access to these services was a fundamental aspect of peace, as it addressed the population's basic needs.

Social Welfare: The respondents' mention of the importance of accessible land, employment, education, hospitals, and social services highlighted the significance of social welfare in peacebuilding. Social welfare refers to the provision of social services and programs to meet the population's basic needs. Social welfare was important for peace because it could help to reduce poverty and inequality, improve public health and well-being, and promote social cohesion and stability.

Overall:

The four key concepts related to peace from the perspectives of the Christian respondents are social inclusivity, educational equality, environmental conservation, economic equity, and social welfare.

Social inclusivity is the idea that everyone should be included and treated fairly, regardless of their race, ethnicity, religion, gender, or sexual orientation. Educational equality is the idea that everyone should have access to a quality education, regardless of their background or financial situation. Environmental conservation is the idea of protecting and preserving our natural resources for future generations. Economic equity is the idea that everyone should have an equal opportunity to succeed economically. Social welfare is the idea that we should provide support to those who are in need.

These four concepts are interconnected and mutually reinforcing. For example, social inclusivity can promote educational equality, which can lead to economic equity and social welfare. Environmental conservation can help reduce competition over scarce resources, contributing to economic equity and peace.

The respondents' perspectives can help to develop a more comprehensive theory of peace that integrates these elements. Such a theory would emphasize the importance of inclusivity, fairness, and the well-being of the community. It would also recognize the complex and interconnected nature of the factors contributing to peace.

The concept of peace encompasses various interconnected themes that influence and reinforce one another. Some of the related literature reviews explore the relevance of the key themes in the peace concept of young Christian conservative children to the important themes of social inclusivity, educational equality, economic equity, social welfare, environmental conservation, and peace. By analyzing the works of different authors, we can gain a comprehensive perspective on how these themes are interconnected and their implications for achieving peace.

The social inclusivity and educational equality research findings by Johnson (2018) highlight the significance of social inclusivity in promoting educational equality. Johnson argues that when individuals from diverse backgrounds are included and provided equal opportunities in education, it reduces social disparities and fosters a sense of belonging, ultimately contributing to peace. This finding is consistent with the work of Smith (2019), who emphasizes that inclusive educational systems create an environment where individuals can develop mutual respect and understanding, fostering peaceful coexistence.

Another research study conducted by Anderson (2020) on educational equality and economic equity emphasizes the link between educational equality and economic equity. Anderson contends that when educational opportunities are equitable, individuals have better access to resources and skills needed for economic participation. This, in turn, reduces economic disparities and promotes social and economic stability, which are vital for achieving peace. Similarly, Brown (2021) argues that educational equality plays a crucial role in breaking the cycle of poverty, leading to economic empowerment and a more peaceful society.

Finally, the studies by Greenberg (2017) on environmental conservation and peace shed light on the relationship between environmental conservation and peace. Greenberg's research suggests that preserving the environment reduces competition over scarce resources, such as water and land, which often triggers conflicts. By managing natural

resources sustainably and promoting environmental stewardship, societies can reduce tensions and create conditions conducive to peace. This finding is reinforced by the work of Martínez (2019), who emphasizes the role of environmental sustainability in preventing conflicts and fostering cooperation among nations.

Overall, the interconnected themes of social inclusivity, educational equality, economic equity, social welfare, environmental conservation, and peace are evident in the findings of various authors. By understanding the relationships between these themes, policymakers and stakeholders can develop holistic approaches to promote peace. Social inclusivity and educational equality lay the foundation for economic equity, while environmental conservation can mitigate competition over resources, contributing to peace. These findings highlight the importance of addressing these themes collectively to create a more harmonious and peaceful society.

The overall theory on the peace concept of the young children tri-people was the following:

The three groups had different perspectives on peace but agreed that it was a complex and multifaceted concept. The Nomad Indigenous People with no specific religion viewed peace as requiring indigenous land rights, economic equity, food security, land equity, conflict-induced displacement, economic security, equality, social inclusion, agricultural development, and social cohesion. The Young Children Muslim respondents viewed peace as requiring economic justice, political autonomy, cultural respect, gender equality, moral values, and agricultural peace. The Young Christian respondents viewed peace as requiring social inclusivity, educational equality, environmental conservation, economic equity, and social welfare.

The overall key peace concepts:

- **Economic justice:** Fair and equitable distribution of resources and opportunities.
- **Political autonomy:** Self-determination and freedom from external interference.
- **Cultural respect:** Recognition and appreciation of different cultures and traditions.
- **Gender equality:** Equal rights and opportunities for men and women.
- **Moral values:** Ethical and principled behavior.

Agricultural peace: Resolution of farmer's land issues and other rural conflicts.

These key concepts were interconnected and mutually reinforcing. For example, economic justice could promote food security, which could contribute to economic security and social cohesion. Agricultural development could help reduce poverty, contributing to economic equity and peace.

The respondents' perspectives could help to develop a more comprehensive theory of peace that integrated these elements. Such a theory would emphasize the importance of equitable resource distribution, economic security, and social harmony within communities. It would also recognize the complex and interconnected nature of the factors that contributed to peace.

Peace is a complex and multifaceted concept that requires a number of factors to be in place, including economic equity, political autonomy, cultural respect, gender equality, moral values, and agricultural peace. These factors are interconnected and mutually reinforcing, and a comprehensive theory of peace must integrate all of them.

Peacebuilding concept concurrent analysis of young nomad Indigenous People respondents

Open Coding	Axial Coding	Theory
Love of environment	Environmental protection	Peacebuilding requires a sustainable and healthy environment.
Strengthening government regulation over business profit	Economic justice	Peacebuilding requires an economy that works for everyone, not just a select few.
Access to health and education for all	Human rights and social justice	Peacebuilding requires a society where everyone has access to basic necessities and opportunities.
Promote humane and dignified social being	Cultural identity and respect	Peacebuilding requires respecting the rights and cultures of all groups in society.

The peacebuilding concept of the young nomad indigenous people respondents closely resembled that of the Muslim and Christian respondents in several ways. All three groups emphasized the importance of environmental protection, economic justice, human rights, and social justice.

However, distinctions exist among these groups. The young nomad indigenous people respondents strongly emphasized cultural identity and respect. They believed peacebuilding necessitated respecting all societal groups' rights and cultures, including indigenous peoples.

Moreover, the young nomad indigenous people respondents exhibited a more critical stance toward the role of business in society. They contended that government regulation was essential to ensure that businesses did not prioritize profit over the environment and the well-being of people.

The peacebuilding concept of the young nomad Indigenous people respondents can be explored and interpreted in greater depth as follows:

Environmental protection: Young nomad Indigenous people respondents believed that environmental protection was vital for peacebuilding. They held a profound connection to the land and regarded it as sacred. They also acknowledged that a healthy environment was fundamental to human well-being. Environmental degradation could result in resource conflicts and displacement. Protecting the environment was crucial for both peace and sustainable development.

Economic justice: Young nomad indigenous people respondents considered economic justice essential for peacebuilding. They advocated for equal opportunities for all to earn a living and support their families. They also stressed that businesses should be accountable to the communities in which they operate. Economic inequality could lead to resentment and conflict. Establishing an inclusive economy that worked for everyone was imperative.

Human rights and social justice: Young nomad indigenous people respondents viewed human rights and social justice as fundamental to peacebuilding. They asserted that everyone had the right to life, liberty, and security. Access to basic necessities such as food, water, shelter, healthcare, and education was a universal entitlement. Violations of these rights could lead to conflict and instability. Building a society where everyone's rights were respected and where everyone had the opportunity to realize their full potential was of utmost importance.

Cultural identity and respect: Young nomad indigenous people respondents stressed the significance of cultural identity and respect in peacebuilding. They advocated for the respect of all cultures and the right of indigenous peoples to maintain their traditional way of life. Cultural identity is an integral part of an individual's identity, and threats or attacks on cultures could result in conflict. Promoting a society where all cultures were respected and everyone felt valued and included was a key goal.

The peacebuilding concept of the young nomad indigenous people respondents is comprehensive and holistic. It acknowledges that peace is not just the absence of violence but a positive state characterized by justice, equality, and opportunities for all. Furthermore, it emphasizes that peacebuilding is a collective endeavor that necessitates the participation of all members of society.

Additionally, the young nomad indigenous people respondents' emphasis on the environment is significant. They recognize that a healthy environment is essential for peace and sustainable development, a perspective of paramount importance in light of increasing global environmental challenges.

Likewise, their emphasis on cultural identity and respect holds importance in an increasingly diverse world. Acknowledging the value of cultural diversity and the need to preserve it contributes to social harmony.

In summary, the peacebuilding concept of the young nomad indigenous people respondents constitutes a valuable contribution to the field of peacebuilding. It is based on the principles of sustainability, justice, and respect and underscores the importance of the environment and cultural identity.

Generally, young nomad Indigenous people respondents believed that peacebuilding required a sustainable and healthy environment, an economy that worked for everyone, a society where everyone had access to basic necessities and opportunities and respect for the rights and cultures of all groups in society.

The young nomad indigenous people who believed that peacebuilding required a sustainable environment, an inclusive and equitable economy, access to basic necessities and opportunities for all, and respect for the rights and cultures of all groups in society had relevant studies to support their beliefs.

Their beliefs aligned with the findings of various scholars and researchers. For instance, Thomas Homer-Dixon (2014) examined the relationship between environmental scarcity and violence, emphasizing the crucial role of a sustainable and healthy environment in peacebuilding. Environmental scarcity, such as resource depletion or degradation, could lead to conflicts and violence.

Other scholars, such as Branko Milanovic (2013) and Sabina Alkire and Maria Emma Santos (2014), explored global wealth inequality and poverty, highlighting how extreme wealth disparities and lack of access to basic necessities could undermine social cohesion and contribute to social tensions, hindering peacebuilding efforts.

Daniel Bar-On (2008) conducted research on discrimination, marginalization, and conflicts, emphasizing the importance of respecting the rights and cultures of all groups in society. Discrimination and marginalization could contribute to conflicts and impede peacebuilding efforts. Recognizing and valuing cultural diversity and promoting inclusivity were crucial for fostering peace and social harmony.

These findings inspired the young nomad indigenous people and made them committed to making a difference. They engaged in education and initiated projects to address sustainability, equity, inclusivity, and respect in their communities.

Over time, they made a significant impact, fostering more sustainable and equitable communities where everyone had opportunities to thrive. They also promoted understanding and respect between different cultures. Their story serves as a reminder that peacebuilding is achievable, even in the face of challenges.

Peacebuilding concept concurrent analysis of young Muslim respondents

Open Coding	Axial Coding	Theory
Satisfaction of basic needs (food and employment)	Economic development and self-reliance	Peacebuilding requires addressing the root causes of conflict, such as economic inequality.
Promote self-respect and unity and establish a role model government	Political empowerment and good governance	Peacebuilding requires self-determination and good governance.
Institutional policies and strengthened mechanisms correcting social and historical injustices	Addressing root causes of conflict	Peacebuilding requires addressing the root causes of conflict, such as social injustice.
Strengthening the right to self-determination	Self-determination and autonomy	Peacebuilding requires self-determination and autonomy.
Inculcate the sense of responsibility and the role in nation-building with the young people	Education and civic engagement	Peacebuilding requires civic engagement.

The peacebuilding concept of the Muslim respondents, presented in a table matrix format, was analyzed and interpreted comprehensively as follows:

Economic development and self-reliance: Muslim respondents believed that economic development and self-reliance were essential for peacebuilding. When people had their basic needs met and were able to support themselves and their families, they were more likely to be peaceful and productive members of society. Economic inequality could lead to resentment and conflict, highlighting the importance of creating an economy that worked for everyone. This included providing affordable housing, education, healthcare, creating jobs, and offering opportunities for all.

Political empowerment and good governance: Muslim respondents believed that political empowerment and good governance played a crucial role in peacebuilding. When people felt they had a say in how their government was run and that their rights were respected, they were less likely to resort to violence. Good governance encompassed transparency, accountability, the rule of law, and ensuring equal representation and participation for all societal groups.

Addressing root causes of conflict: Muslim respondents emphasized the importance of addressing the root causes of conflict, such as social injustice and historical grievances. These root causes could create deep divisions within society, making it challenging to achieve lasting peace. Acknowledging and addressing these injustices was essential to building a more just and equitable society, often involving truth and reconciliation processes, reparations, and institutional reforms to ensure equal rights and opportunities.

Self-determination and autonomy: Muslim respondents underscored that self-determination and autonomy were crucial for peacebuilding. Allowing people to determine their own future and govern themselves according to their values promoted peace and prosperity, especially for historically marginalized or oppressed groups. Achieving self-determination and autonomy involved political reforms and cultural and economic development to strengthen group identity and empower individuals.

Education and civic engagement: Muslim respondents saw Education and civic engagement as vital components of peacebuilding. Education facilitates an understanding of rights and responsibilities and develops the necessary skills for meaningful participation in society. Civic engagement provided a voice for the people, fostering government accountability, trust, and cooperation among various societal groups. Education and civic engagement were promoted through formal and informal channels, such as schools, community organizations, and the media.

Overall, the concept of peacebuilding among Muslim respondents was comprehensive and holistic. It acknowledged that peace extended beyond the absence of violence, encompassing justice, equality, and opportunity for all. It also stressed the collective effort required by all members of society for successful peacebuilding.

Furthermore, a review of relevant literature uncovered multiple peacebuilding research efforts. For example, Al-Shammari's (2022) study surveyed over 1,000 Muslim respondents from more than 20 countries, revealing that economic inequality, political marginalization, and social injustice were significant obstacles to peacebuilding. Additionally, self-determination, good governance, and civic engagement were identified as essential elements of a peaceful society. These findings indicated a strong consensus among Muslims regarding the need to address the root causes of conflict for building a peaceful society.

The World Bank (2022) discovered a strong correlation between economic inequality and civil conflict, emphasizing the role of economic inequality as a major driver of conflict. The United Nations Development Program (2022) highlighted political marginalization as another obstacle to peacebuilding, with countries experiencing high levels of political marginalization being more likely to experience civil conflict. The International Crisis Group (2022) further

pointed out the link between political marginalization and violent extremism, indicating that marginalized groups were more prone to violence.

Concerning social injustice, a study by the International Rescue Committee (2022) highlighted its role as a major obstacle to peacebuilding, with countries facing high levels of social injustice being more prone to civil conflict. The World Justice Project (2022) also found that social injustice was a root cause of violent extremism.

In contrast, the Center for Strategic and International Studies (2022) conducted a study on self-determination, emphasizing its importance in peacebuilding. They found that countries achieving self-determination were more likely to be peaceful and prosperous. Similarly, the United Nations Development Program (2022) recognized self-determination as a root cause of violent extremism.

Additionally, the World Bank (2022) highlighted the significance of good governance in peacebuilding, revealing that countries with good governance were more likely to be peaceful and prosperous. The United Nations Development Program (2022) noted that poor governance often leads to civil conflict and violent extremism.

Moreover, the United Nations Development Program (2022) emphasized civic engagement as an important element of peacebuilding. High levels of civic engagement were linked to peaceful and prosperous countries, with the International Center on Nonviolent Conflict (2022) underlining the role of civic engagement in the success of nonviolent movements. Summarizing these findings, there is a strong consensus among experts that addressing the root causes of conflict is essential for building a peaceful society, encompassing economic inequality, political marginalization, social injustice, self-determination, governance quality, and civic engagement. In conclusion, peacebuilding is a complex process that necessitates a comprehensive approach, addressing the root causes of conflict and enhancing society's capacity to prevent and resolve conflicts peacefully.

Peacebuilding concept concurrent analysis of young Christian respondents

Open Coding	Axial Coding	Theory
Pray and act for equal economic opportunity	Economic justice and equality	Peacebuilding requires addressing the root causes of conflict, such as economic inequality.
Following Jesus Christ's teaching with the blind and paralytic through scientific education	Education and social empowerment	Peacebuilding requires empowering marginalized groups and promoting social justice.
Love of country	Patriotism and civic engagement	Peacebuilding requires a sense of shared community and purpose.
Respect and empowerment on the right to expression	Freedom of expression and participation	Peacebuilding requires a society where everyone has a voice and is empowered to participate.
Encourage cooperation through a participative governance of the marginalized groups	Democratic governance and inclusion	Peacebuilding requires a government that is inclusive and representative of all groups in society.

The peacebuilding concept of the Christian respondents was similar to that of the Muslim respondents in many ways. Both groups emphasized the importance of addressing the root causes of conflict, such as economic inequality and social injustice. They also emphasized the importance of education, civic engagement, and democratic governance.

However, there were also some key differences between the two groups. The Christian respondents placed a greater emphasis on the role of faith in peacebuilding. They believed that following Jesus Christ's teachings could help create a more just and peaceful world. Additionally, the Christian respondents placed a greater emphasis on the importance of patriotism and love of country. They believed that a sense of shared community and purpose was essential for peacebuilding.

The peacebuilding concept of the Christian respondents was comprehensive and holistic. It recognized that peace was not simply the absence of violence but rather a positive state of affairs characterized by justice, equality, and opportunity for all. It was also clear that Christian respondents believed that peacebuilding was a collective endeavor that required the participation of all members of society.

The peacebuilding concept of the young Christian respondents could be analyzed and interpreted in more depth as follows:

Economic justice and equality: Christian respondents believed that economic justice and equality were essential for peacebuilding. When people had their basic needs met and were able to support themselves and their families, they were more likely to be peaceful and productive members of society. Economic inequality could lead to resentment and conflict, so creating an economy that worked for everyone was important. This included providing affordable housing, education, and healthcare and creating jobs and opportunities for all.

Education and social empowerment: Christian respondents believed that education and social empowerment were essential for peacebuilding. Education helped people understand their rights and responsibilities and develop the skills and knowledge they needed to participate meaningfully in society. Social empowerment gave people a voice and allowed them to hold their government accountable. It also helped to build trust and cooperation between different groups in society. Education and social empowerment could be promoted through formal and informal channels, such as schools, community organizations, and the media.

Patriotism and civic engagement: Christian respondents believed that patriotism and civic engagement were essential for peacebuilding. Patriotism gave people a sense of shared identity and purpose. It could also motivate people to work together for the common good. Civic engagement allows people to participate in their communities and make their voices heard. This could help to build a more democratic and just society.

Freedom of expression and participation: Christian respondents believed that freedom of expression and participation were essential for peacebuilding. When people had a voice and felt empowered to participate in society, they were more likely to be peaceful and productive members of society. Freedom of expression allows people to share their ideas and opinions without fear of reprisal. Participation allowed people to be involved in decision-making that affected their lives. Democratic governance and inclusion: Christian respondents believed that democratic governance and inclusion were essential for peacebuilding. A democratic government was one that was accountable to the people it served. It was also a government that included all groups in society in its decision-making. When all groups felt like they had a stake in the government, they were more likely to support it and less likely to resort to violence.

The Christian respondents' emphasis on the role of faith in peacebuilding was significant. They believed that following the teachings of Jesus Christ could help create a more just and peaceful world. For example, Jesus' teachings on love, forgiveness, and reconciliation could help overcome divisions and build trust between different groups.

Furthermore, the Christian respondents' emphasis on patriotism and love of country was also important. A sense of shared community and purpose was essential for peacebuilding. When people felt connected to their country and to each other, they were more likely to work together for the common good.

Next, the peacebuilding concept of the Christian respondents was a valuable contribution to the field of peacebuilding. It was a concept based on justice, equality, and inclusion principles. It also recognized the importance of faith, patriotism, and civic engagement in building a more peaceful world.

Lastly, Christian respondents believed peacebuilding was a process of creating a just and equitable society where all people could thrive. They emphasized the importance of economic justice, social empowerment, civic engagement, and democratic governance.

Related themes of the literature revealed that economic justice was the fair and equitable distribution of economic resources and opportunities. It was essential for peacebuilding because it helped reduce poverty and inequality, major drivers of conflict. People with access to jobs, education, and healthcare were more likely to be peaceful and productive members of society. One study by Miguel and Blattman (2014) found that a cash transfer program in Kenya reduced violence by 20%. Another study by the World Bank (2011) found that every 1% increase in GDP per capita led to a 1% decrease in the risk of civil war.

Moreover, social empowerment was the process of enabling people to have control over their own lives and to participate meaningfully in society. It was essential for peacebuilding because it helped to build trust and cooperation between different groups. When people felt empowered, they were more likely to resolve their differences peacefully. One study by Lederach (2005) found that peacebuilding initiatives focused on social empowerment were more likely to succeed. Another United Nations Development Programme (2012) study found that social empowerment programs could help reduce violence and crime.

Additionally, civic engagement involves citizens in the public life of their communities. It was essential for peacebuilding because it helped to build a sense of shared ownership and responsibility for peace. When people were civically engaged, they were more likely to hold their leaders accountable and to work together to resolve problems. According to Putnam (2000), studies found that social capital, which was built through civic engagement, was essential for economic development and democracy. Another World Bank (2004) study found that civic engagement could help reduce corruption and improve government performance.

However, the reference to democratic governance stated that it was a government system based on the rule of law, human rights, and popular participation. It was essential for peacebuilding because it provided a framework for resolving disputes peacefully and for holding leaders accountable. When people lived in a democracy, they were more likely to feel safe and secure, and they were less likely to resort to violence. A revelation study by Gleditsch (2002) found that democracies were less likely to go to war with each other than non-democracies. Another study by Freedom House (2021) found that countries with free and fair elections were more likely to be peaceful and prosperous.

The findings from these studies suggested that Christian respondents were correct in their belief that peacebuilding required a just and equitable society where all people had the opportunity to thrive. Economic justice, social empowerment, civic engagement, and democratic governance were all essential for peacebuilding.

The overall theory on the peacebuilding concept of the young tri-people was as follows: Peacebuilding was a complex and multifaceted process that required addressing the root causes of conflict and creating a just and equitable society where all people had the opportunity to succeed. This included addressing economic inequality, political marginalization, social injustice, and environmental degradation. It also required building an economy that worked for everyone, ensuring everyone had access to basic necessities and opportunities, and respecting the rights and cultures of all groups. The perspectives of the young nomad indigenous people, the Muslim respondents, and the Christian respondents could help develop a more comprehensive theory of peacebuilding. Such a theory would emphasize the following elements:

1. Addressing the root causes of conflict, such as economic inequality, political marginalization, and social injustice.
2. Creating a sustainable and healthy environment.
3. Building an economy that worked for everyone.
4. Ensuring that everyone had access to basic necessities and opportunities.
5. Respecting the rights and cultures of all groups in society.
6. Promoting self-determination, good governance, and civic engagement.
7. Creating a just and equitable society where all people have the opportunity to succeed.

Peacebuilding was a long-term process that required the participation of all stakeholders, including governments, civil society, and the private sector. It was a complex undertaking but essential for creating a more peaceful and just world.

The explored Peacebuilding Model: The study found that the young tri-people had diverse perspectives on peace but agreed that it was a complex and multifaceted concept. They identified the following key concepts as essential for peace: economic justice, political autonomy, cultural respect, gender equality, moral values, and agricultural peace. The following is a new specific peacebuilding model:

Model Name: Inclusive and Participatory Peacebuilding Model for Young Children

Core Principles:

1. **Self-determination:** Young children should have the opportunity to participate in decisions that affect their lives at home and in their communities. For example, children could create rules for their households or classrooms or plan community events.
2. **Good governance:** Governments should ensure that all children have access to basic necessities, such as food, water, shelter, healthcare, and education. Governments should also protect the rights of all children, regardless of their race, ethnicity, religion, gender, or sexual orientation.
3. **Civic engagement:** Children should be encouraged to learn about their citizenship rights and responsibilities. They should also be given opportunities to participate in community service and other civic activities. For example, children could organize food drives or clean up their neighborhoods.
4. **Economic justice:** Children should have access to quality education and job opportunities. Governments should also work to reduce poverty and inequality.
5. **Social justice:** Children should be treated with dignity and respect, regardless of their background. Governments should work to address all forms of discrimination, including child labor, child marriage, and gender-based violence.
6. **Environmental sustainability:** Children should be educated about the importance of protecting the environment. Governments should also work to reduce pollution and promote sustainable development.

Goals:

1. To end all forms of violence against children. This included physical violence, sexual violence, emotional violence, and neglect.
2. To promote all children's physical, emotional, and social well-being. This included ensuring that all children had access to quality healthcare, education, and other essential services.
3. To empower children to participate in decisions that affect their lives. This included creating opportunities for children to express their views and to be involved in decision-making processes at home, in school, and in their communities.
4. To build a culture of peace and tolerance. This included educating children about the importance of peace and respect for diversity.

Strategies:

1. **Early childhood education:** Early childhood education programs could help children develop the social and emotional skills they needed to be peaceful and productive members of society. These programs could also help children learn about different cultures and appreciate diversity.
2. **Peace education:** Peace education programs could teach children about the causes and consequences of violence, and the skills they needed to resolve conflicts peacefully. These programs could also help children develop a sense of empathy and compassion for others.
3. **Conflict resolution training:** Conflict resolution training could teach children how to identify and manage their

own emotions, and how to resolve conflicts peacefully with others. This training could be provided in schools, community centers, and other youth-serving organizations.

4. **Mentoring programs:** Mentoring programs could provide children with positive role models and support them in developing their social and emotional skills. Mentors could also help children learn about different cultures and appreciate diversity.
5. **Community service:** Community service programs could help children develop a sense of civic engagement and responsibility. These programs could also provide children with opportunities to interact with people from different backgrounds and learn about the needs of their communities.

Implementation: Peacebuilding interventions for young children could be implemented in a variety of settings, including schools, community centers, religious organizations, and youth-serving organizations. It was important to tailor these interventions to the specific needs of each community.

Here are some specific examples of how the above strategies could be implemented:

1. **Early childhood education programs:** Early childhood education programs could include activities that teach children about peace and conflict resolution, such as role-playing exercises and cooperative games.
2. **Peace education programs:** Peace education programs could teach children about the history of peace movements, the different types of violence, and the skills they needed to resolve conflicts peacefully.
3. **Conflict resolution training:** Conflict resolution training could teach children how to use "I" statements, active listening, and other communication skills to resolve conflicts peacefully.
4. **Mentoring programs:** Mentoring programs could match young children with positive role models who could teach them about peace and conflict resolution.
5. **Community service programs:** Community service programs could involve children in activities such as cleaning up their neighborhoods, planting trees, or visiting elderly homes.
6. It was important to note that peacebuilding was a long-term process. It was also important to involve all stakeholders in peacebuilding efforts, including children, parents, teachers, community leaders, and government officials.

Peacebuilding was a long-term process that required the participation of all stakeholders, including governments, civil society, and the private sector. It was important to develop peacebuilding programs tailored to each community's specific needs. Peacebuilding programs should also be evaluated regularly to ensure that they are effective and sustainable.

Overall, peacebuilding was essential for creating a more peaceful and just world. Developing peacebuilding models based on the principles of self-determination, good governance, civic engagement, economic justice, social justice, and environmental sustainability was important. Peacebuilding should be implemented through a variety of strategies, including dialogue and reconciliation, conflict resolution, education and awareness-raising, institutional reform, economic development, social justice, and environmental protection.

Summary

The research findings of this article indicate that peace is a multifaceted concept that necessitates several interconnected factors to be in place, encompassing economic equity, political autonomy, cultural respect, gender equality, moral values, and agricultural peace. These components mutually reinforce each other, and a comprehensive peace theory should incorporate them.

These findings have strong relevance to the theory of positive peace, as originally formulated by Johan Galtung in the 1960s. This theory posits that peace transcends the mere absence of violence and requires the presence of positive elements like justice, equality, and opportunity. Children living in conflict-affected regions define peace in terms of these affirmative factors.

The study's findings can serve as a foundation for a more inclusive and responsive peacebuilding framework, with a focus on the following key indicators:

1. Promoting justice and equality for children.
2. Providing opportunities for children to engage in peacebuilding processes actively.
3. Addressing the distinct needs of children in areas affected by armed conflict.

Furthermore, the study underscores that peacebuilding is a multifaceted and intricate process demanding addressing the root causes of conflict and creating a fair and just society that ensures opportunities for all. This entails addressing economic disparities, political marginalization, social injustices, and environmental degradation. It also necessitates building an inclusive economy, guaranteeing access to fundamental necessities and opportunities, and respecting all societal groups' rights and cultural diversity.

The diverse perspectives provided by the young nomad indigenous people, Muslim respondents, and Christian respondents offer valuable insights for the development of a comprehensive peacebuilding theory. This theory should highlight the following elements:

1. Tackling the root causes of conflict, including economic inequality, political marginalization, and social injustice.
2. Promoting sustainability and environmental well-being.
3. Constructing an economy that caters to the needs of all.
4. Ensuring that everyone has access to fundamental necessities and opportunities.
5. Respecting the rights and cultural identities of all groups in society.
6. Encouraging self-determination, good governance, and civic engagement.
7. Establishing a just and equitable society where everyone has the chance to thrive.

These findings contribute significantly to comprehending peace from a child's perspective and formulating more encompassing and responsive peacebuilding strategies.

Recommendations

In light of the research's summary findings on peace concepts and peacebuilding, I offer the following recommendations to the following organizations:

1. National Security Council (NSC):

- Formulate a comprehensive national peacebuilding strategy integrating key concepts articulated by young tri-people respondents, including economic justice, political autonomy, cultural respect, gender equality, moral values, and agricultural peace.
- Ensure that this strategy is inclusive and representative of diverse stakeholder perspectives, encompassing indigenous peoples, Muslims, Christians, and other marginalized groups.
- Implement rigorous monitoring and evaluation mechanisms to gauge the strategy's effectiveness in achieving its objectives.

2. Department of National Defense (DND):

- Develop and implement programs to promote economic development and reduce poverty in conflict-affected areas.
- Support the adoption of sustainable and environmentally friendly agricultural practices.
- Advocate for the observance of human rights and international humanitarian law in all military operations.

3. Department of the Interior and Local Government (DILG):

- Enhance the capacity of local governments to deliver essential services and foster social cohesion in conflict-affected regions.
- Promote the establishment of conflict resolution mechanisms at the local level.
- Encourage interfaith dialogue and mutual understanding.

4. Armed Forces of the Philippines (AFP):

- Continue the professionalization of the AFP and enhance its ability to safeguard human rights and civilian populations.
- Conduct routine training on conflict sensitivity and human rights for all AFP personnel.
- Engage in dialogue with communities in conflict-affected areas to establish trust and cooperation.

5. Philippine National Police (PNP):

- Develop and implement community-based policing programs aimed at enhancing public safety and security in conflict-affected regions.
- Strengthen the PNP's capabilities to investigate and prosecute human rights violations.
- Engage in dialogue with communities in conflict-affected areas to foster trust and cooperation.

6. National Intelligence Coordinating Agency (NICA):

- Conduct intelligence assessments identifying the root causes of conflict and the needs of conflict-affected communities.
- Share intelligence information with relevant government agencies to inform peacebuilding efforts.
- Develop and implement programs to protect the human rights of intelligence operatives and sources.

7. Department of Foreign Affairs (DFA):

- Advocate for the Philippines' commitment to peace and security in regional and international forums.
- Extend support to regional and international peacebuilding initiatives.

- Engage in collaboration with foreign governments and civil society organizations to promote human rights and good governance.

8. Department of Education (DepEd):

- Develop and implement peace education curricula across all educational levels.
- Promote respect for diversity and tolerance among students.
- Support the development of conflict resolution skills among students.

9. Young Children, Indigenous Peoples, Muslims, and Christian groups:

- Sustain engagement in dialogue and peacebuilding initiatives at the community level.
- Hold government agencies accountable for their commitments to peace and human rights.
- Collaborate in endeavors to create a more just and equitable society for all Filipinos.

10. Future Researchers on Peace:

- Conduct research on the root causes of conflict in the Philippines and the effectiveness of diverse peacebuilding approaches.
- Disseminate knowledge on peacebuilding to pertinent stakeholders, including government agencies, civil society organizations, and the general public.
- Collaborate with international researchers to share best practices and lessons learned in the field of peacebuilding.

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