



Parenting: a Journey of Love

By Fulata Lusungu Moyo





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Fulata Lusungu Moyo, World Council of Churches, Geneva, Switzerland

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- AVERT for the 'Negotiating Sex Worksheet' from *Lesson and Activity Plans: Talking about Sex* (www.avert.org/lesson4.htm) on page 51.

Glen Williams, Strategies for Hope Trust, Oxford, U.K.



Preface

About the *Called to Care* toolkit

In many countries throughout the world, churches and individual Christians are responding to Christ's call to 'love your neighbour as yourself' by undertaking community-based activities to address the massive challenges of HIV and AIDS.

In sub-Saharan Africa, churches have often been in the forefront of efforts to reduce the impact of HIV and AIDS. They are demonstrating, in many practical ways, that they feel 'called to care' for those who are infected or affected by the AIDS epidemic. They have, for example, pioneered ways of making basic health care available to people living with HIV, and of providing children orphaned by AIDS with education, social support and health care.

Churches have been less effective, however, in addressing problems such as HIV prevention, HIV-related stigma, shame and discrimination, and cultural and gender issues associated with high-risk sexual behaviour. Denial of the reality of HIV and AIDS within church communities is also widespread. Moreover, although sex is the main means of HIV transmission in most countries, it is rarely discussed in church circles in an open, non-judgemental way.

Yet churches and other faith-based organisations have enormous potential for empowering individuals and communities with the knowledge, attitudes, skills and strategies they need to deal with issues related to sex, gender and AIDS. Moreover, growing numbers of church leaders have become aware of the need for a much more concerted effort to address the issues raised by the AIDS epidemic in a broader, more comprehensive manner.

In order to support this effort, the Strategies for Hope Trust has developed the *Called to Care* toolkit. This consists of a set of practical, action-oriented handbooks on issues related to HIV and AIDS for churches and communities, especially in sub-Saharan Africa. The *Called to Care* handbooks are designed to enable

pastors, priests, religious sisters and brothers, lay church leaders, and their congregations and communities to:

- ❖ Reflect on and understand the spiritual, theological, ethical, health, social and practical implications of the AIDS epidemic and the Christian call to respond with compassion.
- ❖ Overcome the stigma, silence, discrimination, denial, fear and inertia that inhibit church and community action to address AIDS-related issues more effectively.
- ❖ Guide their congregations and communities through a process of learning and change, leading to practical, church-based actions to help individuals, families and communities reduce the spread of HIV and mitigate the impact of AIDS.

The *Called to Care* toolkit consists of practical, user-friendly handbooks designed for use with churches and communities at different levels of awareness and experience in relation to the AIDS epidemic. This book, No. 10 in the toolkit, focuses on the knowledge and skills which parents need to guide and support their children.

The *Called to Care* project is being implemented through a process of international, ecumenical collaboration between churches, faith-based organisations, international church organisations and networks, publishers, distributors and other partners.

We invite you to participate in *Called to Care*, not only by using the handbooks in the toolkit in your congregation or community, but also by writing to us about your experiences, which we would be pleased to post on the Strategies for Hope website: www.stratshope.org.

Yours in faith and solidarity,

Glen Williams
Series Editor
Strategies for Hope Trust



Called to Care partners

The *Called to Care* toolkit is published and distributed in partnership with the following international, national and local organisations:

Africa Christian Textbooks	Interchurch Organisation for Development Cooperation (ICCO)
African Christian Initiation Programme (ACIP)	International Christian Medical and Dental Association
African Holy Zionist Church	International Network of Religious Leaders living with or personally affected by HIV and AIDS (INERELA+)
African Network of Religious Leaders living with or personally affected by HIV and AIDS (ANERELA+)	Kachere Press
Anglican Diocese of Eastern Zambia	Kerk in Actie
Anglican Diocese of Southern Malawi	Khulakahle Child Counselling and Training Forum
Balm in Gilead	Lutheran World Federation
CAFOD	Malawi Association for Christian Support
Catholic AIDS Action	Masangane
Christadelphian Meal-a-Day Fund	Maurice and Hilda Laing Charitable Trust
Christian Aid	Micah Initiative
Christian AIDS Bureau for Southern Africa	Misereor
Christian AIDS Network	missio Aachen
Christian Connections for International Health	Organisation of African Instituted Churches
Christian Council of Ghana	Rescope Programme
Christian Literature Fund	Serving in Mission
Churches Helping Churches	Tabernacle Sifa
Council of Anglican Provinces of Africa	Tearfund
Ecumenical HIV and AIDS Initiative in Africa (EHAIA), World Council of Churches	United Society for the Propagation of the Gospel
Eldo-GADNet	Upendo Information and Counselling Centre
Evangelical-Lutheran Church in Württemberg	Women in Church and Society, World Council of Churches
Evangelical-Lutheran Church in Hessen and Nassau	World Vision International.
Family Health International	
German Institute for Medical Mission (DIFAEM)	



Foreword

Parenting our children is one of the most weighty responsibilities we have in our whole lives. Yet few of us receive any formal training in how to be good parents. This workbook aims to enable parents of various kinds - couples, single parents, grandparents and other relatives, foster parents and child household heads - to share their experiences of parenthood, so as to enrich each other for better parenting journeys.

The title - *Parenting: a Journey of Love* - is highly significant. Being a parent is indeed a journey, from a distinct starting point towards an indefinite future, full of promise but also beset by uncertainties and dangers. The basic approach of this book, which is written from a Christian perspective, is that the most effective parenting strategy consists of what I would call 'modelling rooted in love'. This strategy is not necessarily straight-forward. It is generally agreed that children need good parental role models on which to base their attitudes and behaviour. Yet many children grow up in single-parent households, in which modelling is far from simple.

My own three sons have experienced family life with both their parents and also with me, as their lone parent, since their father died in 1999, when they were aged 4, 8 and 13. Solomon was a good, available father, with special responsibility for the disciplining of the children. I was the less available mother. I tried to compensate for my absences from home by emphasising family bonding times around the fire in the evenings, enriched by story-telling.

My eldest son's struggle with the death of his father led him to reach out to other children in a similar position. This experience led me to expand my single parenting role to include my son's friends as well. Through this process all three of my sons - and I too - experienced a real sense of healing. We were of course upheld and supported by the many family members and friends who journeyed with us on this new and unfamiliar path. We have indeed been fortunate in so many ways.

But our journey as a single parent household has still been very challenging for all four of us. As in many other single parent households, my sons have had to struggle with the issue of how to 'model' their attitudes and behaviour. This is particularly difficult in the area of gender. As my boys never tire of telling me: "Mum, you're the greatest mum any son can have, but you are a mum, not a dad. If we shape our lives exactly as you teach us, we might not fit into the real world of men out there!"

This workbook is therefore partly a product of my own journey - first as one of a parenting couple and later as a single parent - my research and studies in gender and sexual ethics and my work on gender issues within the World Council of Churches. Some sections are based on a workshop held at Limbe, in the Anglican Diocese of Southern Malawi, in August 2009. Also included are contributions from my own mother and from my sons. The basic structure of the book owes much to the World Health Organization's categorisation of parental roles.

(continued)



This workbook might not answer all the questions and challenges faced by parents and guardians, especially in countries where family life is being undermined by the AIDS epidemic. But we hope that, through this collection of activities, stories, poems, quotes, Bible studies and case studies, many parents and guardians will be able to undertake successfully their own journey of love with their children.

Fulata Lusungu Moyo

World Council of Churches, Geneva, Switzerland

Acronyms

AIDS	Acquired Immune Deficiency Syndrome
HIV	Human Immunodeficiency Virus
WHO	World Health Organization



Introduction

This section presents the following information:

WHO this book is for.

WHY this book was written.

WHAT this book is about.

WHERE and **WHEN** this book can be used.

HOW this book can be used most effectively.

Please read these pages carefully before starting to use this book.

Who?

This workbook has been written primarily to support parents and guardians of young children and adolescents. The World Health Organization (WHO) defines a 'parent' as anyone who provides primary care for children over a significant period of a child's life, without being paid as an employee. For WHO, a 'parent' includes not only biological parents, but also foster and adoptive parents, grandparents and other relatives, godparents and older siblings in child-headed households.

This workbook is designed so it can be used to run training workshops for biological

parents, guardians and other people playing a parenting role with children and adolescents - including orphans who are themselves household heads. It may be necessary, however, for facilitators to adapt some of the activities to suit local cultural factors, ages and levels of education of the workshop participants. Facilitators should also bear in mind that single parents and guardians may sometimes have different needs from those parents and guardians who are couples.

This book can be used for training workshops organised by a wide variety of church leaders: pastors, priests, religious sisters,

Many household heads are orphaned young people.





and brothers, and also by lay church leaders such as members of women's and men's organisations, school teachers, Sunday/Sabbath School teachers and youth group leaders. The workshops can also be organised by community-based organisations without a particular religious background or focus.

We recommend that the book be used with groups of 20-30 people, of both sexes, who are covered by the WHO definition of parents. Most of the exercises are designed for use with parents and guardians of adolescents, i.e. young people aged between 10 and 19. It may be advisable to organise special workshops for groups of orphaned young people who are themselves household heads.

Although developed especially for use in sub-Saharan Africa, the book can easily be adapted for use in other parts of the world.

Why?

One of the most important roles that most of us will play in our lives is that of being a parent. Our children - or the children for whom we take responsibility - are dependent upon us as parents, not only for their survival but also for their emotional, physical and spiritual wellbeing. We are their main 'socialising agents': they are heavily influenced by our values, our attitudes and our beliefs. And yet being a parent is a role for which very few of us have been trained. We learn this role in an informal way from our own parents or guardians, from neighbours, relatives and friends, or from role models such as religious and community leaders.

For Christians, our parenting roles are based on our understanding of God as our creator and our loving parent, whom we know through Jesus Christ. As Paul wrote to the Christians in Galatia: "And because you are children, God has sent the Spirit of His son into our hearts, crying, 'Abba! Father!'" So you are no longer a slave but a child and if a

Few of us are ever trained as parents. Yet it is one of the most important roles we will play in our lives.



child then also an heir." (Galatians 4:6-7) Yet what these Biblical verses mean in practice is open to interpretation and may vary widely from one person to another.

It is important, therefore, for all of us to consider what exactly it means to be a parent, and whether there are ways in which we can improve our parenting skills.

What?

Part One of this workbook outlines some basic information about five parental roles, based on an approach developed by the World Health Organization¹. Facilitators should read this section before using Part Two to run a training workshop, by which we mean a series of sessions aimed at sharing and learning



about issues of parenting. Facilitators should also re-read the relevant sections about the five parental roles before planning particular workshop sessions.

Part Two consists of sessions for running a training workshop on the five parental roles with parents of all kinds, including orphaned children who are themselves household heads. Some of the exercises in Part Two may need adaptation to meet the needs of these children, who may face different parenting problems from those of adult parents and guardians. Facilitators should remind the participants that all five parental roles are inter-related.

Where and when?

The workshop sessions can be held in many different places, for example, in a church, a school, a community centre, or in the open air under a tree. Sessions can be organised either

occasionally, regularly (say, once a week), or more frequently. Workshop facilitators need to agree with the participants on the most suitable schedule for everyone.

How?

The training sessions should be held in whatever language (or languages) are most familiar to the participants. This will usually be the local vernacular, which will mean that some parts of the sessions should be translated beforehand. The training sessions are meant to be highly participatory experiences, not a series of lectures. Each session should follow the same basic structure, namely:

Worship: Each session should start with a short act of worship, involving a prayer and a chorus, hymn or any spiritual song/chant. This should last about 10 minutes.



Each session should start with a short act of worship.



Reflection: The facilitator asks the group to recall the topics covered by the previous session. This should last about 5 minutes.

Activities: These consist of various participatory exercises in plenary sessions and small groups, lasting for 2-3 hours.

Ice-breakers and refreshers: Several of these short exercises (5-10 minutes each) are included in the text. Facilitators should feel free to add more, as and when required. (For examples, see Called to Care book 6, *The Child Within*, pp. 62-65.)

Closing circle: The facilitator reviews what has been covered by the session,

introduces the next session, and asks someone to close the session with a prayer. This should last about 10 minutes.

Depending on the number of participants, the facilitator may need one or two assistants, preferably members of the local community.

We recommend that, at the end of the training workshop, each participant be given a copy of this workbook for their personal use and to help them run similar training workshops. To order or request copies, please contact Teaching-aids at Low Cost (info@talcuk.org; www.talcuk.org) or (for readers in South Africa) the Christian Literature Fund (aidstrust@clf.co.za).



Part One:

Parental Roles - a brief overview

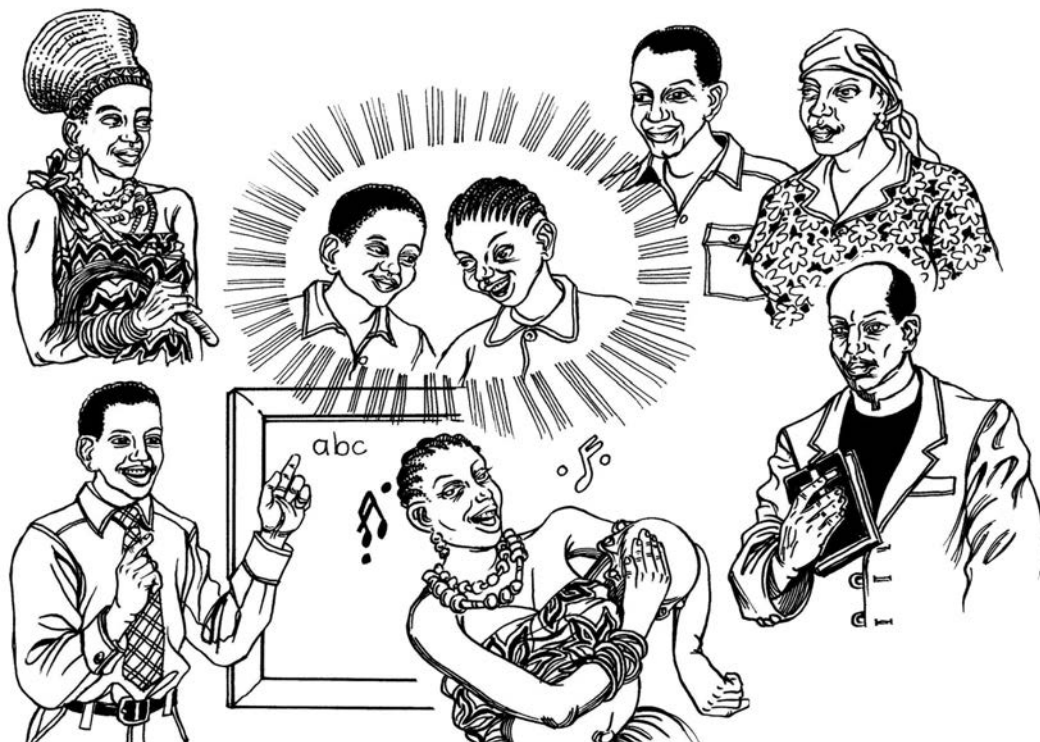
Parents as 'agents of socialisation'

Socialisation is the process through which a child acquires a sense of identity and learns what other people within the same culture believe and how they expect one to behave. This is particularly important in the area of gender roles, which are a product of the interaction between biology and socialisation.

Many different sections of society - including school teachers, religious leaders, peers, the mass media and the commercial world

- contribute to the process of socialisation. In Africa, socialisation occurs especially through family interaction, schooling, and participation in religious activities, rites of passage, the teaching of songs and dance, and the telling of myths, proverbs and stories.

Parents, however, are the primary agents of socialisation. The way parents behave towards each other, how they express themselves through their words and behaviour, and how they treat their children have a profound influence on their children's attitudes, beliefs and behaviour.



In Africa, parents are the main agents of socialisation. But many other sections of society also contribute.



Parental roles

The World Health Organization emphasises the importance of parents and families in the social environment within which young people live, learn and earn money. The health and development of young people are crucially dependent on the roles played by their parents in their lives - not only in the early years of life but also during adolescence. These parental roles can be broken down into five areas*, as follows:

1. Connecting through love
2. Behaviour control
3. Respect for individuality
4. Modelling of appropriate behaviour
5. Provision and protection.

These parental roles are played out in parents' daily interactions with their children, although the particular ways in which parents relate to their children are determined to a large extent by their children's ages. These roles do not exist in isolation, but overlap and influence one another.

Parental Role No. 1: Connecting through love

'Connection' means parental behaviour that helps children understand that they are loved and accepted. It is what can also be called "warmth, affection, care, comfort, concern, nurturance, support or love"². As such, it is the most fundamental and inter-connecting of all five parental roles. Evidence shows that connecting through love early in the child's life - even as early as the first year of life - helps with the development of the child's brain and also promotes the child's psychological wellbeing. This kind of love should be the basis of all the other roles that a parent or guardian carries out - including those

of practising discipline within the family context. Young people who feel that they are accepted and loved by their parents are less likely to engage in health-risk behaviours, and less likely to experience depression and mood disorders.

On the other hand, the lack of a loving connection between parent and child contributes to behaviour such as increased dependency, decreased self-esteem, feelings of inadequacy and emotional instability. It can also lead to violent behaviour, the use of tobacco, alcohol and narcotics, and to premature sexual behaviour. In some contexts, it can also lead to young people attempting suicide.

Parental Role No. 2: Behaviour control

One of the responsibilities of parents is to regulate, supervise and monitor the behaviour of their children. This involves establishing behavioural rules and an understanding of the consequences of misbehaviour. WHO refers to this parental role as 'behaviour control'. It may also be called 'limit-setting', 'structuring', or simply 'discipline'.

The amount and type of behaviour control which parents exercise varies according to the age of the child: a 5 year-old needs different forms of parental control from a 15 year-old. The socio-economic status of the family is also an important factor, as is the access which the child has to modern means of mass communication: low-income parents living in a rural area without electricity or access to modern media face very different challenges from those of well-off parents in an urban area, where their children have easy access to the internet, films and television.

The level of violence in society is also an important influence on the nature and extent

* These five dimensions of parenting were defined by WHO with a particular focus on the health and development of adolescents (aged 10 to 19 years), but it is assumed that they are also relevant to younger children. See: *Helping parents in developing countries improve adolescents' health*, World Health Organization, 2007.



Parents can help their children develop a healthy sense of their self-worth by asking for their opinions and respecting what they say.

of parental control: where families are at risk because of war, ethnic violence, domestic violence, gang warfare or organised crime, parents need to exercise a high level of control to ensure the safety and survival of their children.

If parental behaviour control is well exercised, children will understand that their parents are helping them to take responsibility for their actions. If parents are over-indulgent, children are likely to grow up without understanding that their actions have consequences. Left to learn through their own mistakes, children are more likely to find themselves involved in drug and alcohol use, early pregnancy and violence.

Yet an authoritarian parental style can lead to child-parent conflict and rebellion on the part of the child, culminating in children leaving home at an early age and struggling to fend for themselves. Both boys and girls may become sexually active at a young age,

leading to parenthood while still in their adolescent years. They may also become victims of human trafficking or involved in prostitution, and drug and alcohol use.

Parental Role No. 3: Respect for individuality

One of the most important roles of a parent is to allow their children - especially during adolescence - to develop a healthy sense of their own identity and individual worth. They can do this by respecting what their children have to say, asking for their opinions on important matters, trusting them to carry out responsibilities, and encouraging them to work towards their dreams and goals.

WHO refers to parental behaviour that is controlling, manipulative, intrusive or disrespectful towards their children as *psychological control*. This may take many



If parental discipline develops into psychological control, the child may develop forms of problem behaviour.

different forms, for example, ridiculing or embarrassing the child in public, violating the child's privacy, making the child feel guilty for something he or she did not do, using religious language to block the child's own reasoning powers, unfairly comparing the child to someone else, or expecting too much of the child.

Research in many countries has shown that young people who feel that their parents exercise psychological control over them have higher rates of problem behaviour. This behaviour can be both internalised (e.g. depression, eating disorders) and externalised (e.g. risky sexual behaviour, drug and alcohol use).

For Christians, respect for the child's individuality is based on the belief that every child is made in God's image and has human dignity that should be respected and that God's grace is available for the children as it is for the parents. Jesus said some particularly challenging things about children, for example:

"Let the children come to me, and do not stop them. For it is to such as these that the kingdom of God belongs. Truly I tell you: whoever does not receive the kingdom of God as a little child will never enter it." (Luke 18:16-17)

Parental Role No. 4: Modelling of appropriate behaviour

From infancy through to adolescence, children identify with their parents - whether biological or not - particularly with the parent of their own sex. They are likely to share their parents' worldviews, absorb their values and try to emulate their behaviour, including gender roles. For children raised by a single parent of the opposite sex, this can lead to some difficult decisions about what are the most appropriate gender roles to play.



Parents may not realise it, but they are role models for their children. Consciously or unconsciously, their children are profoundly influenced by their attitudes and behaviour. Everything they say and do can have a deep and lasting impact on their children's attitudes, beliefs, behaviour and development. If parents make healthy choices about their lives, their children are more likely to do the same. This is also true with regard to major moral issues: children are likely to hold opinions and attitudes similar to those of their parents. Christian parents should bear in mind the words of St Paul: "Be imitators of me, as I am of Christ." (1 Corinthians 11:1)

Parental Role No. 5: Provision and protection

A fundamental part of parental responsibilities is the provision of food,

shelter and clothing, and access to education and health care. In many parts of the world, however, parents are unable to provide their children with these basic necessities of life. It is perhaps not surprising, therefore, that recent research in developing countries has shown that young people associate this parental role with being loved. For many parents in developing countries, fulfilling this role means making connections with sources of support, for example, taking their children to health centres for free or subsidised care and treatment.

These challenges to low-income parents are exacerbated if a parent with young children dies prematurely. This is especially problematic if the income-generating husband dies, leaving the non-income-generating widow without material or social support, leading to the loss of income, food and family possessions. The problems are particularly acute if both parents die prematurely, leaving the eldest child (who



Children tend to absorb their parents' values and to emulate their behaviour.



Many parents find it embarrassing and difficult to talk about sex with their children.

may be only in his or her early teens) as the head of the household.

Equally important is the provision of *information* that can help to protect young people against violation and disease, especially HIV and other sexually transmitted infections. Many parents find talking about sex and sexual behaviour with their children embarrassing and difficult. In the past, in most African societies, other family members or particular people within the local community would educate young people about sex and sexual behaviour, especially through the rites of passage. Sometimes this information was lacking in factual accuracy, and it did not cover more recent health issues, such as HIV and AIDS. Moreover, with urbanisation, this practice has fallen largely into disuse in most African countries.

At the same time, there has been an explosion of sexual images and information through the mass media, especially the internet. This information is often crude and pornographic, rather than educational. There is an urgent need for parents and guardians to become better informed about topics such as sex, sexuality, HIV and other sexually transmitted infections, but within a safe environment where there is love and respect. They will then be in a much better position to pass relevant and factually correct information on to their children. If parents and guardians still find it impossible to talk with their children about sex, they should arrange for a well informed person - such as a health worker, a teacher or a well informed religious leader - whom they trust to do it on their behalf.



Part Two:

Workshop Guidelines

Introductory Session

🕒 Aims:

1. To welcome the participants and allow them to meet one another.
2. To develop ground rules for the safe and effective running of the workshop.
3. To enable participants to share their reasons for attending the workshop, and their expectations from it.
4. To foster a spirit of mutual trust and cooperation.



Description: Full group session, discussion in pairs and individual work.



Materials needed: One flip chart and a marker pen.



Time needed: 2 hours 10 minutes.

The introductory session.





Activity 1: Introductions and opening worship

 **Time needed:** 45 minutes.

1. Introduce yourself as the workshop facilitator and any assistant facilitators who might also be present.
2. Hold a short, lively act of worship, with one song and an opening prayer - for example, *A Child's Potential*³ (see box below).

A Child's Potential

*Give us grace to raise our children
Whatever the daily crises
Strengthen us to reflect you, Lord
No matter what situation arises*

*Give us wisdom to have an answer
When hard questions come our way
When we feel we don't have the answers
When we don't know what to say*

*Give us your eyes so we can see
The potential they have in you
And see the beauty within their souls
To see them the way you do*

*We pray, O God, you'll help us to
Model ourselves after you
So they may walk in all your ways
And see in us your truth*

© Michelle S. Lowndes

3. Ask the participants to form pairs, preferably with a person whom they have not met before. Each person should introduce themselves to the other for 3 minutes, mentioning in particular any children of their own they have, and how many children altogether they are taking care of. Call everyone together in a circle



and ask each person to introduce their partner, in a maximum of 1 minute, to the group as a whole.

Activity 2: Ground rules

 **Time needed:** 30 minutes.

1. With everyone sitting in a semi-circle, ask the participants to suggest things they would like to be observed so that the workshop runs smoothly, safely and happily for everyone. Ask someone to write the suggestions on the flip chart. Say that, if everyone agrees, these will be the ground rules for everyone to observe to make the workshop as successful as possible. Stick the flip chart on the wall.
2. Ask each participant to share one expectation they have of the workshop, and one resource or skill which they bring to the workshop. Ask someone to write these on a sheet of flip chart paper, and to attach it to the wall. (Note: there is likely to be considerable repetition of the expectations expressed.)
3. Explain that if, in the course of the workshop, there are suggestions on which



there is widespread disagreement, these will be written up on a 'parking lot'. A 'parking lot' is a sheet of flipchart paper attached to the wall, on which we 'park' issues on which there are unresolved differences within the group. Later on, if time allows and the group seems ready, these issues can be discussed again.

Activity 3: Building trust and team spirit

 **Time needed:** 15 minutes.

1. Ask the participants to divide into two same-sex groups. Assign one assistant facilitator to each group of the same sex.
2. Ask the participants to stand up and form two circles, each of the same sex. Tell

everyone to turn to their right, so everyone is facing someone else's back. Ask everyone to place their hands on the shoulders of the person in front of them.

3. Explain that, after you count to three, everyone should sit carefully on the lap of the person behind them. Now call out "one, two, three - sit!".

4. Ask how people felt about doing this exercise. Ask also whether it contains any lessons for real life.

Activity 4: Parental styles

 **Time needed:** 30 minutes.

1. Explain that, in this exercise, we briefly discuss some of the parental styles which we shall look at in more detail later in the



The first session includes a team-building game.



There are no pre-established 'rights' and 'wrongs' in this game.

workshop. We are not trying to establish what is 'right' or 'wrong' parental behaviour, but simply to start thinking about some key issues.

2. Explain that, for each of the following statements, there are three possible responses: 'yes', 'no' and 'not sure', depending on whether or not it applies to the participants.

Point out three places in the room where people should go according to whether 'yes', 'no' or 'not sure' applies to them. Read out each statement twice, and ask everyone to move around the room according to whether their responses are 'yes', 'no' or 'not sure'.

For each statement, ask two or three participants to say why they made their

choices, but don't encourage discussion. Keep the exercise moving fast.

3. The statements are as follows:

- a) You never give pocket money to your children.
- b) You give pocket money to your children, and you trust them to use it in whatever ways they want.
- c) When your children misbehave, you feel that your authority is being undermined.
- d) You set rules for your children's behaviour, and they always stick to them.
- e) You set rules for your children's behaviour, and when they break them you punish them, without asking for their explanations.



- f) You make time to play with your children at least once a day.
 - g) You are too busy to have time to play every day with your children, but you provide for their entertainment, e.g. with television and videos.
 - h) You use verses of Scripture to keep your children obedient to the rules you set for them.
 - i) You share your own problems and weaknesses with your children.
 - j) You make sure that everyone, including your children and yourself, takes part in household chores.
4. Explain that these statements are meant to help us all to start thinking about some

key issues affecting our children's health and development. We are not going to decide today which statements are 'right' and which are 'wrong'. But by the end of the workshop, most of us will probably have changed our minds about one or more of these statements.

Activity 5: Closing circle

🕒 **Time needed:** 10 minutes.

1. Briefly summarise the topics covered during this session.
2. Thank everyone for coming and for participating in this session. Ask five or





six people to mention one thing they have learned today.

3. Ask if anyone has questions about anything in today's session.

4. Mention that in the next session we shall be looking at the issue of Connecting through

love, which is the most fundamental of all the roles which parents play in bringing up their children.

5. Remind everyone of the time and place of the next session.

6. Ask for a volunteer to close the session with a prayer.



Session A

Connecting through love

- 🕒 **Aim:** To foster child-parent relationships based on love and a positive, stable, emotional bond between parents and children.

🕒 **Time needed:** 2 hours 40 minutes.

Activity A1: Act of worship & reflection on previous session

🕒 **Time needed:** 15 minutes.

Activity A2: Bible study - Jairus's daughter

- 🕒 **Learning goal:** To identify behaviour that expresses parental love for their children.

📄 **Description:** Bible study with full group.

🕒 **Time needed:** 45 minutes.

Procedure:

1. 📖 Ask one of the participants to read Mark 5:21-43, and another participant to read the retold story in the box on page 26.

2. Ask the following questions and write the responses on the flip chart:

- Who are the characters in the story?
- What position did Jairus have in the local community?

- What position did Jesus have in the local community?
- How did Jairus demonstrate his love for his daughter?
- What was Jairus risking by going to Jesus for help for his daughter?
- What messages does the story have for us about how we, as parents, should love our children?
- Do we, as parents, always show the same amount of love towards our girl children as we do towards our boy children?
- Is there anything that we should change in the way we as parents show our love towards our children?



Sometimes parents show less love to their girl children than to their boy children.



Re-telling the Jairus story


It was a busy day for Jesus and his followers. Jesus was ministering to a great crowd of people gathered round him by Lake Galilee. One of the people who needed help was Jairus, a local synagogue leader. Normally, synagogue leaders would not come to such a gathering of all sorts of common people. Jairus must have really loved his daughter to risk his reputation and come to this controversial teacher and healer. When he saw Jesus, he fell down at his feet and begged him repeatedly, "My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well, and live." So Jesus set off with him.

Since a large crowd followed them and pressed in on Jesus, they had to stop and heal a woman who had been suffering from haemorrhages for twelve years. While Jesus was still speaking to the healed woman, some people came from Jairus's house to say: "Your daughter is dead. Why trouble the teacher any further?" But overhearing what they said, Jesus said to him: "Do not fear, only believe." He allowed no-one to follow him except Peter, James and John, the brother of James.

We can imagine what Jairus might have been thinking: "Oh, an unclean woman has just touched Jesus! I hope none of my fellow synagogue leaders will hold it against me." Jesus might have looked at him with eyes of assurance that all would be OK.

When they came to Jairus's house, Jesus saw a commotion outside, with people weeping and wailing loudly. When he entered the house, he said to them, "Why are you making a commotion and weeping? The child is not dead but sleeping." And they laughed at him. Then he put them all outside, and took the child's father and mother, and those who were with him, and went in where the child was. He took her by the hand and said to her, "Talitha cum", which means "Little girl, get up!" And immediately the girl (who was 12 years old) got up and began to walk about. At this, everyone was overcome with amazement. Jairus was very thankful to Jesus for providing healing and restoration of life to his beloved daughter. Jesus strictly ordered them not to publicise what had happened and told the parents to give their daughter something to eat.

- i) Which children in our community are particularly in need of parental love?
- j) What more could we, as a church community, be doing to support parents and guardians of young children who are lacking parental love?

 **Description:** Story reading followed by discussion within the full group.

 **Time needed:** 45 minutes.

Procedure:

1. Put some mats on the floor in a circle and invite all the participants to sit down on them. If some participants are unable to sit on the floor, invite them to use a traditional stool or a chair instead. Light a candle and place it in the centre of the circle. Ask the participants to imagine that the candle is the fire around which people in the village would sit when telling stories. When everyone

Activity A3: The Singing Fish

- © **Learning goal:** To reflect on how parents might unconsciously show less love to some of their children than to others.



is comfortably settled, read out the story about the Singing Fish (page 28). Explain that this is a folk tale from Malawi, with a few adaptations to suit present-day conditions.

Note for facilitators: Telling this story is a two-way exercise. When you, as the narrator, pause, the listeners should respond with a double-beat clap.

2. Give the participants a break of a few minutes to stand up, stretch their legs and reflect on the story. Then start a discussion by asking the following questions:

- a) Who are the main characters in the story? What sorts of people are they?
- b) Who in this story do we feel most sympathy with? Why?

- c) Can you explain why Zuze behaved in such a mean and selfish way towards Tina?
- d) What did Zuze mean when he thanked the Singing Fish for giving him back his life and his family?
- e) How does Zuze's wife, Namoyo, show her love for her children and for Tina?
- f) How should we, as parents or guardians, show our love for the children in our care?
- g) In our own families, do we sometimes show more love to some of our children than to the others? If so, what effects does this have on our children?

3. Close the activity by asking someone to lead the group in singing a traditional song about families.



Story-telling is a two-way exercise: when the narrator pauses, the audience does a double-beat clap.



The Singing Fish

Once upon a time, there was a 13 year-old girl by the name of Tina, who was an orphan. Her Uncle Zuze, who was her father's brother, took her into his home. But Zuze, who was a poor fisherman, used to hide all the food in the home while he was away. If he was not at home, no-one was supposed to eat until he returned.

(Participants double-clap here.)

Tina's Aunt Namoyo was very different from her husband. She would go out and search for maize, sweet potatoes and other food in fields that had already been harvested. She would bring these home and prepare food for Tina and her own two children, and she would make sure that they had finished eating before Zuze came home. When Zuze returned, he would eat his fill before giving small amounts to Tina and her two cousins. He was particularly mean about how much food he would give to Tina - he always gave her less than he gave to his own two children.

(Participants double-clap here.)

One day, as Zuze was fishing, he caught an extraordinary-looking fish. It was alive and kept looking at him with tears in its eyes. He was burning with curiosity about this strange fish, so he started talking to it: "Why are you looking at me like that? You know I work hard to feed my family..."

(Participants double-clap here.)

"I am Dimba, your brother..." Zuze was shocked. He thought he heard the fish sing! Someone must be playing tricks on him. But the fish kept talking in a sing-song voice: "I have heard the cries of my daughter, Tina, whom you treat as a slave. Zuze, after all that my wife and I did to help you, how could you treat our daughter

like that?", the fish continued. Zuze thought to himself:

"I must be strong. I'm not treating that girl so badly. Well, maybe I could give her a bit more food, but I must be careful in case my own two children think I love Tina more than them."

(Participants double-clap here.)

But the fish continued talking in its sing-song voice: "Why not love all three children equally, Zuze? Why not treat Tina as your own child? She has no-one else but you in the world. If you do that, you will make me and my wife so happy!"

Zuze was thinking... After all, Tina is part of my family now. My wife, Namoyo, seems to like her and so do my own children. So why not treat her the same? "Dimba," he called, "you are right. I am really sorry for not being a loving father to Tina. Please forgive me."

The extraordinary fish jumped back into the water, splashing Zuze as it did so, and reminding Zuze how he and his brother, Dimba, used to play with water when they were young. He started to smile, and his chest seemed to swell with joy. He had not felt like this since before Dimba and his wife had died, leaving him to look after their daughter, Tina. He decided that he didn't need to fish any more today. He would go home to his wife and children and ask for their forgiveness, especially Tina's, for his selfish actions. He put his fishing equipment away and started walking home, whistling a joyful song. "Thank you, Dimba," he called out loud, "I was losing my life but you brought me back my life and my family!"

(Participants double-clap here.)



Activity A4: Talking with Misozi

- 🕒 **Learning goal:** To help parents and guardians develop the skills of listening to children and asking sympathetic questions.

📄 **Description:** Role play followed by questions and discussion.

🧰 **Materials needed:** Flip chart and marker pen.

🕒 **Time needed:** 45 minutes.

Procedure

1. At least one day before the session, ask two participants to rehearse the roles of the two women in the box on page 30.

2. Explain to the group that this is a true story, told at the workshop in Malawi to develop this workbook. It is about 15 year-old Misozi, whose parents have both died and who has been living with her grandmother. Misozi has run away from her grandmother, Nambewe, without leaving a note. The police have suggested that she has probably run away with a man. Two weeks later her neighbour, Namilanzi, finds out that she has been living with her boyfriend in a nearby town. Nambewe and Namilanzi talk, as in the box on page 30. (Note: the names of these people have been changed.)

3. Lead the participants in a round of applause for the two performers. Start a discussion with the following questions:

- What does this story tell us about the difficulties of communicating love between different generations?
- What should Nambewe do to 'connect' with Misozi again?
- In our own families, how do we, as parents and guardians, express our love to our children at different stages of their lives? (Write the

responses on a flip chart. See also Note for Facilitators, below. If these points have not been mentioned, tell the group about them.)

- If we find it difficult to express our love to our children, who in our church or our community can we ask to help us?

Note for facilitators: In Malawi, participants in the workshop that helped to develop this workbook made the following suggestions for ways in which parents and guardians can show love to their children:

- Learn to understand children's language and use it where appropriate, but avoid over-using it and being considered fake or a 'grown-up child'.
- Bring together children and their parents or guardians for get-togethers where they can play games and listen to one another's stories. (The church can help with this.)
- Despite the reality of poverty, remember to give children special meals and gifts on special days (e.g. birthdays) and occasions (e.g. Christmas).
- Take time to play with children at home, and do things together like singing songs and dancing.





Nambewe and Namilanzi talk

Nambewe: *Thank you so much for telling me where my granddaughter is. I've been so worried about her these past two weeks.*

Namilanzi: *We are both parents, so your pain is mine. I know you would do the same for me. Did you ever talk with her before she ran away about any problems she might be having?*

Nambewe: *Yes, I have tried, but she doesn't want to talk sense with me. She imagines that she is so in love with that boy who is still living with his parents! What kind of future does she think she will have with him? She has left a safe home to go and live in another family, with no security and no future. These youngsters we are raising these days - they have their priorities all wrong!*

Namilanzi: *Can you think back to when she ran away? What happened between you two, or between Misozi and her brothers and sisters? Were there any problems or misunderstandings?*

Nambewe: *Well, I did try to advise her on the need to work hard at school and to avoid sexual relationships. I tried to be calm and considerate, but it wasn't easy. She can be very sensitive at times.*

Namilanzi: *Are you sure she knows just how much you love her?*

Nambewe: *Of course she does! At least I think she does... Why should she doubt that? Every since her parents died I've looked after her and her brothers and sisters. It's been very hard, but I've done my best. I really have.*

Namilanzi: *Yes, I'm sure you have. And you've done a wonderful job. You really have. You've fed her, and clothed her, and sent her to school. But does she know how much you really care about her? That you love her very, very much?*

Nambewe: *Well, we don't talk about such things very much. I suppose I find it a bit difficult. But please excuse me now. I've got to get to the market with these eggs that I have to sell.*

Activity A5: Closing circle



Time needed: 10 minutes.

1. Briefly summarise the topics covered during this session.
2. Thank everyone for coming and for participating in this session. Ask five or six people to mention one thing they have learned today.
3. Ask if anyone has any questions about anything in today's session.
4. Are there some of the issues in the 'parking lot' that this session has helped to resolve? Are there new issues that this session raises that need to be added to the 'parking lot'?
5. Mention that in the next session we shall be looking at the issue of behaviour control, or discipline, with our children.
6. Remind everyone of the time and place of the next session.
7. Ask for a volunteer to close the session with a prayer.



Session B

Behaviour control

🕒 **Aim:** To help participants develop an informed, sensitive and effective approach to regulating, supervising and monitoring the behaviour of their children.

🕒 **Time needed:** 3 hours 5 minutes.

Activity B1: Act of worship & reflection on previous session

🕒 **Time needed:** 15 minutes.

Activity B2: Bible study

🕒 **Learning goal:** To explore the meaning and implications of 'Christian discipline' within the family.

📄 **Description:** Bible study with full group.

🕒 **Time needed:** 30 minutes.

Procedure:

1. 📖 Ask one member of the group to read out Ephesians 6:1-4.

2. Explain that this is Paul's letter to the Christians living in Ephesus, in what is now Turkey. Paul founded the church there during his first great missionary journey. In the first part of his letter, Paul explains the blessings enjoyed by the believer in Christ. In the second part, to which these verses belong, he deals with the details of how Christians should live in unity with one another.

3. Ask what Paul says about how children should behave towards their parents.

4. Ask what kinds of behaviour by parents might make children angry.

5. Ask what 'Christian discipline' means with regard to parents and children.

6. Ask how a child can be affected if parental discipline is too lax, or too strict.

7. Ask participants to reflect and comment on their own styles of disciplining their children: are they in keeping with Paul's advice?

Activity B3: Rights and responsibilities

🕒 **Learning goal:** To explore the implications of the child's right to certain freedoms and parental responsibility for the child's safety and welfare.

📄 **Description:** Role play followed by group discussions and report-back.

🧰 **Materials needed:** Flip chart paper and pens.

🕒 **Time needed:** 45 minutes.

Procedure:

1. One or two days before this session, ask three participants to develop a role play involving an 18 year-old girl and her parents. The scenario is in the box on page 32.



Linda and her parents

Linda, who is a reasonably responsible 18 year-old girl, politely asks her parents for permission to go to a night party with her friends from school. The party is to be held at the house of some of her friends. Her parents do not know her friends well, nor do they know the parents of the girl at whose house the party will be held. They love their daughter so they are concerned about her safety, but they also do not want to be too harsh on her by refusing her permission to attend the party. Imagine two scenes: first, between the two parents, discussing whether or not to allow Linda to attend the party, and if they do allow her, under what conditions; and second, between the parents and Linda, in which they tell her their decision...

2. Ask the three participants to act out these two scenes and also to invent a series of actions that follow the parents'

decision. (For example, the parents might allow Linda to attend the party, but on very strict conditions which she feels unable to accept.) The script should reflect the parents' enormous concern for the safety and welfare of their daughter, combined with their wish to respect her rights as an 18 year-old person. But the script should also demonstrate Linda's need for some freedom and independence, although she still feels love and respect for her parents. At the end of the role play these issues might still be unresolved: the point of this exercise is to stimulate creative thinking and discussion, not to present a cut-and-dried argument.

3. Divide the participants into two groups of equal size. One group should discuss questions (a), (b), (c) and (d), which focus on the parents. The other group should discuss questions (e), (f), (g) and (h), which focus on the 18 year-old girl, Linda. All the questions should be written on two sheets of flip chart paper, placed where everyone can see them. Each group should record the main points of their discussion on a sheet of flip chart paper. The questions are as follows:





- a) Was the decision made by Linda's parents fair, given that Linda is an 18 year-old with a right to some individual freedom? Please explain your reasons.
- b) Were the events that followed the decision by Linda's parents inevitable, or could they have been avoided? Please explain why.
- c) Were Linda's parents too strict or not strict enough? Please explain your response.
- d) What decisions by Linda's parents' would have been more appropriate for a younger child, for example, a 13 year-old? Please explain why.
- e) Whatever decision her parents could have made, how do you think Linda would have felt about her parents' decision?
- f) If Linda was allowed to go to the party, what behaviour on her part would have shown a good balance between personal responsibility and respect for her parents?
- g) By asking for permission to go to a party, was Linda wanting too much personal freedom? Please explain the reasons for your response.
- h) If Linda had been a 13 year-old girl, how should she have responded to the invitation to the party?

4. Bring all the participants together, and ask each group to report on their responses to the questions. Ask how the story of Linda and her parents relates to our own experiences of parenting.

Activity B4:

What kind of behaviour control?

🕒 Learning goals:

1. To question the use of physical punishment in behaviour control of children.

2. To identify positive values which we and our children can use to agree on responsible and sensitive behavioural boundaries. (Note: these values include love, respect, freedom and responsibility.)

3. To explore non-violent forms of behaviour control of children.



Description: Role play followed by group discussion and report-back.



Time needed: 40 minutes.

Procedure:

Note for facilitators: Please see also 'Module E: Discipline', in Called to Care no. 6, *The Child Within*.

1. Ask two participants to read out loud and clearly the parts of John and Thando in the box on page 34.

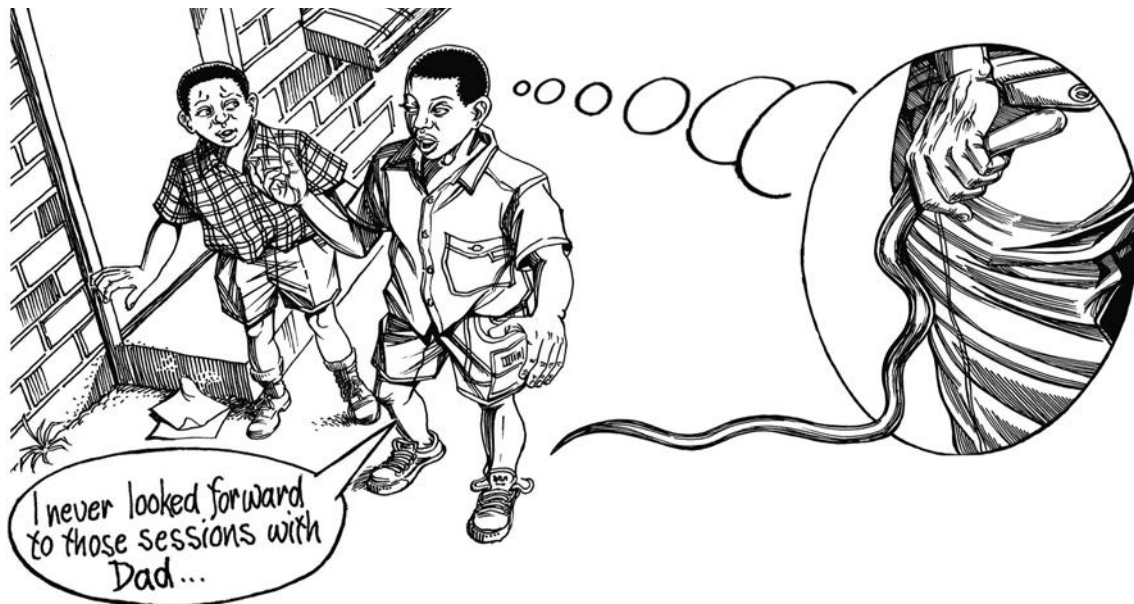
2. Divide the participants into two groups.

Group One should discuss the following three questions:

- a) What do you think about the two methods of behaviour control, or discipline, used by John and Thando's late father and by their mother?
- b) Is either of these two methods more suitable than the other with younger or older children?
- c) Which of these two methods do you use as a parent or guardian?

Group Two should discuss the following three questions:

- a) Which of these two methods of behaviour control did you experience during your growing-up years, and how did it affect you?
- b) Which of these two methods have you used with your own children, and which would you recommend to other parents?
- c) How can we combine good behaviour control of our children and 'connecting through love' with our children?



John (16) and Thando (12) talk about the different approaches of their mother and their late father to discipline and behaviour control within the family.

Thando: John, what do you think about how Mum tries to reason with us about how we should behave?

John: Well, I appreciate the way she treats us as human beings with minds of our own. You know, she keeps saying that we really are capable of making our own decisions about our lives. But sometimes I wish she could be a bit stricter and give us rules to guide us.

Thando: Yes, but to be fair to her, she has given us some basic rules and principles. It's just that when we relax and don't follow them, she doesn't always correct us, does she? Do you think if Dad were still alive, he'd have taken the same approach as Mum?

John: No way! You might have forgotten, but I still remember Dad and his whip. Every time I forgot to observe a basic rule around the house, he would call me into the bedroom and quietly ask me about some rule I had broken. If I tried to lie, he would take out the whip and really whip me, while asking me to repeat what I had done wrong. Eh, I never looked forward to those sessions with Dad!

Thando: I suppose I must have been too young for Dad to whip me. What did Mum do when Dad decided it was time for the whip?

John: She would just keep out of it. By the time Dad died, he was using the whip less with me and trying to reason with me instead. I suppose he thought I was getting too old for the whip. But he would have started with you when he thought you were old enough.

Thando: But do you really think whipping worked with you? I mean, did it help make you better behaved? Do you think Mum should be using the whip with us now?

John: Mum's method is OK, but she needs to be firmer with us about sticking to the rules. We like to bargain with her for the rules to be relaxed, which we shouldn't. And I suppose we should be more responsible for each other, and also more accountable to each other. Mum can't do everything and she isn't around all the time. We need to develop our own discipline, for our own good.



3. Bring the two groups together and ask each to report on their responses to the six questions. Record the responses on a sheet of flip chart paper.

Note for facilitators: If the members of a group are sharply divided and cannot reach agreement on how to respond to a question, two rapporteurs can report for each group.

Activity B5: Message from child to parent

🎯 **Learning goal:** To explore the issue of boundaries for children's behaviour.

📄 **Description:** Role play followed by discussion.

🕒 **Time needed:** 45 minutes.

Procedure:

1. Explain that in this session we shall explore how parents and children can work out boundaries for their children's behaviour. Four groups will each develop a short (about three minutes) role play involving a child and his or her parents. Each role play should start with an action involving the child, leading to a discussion between the child and one or both parents. At the end of the discussion the child should make one of the following four statements⁴:

- a) *"Don't spoil me, Mum. I know quite well that I shouldn't get everything I ask you for. I'm only testing you."*
- b) *"Don't be afraid to be firm with me, Dad. I prefer it. It makes me feel more secure."*
- c) *"Don't let me form bad habits, Mum and Dad. I have to rely on you to detect them in the early stages."*
- d) *"Don't be inconsistent, Mum and Dad. That completely confuses me and makes me lose faith in you."*





2. Divide the large group into four sub-groups, and give them 15 minutes to develop their role play.

3. Ask each sub-group to perform their role play. At the end of each one, invite questions and comments on how it might apply to us and our children.

4. Conclude the exercise by summing up the lessons that we can learn from it for our own families.

Activity B6:

Closing circle



Time needed: 10 minutes.

1. Briefly sum up the topics covered during this session.

2. Thank everyone for coming and for participating in this session.

3. Ask five or six people to mention one thing they have learned today.

4. Ask if anyone has any questions about anything in today's session.

5. Are there issues in the 'parking lot' which this session has helped answer?

6. Mention that in the next session we shall be looking at the issue of respect for the individuality of our children.

7. Remind everyone of the time and place of the next session.

8. Ask one of the participants to close the session with a prayer.



Session C

Respect for individuality

- 🕒 **Aim:** To help parents develop parenting styles which respect their children's individuality and promote their healthy self-esteem.

🕒 **Time required:** 3 hours.

Activity C1:

Act of worship & reflection on previous section

🕒 **Time needed:** 15 minutes.

🕒 **Time needed:** 30 minutes.

Procedure:

1. Explain that in this exercise we shall break into small groups, each of which will discuss one statement which a child (or young person) is making to his or her parent.

2. Break into groups of five or six people. Give each group a card on which one of the following statements⁵ is written:

- "Don't make me feel smaller than I am. It only makes me behave stupidly big."
- "Don't correct me in front of people, if you can help it."

Activity C2:

Message from a child to a parent

- 🕒 **Learning goal:** To reflect on how the things we say to our children can affect their confidence and self-esteem.

📄 **Description:** Small group discussions and report-back.



Parents can unintentionally weaken their children's self-esteem.



- c) *"Don't protect me from consequences. Sometimes I need to learn the painful way and become myself."*
- d) *"Don't nag. If you do I'll need to protect myself by appearing deaf."*
- e) *"Don't tell me my fears are silly. They are terribly real to me and you can do a lot to reassure me if you try to understand."*

3. Ask each group to discuss the following questions (written on a flip chart beforehand):

- a) Have your children ever said something like this to you?
- b) If so, when, and how did you feel?
- c) How did you respond?
- d) How would you respond now?
- e) What advice would you give to other parents if their child said this to them?

- f) How can we combine respect for the individuality of our children with good behaviour control?

4. Bring the groups back together and ask each to report their responses to the statements.

Activity C3: The power of gifts

🎯 Learning goals:

1. To help participants explore how small gestures of kindness and appreciation can boost self-esteem.
2. To develop ideas for specific actions that parents can take to strengthen their children's sense of individual self-worth.

📄 **Description:** Full group activity.



Comparisons with siblings can weaken children's self-esteem.



⌘ **Materials needed:** Small items such as flowers, fruits, sweets, cards, pens, badges and pictures - enough for each participant to be able to receive at least one item.

🕒 **Time needed:** 45 minutes.

Procedure:

1. Ask all the participants to sit in a circle around a mat on which you have already placed a sufficient number of small items (see above, 'Materials needed') for each participant to receive at least one.

2. Explain that in this activity everyone will have a chance to choose one of the items on the mat, and to give it to one person of their choice. As they hand over the item, they should make some positive remarks about that person's personality.

3. Ask one participant to start. After receiving the gift, the recipient should choose another gift and hand it to a different person. This procedure should continue until every participant has received a gift.

4. Now ask at least half the participants how they felt when they received their gift and the positive remarks of other participants.

5. Emphasise how giving praise and appreciation can help to boost a healthy sense of self-worth. This is especially the case with children, who have a great need for approval and encouragement from their parents and guardians.

6. Ask how we can boost our children's self-esteem through small, thoughtful acts of kindness.



Parents can strengthen their children's self-esteem through praise.



Activity C4:

A letter from the heart

🎯 Learning goals:

1. To identify ways in which parents may unintentionally weaken their children's self-esteem.
2. To explore ways in which parents may strengthen their children's self-esteem and respect for individuality through specific actions.

📄 **Description:** Individual activity followed by feedback in the full group.

🧰 **Materials needed:** Flip chart with prepared list of parental behaviours to be discouraged (Table 1), plus an A4 photocopy of the same list for each participant. One copy of a half-page letter (see page 40), and one sheet of ruled paper and a pen or pencil for each participant.

🕒 **Time needed:** 1 hour 5 minutes.

Procedure:

1. Explain that some parents try to discipline their children in ways which the World Health Organization describes as 'psychological control'. These are summarised in Table 1: 'Parental Behaviours to Discourage' (below left).

Distribute an A4 sheet containing Table 1 to each participant.

Read out all eight 'behaviours to discourage'. For each point, ask the participants if they have ever experienced this behaviour from their own parents. As parents and guardians, have we ever behaved towards our children in any of the eight ways listed?

2. Read out loud the 'Dear Uncle' letter (opposite right). Explain that this letter is based on the actual experience of a 16 year-old secondary school student in Malawi. His parents have both died and he is living with his uncle and aunt, and their three children. 'Lunga' is not his real name.

3. Now ask which of the 'behaviours to discourage' are to be found in Lunga's letter to his uncle. How should Lunga's uncle have handled the situation of his failing the Geography exam?

4. Explain that now you are going to ask each participant to imagine that they are a child writing to their parent or guardian. The male participants should write a letter along the lines of the one by Lunga to his uncle. It should contain at least six of the eight 'behaviours to discourage' listed by the World Health Organization.

Note for facilitators: Before this session, enquire if any of the participants would like some help with writing their letter, and invite one or more secondary school students to help them.

5. The female participants should write, as a daughter who is about to leave home to

Table 1:

Parental behaviours to discourage⁶

Mother or father:

1. Ridicules me or puts me down, e.g. saying I'm stupid or useless.
2. Embarrasses me in public, e.g. in front of my friends.
3. Doesn't respect me as a person, e.g. not letting me talk, favouring others over me.
4. Violates my privacy, e.g. entering my room, going through my things.
5. Tries to make me feel guilty for something I've done.
6. Expects too much of me, e.g. at school.
7. Unfairly compares me to others, e.g. to my siblings, or him/herself.
8. Often ignores me, e.g. walking away from me, not paying attention to me.



Dear Uncle,

I am writing to apologise for my wrong decisions and bad choices. Last month, when I failed my Geography exam, I remembered how you kept reminding me that I had to study hard. I told you that I had studied enough, but I now know that was not true. I did not put in my best, and I feel so bad about it.

I have already apologised to you and the rest of the family. Yet you keep talking about it to the rest of the family. You ridicule me and make me feel guilty. You compare me with my cousins, who are all doing well at school. Every time you do those things, I lose even more of the little self-esteem that I have. It just feels like you are dragging me down again. It seems as though you don't really care how I feel. Instead, you seem to be using my failure as a way to motivate my cousins to study harder.

Please, uncle, remember that I am human and that I have feelings. I regret my laziness at school and I promise to work hard in future. I want to rise up and put right the mistakes I have made in the past, but I need your support. Please give me a second chance.

Your regretting nephew,
Lunga

continue her studies, a letter of thanks to a mother or father for all the help she or he has given her. It should contain the exact *opposite* of at least six of WHO's 'behaviours to discourage'.

6. Bring all the participants together again and ask at least three 'boys' and three 'girls' to read their letters out loud. Ask the group as a whole to identify which parental 'behaviours to discourage' and 'behaviours to encourage' they contain.

7. Ask if members of the group would like to suggest, based on their own experiences, any other parental behaviours to be discouraged or encouraged, in order to respect the individuality of their children.

8. Bring the activity to a close by summarising what has been discussed in this long exercise. Congratulate the participants on their hard work and concentration.

Activity C5: Supporting self-esteem

🕒 **Learning goal:** To develop a graphic reminder of the actions which parents can take to build up their children's self-esteem.

📄 **Description:** Individual activity followed by group sharing.

🧰 **Materials needed:** One sheet of blank paper and a pen or pencil for each participant.

🕒 **Time needed:** 15 minutes.

Procedure:

1. Explain that in this exercise we are going to draw a picture representing the things that can help to build up and support our own



self-esteem. These can also point the way to what our children need for their own sense of self-worth.

2. Hand out the sheets of paper and pens or pencils. Ask each participant to draw themselves (or a symbol representing themselves) at the top of the page. Beneath it, they should draw a wall of bricks labelled with things that would help to build up their self-esteem.

Note for facilitators: At the workshop in Malawi, for example, some participants listed the following things that would help them to build up their self-esteem:

‘appreciation by friends and relatives’
‘love of husband/wife’
‘love of children’
‘good health’
‘interesting job’
‘beautiful clothes’
‘praise from boss’
‘faith’
‘greetings and appreciation from children’.

3. Invite the participants to show their drawings to one or two others. Suggest that they take them home, and that they ask their children to carry out the same exercise.

Activity C6: Closing circle



Time needed: 10 minutes.

1. Briefly summarise the topics covered during this session. Emphasise how respect for the child’s individuality always needs to be balanced by good behaviour control, and everything needs to be connected by parental love.

2. Thank everyone for coming and for participating in this session. Ask five or six people to mention one thing they have learned today.

3. Ask if anyone has any questions about anything in today’s session.

4. Are there issues in the ‘parking lot’ which this session has helped answer?

5. Mention that in the next session we shall be looking at the issue of modelling appropriate behaviour with our children.

6. Remind everyone of the time and place of the next session.

7. Ask one of the participants to close the session with a prayer.



Session D

Modelling of appropriate behaviour

☉ Aims:

1. To help participants understand the links between their own attitudes and behaviour and their children's attitudes, behaviour, health and development.
2. To identify the kinds of role models they would want their children to follow.
3. To re-evaluate their own attitudes, behaviour and spoken words in terms of how they are likely to affect their children.



Time needed: 3 hours.

Activity D1: Act of worship & reflection on previous session



Time needed: 15 minutes.

Activity D2: Bible study - Rebecca and her sons



Learning goal: To relate the behaviour of characters in this Biblical story to the participants' own experiences as parents.



Description: Bible study with full group.



Time needed: 45 minutes.

Procedure:

1. Ask five participants to read the Biblical passage Genesis 27:5-29. One person should read as narrator of all the text that

Bible-readings can teach us a lot about good - and bad - parental behaviour.





is not in the direct voices of Rebecca, Isaac, Jacob and Esau while four others will read the voices of Rebecca, Isaac, Jacob and Esau.

2. Now ask the following questions:

- Who are the characters in the story, and what do we know about them?
- What is the story about?
- How would you describe Rebecca's actions in the story?
- How do you think Esau felt about his mother's actions?
- What sorts of values was Rebecca demonstrating to her sons through her actions?
- Are there people in our community who demonstrate bad values to their children? If so, what sorts of values do they demonstrate and how?
- As parents and guardians, have we ever been tempted to portray bad values to our children? If so, when and why?

- What can we, as a caring community, do about parents who demonstrate bad values to their children?

Activity D3:

Our models, our lives

🎯 Learning goals:

- To share different experiences of role models - both positive and negative.
- To relate these experiences to ourselves as role models to our own children.

📄 **Description:** Panel discussion with the full group.

🕒 **Time needed:** 45 minutes.

Procedure:

- One or two days before the session, ask two men and two women amongst the participants if they would be willing to share



All of us have been influenced by role models in our lives. We can also influence our own children.



with the whole group their stories about one person who had an important influence on them while they were growing up - someone who was a role model to them. Check the stories which they plan to tell to ensure that they are not too similar to one another.

Note for facilitators: At least one of the four role models should be the mother, father or guardian of the participant. The role models need not always be positive - they can also be negative.

2. Ask these four people to form a panel in which each member makes a presentation of 5 minutes about this role model person and the impact which he or she had on their lives.

3. After each presentation, invite the other participants to pose questions for clarifications, or talk about the role models in their own lives.

4. Ask the participants to break into groups of two. Each member should share with the other at least one story of how a role model influenced their lives - for good or for bad.

5. What sorts of role models have we been to our children?

6. After 10 minutes, bring everyone together and ask for three or more people (depending on the time available) to tell the story which they heard from their partner.

Activity D4:

Guess my name

🎯 **Learning goal:** To provide some light relief.

📄 **Description:** Game, followed by discussion.

🕒 **Time needed:** 35 minutes.

Procedure:

1. Well before the session prepare one sticky label for each participant, each with the name of a famous person - either good or

bad - written on the opposite side to the sticky side.

2. Stick one label on the back of each participant, but without the person you are sticking the label on seeing what is written on it. Explain that the challenge is for each participant to find out the name of the famous person on their label by getting helpful clues from the other participants. They can get these clues by asking questions which can only be answered by 'yes' or 'no'.

3. When a good number of people have guessed the name of the person on their label, ask five or six people to tell the whole group the name of their person, and what they like - or don't like - about them as a role model. Invite comments from other members of the group.

Activity D5:

Promoting positive role models

🎯 **Learning goals:**

1. To emphasise that we, as parents and guardians, influence our children in everything we say and do.

2. To recommit ourselves to being good role models for our children.

📄 **Description:** Poem, followed by discussion.

🕒 **Time needed:** 30 minutes.

Procedure:

1. Read the poem *Daddy's Footsteps*⁷ aloud (page 46).

2. Read out loud a translation of the poem in the local vernacular language.

3. Re-read the last line - "For I must follow you" - and ask what this means for us, as



Daddy's footsteps

*Walk a little slower, Daddy
Said a little child so small
I'm following in your footsteps
And I don't want to fall*

*Sometimes your steps are very fast
Sometimes they're hard to see
So walk a little slower, Daddy
For you are leading me*

*Some day, when I'm all grown up
You're what I want to be
Then I will have a little child
Who'll want to follow me*

*And I would want to lead just right
And know that I was true
So, walk a little slower, Daddy
For I must follow you.*

(author unknown)

parents and guardians. Make sure that the responses include the four parental roles already discussed - connecting through love, behaviour control (or discipline), respect for individuality and modelling of appropriate behaviour.

4. Ask what sorts of models we have been to our children. Are there areas of our lives in

which we could be better role models for our children? Write these on the flip chart.

Activity D6: Closing circle

 **Time needed:** 10 minutes.

1. Briefly summarise the topics covered during this session.
2. Thank everyone for coming and for participating in this session. Ask five or six people to mention one thing they have learned today.
3. Ask if anyone has any questions about anything in today's session.
4. Are there issues in the 'parking lot' that this session has addressed?
5. Mention that in the next session we shall be looking at the issues of provision and protection of our children, and how these are related to the four parental roles we have discussed so far.
6. Remind everyone of the time and place of the next session.
7. Ask one of the participants to close the session with a prayer.



Session E

Provision and protection

🕒 **Aim:** To enable parents and guardians to help provide their children with appropriate information and protection against threats to their health and wellbeing, especially HIV and sexually transmitted infections*.

🕒 **Time required:** 3 hours 15 minutes.

Activity E1: Act of worship & reflection on previous session

🕒 **Time needed:** 15 minutes.

Activity E2: Protective circle

🕒 **Learning goal:** A fun game aimed at focusing attention on the role of the community as a whole in protecting the health and development of children.

📖 **Description:** Game, followed by discussion.

🕒 **Time needed:** 10 minutes.

Procedure:

1. Ask for two volunteers - one to act as a child and the other as a hyena. Ask the rest of the participants to make a circle and hold hands. The 'child' should sit inside the circle and the 'hyena' should stand outside.
2. The aim of the game is for the hyena to break into the circle and get the child. The responsibility of the circle - representing

the community - is to stop the hyena from doing this by distracting it. Whenever the child sings a song, the members of the circle and the hyena have to join in and clap their hands. The hyena can only try to break through the circle when the members stop singing and join hands again. But the child cannot keep singing all the time. The facilitator can give the order 'stop singing', or 'start singing'. This gives the hyena a chance to break into the circle before the members have joined hands again.

3. Give the order to start the game. Let it continue for about 5 minutes, or until the participants seem tired of it. If the hyena 'catches' one child, both the hyena and the child can be replaced by another pair.

4. After stopping the game, ask the group for ideas about how it can be interpreted. Explain that the most important lesson it teaches us is that it takes the whole community to protect a child: not only the child's parents or guardians, but also other family members, neighbours, friends, teachers, religious leaders, church members and other members of the community such as government officials, politicians, health workers, teachers and the police.

* The World Health Organization's document, *Helping parents in developing countries improve adolescents' health*, has a much wider scope than that of this session, which focuses mainly on the threats to children's health and survival posed by the AIDS epidemic.



Activity E3: Siyani's story

🎯 Learning goals:

1. To explore the implications of a teenager being the head of a household, with responsibility for looking after younger siblings.
2. To examine how being a household head affects a teenager's own personal development.

📄 **Description:** A personal story, followed by role play and report-back to the full group.

🕒 **Time needed:** 1 hour 10 minutes.

Procedure:

1. Explain that 'Siyani' is the assumed name of a Malawian girl whose parents died when she was only 14, leaving her with three younger siblings to look after. If one of the participants is particularly good at reading

aloud, ask him or her to read out Siyani's story (below). If not, read it out yourself.

2. Now divide the group into nine sub-groups. The sub-groups (in some cases consisting of only one person) should represent the following sections of the community:

- ◆ the village elders
- ◆ a pastor/religious leader or a religious sister
- ◆ a church women's organisation
- ◆ the head teacher and teachers of the local primary school
- ◆ the village development committee
- ◆ a nurse from the nearest health centre
- ◆ a local community group established to support orphans
- ◆ a government social welfare officer
- ◆ a local political leader.

Siyani's story

When Mum and Dad died, my three siblings and I had to leave Blantyre city and come here to our mother's village, to stay with our grandmother. All our parents' resources had gone into paying for the medical bills which they had accumulated over the years of their long illness. The little that was still available was not enough to support us living in the city. Since the few surviving siblings of our late parents were already looking after so many orphaned dependents, the only person who could look after us was our grandmother, who was quite old and had no means for livelihood.

So at fourteen years of age, as the oldest of us four children, I was the family's main breadwinner. I had to quit school and start working in people's

gardens to raise money to buy the basics for our family. A year after we moved back to the village, our grandmother died. All our relatives who had given us a bit of help because of their respect for her stopped helping us. I had to find other ways of feeding and looking after my siblings.

There is one villager who is a rice-farmer, who is quite well-off. He offered to help us, but only if I could provide him with some sexual favours. So I agreed to do that, and he takes care of our needs. I have to make sure that we meet very secretly so that his wife doesn't suspect anything. I sometimes fear I might end up HIV-positive or pregnant, or both. But those problems are not as pressing as keeping me and my siblings alive.



**Orphaned children
are especially in need of
support from their communities.**

Give the sub-groups 15 minutes to devise a role play, in which their characters explain how they can try to help resolve Siyani's problems by supporting her and her siblings.


3. Call all nine sub-groups together and ask them to perform their role play. Each role play should last no more than three minutes. After each performance, invite comments and suggestions from the audience.

4. Summarise the issues that have been covered by this exercise. Ask how these issues are related to our own children and our five interconnected parental roles.

Activity E4:

'Where do babies come from?'

- © **Learning goal:** A fun exercise to highlight the problems which parents may face when trying to discuss sex with their children.

 **Description:** Role play followed by full group discussion.

 **Time needed:** 15 minutes.

Procedure:

1. Two or three days before the session, ask three participants to prepare a role play, using the scenario on page 50.

2. Ask the three participants to act out this role play. When they have finished, ask the group for comments on how they talk about sex with their children. Make the point that it isn't just 5 year-olds with whom parents have difficulty talking about sex. Most of us find it difficult to talk with our children about sex.

Even when our children are in their teens and are thinking about becoming sexually active, most of us feel some embarrassment about discussing sex with them. In the next exercise, we shall try to reach agreement on the right words to use when talking about sex with our children, and with other adults.



Where do babies come from?

Nantale, mother of 5 year-old Donnah, is trying to train her daughter to reduce her intake of sweets. She tells Donnah that, if she keeps eating so many sweets, she will develop a big tummy. One day, while Nantale, Donnah and Donnah's 10 year-old brother, Daniel, are in the market, Donnah sees a woman, goes up to her and says loudly: "I know what you've been doing. Naughty sweetie stuff!" Nantale apologises profusely to the woman, who is heavily pregnant and looks flustered, shocked and

embarrassed. She obviously thinks that Donnah is referring to the intimate event which led to her pregnancy.

Daniel, meanwhile, takes Donnah aside and whispers to her: "There's a baby in that lady's tummy, stupid!" Nantale quickly leads both children away, but Donnah is not yet finished: "Mum," she says, "is it true that there's a baby in that lady's tummy? How did the baby get there, Mum?" Nantale is stuck for words...

Activity E5: Talking about sex with our children

- 🎯 **Learning goal:** To agree upon terminology about sex which will not create embarrassment amongst the participants, and which can also be used in family settings.

📄 **Description:** Exercise in same-sex groups.

🔗 **Materials needed:** Flip chart paper and marker pens for small groups of four or five people.

🕒 **Time needed:** 30 minutes.

Procedure:

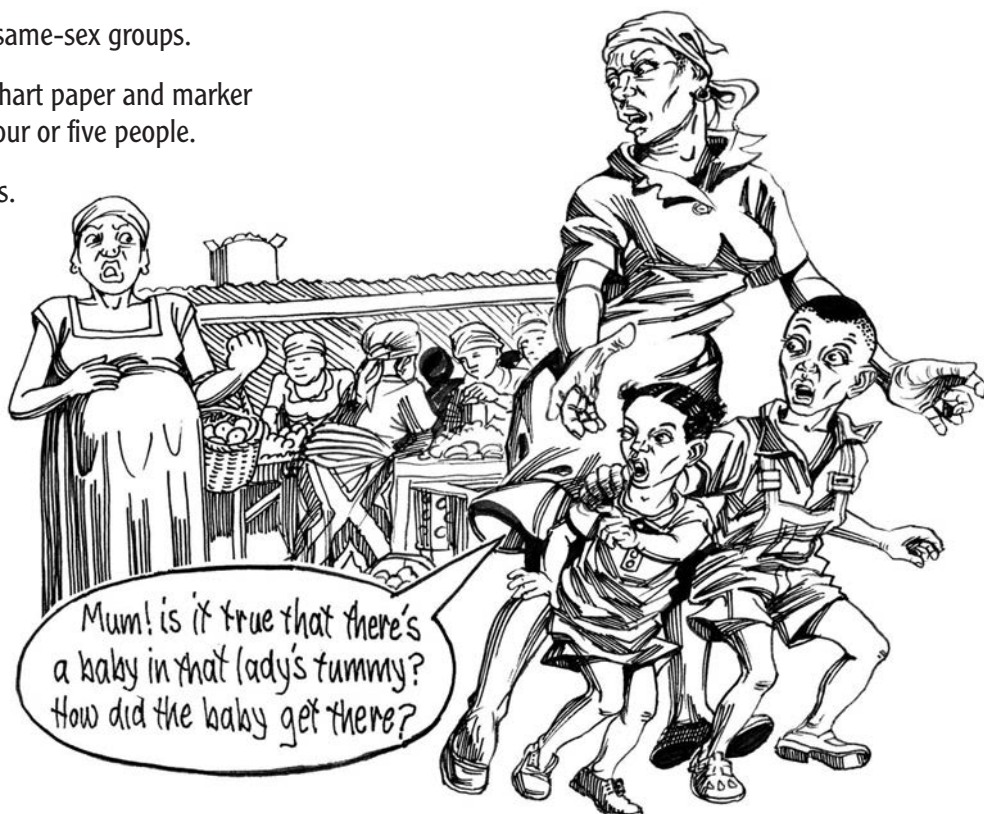
1. Explain that in this exercise we are going to try to agree on a set of terms, in English and in the local language, for describing things related to sex.

These terms should be clear and easily understandable to everyone, and should not cause embarrassment.

2. Divide the group up into sub-groups of four or five people, all of the same sex. Each group should appoint their own moderator and recorder.

3. Now break into the sub-groups for about ten minutes.

4. Bring all the sub-groups together and ask them to report on their decisions. Ask





how the participants will use these terms when talking with their children about sex. Compare the different terms selected and try to achieve agreement on which ones should be used in the next activity.

Note for facilitators: It might not be possible to achieve complete agreement on sexual terminology. Some participants might feel embarrassed about using terms which others regard as acceptable. The unresolved terminologies can be added to the 'parking lot'.

Activity E6: Resisting pressure for sex

🕒 Learning goals:

1. To raise awareness by parents and guardians of the pressures which young people face to engage in premature sexual activity.
2. To enable parents to discuss sexual issues with their children more openly, without embarrassment.
3. To equip parents and guardians with information which they can use to help their children make informed, correct decisions about sex.

📄 **Description:** Group discussions, pair discussions and report-back to full group.

🔗 **Materials needed:** Sheets of flip chart paper and pens.

🕒 **Time needed:** 45 minutes.

Procedure:

1. Explain that caring parents want their children to avoid becoming involved in sex before they are emotionally and physically ready, and have made a firm and lasting commitment to another person whom they love. But children often come under pressure to engage in sex at a young age. Parents need to understand these pressures in order to help their children cope with them.

**Table 2:
Persuading someone
to have sex⁸**

1. "I'll be really careful."
2. "If you really loved me, you would."
3. "I haven't got AIDS, so you've no need to worry."
4. "I've got some condoms now, so there's no excuse not to."
5. "Everyone else is doing it."
6. "I'll buy you something nice if you let me do it."
7. "I'm really turned on now - if we don't go the whole way I'll be in agony!"
8. "No-one else will know that we're doing this."

2. Ask participants to suggest some of the arguments used to persuade young people to engage in premature sex. List these on a flip chart and, wherever possible, use the terminology agreed on in Activity E5 above. If there are not many suggestions, add some from Table 2: 'Persuading someone to have sex' (above), making small changes to the words if necessary. Try to list at least eight arguments on the flip chart. Emphasise that parents need to be familiar with these arguments, so they can discuss them with their children.

3. Ask the group to divide up into pairs. One member should now repeat to the other all the arguments listed on the flipchart for having sex, and the other person should refuse in one sentence only. They should then exchange roles.

Note for facilitators: If some members of the group feel uncomfortable about talking like this with a member of the opposite sex, they should get together with someone of the same sex, with one pretending to be a man or a woman.



4. Bring everyone together again and ask at least three pairs to act out their exchanges in front of the whole group.

5. Ask the whole group how it felt to be the person insisting on having sex, and how it felt to be the person refusing all the time.

6. Suggest to the whole group that they should think about using parts of this exercise to discuss sex and sexual behaviour with their children.

3. Ask five or six people to mention one thing they have learned today.

4. Ask if anyone has questions about anything in today's session.

5. Are there issues in the 'parking lot' that this session has addressed?

6. Recall that this is the last session of the workshop. Summarise what the whole workshop has covered about the five parental roles: connecting through love, behaviour control, respect for individuality, modelling of appropriate behaviour, and provision and protection of children.

7. Remind the participants that the final session of the workshop will be a closing ceremony and the presentation of certificates.

8. Ask one of the participants to close the session with a prayer.

Activity E7: Closing circle

 **Time needed:** 10 minutes.

1. Briefly summarise the topics covered during this session.

2. Thank everyone for coming and for participating in this session.



Closing ceremony & presentation of certificates

⦿ Aims:

1. To celebrate the successful completion of the workshop.
2. To inspire the participants to implement what they have learned in their daily lives.
3. To make meaningful links between the participants and members of the local community who can support them in their parental roles.



Description: An act of worship, a review of community resources to support parents, speeches and presentation of certificates.



Materials needed: Five sheets of flip chart paper and several marker pens; one certificate for each participant, signed by the head of the sponsoring organisation, with the name of the participant, and the date and place of the workshop. Also one copy of this workbook for each participant. If possible, provide some drinks and snacks as well.



Time needed: 3 hours.

Procedure:

1. A few weeks before the end of the workshop, invite several local leaders to the closing ceremony. These should include one or more religious leaders and, if possible, a local politician, a local government official, a community leader, a doctor or nurse, a school teacher, a police officer, leaders of local NGOs and community groups, and anyone else in a position to have a positive influence on the lives of local children.

2. A week or two before the ceremony, ask two participants (one female, one male) to draw up a list of all the resources available in the community to support parents in taking care of their children. (These should include, for example, schools, health facilities, social welfare agencies, NGOs, women's organisations, community groups, youth clubs, sports clubs, cultural organisations and faith-based organisations.) These should

be written down neatly, with an appropriate symbol, on sheets of flip chart paper.

3. On the day itself, start the ceremony with a short act of worship, including a prayer, a song or hymn and a Bible reading (if it is a Christian context; otherwise just a prayer and a song).

4. Stick the sheets of flip chart paper listing the resources in the community available to support children onto the wall. Invite the two people who have compiled the list to explain how the organisations listed can support parents in taking care of their children. Encourage all the participants to make use of these resources, if they are not yet doing so.

5. Stick five sheets of flip chart paper, each headed with the title of one of the five sessions, on the wall. Ask each participant to write the name of the exercise which they



remember best from each session. (Note: it does not matter if several people write the name of the same activity.)

6. Read out what people have written on the flip chart sheets, adding whatever important points you think should also be mentioned. If there are still unresolved issues in the 'parking lot', read them out and ask the community leaders to step in if they have comments that can help resolve them.

7. Invite each participant to make a brief statement, saying what he or she appreciated from the workshop and how he or she plans

to use the knowledge and skills which they have gained.

8. The political or community leader then makes a short speech, congratulates the participants on successfully completing the workshop, and presents them each with their certificate for completing the course.

9. The religious leader then concludes the ceremony with a blessing for all the participants and the workshop organisers.

10. If possible, snacks and drinks should follow.



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Further Reading

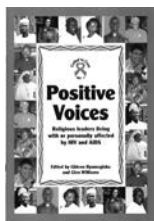
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The Called to Care toolkit

POSITIVE VOICES

Religious leaders living with or personally affected by HIV and AIDS

Personal testimonies by 14 African religious leaders (12 Christians, two Muslims) who are living with or personally affected by HIV. (40 pages; 2005; ISBN 978-0-9549051-3-2; <http://www.stratshope.org/b-cc-01-positive.htm>)



MAKING IT HAPPEN

A guide to help your congregation do HIV/AIDS work

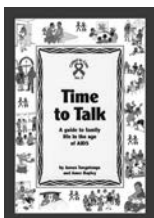
A manual to help church leaders establish and manage an HIV project. Includes sections on planning, decision-making, writing a project proposal, preparing a budget, accounting for funds, and monitoring and evaluation. (44 pages; 2005; ISBN 978-0-9549051-1-8; <http://www.stratshope.org/b-cc-02-happen.htm>)



TIME TO TALK

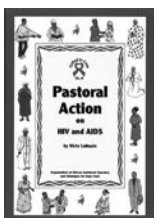
A guide to family life in the age of AIDS

A handbook to enable churches and communities to discuss family life and sex in the context of the global AIDS epidemic. Contains role plays, games, quizzes, discussion guidelines, Bible studies and other participatory exercises. (44 pages; 2006; ISBN 978-0-9549051-8-7; <http://www.stratshope.org/b-cc-03-talk.htm>)



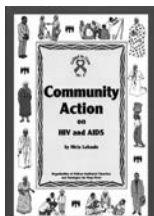
PASTORAL ACTION ON HIV AND AIDS

Developed by the Organisation of African Instituted Churches (OAIC), this handbook is designed for training pastors and lay church leaders in addressing the pastoral challenges of the AIDS epidemic. (48 pages; 2008; ISBN 978-1-905746-04-0; <http://www.stratshope.org/b-cc-04-pastoral.htm>).



COMMUNITY ACTION ON HIV AND AIDS

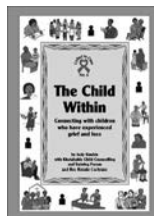
Also developed by the OAIC, this book is designed to help church leaders deal with social, cultural and economic issues related to the AIDS epidemic at community level. Covers topics such as the sexual abuse of children, domestic violence, widow inheritance and property grabbing by relatives. (48 pages; 2008; ISBN 978-1-905746-05-7; <http://www.stratshope.org/b-cc-05-community.htm>).



THE CHILD WITHIN

Connecting with children who have experienced grief and loss

Developed in South Africa's Eastern Province, this handbook breaks new ground in promoting resilience in children who have suffered grief and personal loss. It does

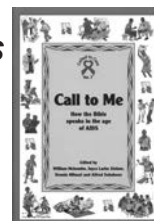


so by enabling adults who are child care-givers to rediscover and appreciate their own 'child within'. (68 pages; 2008; ISBN 978-1-905746-08-8; <http://www.stratshope.org/b-cc-06-child.htm>)

CALL TO ME

How the Bible speaks in the age of AIDS

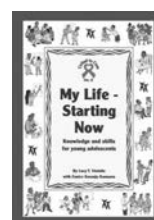
Designed for use by churches, faith-based organisations, NGOs and community groups. Consists of 20 Bible studies on topics related to HIV and AIDS, e.g. sex and sexuality; healing; death; grief and mourning; stigma, discrimination and denial; church leadership; marriage; children; fear and anxiety. (76 pages; 2010; ISBN 978-1-905746-14-9; <http://www.stratshope.org/b-cc-07-me.htm>)



MY LIFE - STARTING NOW

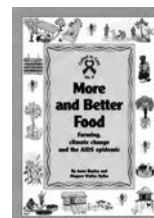
Knowledge and skills for young adolescents

Focuses on knowledge and life skills for young people aged 10-15, with special emphasis on reproductive health within the total process of growing up. Takes a participatory approach to teaching and learning, using role play, case studies, games, stories, quizzes, Bible study and artwork. (80 pages; 2010; ISBN 978-1-905746-15-6; <http://www.stratshope.org/b-cc-08-life.htm>)



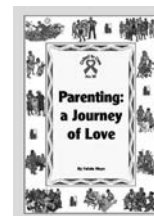
MORE AND BETTER FOOD

For people living with HIV and AIDS, good nutrition is just as important as medical care. Yet in sub-Saharan Africa most people living with HIV suffer from food and nutrition insecurity. This book demonstrates how small-scale farmers can grow more food in sustainable ways that also address the challenge of climate change. (88 pages; 2011; ISBN 978-1-905746-16-3; <http://www.stratshope.org/b-cc-09-food.htm>)



PARENTING: A JOURNEY OF LOVE

Focuses on the knowledge and skills which parents and guardians need to provide their children with protection against threats to their health and wellbeing, and to give them the best possible start in life. Uses stories, poems, quotes, Bible studies, games and participatory exercises. (56 pages; 2011; ISBN 978-1-905746-19-4; <http://www.stratshope.org/b-cc-10-parent.htm>)



To order or request copies of these books, please contact the Strategies for Hope Trust:

sfh@stratshope.org

(See front of book for full contact details)



The **CALLED TO CARE** toolkit consists of practical, action-oriented handbooks and mini-manuals on issues related to HIV and AIDS, designed for use by church leaders, especially in sub-Saharan Africa. The purpose of the materials is to enable pastors, priests, religious sisters and brothers, lay church leaders and their congregations and communities to:

- ☐ Reflect on and understand the spiritual, theological, ethical, health, social and practical implications of the HIV epidemic and the Christian call to respond with compassion.
- ☐ Overcome the stigma, silence, discrimination, denial, fear and inertia that inhibit church and community action to address issues related to HIV and AIDS more effectively.
- ☐ Guide their congregations and communities through a process of learning and change, leading to practical, church-based actions to help individuals, families and communities reduce the spread of HIV and mitigate the impact of the HIV epidemic.

CALLED TO CARE is an initiative of the Strategies for Hope Trust, which produces books and videos that promote effective, community-based strategies of HIV and AIDS care, support and prevention in the developing world, especially in sub-Saharan Africa.

CALLED TO CARE is implemented through a process of international, ecumenical cooperation involving churches, other faith-based organisations, international church bodies, publishers, distributors and other partners.

EDITOR: Glen Williams

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