Good practice for people working with children

CHILDREN AT RISK GUIDELINES

TEARFUND
CHRISTIAN ACTION WITH THE WORLD'S POOR

Children and Family Breakdown

CHILDREN AT RISK GUIDELINES: VOLUME 1

AUTHORS Glenn Miles – Child Development Consultant
Paul Stephenson – Child Development Advisor, Tearfund

EDITOR Fiona Anderson – Freelance writer

Contents

Preface 4

SECTION 1: Introduction 5

What are families? 7

Why are they breaking down? 8

What does Scripture say about families? 9

What is the importance of parenting? 12

Who are the widows and orphans? 14

What about domestic violence? 15

How can parents, families and children be supported? 17

SECTION 2: Framework for Good Practice 21

1 Building relationships 23

2 Parental responsibilities 23

3 Working at different levels 24

4 Identifying needs and priorities 24

5 Children's participation 25

6 Children in context 26

7 Advocacy 27

8 Child-sensitive indicators 30

SECTION 3: Case Studies 33

Orchard Family Centre, London, UK 36

Family Matters, Luton, UK 38

Centro Cristiano de Asesoramiento Familiar (The Dominican Evangelical Family Centre), Dominican Republic 41

Care for the Family, Cardiff, UK 43

Orphans Programme: Inkuru Nziza Church, Kigali, Rwanda 46

Oasis Counselling Centre and Training Institute, Nairobi, Kenya 48

SECTION 4: The Reflective Question Tool 53

SECTION 5: References and Resources 61

What to read 63

Who to contact 66

How to order 68

ACKNOWLEDGEMENTS

Tearfund UK would like to thank the Laing Trust for their generous financial support on this project, and the following people for reading and commenting on the draft version:
Trevor Adams, Family Matters, UK
Tom Beardshaw, Care for the Family, UK
Wendy Bray, Care for the Family, UK
Kate Bristow, Tearfund, UK
Chrissie Brown, Shaftesbury Society, UK
David Burnett, All Nations Christian College, UK
Esly Carvalho, Psychologist, Ecuador
David Evans, Tearfund, UK
Jorge Maldonado, EIRENE/ex-WCC
Sheila Melot, Tearfund, UK
Aize O Imouokhome Obayan, Roehampton Institute, UK
Peter and Barbi Reynolds, Rapport, UK/India
Nita Rogers, Orchard Family Centre, London, UK
Dr Peter Savage, CECAF, Dominican Republic
Keith White, Childcare Network, UK

Preface

What are the principles of good practice in the area of Child Development and how can we implement them? This series sets out the basic principles of Tearfund's Child Development Policy, and then seeks to apply them in different contexts. Here in Volume 1 we look at children caught up in family breakdown. We recommend that you use this framework in conjunction with the *Tearfund Child Development Study Pack* (for details of how to order the *Study Pack* and other volumes, see the final page). The study emerges from comprehensive field research and dialogue and has been reviewed by a variety of experts and practitioners. The authors hope and pray that you will find it useful and practical and that, for all who are working with children, it will help you in changing children's lives for the better.

Glenn Miles and Paul Stephenson

October 2000

A note about the authors

GLENN MILES has worked with Tearfund as a Child Development Consultant, evaluating a wide range of projects in Asia. He has over ten years experience in child health and welfare focused on South and Southeast Asia, and he has two children of his own.

PAUL STEPHENSON currently works as Tearfund's Child Development Advisor. He has seven years experience of development and relief in Latin America, Africa, Asia and Eastern Europe, and has a background in education, community development and programme evaluation.

Copyright

Tearfund's learning materials and case studies may be adapted and reproduced for use, provided the materials are distributed free of charge. Full reference should be given to Tearfund and the relevant authors within the materials.

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

TEARFUND
CHRISTIAN ACTION WITH THE WORLD'S POOR

SECTION 1

Introduction

Contents

What are families? 7

Why are they breaking down? 8

What does Scripture say about families? 9

What is the importance of parenting? 12

Who are the widows and orphans? 14

What about domestic violence? 15

How can parents, families and children be supported? 17

1 Introduction

WHAT ARE FAMILIES?

I am married and the father of two girls and we live together as a family unit. Is this how a Christian family should be? We live in the UK. My wife's parents live in America and my parents live in the United Kingdom. But if we lived together as an extended family would we be more of a family? What if my wife was widowed? Is that still a family? What if she was divorced from me? What if my wife and I died of HIV/AIDS or in an accident, leaving our two girls? If they were teenagers and lived together would they still be a family? What are the responsibilities of the extended family? What are the responsibilities of the church family?

The conservative Protestant view is to regard the nuclear family, typically with three or four members, as the traditional model. But this view owes more to culture than to the Bible, and is far even from a cultural norm.

In Bible times Hebrew families were grouped together in houses. An interdependent Hebrew household was made up of between 50 and 100 people. These were in turn united through marriage and kinship and adoption to form clans. Several clans constituted a tribe and the confederation of tribes made up Israel. According to this model the family was not just a social unit, but also an economic and political one. Whole households, including children, worked together on the land. It is a pattern which has much in common with the extended families found today in rural areas of the developing world.

In this context marriage was – and is – generally arranged, and a covenant not just between individuals, but between families. Where parents are loving and concerned primarily with the welfare of their children, then arranged marriages can be a successful union of dynasties. They are also a strong reminder that two families are being brought together and not just two individuals. This can strengthen the bonds with the community, and relationships are often reinforced by economic ties.

Problems may arise with this model of marriage and family life if parents take decisions for the children without any regard for their opinions, perhaps choosing a partner on purely financial grounds. Where dowries are not paid, it is considered the right of the family to abuse the spouse, leading in extreme cases to dowry burning.

Another common model, particularly in developing countries, is the patriarchal marriage in which men have dominion over women and children, who are not consulted in decisions that affect them.

In the developed world it is the nuclear family rather than the extended unit which is more typical. Other relatives often live many miles away, and the economic links between them are at best tenuous. In this instance the family is more a unit of consumption than of production, and marriage is a product of romance rather than finance or politics.

Whether we look at the extended family of the developing world, or the nuclear family of the developed one, common to both is a growing tendency towards fragmentation.

Whether we look at the extended family of the developing world, or the nuclear family of the developed one, common to both is a growing tendency towards fragmentation.

AND WHY ARE THEY BREAKING DOWN?

According to Marxist analysis, deteriorating economic conditions and decreased welfare support are responsible for undermining the family. But evidence to relate family breakdown with economic factors is decidedly mixed. A study by Victor Fuchs and Diane Reglis, 1992, suggests that when economic growth has slowed down, government expenditure on family welfare has risen, thereby mitigating to a degree at least, the economic impact on families.

It seems that changes in cultural values – the new individualism, and its expressions in divorce, out-of-wedlock births, single parenting and careerism – must be considered as well as economic factors. In the post-modern society of the First World the emphasis is on the needs of the individual rather than the group. As a result, even the marriage commitment is seen as tenuous. If one or other of the partners feels their needs are not being fulfilled he or she feels free to end the partnership. Marriage no longer guarantees security for the couple or the children. This increasing emphasis on individuals' rights is exemplified by the UN Charter for Human Rights. Yet it is essentially a Western philosophy and sits uneasily with attitudes in many non-western countries such as China, where the community often takes precedence over the individual.

In developed countries, many of the economic, political and social functions once undertaken by the family have now been assumed by the State, banks and schools. The public and private worlds have become more separated, and the social and economic ties which once bound families together correspondingly weakened. The home, previously seen as the private retreat from a hostile public world, is sometimes now seen as not even that.

Some conservatives have felt that women's entry into the wage economy has in itself led to a breakdown in the family, so they put the responsibility on to women. Others[1] believe the family crisis follows from the fact that men's commitment to housework

1 Waite and Goldscheider (1991).

The steady advance of a global culture means that many nations are now inheriting the problems of developed countries.

and child care has not kept pace with the growing participation of women in the workforce, so they put the responsibility on to men.

Whatever the causes, the steady advance of a global culture means that many nations are now inheriting the problems of developed countries.

Conflict and war situations can have a devastating effect on family life. Families can be separated for extended and indefinite periods, there can be loss of life and injury contributing to the stresses (see *Children at Risk Guidelines 6: Children in Conflict and War*).

Political ideologies, too, sometimes wage war against the family unit. In Cambodia, for example, during the Pol Pot era, the family rice pot was broken as a symbol that the new regime would do away with the need for the family. Everything would be provided by the Angkor (the new regime).

Migration is frequently a cause of family fragmentation. In many cultures in developing countries it is considered an obligation for a son or daughter to earn an income for their ageing parents. This may mean moving to the city and sending part of the money home. Whilst in many cases people will find legal employment, others may fall into prostitution, for example. Their obligation to their parents is seen to outweigh the activity. In any case, the economic migrant is often alone in a competitive world, deprived of the family support network.

There are many explanations for the breakdown of the family and a combination of different factors are no doubt at work. As Christians we also recognise that family breakdown is sometimes a consequence of our choices, of personal as well as corporate sin.

WHAT DOES SCRIPTURE SAY ABOUT FAMILIES?

What is God's concern for families in each society? What would God have us promote or discourage, protect or challenge in the area of family life? Scripture does not present a particularly rosy picture of the family. There is fratricide, rape, incest, adultery and murder, as well as love and loyalty both within households and beyond them.

The family can be a relationship and an institution where God's grace is experienced and where people can find nurture and healing. It is a place where they can grow as persons in their individuality, in their social relations, and in their relationship with God.[2] However, like any special relationship and institution, the family can become perverted by sin, with people being disloyal, competing for power and neglecting responsibilities. Sadly, Scripture has at times been misinterpreted by some churches in an attempt to justify such wrong behaviour.

2 Barton (1993).

As mentioned earlier, the Old Testament gives us the model of the extended family. This was not just a social but also an economic and political unit. Marriages were arranged and a bride price was paid to seal the covenant (Genesis 34:1, I Samuel 18:25, Leviticus 27).

In the New Testament we see marriage as a covenantal relationship, characterised by mutual submission, respect and service. Thomas Aquinas[3] described how children are made in part in the image of their parents and therefore naturally belong to and are valued by them. But they are also made in the image of God and belong to and are valued by Him. Taking the passage in Ephesians 5, he uses the analogy between Christ's sacrificial love for his church which is steadfast and unbreakable, and a father's love to reinforce the long-term commitment of fathers and husbands to their children and wives.

The family in the New Testament is seen not just in terms of kinship and marriage, but also as the community of believers.

Yet the family in the New Testament is seen not just in terms of kinship and marriage, but also as the community of believers. Paul describes the church as a family. The New Testament church met in households, where fellow believers were to be welcomed like relatives. Those baptised, according to Paul, have been adopted by God (Romans 8:15-17, Galatians 3:26-4:6). Their siblings are other Christians. Their inheritance is the community of believers (Mark 10:28-31). In a culture where the family was more important than all other relationships, the New Testament church was to reach out to the Gentiles, to the unlovely and even to enemies. Clapp suggests 'Paradoxically, a family is enriched when it is decentered, relativised, recognised as less than an absolute'.[4]

3 Pope (1994).

4 Clapp (1993).

The Christian family is not a safe haven apart from the world, but a powerful witness into the world.

The Christian family is therefore not a safe haven apart from the world, but a powerful witness into the world. Even vulnerable families need to learn the responsibility but also the joy of reaching out in hospitality, rather than the fears associated with a self-preservation mentality.

The importance of the community of believers was reinforced on various occasions by Jesus himself. He emphasised his relationship with his heavenly Father (Luke 2:41-52) over his parents, and he described the disciples as his 'mother and brothers' over his own family (Mark 3:34-35). Later he says that those who love their father or mother more than Jesus are not worthy of him (Matthew 10:37). When one potential disciple was ready to follow Jesus, but first asked to bury his father, Jesus' response was blunt and harsh (Luke 9:57-60). Even at the foot of the cross (John 19:25-27) Jesus says to Mary, 'Woman, here is your son' and to the disciple he loved, 'Here is your mother'. These passages could point to the new family of God taking precedence over the biological family.[4]

This is not to denigrate the family. In a world where the father for many children is absent because of divorce, war or simply excessive work demands, we need to encourage men to take their responsibility for their children seriously. It has been suggested that God sent angels to ensure that Joseph took his responsibility in fathering Jesus seriously and did not abandon Mary as he might have done. Tom Beardshaw of Care for the Family has suggested that God himself 'went to some trouble to make sure there was no risk of the breakdown of the marriage of Joseph and Mary, thus ensuring that there were two parents'. The discovery of the father heart of God, perfect and reliable unlike any human parent, can be healing and liberating.[5] We will look more at what this means in practice in the next section.

5 McClung (1985).

WHAT IS THE IMPORTANCE OF PARENTING?

The Population Council's *Families in Focus* (1995) recorded that the number of female-headed households has risen significantly in almost every country in the world since the mid 1970s. Marital dissolution is 40–60 per cent for women in their forties in several countries including the Dominican Republic, Ghana, Indonesia and Senegal. Divorce rates were 55:100 in the United States in 1990 and have doubled since 1970 in the UK, Canada, France and Germany. Out-of-wedlock births are 1 per cent in Japan, 27 per cent in Kenya, 33 per cent in Northern Europe, and 70 per cent in Botswana.

Divorce rates have doubled since 1970 in the UK, Canada, France and Germany.

The secular view of the 1960s and 1970s in First World countries was that more divorce, out-of-wedlock births, stepfamilies and single parents did not mean families were in decline. However, in the 1980s and 1990s research has indicated that divorce and single parenthood does have negative consequences for both children and women and that the family structure is important for the development of children.[6]

A study in the United States[7] concluded that children growing up outside biological, two-parent families were twice as likely to do poorly in school, twice as likely to be single parents themselves, and one-and-a-half times more likely to suffer long-term unemployment. The results did not depend on race, education or age.

Furthermore, this study showed that stepfamilies had no advantage over single parents; both were less successful in raising children than intact, biologically-related families even though the average income of stepfathers is higher than that of intact families. This challenges the idea that family income is more important to the well-being of the child than family structure.

Parenting, and by implication lack of it, is the 'single largest variable implicated in childhood illness and accidents, teenage pregnancy and substance misuse, truancy, school disruption and under-achievement, child abuse, unemployability, juvenile crime and mental illness'.[8] It is therefore described as 'the most important public issue facing … society'.

Fathers make a vital contribution to the cognitive and emotional well-being of their children.[9] However, studies suggest that the single most important family trend in the United States is the growing absence of fathers from their children.[10] Nearly 30 per cent of children under 18 do not live with their fathers, and nearly 50 per cent of children under 18 will spend several years without their fathers present in the home.

---

6 Weitzman (1985) and McLanahan and Sandefur (1994).

7 MacLanahan and Sandefur (1994).

8 Hoghughi (1998).

9 Snarey (1993).

10 Blankenhorn (1995).

Fathers that leave the family are also unwilling to contribute to the child's financial costs. A study in Chile found that 42 per cent of absentee fathers were not contributing financially after the child's sixth birthday.[11]

While a reasonable consensus exists about bad parenting, secular experts cannot agree about the opposite, particularly in a diverse and rapidly changing society. Christians, on the other hand, can claim scriptural guidance on the role of parents and the role of the Church in supporting the family.

Parenting in Scripture is in the context of marriage. This does not mean that in ministry we ignore those who are parenting outside a marriage, but it does mean that we value the relationship between parenting and marriage within the Church. The Church also needs to address individualism and find ways to stop men from drifting away from families and parenthood.

Underpinning and supporting parents is vital. The Tearfund Child Development Policy emphasises that there should be encouragement of parental responsibilities towards children and the development of a caring community around them. This framework has been designed to help strengthen projects whose main purpose is to do just that. 'God himself trusted his own Son to humankind as a vulnerable child, requiring that Son to be nurtured by a frail but able family and community, symbolically provid(ing) a model of trust and responsibility…'[12]

God himself trusted his own Son to humankind as a vulnerable child, requiring that Son to be nurtured by a frail but able family and community.

In the Old Testament, while children were entirely subject to the authority of the head of the household and counted legally as his property, 'there was much greater concern with the responsibility of the father for his children than with his rights over them' (Deuteronomy 21:18-21, 24:16, 2 Kings 14:5-6).[13] The Shema, the Hebrew confession of faith, was to be impressed on children 'when you sit at home, when you walk along the road, when you lie down and when you get up.' Parental responsibility to teach children the truth about God and godly living was vital. In Proverbs 6:20 children are encouraged to keep their father's commands and not to forsake their mother's teaching. Proverbs 22:6 talks about the responsibility of parents to create a desire for spiritual things in children from a young age. Men in the Church can and should provide role models for children. Godfathering is just one way in which this may be encouraged.

---

11 Sachs (1994).

12 Viva Network, *Oxford Statement on Children at Risk* (1997).

13 Wright (1997).

In the early church, parents were encouraged to 'bring children up in the discipline and instruction of the Lord' (Ephesians 6:1-4) and fathers were encouraged not to 'exasperate your children, in case they lose heart' (Colossians 3:21). These instructions follow an injunction to children to obey their parents. Since Paul's letters were written to be read aloud to the whole church to which they were sent, the fact that he addressed parents and children in them is very significant. Firstly, he assumes that children belong to the community of the church and that they would be present at the church gathering when his letters were read. Secondly, he encourages mutual responsibilities on parents and children. This is a challenge to the common assumption at that time that the parental role carried with it unlimited authority over the children of the family.

Although parenting does require sacrifices, 'loving your neighbour as yourself' is key.[14] 'Love as equal regard' provides a balance between modern individualism and the more traditional ethics of extreme duty and self-sacrifice. This understanding of love is especially important for mothers and wives who have 'disproportionately carried the burden of enacting self-sacrificial models of Christian love'.

WHO ARE THE WIDOWS AND ORPHANS?

While children can most benefit from being in a two parent family, this is not always possible and both the Old Testament and New mention the responsibility to orphans and the fatherless. Being an orphan in ancient times meant being deprived of support, losing legal standing and becoming vulnerable to those who would exploit the weak. God is seen as the defender of the fatherless (Deuteronomy 10:18) and the covenant community is encouraged to be similarly compassionate (Exodus 22:27). The same was true of the early Church where a 'pure and faultless' religion was exemplified by those who 'look after orphans and widows' (James 1:27).

The difficulty for the Church today is that there are many children who do not fit neatly into the two parent family structure.

The difficulty for the Church today is that there are many children who do not fit neatly into the two parent family structure. Children may be separated from one or both parents through war, disaster, accident or ill health of a parent. Some countries will have culturally appropriate ways of absorbing orphans – into the extended family or into a monastery, for example. In other situations, the loss of life may be so great – as in the case of war, disaster, or widespread HIV/AIDS – that the community cannot cope. In the case of children in war and conflict (*Children at Risk Guidelines 6*), tracing parents of children and vice versa is vital. Residential care (*Children at Risk Guidelines 5*) is sometimes seen as the only alternative.

Other causes of children being brought up by only one parent are divorce, desertion, domestic violence or unwed motherhood. Sometimes the work of the Church may be pre-emptive. Where a marriage is fragile, if the Church is able to support and strengthen

14 Browning (1999).

the marriage it may enable relationships to be restored and prevent divorce and family breakdown. Similarly, where parent/child relationships are strained, support of parents in a loving community may prevent child abuse and inter-generational violence.

A church with single parent families needs to understand how they got into the situation, because the issues they face will vary according to the circumstances. There may be a history of violence and abuse to deal with, or widowhood, desertion or promiscuity. There are no simplistic solutions. The church must first find out what the needs are by asking, and then be ready with appropriate support. For example orphans living as child-headed households will need the love and support of adults. But many are capable and competent to care for their siblings and it should not be assumed that adults need to take over all the responsibilities. It is also important not to overlook lone fathers. Mostly widowers, these men have the additional cultural pressures of material/financial provision, and are usually excluded from women's informal networks (a vital coping strategy for most lone mothers).[15]

WHAT ABOUT DOMESTIC VIOLENCE?

Different cultures have different levels of tolerance for domestic violence. It is important that those working in this area are aware of the cultural norms and what is perceived to be acceptable. Those coming from the First World may assume that everyone generally believes that any kind of violence is unacceptable, when in fact even church elders may be beating their wives. Using a stick to children has recently become unacceptable in many of the more developed countries (although caning was common

15 Tom Beardshaw, Care for the Family.

in schools one generation ago) but it may be considered to be quite acceptable in Third World countries. The question that needs to be considered is 'When is it acceptable/ unacceptable?' When for adults the common assumption is that they should not be assaulted or hurt or even touched without consent, what is the appropriate assumption for children?

In the UK in 1989 in a sample of 1,007 married women, 33 per cent said they had experienced violence in their marriage.

Domestic violence should not be underestimated. Figures in developing countries are not so readily available but a survey conducted by a market research company in 11 towns in the UK in 1989 found that in a sample of 1,007 married women, 33 per cent said they had experienced violence in their marriage. Of those divorced, 46 per cent had been threatened and 59 per cent had been hit by their husbands.

Even before they are born, children can be affected by domestic violence. One study found that women experience more violence during pregnancy than at other times and that violence doubles the risk of miscarriage and stillbirth.[16] Intentional abuse of children in the home causes injuries ranging from bruising, bites and cigarette burns to fractures and severe neurological damage from vigorous shaking which may lead to death. It is a reflection of the additional pressures which single parents face, that single mothers are found to be more likely to physically abuse their children than intact families.

It has been suggested that a violent home environment lacks nurturing and stimulation of learning, which in turn 'produces a child whose ability to relate to others is seriously compromised.'[17] However, children have a capacity to show empathy which indicates their ability to support others. This demonstrates the importance of siblings and support of friends.

Children growing up in violent families will often engage in adult family relationships as perpetrator or victim (sometimes called the cycle of violence).[18] Serious behavioural problems were found by one study to be 17 times higher in boys from violent families and 10 times higher in girls.[19] However, a review of different research found the process is not direct or certain; 26 per cent of children remained well adjusted despite living with abuse.[20] Further work indicated that children can recover from parental violence, provided the violence is eliminated and proper supports and opportunities exist.

Absence of care, or neglect is another type of violence, albeit indirect. Care including breast-feeding, diagnosing illness, stimulation and providing emotional support, is a crucial ingredient in child development. Although the mother-child relationship is

16 Andrews and Brown (1988).

17 Oates (1995).

18 Straus, Gelles and Steinmetz (1980).

19 Wolfe (1986).

20 Widom (1989).

key, fathers, siblings and other relatives may be equally important in different situations. Grandparents, where available, can have a supportive role and this should be encouraged. In some cases they are the main carers of the child. The influence of peers is also important for child development.

While some of the roles of parents have been taken over by institutions, such as schools and medical services, the role of parents even in the areas of health and education remains key. Where the society is fatalistic it may be necessary to convince parents of the importance of health care. Similarly, where a society is largely illiterate, parents may need to be persuaded of the importance of education and literacy.

Helen Conway in her book *Domestic Violence and the Church* (1998) describes how society has tended to respond to domestic violence by saying that it is a private matter. She argues that a public response is necessary, acknowledging it as a problem embedded in society. It is a question of sin and responsibility. 'There should be a public condemnation of and reaction response to the issue. The Church needs to be heard to condemn domestic violence in its pulpits and in its Bible studies and marriage preparation classes. Its voice also needs to be heard outside the church walls. The Church needs to become active in caring practically for victims of domestic violence. It needs to actively promote social reforms and programmes that help to deal with the problem.'

The Church needs to be heard to condemn domestic violence.

Churches and partners should consider how they can become more aware of domestic violence, what agencies exist for dealing with it and what protection women have within their particular society.

HOW CAN PARENTS, FAMILIES AND CHILDREN BE SUPPORTED?

Some possible projects which could be an extension of the Church's role of caring for families are listed below. The emphasis is primarily on strengthening the relationships between parents, children and communities, rather than improving material well-being. Some will be more appropriate than others, depending on the cultural context and needs.

- Toddler groups for parents and young children to meet together. This is especially important in cities in more developed countries where parents of young children may be lonely and isolated.
- Providing part-time child care or nursery facilities for low income parents so that they are able to do vocational training or work, especially in high unemployment/low income areas. With a nominal fee, this can provide work and income for the carers themselves.

- Respite care (organised breaks) for families where parents are mentally ill or find difficulty coping or where children are emotionally challenging, or have learning or physical disabilities. This might include residential weekends for parents, children with disabilities, the bereaved, those with eating disorders etc.
- Providing holiday clubs and camps for children during school holidays, whilst parents are working.
- Supporting grandparents involved in child care.
- Toy/book libraries to provide stimulation for the children of families who cannot afford them.
- Marriage support events (eg sermons, classes, group discussions, couple to couple sessions) to strengthen marriages, prevent divorce and create a better environment for children.
- Parenting classes and discussion groups for parents including single parent families and fathers, especially at different key stages of development:
  - For parents of newborn and toddlers
  - For parents of children during the teenage years
- A Christian approach to key topics of concern such as:
  - divorce and its effects on/support of children
  - drugs/alcohol misuse
  - bullying at home and school
  - domestic violence
  - dealing with inappropriate and violent behaviour
  - smacking/spanking
  - sex education, contraception and HIV/AIDS
  - teenage rebellion.

  Perhaps some of these topics could be introduced into church sermons as well as small group meetings which give people a chance to share.
- Pre-marriage and parenting skills classes for school-age children and engaged couples.

- Budgeting advice/classes. Credit and savings schemes. This problem has been hidden in First World countries because the anonymity of large churches often hides issues such as personal debt. There is no space to discuss these kind of areas of concern. Cell groups in churches are changing this.
- Drop-in centres such as a café for parents to make friends and get informal support/advice/information with programme workers, help with filling out forms and later, if necessary, counselling and/or referral to other resources and possibly introductory Bible study.
- Literacy/numeracy classes for parents with poor literacy skills and/or language classes for ethnic minorities so they can in turn help their children with school work and bridge the gap between generations.
- Family activities and outings.
- Shelter for women and children experiencing domestic violence.
- Shelter for pregnant teenage girls wanting to have their babies but unable to stay with their families.
- Child spacing clinics or referral to the same to promote smaller families and to prevent abortions.

The types of projects will vary according to the circumstances. For example in the United Kingdom, inner city areas have high unemployment and many families have only one parent and a poor extended family network. Families in rural parts of developing countries may have large extended families but lack information and support on many issues. Urban areas in developing countries may have more in common with cities in developed countries than with rural areas in the same country.

Projects that seek to help children who are separated from their family for whatever reason might like to look at *Children at Risk Guidelines 5* on children in residential care and alternatives. Children in conflict and war situations are considered more in *Children at Risk Guidelines 6*.

SECTION 2

Framework for Good Practice

Contents

Principle 1	Building relationships	23
Principle 2	Parental responsibilities	23
Principle 3	Working at different levels	24
Principle 4	Identifying needs and priorities	24
Principle 5	Children's participation	25
Principle 6	Children in context	26
Principle 7	Advocacy	27
Principle 8	Child-sensitive indicators	30
	Articles from the UN Convention on the Rights of the Child	31

2 *Framework for Good Practice*

In this section we look at how the general Child Development Framework can be applied in family support projects.

PRINCIPLE 1 BUILDING RELATIONSHIPS

1.1 Priority is given to building relationships – with the child, family, community, organisation or institution and between agencies.

- As family programmes are usually a response to broken relationships between family members – be it adult to adult or adult to child – listening and building relationships must be key. Abuse of children, especially within families, can distort their perceptions of what relationships can be, so healing relationships is essential at all levels.
- Furthermore, churches and Christian organisations must practically build quality relationships – both interpersonal and with outside agencies – and thereby demonstrate the priority of relationships.

PRINCIPLE 2 PARENTAL RESPONSIBILITIES

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

- Where parental relationships exist the emphasis must be on ensuring that, if possible, they do not break down. Where relationships have broken down, then the emphasis must either be on restoration or providing alternative good adult to child relationships that show trust and love. This may be possible through grandparents, aunts and uncles or an older sibling. Outside the family, long-term supportive relationships with an adult carer can be helpful. Multiple and frequently changing carers should be avoided where possible.
- In a stable church community, the importance of the community's responsibility to meet the needs of the child must be emphasised and modelled by the leadership.

> 'Where family is destroyed, how and where are the energies for social change to be focused sufficiently to be effective?'
> **A South African woman quoted in McFayden (1996)**

PRINCIPLE 3 WORKING AT DIFFERENT LEVELS

3.1 There should be an awareness of what level the programme is addressing, though not to the exclusion of other levels.

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

PRINCIPLE 4 IDENTIFYING NEEDS AND PRIORITIES

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

- Listening to parents informally and formally (eg in small groups) may help to reveal their concerns and fears and can be therapeutic in itself. Parents (especially on low incomes in urban settings) may feel unsupported and unable to cope with the responsibilities of parenthood.
- Although the emphasis of the programme may be on the parents, the specific needs of the child also need to be considered.

For example, although parents may feel that they need to work long and late in order to receive sufficient income for their family, the emotional needs of the child who is separated from parents for most of the time, most of the week also need to be considered. Similarly, a programme dealing with domestic violence against women must also take into account the psychological effects of children observing such violence.

- Research can be done with children and young people to find out how they perceive the needs, problems and strengths of the family and community. What do they feel can and should be done? Young people in particular often feel that adults do not listen to them. This way they can feed back their views to their parents and other decision-makers in the community. This will in turn help them to feel heard and increase their self-esteem.

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

- Professionals and non-professionals alike can benefit from workshops and training in this important area. More experienced staff can also act as mentors to those with less experience.

- There must also be a system of personal and professional accountability for anyone involved in family or child-centred projects. This will serve both to protect the child or family and the programme worker and ensure the health and growth of the project.

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

- The danger exists that one aspect of the child's development may be focused on at the expense of the others. Health professionals may focus on the physical aspects of a child's development, whilst psychologists concentrate on the emotional, social workers on the social and Sunday school teachers on the spiritual. The reality is that all aspects need to be considered.

PRINCIPLE 5 CHILDREN'S PARTICIPATION

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

- These should be assessed taking into account the positive, not just the negative – ability rather than disabilities or inabilities, resilience to change and trauma as well as vulnerability. There should be no prejudice based on gender, age, parentage, ethnicity, social class or caste, religious background or disability.

- Children's status within their own family may be based on gender, birth order, parenting and age and this in turn may relate to cultural norms. Parents often do not treat children equally. All children and parents need to be affirmed and to understand that they have potential for change. Children and parents in low income areas, and/or from minority ethnic groups, will be especially sensitive to discrimination from peers, police, and even teachers and relatives.

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

- This will involve repeatedly checking back with the users that the programme is and remains relevant. Where possible, parents and children should be encouraged to plan programme activities so that they are appropriate and relevant to their needs.

PRINCIPLE 6 **CHILDREN IN CONTEXT**

6.1 Children are considered in the social, political and historical context of their community.

- This means family support projects will differ according to the context. The needs of families living in a heterogeneous inner city will be very different from those of a homogeneous rural community.
- The needs of a refugee family or one torn apart by war or HIV/AIDS with mother-only and child-headed households will be different again.
- How much time men (and women) need to work away from the home in order to support their families, and the amount of time they consequently have with their children, needs to be taken into consideration.
- The economic role of women and children in the community and how they are valued and perceived by men is also an important factor, as well as the legal and economic rights of women in the event of separation or divorce.
- Different political parties will have their own agenda for developing and implementing policies affecting families. Current law and policy and the underlying reasons behind it should be understood.
- Historical inter-generational factors may also continue to play into ongoing family dysfunction, for example domestic violence, teenage pregnancy.

6.2 Parents, caregivers and families are involved and impacted.

- This is likely to be the core of the programme. Involving people in a programme, so that they participate in shaping it, rather than imposing one upon them, is essential. Parents who have gone through situations that the programme is seeking to address such as domestic violence will have more credibility amongst fellow sufferers than many of the professionals. Their opinions and insight are invaluable.

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

- Projects must be careful not to be seen to be taking children and families out of their communities but working with them in their community so that they can in turn benefit their community.

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

- There will be evidence of working with other churches, schools, health and social services and the voluntary sector involved in the support of families.

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

- This includes caste, ethnicity and religious belief. Some cultural beliefs may be harmful, even evil (eg female genital mutilation) and in such cases Christians will need to challenge them. At the same time other cultural beliefs (eg resting after the birth of a baby) will be helpful and should be encouraged. Discernment is needed with beliefs that are not so clear cut.
- Understanding of what family means will vary. This is not just a cross cultural matter – politicians, economists, theologians, feminists all have their own agendas. It is important to understand who is speaking, for whom, and why.[21]
- Understanding a culture's views on marriage and fertility is important. For example in some cultures, marriage is conducted at an early age but the children are kept apart until later. In others it is not seen to be fully consummated until a child is born. This can further exacerbate the stress and disappointment of infertility.
- Child rearing practices will vary considerably even within one community but on close observation there may be patterns that emerge.
- The nature and level of domestic violence needs to be assessed and appropriate strategies determined for who should challenge it and how.

PRINCIPLE 7 **ADVOCACY**

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

- Organisations should identify key issues that affect families negatively, and develop advocacy strategies to influence the decision-makers. These can be at a local or national level.

7.2 The programme staff are aware of the importance of the UN Convention on the Rights of the Child and other human rights issues and conventions.

- This is a controversial area and needs careful consideration. Tearfund believes that the UN Convention must be interpreted in such a way that the guidance and responsibilities of parents are given priority. Children are entitled to choice, but choice carries with it responsibilities and full participation is something into which children grow. Whilst still young they need guidance, preferably from parents but otherwise a responsible guardian to support them in making decisions. As they get older they will need to be given more opportunity to make their own choices.

21 Barton, S (1993).

UN CONVENTION ON THE RIGHTS OF THE CHILD (CRC)

The relevant Articles are summarised as follows (for full relevant texts see page 31)

Article 3: The State is to provide adequate care when parents or others fail to do so.

Article 5: The State's duty is to respect the rights and responsibilities of parents and the wider family to provide guidance appropriate to the child's evolving capacities.

Article 9: The child has a right to live with his/her parents unless this is deemed incompatible with his/her best interests.

Article 18: Both parents have joint primary responsibility for bringing up their children, and the State should support them in this task.

Article 19: The State has an obligation to protect children from all forms of maltreatment perpetrated by parents or others responsible for their care, and to undertake preventive and treatment programmes in this regard.

Article 20: The State has an obligation to provide special protection for children deprived of their family environment.

7.3 The barriers to advocacy are understood and are addressed.

- Working for children's rights will inevitably create waves of discontent amongst those whose power or control may be affected. Responses will vary depending on the socio-political context.

A MATTER FOR INTERPRETATION

There are those who believe that the UN Convention on the Rights of the Child (CRC) is wrong. Some Christian organisations such as the **Family Education Trust**[22] believe that children's rights actually disempower parents where they are given priority over parents' rights. Certain articles have been interpreted by concerned Christian groups as undermining parental control and permitting greater State intervention into family life. Whilst there is evidence of moves in these areas, these theories put forward may misrepresent the case for children's rights. Nevertheless, the danger does exist that there are those who re-interpret and manipulate the laws to achieve their own agenda.

A close reading of these articles, and the CRC as a whole, reveals a great deal of scope for interpretation. How it is implemented depends on the outworking of State legislation at national level. This should be informed by inputs from civil society of whom the Church is a key member. Christian groups should be encouraged to engage with the debate on how the CRC should be interpreted and used. In this way, areas of concern can be addressed and the convention allowed to fulfil its potential to benefit the lives of children.

22 Family Education Trust, 322 Woodstock Road, Oxford OX2 7NS, UK have produced a booklet called *The Fight for the Family* which outlines their viewpoint. ISBN 0 906229 14 6.

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

- Parents who are better informed, educated and supported will feel more confident when dealing with their children, with issues involving their children, and with decision-makers above them whose decisions influence their children.
- Parents who are well supported may feel able to lobby Government departments and churches for the services they need rather than the ones the Government and churches believe appropriate. An example might be keeping open an afternoon mother and toddler group, threatened with closure, because it fits better with their own schedules.

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

- Some children will be supportive of their parents, although during the teenage years in particular it may be difficult for this to occur spontaneously. It cannot be over-emphasised that listening to children on how they perceive problems can help both parents and programme managers to identify the issues.

7.6 There is awareness of the biblical basis of advocacy on behalf of children and of the importance of prayer.

- See the Introduction to these Guidelines and the Tearfund *Child Development Study Pack.*

PRINCIPLE 8 CHILD-SENSITIVE INDICATORS

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

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

- Projects often assume that the work is benefitting parents but follow-up of what has been achieved is often minimal. Success stories of individual families have some value but are not sufficient for a thorough evaluation.

8.3 Parents, caregivers and children themselves are involved in the evaluation of the care given, and its impact on the child and the family.

Questionnaire surveys conducted immediately after teaching are of limited value when assessing whether a course has been successful or not. Follow-up surveys some months later should assess how what was learned has been put into practice. The beneficiaries should be looking at what has stuck in terms of tools that have been remembered and used. Behaviour changes perceived by participants themselves are of more value.

8.4 The programme reflects on and uses the results of impact assessments.

FULL TEXT OF THE RELEVANT ARTICLES FOR FAMILY AND PARENTING IN THE UN CRC

In the Preamble: The State Parties to the present convention… convinced that the family, as the fundamental group of society and the natural environment for the growth and well-being of all its members and particularly children, should be afforded the necessary protection and assistance so that it can fully assume its responsibilities within the community, recognising that the child, for the full and harmonious development of his or her personality, should grow up in a family environment, in an atmosphere of happiness, love and understanding… have agreed as follows:

Article 3: State Parties undertake to ensure the child such protection and care as is necessary for his or her well-being, taking into account the rights and duties of his or her parents, legal guardians, or other individuals legally responsible for him or her, and to this end, shall take all appropriate legislative and administrative measures.

Article 5: State Parties shall respect the responsibilities, rights and duties of parents or where applicable the members of the extended family or community as provided for by local custom, legal guardians or other persons legally responsible for the child, to provide, in a manner consistent with the evolving capacities of the child, appropriate direction and guidance in the exercise by the child of the rights recognised in the present Convention.

Article 9: State Parties shall ensure that a child shall not be separated from his or her parents against their will, except when competent authorities subject to judicial review determine, in accordance with applicable law and procedures, that such separation is necessary in a particular case such as one involving abuse or neglect of the child by the parents, or one where parents are living separately and a decision must be made as to the child's place of residence.

Article 18: State Parties shall use their best efforts to ensure recognition of the principle that both parents have common responsibilities for the upbringing and development of the child. Parents or, as the case may be, legal guardians have the primary responsibility for the upbringing and development of the child. The best interest of the child will be their basic concern.

Article 19: State Parties shall take all appropriate legislative, administrative, social and educational measures to protect the child from all forms of physical or mental violence, injury or abuse, neglect or negligent treatment, maltreatment or exploitation, including sexual abuse, whilst in the care of parents, legal guardians or any other persons who have care of the child.

Article 20: A child temporarily or permanently deprived of his or her family environment, or in whose best interests cannot be allowed to remain in that environment, shall be entitled to special protection and assistance by the State.

TEARFUND
CHRISTIAN ACTION WITH THE WORLD'S POOR

SECTION 3

Case Studies

Contents

Orchard Family Centre, London, UK 36

Family Matters, Luton, UK 38

Centro Cristiano de Asesoramiento Familiar (The Dominican Evangelical Family Centre), Dominican Republic 41

Care for the Family, Cardiff, UK 43

Orphans Programme: Inkuru Nziza Church, Kigali, Rwanda 46

Oasis Counselling Centre and Training Institute, Nairobi, Kenya 48

3 Case Studies

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

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

Orchard Family Centre, London, UK
A church-based inner city programme that started by providing child care and developed a more community focus that reached out to parents.

Family Matters, Luton, UK
Another inner city church-based programme but with a focus on domestic violence.

Centro Cristiano de Asesoramiento Familiar (The Dominican Evangelical Family Centre), Dominican Republic
A Christian national training and research centre, also involved in support of vulnerable families.

Care for the Family, Cardiff, UK
A Christian national advocacy and education resource centre for churches throughout the UK.

Orphans Programme: Inkuru Nziza Church, Kigali, Rwanda
A programme in an area profoundly affected by HIV/AIDS as well as genocide where *families* (in the broadest sense of the word) are supported.

Oasis Counselling Centre and Training Institute, Nairobi, Kenya
An extensive training and counselling ministry for children and families who have been affected by the breakdown of the family and traditional values in Africa.

BY NITA ROGERS,
CENTRE MANAGER

Orchard Family Centre

London, UK

ORGANISATION

The Ichthus Church in Peckham and Dulwich has a congregation of over 200 people from a variety of social and ethnic backgrounds. The church is committed to making Jesus known in the local community – to being 're-builders, repairers and restorers of their community' (Isaiah 58:12). The Orchard Family Centre (OFC) is one of several church community initiatives. OFC grew out of a successful nursery originally called 3'N'Away. It now encompasses a wide range of family support services including a pre-school, parenting courses including teen pre-parenting, a toy/book/video library and an advice and information service for parents.

CONTEXT

Peckham, which is in the London Borough of Southwark, is one of the most culturally diverse areas of the UK. According to Southwark Council's Children's Services Plan 1996–9, nearly half of Southwark's children live in non-earning households, 40 per cent of children are from black or ethnic minority backgrounds, 40 per cent are in single parent families and 25 per cent are in overcrowded households. In 1996, one in ten teenage girls fell pregnant in Southwark according to the National Statistics Office, the highest rate in Western Europe.

Following the infamous riots on the North Peckham estates in the early 1980s, the area has undergone a substantial housing regeneration programme. Some estates have been demolished and millions of pounds have been invested in new housing initiatives. In recent years the incidence of street crime has also fallen significantly. The church has recognised the need to listen and pray into community issues and reach out in practical ways. Of the 55 children who attended the Orchard Family Centre Pre-school in 1997–8, 57 per cent were from what the Government define as 'disadvantaged family backgrounds'.

The church has recognised the need to listen and pray into community issues and reach out in practical ways.

DEMONSTRATING GOOD PRACTICE

The Centre is committed to being responsive to the needs of the whole family in the local community. It aims to strengthen family life through its integrated provision, ensuring that families have 'a future and a hope' (Jeremiah 29:11). The hope is that children starting at pre-school will enter mainstream education with an advantage rather than the usual anticipated disadvantages linked with single parenting, low income, poor housing, special needs, poor parenting and inadequate resources at

home. The intention is also that parents will be enabled to develop their parenting skills, thereby breaking the cycle of deprivation.

Families have come to own the programme and develop a more interdependent community.

Families have gradually come to own the programme and have begun to develop a more interdependent community. They are encouraged to become involved with the Centre in many ways and at all levels. Past participants have become facilitators of current programmes such as parent courses. They are also involved in fund-raising. Parents are encouraged to share their skills and time as volunteers in Centre activities. Parents and their children are encouraged to comment on their experience of service provision.

The church initiated the programme after recognising the need, and it has maintained involvement through prayer, pastoral support of the staff, financial support and provision of volunteers. With their broad base of congregational expertise they are also able to provide multi-sectoral staff training. In addition they are encouraging Christians in the church to take the role of godparents seriously, so that children have adults other than their parents who pray and are committed to them. Even though families have few material resources there is also a mission outreach to help families overseas by sending shoe-boxes of supplies to poor families in Bulgaria.

Networking with the local education department and health authority along with other voluntary organisations supporting families and under fives means that services are not duplicated and a good referral system is being developed. As the family centre has been seen by local Government as a professional organisation, they have been increasingly involved in consultation on local initiatives.

Questions to reflect on

- *How does Orchard not only impact but involve parents, caregivers and families in the programme?* (PRINCIPLE 6.2)
- *How does your programme involve parents? Are they considered co-partners?*
- *How does Orchard lobby and intercede for children and with parents?* (PRINCIPLE 7.1)
- *How does your programme lobby on issues affecting children? Is there a commitment to prayer for individual children as well as for the programme in general?*

BY TREVOR ADAMS,
PROJECT
CO-ORDINATOR

Family Matters

Luton, UK

ORGANISATION

The *Church of God of Prophecy* planted a new church on one of the major council estates in Luton in 1987. From the beginning, the church was concerned for the physical and spiritual needs of the community. One of the members with a broad based training and youth ministries background started Family Matters in 1995. It aimed to address the problem of domestic violence in the city of Luton.

A small seed grant was provided by the local government to train three people to run a life skills programme. This was followed up by several life skills courses including a youth empowerment scheme, but it was soon recognised that a team of volunteers would need to be trained in order to make a significant impact on the community. In 1997–98, 18 people were trained as counsellors by Manna House Counselling Centre. Volunteers from five other churches then joined the Family Matters team. The relationship between the programme and church has been maintained through prayer, social and fund-raising activities as well as using gifts of individuals in both church and project. A new development in the relationship occurred in 1997 when the director of Family Matters also became the pastor of the church. The programme was re-launched based on the vision 'Broken Lives Restored'.

CONTEXT

Luton has a diverse population of 170–180,000, including a large Asian community (East African, Indian, Pakistani, Bangladeshi) and a significant Afro-Caribbean community. The programme is based on the assumption that domestic violence occurs across ethnic and class barriers and the programme reaches to all these communities. Concepts of the family differ between cultures. Family Matters takes the Home Affairs select committee definition (1995) of domestic violence to be 'any form of physical, sexual or emotional abuse between people in a close relationship. It can take a number of forms such as physical assault, sexual abuse, rape, threat and intimidation such as degradation, mental and verbal humiliation and systematic criticism'. The objective of the programme is to 'ensure the client, whether victim or perpetrator or potential victim or perpetrator, is given the opportunity according to their needs to acquire the social skills to break the cycle of violence, rebuild their lives, improve their self image, supported in their recovery and helped in increasing capacity to function in a healthy non-violent way in their relationships.'

The programme is based on the assumption that domestic violence occurs across ethnic and class barriers.

DEMONSTRATING GOOD PRACTICE

There is active co-operation with other significant groups

- Other local churches.
- Luton Domestic Violence Forum.
- Victim support.
- Local GPs (family doctors).
- The Council who provide an office and accommodation for training and counselling.
- Relate, Government relationship counselling service for married couples.
- Social security.
- Woman's Aid, a refuge for women in crisis.
- Christian Family Care, Bedford who conduct training for women refugee staff.

There is a focus on prevention through advocacy work and addressing the root causes

- Provision of educational materials/talks/seminars/workshops to individuals and groups on domestic violence (eg starting with church groups, men's groups, women's groups, youth groups and moving to schools, colleges, community groups, health visitors).

Intervention activities with an emphasis on relationships

- One to one counselling, self-referrals following seminars, referrals from GPs, churches.
- Learning to relate support and educational groups and follow-up groups.
- There is an understanding of how domestic violence affects the whole family and of the need to touch the whole family, but due to reasons of safety for the victim, much sensitivity is needed.
- People need to unlearn what they have learned in childhood – 'Don't talk. Don't feel. Don't trust,' and this is a huge potential barrier to communication.

Context: cultural differences

- There is an understanding that different cultures and socio-economic groups have different ways of viewing the family.

THE FUTURE

- Counselling team to increase numbers of volunteers, to raise capacity of what we can offer the community.
- One day seminars for churches, agencies, local government.
- Presentations to schools – Luton Churches Educational Trust – on domestic violence.
- Produce short booklets for families on a family member who has been sexually abused etc.
- Begin the counselling of children and adolescents when the child counsellor has completed the training programme.
- Promotion of the programme through a charity Gospel music concert.

Questions to reflect on

- *How and why does Family Matters network with other local, national and international organisations, including those of other sectors?* (PRINCIPLE 6.4)
- *What networking would enhance your programme's effectiveness?*
- *How and why does Family Matters consider the cultural and religious context of the community?* (PRINCIPLE 6.5)
- *Are you aware of the cultural differences of ethnic minority groups in your area?*

BY DR PETER SAVAGE

Centro Cristiano de Asesoramiento Familiar

(The Dominican Evangelical Family Centre), Dominican Republic

ORGANISATION

The Dominican Evangelical Family Centre (CECAF) is a ten year old institution that belongs to the network of Eirene, found throughout Latin America. CECAF is supported by seven denominations in the Dominican Republic and Puerto Rico. It has a board that is elected annually.

The first programme, *Focuses on Family Therapy*, reaches out to 1,400 families annually, with a 13 member team. All members are Christians, family therapists and members of varying church affiliation. The team is working with children, adolescents, couples and families. It has a trauma counselling programme.

The second programme is the Human Relations Institute with four programmes:

- The Family Assessment Programme with a 15 month programme and 18 courses. Currently 50 mature Christians are following this programme.
- The MA and PhD programme for family therapists under the auspices of the University. Currently it has 120 students, mostly medical doctors, social workers, psychologists and pastors.
- Pastoral Care of the Household Church which is an MA programme for pastors. Currently 75 pastors are studying this 40 hour programme that runs for two years with ten workshops.
- Rural Development Leadership programme that focuses on certain types of families and their contribution to the social structure of the community.

CONTEXT

The Dominican Republic has a 500 year history, from the slaughter of the Indians, and then the conflict between the Spaniards and the English, to the flooding of the country with slaves by the Dutch and the Portuguese. All slaves were liberated almost 200 years ago, but the emotional legacy continues in the form of attitudes and family structures. The country has suffered several invasions and ruthless dictators. Pain, resentment, insecurity, and uncertainty are recycled. The now is flooded with the past.

DEMONSTRATING GOOD PRACTICE

We took four years to learn from these 30 women and their families how to develop a holistic approach to their needs.

We are committed to the poorest of the poor, and the kind of family that is made up of three generations of mothers who recycle violence – women who suffer the presence of two or three men in their lives who leave them in the midst of emotional and physical violence. Each will have one to three children from each man. We started working with 30 families in La Victoria and are now contemplating working in 25 towns and villages in the Dominican Republic. We took four years to learn from these 30 women and their families how to develop a holistic approach to their needs. Group work involves child care, remedial education and household industries.

We have identified ten different types of family in the various sub-cultures of the Dominican Republic. We are now doing in-depth studies in each area of the country. We are also looking at families with alcoholic members and we work with the Institute of Human Sexuality which has done extensive research into sexuality, HIV/AIDS and prostitution.

Each family is looked at using family trees and also examining the way family members interact with each other. Lineage then becomes more important than merely the individual. The curses and blessings outlined in Deuteronomy are taken seriously. When we look at family violence we look at how it is sustained within the family, often for several generations.

Questions to reflect on

- *How does CECAF consider the social, historical and political context of the children's community?* (PRINCIPLE 6.1)
- *How does the social, historical and political context affect the way you work?*
- *What awareness is there within CECAF of the biblical basis for their ministry and how does this affect their work? How do they use prayer?* (PRINCIPLE 7.2)
- *Has your organisation explored what the Bible says about children and the issues you have to deal with? How could you find time to look at these as a team?*

BY TOM BEARDSHAW

Care for the Family

Cardiff, UK

ORGANISATION

Care for the Family was started in 1988 by Rob Parsons, a qualified teacher and lawyer. It is a national organisation aiming to build strength into family life and to help those who are hurting because of family breakdown. Care for the Family is based in an office in Cardiff, Wales, with over 50 staff, and has regional offices in the South East and West of England, Northern Ireland and Wales. It specialises in producing high quality books, videos, seminars and other resources on family life.

CONTEXT

Care for the Family responds to family and cultural issues through its resources and advocacy and media work.

Families in the UK are undergoing tremendous stresses on their relationships. Whether it is because of poverty or overwork, infertility or an abundance of children, many are finding it hard to build strong and stable family relationships. Britain has the second highest divorce rate in Europe, with approximately 40 per cent of first marriages being expected to end in divorce. Many parents find themselves struggling to cope with the demands of parenting, and are seeking help from other parents and organisations like Care for the Family. Often, popular cultural images denigrate family life and undervalue the importance of marriage and parenting. Care for the Family seeks to respond to individual family situations and to more general cultural issues through its resources and advocacy and media work.

DEMONSTRATING GOOD PRACTICE

Care for the Family runs a number of different types of projects that cater for a range of needs within contemporary life.

Supporting and strengthening marriage and parenting

Through a range of resources produced in book, audiotape and video format, Care for the Family encourages adults in their marriage relationships and parenting their children. These resources offer practical advice on such issues as sex, finance, communication, conflict and stress management, as well as encouraging people to take their commitments and parental responsibilities seriously.

A recently produced parenting principles course, called *Parentalk* is being used by a large number of churches, community centres, local authorities and other services to bring parents together to explore parenting issues. This work aims to foster the

development of a caring community between parents and equip them with the skills and affirmation they require.

Care for the Family regularly tours the United Kingdom with a seminar series where staff talk to groups of up to 2,000 at a time about principles for developing healthy family relationships.

Providing counselling for those in need

Care for the Family offers support via telephone contact and correspondence for those who need direct help on specific difficulties in their family life. The service is co-ordinated by a highly qualified Christian counsellor on the staff. We respond to a tremendous variety of issues, often dealing with them by referring callers to locally available services in their area. Care for the Family also runs a confidential Church Leaders Helpline for church leaders who may need to talk to someone about difficulties in their own family life.

Residential events

Care for the Family run a series of residential events annually, covering a range of issues. The *Adventures in Parenting* holidays are designed for one parent and one child, in order to give them an opportunity to develop their relationship in the context of an outdoor activity holiday. *Take a Break* holidays are similar, but are subsidised and specifically designed for lone parents and their families. *Parents Who Care* are short-term hotel-based residential events for parents in specifically demanding circumstances, where they are brought together with specialists and others in a similar situation. Issues include disabilities and illnesses, stepfamilies, children with eating disorders and social difficulties, and bereavement.

Networking and advocacy

Care for the Family has fostered relational networks among Christians who are working in Marriage and Parenting Education. *Promoting Marriage* and *Promoting Parenting*, both hosted by Care for the Family, consist of smaller Christian organisations which meet regularly to share and discuss relevant issues. Care for the Family is involved in national political policy debate and works closely with its sister organisation CARE's public policy department, to ensure that issues affecting the family are regularly scrutinised by political debate. It is also involved in the ongoing debate about supporting families, that exists between organisations, churches and communities in the UK, and is actively promoting family issues in the media.

THE FUTURE

Care for the Family is working to improve and expand its supporter base and to develop the work of its regional representatives in local areas. It will be working to develop its capacity to get issues into the media and contribute to the wider cultural debate about marriage and family life. Care for the Family is also working on a number of innovative social action projects on issues such as fathering and grandparenting and is working to establish a network of bereaved parents. In general terms it is aiming to expand its ministry to the secular world, bringing the values and wisdom of Christian traditions to family life.

Questions to reflect on

- *How does Care for the Family consider the social, historical and political context of the children's community?* (PRINCIPLE 6.1)
- *How does your organisation consider the children's community in the way that it deals with children and families?*
- *What is the biblical basis for the ministry of Care for the Family and how do they see the importance of prayer?* (PRINCIPLE 7.2)
- *Have you considered the biblical basis for your ministry? How can you explore what Scripture has to say about the family and children's role?*

BY PETE ANDREWS,
ELIJA KANAMUGIRE

Orphans Programme: Inkuru Nziza Church

Kigali, Rwanda

ORGANISATION

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

CONTEXT

The HIV virus has dealt a severe blow to many families in Rwanda, with up to 25 per cent of the adults in Kigali HIV-positive. This has led to a large number of orphans. The war of the past few years and especially the genocide in 1994 has only added to the problem.

Children will have a better sense of identity living with surviving members of their own family rather than in an orphanage.

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

DEMONSTRATING GOOD PRACTICE

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

Sheltered communities

Over the past few years a system of sheltered communities has been developed in which the more vulnerable families can live together in close proximity. Two plots within the residential areas of Kigali were purchased and these have been developed. The first plot now houses, for example, HIV-positive parents, widows from the genocide, child-headed households, grandmothers and one complete family with husband, wife and children

who act as model and supervisor. The houses in these communities are very typical of the type found in Kigali with one sitting room and either one, two or three bedrooms. Toilet, washing and cooking facilities are shared by all those living in the community. A wall has been built around the property to give a sense of security. Although the sheltered community is to help the most vulnerable, an effort has been made to combine the vulnerable with the capable so that support is available and can be given by some as well as received by others.

THE FUTURE

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

All the heads of household are encouraged to earn money and most of them do some trading in the market. There is a surplus of sponsorship money and so each child has an account, which means that a sum of money can be given when thought necessary for such purposes as buying the initial bulk stock.

Questions to reflect on

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

FIG 1 CHILDREN AT SHELTERED COMMUNITY, KIGALI
Photo: Richard Hanson

BY GLADYS MWITI,
FOUNDER

Oasis Counselling Centre and Training Institute

Nairobi, Kenya

ORGANISATION

Oasis Counselling Centre and Training Institute is an indigenous professional counselling and training organisation founded by Gladys and Gershon Mwiti in January 1990. Gladys is a Counselling Psychologist and her husband, Gershon, is a Civil Engineer, called to Evangelism 18 years ago. The rest of the Oasis personnel include a full-time staff of eight, a part-time training team of up to 25 professional trainers and a Board of eight.

CONTEXT

Churches should be supportive communities, not only for the membership but also for the geographical location within which they are placed.

Although Oasis began as a small organisation in Nairobi, Kenya, the work now is appreciated by many in various parts of Africa and beyond. The motivation for such a ministry came from the vast need in the Continent today with closely-bound communities unravelling. As the extended family disintegrates and communities scatter through people mobility and urbanisation, structures that once held people together are giving way. The Church is then left as the main social group around which people can seek belonging. However, many churches preach the Gospel but fail to link God's Word with a practical application for daily living. Many churches also do not realise that they should be supportive communities, not only for the membership but also for the geographical location within which they are placed.

Oasis desired from the onset to work with leadership and the community to offer skills of care and counselling, especially for the most vulnerable among us – the children and youth of Africa. Oasis tries to fill this vacuum with training seminars for church leadership, community leadership, school heads, employers, married couples and parents, raising awareness about some of the social challenges facing the people. There are also invitations to schools, churches and the community, speaking on pertinent issues. For example, school Parent Teacher Associations often request speakers on parent-child relationships, child motivation, how to help children handle exam stress, use and abuse of drugs and alcohol, career choices for children, etc. Churches will request seminars on marriage and the family, retirement, financial management and stewardship, HIV prevention, management and care, etc.

Mr and Mrs Mwiti believe that Africa lacks transformed people. Many may be equipped with university degrees but experience a vacuum in terms of personal values and relational skills. Integrity, persistence, self-sacrifice, self-control, personal discipline, striving towards excellence, individual maturity, morality, caring for others, courage to be different, faith, work ethics, transparency, patriotism, loyalty, patience, tolerance, wisdom, and other values that we lack in the Continent are not acquired in University lecture halls. They are a heritage passed on by leaders to followers, parents to children, pastors to the flock. Yet, when many leaders themselves are as ignorant as those they lead, where will salvation come from?

DEMONSTRATING GOOD PRACTICE

Professional counselling at the centre

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

Preventive counselling/training

Our approach to counselling in Africa has been an emphasis on prevention versus treatment.

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

- Regional Training Seminar for Individuals Working with Children at Risk. Sadly, we realised in the early 1990s that many people working with children in orphanages, street children programmes, residential homes for children with AIDS, unaccompanied children in situations of war and conflict, etc had no training in caring for these children. We are seeking to fill this gap.

- Regional Training Seminar for Co-ordinators of Women Development Programs. Our concern is that many organisations in Africa borrow a model of development labelled *Women Empowerment*. Projects sponsored by the West emphasise that women must control the finances and be the decision-makers in those projects, but this philosophy can do more harm than good. All the work is done by women. They mix cement, construct the zero grazing units, carry stones and timber, feed the dairy cows, deliver milk at 3am and do all the back-breaking work. At the same time, these same women continue to grow food, collect firewood and feed their families. The men and their sons are not involved.

Meanwhile, most of the men and their sons spend the day in the local market, loafing around or drinking alcohol. Some are in the city hunting for elusive jobs. Indeed, when the donor comes, he does not seek out men. He meets and plans with the women. Meanwhile, marriages break up. Strain erodes any peace in the family that there ever was. Men, blamed for lack of responsibility, become more irresponsible. Some become violent as the newly acquired women power threatens them, increasing their helplessness. In such a stressed environment, children suffer neglect and abuse.

At Oasis, we bring co-ordinators of such programmes together. We listen to case studies of their projects and discuss the effects these programmes are having in the community. We then teach balanced gender roles based on biblical values. We impart leadership skills, plus marriage and family values. We discuss needs of young people and children and how families can be equipped to meet these needs. The group also examines methods of community mobilisation, their involvement in development and practice of biblical work ethics. Finally, participants plan how they will incorporate the new knowledge in their programmes of origin, who to involve and how, etc.

For development in Africa to take off, there should be listening, involvement, training and mobilisation of children, youth, men and women.

We are convinced that for development in Africa to take off, there should be listening, involvement, training and mobilisation of children, youth, men and women. Picking women alone tips over an already unstable balance, creating more chaos. We are aware that a good number of organisations are currently introducing gender balance in development but more needs to be in done in training each gender to fulfil their roles and fulfil them well.

■ Regional Youth Counsellors Training Seminar. 60% of Africa's population are young people below the age of 25. However, the generations are often confused, belonging to two worlds as they get detached from their cultural roots, while reaching out to an undefined westernised culture. Tribal systems that once socialised and trained the children are alien to many youths who are educated with a western education. This education equips them with academic knowledge but is often lacking in values and norms that build consistent personalities. Many churches preach the Gospel but pastors are not able to plan programmes to equip the youths for life. The values vacuum that results from this deficiency makes the youths prey to drugs, alcohol, sexual immorality, crime and gangs, adolescent pregnancy, abortion, HIV and AIDS.

Sensing this need through many years of work with young people, Oasis trains and equips youth leaders, pastors, teachers, guidance and counselling personnel to plan effective counselling and training programmes for young people. In September 1998, Mrs Mwiti's book *Moving on Towards Maturity,* was published by Evangel Publishing House, Nairobi. It is a training manual offering a complete training and counselling programme for young people to prepare the Youth Counsellors/Workers systematically so that they can train and equip adolescents towards maturation. (This book can be ordered through Evangel Publishing House, Nairobi.)

The youth counsellor is expected to mobilise the Pastor (to teach Church Doctrine), the parents (to train in family expectations), the community (to provide back-up and belonging to the youth group), etc. The training is a community/church/family affair with an age-group graduation at the end of the ceremony with all these groups participating. At the end of the Oasis training, the Youth Counsellor plans how to incorporate these ideas into an existing programme or plans how to set up a new one. Community and church involvement provides a place of belonging, especially for children who come from troubled dysfunctional families. Within the church setting and through the Youth Counsellor, the needy young people find adults who are prepared to be mentors and spiritual parents.

Questions to reflect on

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

SECTION 4

Reflective Question Tool

Contents

Principle 1	Building relationships	55
Principle 2	Parental responsibilities	55
Principle 3	Working at different levels	56
Principle 4	Identifying needs and priorities	56
Principle 5	Children's participation	56
Principle 6	Children in context	57
Principle 7	Advocacy	57
Principle 8	Child-sensitive indicators	58

4 *The Reflective Question Tool*

This Reflective Question Tool can be used by any programme working with children and family breakdown. The tool is designed to enable individuals and groups to evaluate their own programme by reflecting on the principles of good practice outlined in the Child Development Framework.

PRINCIPLE 1 **BUILDING RELATIONSHIPS**

- How is priority given to building relationships – with the child, family, community, organisation or institution and between organisations?
- How is the relationship dynamic understood and strengthened:
  - between parents
  - between parents and children
  - with other relatives (eg siblings, grandparents)
  - within the community
  - between organisations?

PRINCIPLE 2 **PARENTAL RESPONSIBILITIES**

- How does the programme encourage the development of parental responsibilities towards children and a caring, child-friendly community?
- Are responsibilities of both parents and children taken into account as well as those of the local and wider community, especially in times of vulnerability?

PRINCIPLE 3 WORKING AT DIFFERENT LEVELS

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

PRINCIPLE 4 IDENTIFYING NEEDS AND PRIORITIES

- How are children's (and parents') needs identified? How have children and parents been listened to and involved?
- Is there an understanding of the distribution of resources (money, education, food, work etc) within the household and its effect on family dynamics? Are children involved in researching this information?
- What experience and training do the staff have in communicating with children and their families, and facilitating children's participation and that of their parents?
- How does the programme try to meet the spiritual, physical, mental, emotional and social aspects of the child's development (including educational and vocational aspects)?

PRINCIPLE 5 CHILDREN'S PARTICIPATION

- How does the programme take into account children's, parents' and caregivers' abilities as well as needs?
  - Ability rather than disability or inability
  - Resilience to change and trauma as well as vulnerability
  - No prejudice based on gender, age, parentage, birth order, ethnicity, caste or social class, religious background, or disability.
- How do the adults listen to and collaborate with children, according to their age and ability, individually and collectively, in things that affect them?

PRINCIPLE 6 **CHILDREN IN CONTEXT**

- To what extent are children and parents considered in the social, political and historical context of their community?
- How are mothers and fathers, caregivers and families involved and impacted?
- How is the child's community involved and positively impacted?
- In what way are links developed (networking) with other local, national and international agencies and organisations, including those of other sectors?
- How is the cultural and religious context of the child, family and community taken into consideration?

PRINCIPLE 7 **ADVOCACY**

- In what ways does the programme lobby with or on behalf of children and their families at local, national or international levels?
- Are the programme staff aware of the importance of the UN Convention on the Rights of the Child and other human rights issues and conventions?
- What are the barriers to advocacy work? How can these be overcome?
- Is there dialogue with parents and caregivers so that they can make informed decisions and represent the interests of their families?
- Is there dialogue with children so that, based on their age and ability, they can make informed decisions and represent themselves and their peers?
- To what extent are the programme staff aware of the biblical basis of advocacy for children and the importance of prayer?

PRINCIPLE 8 CHILD-SENSITIVE INDICATORS

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

TEARFUND
CHRISTIAN ACTION WITH THE WORLD'S POOR

SECTION 5

References and Resources

Contents

What to read 63

Who to contact 66

How to order 68

5 *References and Resources*

WHAT TO READ

Key texts

Browning, D (1999) *Christian Ethics and the Family Debate: an overview,* University of Chicago article from International Journal of Practical Theology. Available on their website (see below)

• Excellent overview.

Clapp, R (1993) *Families at the Crossroads: beyond traditional roles and modern options,* Downers Grove, Intervarsity Press, Illinois, USA. ISBN 0 8308 1655 0

• Important book on changing family in more developed world.

Conway, HL (1998) *Domestic Violence and the Church,* Paternoster Press, Cumbria. ISBN 0 85364 817 4

• Looking at the Church's response to domestic violence in the UK.

Hill, C and Curtis, R (1998) *Family Matters,* A Report to the Home Secretary, The Rt Hon Jack Straw MP, July 1998. Lords & Commons Family and Child Protection Group. ISBN 0 9533429 0 5. Published by The Centre for Contemporary Ministry, The Park, Moggerhanger, Bedford, MK44 3RW. Tel: +44 (0)1767 641007, Fax: 01767 641515, E-mail: ccm@the-park.u-net.com

UNICEF (1997) *Children* & *Violence,* Innocenti digest No 2 (up to 25 copies available free from Distribution, International Child Development Centre, Piazza SS, Annunziata 12, 50122 Florence, Italy. Tel: +39 55 234 5258, Fax: +39 55 244 817, E-mail: krigoli@unicef-icdc.it)

Wright, CJH (1997) *God's People in God's Land* Chapter 7 pp 222f, Paternoster Press, Cumbria. ISBN 0 86364 808 5

Other texts

Alsdurf, J and P (1990) *Battered into Submission,* Highland, Crowborough, E Sussex

Andrews, B and Brown, GW (1988) British Journal of Psychiatry 153:305–312

Barton, SC (1993) *Towards a Theology of the Family,* Crucible. Board for Social Responsibility. Jan–Mar 1993

• Introductory considerations including different perspectives of church tradition.

Barton, SC (Ed) (1996) *The Family in Theological Perspective,* T&T Clark, Edinburgh. ISBN 0 567 08522 8

• An academic survey of families and children in Christian thought and life.

Blankenhorn, D (1995) *Fatherless America: confronting our most urgent social problem,* New York, Basic Books

• Key text on fatherlessness in more developed countries.

Bruce, J, Lloyd, CB and Leonard, A (1995) *Families in Focus: new perspectives on mothers, fathers and children,* New York, The Population Council, pp14–20

Callouste Gulbenkian Foundation (1995) *Children* & *Violence,* Report of the Commission on Children and Violence convened by the Gulbenkian Foundation. Callouste Gulbenkian Foundation. ISBN 0 903319 75 6

• Research-based report on children and violence in the UK.

Cockett, M and Tripp, J (1994) *The Exeter Family Study: family breakdown and its impact on children,* Family Policy Study Centre. ISBN 0 85989 473 8 (available from FPSC – see below)

• Reviews research of outcomes for children who experience family disruption and/or live with lone parent.

Daly, M and Wilson, M (1988) *Homicide,* New York, Aldine de Gruyter, pp 86–90

Fuchs, V and Reglis, D, *America's Children: economic perspectives and policy options,* Science, 255 (January 3, 1992) pp 41–46

Hoghughi, Masud et al (1998) *Working with Sexually Abusive Adolescents*, Sage Publishers

Kagitcibasi, C (1996) *Family Human Development Across Cultures: a view from the other side,* Lawrence Erlbaum Associates, Mahwah, New Jersey. ISBN 0 8058 2077 9

Maldonado, J (1994) *Even in the Best Families,* WCC Publications, Geneva, Switzerland. ISBN 2 8254 1133 7

McClung, F (1985) *The Father Heart of God,* Kingsway Publications, Eastbourne, UK. ISBN 0 85476 751 7

• An evangelical look at God the Father.

McFayden, A (1996) *The Abuse of the Family,* In Pyper HS (Ed) The Christian Family – a concept in Crisis (see next page)

• Catholic perspective on the family.

McLanahan, S and Sandefur, G (1994) *Growing up with a Single Parent,* Cambridge, Harvard University Press

Miles, GM (1997) *Violence and its Effects on our Children,* Child, the magazine on International Child Advocacy for the International Child Health Group of the British Paediatric Association

Oates, RK (1995) Child Abuse & Neglect 19:1379–1386

Painter, K (1991) *Wife Rape in the UK,* Paper presented at the American Society of Criminology 50th Anniversary Meeting, November 1991, San Francisco

Pope, S (1994) *The Evolution of Altruism and the Ordering of Love,* Washington, DC, Georgetown University Press

Pyper, HS (Ed) (1996) *The Christian Family – a concept in crisis,* based on a series of lectures given at Leeds University in Spring 1995. The Canterbury Press. Norwich. ISBN 1 85311 124 4

- Includes studies of family in biblical times, and the early church, Victorian family values, the effects of technology and feminism on the family and theological implications of child abuse.

Rutter, M (1981) *Maternal Deprivation Reassessed,* 2nd edition. Penguin, London

Sachs, A (1994) *Men, Sex and Parenthood,* Worldwatch 7:2 (March:April 1994) p13

Snarey, J (1993) *How Fathers Care for the Next Generation: a four decade study,* Cambridge, Harvard University Press

Straus, MA, Gelles, RJ and Steinmetz, SK (1980) *Behind Closed Doors: violence in the American family*

Tepperman, L and Wilson, SJ, *Next of Kin: An International Reader on Changing Families,* ISBN 0 13 617564 3

Waite, L and Goldscheider, F (1991) *New Families, No Families? The transformation of the American home,* Berkeley, University of California Press

Weitzman, LJ (1985) *The Divorce Revolution: the unexpected social and economic consequences for women and children in America,* New York, The Free Press

Widom, CS (1989) Psychology Bulletin 106:3–28

Wolfe, DA, Jaffe, P, Wilson, S and Jaffe, P (1986) *Child Witness to Violence between Parents: critical issues in behavioural and social adjustment*, Journal of Consulting and Clinical Psychology, 14 (1) pp 95–104

Journals

Child Abuse and Neglect, The International Journal (Publication of ISPCAN – see below) ISSN 0145-2134, Pergamon, Elsevier Customer Service Department, PO Box 211, 1001 AE Amsterdam, The Netherlands. Tel: +31 20 485 3757, Fax: +31 20 485 3432, E-mail: nlinfo-f@elsevier.nl or mary.roth@uchse.edu

Children and Society (Publication of National Children's Bureau) ISSN 0951 0605, John Wiley & Sons Ltd, 1 Oldhams Way, Bognor Regis, West Sussex, PO22 9SA, UK Tel: +44 (0)1243 843282, Fax: +44 (0)1243 843232,
Website: http://www.interscience.wiley.com

WHO TO CONTACT

Barnardo's Child Care Publications, Barnardo's Trading Estate, Paycocke Road, Basildon, Essex, SS14 3DR. Tel: +44 (0)1268 520224, Fax: +44 (0)1268 284804

CARE (Christian Action Research & Education), 53 Romney Street, London, SW1P 3RF, UK. Tel: +44 (0)20 7233 0455, Fax: +44 (0)20 7233 0983,
E-mail; mail@care.org.uk, Website: www.care.org.uk

- Provides resources on issues related to family at a personal and advocacy level with schools, local and central government (eg marriage, sexuality, parenting).

Care for the Family, PO Box 488, Cardiff, CF1 1RE. Tel: +44 (0)29 2081 0800, Fax: +44 (0)29 2081 4089, E-mail: Care.for.the.Family@dial.pipex.com

- Encourage marriages, help those in family breakdown and promote parenting and family life through seminars, books and videos.

Christian Child Care Network, 10 Crescent Road, South Woodford, London, E18 1JB. Tel: +44 (0)20 8559 1133

- Seek to be 'a catalyst for co-operation and development within Christian child and family care, a forum for the exchange of ideas and a source of support'.

Christian Link Association of Single Parents (CLASP), C/o Linden, Shorter Ave, Shenfield, Essex, CM15 8RE. Tel: +44 (0)1277 233848

- To encourage and support Christian single parents (whatever reason and age). Seek to encourage church about the issues and link members.

Families Worldwide, 75 East Fort Union Blvd, Salt Lake City, UT 84047, USA. Tel: +1 801 562 6185, Fax: +1 801 562 6008, E-mail: LevineJA@aol.com,
Website: www.fww.org

- Encouraging and supporting families worldwide.

Family Policy Studies Centre, 9 Tavistock Place, London, WDIH 9SN.
Tel: +44 (0)20 7388 5900, Fax: +44 (0)20 7388 5600,
E-mail: fpsc@mailbox.ulcc.ac.uk, Website: http://www.vois.org.uk/fpsc

- The leading academic secular institute analysing the family in the UK.

Fatherhood Project, Website: www.fatherhoodproject.org

- Research and education on fatherhood issues.

Kings Communications, Meadow View, Startford Drive, Wooburn Green, Bucks, HP10 0QH. Tel: +44 (0)1628 523797, Fax: +44 (0)1628 533339

- Consultancy services. training courses on child abuse, counselling etc.

International Society for the Prevention of Child Abuse & Neglect (ISPCAN), 200 North Michigan Ave, Suite 500/5th Floor, Chicago, IL 60601, USA. Tel: +1 312 578 1401, Fax: +1 312 578 1405, E-mail: ispcan@aol.com, Website: http://www.ispcan.org

- Multidisciplinary including medical, legal and welfare services, education, therapeutic or voluntary organisations, those in research and academia, sociology, clergy and others, expert faculty database, conferences, reports.

Maranatha Ministries, c/o Beulah Place, Barra, Cumbria, CA17 4ES. Tel: +44 (0)1768 431732

- Working alongside churches of all denominations to encourage and provide materials to share Christian teaching on relevant issues to those outside the Church (eg parenting, relationships).

Movement for Christian Democracy, The Mayflower Centre, Vincent Street, London, E16 1LZ. Tel: +44 (0)20 7474 1142, Fax: +44 (0)20 7474 6405, E-mail: mcdwest@globalnet.co.uk, Website: http://www.mcdpolitics.org

- Exploring the family from a political perspective.

National Center for Fathering, PO Box 413888, Kansas City, MO 64141, USA. Tel: +1 800 593 DADS, Fax: +1 913 384 4665, Website: www.fathers.com

- Support organisation for fathers and those supporting them.

National Children's Bureau, 8 Wakeley Street, London, EC1V 7QE, UK. Tel: +44 (0)20 7843 6028/29, Fax: +44 (0)20 7278 9512, E-mail: booksales@ncb.org.uk

- Secular research organisation on all aspects of children and families.

National Council on Family Relations, 3989 Central Ave NE, Suite 550, Minneapolis, MN 55421, USA. Tel: +1 612 781 9331, Fax: +1 612 781 9348, E-mail: ncfr3989@ncfr.com, Website: www.ncfr.com

- Journal of Marriage & Family and Journal of Family Relations.

Positive Parenting Publications, c/o First Floor, 2a South Street, Gosport, Hants, PO12 1ES. Tel: +44 (0)1705 528787, Fax: +44 (0)1705 501111, E-mail: Parenting@athene.co.uk, Website: Inttp://www.athene.co.uk/parenting/

- Produce parenting education resources which are inexpensive and accessible to less literate population. Designed for small group leaders and Christian leaders.

Unite Communities for Children and Adolescents, Search Institute, Suite 210, 700 South Trivel Street, Minneapolis, MN 55415, USA.

University of Chicago, Divinity School, 1025 East Street 58th Street, Chicago, Illinois, USA. Tel: +1 773 9249, Fax: +1 773 702 6044, E-mail: jwall@midway.uchicago.edu, Website: http://www2.uchicago.edu/divinity/family/

- Doing a major project (The Religion, Culture and Family project) with useful essays on-line.

HOW TO ORDER The Tearfund *Child Development Study Pack* and *Children at Risk Guidelines*

The *Child Development Study Pack* is an introduction to Tearfund's Child Development General Framework with a biblical understanding of the same.

The more issue-specific *Children at Risk Guidelines* consist of six volumes:

VOLUME 1 Children and Family Breakdown

VOLUME 2 Children and Community Health

VOLUME 3 Children and Disability

VOLUME 4 Children and Sexual Exploitation and Abuse

VOLUME 5 Children in Residential Care and Alternatives

VOLUME 6 Children in Conflict and War

Both the *Child Development Study Pack* and selected individual copies of *Children at Risk Guidelines 1–6* can be obtained by writing to Tearfund. Although the *Study Pack* will be sent to everyone, to save money, printing and postage costs, only those *Guidelines* that are requested will be sent. You can request more copies from Tearfund at the address below:

Resource Development Team
PO Box 200, Bridgnorth
Shropshire, WV16 4WQ, United Kingdom
Tel: +44 (0) 1746 768750 Fax: +44 (0) 1746 764594
E-mail: roots@tearfund.org

We hope you enjoy the *Child Development Study Pack* series. Tearfund has, so far, produced three other similar study packs concerning principles of good practice in Advocacy, HIV/AIDS and Community Health Development, available from the same address.

If you have suggestions as to information that you feel should have been included/omitted and/or on how the pack could be improved, including regionally appropriate resources, please send these to the address given above.