  
**Called to Care**  
 No. 10

# Parenting: a Journey of Love

**By Fulata Lusungu Moyo**





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

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

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

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

**EDITOR:** Glen Williams

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**by Fulata Lusungu Moyo**



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# Parenting: a Journey of Love

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I am deeply grateful to my late father, James Matthews Mbano and my late mother, Ellina Nyaphakati, for their own 'journey of love' in parenting me, and telling me so many stories that shaped my own growing-up. One of the stories told by my mother appears in this book.

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

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- The Love Quotes and Quotations website ([www.love-quotes-and-quotations.com/parent-poem.html](http://www.love-quotes-and-quotations.com/parent-poem.html)) for the quotes on pages 35, 37 and 46
- AVERT for the 'Negotiating Sex Worksheet' from *Lesson and Activity Plans: Talking about Sex* ([www.avert.org/lesson4.htm](http://www.avert.org/lesson4.htm)) on page 51.

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



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# Preface

## About the *Called to Care* toolkit

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

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

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

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

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

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

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

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

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

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

Yours in faith and solidarity,

Glen Williams  
Series Editor  
Strategies for Hope Trust



## ***Called to Care partners***

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

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



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# Foreword

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

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

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

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

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

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

(continued)



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

**Fulata Lusungu Moyo**

**World Council of Churches, Geneva, Switzerland**

## Acronyms

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



# Introduction

This section presents the following information:

**WHO** this book is for.

**WHY** this book was written.

**WHAT** this book is about.

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

**HOW** this book can be used most effectively.

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

## Who?

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

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

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

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



**Many household heads are orphaned young people.**



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

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

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

## Why?

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

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

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



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

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

## What?

Part One of this workbook outlines some basic information about five parental roles, based on an approach developed by the World Health Organization<sup>1</sup>. Facilitators should read this section before using Part Two to run a training workshop, by which we mean a series of sessions aimed at sharing and learning



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

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

## Where and when?

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

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

## How?

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

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



**Each session should start with a short act of worship.**



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

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

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

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

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

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

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



## Part One:

# Parental Roles - a brief overview

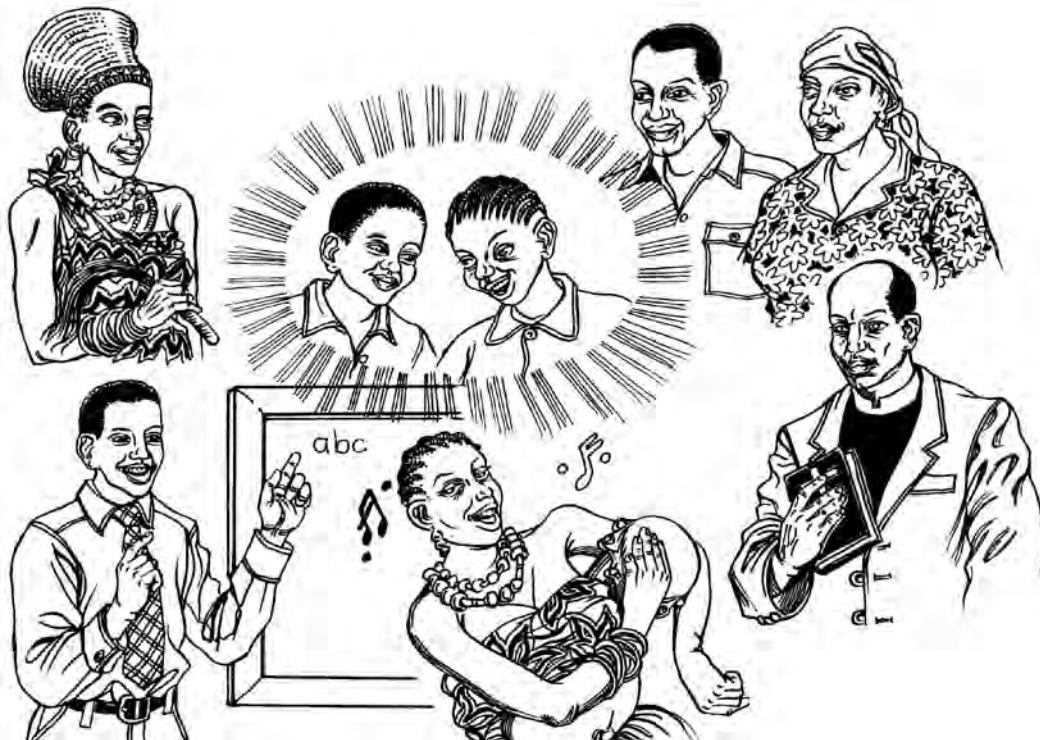
## Parents as 'agents of socialisation'

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

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

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

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



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



### Parental roles

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

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

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

#### Parental Role No. 1: Connecting through love

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

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

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

#### Parental Role No. 2: Behaviour control

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

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

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

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



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

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

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

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

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

### **Parental Role No. 3: Respect for individuality**

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

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



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



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

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

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

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

### **Parental Role No. 4: Modelling of appropriate behaviour**

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



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

### Parental Role No. 5: Provision and protection

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

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

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



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



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

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

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

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



## Part Two:

# Workshop Guidelines

## Introductory Session

### 🕒 Aims:

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

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

⌘ **Materials needed:** One flip chart and a marker pen.

🕒 **Time needed:** 2 hours 10 minutes.

**The introductory session.**





# Activity 1: Introductions and opening worship

**Time needed:** 45 minutes.

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

## *A Child's Potential*

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

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

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

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

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



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

# Activity 2: Ground rules

**Time needed:** 30 minutes.

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



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

### Activity 3: Building trust and team spirit

 **Time needed:** 15 minutes.

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

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

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

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

### Activity 4: Parental styles

 **Time needed:** 30 minutes.

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



The first session includes a team-building game.



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

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

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

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

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

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

3. The statements are as follows:

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



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

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

## Activity 5: Closing circle

 **Time needed:** 10 minutes.

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





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six people to mention one thing they have learned today.

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

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

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

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

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