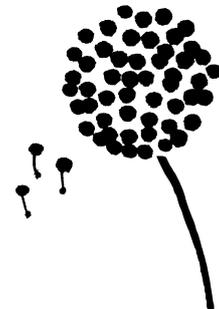


*'Reflection
and learning
for good
development
practice'*

TEARFUND CASE STUDY SERIES



TEARFUND
CHRISTIAN ACTION WITH THE WORLD'S POOR

Child Development Study Pack

FOR PEOPLE WORKING WITH CHILDREN

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Preface

This study pack aims to present Tearfund's Child Development Policy in a way that is accessible to all. It has been produced as a result of comprehensive research and dialogue at the field level, and has been reviewed by a variety of child development experts and practitioners. The authors hope and pray that you will find it useful and practical, and that working through the concepts presented in the pack will help you to develop your thinking to the ultimate benefit of children's lives.

Paul Stephenson and Glenn Miles

August 1999

A note about the authors

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. Paul has a background in education, community development and programme evaluation.

GLENN MILES has worked with Tearfund as a Child Development Consultant, evaluating a wide range of projects in Asia. Glenn has over ten years experience in child health and welfare, particularly in Asia, and he has two children of his own. He is a graduate of All Nations Christian College.

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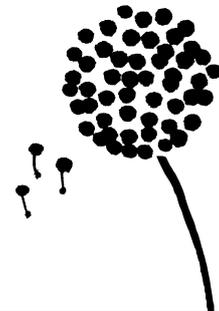
Tearfund's learning materials and case studies may be adapted and reproduced for use provided the materials are distributed free of charge. Full reference should be given to Tearfund and the relevant authors within the materials.

ERRATUM

Please note that where reference has been made to *Thematic Frameworks*, these have now been renamed as *Guidelines*.

NOTE All Bible quotations are taken from the New International Version.

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SECTION 1

Introduction to the Study Pack

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1

*Introduction to the Study Pack***WHO IS THE STUDY PACK FOR?**

This pack is designed for anyone who is interested in reflecting and acting on current principles of good practice in child development.

It is written for anyone who works with children:

- directly in programmes
- indirectly in a management role
- in communities that have children
- in institutions for children
- in monitoring and evaluating programmes that involve children.

It is hoped that programme managers will use it with their teams and discuss how the programme can learn and move forward.

The pack provides a tool for learning and reflection suitable for people who are in the formative stages of setting up a programme, identifying good practice that will help to create a balanced programme. It can also be used by those who are already involved in a child-related programme, from small, local projects to large, national programmes.

THE PURPOSE OF THE STUDY PACK

The study pack provides a tool that takes into consideration Biblical perspectives on children, as well as current research and secular thinking that is compatible with Christian values. The case studies illustrate how the principles of good practice are applied in a range of contexts. The pack also provides materials on how the principles are, or could be, applied to the reader's own context by comparing the reader's project work with the case studies.

These materials can be used at the field level as part of daily action and reflection, either by individuals or as a team. Using the material with someone else or in a group will have the added benefit of learning from one another's experiences.

A note about what is NOT covered

The study pack is not meant to be prescriptive, but rather to provide a tool that enables people to reflect on their priorities and improve their practice. It does not set out to equip the reader in how to set up a programme, although suggestions for resources, further reading and useful contacts are given at the end of each section.

Some of the suggested resources may contain material that does not necessarily reflect Tearfund's position but has been included because it may help the reader to understand the issues more clearly. Both secular and Christian publications will need to be read selectively and with discernment. Furthermore, as many of the materials have been written in the West they will need sensitive cultural adaptation to be useful in other contexts. The suggested resources and contacts do not include many from developing countries; this is not ideal, and suggestions of appropriate materials and contacts from developing countries are welcome.

AN OVERVIEW OF THE STUDY PACK

The study pack is divided into six sections which present Tearfund's overall Child Development Framework and its Biblical basis. It demonstrates how the framework can be applied in practice, giving two case studies of programmes working with children and providing tools for reflection. These two case studies are taken from Asia.

SECTION 1 – introduces the pack and provides background on Tearfund's approach to child development. This section also explains how to use the pack and gives ideas for studying in groups.

SECTION 2 – presents the Child Development Framework for Good Practice. This summarises the key areas of good practice, which are later developed throughout the pack.

SECTION 3 – provides a deeper understanding of the Biblical basis for the Child Development Framework. Readers may like to choose the Bible studies that are of interest and study them alone or in a group (eg: a project team).

SECTION 4 Two Case Studies illustrate how the principles of good practice (set out in Sections Two and Three) are worked out in field situations.

SECTION 5 The Reflective Question Tool can be used in evaluating any programme working with children. It turns the statements of the framework into questions to allow for more reflective thinking about a programme.

SECTION 6 – gives a list of further reading and information about child development, child participation and the Biblical basis of child ministry. It also provides details about the work of Tearfund.

AN OVERVIEW OF TEARFUND'S CHILD-SENSITIVE THEMATIC FRAMEWORKS

While the study pack gives an overview of child development, it may not be specific enough for practitioners working with a particular issue or group of children. Tearfund is developing a series of 'thematic frameworks' which aim to do just that. The Child Development Framework from the study pack forms the basis of the

material; it is adapted and expanded in relation to each of the themes, providing a Thematic Framework. Most practitioners will find that they are involved in several of the different areas covered and will therefore benefit from more than one volume.

The following issues have been researched for publication:

- Vol.1. Children and Family Breakdown*
- Vol.2. Children and Community Child Health*
- Vol.3. Children and Disability*
- Vol.4. Children and Sexual Abuse/Exploitation*
- Vol.5. Children in Residential Care*
- Vol.6. Children affected by Conflict/War*

Details of how to obtain the above volumes are given in SECTION 6 of this document. Other areas are currently being considered, including *Children and Work*, and *Children and Education*. Inevitably, there is some overlap between the different areas.

Each volume includes:

- an introduction to the issues
- guidelines for good practice
- case studies, describing how the programme demonstrates principles of good practice
- a series of reflective questions to apply to a particular programme. These questions can be used by individuals, but will be more effective for work teams who are able to follow through the outcomes (see the ‘Notes on Studying in Small Groups’ below)
- a list of resources – publications and organisations.

HOW TO USE THE MATERIALS

Case Studies

The case studies show how principles of good practice can be adapted to fit particular situations and needs. They demonstrate a variety of approaches in different contexts, including both Tearfund partners and other groups. In both the Study Pack and Thematic Frameworks a deliberate attempt has been made to select programmes across a variety of regions. Some of the case studies are about one part of a larger programme that may or may not be specifically child focused. Some are in rural settings, others are urban; some are in stable development situations, others in volatile relief situations; some have a local focus, others involve advocacy and policy making at the government level.

Most of the case studies in the Thematic Frameworks were written by programme managers using the frameworks to evaluate their programmes. They have been honest in sharing the difficulties they have faced in setting up and running programmes, and are open to learning and improving their work with children.

It is hoped that comparing and contrasting these case studies with a programme that you are familiar with will stimulate constructive discussion and promote change in your own programme. Read each case study carefully, taking notes about anything that you find interesting, new or similar to your own experience.

Reflective Question Tools

The Reflective Question Tools use a similar wording to the frameworks. This is because each Reflective Question Tool takes statements from the frameworks and turns them into questions. The tool has been developed in order to provide you with a way of reflecting on your own programme.

Read the questions carefully and allow plenty of time. You may even like to take each section separately in a series of meetings. Write down your thoughts and ideas and then compare them with the text. If you are working as a group, spend at least five minutes thinking on your own before starting to share and discuss your answers.

Planning for action

Having spent time using one of the Reflective Question Tools, it will be useful to develop a plan for putting some or all of these principles into practice in your own situation. This can be done by using the Action-Reflection Cycle (see FIG 1).

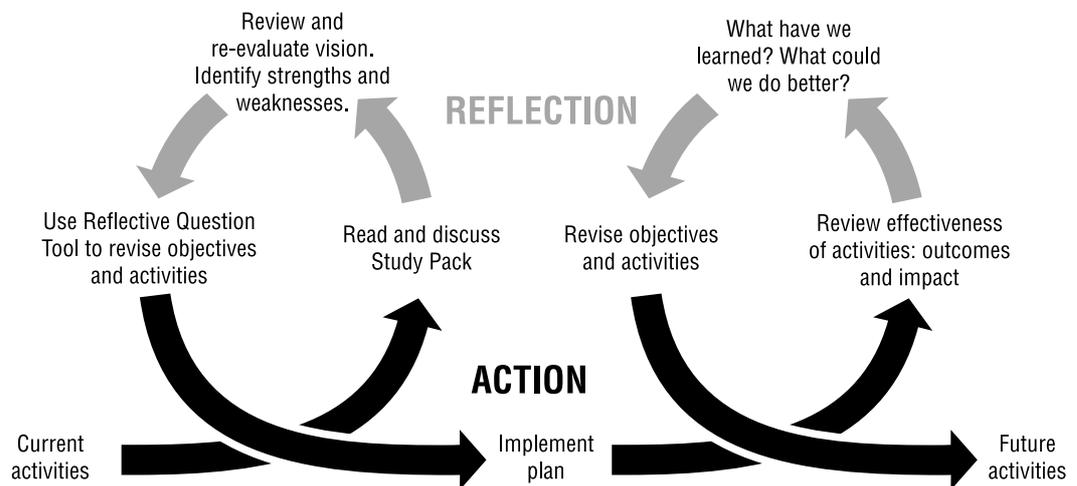


FIG 1
THE ACTION-REFLECTION CYCLE

The action-reflection cycle is an ongoing process. Even once action has been taken, it will be reviewed at a future date to assess its effectiveness and to decide if further action needs to be taken.

DEVELOPING AN ACTION PLAN

The following questions will help you to develop an Action Plan. Discuss them prayerfully in relation to your own situation.

- Consider the strengths and weaknesses of your own programme. What have you learnt? List the main points.
- Identify possible solutions to what you have learnt. What would you like your programme to achieve in the future? (vision)
- In the light of what you have considered and discussed, do your objectives need to change? If so, in what ways? (objectives)
- What can you start to change immediately?
- What can you begin to change over a period of time?
- How are you going to do this? (activities)

Recommended reading and References

In order to consider the issues further and make necessary changes, it may be useful to use 'SECTION 6: Resources – What to read'. A brief description is given of the publication, with details of how to purchase it and the ISBN number. Publications are in English unless otherwise stated.

The resources mentioned are mainly international rather than regional. If you are aware of useful local contacts who are willing to provide information to others, please send us their details so that they can be included in any updates. If you are interested in contacting one of the organisations mentioned in the case studies, please contact the relevant Regional Team at Tearfund's office. This will ensure that they are not overwhelmed with requests.

NOTES ON STUDYING IN GROUPS

A group setting enables you to discuss ideas and learn together more easily. A group of six to eight people is normally recommended as ideal for encouraging participation. In fact, any number from two to a maximum of eight will be satisfactory. You can experiment: for instance, instead of one group of six or eight, try two smaller groups of three or four for discussion. Then join the groups together again at the end of your time for about 15 minutes to share what they have learnt.

Organisation

CHAIRPERSON: Someone in the group should be selected to be the chairperson. They do not have to be the most senior person present and you could take turns. The chairperson's role is to keep you to time and to encourage everyone to speak and contribute.

SCRIBE: Each time you meet it is good to keep a written record of what you have learnt together. You may also like to note the aspects of the work you would like to change. These notes will also be useful if you decide to develop an action plan to

change your current working practices. You can either select someone to be the scribe or take it in turns.

Aim and task The study pack covers a lot of material, and you may prefer to spread the work over a few sessions. If this is the case, you will need to decide how long to meet for and how much of the pack you want to cover in each session.

EXAMPLE

One way of using the material is for everyone in the group to read the whole pack before the meetings and then:

FIRST MEETING – discuss and take notes on initial thoughts.

SECOND MEETING – look at one of the Case Studies in detail and answer the relevant questions from the Reflective Question Tool.

NEXT MEETINGS – look at the other Case Studies, with a final session to summarise what you have learnt and to write an Action Plan.

Equipment You will need:

- enough copies of the material so that everyone has the opportunity to read it before you start the group work (Although the material is under copyright, it may be photocopied for this purpose.)
- paper and pens for participants to take notes
- note book to record learning and action points for each session.

Another resource for planning group work is the *Manual for a Workshop on Planning, Monitoring and Reporting* by Dr Steve Brown, Tearfund (available from Tearfund).

AN INTRODUCTION TO CHILD DEVELOPMENT

Nearly one third of the world's population are children under fifteen years of age. Although children represent the future generation of citizens and leaders, resources for them are decreasing at both family and national levels due to the impact of structural adjustment programmes and debt (Tomkins, 1996). Many children face great physical and emotional stress within the family and wider society, and there is evidence to suggest that negative experiences in childhood can result in social problems in adulthood (Gabarino, 1995).

Tearfund is committed to working with the poor and powerless. Children are both the most powerless members of society, and the most likely to experience poverty. Disabled children and young girls are particularly vulnerable, depending on their context. The welfare and treatment of children are key in enabling them to reach their God-given potential and to increase society's capacity to develop. Investing in child

development has a proven correlation with future economic and social benefits to society (Myers, 1995).

From a Christian perspective, the Bible says the following about children:

- Children are created in God's image – they are complete human beings (Psalms 139:13-16).
- Children are a gift from God (Psalms 127:3).
- We have been given the responsibility for looking after orphans (and widows) (Exodus 22:22, Deuteronomy 24:17, James 1:27).
- Jesus challenged the status of children in society and cultural norms (Matthew 18:2-3).
- Parents are given a commission to love and teach their children (Ephesians 6:4).
- Children have a key place in the Kingdom of God (Matthew 18:10).

TEARFUND'S APPROACH TO CHILD DEVELOPMENT

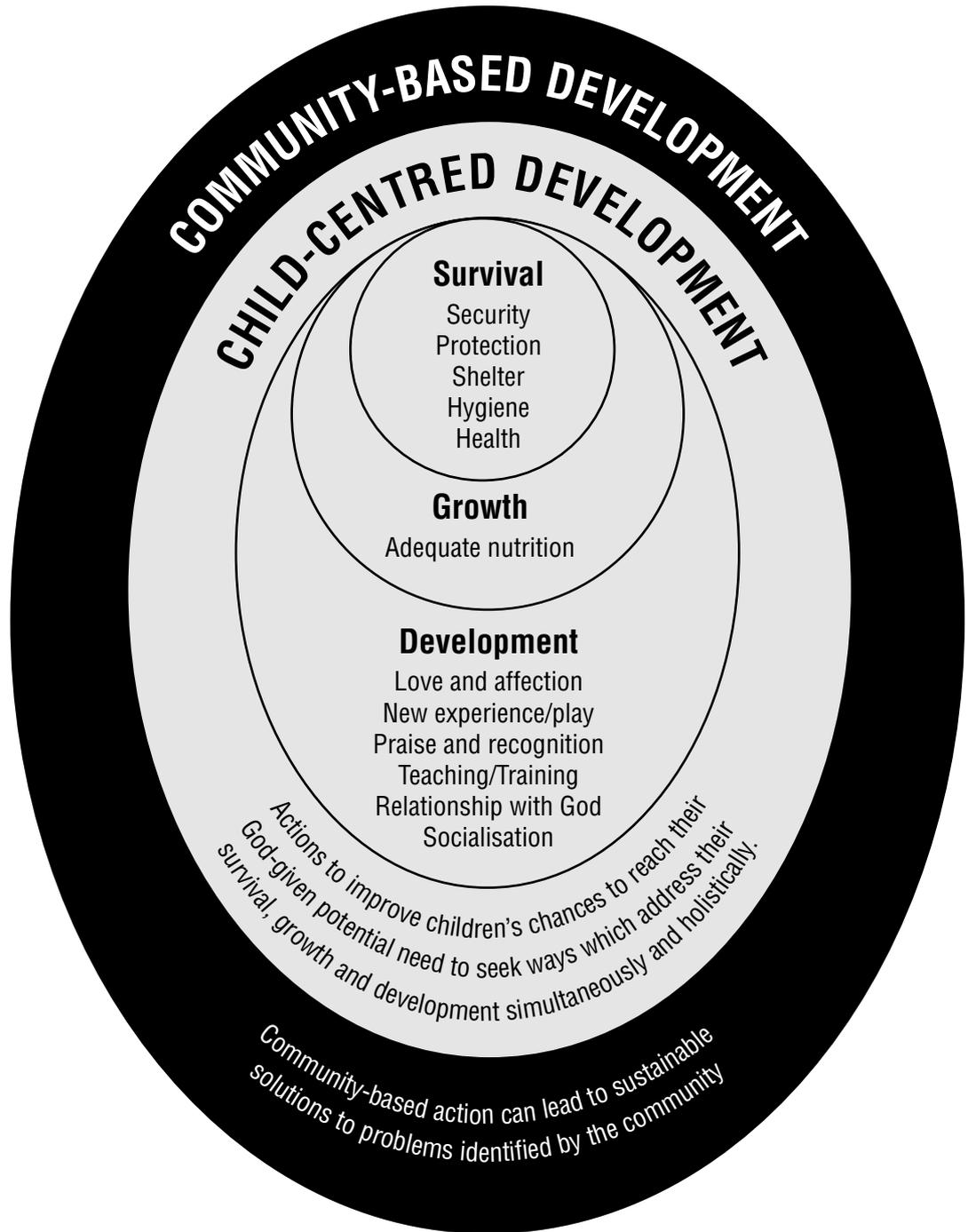
A CONTINUAL
LIFETIME PROCESS

Child development is a process of change during which a child is able to reach his/her unique God-given spiritual, physical, mental, emotional and social potential. The development of each of these dimensions should be promoted simultaneously, through interaction with his/her environment, and should be viewed as a continual lifetime process.

Tearfund's Child Development Policy recognises the importance of children when promoting sustainable development. The key features of the policy are as follows:

- The needs and priorities of the child should be taken into consideration in the context of their family, their relationships with other children, their community and society.
- Children are seen in the context of their culture, and the community's values are taken into account.
- Dialogue with children and their families is important, rather than deciding everything for them.
- All children (and their families) can actively participate in all aspects of a programme, depending on their age and ability.
- Advocacy based on Biblical principles and legal frameworks should be promoted at all levels.
- It is important for programmes to be organised and evaluated in a child-sensitive way.

FIG 2
 PRINCIPLES FOR
 DEVELOPMENT
 INTERVENTIONS
 THAT BENEFIT
 CHILDREN



The approach is holistic, and attempts to maintain a balance of focus on the child, the family and the community at the same time (see FIG 2 above). This is the distinctive characteristic of this approach, as other models tend to emphasise one or the other. Furthermore, it suggests that child development should not just be the concern of child-centred programmes, but of all community-based programmes.

Like other participatory development models, the approach recognises that unless the recipients (in this case the child and their family) are listened to and involved in the

development process, the programme will quickly move away from the real needs of the beneficiaries.

Child development should not just be the concern of child-centred programmes, but of all community-based programmes

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Garbarino, J (1995) *Raising Children in a Socially Toxic Environment*, Jossey-Bass Publishers, San Francisco.

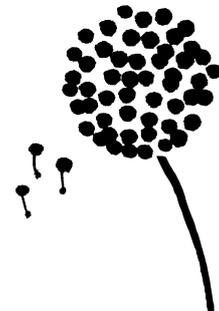
Myers, R (1995) *The Twelve Who Survive: Strengthening Programmes of Early Child Development in the Developing World*, Ypsilanti, High Scope Press.

Tomkins, A (1996) *Tender Shoots – the Needs, Neglect and Nurture of Children*, Unpublished discussion paper. Centre for International Child Health, Institute of Child Health, London.

FIG 3
BARROW BOYS IN
DUSHANBE,
TAJIKISTAN
Photo: P Stephenson



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SECTION 2

The Child Development Framework for Good Practice

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2 *The Child Development Framework for Good Practice*

The Child Development Framework for Good Practice can be used to analyse good practice when looking at any programme working with children (including evangelistic and discipleship programmes).

The framework is based on the following principles of good practice:

PRINCIPLE 1 **BUILDING RELATIONSHIPS**

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

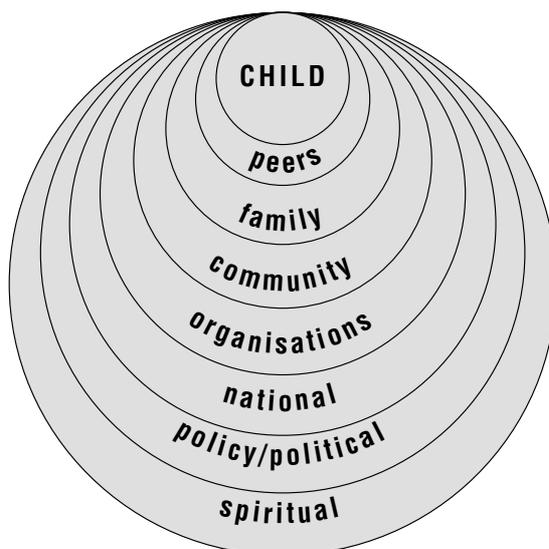
PRINCIPLE 2 **PARENTAL RESPONSIBILITIES**

Parental¹ and caregiver responsibilities towards children are encouraged, as is the development of a caring, child-friendly community.

PRINCIPLE 3 **WORKING AT DIFFERENT LEVELS**

There is an awareness of what level the programme is addressing, whilst consideration is also given to influencing and working at other levels (see FIG 4).

FIG 4
WORKING AT
DIFFERENT LEVELS



1 It is recognised that many of the children concerned do not have parents. Throughout the document, the term 'parental' is therefore used in its widest meaning, and includes the child's principle caregivers.

PRINCIPLE 4 IDENTIFYING NEEDS AND PRIORITIES

- 1 Children's (and parents') needs are identified. This includes listening to and involving children and parents.
- 2 Staff are experienced and trained in communicating with children and their families and helping facilitate children's participation.
- 3 There is awareness of the spiritual, physical, mental, emotional and social aspects of the child's development (including educational and vocational aspects).

PRINCIPLE 5 CHILDREN'S PARTICIPATION

- 1 Children's (and parents') abilities and needs are taken into consideration:
 - ability rather than disability or inability
 - resilience to change and trauma as well as vulnerability
 - no prejudice based on gender, age, parentage, ethnicity, social class or caste, religious background or disability.
- 2 Adults collaborate with children, individually and collectively, according to their age, ability, cultural context and situation in things that affect them.

PRINCIPLE 6 CHILDREN IN CONTEXT

- 1 Children (and parents) are considered in the social, political and historical context of their community.
- 2 Parents, caregivers and families are involved and the programme has an impact on their lives.
- 3 The child's community is involved and the programme has a positive impact on it.
- 4 Linkages and networks are developed with other local, national and international organisations, including those from other sectors.
- 5 The cultural and religious context of the child, family and community is taken into consideration.

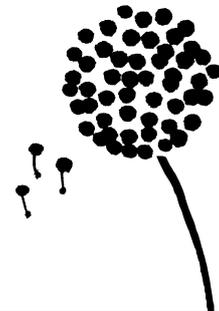
PRINCIPLE 7 ADVOCACY

- 1 Lobbying and interceding with or on behalf of children and their families takes place at local, national or international levels.
- 2 The programme staff are both aware, and raise awareness, of the importance of the UN Convention on the Rights of the Child and other relevant human rights conventions.
- 3 The barriers to advocacy are understood and addressed.
- 4 There is dialogue with parents and caregivers so that they can make informed decisions and advocate for their families.
- 5 There is dialogue with children so that, depending on their age and ability, they can make informed decisions and advocate for themselves and their peers.
- 6 There is awareness of the Biblical basis of advocacy on behalf of children and the importance of prayer.

PRINCIPLE 8 CHILD-SENSITIVE INDICATORS

- 1 The impact of work on the children and their families is measured both qualitatively and quantitatively.
- 2 Indicators show how the programme has an impact on the lives and environment of the children (by age and gender) and their families.
- 3 Parents, caregivers and children (according to age and ability) are involved in the evaluation of the child and the care given.
- 4 The programme reflects on and uses the results of the impact assessments.

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SECTION 3

The Biblical basis of the Framework

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3

*The Biblical Basis
of the Framework*

The Child Development Framework is based on the supposition that children are made in the image of God and therefore have inherent worth. They are fully human and are people to be respected in their own right. Being fully human, children also share in the universal sinfulness of humanity and like everyone else are in need of God's saving grace.

This section of the study pack explores what the Bible has to say about children and God's character. Unlike much Western culture in the twentieth century, the cultural context of the Bible is not child-centred. In fact, the Bible says very little about children. Material referring to children in the Old Testament emphasises teaching them the truth about God and respect for their parents, disciplining them and protecting orphans. The New Testament affirms children's membership in God's kingdom and in the Church, and underlines their responsibilities to their parents.

Given the scarcity of Biblical material, there is a danger of reading modern theories of child development as implicit in the Bible. Every effort has been made to avoid this. However, some aspects of development theory do reflect the values of the Kingdom of God and are welcomed as such. Other aspects, such as the assertion that humans are not fallen and can save themselves without God, are rejected.

The reader is encouraged to read the Scriptures and find out what God has to say in relation to their particular cultural context.

PRINCIPLE 1 **BUILDING RELATIONSHIPS**

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

- The first three Gospels record the incident when Jesus took time to welcome the children who came to him (Matthew 19:14-15, Mark 10:14-16, Luke 18:16). This was extremely important in a society where children were generally seen as insignificant. The disciples rebuked those who brought the children to Jesus, but Jesus was indignant with them (Mark 10:14). This is the only occasion throughout his ministry when Jesus is said to be indignant. In contrast to his disciples, Jesus welcomed the children, held them in his arms and blessed them, saying that the Kingdom of God belonged to them. This incident alone is enough to challenge all Jesus' followers to be intensely concerned about the well-being of children.

- In spite of the incredible needs around him, Jesus' ministry was built on compassion towards all who came into contact with him. He loved people, whatever their social or moral status or age. His ministry was to bring healing and restoration to individuals, families and communities.

PRINCIPLE 2 PARENTAL RESPONSIBILITIES

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

- In the Old Testament, children were entirely subject to the authority of the head of the household and legally counted as his property. However, as Deuteronomy 21:18-21, 24:16 and 2 Kings 14:5-6 illustrate, 'there was much greater concern with the responsibility of the father for his children than with his rights over them,' (Wright, 1997). 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. The Shema, the Hebrew confession of faith, was to be impressed on children '...when you sit at home and when you walk along the road, when you lie down and when you get up' (Deuteronomy 6:7).
- In the early church, parents were encouraged to 'bring them [children] up in the training and instruction of the Lord' (Ephesians 6:1-4) and fathers were encouraged not to 'embitter your children, or they will become discouraged' (Colossians 3:21). These teachings follow the command for children to obey their parents. Since the apostle Paul's letters were written to be read aloud to the whole church congregation, the fact that he addressed parents and children in them is very significant. Firstly, he assumes that children belonged to the community of the church and that they would be present at the church gathering when his letters were read. Secondly, he states the mutual responsibilities on parents and children. This challenged a common assumption at that time that the parental role carried with it unlimited authority over the children of the family.

BIBLE STUDY A

Read the story of Jesus' birth, considering how God trusted Mary and Joseph with his own son. (Luke 1:26-38, 46-49, 2:1-7)

'God himself trusted his own son to [Mary and Joseph] 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...' (Viva Network, 1997)

- What can we learn about the importance of parental responsibilities?
- What can we learn about Mary and Joseph's devotion to God?
- What can we learn about how we should respect and involve parents?

PRINCIPLE 4 **IDENTIFYING NEEDS AND PRIORITIES**

1 Children's (and parents') needs are identified by listening to and involving children and parents.

- Because Jesus went out in compassion to the people to touch their lives with the truth and mercy of God, people responded by flocking to him. He taught, he preached, he healed, he freed from demonic oppression, he fed (Matthew 9:35-36). His generosity seems to have been unbounded despite the fact that he had no earthly resources to draw on. His followers are called upon to follow in his footsteps and to show the same compassion. As we go out in compassion and people respond, we need great wisdom in assessing the needs of the people we serve in Christ's name.
- As stated above, the Bible takes a serious view of parental responsibility so it is imperative that parents are involved in anything that is done to meet their child's needs.

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

- Jesus' ministry was to communicate God's love in word and action. He demonstrated this by his attitudes and actions towards children which reversed cultural norms of the time. By contrast, the disciples seemed slow to understand the importance of relating to children (Mark 9:36 cf. 10:13-16, Matthew 18:5).
- Jesus was a role model for the disciples in non-verbal communication in the way he placed his hands on children, hugged them and prayed for them (Matthew 19:13, Mark 10:13, Luke 18:15).

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

- Jesus himself 'grew and became strong; he was filled with wisdom, and the grace of God was upon him' (Luke 2:40). The account of Jesus' childhood ends with the statement that 'Jesus grew in wisdom and stature, and in favour with God and men' (Luke 2:52). So Jesus developed mentally (wisdom), physically (stature), spiritually (in favour with God) and socially (in favour with men). If this is how a perfect human being developed, then every human being should follow the same pattern. If any one of these areas of human growth and development is neglected then the individual involved will be damaged.

BIBLE STUDY B

Read the story of the childhood of the boy Jesus in Luke 2:40-52.

- What can we learn about the spiritual, physical, mental, and social aspects of child development?
- What does this teach us about neglect or abuse in one area of development?
- What can we learn about Jesus' devotion to God 'even' as a child?

PRINCIPLE 5 **CHILDREN'S PARTICIPATION**

1 **Children's (and parents') abilities and needs are taken into consideration...**

- **ability rather than disability or inability**
 - **resilience to change and trauma as well as vulnerability**
 - **no prejudice based on gender, age, ethnicity, parentage, social class or caste, religious background or disability.**
- Children – born and unborn – are created in the image of God and therefore have intrinsic worth (Genesis 1:27, Psalms 139:13-14) regardless of gender, ethnicity, parentage, disability and age.
 - Jesus rebuked the chief priests and teachers of the law for questioning children's participation in worship and the children's perceptive recognition of Jesus as they sang 'Hosanna to the Son of David'. He quoted from Psalm 8: 'From the lips of children and infants [as young as 2–3 years old] you have ordained praise,' (Matthew 21:16, cf Psalms 8:2).
 - Jesus recognised the vulnerability of children and the responsibility of adults to protect them, saying, 'If anyone causes one of these little ones who believe in me to sin, it would be better for him to have a large millstone hung around his neck and to be drowned in the depths of the sea' (Matthew 18:6).
 - Within the early church, Timothy is an example of a young child who knew the Scriptures (2 Timothy 3:15).
 - If full maturity is seen as 'attaining to the whole measure of the fullness of Christ' (Ephesians 4:13) in whom 'all the fullness of the Deity lives in bodily form' (Colossians 2:9), everyone faces a limit to how far they will mature. Some limits are set by God and not changeable, whilst others are the result of sin or fallen nature and can be changed. Children therefore need to be encouraged to reach the full degree of their God-given potential.²

2 Sidebotham, 1998

- Children were included in God’s covenant with the people of Israel (Deuteronomy 29:10-15). Here are a few examples:
 - Children needed to learn to fear the Lord (Deuteronomy 31:12-13).
 - Joshua read the Law to the whole assembly of Israel, including the women and children (Joshua 8:34-35).
 - When Jehoshapat prayed for the Lord’s deliverance from the Moabites and Ammonites ‘all the men of Judah, with their wives and children and little ones, stood there before the Lord,’ (2 Chronicles 20:13).
 - When the walls of Jerusalem were rebuilt and dedicated to the Lord the people including women and children rejoiced (Nehemiah 12:43).
- The story of Samuel shows God speaking directly to a child and demonstrates that God does not only work through adults (1 Samuel 3). Similarly, Naaman’s servant girl facilitated Elisha’s healing (2 Kings 5:1-3).
- David was just a boy with no military experience, but with God’s strength managed to defeat Goliath (1 Samuel 17). He had trusted God from an early age (Psalms 22:9-10).
- Josiah became King of Israel as a boy of eight years old. By the time he was sixteen he was responsible for destroying the Asherah poles, carved idols and cast images and later restoring the temple under the tutelage of the High Priest (2 Chronicles 34:2).

2 Adults collaborate with children individually and collectively, according to their age, ability, cultural context and situation in things that affect them.

- Jesus said that ‘Whoever welcomes a little child like this in my name welcomes me,’ (Matthew 18:5). Welcoming implies more than a passive receiving of children, and involves actively reaching out.
- Adults are encouraged to use every opportunity to teach their children to love and to obey the commandments. ‘Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up’ (Deuteronomy 6:7).
- At the Passover ceremony in each house, the children would talk with parents about its meaning (Exodus 12:26-27).
- Naaman needed to listen to his servant girl in order to obtain Elisha’s healing (2 Kings 5:1-3).
- In the story of Samuel, Eli realised that God was speaking to Samuel. This enabled Samuel to understand what was happening and to be open to listening to what God had to say to him and the people (1 Samuel 3).

BIBLE STUDY C

Read the story of how God speaks to Samuel in 1 Samuel 3.

- What does this teach us about God speaking to children?
- What does this teach us about the role of adults in enabling children's participation in listening to God's will?

PRINCIPLE 6 CHILDREN IN CONTEXT

- 1 Children (and parents) are considered in the social, political and historical context of their community.**
- 2 Parents, caregivers and families are involved and the programme has an impact on their lives.**
- 3 The child's community is involved and the programme has a positive impact on it.**
- 4 Linkages and networks are developed with other local, national and international organisations, including those from other sectors.**
- 5 The cultural and religious context of the child, family and community is taken into consideration.**

- These principles recognise that children should not be seen separately from their social context. Any attempt to improve their lives must be based on this. Ultimately, God's will is for children to grow and develop in the context of a family and community that are governed in a way that ensures just social and economic relationships.
- It is important to emphasise that the Biblical notion of family is different to the Western ideal of the nuclear family (parents and two children). In the Old Testament, the concept of the 'father's household' comes closest to the idea of family. This could include all the descendants of a living or dead male. In the former case, the family could include three or even four generations whilst in the latter it could be a clan or even a whole nation. Israel is often called the 'house of Israel/Jacob'. Likewise, in the New Testament the family or 'father's household' [*patria*] could include a number of generations and also servants and slaves. In many stable communities nowadays, the wider concept of family still prevails. This can be a great blessing and provide security, especially for children. However, increased urbanisation may contribute to a disintegration of this extended family system. This can lead to isolation and increased vulnerability for many children.
- The New Testament teaches that the 'family' does not command ultimate allegiance. It recognises a higher family, made up of those who do God's will and submit to Jesus' authority. This is to be a family with only one Father, God himself,

and all its members are to care for each other. Children are welcome into this family, with or without their parents.

- Those who have no parents are especially welcome in this family. Both the New and Old Testaments mention responsibility for orphans and the fatherless. In ancient times, being an orphan meant being deprived of support, losing legal standing and becoming vulnerable to those who would exploit the weak.³ God is seen as the defender of the fatherless (Deuteronomy 10:18, Psalm 10:14, Jeremiah 49:11, Hosea 14:3) and the covenant community were encouraged to be compassionate too (Exodus 22:26-27). The Israelites were strongly encouraged to help orphans or take them into their families (Job 29:12; 31:17). The early church continued to be concerned for orphans. This is expressed in James 1:27 where a ‘pure and faultless’ religion was characterised by those who ‘look after orphans and widows’.
- Neither the family nor any other human institution can command ultimate allegiance. Jesus was aware of the specific context and prejudices of each area he visited. Whilst it is necessary to take into consideration the culture and specific context, Jesus had no hesitation in challenging these norms when it was necessary and appropriate to do so (Luke 19:45-46; John 4).

BIBLE STUDY D

Read Jesus’ challenge to the disciples in Matthew 18:3-4.

- How did Jesus challenge the role and value of children within the context of his time?
- What can this teach us about responding to the way children are perceived in our own context?

PRINCIPLE 7 **ADVOCACY**

- 1 Lobbying and interceding with or on behalf of children and their families takes place at local, national and/or international levels.**
- 2 The programme staff are both aware, and aim to raise awareness, of the UN Convention on the Rights of the Child and other human rights issues and conventions.**
- 3 The barriers to advocacy are understood and addressed.**
 - Advocacy means standing up for others, often at our own expense. It is based on the fact that people have inherent worth in God and that God is just and righteous. Children, like all human beings, are created in God’s image (Genesis 1:27, Psalms 139:13-14) and have a unique relationship with God. This relationship is defined in terms of responsibility. Each person is not only unique with a sense of responsibility towards God (vertical), but also has a responsibility towards others

3 Wilson, 1995

(horizontal) who are equally unique. ‘A Christian understanding of ‘human rights’ is therefore different from the secular because [the secular] omits this divine dimension.’⁴

- Children have an inherent sense of whether something is ‘right’ and ‘fair’. Behind the use of these words is a tacit acknowledgement of some external standard or norm. As Christians, we believe this standard is God’s righteousness and justice (Isaiah 5:16).
- Rights are not an obligation of one person to act towards another because they deserve it or are owed it, but because God demands it. Responsibility for orphans is therefore primarily a responsibility to God (Exodus 22:22, James 1:27). In the Old Testament such acts of charity were enshrined in law. Jesus underlines the Old Testament principle that the positive face of obligation is love. The greatest commandments are that we should love God with all our being and that we should love our neighbour as ourselves.
- Human rights are not something to be demanded but something given and conferred on others, by active obedience to God, as modelled by Jesus.

4 There is dialogue with parents and caregivers so that they can make informed decisions and advocate for their families.

- It is an inappropriate use of power to withhold from parents information that would help them make decisions.
- Where possible, parents must be given the freedom to choose a course of action that they believe to be in the best interest of the child and family. If everyone has equal ‘rights’ to life, this does not mean parents’ ‘rights’ are superior to children’s rights. Once again, responsibility and accountability to God for our actions are key.

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

- It is an inappropriate use of power to withhold from children information that would help them make decisions.
- In the Messianic age, God will pour out his spirit on all humankind: sons and daughters will prophecy (Acts 2:17).
- Scripture encourages youth to have an impact on their communities by maintaining personal purity and by obeying God’s Word (Psalm 119:9), to be exemplary in their speech, life, love, faith and purity (1 Timothy 4:12), to pursue godly virtues (2 Timothy 2:22) and to be self controlled (Titus 2:6).

⁴ Wright, C, 1995

- The story of Samuel gives a picture of God speaking directly to a child and through the child to his people (1 Samuel 3).
- God gave Daniel, Shadrach, Meshach and Abednego (young men in their teenage years) ‘knowledge and understanding of all kinds of literature and learning. And Daniel could understand visions and dreams of all kinds,’ (Daniel 1:3-17). As a result they were able to speak out as adults against King Nebuchadnezzar, even under extreme persecution (Daniel 3: 8-30).

6 There is awareness of the Biblical basis of advocacy on behalf of children and the importance of prayer.

- There is no term in the Bible that corresponds exactly to the English ‘advocate’. The word *paracletos* comes very close and is used by John to describe Jesus (once) and the Holy Spirit (four times). The four times that it is used in the Gospel it refers to the Holy Spirit and is translated ‘Counsellor’ in the New International Version. Other possible translations are ‘Helper’, ‘Advocate’, ‘Comforter’ and even ‘Paraclete’. In the first letter of John, the word refers to Jesus and is translated by ‘one who speaks ... in our defence’. As advocacy is shown to be a characteristic of God, it must also be a characteristic of God’s children.
- *Paracletos* is used by John to describe Jesus in 1 John 2:1. Jesus is the one who speaks or pleads in our defence. The picture given is of Jesus’ disciples making every effort not to sin, but when they do fall Jesus is there to plead on their behalf. He is able to do this because through his sacrificial death, Jesus has turned away the righteous wrath of God from us (1 John 2:2). He was prepared to stand between us and disaster even though it cost him his life. Having risen from the dead, he continues to plead our cause constantly and consistently (cf Hebrews 7:25, Romans 8:34).
- As our advocate, the Holy Spirit encourages and helps us from within. He is an empowerer (John 14:16) who also leads us into truth (John 14:26). He is particularly present when Jesus’ followers face persecution, which often results from speaking the truth in the power of the Spirit (John 15:26).
- The Holy Spirit also convicts the world of sin, righteousness and judgement (John 16:7-11). In this context, the Spirit is an advocate in the sense of substantiating (proving) charges against the guilty. In other words, Jesus is saying that when the Spirit comes, what his followers say about sin, righteousness and judgement will have an impact on those who hear their words: it may incense them and lead to persecution or it may cause them to accept the truth and change their ways.
- Divine advocacy flows in two directions: from people towards God and from God towards people. The flow from people towards God takes place through intercessory prayer; the flow the other way is prophetic. It happens when the Holy Spirit, through Jesus’ followers, convicts the world of sin, righteousness and

judgement. Jesus stands up for the weak and the Holy Spirit empowers the weak. Jesus' followers are called to proclaim justice to the nations, in the prophetic tradition. They must take their stand with the Almighty in defence of the fatherless, widows and strangers (Deuteronomy 10:17-19, 24:17-21, Psalm 10:18, 68:5, 146:7, Proverbs 23:10-11, Isaiah 1:17, 10:1-2, Jeremiah 5:28).

BIBLE STUDY E

Read the story of three young men: Shadrach, Meshach and Abednego (Daniel 1:3-17, 3:8-30).

- What does this passage teach us about 'speaking out' (advocacy) in terms of (a) preparation and (b) risks?

PRINCIPLE 8 **CHILD-SENSITIVE INDICATORS**

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

- Scripture provides us with many examples of evaluation. The creation story is one of the clearest. God measures his creation work quantitatively – outputs such as day and night, land and sea, vegetation and animals etc – and qualitatively: 'And God saw that it was good.'

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

- Given that individuals are as valuable in God's sight as groups, it is important to assess how the programme affects individual children within their families.

3 Parents, caregivers and children are involved in the evaluation of the child and the care given.

- In the Scripture, parents are seen as the primary carers of children where possible (see PRINCIPLE 2). The parents have ultimate responsibility for children's care, and this should not be taken away from them. Professionals should not try to 'take over' responsibility.

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*‘Reflection
and learning
for good
development
practice’*



SECTION 4

Case Studies

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**Case
Study
One**

*LEADS 'ESCAPE'
Programme, Sri Lanka*

(Eradicating Sexual Abuse, Prostitution and Exploitation)

**Learning
objective**

The specific learning objective for this case study is to enable the reader to understand the following key principles of child-sensitive, community-based development:

- Working at different levels and networking (PRINCIPLE 3)
- Identifying needs and priorities with children and parents (PRINCIPLE 4)
- Children in context (PRINCIPLE 6)
- Advocacy (PRINCIPLE 7)

The development of the LEADS⁵ ESCAPE programme is an excellent model of a church-based advocacy programme. It started with the local church recognising the reality and extent of children's sexual exploitation in Sri Lanka. The church then began the programme by seeking to address the root causes through networking, education and advocacy, only later developing a rehabilitation programme.

After becoming aware of the problem of boys being sexually abused by tourists on the beaches of Sri Lanka, Tony Senerewatne, the Director of LEADS, asked the question 'What was the church doing about it?' indeed 'What were the people of Sri Lanka doing about it?' He realised that there was generally an 'ostrich in the sand' mentality but believed that it was the church that needed to take the initiative.

In September 1995, the ESCAPE programme was set up with the aim of 'Eradicating Sexual Abuse, Prostitution and Exploitation'. Through active networking in the church, Tony was able to get pastors, youth leaders and church members involved in praying and supporting the programme. He was later able to recruit both a locally trained clinical and an educational psychologist to be involved in the programme's development: Rushika Amarasekera and Evan Ekanayake.

5 LEADS (Lanka Evangelical Alliance Development Services) is the relief and development wing of the Evangelical Alliance of Sri Lanka.

FIG 5
BOYS ON HIGH RISK
BEACH AREA,
SRI LANKA
Photo: Glenn Miles



As the programme grew, the team recognised that there was very little help available for children who had been exploited. ESCAPE then decided to start recovery and rehabilitation programmes to complement its advocacy programme.

(PRINCIPLE 3) **WORKING AT DIFFERENT LEVELS**
and networking

KEY QUESTION: Why is it important to work at different levels?

Although LEADS is not a big organisation, the ESCAPE programme works in and has an impact on all the following levels:

- individual children
- their families
- the church
- teachers, police, social workers
- State policy
- international and non-governmental organisations
- spiritual

Initially, LEADS exclusively challenged the church in Sri Lanka to take up its responsibility in addressing sexual abuse and exploitation of children. But as the programme progressed, this challenge spread to the general public. ESCAPE made the issue more open and less hidden to increase understanding, change attitudes and get people involved. Parents in particular were encouraged to be more aware of their responsibilities to ensure that their children were protected. The Government, up to and including the President of Sri Lanka, Chandrika Banaranaiké Kumaratunga, also became aware of the campaign and invited LEADS to make recommendations about what could be done.

This awareness training initiative later developed into a more rigorous training programme. This focused on how to identify the needs and appropriate support of sexually exploited and abused children for both secular and Christian professionals and others working in the care of children including education, social worker and health professionals and the police. This helped to fill some of the gaps that existed in the training programmes of these professionals.

ESCAPE now also train staff from non-governmental organisations (NGOs) that work with children in institutions and the community. For example, a World Vision Street Children programme receives training on working with children who have suffered sexual abuse. The National Institute of Social Development (Ministry of Social Services) has invited ESCAPE to train staff at the government's first rehabilitation centre, and Save Lanka's Kids, an NGO working with beach children, has asked ESCAPE to teach their youth workers. All training programmes are carefully monitored and evaluated

LEADS are also able to influence other international organisations through its priority on wide networking. This includes other partners of Tearfund and the internationally renowned advocacy group ECPAT, End Child Prostitution And Trafficking.

Discussion questions

- *How does the ESCAPE programme network locally, nationally and internationally? How does this benefit the programme?*
- *At what levels do you work or not work? How extensive is your networking? How could you develop your networking further to benefit your programme?*

(PRINCIPLE 4) **IDENTIFYING NEEDS AND PRIORITIES** with children and parents

KEY QUESTION: **How can listening to children benefit the programme?**

LEADS recommended to the Department of Education that materials were needed to help children to become aware of the dangers of sexual exploitation and how to protect themselves. In order to prepare appropriate materials, a survey of 13–14 year olds and high school children was carried out to evaluate their knowledge and behaviour and to identify their training needs. In addition, teachers from schools in selected areas were trained as Child Protection Officers in order to provide advice or protection.

Dialogue and then education with children are key to raising their awareness of the dangers of sexual abuse and exploitation, how they can protect themselves and how to find help if they are accosted by 'pimps' and abusers. In order to help in policy, planning and in educating teachers about what to cover in sex education, surveys were carried out in schools in high risk areas. This provided information about the extent of

sexual exploitation, children's knowledge and behaviour. It also provided insight into what the children themselves thought would be helpful for abused children and would help to prevent abuse in the first place.

CHILDREN'S SUGGESTIONS ON HOW SEXUAL EXPLOITATION COULD BE PREVENTED

Suggestions were made to encourage and educate **adults** to address the root causes of inadequate love/ negligence of children, child care, role modelling, a healthy moral and religious environment: 'Be close to children' said one child. Other comments included: 'Provide for children's needs', 'Do not allow children to be isolated from the family', 'Encourage parents to look after their children and live exemplary lives', 'Find out where they go and who they associate with', 'Teach adults that it's important to provide a healthy family environment for the child', 'Stop children from watching blue videos'; 'Provide a religious environment for the children'.

Adults were also encouraged to protect children: 'Protect children from being exposed to blue films', 'Protect children from being sold to someone for sex', 'Protect children from such adults', 'Protect children from associating with such adults', 'Be aware of outsiders who visit the area.'

Other suggestions were also made about encouraging and educating **children**. Some emphasised the importance of speaking out: 'Inform parents', 'Inform adults', 'Tell the teacher'. Other suggestions were: 'Associate only with children of your own age and not adults', 'Encourage children to be involved in extra-curricula activities', 'Create awareness about AIDS'. All these responses reveal a good understanding of the issues and could provide a good basis for effective policy and planning.

CHILDREN'S SUGGESTIONS ON HELPING CHILDREN ALREADY BEING SEXUALLY EXPLOITED

When asked: 'What do you think would help children who are already doing sexual things with adults to stop doing it?' children emphasised the importance of peer support: 'Be friendly towards the abused child. Treat him like one of your brothers or sisters and be close to the victim' said one. 'Help victims to associate with good friends of his or her age', 'Good friends can help to support victims' said others.

Others encouraged the importance of parent to child relationships: 'Teach adults about their responsibilities for their children' said one. 'Counsel parents of victims', 'Help build healthy relationships with the parents. Don't isolate the victims', mentioned others.

Still others encouraged the importance of study and employment: 'Encourage children to come to school regularly', 'Help these children with their studies', 'Find employment' – all practical ways of reducing accessibility to children. The response, 'Find alternative income for parents' may also indicate the belief that if parents had sufficient income they would not need to rely on children to get income from sex with adults.

Perpetrators of sexual exploitation were seen by children as needing punishment: 'Punish them/advise them' (unsure if this refers to adults or children or both), 'Punish the adults', 'Introduce legislation to give severe punishments', 'Hand over offenders to the law enforcement officers', 'Inform responsible persons regarding the activities and if the child is kept by force, inform the police', 'Punish offenders severely'. Only one response was clearly aimed at punishing the child: 'Limit their travel. Prevent them from going to areas where foreigners come freely. Tell their parents'.

FIG 6
SOME OF THE
SCHOOL CHILDREN
INTERVIEWED,
SRI LANKA
Photo: Glenn Miles



Similarly, before setting up a Counselling Education Programme for Mothers, a survey was carried out jointly by PEACE and ESCAPE in order to establish basic demographic details about the families and communities in a high risk area.

**Rehabilitation:
clear expectations
and choice: The
Kadella Centre**

LEADS set up a drop-in centre for beach boys and other sexually abused children where they could receive support and counselling from a locally trained psychologist. Initiatives such as stories, art and playing enabled these children to feel supported and listened to. Parents were also invited to receive information and support.

After this drop-in centre had been established for some time, it was recognised that some children were not benefiting sufficiently from occasional counselling and needed longer term care and more intensive support. Kadella, meaning 'nest', was therefore set up to meet this need but only where other means had failed.

'Kadella' is a temporary residential facility for sexually abused and exploited children. Children are referred by church leaders, parents, teachers, doctors and others but all children must enter the programme voluntarily. One of the key supports provided is psychological assistance, although this is not the only focus. Each child also has the opportunity to identify and discuss their social, educational, vocational, medical and recreational needs. Where possible, emphasis is placed on working with the family members so that the children are enabled to face the difficulties at home and can be quickly reintegrated into their communities. Children stay at the centre for a period ranging from a few weeks to a maximum of three months.

Although children may be referred to 'Kadella', they participate on a voluntary basis. Children and parents are very much involved in the ongoing evaluation of their care.

In the 'Kadella' home both children and parents enter a contract at the beginning of the process, reducing false expectations and creating boundaries.

Discussion questions

- *How is the ESCAPE programme effective in listening to children? How is this information used? How has listening to children affected the way the programme has developed?*
- *Do you listen to children in your own programme? How could you listen to them more effectively?*
- *How are parents involved in the ESCAPE programme? What impact does the programme have on them?*
- *Does your programme consider that involving parents is an important part of the programme? How could your programme involve them more in assessing needs, planning and evaluation?*

(PRINCIPLE 6) CHILDREN IN CONTEXT

KEY QUESTION: How did a better understanding of the social, political and religious context of children help the programme to be more effective?

Through research with PEACE,⁶ a secular advocacy NGO, and the academic community, the LEADS team became aware that boys and also girls were not only being sexually exploited by tourists, but also by locals. There were incidents of incest and sexual abuse when, for example, the mothers had gone to the Middle East to work as maids and the children were left with their fathers. Also the large number of child domestics were seen to be at risk of physical and sexual abuse from their employers. Boys at boarding schools and children with disabilities in residential institutions were also seen to be at more risk from abuse by staff. More recently, LEADS has become aware of sexual abuse in the church, including church leaders.

LEADS recognised that they needed to understand that although prostitution of children was considered completely unacceptable in some parts of the community, other parts of the community considered it a part of life. The Buddhist fatalistic attitude was also recognised as something that fed into this worldview.

Listening to children helps in gaining an understanding of the cultural aspects that make some children more vulnerable than others. It also enables the project to be planned and organised in a child-friendly way.

⁶ Protecting Environment and Children Everywhere, PO Box 58, Mt Lavinia, Sri Lanka. PEACE is a secular Sri Lankan advocacy organisation.

Prior to the setting up of Kadella, ESCAPE ran a small Therapy Centre in a hut in one of the communities. The centre created a non-threatening atmosphere by encouraging a welcoming attitude among staff and providing toys. The setting is culturally appropriate for beach boys and girls, many of whom live close by or in similar places and would not feel comfortable in a conventional brick building with staff in white coats. Parents are also invited to see the centre and to receive informal counselling/support.

In setting up the Kadella Residential Centre, ESCAPE faced a range of potential difficulties beyond the problems of the short-term approach in the Therapy Centre: increased maintenance costs, residential issues etc. However, the knowledge and experience gained by the staff working with children in the Therapy Centre led them to believe that it was the right way forward. The emphasis in the Residential Centre is not on taking the child out of their family and community but rather on providing temporary respite. This provides time to work in an intensive and high quality way, away from the pressures of family and community.

Where at all possible, children attend the Therapy Centre rather than being admitted to the Kadella home. At Kadella, children are able to be more objective and see that they have choices open to them about the future, even if they cannot change the past. Families are encouraged to visit or the child can return home for weekends. Regular assessments are made about the earliest opportunity for the child to be discharged, and these assessments involve the child, parents and staff. Social workers maintain links with the home both during and after the stay. Each child's care is considered on an individual basis. The option of foster care in Christian homes is currently being studied as an alternative for children in long-term care.

FIG 7
MOTHER AND
CHILDREN, SRI
LANKA

Photo: A Titley



Discussion questions

- *What is the unique cultural, social and religious context of the ESCAPE programme and how does the programme address it?*
- *What are the unique cultural, social and religious considerations of your own programme and how can you make the programme appropriate to the context?*

(PRINCIPLE 7) **ADVOCACY** – lobbying and raising awareness

KEY QUESTION: **Why is advocacy an important part of a programme working with exploited children?**

The ESCAPE programme recognises that the underlying root causes of sexual exploitation are the poverty and powerlessness of children within poor families and communities. However, the programme believes that with knowledge, the children, families and communities can gain power and make better choices. Education is in itself a form of advocacy when it means that children and parents believe that change is possible and that child prostitution is neither inevitable nor the only option.

LEADS has used the media to advocate on this issue. For example, short advertisements and documentaries on television have been used to inform the public, children and parents of the problem, and to highlight suggestions on how to prevent it. Newspapers have also been used, in a non-sensational way, to encourage practical public support.

The team have assisted in setting up a police vice squad to investigate cases of abuse and also in training the wider police force. Education becomes advocacy when attitudes change from seeing children as criminals to seeing them as victims. Taking a very low profile, LEADS has been involved in a number of prosecutions of perpetrators and pimps. This action could put people within the organisation at personal risk.

Through networking over a few years, the organisation has gained credibility at the highest level of government and has been asked to make recommendations to improve government policy and practice.

ESCAPE's advocacy work is based on a framework guided by the following legal and Biblical principles:

Legal principles

The ESCAPE programme draws on the United Nations Convention on the Rights of the Child (UNCRC) to inform and frame advocacy. Whilst recognising the limits of a secular model of rights, the international backing of the convention gives it credibility with the Government and NGOs.

LEADS produced a summary of key articles from the UNCRC for use in schools, churches, NGOs and state agencies.

The ESCAPE programme draws on three articles of the Convention:

Article 34: the right of protection against all forms of sexual exploitation and abuse.

Article 35: the State's obligation to prevent the sale and trafficking and abduction of children.

Article 39: the promotion of physical and psychological recovery and social re-integration of a child victim of any form of neglect, exploitation or abuse, torture or any form of cruel, inhuman or degrading treatment.

In 1991, Sri Lanka signed the *World Declaration and Plan of Action on the Survival, Protection and Development of Children*. The Ministry of Reconstruction, Rehabilitation and Social Welfare was strengthened, and legislation regarding child abuse in all forms was updated and amended. This was achieved thanks to international pressure, the work of the advocacy group and the help of influential Christians in LEADS and elsewhere.

In practice, it is still easier to prove kidnapping than child sexual abuse so this is more likely to be used in prosecuting sexual exploitation. LEADS continues to develop relationships with a number of people in influential positions who are involved in developing and enforcing these laws.

In a low profile way, the ESCAPE programme has been involved in a number of prosecutions of individuals implicated in child sexual abuse including tourists and pimps. At the international level, it supports the work of PEACE in their efforts to lobby for international legislation to control sex tourism. They have also recommended to the government that applicants for long term residency should be carefully vetted.

Biblical principles

The ESCAPE team are committed Christians who believe that each and every child is valuable and is a unique individual created in the image of God. However, like the vessel being created at the potter's wheel in Jeremiah 18 v 4, this image can be damaged by sin carried out against the child, such as sexual abuse. This can distort their personalities and limit their potential. The ESCAPE team believe God's principles of redemption: change is possible even for those who have been severely damaged. Like the potter, through the ESCAPE team God is able to form the clay into a new vessel. Victims of sexual abuse need the opportunity to respond to the living God without the barriers of damaged personalities and thought patterns. Prayer plays a vital role in this.

The team often use Matthew 18 in challenging the Church to address the issue of sexual abuse and exploitation. LEADS as a whole believes that meeting this challenge is a matter of obedience to the Scriptures, which are full of instructions to seek justice and righteousness for the exploited and powerless (Isaiah 1:10-17, 32:15-18, 61:1-5, 11:4, 16:5, 56:1, Jeremiah 9:4, 21:12, Joel 3:3, Amos 5:24, Psalms 103:6, 106:3, 140:12 etc).

The training it provides challenges people not to consider what they are doing as social work, but as something that is expected of all Christians and that makes a strong statement about a God of justice who abhors the evil of child abuse. LEADS recognises that members of the church can contribute to the problem, at the very worst by being involved in sexual abuse and at the very least by not facing up to the problems in their community.

Discussion questions

- *How have understanding and using legal principles benefited the ESCAPE programme?*
- *Does your programme understand the sections of the UN Convention on the Rights of the Child relevant to your work? Do you know what the policy of the Government of your country is on issues related to your programme? How can you use or influence these?*
- *How has the ESCAPE programme developed an understanding of what the Bible says about child abuse and how to address it?*
- *Have you and your colleagues looked at what Scripture says about children and issues related to your programme? How could you do this?*

Case Study Two

The Concerned for Working Children Programme, India

Learning objective

The specific learning objective of this case study is to enable the reader to understand and describe the following key principles of child-sensitive, community-based development:

- Advocacy (PRINCIPLE 7) and working at different levels (PRINCIPLE 3).
- Identifying needs and priorities with children and parents (PRINCIPLE 4)
- Children in context (PRINCIPLE 6).
- Children's participation (PRINCIPLE 5).

The story of the Bimha Sangha Children's Union is a fascinating one of how children are organising themselves to make changes for the better in their lives. The development of this union has been facilitated by the CWC (Concerned for Working Children).

(PRINCIPLE 7)

ADVOCACY

(PRINCIPLE 3)

WORKING AT DIFFERENT LEVELS

Key question: Why is it important to work at different levels? (individual, peer, family, community, institutional, national and political)

Damodara Acharya (known as Damu) and Nandana Reddy worked with labour movements in India during the 1970s and 1980s. Both gained experience of campaigning for better conditions and rights for workers. As they met and talked with workers in Bangalore, they became aware of the many children working in hotels and businesses. The children would ask *'Why don't you do the same with us as you're doing with the adults? We work in the same conditions as them.'* They realised the children were making a good point. Legally, most were too young to work and so were denied any workers' rights, often suffering at the hands of their employers. Some of the adult workers laughed at Damu and Nandana's concerns, saying *'The problems are big enough for the adults without starting on the children. They are not important.'*

However, Damu and Nandana continued to gather information on children's working conditions and began to lobby the government to look at the problem. Their work began to have some effect in improving children's working conditions in the cities. Together, they formed Concerned for Working Children (CWC) in 1989.

CWC base much of their advocacy work on the Indian Constitution, supported by the Convention on the Rights of the Child. Space is created for children to discuss the Indian Constitution and children's rights issues, and to get actively involved in lobbying and actions that improve the lives of working children.

In many ways, the working children were more militant than the adults and were deeply disappointed when all their efforts made no difference as the law still did not recognise them as workers. Since they could not change the reasons why they had to work – poverty and discrimination in the schools – they wanted the law to recognise them as workers and protect them as children. Together with union members, they began to draft alternative legislation for working children. In 1985 this was converted into an official Bill by the Central Labour Ministry and presented to the Central Cabinet for approval. Though not all their requests were met, the Bill was finally approved in 1986, after causing much debate on the issue of working children.

Discussion questions

- *What impact did CWC's advocacy work have on the lives of the children?*
- *In what ways do you get involved in 'advocating' for and with children?*
- *At what levels is your programme working?*
- *Find a copy of the UN Convention on the Rights of the Child and discuss its potential uses in your work.*

(PRINCIPLE 4) IDENTIFYING NEEDS AND PRIORITIES with children and parents

KEY QUESTION: How do you involve children in identifying their needs and acting to meet them?

It became clear to CWC that more and more children were moving into the cities from the rural areas. CWC decided that it was not enough just to work in the urban areas; they wanted to try and improve situations in the rural areas, preventing the flow of young people to the cities and their likely exploitation. Through discussions with the children, CWC identified a rural coastal area where many of the children came from and decided to pilot preventative work there. A research programme began to identify the causes and possible solutions to the problem. Children were included as researchers and collaborators with CWC staff. Together they designed a programme to address four key issues identified by the research:

- a lack of representation for children in local, national and international debates about the needs and rights of working children
- a lack of appropriate formal and non-formal (vocational) education
- the decline of local industry and employment opportunities related to environmental degradation and decreasing markets for local products
- ineffective local governance at village and district level that failed to take into account the needs of women and children.

ONE CHILD'S STORY

The CWC activists worked to bring groups of children together, listening to their stories and gaining their confidence. Nagaraja Kolkere's story is typical of many. He left school at eleven and looked after his disabled younger brother before leaving his village to work in small hotels, shops, as a houseboy and on farms. The pay and conditions varied: sometimes he would only receive food and shelter in return for his work. His employers rarely told him how much he would earn, leaving Nagaraja at their mercy.

As the groups grew stronger and more confident, the children decided they should form a children's labour union which they called Bhima Sangha in Kundapur, Bangalore District. Nagaraja was one of the founder members.

Looking back at how Bhima Sangha developed, the children identified a number of key points:

- Children were aware of their problems before Bhima Sangha began, but felt unable to do anything about them.
- Parents did not listen to their children; they had their own problems. Fathers would listen to older boys but never to their daughters.
- Parents and adults felt that it was a waste of time for their children to go to the centres run by Bhima Sangha and would sometimes prevent children attending meetings.
- As Bhima Sangha members began action programmes such as tree planting in their communities, many adults became convinced of their sincerity and purpose.

Discussion questions

- *How did CWC try to understand and identify the needs of the children?*
- *What surprises you about the actions of the children?*
- *How do you identify children's needs?*
- *Plan ways in which children and parents can be involved in this process.*

(PRINCIPLE 6) CHILDREN IN CONTEXT

KEY QUESTION: In what ways does your programme seek to understand and address the cultural and political issues that impact the lives of children?

Gramashrama is CWC's rural programme, based in the coastal town of Kundapur. It evolved out of the process of research and identifying needs. It aims to recapture and build upon traditional Indian knowledge and practices. For example, Gramashrama has attempted to create a resurgence in local crafts, such as pottery and weaving, and sustainable agriculture.

- Guided by a craft consultant, local potters are taken to museums and temples where ancient sculpture and woodwork is on display and taught to look and be inspired by the local environment. The vision is to expand markets and for the craftsmen to create unique new designs inspired by past and present India.
- Appropriate, sustainable agriculture models based on local knowledge are promoted by Gramashrama through their agricultural consultant who works with the children. The models encourage biodiversity and the use of indigenous seeds.

**Namma Bhoomi
(Our Land)**

In 1994, Gramashrama set up the Namma Bhoomi (Our Land) Training Centre for working children. This provides working children from six to eighteen years of age with opportunities to gain practical skills in trades that have local and national markets, such as construction, bicycle repairs, weaving, shoe making and repairs, carpentry etc, and to set up their own businesses. Working locally will enable the children to stay in their villages and participate in the Namma Sabha ('Our Group', set up for adults and crafts workers in the villages by Bhima Sangha).

Children stay in the centre for a year. They receive the same food as they would at home and are not ashamed of their parents when they arrive at the centre in the

FIG 8
CHILDREN LEARNING
BUILDING SKILLS,
NAMMA BHOOMI

Photo: P Stephenson



traditional clothes of the lower castes. These are symbols of their culture and traditions of which they are proud. At Namma Bhoomi, staff are on first name terms with the children. The atmosphere is relaxed yet ordered. The children play a part in maintaining discipline and draw up rules for the institution. Children are open and affectionate towards staff.

Values are implicit in the Gramashrama approach: not preached, not forced on the children. They are presented with the information and encouraged to make up their own minds. Damu explained: *'We do not force the children to believe in any one political party, belief system or lifestyle. That is their choice.'*

Almost all of the children carry the symbols and charms of religious India around their necks, on their fingers and smeared on their foreheads. The major religious festivals are celebrated in Namma Bhoomi in a similar way that Christmas is celebrated in schools and communities in the West: a secular pageant.

Gramashrama discourages the promotion or worship of any one particular path or god at Namma Bhoomi. To do so could upset both parents and funders. The children are taught not to discriminate whatever the creed, gender or caste. *'We are all equal at Namma Bhoomi'*, one child claimed during a meeting.

The Appropriate Education Centre

Research by CWC found that the formal education system had various problems which made it more likely for children to drop out or fail. The subjects taught were often not relevant to rural life, there were too few teachers so classes were very large, and children from low castes were often humiliated and treated badly.

An appropriate education system was piloted by CWC. It took into account children's ideas of what a 'dream school' should be like. Timetables and subjects should reflect the reality of children's lives. The approach adopted by CWC allows children to work

FIG 9
CHILDREN OUTSIDE
KANASINA SHALE,
SOUTH INDIA

Photo: P Stephenson



in mixed age and mixed ability groups, and sometimes on their own. The activities are centred around the children: they choose an activity and work through it, only asking the teacher or an older child for help if they do not understand something.

Kanasina Shale (a pilot dream school) was built by the community in 13 days. It was designed with children who helped in the building work along with their parents and community members. In contrast to most Indian schools, the atmosphere in the class is calm and relaxed. Children sit in a circle on colourful mats, quietly working on their own activities. The teacher does not raise his voice, carry a stick or lecture the children. He walks around, watching and giving help when needed or asking questions.

This new approach is very different to his previous 20 years of teaching work. *‘Although getting the children organised and used to the new system was difficult,’* he explained, *‘they can now work without direction from me. It’s a much better system. They learn very quickly and enjoy the activities.’* He continued, *‘I have a good relationship with the children. They speak to me and share personal things. That wouldn’t have happened before.’*

Appropriate Education has been recognised as a pilot project by the State Education Department and now operates in several schools around the district. CWC has agreed to provide training and follow up support for teachers. Many teachers were reluctant to change at first, but on hearing about the comments from working children who had dropped out of school, they became very concerned and realised the need to improve the situation. CWC are planning to extend the system for older pupils.

Changing attitudes

Traditional views on the roles of girls and boys often prevent parents from allowing children to take part in project activities. CWC visits and involves parents to convince them of the importance and worth of the programme. For the children, parental

FIG 10
MANJU WITH HIS
PARENTS AND
SISTER, SOUTH INDIA

Photo: P Stephenson



affirmation of their activities and progress is extremely important to their self-esteem. With this in mind, a group of child researchers from Bhima Sangha visited parents of members and asked them their views about their children's involvement. Many of the parents expressed their difficulties in accepting the changes, but all of them said that their opinions had changed when they saw the benefit to their children and to the community.

Members were asked if their respect for their parents had become less as they grew in confidence and experience. In fact, they felt that instead of growing less, their respect had increased. The more children understand about the social and political reasons for their families' poverty, the more they respect their parents for their dignity and ability to cope.

Discussion questions

- *How do CWC, particularly Gramashrama, deal with the complex cultural and social environment in which they work?*
- *To what extent do you involve the children's family and community and have an impact on them?*
- *How have you found out and identified the root causes of the problems faced by the children?*
- *What difficulties have you faced in trying to deal with them?*
- *What do you think about the values behind Gramashrama's approach? Which aspects could (or could not) be consistent with a Christian approach?*

(PRINCIPLE 5) CHILDREN'S PARTICIPATION

KEY QUESTION: **List the ways in which you enable children to be involved in programme activities – planning, implementation and evaluation.**

Makkala Panchayats (Children's councils)

At first, CWC began working through the Panchayats, bodies responsible for local governing. The Panchayat system was set up by the government to decentralise decision making and build democracy from the village upwards. CWC identified the potential that these political bodies had for initiating change in the children's communities. In collaboration with the local authorities, they created task forces to develop the capacity of five Panchayats within the region of Kundapur Taluk. These Panchayats faced very different situations, from isolated rural villages to tribal, fishing or semi-urban villages. Bhima Sangha members asked to participate in the task forces, which included government ministers and officials together with community, NGO and Bhima Sangha representatives.

FIG 11
MAKKALA
PANCHAYAT
Photo: P Stephenson



However, children were still not allowed equal opportunities within these task forces, so they decided to elect their own Makkala (children's) Panchayats in the same five areas. Just like the adults, the children had to campaign, to be elected through the use of ballot papers and then represent children from their area. Some Panchayat places were reserved for girls, children from tribal or low caste groups and disabled children. Representatives from the elected Makkala Panchayat would pass on the children's views and observations to the official Panchayat.

Some adult Panchayat members became very appreciative of the children's support and observations, leading to a change in attitude among the members. There have been four noticeable changes:

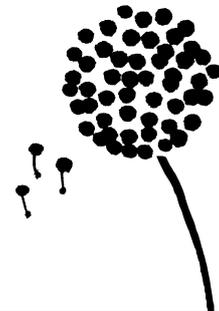
- Recognition and respect for the work of children.
- Needs and projects for children can now be better planned.
- The children have helped to get more people involved in the Panchayat. If anything happens in the village, the children immediately bring it to the attention of the Panchayat members. The children's confidence has helped others to speak out and share their views.
- There has been an increase in people's participation in public work such as building footbridges, schools and nurseries.

There is no doubt that by setting up their own Makkala Panchayats the children have gained confidence and learned a great deal about the process of holding elections, debating and acting on local issues. This will help them to participate well in local government as adults.

Discussion questions

- *What do you think about the idea of a children's council?*
- *What opportunities exist in your programme for enabling children to create their own council or representative body?*
- *In what ways do you encourage children to be active in the local community?*
- *Identify ways in which your programme could increase children's participation.*

*'Reflection
and learning
for good
development
practice'*



SECTION 5

The Reflective Question Tool

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5 *The Reflective Question Tool*

The Child Development Reflective Question Tool can be used by any programme working with children. The tool is designed to enable individuals and groups to reflect on the principles of good practice outlined in the Child Development Framework. It also provides the basis for the reflective question tools used in the Thematic frameworks.

1 BUILDING RELATIONSHIPS

- How is priority given to building relationships – with the child, family, community, organisation or institution and between organisations?

2 PARENTAL RESPONSIBILITIES

- How does the programme encourage the development of parental and caregiver responsibilities towards children and a caring, child-friendly community?

3 WORKING AT DIFFERENT LEVELS

- At what level(s) does the programme work and how does it consider influencing and working at other levels:

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

4 IDENTIFYING NEEDS AND PRIORITIES

- How are children's (and parents') needs identified? How have children and parents been listened to and involved?
- What experience and training do the staff have in communicating with children and their families and facilitating children's participation?
- How does the programme meet the spiritual, physical, mental, emotional and social aspects of the child's development (including educational and vocational aspects)?

5 CHILDREN'S PARTICIPATION

- How does the programme take children's (and parents') abilities into account? How are the following addressed?
 - ability rather than disability or inability
 - resilience to change and trauma as well as vulnerability
 - no prejudice based on gender, age, parentage, ethnicity, caste or social class, religious background or disability
- How do the adults listen to and collaborate with children, according to their age, ability, cultural context and situation in things that affect them?

6 CHILDREN IN CONTEXT

- To what extent is the child (and parents) considered in the historical, political and social context of their community?
- How are parents, caregivers and families of the children involved and how does the programme impact their lives?
- How is the child's community involved and positively affected?
- In what ways are linkages and networks developed with other local, national and international organisations (including those from other sectors)?
- How is the cultural and religious context of the child, family and community taken into consideration?

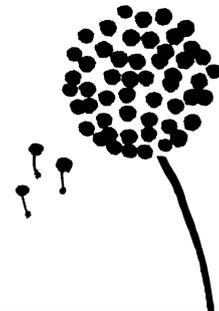
7 ADVOCACY

- 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?
- How does dialogue with parents and caregivers take place, so that they can make informed decisions and advocate for their families?
- How does dialogue with children take place, so that, based on their age and ability, they can make informed decisions and advocate for 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?

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 a 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 impact assessments?

*‘Reflection
and learning
for good
development
practice’*



SECTION 6

Resources and Appendix

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6 *Glossary*

Advocacy

Seeking, on behalf of the poor, to address the underlying causes of poverty by influencing the decisions of governments, companies, groups and individuals whose policies or actions affect the poor.

Child Development

Child development is a process of change during which a child is able to reach his/her unique God-given spiritual, physical, mental, emotional and social potential. The development of each of these dimensions should be promoted simultaneously, through interaction with his/her environment, and should be viewed as a continual lifetime process.

Child-sensitive community development

An approach to development which seeks to maintain a balance of focus on the child, the family and the community at the same time.

Holistic

Addressing all aspects of human development simultaneously – spiritual, physical, mental, social and emotional.

Networking

Developing working relationships with other agencies, individuals, entities who can collaborate or share information and ideas that increase understanding and effectiveness.

Participation

A process of inclusion of individuals or groups in decision-making and action.

What to read

1 THE BIBLICAL VIEW OF CHILDREN, CHILDREN'S RIGHTS AND MINISTRY

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- Recognises the value of considering spirituality as a 'holistic and tripartite concept consisting of human, devotional and practical spirituality'.

Bridger, F (1988) *Children Finding Faith*, Scripture Union. ISBN 0 86201 460 3.

- Looks at the psychological approaches to faith development in children and makes a critique from within a theological framework.

Hay, D, and Nye, R. (1998) *The Spirit of the Child*, Fount Paperbacks, London. ISBN 000 627855 8

- Findings of a research project that involved listening to children's perceptions of spirituality.

Strange, W A (1996) *Children in the early Church*, Paternoster Press. Cumbria. ISBN 0 85364 763 1.

- A comprehensive study of children's place in the time of the early Church.

Zuck, R B (1996) *Precious in His Sight: Childhood and Children in the Bible*, Baker Books. Michigan, USA. ISBN 0 8010 5715 9.

- A comprehensive overview of what the Scriptures say about children, though comments are sometimes personal and ethnocentric.

Other texts Astley, J and Francis, L (1999) *Children and Churches*, SPCK, London.

- Written by a number of authors, a comprehensive survey of the place of children in churches, looking at Biblical, historical and contemporary perspectives.

Barton, S C (1994) *Discipleship and family ties in Mark and Matthew*, Society for New Testament Studies: Monograph Series 80. Cambridge University Press.

- This study describes how Jesus' teaching in Mark and Matthew makes the family relative in the light of the demands of the Kingdom of God.

Barton, S C (Ed) (1996) *The Family in Theological Perspective*, T&T Clark. Edinburgh.

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

Boyce, W T (1997) *Raising resilient children: The transforming power of caring practices*, Radix magazine, PO Box 4307, Berkeley, CA 94704, USA .

Inchley, J (1976) *All about Children*, Coverdale House Publishers, London and Eastbourne. ISBN 0 902088 92 0.

- Looks at children's status, children and sin and the age of accountability.

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Sugden, C (1996) *The Right to be Human: Biblical Studies in Human Rights*, Grove Booklets, Ridley Hall, Cambridge CB3 9HU, UK
(Tel: +44 (0)1223 464748, Fax: +44 (0)1223 464849). ISBN 1 851743219.

Wright, C J H (1979) *Human Rights: a study in Biblical themes*, Grove Books. ISBN 0 905422 61 9.

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- An introduction to human rights from a Christian perspective.

Wright, C J H (1997) *God's People in God's Land*, Paternoster Press, Cumbria. ISBN 0 86364 808 5.

- A profound but easy-to-read understanding of Old Testament culture, ethics and theology.

2 GENERAL CHILD DEVELOPMENT AND PARTICIPATION OF CHILDREN

- Key texts** Bailey, D, Hawes, H and Bonati, G (1992) *Child-to-Child: A Resource Book, Part 1: Implementing the Child-to-Child Approach*, The Child-to-Child Trust, Institute of Education (Available from TALC, PO Box 49, St. Albans, Herts AL1 5TX, UK Tel: +44 (0)1727 853869, Fax: +44 (0)1727 846852, E mail: talcuk@btinternet.com).
- An introduction to the Child-to-Child approach of child participation in action.
- Bartlett, S, Hart, R, Satterthwaite, D, La Barra, X, and Missair, A (1999) *Cities for Children*, Unicef, Earthscan Publications Ltd. London.
- An excellent introduction to child development and child rights issues, together with practical advice on working with children in urban environments.
- Boydon, J and Ennew, J (1997) *Children in Focus – A Manual for Participatory Research with Children*, (available from Radda Barnen: Code 2025).
- A manual for programme staff in child-oriented NGOs, offering an alternative to the traditional survey questions.
- Grotberg, E (1995) *A guide to promoting resilience in children: strengthening the human spirit. Early childhood development practice and reflections, No. 8*. Bernard Van Leer Foundation, Netherlands. ISBN: 90 6195 038 4.
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- Myers, R (1995) *The Twelve who survive: Strengthening Programmes of Early Childhood Development in the Third World*, High Scope Press (High Scope Education, Research Foundation, 600 North River Street, Ypsilanti, Michigan 48198-2898, USA. Tel: +1 313 485 2000, Fax: +1 313 485 0704). ISBN 0929 816 994.
- Going beyond child survival programmes to child development based on research.
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- An overview of the ethics of doing research with children and practical advice.

Alston, P (Ed) (1994) *The Best interests of the Child. Reconciling Culture and Human Rights*, UNICEF. Clarendon. ISBN 0 19 825926 3.

- A series of essays on what 'best interest' means in cultural context.

Atkins, A and Gordon, G (1999) *Advocacy Study Pack* (Tearfund Case Study Series), Tearfund, 100 Church Road, Teddington, Middlesex, TW11 8QE.

Bergstrom, M, Loof, L and Gudmundson, C (1999) *Courage and strength. Creative work with children*, (available from Radda Barnen: Code no. 9002).

- The basis of this book is that imagination, play and artistic creativity can give children the means to cope with difficult experiences and move on in their lives.

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- A participatory action research project from a working children's union in India.

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- A report on the findings of a Participatory Learning and Action project with children in India.

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- Looks closely at a community of children as they grow up on a Hawaiian island over 30 years and looks at the long term effects of poverty, perinatal stress and parental discord. What makes some children more resilient than others?

Woodhead, M (1996) *In search of a rainbow; pathways to quality in large scale programmes for young disadvantaged children, Practice and Reflections series. No. 10.* Bernard van Leer Foundation.

- This book assesses research into what is a good environment for children. It looks at how this environment can be improved. This was done by practitioners and applied researchers.

Who to contact

Anti-Slavery International, Unit 4 Stableyard, Broomgrove Road, London SW9 9TL, UK. Tel: +44 (0)20 7924 9555, Fax: +44 (0)20 7738 4110.

Bernard Van Leer Foundation, PO Box 82334, 2508 EH, The Hague, The Netherlands. Tel: +31 70 351 2040, Fax: +31 70 350 2373, E-mail: registry@bvleerf.nl Website: www.bernardvanleer.org

Centre for the Social Study of Childhood, Department of Sociology and Anthropology, University of Hull, Hull HU6 7RX, UK. Website: www.hull.ac.uk

Child-to-Child Trust, Institute of Education, 20 Bedford Way, London WC1H OAL, UK. Tel: +44 (0)20 7612 6650, Fax: +44 (0)20 7612 6645.

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

- Support and promote the implementation of the UN Convention on the Rights of the Child. Networking organisation on all child rights issues.

Children's Environments Research Group, City University of New York, New York City High School, USA. Tel: +1 212 337 6800 or 212 683 3526.

Defence for Children International, PO Box 88, CH 1211 Genève 20, Switzerland. Tel: +41 22 734 05 58, Fax: +41 22 740 11 45.

End Child Prostitution and Trafficking (ECPAT-UK), Thomas Clarkson House, The Stableyard, Broomgrove Road, London SW9 9TL. Tel: +44 (0)20 7924 9555, Fax: +44 (0)20 7738 4110. E-mail: antislavery@gn.apc.org

- Produce a list of publications and videos on sexual exploitation, including papers and research from the World Congress on Commercial Sexual Exploitation of Children, August 1996.

End Child Prostitution and Trafficking (ECPAT) International Office, Chitraporn Vanaspong – Information Officer. Tel: +66 2 215 3388 or +66 2 611 0972, extension 106. Fax: +66 2 215 8272. E-mail: ecpatbkk@ksc15.th.com Website: <http://www.ecpat.net>

Human Rights Watch, 485 Fifth Ave, New York NY 10017-6104, USA. Tel: +1 212 972 8400, Fax: +1 212 972 0905.

Institute of Development Studies Participation Group, University of Sussex, Brighton, BN1 9RE, UK. Tel: +44 (0)1273 678690, Fax: +44 (0)1273 621202, E-mail: Participation@ids.ac.uk

Institute of Education Social Science Research Unit, University of London, 20 Bedford Way, London WC1H OAL, UK. Tel: +44 (0)20 7580 1122.

International Catholic Child Bureau, 65 rue de Lausanne, CH 1202 Genève, Switzerland. Tel: +41 22 0731 3248, Fax: +41 22 731 7793.

International Centre for Childhood Studies, University of Wales, Singleton Park, Swansea, SA2 8PP, UK. Tel/Fax: +44 (0)1792 295767.

International Institute for Environment and Development (IIED), 3 Endsleigh Street, London WC1H ODD, UK. Tel: +44 (0)20 7388 2117, Fax: +44 (0)20 7388 2826, E-mail: iiedagri@gn.apc.org

International Save the Children Alliance, 59 Chemin Moise Duboule, CH 1209, Genève, Switzerland. Tel: +41 22 788 8180, Fax: +41 22 788 8154.

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

NGO Group for the Convention on the Rights of the Child, c/o Defence for Children International, PO Box 88, CH 1211, Genève, Switzerland. Tel: +41 22 734 0558, Fax: +41 22 740 1145.

Radda Barnen (Swedish SCF), International Programme Department, S 107 88 Stockholm, Sweden. Tel: +46 8 698 9000, Fax: +46 8 698 9012, E-mail: rbpublishing@rb.se Website: <http://www.rb.se>

Tearfund, 100 Church Road, Teddington, Middlesex, TW11 8QE, UK. Tel: +44 (0)20 8943 7759, Fax: +44 (0)20 8943 3594, E-mail: enq@tearfund.dircon.co.uk Website: <http://www.tearfund.org.uk>

UNICEF Section on Children in Especially Difficult Circumstances and NGO Liaison Service, 3 United Nations Plaza New York N.Y. 10017 USA. Tel: +1 212 326 7000, Fax: +1 212 326 2760. Website: <http://www.unicef-icdc.org>

University of Chicago, Divinity School, 1025 East Street 58th Street, Chicago, Illinois, USA. Tel: +1 773 9248. Fax: +1 773 702 6044.

E-mail: jwall@midway.uchicago.edu

Website: <http://www2.uchicago.edu/divinity/family/>

- Currently running The Religion, Culture and Family Project, with useful essays available over the internet.

Viva Network, PO Box 633, Oxford, OX1 4YP, UK. Tel: +44 (0)1865 450800

Fax: +44 (0)1865 203567, E-mail: help@viva.org

Website: http://ourworld.compuserve.com/homepages/viva_network

- Christian networking organisation for children at risk.

Appendix *What is Tearfund?*

Tearfund is an evangelical Christian agency providing support in order to enable churches and evangelical Christian groups to effectively meet the needs of the poor. Tearfund does not initiate or manage projects (other than in certain relief situations) but aims to build up and assist the work of the church and Christians in a country or locality. Tearfund seeks to provide a channel for churches and individual Christians in the United Kingdom and the Republic of Ireland to provide Christian help to the poor and vulnerable in the world.

Tearfund believes the Gospel of Jesus Christ is concerned with both the spiritual and physical needs of people and seeks to enter into partnership with churches and Christian groups in accord with our evangelical beliefs to share the love of God in both word and deed, meeting the needs of the whole person.

Partnership

Tearfund aims to be an enabling Non-Governmental Organisation (NGO), establishing partnerships with the indigenous church wherever possible. These partnerships span a number of models currently present in the field of development, but are based on the theological principle that ‘God has chosen to be in partnership with people in stewardship of the world.’⁷ Tearfund recognises that it is not an equal partner with many of the churches and organisations it works with, but is committed to the process of building true partnership through developing relationships and praying with our partners. Tearfund values relationships involving shared vision, values, priorities for God’s work in effectively bringing good news to the poor, mutual understanding, shared risks, joint accountability for the use of resources, respect and trust, and which work towards a common goal. Tearfund aims to involve partners in the development of its strategy and programme priorities.

Development

Tearfund believes that development is a process of realising the full potential of human life as God intended it to be. This is done through increasing an individual’s confidence and ability to initiate change in their own lives and community, and increasing their freedom to make choices. Holistic development should affect an individual spiritually, physically, emotionally, intellectually and socially (Luke 4:18-19). The fruit of these changes should be evident in terms of changed attitudes, aspirations and behaviour in the life of the individual and the community, so that those who have received will in turn be able to give to others in need. Tearfund believes that spiritual change brought about through a renewed relationship with Jesus Christ is essential in order to sustain changed lifestyles.

7 Valson Thampu, TRACI, taken from HIV/AIDS Briefing Manual published by Tearfund 1996

What kind of support does Tearfund provide?

Tearfund supports churches and Christian groups involved in relief and development work including agroforestry, community-based healthcare, vocational training, income generation, HIV/AIDS care and education, evangelism and Christian education, reconciliation and child development.

Support is provided in the form of advice, training, prayer, capacity building, finance, short or longer term personnel placements and scholarships. Projects working with children are supported either directly, focusing on specific sectoral interventions e.g. health, education and nutrition, or through Tearfund's increasing support for partners working with Children at Risk, or indirectly via integrated development programmes.

The Tearfund Ten Year Strategy (1996) states that 'Tearfund has a particular interest in the needs of children'. The Child Development policy from which this study pack has been developed aims to move Tearfund towards contextualising the needs of children within its thinking and practices.

For a more comprehensive description of Tearfund's underlying philosophy and theology, please write to Tearfund for a copy of *Mission, Beliefs, Values, Strategy*.

How to order

THE TEARFUND CHILD DEVELOPMENT STUDY PACK AND THEMATIC FRAMEWORKS

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 Thematic Frameworks 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/Abuse

VOLUME 5 Children in Residential Care and Alternatives

VOLUME 6 Children in Conflict/War

Both the Child Development Study Pack and selected individual copies of Thematic Framework Volumes 1 to 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 Thematic Frameworks that are requested will be sent. You can request more copies from the address below:

Resource Development Team,
POBox 200, Bridgnorth
Shropshire, WV16 4WQ, UK

Tel: +44 (0) 1746-786750 Fax: +44 (0) 1746-764594

E-mail: roots@tearfund.org

We hope you enjoy the Child Development Study Pack series. Tearfund have, so far, produced three other similar study packs concerning principles of good practice in Advocacy, HIV/AIDS and Community Health Development which are also available from the same address. Other publications are anticipated as we enter the new millennium.

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