



THE CHURCH OF PENTECOST

HOME AND URBAN MISSIONS (HUM) TRAINING MANUAL VOLUME 3

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CONTENTS

Acknowledgement	5
Abbreviations	6
Intoduction	7
The Gospel and Culture Engagement	8
Missions and Missiology: HUM Perspective	22
Understanding Substance Use Disorder, Treatment, and Recovery	33
Introduction to Counselling and Biblical Counselling	38
Counselling CSW, SUDs, Streets Peddlers, Etc.	54
Ministry to Prostitutes	75
Leading Training Programmes	87
Streetism in Ghana	97
Premarital Sex, Unwanted Pregnancies and Unsafe Abortion	105
Mental Health	111
Helping HUM Converts Grow in Christ - SUD, CSW, SP	138
Overcoming Disgrace, Stigmatisation and Condemnation	141
Personal And Environmental Hygiene	143
Overcoming Withdrawal Symptoms	145
Discipline In Handling And Saving Money	148
Forgiving and Accepting Oneself	151
Building Your Self Esteem	153
What Do You Have in Your Hand?	157
Renewing Your Commitment	159
Handling Loneliness	161

God Is Our Refuge	163
Making Your Mind Up For A New Journey in Christ	165
Forgiveness and Overcoming Vengeance	167
Relating With Bad Friends	170
Streetism: Causes and Effects	173
Preventing Relapse: Societies' Expectations and Community Life	177

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ABBREVIATIONS AND THEIR MEANINGS

HUM	–	HOME AND URBAN MISSIONS
UPG's	–	UNREACHED PEOPLE GROUPS
CSW	–	COMMERCIAL SEX WORKERS
SP	–	STREET PEDDLERS
SUD	–	SUBSTANCE ABUSE DISORDERS
SD	–	STREET DWELLERS
COP	–	THE CHURCH OF PENTECOST
CFC	–	CHALLENGES FRUSTRATIONS CONCERNS
ECT	–	ELECTROCONVULSIVE THERAPY (ECT)
CBT	–	COGNITIVE BEHAVIOUR THERAPY
DSM-5	–	DIGNOSTIC AND STATISTICAL MANUAL OF MENTAL DISORDERS
GDP	–	GROSS DOMESTIC PRODUCTS
ICD	–	INTERNATIONAL CLASSIFICATION OF DISEASES
WHO	–	WORLD HEALTH ORGANIZATION
ASSIST	–	ALCOHOL, SMOKING AND SUBSTANCE INVOLVEMENT SCREENING TEST
STI's	–	SEXUALLY TRANSMITTED INFECTIONS
KSA	–	KNOWLEDGE SKILL ATTITUDE
SGSC	–	SECOND GENERATION STREET CHILDREN (SGSC)

INTRODUCTION

The overarching theme for the five-year vision of the Church of Pentecost (Vision 2023) is, “Possessing the Nations: Equipping the Church to Transform Every Sphere of Society with Values and Principles of the Kingdom of God.” This vision set into motion the Home and Urban Missions (HUM) which among its mandate focuses on winning, discipling and establishing churches for the Expatriates, African Migrants, Northern migrants in the South in the case of Ghana, Unreached People Groups (UPG’s), Urban Poor and the Marginalised and the likes.

In the possessing the nations agenda, the Church is considered an Equipping Center where members are equipped and released into the communities to do ministry and impact every sphere of life. As part of our commitment towards the achievement of the vision 2023, there was the need to equip thoroughly all the stakeholders who serve in the Home and Urban Missions (HUM) of the Church. This material is prepared for Pastors, officers and all who are involved in HUM to equip them to work effectively. Those equipped would be in position to train others in the Church in order to effectively reach out to the many HUM target groups.

This material will serve as an immediate reference material and guide to the activities of HUM and help in the effective equipping of all members of the Church. It is simplified for easy comprehension and usage. It provides an important avenue to be intentional in equipping the members and leaders alike for a national transformation.

We call on all Stakeholders of HUM to own the material, use it and encourage others to use it as we possess the HUM target groups for Christ. We thank the Chairman, Apostle Eric Nyamekye, the General Secretary, Apostle Alexander Nana Yaw Kumi-Larbi, the International Missions Director, Apostle Emmanuel Agyemang Bekoe and the Executive Council Members of the Church of Pentecost for their continuous support to HUM, God bless you all.

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July 2023

CHAPTER 1

THE GOSPEL AND CULTURE ENGAGEMENT

Outcomes

At the end of this session, the participant will:

1. Appreciate the uniqueness of culture in our missions.
2. Appreciate the cultural impact on our work within HUM.
3. Know some revelations about God in African culture.
4. Be able to help promote the use of mother-tongues to reach the least reached.
5. Appreciate the value, role, and purpose of local music in our missions.

1.0. Introduction

Note: Discuss in groups what the unique cultural identity of individuals present at the training are. Let every participant share something about their culture or the people that differentiate them from other tribes.

‘All the ends of the earth will remember and turn to the Lord, and all the families of the nations will worship before You’ (Ps. 22:23, NASB).

‘There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus’ (Gal. 3:28).

‘And he made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place, that they should seek God, in the hope that they might feel their way toward him and find him. Yet he is not far from each one of us’ (Acts 17:26–27).

The quest for the church to fulfil its mission mandate cannot be divorced from the cultural milieu within which mission work is done.

Mission is about people and how they relate to their environment. Their understanding of the Supreme Being is dependent on their perception of their environment and relationship with themselves, including their ancestors.

2.0. God's Recognition of all Cultures/Tribes

'After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, "Salvation belongs to our God who sits on the throne, and to the Lamb"' (Rev. 7:9–10).

From the passage we just read, are there people of certain cultures that may not be allowed into God's Kingdom?

2.1. Culture Defined

What comes to your mind when you hear the word 'culture'?

- a. Culture is the beliefs, customs, language, norms, symbols, and the social behaviour of a group of people as they interact with one another and their environment.
- b. Culture is manifested through human behaviour, art, the products of people, and the symbolic system they adopt.
- c. Culture teaches people the acceptable behaviour in their local settings which ultimately define their identity.
- d. Culture includes the language of a group of people, their behaviour, art, music, food, clothing, hair-styles, habits and customs, indicating of status and honour, how they interact, things they consider important or unimportant, the way they build and furnish their houses, and the leisure activities they enjoy together.

2.2. The Dynamic Nature of Culture

- a. Anthropologists believe that culture is not genetic but learned through the process of enculturation.

- b. Once a person becomes a member of a particular society or community, they adapt to or acquire the cultural values and customs of that society and in the process, are enculturated to be ‘custodian’ or practitioner of that culture. This is a very key point to note. Most HUM target groups have identified or adopted their own culture because of either their geographic location, the social vices they are involved in, etc.

Which of our target groups can be found and what have you noticed?

- c. ‘Culture is transmitted in society’ through observation, learning from how others in the same society do their things, talk, and interact with one another and other people (Kutak 2000:63)

2.3. Biblical View of Culture

‘Do not lie to one another, since you stripped off the old self with its evil practices, and have put on the new self, which is being renewed to a true knowledge according to the image of the One who created it — a renewal in which there is no distinction between Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and freeman, but Christ is all, and in all’ (Col. 3:11, NASB).

2.4. A Theological Instinct in Culture

- a. Culture undergirds how people perceive their world to be and how they respond to social developments in their environment.
- b. For example, people’s cultural practices may influence their perception about pregnancy, birth, death, burial, funeral, and life after death.
- c. “Whenever the Christian gospel crosses a cultural frontier, new questions arise concerning the interplay between gospel and culture (Anim and Ofori; 2018:98) and that helps to define the Christian worldviews of the people.

- d. Conflict begins in the minds of missionaries when they encounter cultural practices that have a sharp contrast with their cultural assumptions.
- e. For example, a missionary or a person who is brought up in a culture that upholds a high sense of politeness, respect for people, and modesty is likely to experience a ‘culture shock’ when they are first confronted with people who appear to be rowdy, impolite, too emotional, and casual in their way of communication and dressing.
- f. The culture of every group of people has some inherent values that accelerate the transmission of the gospel and Christians must seek to identify those values.
- g. Any missionary who desires to make a significant impact in missions in terms of communicating the gospel effectively in a cross-cultural setting must develop a deeper understanding of the diverse cultural assumptions about people in their local settings.

2.5. Revelations about God in African Culture

- a. Culture influences the perception of people about God and the kind of language (or appellations) they ascribe to Him, and that is evident in the theology of a typical African.
- b. Their appellations about the Supreme Being indicate their philosophy of religion and the influence of cultural values on their expression of faith.
- c. (O’Donovan, 1996:41) asserts, “African life is rich with awareness of the Supreme Being ”and that is evident in the way they call and relate to this supreme Being.
- d. For example, the Malagasies call God, “*Andriamanitra tsitoha*” (the Perfumed Lord) or “*Zanahary*” out of the phrase, “*Izahy na hary*” (the One Who Creates), and the Gikuyus in Kenya, call God “*Ngai*” or “*Mungai*”, and also have several appellations attributed to Him.

- e. “*Ngai*” is the distributor of all resources to humankind and the creator of the universe, including the first Kikuyu people. He provided them with rain, land, animals, fertility, and other resources that they needed to survive. One of His titles is “*Mwathani*” or “*Mwathi*” (the greatest ruler), which is derived from the word “*gwatha*,” meaning “rule or reign with authority” (Finke, 2003).
- f. The Kikuyus’ traditional prayers to “*Ngai*” affirm their theology about God. The Yoruba of Nigeria speak of Him as, “The One who sees both the inside and outside of men” (O’Donovan 1996:41).

2.5.1. Memory Verses

“For the promise is for you and your children and for all who are far off, as many as the Lord our God will call to Himself” (Acts 2:39, NASB).

“For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life” (Jn. 3:16).

- a. Similarly, when the Ewe in Ghana call God “*Mawu*,” they add appellations such as “*Mawu kiti kata, adanuwortor be yewor asi kple afor.*” This means, “the creator God who has created the hands and the feet”, and this traditional view influences their theological understanding about God.
- b. The Kaakye-Nchumurus in Ghana call God, “*Alle Nyimpe Wurebuare*,” meaning “Our Lord God”. The Akans call God, “*Onyankopon*” or “*Onyankopon*”, which means the “Only one God” or “the only one that satisfies.”
- c. The name for God in Akan takes the form of the Shema, the only one God as indicated by the Abrahamic religions—Christianity, Judaism, and Islam (Deut. 6:4).
- d. The African knew about the existence of God before the arrival of Western missionaries in the African continent.

- e. God is not an alien in the space of African culture. The only exception to this African traditional view about God is for it to be subject to Christ so that their relationship with Him would not be through an intermediary force or the dictation of primal religions.

2.6. The “Gospel Truth” in the African Culture

African culture has its own ‘gospel truth’ that has kept them for many years (despite the fact that they do not have sacred scriptures) and their religiosity has served as the ‘bridges of God’ to the acceptance of the Christian gospel.

Memory Verses

“But God demonstrates his own love for us in this: While we were still sinners, Christ died for us” (Rom. 5:8).

2.7. Exploring The “Gospel Truth” in the African Culture

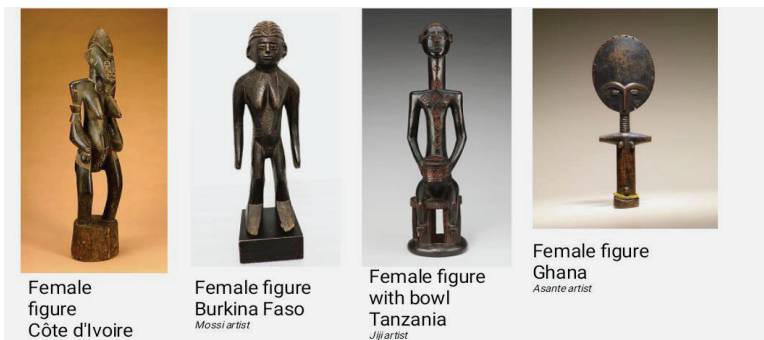
- a. The mission practitioner must explore the beliefs and values of the people before developing the right missiological models consistent with the gospel truth to address the situation.
- b. God does not send His people to a place He is not present, but as the omnipresent One, He is everywhere in this world.
- c. God has always been in every culture in the mission field before the arrival of every missionary and will continue to operate among His people during and after the departure of the last missionary from the field.

2.8. The Dynamic Nature of the Gospel as it Relates to Contextualisation

- a. The gospel stems from the message in God’s redemptive plan to save His creation and this is revealed in the person of Jesus Christ. Bediako (1999:8) says, “The Gospel is a person” and that person is Jesus Christ of Nazareth who is the Son of God and the Saviour of this world.

- b. The gospel reveals God's abhorrence of sin, His redemptive plan for the sinner, and the impending judgement upon those who ignore His grace (Heb. 2:3; cf. Jn. 3:16).
- c. While culture is about people, the gospel is about the Lord Jesus Christ. To affect the salvation of humankind, these two must engage each other.
- d. Anyone who rejects the gospel embraces eternal damnation in hell (Rom. 8:1, 2).
- e. This is where the reality of Christ's ministry in this world, His death and resurrection, His ascension to heaven, and His imminent return to consummate Christians to heaven and judge sinners (Matt. 16:27; Lk. 17:28-30; Jn. 14:1-3; Ac. 1:11) becomes relevant to all people groups in this world.
- f. Any genuine contextualisation must be characterised by the engagement of the gospel and our culture.
- g. This engagement should result in the conversion, transformation, refining, and redemption of our cultures as we bear in mind that our cultures will be captured in the light of Revelation chapter 7, where every language and culture will appear before the Lord in heaven to glorify His holy name (Bediako 1999:12).

2.9. Cognitive Assumption of Culture – Assumption of Indigenous Symbols and Arts



- a. People have existential or cognitive assumptions, affective assumptions, and evaluative assumptions. According to Ofori, cognitive assumptions make a person interpret life and reality from their own perspective in their local setting.
- b.nitive dimension “shapes the mental categories people use for thinking” and that influences the “kinds of authority people trust and the types of logic” they dispense in their everyday life.
- c. While some people hold much respect for their family heads or chiefs in their communities, others do not.
- d. This cultural dimension influences the manner in which people sing, dress, prepare their meals, and make their artefacts.
- e. Some art works or symbols that may not be appealing to some people elsewhere may be greatly cherished by people in the same cultural setting where the work is produced.
- f. For example, the Ghanaian kente cloth is the most valuable cloth in most parts of Ghana, but wearing it among certain cultures elsewhere may not attract the same respect that might have been accorded to the person wearing it in Ghana.
- g. The mission practitioner is required to study the people to identify their authority structure and logic, the kind of shared cultural practices they have adopted and the importance they attach to those practices.

3.0. The Gospel and Culture

- a. Christianity is intrinsically not an expression of any one culture, and that has always put a responsibility on mission practitioners to explore ways and means by which the gospel can be communicated properly to the understanding of its recipients in specific cultural contexts.

- b. Almost every activity in the mission field has an interaction with the culture of people and the study of missiology, according to (Stetzer 2013:257) “is accomplished at the intersection of gospel, culture, and the church.”
- c. Every culture has its worldview, beliefs and practices, and assumptions that attempt to define the world from their own perspective, and reassure them that they are secure, safe, right in the way they do things, and even to the large extent, think they are better than other people.
- d. The gospel is not meant to reject or destroy the culture of people.
- e. One of our tasks as Christians, in whatever culture we live in, is to “ensure that our culture is transformed” in accordance with the will of God” (Stretzer, 2013:257).
- f. The mission practitioner has to identify the factors and nuances of culture before he can decide the most appropriate praxis and strategy to use. It is, therefore, vital to understand thoroughly the nature of both the gospel and culture before we can engage the two appropriately to provide meaning to the faith community.
- g. God wants our culture to have an encounter with the power of the gospel for possible transformation. “God does not want to leave any culture as it is... every culture needs to be transformed by the Spirit and by the word of God.

In what ways can the Church transform cultures?

3.1. The Gospel and Culture in the Context of the Early Church

- a. The early church was developed through the socio-cultural dynamics in the Greco-Roman world.
- b. Christianity, like any other religion, does not develop in a cultural vacuum.

- c. The interplay between the gospel and culture has always been visible in Christian mission.
- d. The Greek Hellenization (the adoption of Greek culture) in the Greco-Roman world was an advanced and premeditated missional strategy by God to prepare the disciples in the early church to be bicultural with their approach in mission instead of being monocultural people.
- e. The Greek Hellenization paved the way for the rapid spread of the gospel because God had “prepared a bicultural people for the task of cross-cultural ministry.”
- f. Boyd indicates that the early Christians were bicultural because of the “historical circumstance” within which they developed their culture.
- g. For the fact that they first practised their Christian faith in Jerusalem before moving out to other regions implies that “The Gospel crossed the cultural barrier in their own lives, in their home church, before they ever took it out to plant a new community of believers” (Boyd 2008) in other communities.

3.2. Culture, Identity, and Worship

- a. The effect of culture and identity on worship is a crucial issue in mission. Identity is a microcosm of culture.
- b. Various cultural groups may want to worship with their “cultural adaptive kits” such as the *prepemsua*, talking drum, xylophone, gourd rattle (Akan: *torowa*), *firikiyiwa*, *donno*, *atumpan*, etc., drums used in the Ghanaian (Akan) culture.
- c. In some parts of the Volta Region of Ghana, dancing to *bonobo* or *agbadza* music during church service attracts many people to the scene to express themselves in dancing. *Indigenous Lyrics Vs Alien Lyrics*
- d. In the mission field, translating songs with alien lyrics into the local language is good, but should not be a routine practice

of most of the songs used in that locality. They must sing in their own lyrics.

- e. For example, when I was serving in Madagascar as a missionary, sometimes, we worshipped using Merina, Antandroy, or Betsilo lyrics and many people became more delighted in the songs than singing Western hymns or any foreign song translated into their language.
- f. People do not only like to be identified with their own culture, but also love to worship in the same place of meeting with those who share their cultural values.
- g. A person becomes delighted in singing, dancing, and fellowshiping together with a social group that the person thinks they belong to.

4.0. A Missiological Research into Culture

- a. How then should we conduct ourselves in the midst of various cultures in the mission field?
- b. For Jesus, He is God and, for that matter, omniscient. He already knew every bit of the culture of the people and knew how to address it. He did not also have to deploy any empirical research model to ascertain the truth about the nature of the people's culture. He knew everything.
- c. We, however, must make a conscious effort to study the culture in the mission field to have an anthropological understanding of what that aspect of culture stands for, its origin, and how it can be addressed in the context of Scripture.
- d. Any mistake we make in our research may give us a wrong impression of the people's culture and that can lead to a wrong missiological model for a particular situation.
- e. Jesus identified himself with humanity, lived among them, identified their social problems, and dealt with those problems accordingly.

- f. Above all, He called people from the same cultural setting with whom He could work.

4.1. The Purpose and Role of Local Music in Mission

- a. The Bible is replete with music as an important element of cultural issues about God's people.
- b. The Bible mentions the ministry of Jubal, the son of Lamech, who pioneered the music ministry in the Hebrew culture (Gen. 4:21), David who wrote most of the book of the Psalms, Miriam, Asaph, and the sons of Korah, among others.
- c. God desires cross-cultural communication of the gospel, including multilingual musical lyrics of the faith community. The singing of Paul and Silas (Acts 16:25), while in prison in Philippi is evidence of the significance of music in New Testament worship.
- d. Several other scriptures like Mark 14:26, 1 Corinthians 14:15, and Colossians 3:16 all indicate the use of music in New Testament worship.
- e. Music is also very significant in mission because it facilitates “the transmission of the gospel, encourages the growth and maturity of the church, and enhances the worship life of believers” (Moore in Terry, Smith, and Anderson 1998:560).
- f. Music is part of the shared values of every culture and as efforts are made in translating the Bible into local languages, the musical system of the local community would also need to be promoted in mission.

Ask one or two participants to sing a worship song in their local language apart from Twi. Ask the rest of the participants to share how they feel as they listen to these worship songs. After this, divide the group into three or four to discuss the following questions and report back. Give each group a question:

1. *What observations do we have for our current music culture in the Church?*
2. *What suggestions do we have so that we can be culturally sensitive to the people groups or tribes HUM is seeking to reach for the Lord?*
3. *In what ways can we encourage cultural or tribal worship in our multi-ethnic assemblies?*

4.2. The Use of Mother-Tongue in Mission

- a. The use of a common language by the people in the mission field enhances the propagation of the gospel. We are aware that the use of languages such as English, French, Spanish, and Portuguese that are inherited from the colonial masters are very important in communication.
- b. Overdependence on the use of these languages in Christian worship, particularly in the mission field in Africa, makes the local Christians “apparent foreigners” in their own land and that can have far-reaching consequences on Christianity in Africa.
- c. It is very significant for mission practitioners to promote the use of mother-tongue in the mission field in propagating the gospel.
- d. Missionaries and ministers of the gospel should learn the languages of the communities in which they work so that they can use them in a way that the people will understand the gospel thoroughly in their own cultural context.

Ask if any participant can share how they feel when Church service is conducted in their mother tongue or how they enjoy reading Scriptures in their mother-tongue. Ask what impact it makes on their lives.

Discussion – In what ways can the use of mother-tongue benefit HUM? What challenges can we possibly face? What practical steps can

Local, District or Areas take to develop this concept and to ensure its effectiveness? What support do we need at the local level?

5.0. Conclusion

The gospel and culture are inseparable factors of mission. Wherever there are people, there are cultural values of those people. We are, however, mandated to give people the opportunity to hear the gospel in their cultural setting. While they accept the gospel, they are not to be forced to migrate from their culture but allow, the power of the gospel to transform them into the glory and image of God.

CHAPTER 2

MISSIONS AND MISSIOLOGY: HUM PERSPECTIVE

Outcomes

At the end of this session, participants should:

1. Understand and explain the Mission of God
2. Know the challenges facing HUM in our ministry to the urban areas and how we are responding
3. Be able to understand unreached people groups or the least reached
4. Value the ministry impact of HUM in their Sectors, Areas or Districts

1.0. Introduction

And this gospel of the Kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come” (Matt. 24:14, ESV).

Every Christian needs to have certain knowledge about missions. For those who are missionaries or practitioners of missions, it is even more important for the following reasons:

- it enhances the understanding of Christians about the models, approaches, and strategies in mission.
- to be abreast with the local indigenes and their environment will be difficult to achieve if we are not properly trained missiologically.
- to understand people we encounter and minister to in terms of how they relate to their environment, culture, cognitive pattern, and socio-economic situation.

This topic is important — every person involved in church management activities ought to develop interest in studying the subject and be able

to apply its principles to all kinds of missionary and ministry activities from time to time.

When we thoroughly understand missiology, our approach towards Home and Urban Mission would be very effective and prudent.

2.0. Missiology as an Academic Discipline

When we talk of Missiology, it is an academic discipline involving the study of the “Mission of God” (Latin: *Missio Dei*).

This is conducted on the premise of God’s desire to redeem His creation through His Son Jesus Christ.

Missiology examines critically, the biblical response to current approaches to mission, and offers us an understanding of the fact that the mission of God is the “fundamental reason for the church’s being” (Escobar in Taylor 2000:101).

- 2.1. Missiological study seeks to question the ways and means by which the church is responding to the task of mission as revealed in Scripture, particularly the Great Commission, and what it is doing to accomplish that mandate.
- 2.2. Occasionally, missiology answers some questions about mission, while at other times, it raises questions about missiological praxes of the church for critical examination and to formulate strategic responses to them in the light of current developments.
- 2.3. Missiology also criticises the missional praxes of the church, with the aim to stimulate reconsideration of approaches towards its response to mission.

3.0. The Missional Thrust in the Study of Missiology

Notes: *Please give these verses to some groups for discussion and let them bring feedback to the whole group.*

Matthew 28:16-20; Mark 16:14-18; Luke 24:44-49; John 20:19-23; and Acts 1:4-8,

What do you think is the foundation to Missiology?

What do these verses communicate about missiology?

How do these apply to the mission and ministry of HUM?

The command of Jesus for Christians to preach the gospel as recorded in the scriptures is foundational to missiology (Culpepper 1995:127).

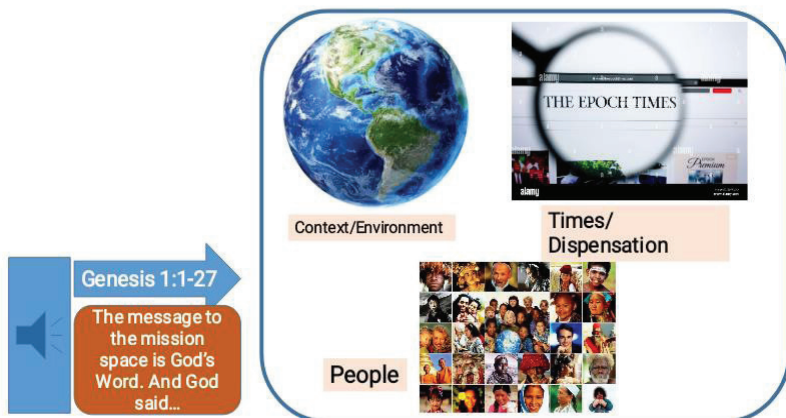
The missional issue is that all the disciplines relating to the study of missiology are to be synthesised into the fulfilment of God's redemptive purpose for His creation.

It is important to note that the study of culture and other scientific systems in missiology should not depart from the conceptual framework of the *Missio Dei*.

For Our Reflection – Read Gen: 1:1–27

Mission is a Respector of Times, Context, and People

4.0. The Dynamic Nature of Missiology



A number of factors may impact our missions in a number of ways. What factors do you feel can impact our missions' situations and practices?

- traditions
- worldviews
- conflicts
- migration
- politics and
- poverty on mission work.

The study must lead to the understanding of present contextual situations of the people in the mission field, including the nature of their environment, politics, economy, geography, and other social dynamics affecting them in the area.

4.1. The Scope of Missiology

4.1.1. Our missions' scope should be broad enough to both develop people to become good scholars, and also prepare them to understand everything that the church must do to fulfil the Great Commission.

What can HUM do to ensure we achieve this holistic scope among our target groups?

4.1.2. As followers of Jesus Christ, our mandate is to ensure that missiology is understood in a way that is able to win the hearts of our members for real mission work and give members the keys to unlock closed doors in mission.

What can we do to achieve this mandate within HUM?

What are some possible doors we may need to open or unlock?

4.1.3. The mission field is a context and the study of missiology must be viable enough to address situations in that context. The study should be designed in such a way that the student

would be walked through the missiology class to the mission field where the actual work is performed.

5.0. The Prospects of Urban Mission

- a. Mission work in the past was mostly centred on rural communities where the majority of the world's population lived, but today the trend has changed as a result of urbanisation.
- b. Urbanisation (or rural-urban migration) occurs when the population of most nations tends to drift more heavily to the urban centres and the cities than rural areas.
- c. For the first time in human history, more than half of the world's population lives in cities and urban centres.
- d. The number is expected to rise to about five billion by the year 2030, particularly in Africa and Asia (UNFPA 2007). Barrett and Johnson (2002) estimate that by 2025, the number of urban dwellers will be around 4,611,677,000.
- e. According to Barrett and Johnson, metropolises with populations of over 100,000 people will increase from 4,200 in 2002 to 6,500 in 2025 while mega cities with over one million inhabitants will increase from 420 to 650 in the same period.
- f. Sadly, about 1.5 billion inhabitants in mega cities will be urban slum dwellers by the year 2025. World's largest urban conglomerates such as Tokyo, Mumbai, Lagos, and Dhaka are being challenged by emerging cities, mainly from Africa.
- g. Jenkins (2007) says by the middle of this century, many African cities will be so populated that they will be competing with the urban centres that have traditionally been the largest. This will see the percentage of Africans in urban centres increasing to 63% by 2050 as against the current percentage of around forty.

- h. This trend also comes with difficult social challenges economically, scientifically, politically, and religiously. Areas like healthcare, housing, education, and employment will greatly affect urban settlers.

The situation above gives a cause for concern and means we need to start preparing now for the future.

What are some possible challenges HUM or the Church may face and needs to prepare for? Group Discussion

a. Special Ministry for People Groups in Urban Centres

- a. The establishment of HUM by the CoP is a missiological response to Urban Mission because HUM focuses on “evangelising and planting churches among the urban poor and marginalised, expatriates, unreached people groups” and all those groups of people who are generally unengaged with the gospel of Jesus Christ.
- b. The CoP is of the view that establishing HUM “has become necessary because for a very long time, many churches and mission agencies across the globe have embarked on selective evangelism in which majority of people groups are neglected” or have not been adequately evangelised (Kwafo in Home and Urban Missions. 2021:11, 12).
- c. People groups in this sense, “refers to groups of individuals, families and clans who share a common language and ethnic identity” or “an ethnolinguistic group with a common self-identity that is shared by the various members” in a specific geographic context.
- d. Some examples could be the Chinese living in Kumasi, the Togolese in Takoradi, the Burkinabes in Tamale, the Malians in Techiman, the Fulanis in Ghana, among others.

- e. At times, even in the same nation, certain people groups leave their rural communities to settle in urban centres and form a nucleus society outside their places of origin.

In response to the above, what are some strategies we need to adopt as HUM trainers to educate our ministry to intentionally focus on the target group?

b. Reaching out to Unreached People Groups (UPG's) as Home and Urban Missions

- a. Among the various people groups in the urban centres are the “UPG’s”. These are ethno-linguistic groups with either a very small number of them being Christians or have no indigenous Christian community “with adequate numbers and resources to evangelise” in their own environment without depending on external assistance for their activities (Ghana Evangelism Commission. 2020:4).
- b. They are spread across the nations and live in the same communities within which our churches are scattered. To what extent do our churches give them attention?
- c. Kwafo, in Home and Urban Missions (2021:13), asserts, “Every country across the globe, whether developed or under-developed, has expatriates or foreigners, unreached people groups, urban poor and the marginalised.”
- d. Ghana Evangelism Commission (2020:4) states that the best way to reach the “UPG’s” is the use of their mother tongue in communicating the gospel to them.
- e. Get Christian materials such as Bibles, Bible study materials, and audios to them in their local languages as an evangelistic strategy.

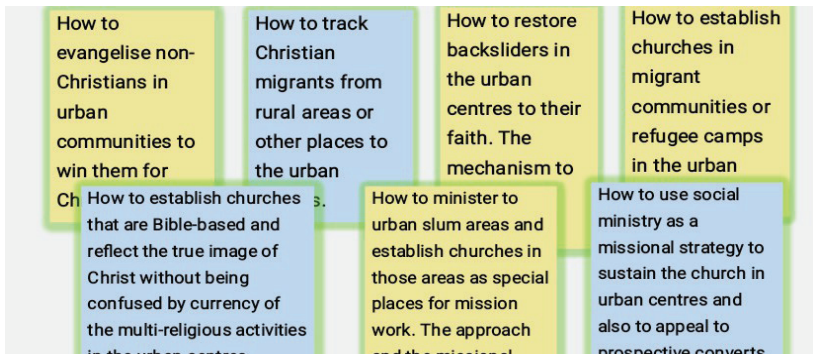
- f. The caveat, however, is that while planting ethnolinguistic churches is a good missional strategy, care must be taken to manage those churches very well to avoid them drifting into ethnocentric pressure groups in the mother church.
- g. When the missional intent of planting those churches is not properly established and defined, it may give some people an opportunity to form a social activists' movement that may exacerbate the already racist and social tensions affecting both the church and society in various places across the globe.

6.0. Missional Approach and Missiological Framework in Urban Mission

- a. Urban missiology is still in its gestational period, and the church needs to continue to “search for a theology of mission that will give us” a new perspective “for our city, informs our activism, guides our networking, and energizes our hope for the transformation of our city” (Van Engen 2000).
- b. The church needs a missiological approach to urban mission, ensuring that the gospel is preached to non-Christian urban dwellers in a very relevant way while at the same time, seeking to track the movement of migrant Christians from the rural areas or other cities and nations so that their faith is not consumed by urban challenges.

This is a very key point. What are some possible ways for the Church in the city to connect with our brothers and sisters who migrate to cities?

The missiological framework should consider the following factors:



7.0. Breaking New Grounds in Urban Centres

How can we break new grounds in urban areas without “stealing” another church’s members or just dividing an existing church to form a new one or rebelling against a mother church to form a new church with the breakaway members? The whole concept of church planting must be biblically oriented just as the apostles evangelised non-Christians and brought them to Christ. The process must begin with non-Christians and not those who are already “kingdom citizens” (Ashford 2011:203). Here, the concept of the fresh expressions of the church in mission is vital.

Referring to the above statements, in what ways can HUM guide the local churches to focus and be intentional to reach non-Christians among our target groups and bring them to Church?

8.0. The Mega Church Concept as Urban Mission

- a. The establishment of mega-churches has taken centre-stage in many ministries, but its advantages and disadvantages need to be examined.
- b. In cases where a particular church is very new to a country, the establishment of a mega-church can serve to provide an important indication of a grand entry of a church into that society.

- c. In the context of urban church planting, the mega-church concept in contemporary ministry is gradually posing a difficult situation to the home cells and local assembly concepts or the disciple-making process of the church and pose a challenge to efforts to track backsliders.
- d. Mission-planted congregations for special people such as the deaf and dumb as well as the blind should also be established.
- e. The church may also target certain special groups such as Rastafarians, prostitutes, petty traders, artisans, drivers and drug addicts.
- f. For example, in The Church of Pentecost, there is a special ministry for persons with disabilities who are being handled by specially trained ministers of the Church.
- g. There is the need to train special missionaries or get ministers equipped.

9.0. The Use of Digital Technology as a Strategy in HUM

- a. The digital space has become a new strain of community in which people live and progressively develop their culture, worldviews, and beliefs and that has resulted in the creation of a new mission field that needs to be explored or engaged with the gospel.
- b. Urban centres and inner cities are more inclined towards the use of digital technology.
- c. Some people in the rural communities can also be connected through digital technology.

10.0. The Missional Approach and Strategy

Using the digital technology or Relationship Based Approach (RBA) in these countries is the most effective tool. These can be done through:

- a. Students studying in other countries.
- b. Christians from other countries who work in those countries.

- c. Christian students from other countries who study in those countries.

11.0. The God Factor: Signs and Wonders in Missions

- a. God is the owner of the mission and that is why it is *Missio Dei*. It is good to depend on Him for everything. “I am the Lord, the God of all mankind. Is anything too hard for me?” (Jer. 32:27).
- b. There are certain things humans cannot do: “Jesus looked at them and said, ‘With man this is impossible, but with God all things are possible’” (Matt. 19:26).
- c. The crowd following Jesus could not return from Him because of the impact of His ministry: “A huge crowd kept following him wherever he went, because they saw his miraculous signs as he healed the sick” (Jn. 6:2, NLT).
- d. Every mission practitioner should pray for spectacular events to occur in their ministry and that will change their mission
- e. The power and the guidance of the Holy Spirit are needed in all strategies adopted in the mission field.

12.0. Conclusion

It has been established that to fulfil our mandate in the practice of Home and Urban Missions (HUM), we must always place missiology in the centre of all our studies about mission. The principles, models, missional praxes and strategies adopted in HUM activities must be examined in the light of a missiological framework for mission work. In our quest to fulfil our mission mandate and also address the challenges in the mission field, we must not run ahead of missiology because every approach chosen may fall within the context of the study of mission.

CHAPTER 3

UNDERSTANDING SUBSTANCE USE DISORDER (SUD), TREATMENT, AND RECOVERY

Outcomes:

At the end of this session, participants should

1. Be able to explain SUD and know the four stages of addiction
2. Appreciate the urgent response to be involved in ministry to SUDs
3. Take necessary action to prevent and help people to recover
4. Know how HUM can respond to SUD

1.0. Introduction: Global Problem vs Ghanaian Problem

About 29 million people in the world suffer from drug use disorder. About 35,000 adolescents in Ghana use various forms of drugs. 10% of in-patient clients in psychiatric hospitals have been related to substance use. Twenty to thirty percent (20–30%) of outpatient cases, have also been related to substance use, as reported by professionals in our government psychiatric hospitals.

2.0. What is Substance Use Disorder (SUD)?

Addiction, now referred to as Substance Use Disorder, is a chronic disease of the brain, not a moral failing or lack of willpower.

The International Classification of Diseases (ICD-10), classifies addiction as a disease. It is defined as a brain relapsing disease that is characterised by a compulsive use of substance despite all harmful effects.

What harm can Substance Use Disorder have on our societies? CR

The harm could be physical/medical, social, financial, spiritual, etc.

2.1. Stages of Addiction

There are four (4) main stages of addiction:

1. Experimental
2. Recreational
3. Abuse
4. Addiction

2.2. The length or duration of each stage varies.

The recreational use of substance varies from drug to drug. Some drugs are highly addictive than others, therefore a person will stay in the stage shorter.

3.0. Psychoactive substance, what is it?

- a. These are substances that affect the body's central nervous system.
- b. They change how people behave or perceive what is happening around them.
- c. These are the drugs that lead to substance use disorders.
- d. These substances could cause problems ranging from mild to severe on the brains of the users.

3.1. Classifications of Psychoactive Substances

- a. Common Drugs
- b. Illicit Drugs

4.0. Effects of SUD

4.1. On Health

- a. A weakened immune system, increasing the risk of illness and infection

- b. Heart conditions ranging from abnormal heart rates to heart attacks and collapsed veins and blood vessel infections from injected drugs
- c. Nausea and abdominal pain, which can also lead to changes in appetite and weight loss
- d. Increased strain on the liver, which puts the person at risk of significant liver damage or liver failure
- e. Seizures, stroke, mental confusion and brain damage
- f. Lung disease
- g. Problems with memory, attention and decision-making, which make daily living more difficult

4.2. On Brain

- a. Substance Induced Psychosis
- b. Substance induced brain deficiencies
- c. Seizures
- d. Brain Damage

4.3. On Behaviour

- a. Paranoia
- b. Aggressiveness
- c. Hallucinations
- d. Impaired Judgement
- e. Loss of self-control
- f. Impulsiveness

5.0. Identifying SUD

Many people know the obvious signs of drug use, but many signs are very easy to miss. Generally, the following signs may become evident if someone you know is abusing or is addicted to drugs:

- a. Unusual Sleep Patterns—People who are addicted to drugs generally have odd sleep patterns. They might sleep constantly or be up at odd times.
- b. Isolations—People who are addicted may feel misunderstood or judged and this can lead to isolation.
- c. Poor personal grooming—Persons who are addicted may gradually not be bothered by how they look.
- d. Lack of interest in social activities, among others.

5.1. Screening: ASSIST

The Alcohol, Smoking and Substance Involvement Screening Test (ASSIST) was developed for the World Health Organisation (WHO) by an international group of researchers and clinicians as a technical tool to assist with early identification of substance use related health risks and substance use.

It is a tool used to identify the existence of a SUD problem.

Other tools exist for different screening, but this is the most commonly used tool.

5.2. Prevention

- a. Drug abuse prevention begins with education, spreading the word regarding the dangers of drugs to oneself and to the community. These programmes are just the beginning.
- b. The information provided is most effective when it is followed up with continued support.
- c. Drug prevention programmes seek to involve the family, community or workplace in the prevention process.
- d. It is very easy to prevent addiction than it is to treat it.
- e. Adolescents are the most likely to suffer from the absence of education on the dangers of SUD.

What activities can we initiative at district and local HUM to educate our churches and communities to prevent SUD? – GD (Group Discussion) and feedback to the whole group.

5.3. Purpose of Treatment

- a. Reduce the major symptoms of the illness
- b. Improve health and social functioning
- c. Teach and motivate individuals to monitor their condition and manage threats of relapse

5.4. Post-Treatment Expectations

- a. Recovery as “one day at a time” for the rest of a person’s life
- b. Relapse

5.5. Ongoing support:

- a. Economic, vocational, housing, parenting, medical, and social supports
- b. Re-engagement in the recovery process, should relapse occur
- c. Supporting recovery

5.6. Continuing Care or Aftercare: Strategies to Support Recovery

- a. Alumni group meetings at the treatment facility
- b. Home visits from counsellors
- c. Case management
- d. Education and support services
- e. Employment services
- f. Safe and sober housing resources
- g. Legal aid clinics or services, Etc.

What should be our response as HUM to SUD? CR

CHAPTER 4

INTRODUCTION TO COUNSELLING AND BIBLICAL COUNSELLING

Outcomes

At the end of this session, participants should:

1. Be able to tell what a general counselling is from Biblical Counselling
2. Be familiar with some basic counselling skills
3. Know the importance of God's word in changing people's lives
4. Be able to rely on the Holy Spirit to guide people
5. Understand the different types or forms of counselling

1.0. Introduction

Trainer – share your own experience in a situation where you needed counselling

Almost every one of us here might have ever faced a challenge or situation in which we needed help. What are the usual or common challenges most people face in life? CR

1. Emotional
2. Spiritual
3. Occupational
4. Relationship

Everyone needs help at some point in their lives. One way to help people deal with or overcome these challenges is through counselling. HUM is a very unique ministry that deals with people who might have experienced difficulties in their journey of life. We are blessed that we have been chosen as vessels by God through the ministry to bring hope and to guide such people.

2.0. The ministry of counselling and the counsellor

Have you ever needed counselling? When was the first time or last time you had counselling? Share in pairs

Why do you think people need counselling?

People face challenges in life. As we have indicated, we all need guidance in our decisions and choices. The people who are trained in counselling ministry or in the profession are called Counsellors.

- Counsellors are either called, made or trained to specialise in assisting and guiding people to come out of their challenges or to make the right decisions for their lives.
- They help and assist people, using diverse ways or alternatives to help them improve their lives. Clients, therefore, need to turn to them whenever the need arises.

3.0. Basic Definitions Of Counselling

- a. Counselling can mean different things to different people, but in general, it is a process whereby people seek guidance or assistance when they want to change something in their lives.
- b. Counselling is a process as well as a professional relationship between a professionally trained therapist and a client who needs help.

The fundamental goal of counselling is to bring about positive change, helping the people to have hope to live again and to be assured or offered reason to live again.

3.1. Basis for Biblical Counselling: There are 3 important relationships that serve as the

- a. **Relationship with God (Spiritual):** We were created in His image and that is where we find our identity. We are also His representatives and that is our purpose here on earth. This makes counselling to help people identify with God and know their purpose in life very crucial

- b. Relationship with other people (Social):** Man was created male and female. Thus, man is not alone; he is not a person in isolation. This is the second facet of his identity – he is human amongst other humans.
- c. Relationship with creation (Productivity or work):** We are the crown of God’s creation and our purpose here on earth is to subdue it and rule over all living creatures.

How well are you doing personally in relation to the three relationships.

Note: Please give participants about 2mins to prayerfully consider where they are in their walk with God in these three relationships.

We were created to listen to God and to be His messengers. In fact, every human needs counselling in order for them to understand who they are and what their purpose here on earth is.

3.2. How long does a person need Counselling?

Its duration varies and it also takes place in an organisational or private setting. It may or may not overlap with practical, medical and other matters of personal welfare. Counselling is the principled relationship:

- characterised by the application of one or more psychological theories and recognised communication skills
- modified by experience, intuition and other interpersonal factors.

Philosophy of facilitation rather than advice-giving or coercion

3.3. Some Biblical Perspectives

Counselling is a ministry and core to the faith community. One of the key areas to assess a church's impact on the community and the lives of its members is how sound its counselling ministry is.

John 14. 16 - The Holy Spirit is the chief counsellor

Mathew 11. 28 - Our Lord Jesus demonstrated His counselling skills

as He calls the troubled, the depressed, the abused, the neglected, the bereaved, etc., to come for assistance.

3.4. Forms of Counselling

There are two main forms of counselling- Christian and Secular Counselling. Christian counselling, according to Siang- Yang Tang (2011), simply means a counselling conducted by a Christian who is Christ centred, biblically based and Spirit filled.

Secular counselling is a form of counselling based on humanistic theories and philosophies.

3.5. Types of counselling

There are different types of counselling based on some indicators:

- a. The broad area of focus
- b. The therapy used

3.6. Broad Area of Focus: Counselling includes the following:

- a. Marriage and family counselling
- b. Educational counselling
- c. Rehabilitation counselling
- d. Mental health counselling
- e. Grief counselling
- f. Substance abuse counselling

3.7. Therapy used includes the following:

- a. Psychodynamic therapy
- b. Humanistic therapy
- c. Behavioural therapy
- d. Cognitive Behavioural therapy
- e. Existential therapy
- f. Theophostic therapy

As a church, our interest is that the lost will be brought to

the saving knowledge of Christ Jesus. As we adopt Christian counselling approach, much emphasis will be laid on the use of the THEOPHOSTIC THERAPY.

Theophostic means the light of God. The goal of this theory is to heal clients from their historical wounds, mind renewal and the introduction of the Spirit of Christ Jesus to the Client.

The use of this theory has become very relevant in the wake of this LGBTQ++ movement. The need to rescue the souls of our brothers and sisters in this disgusting act has become a collective responsibility for all and demands all hands on deck.

4.0. Types Of Clients/Counselees

- 4.1. Voluntary client – clients who come for counselling on their own will.
- 4.2. Involuntary client – A client who enters counselling not of their own will but are being forced to do so either by the school, court, work or family.
- 4.3. Resistant client – A client who is unwilling to grow through the therapeutic process.

Do you feel HUM may have any of these types of clients, and if yes, what do we need to do to help?

5.0. Some Counselling Skills

- a. Active listening
- b. Reflecting and paraphrasing
- c. Building rapport
- d. Summarising
- e. Asking good open-ended questions (what, why, where, who, when and How)
- f. Limiting use of closed questions that easily give yes or no answers

5.1. Using Effective Counselling Skills

- a. Be genuine. If you do not understand, check and ask for further information.
- b. Be brief when reflecting back.
- c. Avoid using shock or disbelieving tone. This may indicate that the client is unacceptable or odd. Understanding these terminologies will go a long way in helping us as trainees and help us apply them appropriately.

6.0. Approaches to Counselling

- a. Direct Approach – this approach is called as “I talk; you listen”. This is a situation where a counsellor assumes the initiative and carries a major of the responsibility for problem identification and resolution.
- b. Indirect Approach – the counsellor’s participation is minimal and the techniques of reflection and acceptance are used to encourage the client to freely express him or herself. The client is encouraged to choose the goals, make the decisions and take responsibility for those decisions.

7.0. Goals of Counselling to the Church

There are many goals the church seeks to achieve through counselling, and chief among them are:

- Counselling seeks to help all people realise wholeness in all aspects of life from cradle to grave.
- Counselling seeks to help the church to prioritise and identify the most important task and key action steps to take (Romans 12:8).
- One unique thing about this goal is reaching out to the unreached, going out of our comfort zones to serve others with the counselling ministry, Thus, making the services of counselling available to all (Exodus 3:10–15).

- Finally, the goal of Christian counselling is fulfilling the mandate of the GREAT COMMISSION – from conversion to discipleship.

In summary, conversion, discipleship, spiritual formation, service to God and fellow humans are the ultimate goals of Christian counselling.

8.0. Why People Seek Counselling Services

What are some of the reasons why people seek counselling? CR

- Problems of Addiction and Abuse (alcohol, drugs, and other vices)
- Depression and anxiety
- Gender identity
- Grief over losses (death, relationship breakups and bankruptcy)
- Physical abuse and trauma
- Stress
- Crisis

9.0. Ethics, Values and Legal Issues in Counselling

- Professional License
- Record keeping – Why is this necessary? You need to remember what you have been told. It is embarrassing to keep asking for information which has already been given.
- Confidentiality – build trust and keep it.
- Making Referrals – it helps the person know that you pay attention and that you value him.
- Knowing your boundaries and limits.

10.0. The Detail of Biblical Counselling

Note: Please give these passages to different groups and let each discuss it briefly. They should take note of the roots and fruits.

- a. Luke 6:43 – 45
- b. Matthew 6:19 – 24
- c. James 3:13 – 4:12
- d. Galatians 5:14 – 6:10
- e. Matthew 22:37 – 40

11.0. Some General Thoughts

11.1. What are the most common words used in the Bible to describe what is wrong with people?

Idols, desires and lusts are words used to describe what is wrong with people. Especially the word “idol” has lost much of its original meaning in our modern language. It is often restricted to objects that can be seen. “Desire” and “lusts” have been reduced to sexual desires only.

People turn away from God to serve idols and to fulfil their desires.

- In the New Testament, things which are wrong in people’s lives are being described as “desires of the flesh” or “sinful desires” (Rom. 13:14; I Cor. 10:6; Eph. 2:1–3; Jas 1:14 and 2 Pet. 1:4).
- In the Old Testament, idols of the heart are mentioned (Eze. 14:1–5).

There are also passages where the heart is being described as foolish, evil (Eccl 9:3), full of desires and lies, uncircumcised, hard, blind, etc. In the New Testament, sinful desires are also compared to idolatry (Col. 3:5 and Eph. 5:5).

11.2. What then is wrong with wanting things that look good?

Usually, the wrong in our desires does not lie in what we want, but how much we want them. Natural desires (also for what is good) then turn into desires that dominate our hearts instead of God dominating our hearts. When I look at God, I see Him only as the giver of these gifts, and I no longer seek Him alone. Very often the

desire is good, but the wrong lies in the control by this desire – our own will takes precedence over God’s will and our own will then determines how we live.

11.3. Does each person have a “root sin”?

Desires are usually used in the plural in the Bible. The reason is obvious: the human brain is a factory producing idols. Yet, it is also true that one desire often comes to the fore, appearing to be a “root sin”. Fear of people, love of money, the desire to please people, love for the limelight, desire for pleasure, etc., are some examples. All of these can dictate the life of a person. But, remember, all people have all the typical desires.

11.4. How will you recognise a desire that is out of control (thus, no longer natural)?

Look at its fruit. Wrong desires will bring forth bad fruit that can be seen, heard and felt (James 1:15).

11.5. What about fear? Isn’t that just as important as desires?

Fear and desire are two sides of the same coin. Fear is often a desire that something will not happen. It is possible that a desire for money can stem from a fear for poverty. A desire to be accepted can come from a fear for rejection.

11.6. Do people sometimes have contradictory motives?

In Galatians 5, we read that the old man’s (or fleshly) desires work against the Spirit. People often have good and bad desires simultaneously. A person wants to repair a relationship with somebody, but his fear of rejection works against him. But it can also be two sinful desires: somebody wants to steal something, but his fear that his friends will reject him keeps him from doing it.

11.7. Do you simply confront a person with his sinful desires in a counselling situation?

No, you don’t. The heart is not all that visible; only the fruit can be seen and thus the counsellor must move slowly when approaching

the heart. Experience makes a counsellor wise and he will start with asking many questions and listening with insight to the counselee's heart. Knowledge of self comes when a person is standing in front of God (Heb. 4:12 and Ps. 119:130).

11.8. Can a person change what he wants to?

Yes, this is especially the work of the Holy Spirit leading us in a very intimate way (Gal. 5:16–25; Rom. 6:16–18; 8:12–16 and Ps 23:3). God refuses to satisfy instinctive needs (the needs that people allow to rule over them). These desires can be anything: desires of the body for health, clothes, housing, water, food, sexual pleasures, exercise, rest; desires of the mind can include money, status, possessions, to be loved, success, power, to be better than, self-righteousness, marriage, family and many others.

12.0. Some X-Ray Questions

These questions are meant to help us in discovering patterns in people's motivations. They will help us to get to the biblical route and unmask the things that reign in people's hearts. Unbelievers are completely under the control of these idols. Believers, again, are being derailed and enticed by these gods. Therefore, these questions are designed to ask why people have certain behaviours. The idea is that the Bible itself will penetrate and show the reasons behind or motives for certain behaviours. Each of these questions is about: Who is God in your life?

1. What do you want, what do you desire? Which desires are you obedient to (Gal. 5:16-25; Eph. 2:3; 4:22; 1 Pet. 1:14, 2:11, 4:2; 2 Pet. 1:4, 2:10; Jas 1:14ff, 4:1-3; Pro. 10:3, 10:28, 11:6ff; Ps. 17:14ff, 73:23-28)?
2. What are you aiming for? What are your goals and expectations (Matt. 6:32; 2 Tim. 2:22)?
3. What are you afraid of? What do you not want? What are you worried about (Matt. 6:25–32, 13:22)?

4. What do you think you need? What are your needs (Matt. 6:8-15, 6:25-32)?
5. What makes you “tick”? What is the source of your life Is. 1:29ff; 50:10ff; Jer. 2:13; Matt. 4:4; 5:6; John 4:32-34, 6:25-69)?
6. Who or what do you trust (Pro. 3:5, 11:28, 12:15)?
7. Whose acceptance are you looking for and whose rejection do you fear (Pro. 1:7, 9:10, 29:25; John 12:43; I Cor. 4:3-5, 2 Cor. 10:18)?
8. What do you love? What do you hate (Matt. 22:37-39, 2 Tim. 3:2-4; Luke 16:13-14)?
9. Who are your role models? What type of person do you think you should be or want to be (Rom. 8: 29; Eph. 4:24; Col. 3:10)?
10. How do you define success or failure in any specific situation (1 Cor. 10:24-27)?
11. What do you see as your battles/fights (1 Cor 9; Rom 5:6-10)?
12. In which situation do you feel under pressure, full of confidence or relaxed? When you are tensed, what will you turn to? What do you see as your escape route? What do you want to escape from? Psalms
13. What do you pray for (James 4:3)?
14. What do you think most about? What rules you? Where do your thoughts naturally turn to in the morning? What is your frame of mind (Col. 3:1-5; Phil. 3:19; Rom. 8:15-16)?
15. What do you speak about the most? What is important to you (Luke 6:45, Pro. 10:19)?
16. How do you use your time? What are your priorities (Pro. 1:165; 10:4; 23:19-21; 24:33)?

17. What are the idols or false gods in your life? Where do you put your confidence? Whom do you serve? Whose voice controls you (Eze. 14:1-8; Col 3:5, Eph. 5:5, 1 John 5:21, Jer. 17:5; Jas 4:11-12)?

13.0. What Brings about Biblical Change?

13.1. God's Word

- a. Hebrews 4:12 – The Word gives direction in counselling and shows us where the problems are and how to analyse them. People give structure to their world through their thoughts. From these thoughts come their motives – that which drives them; the reason why they do things the way they do. The Scripture analyses these motives and opens them up so that we can recognise them. Through this, an awareness of the heart is created.

As a Christian counsellor,

- i. You need to know the Scriptures
 - ii. Be guided by the Holy Spirit
 - iii. Read more into behaviours
- b. Metamora is the word used for conversion and describes what happens in the inner man when a man moves from thorn tree to the fruit tree. This is change. John the Baptist preached that people had to bear fruit worthy of repentance. Thus, repentance happens in the inner man, but its fruit can be seen in the behaviour. Either a person is being controlled by fear of people and as such his fruits will be aggression, stress and lies, or he will be controlled by his faith in God, in which case his fruits will be speaking the truth, courage, etc.
- c. God's word tells us who God is.
 - d. Who are man's enemies? His old nature, the world and the devil.

- e. God's promises – God's word is full of His promises. Which promises can you mention?

13.2. God uses people in the process of change

God's people are His instruments through whom He works so that others can experience fulfilment in life. Through people, God guides us to have a realistic view of ourselves, but also to experience the joy of conversion and being set free. The aim of this teaching is to equip God's people to do this work effectively.

13.3. Christian Culture

The Christian culture of singing, testimonies and literature are all sources that God provides to the biblical counsellor to guide people to live in God's presence every day.

13.4. Creation

God also uses His creation to show us His power, His omnipotence, etc. (Rom 1).

14.0. Some Guidelines In The Scriptures In The Detail Of Biblical Counselling

14.1. Tree and Fruit (Luke 6: 43-45)

14.1.1. What is seen in a person's life is what the Bible calls fruit.

How do you recognise a mango tree? The tree is recognised by its fruit. Fruit in a person's life is his deeds and words. Every person bears fruit: it can be fruit of anger, fruit of division or fruit of peace.

14.1.2. What does a person bring with him when he comes for counselling?

Bad fruit that he wants to replace with good fruit. He brings depression and wants joy in its place. He brings his problems with his children, because he wants better children. He brings the bad fruit of his marriage and asks: please give me a good marriage.

But the Bible tells us that the fruit of our lives is directly connected to our hearts. Thus, we can say that the Bible teaches us that it is more important to look at the heart than at the fruit. There will be no lasting change in a person's life, unless there has been a change of heart. Change must happen at the root level. Therefore, the Bible also teaches us that it is not good enough to exchange bad behaviour for good behaviour, unless there was a change of heart.

Therefore, the counsellor should often ask the question "Why"? When a selfish person is counselled, it is not good enough to just tell him to start caring for the people around him. Rather, the counsellor should ask: "Why is this man who confesses to be a Christian and who confesses that he loves God and his neighbour, doing selfish things? Why does he have destructive fruit?"

In what ways can we focus on a person's heart during counselling? What are some of the things we need to look at to identify what might be in a person's heart?

14.2. The Treasure Principle (Matt 6:19–24)

Every person is living for some kind of treasure.

- If I want to buy a new cell phone, then that desire can control me.
- If I desperately need acceptance from people, then that desire can control me.

Whatever controls my heart, is controlling my behaviour. Nobody can serve two masters. People have this protective behaviour: they protect their treasure. The biblical counsellor needs to ask himself: What is the treasure that the counsellor wants to have, to maintain and to enjoy.

14.3. What controls the heart (James 3:13-4:12)?

A distinction is being made between a wise and foolish person. When we have wisdom from above, we will have the corresponding fruit: peaceful, courteous, compassionate, unbiased, sincere. This wisdom

from above is in the heart. Worldly wisdom is also in the heart, characterised by all kinds of mean deeds, chaos, selfishness, etc.

Example: James 4:1-12 asks the question: where is war and fighting coming from? A common answer these days is bad communication skills — but that is not what James is saying!

Why is James using the word “adulterous people” in verse 4? What does this piece have to do with marriage? Because the love of God was exchanged for the love of something else. People are being driven by other things and desires than the love of God.

14.4. Galatians 5:14-6:10

Paul preached the gospel of Jesus in the beginning of Galatians. From chapter 5:14 to the end of this letter, it is all about how you live in the light of this gospel. He writes about their behaviour, then he moves their hearts. What controls their hearts? He writes about motivations: what is driving them? The Holy Spirit or their own flesh? These two are in absolute contrast and we cannot please both.

How does a person move from control by the old sinful nature with all its thorns to being controlled by the Spirit with His fruit? In the previous chapters of Galatians, Paul explained that the bridge from the thorn tree to the fruit tree is Jesus Christ. How do you come under the control of the Spirit? By the Spirit residing in us. When we come to faith in Jesus Christ who died for our sins, then we receive a new heart, built on the truth of the gospel.

14.5. The Greatest Commandment: Matthew 22: 37- 40

The first commandment says that we must love the Lord with our whole hearts, and all our souls and all our minds. That means that we must love God alone, meaning you are not to allow any other god to control your heart.

The second commandment is the fruit of the first commandment. “You must love your neighbour as yourself.” How is this person making peace? How is this person confronting others? How is this person loving? How is this person seeking forgiveness? This

commandment is an umbrella for all behaviour patterns in our relationships with our neighbours and the rest of creation.

To become free is to know God and to be controlled by His Holy Spirit – that is the fulfilment of the first commandment, namely that God alone will reign in my heart. When it comes true, then I am bearing good fruit, which is to love my neighbour as myself, then that is the fulfilment of the second commandment.

CHAPTER 5

COUNSELLING COMMERCIAL SEX WORKERS (CSW), SUBSTANCE USE DISORDERS (SUDS), STREET PEDDLERS (SP), ETC.

Outcomes:

After this session, participants will:

1. Know the role of a counsellor in the ministry to CSW, drug addicts, etc.
2. Be equipped with the needed information and skill to counsel victims.
3. Know the effects of addiction, prostitution, etc., on victims.

1.0. Introduction

As a matter of control, counselling is an intimate form of learning and it demands that the counsellor be an authentic person.

2.0. The Counsellor as A Therapeutic Person

- a. It works within the context of person-to-person connection so that the client experiences growth.
- b. The counsellor must leave their own reactions, values and themselves out of the work; that will be a sterile counselling.
- c. It is done through genuineness and aliveness, to radiate a joy for life and to be real with our clients with life-enhancing qualities. There is one true standard to develop the process of counselling, and that is the word of God which is the final authority. Even the self-actualised also needs counselling.
- d. We are to look into our lives and make the changes we want – changes that are worth the risk and the effort.
- e. The counsellor should serve as a model for the clients to imitate.

- f. If we model realness, by engaging in appropriate self-disclosure (the process of passing on information about yourself to someone else), our clients will be honest with us in the therapeutic relationship.
- g. An effective counsellor establishes an effective therapeutic relationship and uses methods.

2.1. Personal Characteristics of An Effective Counsellor

- a. Effective therapists have an identity
- b. Effective therapists are open to change and make choices that are life oriented
- c. Effective therapists are authentic, sincere, and honest
- d. Effective therapists have a sense of humour
- e. Effective therapists make mistakes and are willing to admit them
- f. Effective therapists generally live in the present
- g. Effective therapists appreciate the influence of culture
- h. Effective therapists are passionate
- i. Effective therapists are able to maintain healthy boundaries
- j. Effective therapists have a sincere interest in the welfare of others
- k. Effective therapists possess effective interpersonal skills
- l. Effective therapists become deeply involved in their work and derive meanings from it.

2.2. The Personal Therapy for The Counsellor

The counsellor himself should go through counselling before he or she can counsel someone. This is necessary because:

- a. of the need for personal development and professional development

- b. It helps build and ability to manage stresses better
- c. As one's counsels, one wounds can be opened
- d. You wonder what you can do for your clients, any ideas, are they getting better, same or worse, any change.
- e. You struggle with answers
- f. The counsellor needs grace to expedite his or her roles

2.3. Acquiring Competences In A Multicultural Counselling

- a. The counsellor should understand his own cultural conditions, the condition of his client and socio-political system which his client belongs.
- b. The counsellor's competency must involve beliefs, knowledge and skills.
- c. Competency must involve learning and keeping updated.

2.4. Issues Faced By Beginning A Counselling Session

- a. Dealing with our anxieties
- b. Being ourselves and disclosing our experiences
- c. Avoiding perfectionism
- d. Being honest about our limitations
- e. Understanding silence
- f. Dealing with demands from clients
- g. Dealing with clients who lack commitments
- h. Tolerating ambiguity
- i. Avoiding losing ourselves in our clients
- j. Developing a sense of humour
- k. Sharing responsibilities with clients
- l. Declining to give advice
- m. Defining your role as a counsellor

- n. Learning to use techniques appropriately
- o. Developing your own counselling style
- p. Staying vital as a person and as a professional

2.5. Ethical Issues

- a. Right of informed consent
- b. Provide them with the information they need
- c. Build trusting relationship with them
- d. Empower them
- e. Help them to be active partners and true collaborators in their therapy
- f. Be responsible to the client
- g. Confidential parameters should be realised
- h. The benefit of the counselling and risk involved should be explained
- i. A balance should be stricken between giving too less information or giving too much information
- j. Confidentiality is key
- k. Confidentiality creates a trusting and productive counsellor/ counselee relationship
- l. Clients' privacy must be respected
- m. The law must be considered as to when confidentiality must be broken and in the institution in which they work.
- n. Confidentiality will be broken in child abuse, abuse of the elderly, danger to oneself, client under age 16 who is a victim of incest or rape
- o. When client needs hospitalisation, when there's a court action or information is to be released to a third party, confidentiality can be broken.

2.6. Dual And Ethical Relationships and Counselling

- a. Combining professional and unprofessional roles
- b. Additional relationships in addition to sexual relation, is not accepted e.g., counselling a friend, an employee or a relative, engaging in social relations with the counsellor accepting an expensive gift from a client.
- c. Moving into a business venture with a client
- d. Being exploitative of a client
- e. Becoming sexually or emotional tied with a client are all UNETHICAL, UNPROFESSIONAL AND ILLEGAL.
- f. Manage multiple roles and responsibilities in an ethical way e.g., a Presiding Elder with a client or a Pastor with a client.

3.0. Basic Counselling to Commercial Sex Workers

- 3.1. What Is Commercial Sex Working (What You Have To Know About It And What It Entails)

Commercial sex work is sex in exchange for money or goods for sexual services. They are made up of men and women who receive money or goods in exchange for sexual services, who consciously define their activities as income generating even if they do not consider sex work as their occupation.

3.2. The World Perspective of Commercial Sex Workers

The world sees commercial sex or its workers as

- a. the minority and to be protected.
- b. as an industry; now it's even wider with the Gay community involvement in sexual commercialisation.
- c. as people who are discarded or are violated against.
- d. Commercial sex workers are peculiar with some dances, dressings, rejection and meet negative impressions and social life.

- e. Commercial sex workers are also searching for their rights, even the African sex worker.

3.3. Worldly Strengths or Satanic Influences

- a. Emotionally, they numb themselves
- b. They use avoidance
- c. They have formed groups
- d. They have their clinics to manage sexually transmitted infections (STI's)
- e. They have harm reduction strategies and want to be legalised
- f. They want education to be accepted.
- g. They have sex workers' support groups
- h. They usually live in the community and they form story alliances
- i. They feel it is an opportunity to explore themselves, changing their names from prostitution and whores, and imploye lots of defence mechanisms.
- j. They actually demonstrate pride, sexual creativity, openness and acceptance
- k. They justify themselves.

3.4. Commercial Sex Workers are Prone To

- a. Substance abuse
- b. Feelings of shame, rejection, and humiliation
- c. Always sleeping around with new people
- d. Hyper-vigilance
- e. Very high risk
- f. Robbery, killings, abuse and STI's
- g. Living in cheap accommodated homes and slums
- h. identity disorders

3.5. Things To Know About Commercial Sex Workers

- a. Commercial sex work is universal.
- b. Sex is the state of being male or female; sexual is related to sex.
- c. Sexual activity is a behaviour or action related to being with a male or female, usually oral, anal penetration, vaginal penetration with another sexual organ or object.
- d. Sexual intercourse is the insertion and thrusting of the penis into the vagina.
- e. The role of sexual intercourse is for pleasure and procreation between husband and wife (Hos. 1:2, Rev. 21).

3.6. The Role of The Counsellor

- a. The primary role of the counsellor is to restore the counselee into a biblical mind-set using correction from God 's word.
- b. The world will use psychological therapies to increase the behaviours, but the laws of God which is His word would help the client in genuine repentance and restoration.
- c. The other role of the counsellor is to offer encouragement, speak the truth in love, be meek and not critical, proud, or self-righteous.
- d. The Christian counsellor is to bear, endure and carry the burden as if he or she is the affected one (empathy); it requires deeper devotion (Rom. 12:10-17).
- e. It is our role to drag the commercial sex worker out of the cesspool.
- f. We are to break the shackles in their lives consistently and persistently with fervent prayers and availability at all times.
- g. They are blind; we are to serve as spiritual pointers. Ananias had to go to Paul to counsel him and to pray with him,

immediately after which something like scales fell off his eyes (Acts 9:11-19).

3.7. The Psychology Behind Commercial Sex Workers

It is a sexual perversion – the act makes them turn sexuality into money making,

- a. SEXUALITY is an act of a will; it is an enslavement, which is learnt, memorised and becomes a normal behaviour of the individual, sexual services may lead to depression, anxiety, rape, drugs, suicide, stigma and pain.
- b. Most Commercial Sex Workers may have had bad childhood/ adolescent experiences, such as physical abuse, sexual abuse, emotional abuse, spiritual/traditional/cultural abuse, family violence, child exploitation.
- c. The repetition of the acts can make them learn to pair their feelings and impulses on sexual intercourse with money, control or power will be lost and one could be hypersexual, they can add other sexual behaviours, they can have other partners and extra marital affairs.
- d. The psychology of rewards increases the behaviour. Satan blinds their eyes and makes them neglect the better life's goals.

3.8. The Counsellor's Responsibility

- a. The counsellor is to help them see and realise they are spiritual altars and what is seated on the altar is very important.
- b. Teach them that worship is not only about churches, but a total complete lifestyle, a rightful position in the Lord.
- c. Let them know that the lust of the eyes, flesh, pride of life were all overcome by Jesus; that the only one to sit on their hearts and control it is Jesus, whom we all serve (Exo. 20:3-5)
- d. He should have a total lifestyle of worship, spiritual songs, control of passions, a life of righteousness.

- e. Holiness on the pulpit and everywhere, not scientific rationalisation, poverty or a sex crazed world is a license to justify one's sins but taking proper biblical responsibility for one's own actions is to be reinforced.
- f. We are to help them move from where they are now to where they shall be and to a better position.

The counterfeit bride is a seducer, Jezebellic, immoral, witch, blasphemous and will seduce the righteous and will end up in hell fire, but the true bride will be humble and fear God. In Revelation 18:4, we are to shout, "Come out of her, my people. You are not to participate in her sins", you need to express a deep urgency, not to compromise with the world but to get them ready to walk with Christ. There may be even church members who are commercial sex workers. We cannot tolerate them because of the zeal for God's work; moral and doctrinal purity is key.

The counsellor should be creative and active, Socratic questioning, a thoughtful and discipline dialogue between two or more people to unravel deeply held values and beliefs, that frames what they say and think.

Note that they can vow, "I will never do it again, I have stopped, I swear, it's horrible, I promise", but can go back. It is our duty to engage them with spiritual homework, as well as specific problem-solving techniques. Seeing each person as unique, these processes define the problem, generate alternative solutions, evaluate the alternatives and set a target standard.

Acts 20:31, Night and Day for three years, I did not cease to admonish with tears in watching. We are to confront them through the activities they usually involve themselves in.

Check the Commercial Sex Worker's interpersonal attributes such as personality characteristics, social skills and emotional problems. Whilst counselling the client, perverse of intellectualization, coldness, seductiveness, pessimism, narcissism, arguments, passive

aggressiveness and feelings of loneliness and low self-esteem must be investigated.

3.9. Some Principles of Christian Sexuality

- a. Heterosexuality
- b. Between male and female
- c. Married
- d. Intimacy
- e. Norms
- f. Culture
- g. Reproduction and pleasure
- h. Present, traditional, modernity and the word of God.
- i. Engage scriptures on Christian chastity. There are many spiritual truths in the Bible about purity and chastity. The scriptures will reaffirm.
- j. So, Christians have two roots for embodying the way we have sex and do not have sex, which we publicly declare God is faithful. Celibate singleness, faithful marriages, so your body belongs to God.
- k. There are Christian ethics which guide our sexuality, which is pure.

3.10. Psychological/Spiritual Activities

- a. Prayer
- b. Stay healthy Medical, Psychological, Spiritual, Diet, Sleep
- c. Appreciate your new life
- d. Making meanings and purposes through the word of God
- e. Review past ?? and appreciate God
- f. Reduce judges??

- g. Coping
- h. Medical precautions

3.11. Counselling CSW

- a. Is the work of the counsellor in seeing the need to change and come to the realisation that he cannot accomplish this change without the power of God?
- b. The member should deeply mourn over sin as he/she begins to come face to face with the ugliness of this behaviour and become broken.
- c. Submission to God – as the sin in one's heart is exposed; true repentance occurs and self-will is replaced by submission to God's authority.
- d. Fruits of repentance – as God is allowed to conquer the person's heart, a change occurs which becomes evident in the way the person now lives his/her life.
- e. Teach them that true worship is how one sees himself in relation to God; teach them about true repentance and how to start loving God with all their hearts, souls and minds. Teach them the word of God for nourishing a regular devotional life and a daily life of worship.
- f. Consistent Prayer – to avoid fulfilling the desires of their hearts, they should be broken by the Spirit, and live a disciplined lifestyle (proverbs 25 :28). They should build a strong relationship with God, loving Him and being victorious Christians.

3.12. Build on any inferior complex

- a. Any childhood comparison which is unfair as a child, by practicing a life of gratitude, challenging one's thinking, setting up goals, talking positively to him or herself, Check family tree line, personality traits, secret sin, selfishness

and greed. Any childhood pain such as rape, incest, sexual experiences can be dealt with, addictions to sex, and living a carnal life. The client should turn to the Lord for help.

- b. Damaged emotions can form a part of sexual addiction. Clients should yield their hearts to the Lord their attitudes, motives, feelings and emotions. They are to live lives of victory and godliness.
- c. Teach them about how God deals with sin. “The soul that sins, it shall die” (Eze. 18:20-24).

3.13. Godly Counselling

- a. In biblical counselling, there is an imposition on the believer to live a godly life, obeying every word of God. Let them know that all of us have strayed. Sin reigned in our hearts, but our only Saviour is Jesus Christ (Is. 53:5). Correct them, reprove them, train them in righteousness.
- b. Establish your goals and work towards the goal. It is a gradual process by the Holy Spirit to make one from being a new creature (2 Cor. 5:17), through Progressive sanctification, pulling down the old self (Col. 3:5; Gal. 5:24).

4.0. Basic Counselling to Drug Addicts and Street Peddlers

Drug addiction is a chronic disease characterised by compulsive or uncontrollable, drug seeking and use, despite harmful consequences and changes in the brain which can be long lasting. The journey to drug addiction takes a long time in a person’s life that, it becomes uncontrollable. It affects the reward and motivation system, learning and memory and controls inhibition over behaviour.

4.1. What Do They Abuse?

- a. Alcohol
- b. Drugs

- c. Multi substance
- d. Dependency

Almost 4:10 use alcohol, 5:10 are suffering from psychiatric conditions. The substances alter a person's mood on behaviour when smoked, injected, inhaled, or swallowed.

4.2. Common Drugs Abused

- a. Marijuana
- b. Alcohol
- c. Cigarette
- d. Tramadol
- e. Hallucinogen pain relievers
- f. Tranquilizers
- g. Stimulants
- h. Sedatives

4.3. Why Drug Abuse?

- a. **Certain families:** Some are dependent on them, poor social support, genetic mapping, identifies some genes which could predispose a person to especially alcohol abuse.
- b. **Being A Black LGBT:** Psychological reasons – Due to self-efficacy, individuals think that using drugs can help them challenge the difficult situation. They use drugs to meet the challenges of the situations; they abuse the drugs and lose self-control. Assistance can result in cravings and relapses; it is usually a cognitive response. They lack a sense of alcohol's overwhelming and demoralising effect.
- c. **Sociocultural:** Family, community, culture, peers, schools, economy, occupation with genetic vulnerability, anti-social behaviour, including lower achievements in school, less education and truancy. Parental alcoholism, marriage conflicts. Home life which is unpredictable and uncontrollable.

4.4. **Effects of Substance Abuse**

- a. **Immediate:** Sedating, they feel outgoing, self-confident, and uninhibited, irritable, dysphonia, some can potentiate two drugs and can affect the other, blood substance levels, there are more cravings, building of tolerance where you have to increase the dose. Substance abuse leads to withdrawal symptoms, psychoticism, suspicion and illusion, delusions. Violence is common, agitation crashes, brain chemicals are affected. Alteration of their environment and bodily sensations, delirium, guilt, embarrassment and tenor.
- b. **Physical Effects:** Sexual dysfunction, bacterial infections, nausea and vomiting, drowsiness, cardiac malfunction, respiratory functions, insomnia, cold dependence, high blood pressure, irregular heart rates, peptic ulcer, liver failure, death.
- c. **Social:** Friends, family, parenting, education, are all affected.

4.5. **Counselling Relationship**

Genuine compassion and deep understanding, spontaneously and creativity, unconditional positive regard. Client may exhibit anger, blame and dishonesty. The counsellor should be culturally empathetic, being culturally with the client. Culturally, the counsellor should not be deceptive, but competent and proficient.

Questions include:

- When?
- How long?
- Any other abuse medical?

4.6. **Monitoring**

- a. Check on how the client appears,
- b. How they interact
- c. Their style of dressing
- d. Their way of thinking

- e. How they feel
- f. Any support from relatives, friends,
- g. Any intimate relationship
- h. Explore his occupation
- i. Educational levels
- j. Once a client has accepted Christ, he is out of wrath, and becomes an object of empathy, affirmation and support.

4.7. Godly Counselling

- a. Our aim is to make them stop using drugs – stay drug free. This will make them be productive in the family, work, church and society.
- b. Helps clients recognise, avoid and cope with situations in which they are most likely to use drugs. This will result in religious proscription, busyness in church activities, a positive relationship with the church.

4.8. Multidimensional Family Counselling.

- a. Family abuse problems could be addressed, the patterns of substance abuse in the family, the range of influences in the family tree. Note also, whether the substance abused comes with other complications such as crime, commercial sex work, violence, etc.
- b. Attitudes should be developed in tune with the word of God, and beliefs that lead to substance abuse, in instances such as their thoughts, understanding, learning and remembering their time, the word of God. Giving them homework, memory verses should be learnt and practised, daily life homework
- c. Illumination of the Holy Spirit in their lives (1 Cor 2:14). Total obedience to the word of God, acknowledging the authority

of Jesus Christ over drugs, having a close relationship with God and leaning on the Word for every issue of life.

In life, being of good behaviour, checking for triggers, leaning and smelling their breaths as they talk, nodding to indicate understanding, are all important. The counsellor should not criticise sharply, instead, they should communicate with acceptance.

5.0. Counselling Street Dwellers

Lots of adults and children are on our streets and live there. Every kind of persons are now dwelling on the streets, from babies to the aged, disabled persons, mental health challenged women, youth. In Ghana, street dwellers are over 100,000. They sleep on floors, shops, uncompleted buildings. Over 70,000 children live on the streets of Ghana. There are also more females than males. In Ghana 1:6 from age 0-17 do not live with their parents.

5.1. Causes of Street Dwellers

- a. Rural/Urban Migration:** Difficult socio-economic situations, domestic victimisation, irresponsible parenting, abusive husbands, and parents, arrogance towards the poor, socio-economic structures only in Accra, unemployment, single parenting. Wife beating, husband insulting, looking up to the rich for kindness, safety, education and nutrition, paternal tyranny, abusive and neglectful mothers.
- b. Social/Cultural and Personal Reasons:** Poverty, inadequate provision of basic needs, financial problems
- c. Second Generational Street Children:** Street dwellers have children who in turn become street dwellers and the cycle continues.
- d. Polygamy:** Family oppressions, manipulative laws, form of creativity, empathy, inequality, discriminatory, wreathing, notice right of power, support by wives, ghettos, low class, slapping, full fledge beating.

- e. **Personality Disorders:** Anti-social, lack of regard for society's moral and legal standards, sexual assaults, murders and immoral behaviours. Criminals, as they are restless, impulsive, distractible, conduct disorders, history of crime.
- f. **Borderline:** Pervasive pattern of instability, mood and loss of sense of identity, unstable relations.
- g. **Substance Abuse:** They need psychological support, parents' redirection, fight against families, violence, resilient.
- h. **Child Delinquents Less Than 13yrs:** They face a risk of serious violent, and chronic offenders. The lesser the age on the street, the more dangers. Those aged have longer delinquent careers.

5.2. Characteristics of Street Dwellers

a. They Generally Beg

They beg for favours, gifts of money, etc. They are called beggars or panhandlers. They can be found at car parks, transport yards, market places, shops, under staircases, etc. Some perform jokes.

b. Mental Health Challenges

- A behavioural or mental pattern that causes significant distress impairment or preserved functioning. Such feelings may be persistent, relapsing, and remitting or occur as single episodes.
- They eat from garbage bins, sleep with clothes and are exposed to rapists, mosquito bites, among other pests. They are usually abused, with no jobs.

c. Psychological Effects

They can suffer Low self-esteem, Depression, Insecurity, Oppression, Negative Interpersonal relationships, Stress, Anxiety, Positive Symptom Disorder, Bipolar, Antisocial life, Phobias, Shame, Guilt, Obsessive-Compulsive Disorder, Hunger.

d. Social

- They lack education and parental care. They battle with anger issues, mental problems, poor morals, delinquency, sexual exploitations, molesting, cheating, beating; they are run down by consulate groups, conflicts, poor spatial abilities, and social identity.
- Street children are likely to grow up to be gangsters, criminals, drug addicts, prostitutes, having teenage pregnancies, Sexually Transmitted Infections (STI's), involved in petty stealing.

e. Biological

- Health issues, lack of basic human needs, consuming unsafe food and water that result in contracting disease like Typhoid, Typhus, Cholera, Skin diseases; having poor sanitation facilities, resulting in sicknesses and even death, etc.
- They face discriminations, prejudices and stereotyping; they are blacklisted, suffer abusive control, silent treatment, lesser resources.
- They lack material needs, endure affective situations, daily life concerns and self-esteem challenges.

5.3. Forms of street dwellers

- a. On The Street: Engaged in economic activities of some kind, reaping from begging to vending, there is an economic fragility and live also on the streets.
- b. Off The Street: They actually live on the streets, with some occasional or causal maintenance.

5.4. Their Survival

- a. Peer groups
- b. Change factors
- c. Exploiters

- d. Other support mechanisms
- e. Personal strengths

5.5. Solutions

a. Prayer

- Changing their perception, beliefs and ideas about themselves that now they are new creatures, in Christ Jesus, inwardly they are new, should feel confident, create a reality of being transcribed from darkness to light. Have a positive outlook about themselves.
- Listening is very important and gives them an empowering zeal to help them find some solutions.
- The counsellor should respect the client, explore his or her view.
- Explore any practical options for them.

b. Build Trust

- Understand nod, be empathic, monitor and maximise their resilience, ability to bounce back.
- Let client close his eyes and reflect on a period in his life when he was happy; breathing exercise.
- Accept your feelings and do not interrupt; hold your emotions and listen calmly.
- Apply the principle of unconditional positive regard and journey through the Christian life with the person.
- Word of God, meditation, waiting, fasting and changing through God's word.
- Be open minded and let the principles of God's word guide you; be an active listener, accept the situation genuinely.

c. SOLERF an Acronym to help

- Squarely face the person
- Open positive without crossed arms and legs
- Lean slightly towards the person
- Make eye contact instead of staring
- Relax
- Be friendly
- Gradually instil into them moral values in the word of God
- Try and work on family relations and existing problems in the family.
- Use biblical principles to meet client's request
- What is accepted, a showing relationship in the Lord, practical steps in education, healthy lifestyle, clothing, feeding, personal hygiene, etc.
- Do not argue, do not be an expert; avoid criticising, shaming, blaming, labelling, or being in a hurry.

5.6. They Use Defence System

DENIAL. He hides his emotions, and pretends but saddling, rationalisation, minimisation, blaming, intellectualisation. High positive correlation between drug use and sexual activity.

5.7. Biblical Perspective

- a. God condemns drunkenness (Prov. 20:1, 23:20).
- b. Drunkards cannot enter into the Kingdom of Heaven (1 Cor. 6:15–20).
- c. Your body must honour God.
- d. Jesus is comforting and He will give you rest.
- e. We should be filled with the Holy Spirit (Eph. 5:8).
- f. Anger management

- g. Conflict resolution
- h. Pessimism
- i. Stubbornness and indifference
- j. Lying
- k. Stealing through the word of God, prayer and the Holy spirit
- l. Careless to wander by meeting basic needs by the church.

5.8. Mental Health

- a. Manifestations of mental health should be looked out for any psychological symptoms such as withdrawal, mood changes, appetite or sleep changes, problem thinking, memory and concentration should be noted.
- b. Reduce stress with exercise, prayer and support
- c. Develop vital skills
- d. Increase the inner resources of the client
- e. Have an assertive communication
- f. Values in the word of God, person, societal, educational should be reinforced.
- g. Give the client some tasks, psychological, brainteasers
- h. Teach client to self-correct through the word of God with internal dialogue, restrictions, that is, control, individual capabilities and adequate self-assessment.

6.0. Conclusion

Our main aim is to help the client through the word of God to be transformed to the image and glory of God in possessing the nations.

CHAPTER 6

MINISTRY TO COMMERCIAL SEX WORKERS (CSW)

Outcomes:

At the end of this presentation, participants should:

1. Become aware of the need to minister to prostitutes or sex workers
2. Understand and appreciate God's heart for prostitutes
3. Know how to develop ministry relationships to minister to prostitutes
4. Pray for prostitutes.

1.0. Introduction

- a. Ask participants to explain when and how they were introduced to ministry to prostitutes.
- b. The State, Society and the Church, who is responsible to fight prostitution and human trafficking? Why do you say so?

Let us look at few Scriptures and what they communicate to us: 1 Corinthians 6:13–20; 1 Corinthians 3:16–17.

From the two scriptures, we realise that we are God's temple and His Spirit lives in us. What happens when people sin with their bodies:

- We destroy God's temple
- We devalue God's temple
- We allow the enemy to rejoice

2.0. Prostitutes in the Bible and their contributions

2.1. Tamar pretended to be a prostitute to get justice from her father-in-law

- a. She was left a widow by her two husbands Er, eldest son of Judah, whom God killed for his wickedness (Gen. 38:6-7),

and Onan, the younger brother of Er who was also killed by God for refusing to have children with Tamar for his brother (Gen. 38:8–10).

- b. Her Father-in-law lied to her when he promised to let his third son Shelah become her husband (Gen. 38:11–13).
- c. Tamar disguised herself as a prostitute and lured her father-in-law into her tent for sexual immorality (Gen. 38:12-16). For payment, she secured Judah's seal with its cord and his staff (Gen. 38: .17-18)
- d. Judah ordered her to be burnt to death when he heard of her pregnancy after three months (Gen. 38: 24)
- e. She defended herself with display of the seal and the staff belonging to the father of her unborn child (Gen. 38: 25 – 26)
- f. Tamar gave birth to twin boys: Pharez and Zarah (Gen. 38: 27–30)
- g. Through her first-born son Pharez, Tamar became an ancestress of both David and Christ.
 - An ancestress of David (Ruth4:18)
 - An ancestress of Christ (Matt1:3)

2.2. Rahab – saved the Israelite spies

- a. A prostitute who lived in Jericho and protected two Israeli spies from being killed (Josh 2:1–7).
- b. By her act, she saved her family
 - Assurance that she and her entire family would be spared and they were saved after the Israelites defeated Jericho.
 - She married a man from the tribe of Judah named Salmon and bore him a son called Boaz (Mat. 1:5) and became second mother-in-law to Ruth.
 - She later became great-grandmother to King David (Matt. 1:5-6)

- Her name is mentioned in the genealogy leading to Jesus Christ himself (Matt. 1:1–16)
- She is mentioned for her faith (Heb. 11: 31) and proof of her faith in James 2:25

2.3. Gomer – wife of Prophet Hosea

- a. She was a common prostitute before marriage
- b. After her marriage she returned to her former immoral ways (Hos. 2:2; 3:3)
- c. She abandoned Hosea for worldly lovers (Hos. 2:5) and wound up in a slave market
- d. In spite of this unfaithfulness, Hosea loved her and this was linked to God’s love for Israel (Hos. 3:1)
- e. He attempted to reason with her and even asked their children to plead with their mother (Hos. 2:1–2)
- f. Hosea attempted to restrict her and redeemed her (Hos. 2:6, 3:2)

2.4. New Testament

In the New Testament, about three women were mentioned of being prostitutes or adulterous and one perceived to be:

- a. the immoral woman who wiped Jesus’ feet with her tears (Luke 7:36–50).
- b. the woman caught in adultery and brought to Jesus (John 8: 1–11).
- c. the Samaritan woman in John 4 – her lifestyle.
- d. Mary Magdalene – perceived she was a prostitute but no mentioning of this in the Bible even though seven demons were cast out of her.

3.0. God's Heart for Prostitutes

3.1. Matthew 21:31–32

Which of the two did the will of his father?" They said to Him, "The first." Jesus said to them, "Assuredly, I say to you that tax collectors and harlots enter the kingdom of God before you. For John came to you in the way of righteousness, and you did not believe him; but tax collectors and harlots believed him; and when you saw it, you did not afterward relent and believe him (Matt. 21:31–32, NKJV).

3.2. Leviticus 19:29

'Do not prostitute your daughter, to cause her to be a harlot, lest the land fall into harlotry, and the land become full of wickedness (Lev. 19:29, NKJV).

3.3. Deuteronomy 23:17–18

"There shall be no ritual harlot of the daughters of Israel, or a perverted one of the sons of Israel. You shall not bring the wages of a harlot or the price of a dog to the house of the Lord your God for any vowed offering, for both of these are an abomination to the Lord your God (Deut. 23:17–18, NKJV).

3.4. Justice must be given to Prostitutes and not condemn them (1 Kings 3:16–27)

Now two women who were harlots came to the king, and stood before him. ...And the king said, "The one says, 'This is my son, who lives, and your son is the dead one'; and the other says, 'No! But your son is the dead one, and my son is the living one.'" So the king answered and said, "Give the first woman the living child, and by no means kill him; she is his mother" (I Kings 3:16).

3.5. A look at the woman caught in adultery and Jesus' reaction – John 8:1-11

Jesus did not condemn her. He used the woman's sins to remind her accusers that they were no different. He forgave the woman and

charged her not to sin any more – this has become famous statement – ‘GO and SIN NO MORE’. By this,

- Jesus offered her opportunity to repent
- He explained to the people why He is in the world – LIGHT

4.0. Understanding Prostitutes – why are they prostitutes?

To understand prostitutes, we need to know why they become involved in prostitution. We will look at what we call P&P factors:

- a. Push factors will be conditions at home or in the community or an individual’s personal circumstances that make life difficult or threatening.
- b. Pull factors are circumstances, lifestyle or conditions that are more attractive or better than one’s current personal circumstances.

4.1. Identifying Push and Pull factors - Mercy’s video of OM Ghana

Divide the group into two and allow few minutes for them to discuss and present (Group Discussion)

4.1.1. PUSH factors

- a. Poverty
- b. Forced marriages
- c. Lack of parental care
- d. Family situation or condition
- e. Broken homes
- f. The desire to avoid hardship
- g. The overwhelming responsibilities to care for family
- h. Traditional/cultural practices unfavourable to women
- i. Spiritual bondages

4.1.2. PULL Factors

- a. Peer pressure
- b. Luxurious lifestyle of those engaged in prostitution
- c. Feedback or perceived good life
- d. Promise of employment and travel
- e. The desire for material things

5.0. Knowing the needs of Prostitutes

We will now look at the needs of prostitutes. What are some of the needs you think prostitutes might have?

5.1. Let us now look at these needs in three categories:

- a. Known needs - “personal needs that people are aware of and willing to share.” (these may be physical needs)
- b. Unknown Needs - “personal needs that people have but are unaware of” (these may be spiritual needs)
- c. Unspoken Needs - “needs people have, they are aware of, but are unwilling or unable to share.” (these may be emotional needs)

5.2. When dealing with unspoken needs

- a. People who are “unwilling” to share need to be challenged and motivated.
- b. People who are feeling “unable to change” or discouraged need to be loved and encouraged.

5.3. Let us now look at these needs in more detail

- a. Physical Needs

What are some of the needs prostitutes may have that might be physical and known needs:

- Family
- Social

- Personal needs like clothing, food, money
- Education
- Employable skills
- Health
- Community and sense of belonging - open your home to them; become a family, and where possible, risk for them.

b. Spiritual Needs

- Need for salvation
- Forgiveness – assuring them of their new life and what Christ did to save them from their sins
- Fellowship – identifying with God’s people
- Discipleship – walking with them to be established in the faith

c. Emotional Needs

- Relationships and trust are usually broken and need to be restored. Help them fix those that need to be fixed, leaving those they need to leave.
- Provide them the community and friendship they need
- There is the need for acceptance by family and friends and the society
- Dealing with the trauma and the past
- Help with gaining recognition and society appreciating their new-found life and identity
- Integration and involvement in society
- Provide them with security – especially if they are rescued victims of trafficking
- Seek justice for them where needed

6.0. Area of ministry by Church or a group

- a. Prevention: Create awareness to educate the church and the society about the real issues of trafficking.
- b. Rescue and rehabilitation: Decide if the church should be involved in this. You may need to find a place to rehabilitate them either for a short time or for a longer period. Engage services of social workers, counsellors and prayer warriors
- c. Re-integration and establishment: Help them with sustainable employment either by providing skill, education, trade, etc.

7.0. How do we respond to the needs – Practical steps

Building meaningful relationship with prostitutes. The best practice is to build meaningful relationships with them. Meaningful relationships are formed when we reveal ourselves to them and they also reveal themselves to us.

There are five key principles in building meaningful relationships which have proven to be very effective in almost every relationship and this will help you in this ministry.

7.1. Principle No.1: Be a good listener: Being a good listener means we love people.

- a. **Look at them** – Some (culturally appropriate) eye contact.
- b. **Give visual approval** – How can you give visual approval to someone you are talking with? (CR)
 - nodding
 - smiling
 - hand gestures
 - body language
- c. **Verbal approval** - What are some examples of verbal approval? This is approval that can be heard. (CR)
 - make appropriate comments

- simple Ah Ha
- “hmm” noises
- ask another question
- tell me more

The Listening, visual and verbal approvals need to come with genuine interest. Why?

- People can see whether you are genuine or not
- Genuine interest builds trust
- Genuine interest means you sincerely want to know about others

7.2. Principle No. 2: Remember the Conversation Areas

The following are described as conversation areas that will help you in your relationship building with prostitutes.

- Name Hi, my name is
- Live Where do you live?
- Family Tell me about your family
- Time How do you spend your time?
- Travel Where do you come from
- Relaxation What do you do for relaxation?

7.3. Principle No. 3 Use the Conversation Expanders

I keep six honest serving-men – (they taught me all I knew); Their names are What and Why and When and How and Where and Who. [Rudyard Kipling – The Elephant’s Child]

In your conversation with these people, avoid using closed questions. Closed questions usually will be (CR)

- Do you...
- Will you...
- Are you...

- Have you...
- Can you...
- Did you...

Rather, use open questions. Good “open” questions often begin with: What, Why, When, How, Where, Who. – Or they help lead into open questions.

Focusing your questions around these six conversational areas will help you to build meaningful relationships (Practice)

7.4. Principle No. 4 Move Below The Surface

At this point, you know something about the person you are ministering to. You now want to get into her emotional part and to offer hope at this stage.

a. Ideas/Feelings

- What do you think about? How do you feel about?

For Example:

- What do you think about the condition of your child?
- What do you like about what you are doing?

b. (CFC) Challenges, Frustrations, Concerns

- For Example: what were some Challenges you had at home, frustration in their work, family, etc.
- What are your concerns for the future and your family

c. Dreams & Goals

For Example: - If there were no limits, what do you see yourself doing in five years?

d. Achievement

For Example: - What has been a high point, over the past years, in your work/study/family/sport?

e. Inspiration: - Who or what inspires you?

7.5. Principle No. 5 Is Respond In Love

John 13:34-35

A new command I give you: Love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another.

Love is the mark of a disciple same with someone who is seeking to minister to prostitutes

IWWCW love others in our responses?

- i. Listen carefully
- ii. Demonstrate real interest
- iii. Make them feel needed and important
- iv. Help them to dream
- v. Give them hope (show the way)
- vi. Remember details
- vii. Be available
- viii. Share Good News
- ix. Retain confidentiality
- x. Show genuine interest

Affirm, Affirm, Affirm

Would it help if...

Short Prayer

8.0. Conclusion – the 5Ps of Ministry to Prostitutes

- a. **Prayer** – for strength, wisdom and discernment.
- b. **Preparation** – equip yourself with knowledge and be familiar with the ministry.
- c. **Patience** – it is a spiritual battle; results are not instant.

- d. **Presence** – be available at all times.
- e. **Participation** – do not start if you will not participate in their recovery to the end.

CHAPTER 7

LEADING TRAINING PROGRAMMES

Childhood incidence action story

1.0. Introduction

In any training programme, there are two key factors:

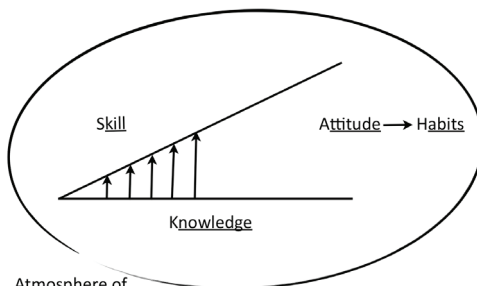
- The Process – the way the training is done.
- The Content – the subjects that are covered in the training.

2.0. Process

2.1. How the Training is done: In your opinion, what is different about the process we have chosen to use?

- i. Class members participate rather than just listening.
- ii. Takes place in an atmosphere of approval (We learn from our mistakes; we grow from our successes).
- iii. “Hands On” training.
- iv. Focused on developing skill.
- v. Learning is reinforced through skill.
- vi. The trainer helps participants discover the answer instead of giving all the answers.

2.2. The KSA Triangle

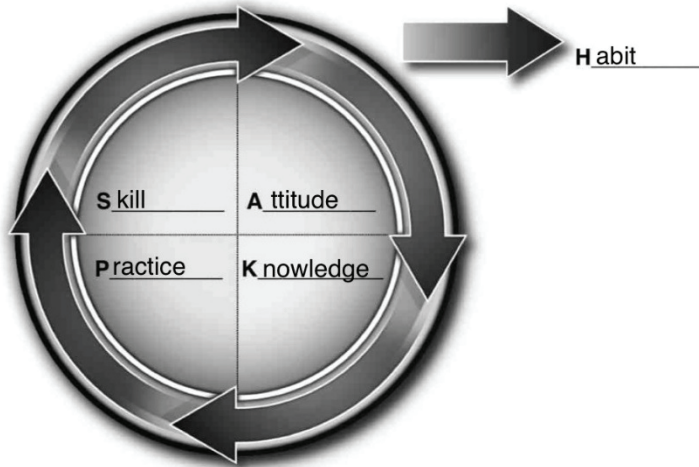


Atmosphere of
Approval

- a. Traditional learning environments in the past have tended to focus on Knowledge.
- b. But our emphasis is to build Skills.
- c. And to see changed in attitudes to build confidence in ourselves as trainers

These three are aspects of what we call the Cycle for Growth. This cycle helps us better understand the process of training.

2.3. Cycle of Growth



- a. People enter training with a certain attitude.
 - The attitude could be anywhere from highly positive and enthusiastic to very sceptical.
- b. Our desire would have been to introduce a little knowledge. Knowledge should be presented in fundamental form. We do not teach everything there. We need to know about a topic due to time and resources. You have a lot of information in each topic.

- c. And give a chance for Practice.
Some part of the knowledge is then used in some form of practice or application. This is very important.
- d. The trainee grows in skill.
 - The result of practice is skill. This is what we want for each of you to develop or add up new skills as you become part of trainers for HUM. The actual work is with you.
 - As skill is developed, the trainee's attitude changes from hesitancy to willingness and even eagerness to learn and try hard.
- e. The goal is that eventually, habits and desire to learn and grow will begin to be formed.

Experts in change have said that establishing habits normally takes more than two weeks, usually 30-60 days or more. Working through the Cycle helps us to set people on the path to develop good habits.

3.0. Content

- 3.1. The Second factor in a training programme is content (the subjects that are covered in the training).

There are three Questions you need to answer:

- a. What is the desired result of the Training?
What do we want to happen in the lives of those who participate in this training?
- b. What does the person need to know, understand or be able to meet the desired results?
- c. How will they practice?

Remember, you want to present knowledge in fundamental form and give them time to practice (Refer to Cycle of Growth).

- 3.2. EXAMPLE: Let us look at the opening story of childhood action story.

- a. What do you think was the desired result for the action and the story?

To discover the power of your own story even though it might seem insignificant, what you did helps you to be more confident in telling your own stories.

- b. What does the person need to know, understand, or be able to do?
 - We wanted you to know that each of us is loaded with stories.
 - To understand that stories are a powerful communication tool.
 - A good story can be told in less than two minutes.
- c. How will they practice?
 - In breakout groups
 - In the large group
 - PIP

4.0. Definition of Workshop

So, first, what do we mean when we say workshop?

In our case, we are talking about “A hands-on experience, focused on a *single* subject where *skill* is developed and/or *attitudes* are influenced.”

It could be anywhere from 30 minutes to an entire day in length.

The Workshop Process is a tool that will help you to ensure that people are involved, and participating. It is a tool that can be applied to many different contents.

- Walk through the training process.
- Participants have the outline in their notes.
- Ask a participant to read each step and the corresponding column.
- Do not spend a lot of time unpacking this.

4.1. The Workshop Process

- 1. State the Subject:** Give the title in a way that gets attention.
- 2. Define** Ask for or give a definition for clarity & direction.
- 3. Establish Importance** This helps develop a felt need for the workshop. People learn best when there is a felt need.
Do this by:
 - Asking, “Why is this important?”
 - Using questions and/or module
- 4. Expand the “As Is” Situation** Use questions and/or modules. For example,
 - “What is the situation now?”
 - “In your experience, what have you seen?”
- 5. Move them to the Could Be** Ask questions like;
 - “What should it be?”
 - “What would be the ideal?”
 - “How would you like to see it
- 6. Move to Solutions** Here is where most of the learning happens. One of the distinctives of a workshop is that the leader does not “teach” in the traditional sense. Instead, the trainer guides participants in a journey of discovery by

asking good questions. Ask, “In What Ways Can We?”.

If the workshop is on a skill, this is where they practice using the skill - role plays, groups exercises, practice in pairs, etc. Talk about their practice or the solutions that were presented.

7. Report and Amplify

8. Reflect

This helps them determine what they learned.

Ask;

- What was the most important idea or concept for you?”
- “What will you start doing, stop doing, do differently?”

9. Make Application

Give a group discussion or assignment for after the workshop that will help them to apply what they have learned.

5.0. Getting Participation

- a. To help us as we prepare and deliver our workshops, we want to remember this principle: “People do not remember what we say, they remember what they do.”

Let us say that together. “People do not remember...

“...what we say, they remember what we do.”

That means we need to know how to get participation!

- b. We are going to have a Green-Light Session. The question is, “IWWCW get Participation when we are leading a workshop?”

TN:

- Green-light in the group — ask the class to respond.
 - Have everyone write down what they think.
 - Practice in pairs — pair off in twos to discuss anything.
 - Work in table groups.
 - When appropriate, ask why it is important (to certain responses).
- c. One way to incorporate these ideas into the notes you use as a trainer is to use a simple code. Here are some of the codes we use:

TN: Give abbreviations and have participants decode.

EWD: Everyone Write Down

CR: Class Response

PIP: Practice in Pairs

TG: Table Group

5.1. Principles in Getting Participation

TN: If the following points are not covered in the participants’ responses, encourage them to add these to their lists. However,

if they are covered, bring attention to them when participants say them.

a. Ensure there are no wrong answers, only wrong questions.

Meaning: no wrong answers from the participants, only wrong questions from the trainer!

b. Never tell your audience anything you can get them to tell you.

c. Affirm, affirm, affirm!!!

6.0. Marks of an Effective Trainer

What does a good trainer keep in mind or do?

What are areas in which we can give trainers feedback?

1. Knows where the unit fits – what comes before and after it in the track, and in the day.
2. Prepares an outline of the unit for understanding.
3. Demonstrates use of the material in personal or professional situations.
4. Demonstrates knowledge of the content.
5. Paces the unit appropriately (“reads” the group: meaning they pay attention to when the group has understood and is ready to move on or has not understood so reviews or expands before moving on).
6. Gets the desired result of the unit.
7. Asks questions participants can answer.
8. Asks participants for ideas or material they know versus telling them.
9. Uses personal modules that “fit” or illustrate the point correctly.
10. Uses module format and fundamentals when telling a module.
11. Uses transitions when needed to tie the unit together.

12. Reviews frequently to keep the group on track.
13. Affirms responses.
14. Follows the outline.
15. Has good enthusiasm or energy up front.
16. Projects voice to the back of the room.
17. Maintains the time discipline (started, moved, ended on time).
18. Gains some form of participation every five minutes.

7.0. Twelve Principles of Guided Discussion

1. Never tell your audience anything you can get them to tell you.
2. When they tell you something, ask them if they can think of an example or incident that would illustrate.
3. Have in mind points you wish to bring out in advance. If they bring them out let them expand – if they can't, you expand with illustration.
4. First part of discussion should focus on “as is” or “as was”.
5. Final part should get them thinking of how it “should be” or “could be” if certain things were done.
6. Find out what should be done by asking questions such as:
 - a. What would be the ideal in this situation?
 - b. Projecting, (or looking) ahead – how should it be?
 - c. What are some of the fundamentals (or things we should remember to do) to make this happen?
7. When someone asks a question – ask if anyone in the group can answer and support it with an illustration or example.
8. Limit number of questions about small details (or they will “what if” you right out of time). Remind them to think of “IWWCW” rather than “it won't work” – “we're different” –

urge them by asking IWW could we make it work for us in our area of operation.

9. Occasionally ask – what is the point here?
10. Deal in concepts – don't insist on exact answers – you rephrase it.
11. Make it easy for participants to answer by creating an atmosphere of approval.
 - a. Never tell a person they are wrong.
 - b. If wrong – thank them for responding and ask – Could anyone add something to this?
 - c. If possible, praise them.
12. Preface your question with:
 - a. In your opinion...?
 - b. Write down how you feel it should be...
 - c. Write down what you think...
 - d. How would you...?
 - e. Based upon the teaching so far, how would...?
 - f. In that context, how would you...?

CHAPTER 9

STREETISM IN GHANA

1.0. Introduction

The youth constitute the most important human resource potential that can contribute significantly to the overall development of the nation. The idea of children on the streets violates the Children's Acts 560 of 1998 which states that, under no circumstance should a person below the age of fifteen (15) be allowed to work or fend for him or herself. Therefore, the increasing phenomenon of streetism is a menace. The street children are viewed worldly as problem (because some of them steal to survive) rather than people whose first habitat is the street. Obviously, extreme deprivation and social exclusion create avenues for engaging in crime.

Street children are among the most physically visible of children, living and working on various street corners and public squares in our cities. Ironically, they are also among the most 'invisible', considering that they are the most difficult groups to reach with provision of vital services such as education and healthcare, and thus, the hardest to protect. Once on the street, aside being exposed to the mercy of the weather, they are vulnerable to all forms of exploitation and abuse - a life far removed from the childhood envisioned in the United Nations Convention on the Rights of the Child. Street children represent one of the most marginalised groups of children worldwide. They face multiple deprivation of rights daily.

2.0. Streetism

Streetism is a relatively new term which means "living on the streets or being of the streets". It is sometimes used to describe the street children, especially in Anglophone Africa.

We use the term 'street children' or 'street connected children' to describe children who:

1. Depend on the streets to live and/or work, either on their own, or with other children or family members.
2. Have a strong connection to public spaces (e.g. Streets, markets, bus or train stations) and for whom the street plays a vital role in their everyday lives and identities. In other words, 'street children' are children who depend on the streets for their survival – whether they live on the streets, work on the streets, have support networks on the streets, or a combination of the three.

3.0. Characteristics of Street Children

Street children are one of the most vulnerable groups of urban poor. They face many difficulties while living in the streets and they also develop their own ways to overcome such difficulties. Here are some characteristics.

3.1. Shelter

Street children usually do not have a permanent place of sleep. Many of them sleep in the streets or on pavements near shops and malls whilst others prefer sleeping at bus terminals, railways, under bridges and by cinemas.

3.2. Infrastructure Amenities

Some street children use seawater for washing while others use public bathrooms due to lack of bathrooms in their homes. Sometimes they use leaking water from public pipes or use public water to fulfil their needs for drinking water. However, they are harassed either by people or police. Some use public toilets to ease themselves while others use pavements, parks and the seaside.

3.3. Social Network/ Security

Street children depend on peer group as their social network for their protection, support and solidarity. They suffer from absence of parental protection and security due to the missing connection with their families.

3.4. Heath Care

They are subject to HIV/AIDS, sexually transmitted diseases and exposed to other types of diseases because of the harsh environment where they live.

3.5. Assets

Street children do not have any asset. They own nothing except the clothes they wear.

3.6. Street children are subject to dangerous and illegal activities such as drug dealing, crime, theft and gang activities. However, many of them also undertake legal economic activities such as parking, car washing, baggage loading and others.

3.7. Moral

Most street children lack any kind of moral and emotional support. They are not concerned about culture and morals.

4.0. Causes Of Streetism

Streetism is the result of increased urbanisation and the difficult socio-economic circumstances rural families are experiencing. There are many root causes for the increasing number of street children in Ghana and these root causes are very related.

Some children are on the streets because they were subjected to certain level of power in the house and they believe that the street will be a place with little or no power. While others are underprivileged and take to the streets in search of money, most of these underprivileged children are homeless because of the impact of divorce, death of a parent(s) or parent not being able to fend for their children.

Streetism in Ghana can be attributed to the following:

4.1. Poverty

Children who are from poor families in Ghana are likely to find themselves on the streets. Most of these children have parents who cannot take proper care of them. Some parents neglect a bit older kids

to cater for younger ones due to financial problems. These children end up in streets where they find solace and struggle to fend for themselves.

4.2. Parental Neglect

Another related cause of streetism is parental neglect. Children who are from broken families in Ghana are mostly neglected by their parents. Their parents feel they are not obliged to cater for these children. Some of the parents neglect them as a means to punish their spouses who have ended their relationships with them. The results of such acts by parents are these children moving into the streets to fend for themselves.

4.3. Rural Urban Migration

Most street children in Ghana are found in the major cities like Kumasi, Accra and Tamale. Many children move from rural areas to the major cities in search of greener pastures. These movements are mostly because of the constant economic activities going on in these areas. Since most of these children who move from rural areas have no family members in the cities, they end up forming alliances with other street children and end up being on the streets.

4.4. Second Generational Street Children

Some children are born of parents who are on the streets. This automatically makes the street their homes. As such, these children end up also being on the streets since they have nowhere else called home other than the street.

4.5. Truancy

Some children prefer to be on the streets other than any other places. Although these may be related to maltreatment in the house or at school, they have nothing to do with financial predicament. Some children from rich families due to their preference of street lifestyle form alliance with others to engage in some social vices and they as well end up in the streets.

5.0. Challenges Street Children Go Through

- a. Streetism exposes the children to many health problems and other hazards. The children work in unconducive environment and are vulnerable to defilement. Major diseases affecting street children include malaria, fever, cold, rashes, cholera, malnutrition, headache and infections. These children are likely to suffer from a serious injury due to an accident such as falling, drowning or fire.
- b. Lack of access to basic amenities like food, shelter and water.
- c. Hardworking for livelihood have made many street children with no opportunity and time to get basic education and skill development activities to draw job.
- d. Most of the street children are bullied by unscrupulous people, troubled by the police, robbed by elders who use to snatch money, forced to do menial and dirty jobs or acts by devious persons and are also looked down upon by the society.
- e. Lack of protection and security, (physical, economic and emotional). Absence of parents, family members, no near or dear ones, and no affection and loved ones are great emotional threats. They have a continuous feeling of being scared and insecure due to endangered street living without guardians and hazardous working with low wages.
- f. Children in the streets lack all forms of security and easily falls prey to any harmful people. As a result, they are at a greater risk than other children of being physically and sexually abused by strangers and passers-by. These result in unwanted pregnancies which further exposes them to a lot more health hazards and sometimes death.
- g. Lack of recreation – lack of playing time due to tiresome or long hours of work for sustenance. Because many lack the idea of sound and healthy recreation, they indulge in wicked thoughts and activities.

- h. Lack of social ties and networks – since the society in most cases hates them due to their dirt as a result of being homeless, they lack social relation with them.

6.0. Challenges Street Children Pose To The Society.

- a. Streetism poses a greater threat to the society. Most crimes like armed robbery, kidnapping, prostitution and drug abuse could be related to streetism. Since most children who find themselves on streets are unable to have access to formal education and learning of trades, these children engage in such vices to make ends meet. These, however, pose a threat to the society.
- b. Most street children face the issue of unwanted pregnancies due to lack of parental care and guidance with its concomitant of unwanted pregnancies result in an increase in human population. This creates pressure on social amenities.
- c. Street children make the street crowded and dirty. This makes the environment unsafe to stay giving rise to environmental hazards.
- d. The society becomes insecure because of their presence.
- e. Most street children grow to become hardened criminals in the society. They later cause threats and violence in the society.

7.0. Possible Solutions To Streetism

- a. Like many other social problems, streetism can be effectively handled. In the first place, public education is the major means of controlling streetism in Ghana. Through public education, parents, guardians, children and everyone will become aware of the effects of streetism on the development of the child. Organisations like Save a Street Child Foundation have played a key role in public education and mentorship of street children and efforts like these go a long way in helping curb streetism.

- b. Rehabilitation is also one of the ways through which streetism can be prevented. There should be rehabilitation for girls who become pregnant after they are delivered of their babies.
- c. The Government should task the Department of Social Welfare to train teenage girls after they have given birth. This training programme will enable the girls to acquire skills in hair dressing, sewing, construction work, crafting, banking and others, to enable them earn a living. The government should also promulgate legislation and enforce laws to stop the activities of street children.

8.0. Biblical Perspective

In the story at Luke 15:11-32, a father had two sons. The younger son asked for his portion of inheritance from his father, who granted his son's request. This son, however is prodigal (i.e. wasteful and extravagant) thus, squandering his fortune and eventually becoming destitute.

In verse 17, the prodigal son came to his senses after he realised that he was not meant to be on the streets. The prodigal son in verse 18, therefore, left the streets to his father. The father met his son, fell on his neck and kissed him.

The family and society must be ready to receive friends and family who come back from the streets no matter their situation. Their human family may not be willing to receive them, but God is ever ready to accept them. God uses the church to receive them back to Himself.

9.0. Conclusion

In conclusion, it is so pathetic and appalling to see children all over the major streets of our dear nation, Ghana. It is also embarrassing to have street children with tattered clothes parading the streets of the capital city of their country – a country we so much pride ourselves with. It is amazing how most of those who run the affairs of this

country are all choosing to turn a blind eye and closing their ears to the plight and suffering of these little ones on our streets. It is also rather unfortunate how we all look on and never seem to extend a helping hand to these children in dire need of our help.

The major irony is, these children are usually found in major cities and towns of this country, where we have majority of the well to do in these areas, yet these children have their livelihoods on the streets of this country. It is our collective responsibility to show our humanity, by extending helping hands to these vulnerable children who have no one to run to for help. It is high time we forget about 'ourselves alone' and rather focus on 'we and us together in the world'. We have a responsibility as humans to look out for each other. Stakeholders and all responsible bodies must be up and doing to look out for the welfare needs of children on the streets by taking them out of the streets.

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CHAPTER 9

PREMARITAL SEX, UNWANTED PREGNANCIES AND UNSAFE ABORTION

1.0. Introduction

Sex is the most beautiful gift of nature to humans. However, regarding premarital sex, every teen, young adult and engaged couples perhaps have a common question of “Is it ok to have premarital sex?”

The belief of premarital sex is diversified from one individual to another: while some think that it is ok and is a natural process to have, others think that it is however, a crime (Cavendish, 2010).

Premarital sexual behaviour or sex before marriage is the sexual activity practiced by a male and a female before they are married. The Bible considers premarital sex as fornication. Fornication is sexual intercourse between a male and a female who are not married to each other. Fornication comes from the Latin word “*fornicari*” that means vaulted, which became the nick name for brothel (house of ill repute), because prostitutes operated in a vaulted underground cavern in Rome.

Alternative terms for premarital sex are: non-marital sex, youthful sex, adolescent sex and young-adult sex (Cavendish, 2010).

Premarital sex, since the 1960s, has become more widely acceptable, especially, in Western countries. According to UNICEF (2001), 10 out of 12 in developed nations; more than two-thirds of young people have had sexual intercourse while still in their teens. In Australia, the United Kingdom and the United States, approximately 25% of 15-year-olds and 50% of 17-year-olds have sex. Data from the 2002 survey indicate that, 77% of Americans had sex by age 20, and of that percent, 75% had premarital sex (Finer, 2007).

Premarital sexual behaviour is not accepted culturally and socially. The more vulnerable group are the unmarried youths and adolescents.

According to a study done by FHI 360 in 2001, 15% of adolescent boys engaged in premarital sexual intercourse. Another study among the young by Puri and Cleland in 2006 found that 35% of unmarried boys and 16% of unmarried girls have experience of sex.

Likewise, Adhikari and Tamang (2009) in their study found that almost 40% of young men had premarital sex.

2.0. Factors Related Pre-marital Sex

Several studies have shown factors related to premarital sex in three interfaces:

- a. First, the individual level: This includes demographic factors such as age, sex and ethnicity, love, affair, loneliness, etc.
- b. Secondly, at family level like family type, family income, occupation, broken families and bad parenting.
- c. Thirdly, at institutional level, that includes social network, organisation, communication (mobile phones, internet, books and magazines, radio and television), policies and laws (World Health Organization, Regional Office South-East Asia) (DN Bhatta, 2013).

2.1. Definition of Premarital Sex

- Premarital sex is defined as a voluntary sexual intercourse that occurs before marriage between a biological male and a biological female.
- In today's society, premarital sex has become part of the norm and has been unfortunately accepted. Many young adults are living together before marriage and engaging in sexual activity. It has become clearly obvious that more people are involving themselves in premarital sex and do not acknowledge that it is an immoral act. Sex has become a symbol of pleasure and is no longer considered sacred in today's society. I believe sex before marriage should not be accepted and that abstinence should be promoted more.

2.2. Risk Factors of Premarital Sexual Behaviour

More than two-thirds of young people in developed nations have sexual intercourse while still in their teens. The most vulnerable group of premarital sexual behaviour are youths and adolescents. The aim of the study is to assess factors affecting premarital sex behaviours among adolescents. Adolescents are from the age group of 10-19 and during this period, there is phenomenal change in physical, cognitive, social and emotional developments.

The following are multidimensional factors that leads to premarital sexual behaviour:

- Parent relationship with their children and family environment
- Societal environment
- Cultural and traditional rules and values
- Economic conditions
- Peer's relationship,
- Love and affairs
- Communications (mobiles, internet-porn movies, etc.)
- Rules and regulations

2.3. Myths/Perceptions About Sex

There are a lot of myths/perceptions around having sex, but that's exactly what they are – myths or perceptions! They are absolutely inconclusive and untrue about the reality of sex.

a. Real sex is like pornography

Response:

People taking part in most pornography are paid actors and they are doing things to entertain and entice the people watching it. Often, all the things that happen in pornographic videos are not really common in everyday sex, but watching a lot of porn can make people believe they are real. The way porn stars look is often very different to real life too. I therefore state that this notion is absolutely **untrue**.

b. Everyone is having sex:

Response:

The decision to have sex is not about whether other people are doing it. Having sex is a personal choice and just because you have done it before, doesn't mean you have to do it again. If you don't feel ready, you're not ready. You may not feel ready until you meet someone you trust and are comfortable with, and it's the next step in your relationship at a time that is right for the both of you. It is therefore **untrue** to believe or think that everyone is having sex.

c. You cannot get pregnant if you have sex in the bath, standing up and on your first time:

Response:

- What a blatant lie! There are no scientific or medical proofs whatsoever to this irony. If you have any unprotected sex at any given time, you are at risk of getting pregnant.

d. Drinking alcohol or using drugs cannot influence your sex life:

Not true – when you are drunk or under the influence of drugs it is hard to make smart decisions. Alcohol and drugs can make you take risks such as having sex before you're ready, or having sex with someone you never thought or wished to. You are more likely to regret having sex if you do it when you are drunk. You may also be at risk of sexual assault and rape.

2.4. What Does The Bible Say About Premarital Sex?

a. 1 Thessalonians 4:3-5

The will of God our father is that His children will live in holiness, sanctify themselves and abstain from sexual immorality and not rather be driven by lust and immoral behaviours just like people who do not know God (gentiles).

b. 1 Corinthians 6:18

Sexual sin is against the body according to the scripture and therefore should not be entertained. The Bible admonishes us to run from it because it destroys the body being the temple of God.

c. 1 Corinthians 7:2, 7:9

God saw marriage to be a good thing in the beginning and so encourages every man to have his own wife and vice versa. Homosexuality should never be mentioned because it is against the principles of God hence every man to get his own wife and every wife her own husband.

Now it is not sin for a widow/widower to remarry. For the Bible says in order not to be burnt with passion and have self-control, they should marry.

d. Hebrews 13:4

God frowns at sex before marriage and so states in His word that those who engage in sexual acts will be judged, however, honour in the sight of God and men is to them that married honourably according to His ways.

e. Colossians 3:5

Anything that would lead to sexual immorality or premarital sex should be put to death.

Walking in the Spirit would be the best way to overcome acts such as impurity, passion, evil desires and adultery which the Bible describes as earthly.

f. Exodus 22:16-17

By law anybody that forces a virgin to sleep with her is to marry her whether he likes it or not.

2.5. Health Impact of Premarital Sex

Sex after marriage is fruitful but engaging in premarital sex with mutual understanding is a big deal as it has serious implications for the individual and the society.

These are some health impacts of premarital sex:

- Unwanted pregnancy
- Teenage pregnancy
- Abortion
- STIs,
- HIV/AIDS and other infectious diseases
- Regrets and guilt,
- Loss of self-respect,
- Depression,
- Loss of family support
- Substance abuse and even
- Suicidal deaths

3.0. Unwanted/Unintended Pregnancies

Unwanted/Unintended pregnancy is a pregnancy that is either unwanted, as in the pregnancy occurred when no children or no more children were desired. Or the pregnancy is mistimed, as in it occurred earlier than desired.

The concept of unintended pregnancy helps in understanding the fertility of population and the unmet need for contraction also known as birth control, and family planning. Most unintended pregnancies result from not using contraception or from not using it consistently or correctly.

To help women, men, and couples prevent or achieve pregnancy, it is essential to understand their pregnancy intentions or reproductive life plan. A reproductive life plan may include personal goals about becoming pregnant, such as whether they want to have any or more children and the desired timing and spacing of their children. A reproductive life plan may help identify reproductive health care needs that include contraceptive services, pregnancy testing, and counselling to help become pregnant or manage a pregnancy with prenatal and delivery care.

CHAPTER 10

MENTAL HEALTH

1.0. What Is Mental Health?

A state of well-being in which an individual is at peace with himself and with his environment and is able to withstand the stress that may present to him or her from the family life, occupational life, educational life and social life and is able to contribute to his society.

2.0. What Is the Scope of Mental Health?

- a. Childhood and adolescent
- b. General adult: early adulthood.
- c. Geriatric (old age psychiatry)
- d. Reproductive psychiatry, sexual dysfunction, sexuality
- e. Substance misuse
- f. Forensic psychiatry
- g. Liaison psychiatry
- h. Emergency psychiatry
- i. Emergencies: Suicide, severe depression, acute psychotic episodes, acute manic episodes, epilepsy, dystonia, post-partum psychosis, severe drug-induced reactions; neuroleptic malignant syndrome

2.1. Mental Illnesses

Mental illness is a term that refers to a set of medical conditions that affect a person's thought processes, emotions and behaviour toward others and performance of daily functions.

Mental illness/mental health conditions/mental health disorders

Major or minor

Neurotic or psychotic

Chronic or acute/transient

Recurrent or intermittent or episodic.

Mental/psychiatric disorders are classified but not exclusively into organic mental disorders

Substance misuse disorders the psychosis (e.g., schizophrenia)

Mood disorders (Depression, Bipolar Affective Disorder, Anxiety disorders(phobias))

Behavioural syndromes (anorexia, eating disorders, sleep disorders).

Personality disorders e.g., borderline personality disorder

Intellectual disability e.g., reading, and writing and learning disorder

Neurodevelopmental and behavioural disorders of children, Autism.

Forensic psychiatry

Reproductive psychiatry: sexual dysfunction, disorders of sexual orientation e.g.,

Geriatric psychiatry: Senile dementia, premenstrual syndrome

Liaison psychiatry: ICU psychosis, post-partum psychosis

2.2. Neurosis

A neurosis is a chronic or recurrent non-psychotic disorder characterised by anxiety, which is experienced or expressed directly or is altered through defence mechanisms; it appears as a symptom, such as an obsession, a compulsion, a phobia, or a sexual dysfunction.

Such behaviour does not actively violate gross social norms (though it may be quite disabling).

The disturbance is relatively enduring or recurrent without treatment, and is not limited to a transitory reaction to stressors.

There is no demonstrable organic etiology or factor.

The traditional meaning of the term psychotic emphasized the loss of reality testing and impairment of mental functioning manifested by delusions, hallucinations, confusion, and impaired memory.

In the most common psychiatric use of the term, psychotic became synonymous with severe impairment of social and personal functioning characterized by social withdrawal and an inability to perform the usual household and occupational roles.

With gross impairment in reality testing, persons incorrectly evaluate the accuracy of their perceptions and thoughts and make incorrect inferences about external reality, even in the face of contrary evidence.

The term psychotic does not apply to minor distortions of reality that involve matters of relative judgment.

NOT ALL MENTALLY ILL PERSONS ARE PSYCHOTIC

2.3. What are Some of the Myths You Know About Mental The Health?

Let participants in groups identify one or two of the common believes about mental beliefs and mental illness. Assess the impact of attending the course on these believes after the training.

Some of the beliefs are:

- a. 'Person who has had a mental illness can never be normal'.
- b. 'Mentally ill persons are dangerous'.
- c. 'Young people and children don't suffer from mental health problems'.
- d. 'Mentally ill people cannot handle everyday responsibilities'.
- e. 'People with mental illnesses can work low-level jobs but aren't suited for really important or responsible positions'.
- f. 'You're either insane or you're fine'.
- g. 'Personality weakness or character flaws cause mental health problems'.
- h. 'All mental illnesses are the same'.
- i. 'Cannabis is better than alcohol'.

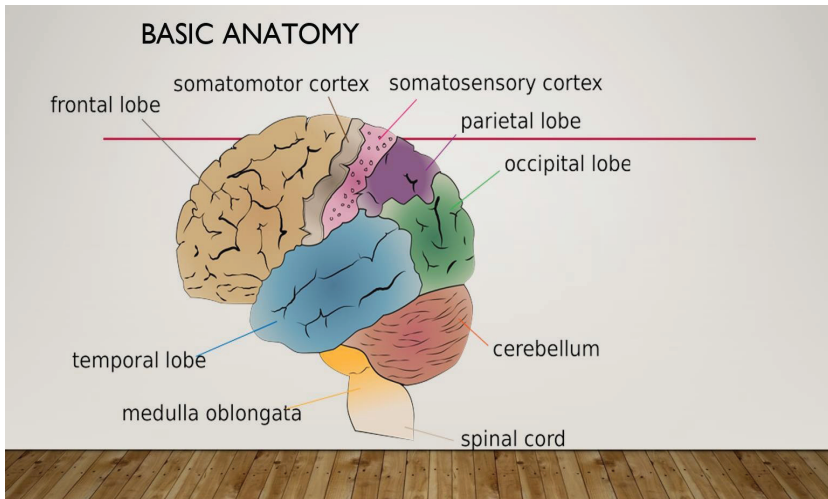
- j. 'Cannabis can make you smart'.
- k. 'If you cannot afford meals take cannabis so you don't feel hungry or tired'.
- l. 'Psychiatric drug can affect your brain negatively'.
- m. 'Once you take psychiatric medications you will continue to take them for life'.
- n. 'Mental illnesses like epilepsy and autism can be spread by touching persons suffering from the condition'.

Most myths emerge from ignorance and lack of logical understanding of the function of the brain.

2.4. Indicators of Good Mental Health

INDICATORS OF GOOD MENTAL HEALTH

1. A sense of self sufficiency, self esteem and self worth.
2. The ability to put ones trust in others
3. The ability to give and receive friendship, affection and love
4. The ability to form enduring emotional attachments
5. The ability to experience deep emotions
6. The ability to examine oneself and consider change



Good mental health is more than simply the absence of mental disorder

2.5. ASIC Mental Health

The human brain has five main functional parts recognized as lobes. Each lobe has its unique or main function of role it plays but still works together with the other lobes.

All the other parts are relevant even for portion of the brain whose functions are not yet known.

The brain of persons living with mental illness are usually normal and changes are noticed only in persons with long duration of untreated psychosis or mental disorders.

Psychosis is to brain what a heart attack is to the heart.

All psychoactive substances change both the structure and the normal pattern of function of the brain leading to a diseased state that can become irreversible.

2.6. The Human Brain

2.6.1. Functioning Frontal Lobe:

Executive/cognitive: Planning, organizing, carrying out goal directed task, problem solving, inhibitory function (self-control, ability to control one's impulses, obey laid down rule of personal, interpersonal and society approved conduct) or and prioritization (effective time management, judgement, attention and concentration, abstract thinking, logical and rational thinking.

2.6.2. Parietal Lobe:

- Sensory: The means by which the brain experience both our internal and external environment. The key structures that facilitate this process are called sensory organs responsible for the sense(percept) of vision, hearing, touch, taste, smell, muscle of point position, internal organ proprioception and vestibular apparatus (balance)
- Motor function: Movement, power, tone

2.6.3. Temporal Lobe:

- HEARING: Listening, Speech or Language
- MOOD: Emotions/ feeling. This is a spectrum from blunt or no emotion to elevated or excess emotional state.
- MEMORY: storage and recall of information
- OCCIPITAL LOBE: vision
- CEREBELLAR: coordination
- SPINAL CORD: Involuntary activity or movement e.g., reflex, blinking, breathing, heartbeat.
- The brain and spinal cord controls all functioning both voluntary and involuntary. Consciously or unconsciously.
- Majority of information is processed unconsciously and only a minority reaches conscious awareness at any one time.

3.0. Causes of Mental Illness-Risk Factors

The function of the brain can be affected by both genetic and environmental factors from the formative periods of one's life through the developmental stage, maturation and mature stage of life.

In order for one to develop mental health condition one must either have:

- A predisposing risk factors
- A precipitating risk factors
- A perpetuating risk factors
- A protective risk factors

Also called the 4Ps.

These could biological, psychological or social.

Genetic Factors: Gene makeup is the inherited information that gives rise to features such as: sex; male or female, skin colour, height, shape of eyes, etc.

Environmental Factors: Stress is the first risk factor for development of mental illness in adult life.

Perinatal: Maternal health e.g., nutrition e.g., folic acid deficiency in mother, eclampsia, toxemia of pregnancy, untreated maternal depression, maternal infections e.g., rubella, chicken pox, birth injuries; cephal hematoma, asphyxia etc.

Post-natal: Malnutrition, neonatal jaundice, severe neonatal infections, afebrile seizures. **Psychological stressors:** Maternal mental health conditions, separation of infants in critical stages of live (6mnts – 3years), child abuse e.g.; neglect, emotional, physical assault, sexual etc., poor parenting, broken homes,

Physical injury:

Head injury,

3.1. Give An Example To Illustrate How Commercial Sex Working Or Drug Users Are At Risk

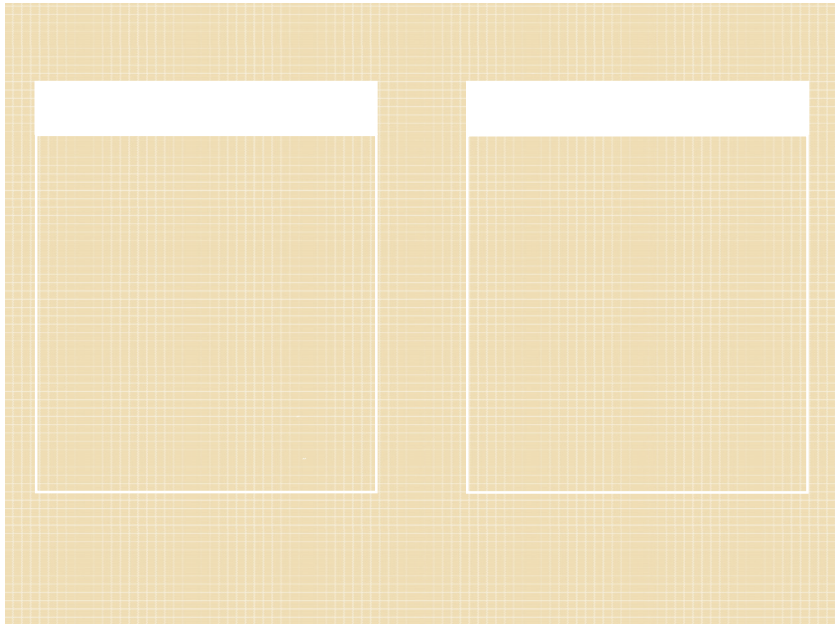
RISK

Biological

- Genetic
- Age
- Gender
- Chronic medical conditions
- Medications ,psychoactive substance use
- Nutritional deficiencies

Psychosocial

- Loss of spouse, loved one.
- Interpersonal conflict
- Distress- financial,
- Abuse
- Neglect
- Trauma
- Parenting style etc



3.2. Life Events – Holme’s Life Scale of Recent Events

Major Events in life can increase one’s risk of developing mental illness.

- a. Death of spouse
- b. Divorce
- c. Marital separation
- d. Jail term
- e. Death of close family member
- f. Personal injury
- g. Marriage
- h. Fired at work
- i. Marital reconciliation
- j. Retirement
- k. Change in health of family member
- l. Pregnancy
- m. Sex difficulties
- n. Business readjustment
- o. Change in financial state
- p. In-law troubles
- q. Begin or end school
- r. Trouble with boss
- s. Change in; residence, schools, work church activity, social activity, eating habits etc.

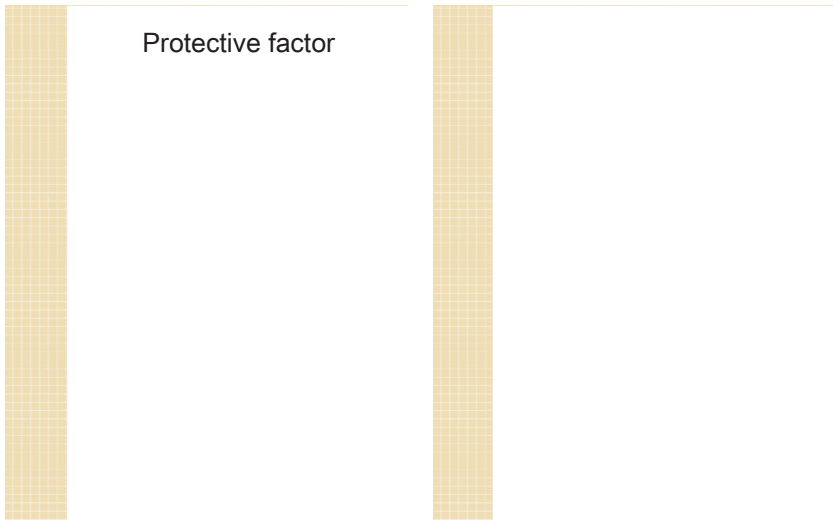


Risk Factors by Domain

	Substance Abuse	Delinquency	Teen Pregnancy	Violence
Community				
Availability of Drugs and Firearms	✓			✓
Extreme Economic Deprivation	✓	✓	✓	✓
Family				
Family Conflict	✓	✓	✓	✓
Parental Attitudes and Involvement	✓	✓		
Individual/Peer				
Alienation and Rebelliousness	✓	✓		
Friends Who Engage in a Behavior	✓	✓	✓	✓

Functional Genetic Polymorphisms

3.3. Genetic Risk



4.0. What Is Psychosis

The traditional meaning of the term psychosis, emphasized loss of reality testing and impairment of mental functioning manifested by delusions, hallucinations, confusion, and impaired memory.

In the most common psychiatric use of the term, psychotic became synonymous with severe impairment of social and personal functioning characterized by social withdrawal and an inability to perform the usual household and occupational roles.

According to the American Psychiatric Glossary of the American Psychiatric Association, the term psychotic means grossly impaired reality testing.

Not All Mentally Ill Persons are Psychotic

With gross impairment in reality testing, persons incorrectly evaluate the accuracy of their perceptions and thoughts and make incorrect inferences about external reality, even in the face of contrary evidence.

The term psychotic does not apply to minor distortions of reality that involve matters of relative judgment.

4.1. Symptoms and Signs

- a. Sleep disturbance: Difficulty sleeping, poor sleep maintenance, total loss of sleep.
- b. Change in eating habits: reduced intake, increased intake, aversion, refusing to eat
- c. Change in behaviour: increase in level of activity, decrease in level of activity, oddities of behaviour; hoarding, impulsive behaviour, overfamiliarity, disinhibition, disorganized.
- d. Change in function and performance; neglect of activities of daily living, decrease in cognitive function affecting quality of work, impaired concentration and attention, memory problems, learning difficulties.
- e. Change in emotional state; unresponsiveness or blunted emotional state, apathy, restricted, low mood, anxious, hyper vigilant, elevated mood.
- f. Change in speech quality, quantity, rate, content.
- g. Change in thought stream; reduced or blocked, form, content; delusion of persecution, possession; withdrawal, broadcast.
- h. Change in perception; feeling of impending doom, delusional perception, hallucinations etc.
- i. Change in cognition; inability to plan, problem solving ability, appreciation of concepts, abstract thinking; logical reasoning, rationalization, orientation to time, place and person e.g., not recognizing familiar people, forgetting important details, inability to form new memory, inability to learn new things, poor or impaired judgement, difficulty expressing one's ideas, difficulty calculating, inadequate language development.

5.0. Activity:

Discuss the most likely conditions to be encountered on Home and Urban Missions under the following categories:

Health and Health Related: Genetically acquired and environmentally acquired.

Psychological: conflict, frustrations, adjustment related, pressure.

Socioeconomic: orphaned, unemployed, abused, neglected, victim of assault or human trafficking, broken home.

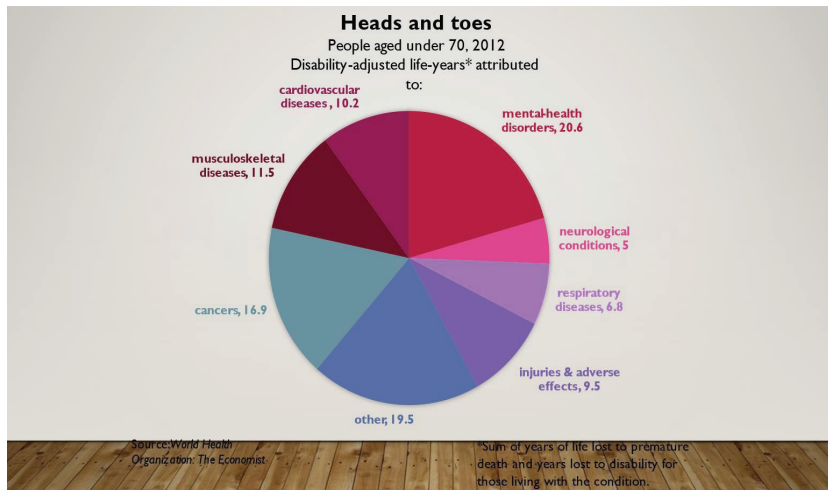
Questions to be discussed in each category

1. How do these problems affect the individual's mental health?
2. What are the resources available for effective interventions?
3. How can individuals be helped.

6.0. Why Mental Health/Epidemiology

God is interested in every soul.

There is a huge burden



The top five reasons for admission into mental health facilities are:

- Schizophrenia
- Bipolar affective disorder
- Substance use disorder
- Acute psychotic disorder
- Depression

Table 12: Mental illness disrupts lives
Disability-Adjusted Life Years associated with mental health conditions

	DALYs (millions)	% mental health DALYs, world
All Neuropsychiatric disorders	199	
Unipolar depressive disorders	65	32.9
Bipolar affective disorder	14	7.2
Schizophrenia	17	8.4
Epilepsy	8	3.9
Alcohol use disorders	24	11.9
Alzheimer and other dementias	11	5.6
Parkinson disease	2	0.9
Multiple sclerosis	2	0.8
Drug use disorders	8	4.2
Post-traumatic stress disorder	3	1.7
Obsessive-compulsive disorder	5	2.6
Panic disorder	7	3.5
Insomnia (primary)	4	1.8
Migraine	8	3.9

Source: (WHO, 2008)

Note: Shaded conditions are not taken into account in this study. DALYs listed here do not include the following two categories: febrile convulsions and mental retardation.

7.0. Facts And Figures About Mental Health

WHO estimates that 25% of all patients using a health service suffer from at least one mental, neurological or behavioral disorder, most of which are undiagnosed or untreated?

The global cost of mental health conditions in 2010 was estimated at US\$ 2.5 trillion, with the cost projected to surge to US\$ 6.0 trillion by 2030.

In 2002, 154 million people suffered from depression globally, 25 million people from schizophrenia and over 100 million people suffered from alcohol or drug abuse related disorders (WHO, 2011a).

Close to 900,000 people die from suicide each year.

10% of population have mental illness, 1% suffer from schizophrenia.

One in four persons suffer from a mental health condition.

1 in 6 females suffer from depression.

Mental illness: an estimated US\$ 2.5 trillion in 2010 rising to US\$ 6.0 trillion by 2030.

Neuropsychiatric conditions are also a substantial contributor to DALYs, contributing 21% of all DALYs in 2012 (WHO, 2012).

Mental, neurological, and substance use disorders are common in all regions of the world, affecting every community and age group across all income countries.

14% of the global burden of disease.

Most of the people affected - 75% in many low-income countries - do not have access to the treatment they need.

1% of Ghana's population (310,000) are likely to be diagnosed with schizophrenia.

10 % 3,100,000 of the population have mental illness.

Religion is a strong social force in Ghana (Assimeng, 2010).

Studies show that religion correlates with low suicidal ideation among Ghanaian students than their American counterparts (Eshun, 2003).

8.0. Case Specifics

8.1. Cognitive Decline:

8.1.1. Causes: Mental illness e.g., schizophrenia, Organic illness e.g., Stroke, brain infections, brain tumors, injuries, dementia.

8.1.2. Symptoms of Cognitive Decline

- a. Often having difficulty sustaining attention in tasks or play activities
- b. Often not seeming to listen when spoken to directly
- c. Often not following through on instructions and failing to finish schoolwork, chores, or duties in the workplace (not due to oppositional behaviour or failure to understand instructions)
- d. Often having difficulty organizing tasks and activities
- e. Often avoiding, disliking, or being reluctant to engage in tasks that require sustained mental effort (such as schoolwork or homework)
- f. Often losing things necessary for tasks or activities (e.g., toys, school assignments, pencils, books, or tools)
- g. Being often easily distracted by extraneous stimuli
- h. Being often forgetful in daily activities
- i. Some symptoms of impairment present before age seven (7)

8.2. Suicide

- 8.2.1. Risk Factors: Biological risk; family history, previous attempts, existence of mental illness; depression, schizophrenia, chronic medical conditions, burnout/exhaustion.
- 8.2.2. Signs Of Being Suicidal: Reckless behaviour, self-injurious pattern of behaviour, evidence of intention in speech; comments, threats of self-harm, evidence of a thought-out plan of action.
- 8.2.3. What To Do?
 - Get help, seek help from experts' psychiatrists and psychologists Setup a support system for individual

- Address psychosocial challenges
- Treat appropriately associated conditions
- Biological psychological and social interventions

8.2.4. Strategies for Suicide Prevention

- Suicide awareness programs
- Screening
- First step of recognition
- Seeking professional help.

9.0. Mood Disorders:

This group of mental disorders affect mainly the emotional regulation of the individual. They include; Anxiety disorders, Depression, Bipolar affective disorder, Hypomania, Mania.

9.1. Depression:

Depression is a mental health condition characterized by a disturbance in mood or emotional state, persisting for two consecutive weeks with significant morbidity and mortality and has a considerable impact on relationships, families and productivity.

It has a prevalence of 5-10% in primary care settings.

It currently is the fourth cause of disability worldwide and would rank second by the year 2020

It is associated with high rate of death; and known to be one of the fastest killing diseases in the world aside suicide.

It is linked with cardiovascular diseases like MI, GIT, diseases like GERD. Once you get one; you are, likely to get the other.

There are three types of depressive episodes based on the severity categorization;

- Mild
- Moderate
- Severe

Impairment in function indicates a moderate to severe category. The presence of psychotic symptoms and or suicidal ideation, indicate a severe type.

Mild depression is managed with psychotherapy and social intervention.

Moderate and severe depression requires, medication, psychotherapy and social intervention.

9.2. Core symptoms:

Two weeks of:

- Persistent low mood (sadness).
- low energy
- Loss of interest in previously pleasurable activities.
- The person is seen to be low in mood/depressed mood. This means
- Feeling sad for no apparent reason
- Loneliness and isolation from other siblings
- Cries longer when punished and cries all the time or feels like crying all the time with no apparent cause
- Social withdrawal, prefers staying indoors all the time.
- Lack of enjoyment and interest in previously pleasurable activities- anhedonia e.g., in indulging in their favourite hobby like soccer, computer games, in cooking, in household chores, in even attending church.
- There is reduced energy leading to easy fatiguability
- Patient's usual and daily activities now become difficult to perform e.g., washing clothes, ironing
- Everything just seems too much trouble to do.
- People around you may interpret this as laziness

In addition to any two (2) to (3) other symptoms

- Reduced self-esteem and self-confidence.
- Reduced concentration and attention. Easily forgets things
- Sleep is disturbed and this affects; -sleep initiation, maintenance, early morning waking 2hrs before usual time

Plus two (2) or more

- ideas of hopelessness
- Ideas of guilt (blaming oneself and taking blame/ responsibility for anything that goes wrong in the home, school etc.).
- Very pessimistic views of the future.
- Diminished appetite or overeating. Resulting in marked loss or sudden weight gain.
- Irritability. Easily gets annoyed at parents, siblings and friends over trivial matters.
- Heaviness in the head.
- Several bodily complain despite medications and labs to prove there is no underlying cause.

NOTE: Symptoms may differ somewhat for children, young people and the elderly.

10.0. Substance Misuse Disorder/Addiction

The subspecialty of substance misuse is concerned with the assessment and treatment of patients with problems arising from the misuse of harmful or addictive substances:

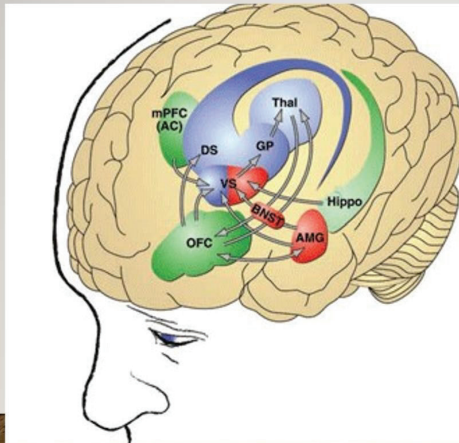
1. Alcohol
2. illegal or street drugs
3. prescription and over the counter medicines and volatile chemical.

CLASSES OF DRUGS

- alcohol
- caffeine
- cannabis
- hallucinogens
- inhalants
- opioids



SUBSTANCE USE REWARD PATHWAY IN THE BRAIN



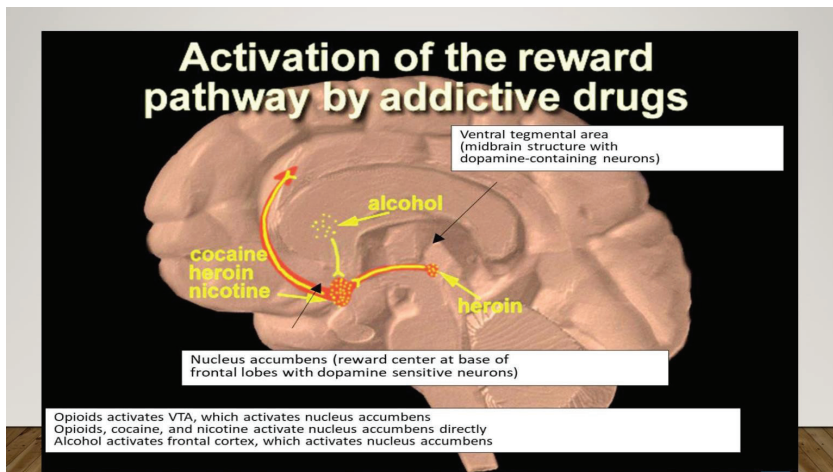
- ventral striatum (VS), including nucleus accumbens
euphoria, reward
- dorsal striatum (DS)
habits, perseveration
- global pallidus (GP)
habits, perseveration
- thalamus (Thal)
habits, perseveration

Withdrawal/negative affect

- amygdala (AMG), bed nucleus of the stria terminalis (BNST), together also known as the "extended amygdala"
malaise, dysphoria, negative emotional states
- ventral striatum (VS)
decreased reward

Preoccupation/anticipation

- anterior cingulate (AC)
- prefrontal cortex (mPFC), orbitofrontal cortex (OFC)
subjective effects of craving, executive function
- basolateral nucleus of the amygdala
conditioned cues



10.1. Pathophysiology

An important characteristic of substance use disorders is an underlying change in brain circuits that may persist beyond detoxification, particularly in individuals with severe disorders.

The behavioural effects of these brain changes may be exhibited in the repeated relapses and intense drug craving when the individuals are exposed to drug-related stimuli.

Tolerance:

The need for increased amounts of a substance to achieve the desired effect, and a diminished effect with continued use of the same amount.

10.2. Classification-Substance Misuse Disorders

- a. Acute intoxication
- b. At-risk use
- c. Harmful use
- d. Dependence
- e. Withdrawal
- f. Complicated withdrawal
- g. Substance-induced psychotic disorder

- h. Cognitive impairment syndromes
- i. Residual disorders
- j. Exacerbation of pre-existing disorder.

10.2.1. Acute intoxication: The pattern of reversible physical and mental abnormalities caused by the direct effects of the substance. These are specific and characteristic for each substance.

10.2.2. At-risk use: A pattern of substance use where the person is at increased risk of harming their physical or mental health.

10.2.3. Harmful use: The continuation of substance uses despite evidence of damage to the user's physical or mental health or to their social, occupational, and familial well-being. This damage may be denied or minimized by the individual concerned.

10.2.4. Dependence: The layman's 'addiction' Dependence includes both physical dependence (the physical adaptations to chronic, regular use) and psychological dependence (the behavioural adaptations). In some drugs (e.g., hallucinogens), no physical dependence features are seen.

10.2.5. Withdrawal: These are characteristic for each drug. Some drugs are not associated with any withdrawals; Clinically significant withdrawals are recognized in dependence on alcohol, opiates, nicotine, BDZs, amphetamines, and cocaine. Symptoms of withdrawal are often the 'opposite' of the acute effects of the drug (e.g., agitation and insomnia on BDZ withdrawal).

10.2.6. Complicated withdrawal: Withdrawals can be complicated by the development of seizures, delirium, or psychotic features.

10.2.7. Substance-induced psychotic disorder: Illness characterized by hallucinations and/or delusions occurring as a direct result

of substance induced neurotoxicity. Psychotic features may occur during intoxication and withdrawal states, or develop on a background of harmful or dependent use.

11.0. Dependency Syndrome

- a. Primacy of drug-seeking behaviour.
- b. Narrowing of the drug-taking repertoire
- c. Increased tolerance to the effects of the drug.
- d. Loss of control of consumption
- e. Signs of withdrawal on attempted abstinence (usually in the mornings)
- f. Drug taking to avoid development of withdrawal symptoms
- g. Continued drug use despite negative consequences
- h. Rapid reinstatement of previous pattern of drug use after abstinence

12.0. Stages of Change and Harm Reduction

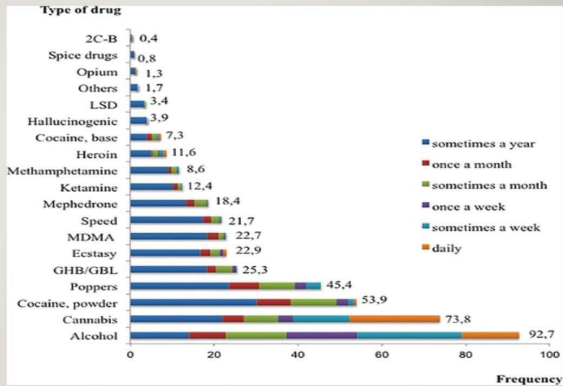
- a. Pre-contemplation
- b. Contemplation
- c. Decision
- d. Action
- e. Maintenance

13.0. Commercial Sex Workers

Identify the challenges associated with lifestyle

- Health related; substance use related, unwanted pregnancies, sexually transmitted infections, stigmatization, child prostitution, child trafficking and abuse.
- Psychological; abuse, rejection and neglect
- Social: rejection by society, discrimination,
- Economic: Cost of treatment of health conditions

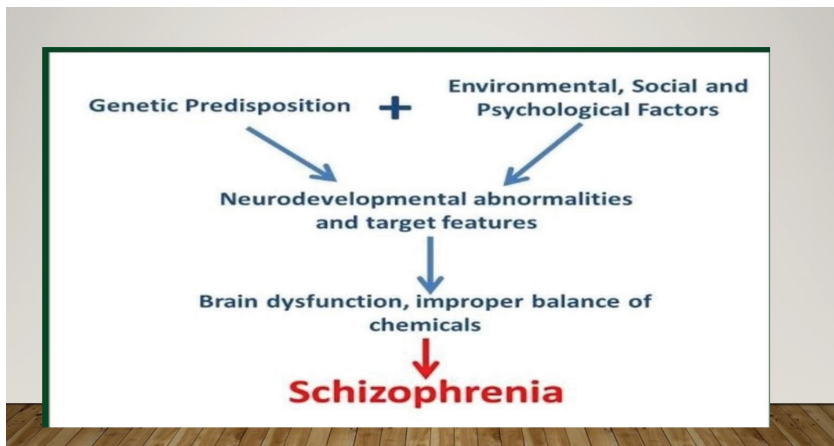
PREVALENCE AND FREQUENCY OF SUBSTANCE USE DISORDER AMONG PLHIV USING DRUGS



Fuster-RuizdeApodica MJ, Castro-Granel V, Garin N, Lagüla A, Jón Á, et al. (2019) Prevalence and patterns of illicit drug use in people living with HIV in Spain: A cross-sectional study. PLOS ONE 14(6): e0211252. <https://doi.org/10.1371/journal.pone.0211252>
<https://pubmed.ncbi.nlm.nih.gov/31262474/>

14.0. Schizophrenia

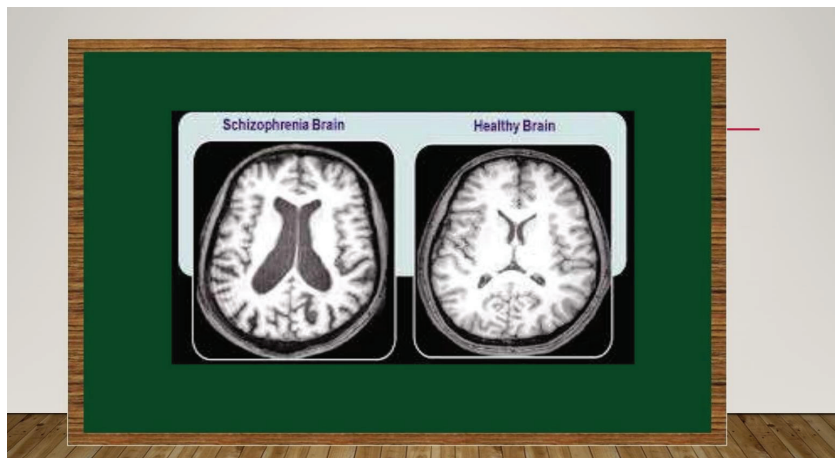
This is a chronic and major mental health condition that is characterized by significant disturbance in cognitive function, behaviour and emotion. Symptoms should typically have lasted a minimum of one month. There are several identified causes for this condition but it is generally found to be a result of an interplay between genetic and environmental factors.



Population	Prevalence
General population	1%
Non twin sibling of a schizophrenic pt.	8%
Child with 1 parent with schizophrenic	12%
Dizygotic twin of a schizophrenic	12%
Child of 2 schizophrenic parents	40%
Monozygotic twin of a schizophrenic patient	47%

14.1. Evidence of genetic involvement.

Physical brain changes occur with long duration of untreated psychosis.



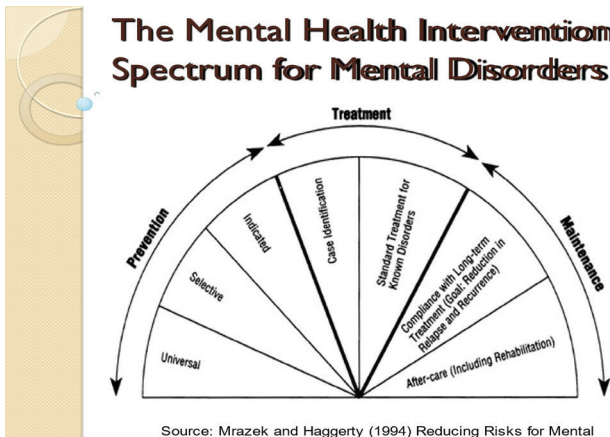
15.0. Management of Mental Health Conditions

Mental health conditions should be managed using the Biopsychosocial Model. Appropriate investigation should be conducted in order to rule out organic causes such as endocrine conditions, infectious causes, metabolic or malignant causes, medication induces symptoms of mental ill health. Management should be individualized and case specific.

15.1. Rehabilitation

- a. **Biological interventions:** medication; antipsychotics, antidepressants, anti-manic, anxiolytics, good nutrition, exercise, health checks etc.
- b. **Psychological:** psychotherapy; individual, couple, group, self-reflection and meditation e.g., quiet time, CBT, relaxation, behaviour modeling, anger management, time management, stress management, etc.
- c. **Social:** vocational skills training, employment, social support group activity, visitation and follow up activities, training programs on self-empowerment / skills training, cell group formation and activities, social networking.

16.0. The Mental Health Intervention Spectrum for Mental Disorders



Source: Mrazek and Haggerty (1994) Reducing Risks for Mental

- a. Interprofessional education and practice
- b. Assertive Community Treatment Teams
- c. Mental health trained teachers, nurses/social workers and psychologists embedded in first cycle schools, high schools, tertiary institutions
- d. Mental health trained physician extenders at all district health units, prisons etc. trained in the use of brief screening tools and diagnostic interviewing
- e. Training of law enforcement in proper approaches to the mentally ill.
- f. Use of tele-psychiatry and smartphone technology to leverage the few psychiatrists in consultation to primary care physicians and non- physician mental health

17.0. Preventive Measures

- a. Antenatal diligence
- b. Neonatal diligence
- c. Childhood interventions
- d. Adolescent and early adulthood support systems.
- e. Rehabilitation institutions.
- f. Midlife support systems
- g. Late life care.

CHAPTER 12

HELPING HUM CONVERTS GROW IN CHRIST – SUD, CSW, SP

Lesson 1: *Making Your Mind Up For A New Journey In Christ*

Key scriptures: Ephesians 4:20-31; Romans 12:2

Introduction

The Christian journey starts with the renewing of the mind; repentance. In every conversion process, there is a transition from one place or stage to another. As such, whoever comes to Christ must have decided to follow the way of the Lord. To ready your mind for a journey in Christ means a transition from death to life; sinfulness to righteousness, carnal to spiritual, hell-bound to heaven-bound and Satan's dominion to God's dominion.

How to renew your mind

Gordon Smith, in his excellent book "Beginning Well", has described conversion as the "response" people make "to the invitation, love, and work of God in Christ." It might be a very quick response, or it might occur over a longer period, but it is all about how people respond to Jesus. From Romans 10:9, 10, one believes with the heart and goes ahead to confess with his or her mouth. Thus, there should be that conscious preparedness to give away the old life and take up the new life in Christ. The journey in Christ, therefore, starts with a decision to believe, accept and follow Christ Jesus in all aspects of one's life.

The new convert should understand that if anyone is in Christ, he is a new creation; the old is gone and all things have become new. As such, there is no turning back. Paul in Philippians 3:7 counted everything that was a profit to him as a loss when he met Christ and became a disciple. The Christian journey is not all that juicy but full of hope and assurance of a heavenly dwelling with the Lord Jesus Christ.

Overthrowing carnal thoughts

To be renewed in our minds, we must first learn to overthrow our carnal thoughts. Day by day there are several thoughts and imaginations in our minds. These imaginations are like dreams and reflexive images. If we check with ourselves, we will see that we have many imaginations. It is difficult to quiet and stop our minds. In the same way, when one comes to Christ, the thoughts of his former life come into the picture. However, to be fully convinced of one's journey with Christ, everyone will have to discard the evil thoughts with the mind of Christ. There should be a conscious effort to put off the old self and take up the Christ-like attitude and thoughts.

Acknowledgement of your new state in Christ

There should be the understanding that “the old has gone and all things have become new”. There is the need to also take captive every thought to make it obedience to Christ. We often do not realize how rebellious we are in our thoughts. We need to be subdued in our thoughts. Our thoughts need to be taken captive. We need to practice this daily.

Conclusion

The souls takes after the nature of the old creation, but the Lord's salvation transforms it into something of the new creation. Most of this transformation is in our minds. Our natural mind is too old. Because we have the mind of Adam, our mind is as old as Adam, which is about six thousand years old. In addition, our mind is influenced by our own national culture. Therefore, we need a change of mind. From 1 Corinthians 2:16, Christians have the mind of Christ. After we are regenerated, we need a change of mind. This change of mind is the meaning of repentance.

Discussion

1. How do you make up your mind?
2. What was Paul's description of the Gentiles in comparison to the old life?

3. What were the believers taught with regards to the old and new life?
4. How should believers live with one another?
5. What do you think should be the new believer's attitude in his journey with Christ?

Lesson 2: Overcoming Disgrace, Stigmatisation and Condemnation

Key scriptures: Matthew 26:57-68; Hebrews 12:2,3

Introduction

Generally, people whose actions are mostly seen not to conform to socially acceptable standards usually attract disgrace, stigmatization and condemnation. Disgrace is the loss of reputation or respect as a result of a dishonourable action. Stigmatization is the act of describing or regarding someone or something as worthy of the disgrace of great disapproval. Condemnation is the expression of very strong disapproval.

Acts of disgrace, stigmatization and condemnation by the larger society may include some uninformed members of the church who engage in pointing accusing fingers, fueling gossip, promoting neglect, segregation, etc. These are unhealthy acts that must not be entertained in the Body of Christ.

Overcoming the abuse of disgrace, stigmatization and condemnation

It is important for new converts who are faced with such abuses to know that Christ went through it albeit at a higher level ending in death (Isaiah 53:3). He endured it because the goal was motivating enough. Despite the slaps, the spattering on his face, the ridiculing, the false accusation and condemnation, Christ remained focused. There are records in other Bible texts explaining how Christ was disowned by His people. His people settled on freeing the criminal Barabbas and in exchange, put Him to a shameful death on the cross (Matthew 27:20–26).

Conclusion

Some Christians suffer for their past actions and inactions due to the standards and interests of some persons in society. New converts in the church who may have a past indulgence in drugs, prostitution, hooliganism, and drunkenness amongst others face varied forms of abuse from society. Overcoming such abuses, however, is necessary

for affected persons as they make up their minds to leave their past behind them and chart a new course of victorious Christian living. The reaction of the larger community towards such persons is real although their actions are not lawful. Amid all the challenges discussed, the rewards of repentance, salvation stemming from justification and sanctification as well as crowns for those who shall endure to the end should be seen as motivating enough for all believers to scorn every shame.

Discussion

1. Mention some of the charges pressed against the Lord Jesus Christ, and the nature of people who had issues with him.
2. What were the acts of disgrace, stigmatization and condemnation meted out to the Lord Jesus Christ in the text?
3. What similar acts and or abuses are meted out to new converts in our society today?
4. Why do you think Christ was bold and ready to go through the challenges at the time?
5. What must new converts do in an unfavourable environment of disgrace, stigmatization and condemnation?

Lesson 3: Personal and Environmental Hygiene

Key scriptures: Deuteronomy 23:9-14; 3 John 2

Introduction

Hygiene is defined as conditions or practices conducive to maintaining health and preventing diseases, especially through cleanliness. Personal hygiene includes dental care, hand washing, nail and hair trimming, and genital care. Environmental hygiene also includes cleaning of surfaces, appropriate handling of waste and animal disposal, spills, keeping compounds clean, and weeding bushy areas, among others. Environmental hygiene is also God's concern for His people. The study will focus on personal and environmental cleanliness or hygiene.

Purity and cleanliness are necessary for our effective walk with God. Generally, practicing personal hygiene helps the individual to live a healthy life. According to the Bible, God is interested in the personal hygiene of his people apart from their spiritual or moral purity.

The need to keep the body clean

God through Moses instructed the Israelites to keep their environment clean so that they may encounter His presence at their camp. As believers, we should always ensure that we brush our teeth, wash our bodies with soap and water, our hands, and wash our clothes and dresses to smell nice in public. Those who do not keep their bodies clean are more prone to sickness. Open defecation should be a thing of the past. Everyone must ensure to have a toilet facility at their house or make use of hygienic public toilets for a little fee as instituted.

Conclusion

Every member is expected to participate in the Nationwide Environmental Care Campaign organized by The Church of Pentecost and other stakeholders. It is God's will that we prosper and be in good health, as the soul prospers. It is therefore necessary that every believer practices personal and environmental hygiene and teach others to emulate.

Discussion

1. In your opinion what is the difference between personal and environmental hygiene?
2. What was the best practice recommended for curbing open defecation according to the key scriptures?
3. Give any scriptural backing which shows that God is interested in personal and environmental hygiene.
4. Discuss some of the benefits of personal and environmental hygiene.

Lesson 4: Overcoming Withdrawal Symptoms

Key scriptures: Romans 12:1,2; Jeremiah 18:6; 2 Timothy 2:21

Introduction

Apostle Paul clearly stated in 2 Timothy 2:22 that if anyone cleanses himself from what is dishonourable, he will be a vessel for honourable use, set apart as holy, useful to the master of the house, and ready for every good work. When a person becomes addicted after using substances and drugs for a long period, their bodies become adaptive. During the transformation process of such a person, the body begins to experience initial withdrawal symptoms and some related challenges which may require strong determination to overcome.

What is withdrawal?

Withdrawal is the combination of physical and mental effects that a person experiences after they stop using or reduce their intake of a substance such as alcohol and prescription or recreational drugs.

Symptoms of withdrawal

It varies depending on the type of drug being abused. Some symptoms associated with withdrawal include: change in appetite, changes in mood, congestion, fatigue, irritability, muscle pain, nausea, restlessness, runny nose, sleeping difficulties, sweating, tremors, vomiting, diarrhoea, abdominal cramps, nightmares, back and joint pains, cravings, seizures, irregular heart rate, mental confusion, suicidal thoughts and many more.

Ways to handle withdrawal

Attend a medical detox program: This is medically the highest recommendation that best works for withdrawal symptoms. Withdrawal symptoms can be physical and emotional and can be dangerous or fatal without proper treatment.

Exercise Regular: Healthy amounts of exercise can help the brain to release helpful chemicals (endorphins) and thus positively restore

chemical balance. Exercise can also reduce tension and stress, and help a person better while enhancing self-esteem.

Eat balanced and nutritious meals: Eating meals that are rich in proteins and essential vitamins and nutrients is vital for restoring healthy brain and body functioning.

Stay hydrated: Dehydration is common during withdrawal. It is important to drink enough water to allow the body to heal properly. Many times, cravings may be mistaken for thirst or hunger. Keeping the body properly hydrated and nourished can aid in reducing these instances.

Stick to a structured sleep schedule: Getting the proper amount of sleep is vital to healing and emotional health. When a person is well-rested, they are better able to think clearly and control mood swings and cravings.

A support group: Peer support groups can offer encouragement and tips for those new members to overcome their challenges. Support during withdrawal is important for minimizing relapse.

Communicate with a family member, loved ones, therapist, or counsellor regularly: Talking is a form of therapy in itself, and it can be helpful to externalize thoughts, emotions, and difficulties to avoid bottling them up and making them worse. Reach out to family, friends and loved ones.

Participate in relaxation techniques: Learning how to slow down thoughts and regulate breathing can help to reduce anxiety and other negative emotions.

Read the word of God regularly: Daily feeding on the scriptures, coupled with prayers can help soothe some of the pains and relieve a person of the burdens they may undergo.

Conclusion

Drug-related withdrawal can pose difficulties to persons who want to be liberated from drug addictions and their consequences. However,

when the steps discussed above are followed coupled with prayer, discipline and determination, such challenges can easily be overcome.

Discussion

1. What benefit does one stand to gain from leaving a pure life.
2. How can a person be transformed positively?
3. State some of the common symptoms one may experience during “withdrawal.”
4. In your opinion briefly explain the term “withdrawal” as discussed in this lesson.
5. Mention some practical steps one can follow in handling withdrawal.

Lesson 6: Discipline in Handling and Saving Money

Key scriptures: Proverbs 21:20; Genesis 41:34-36; Luke 15:14

Introduction

It is a true statement that the wants of a man are by far enormous and this is a result of our desire as humans to be comfortable and enjoy the best of every moment. During seasons of abundance, it is easy to lay aside the wisdom of riches that is, saving a few for a greater number shortly. The Bible makes us understand that it is wise to be faithful and focused on saving for the future.

What is savings?

Savings refers to the money that a person has left over after they subtract their spending from their income over a given period. Savings, therefore, represent a surplus of funds for an individual or household after all expenses and obligations have been paid. Savings comprise the amount of money left over after spending.

People may save for various life goals or aspirations such as business, retirement, a child's college education, the down payment for a home or car, a vacation, or several other examples. Savings may commonly be earmarked for emergencies. If a person does not save and experiences an emergency, there is often not enough money saved up to live on and they may risk falling into debt or bankruptcy. Bank accounts offer several types of savings products from standard deposit accounts to checking and money market accounts.

How to develop a savings plan

Do a self-assessment of your financial status: You should do an inventory of your financial level to determine your starting point in saving money. You should take into consideration the debts; liabilities or loans you have. This will help you to know the true state of your financial life.

You should have a financial goal: Determine your short term or long term goals. In addition to this, you should also determine how much

you would want to acquire over a given period. The ability to have this in mind concerning the future empowers you to remain determined. As much as possible, your goal must be smart, measurable, attainable, realistic, and time-bound.

Periodic allocation is a requirement: Decide how much you are willing to set aside as savings each week or month. For example, if you want to buy a property, then saving some money each month will make you have enough to acquire the property. It is important to have a goal first before deciding on the periodic allocation of funds.

Where will you save your money: The decision of where to keep your money is very important. Keeping money under the bed, pillow, or somewhere in the house may not be safe, as someone could steal it. It is helpful to open an account with an accredited banking institution. It is safer and even more, with Government managed institutions.

Seek opportunities to maximize your savings: As long as you get an opportunity to make more money, make effort to save more instead of spending more. This will help you to see your goals come to pass quickly.

Three benefits of savings

- a. Savings allow you to acquire great treasures in the future.
- b. Saving enough money today allows you to overcome difficulties in times of want, (Luke 15:14).
- c. Saving money today allows you to feed your future (Proverbs 6:6-11).

Conclusion

We have seen the need for savings in our study. We encourage every believer to develop a savings culture to overcome possible financial challenges.

Discussion

1. What is savings?
2. How will you develop a savings plan?
3. What are the benefits of savings?
4. Discuss some of the consequences of mishandling money.

Lesson 7: Forgiving and Accepting Oneself

Key scripture: Luke 15:11-22

Introduction

The parable of the lost son teaches believers many life lessons. The son made a great mistake by demanding a share of his father's wealth. Later in life, he came to his senses and realized he had sinned against his father and God in heaven. Instead of complaining, criticising and harbouring bitterness in his heart against himself, he rather decided to run to his father for forgiveness, having accepted his sin and mistake. He refused to let his past sins pull him down in times of hunger and slavery.

The concept of forgiving and accepting oneself

Forgiveness is an important subject in the Christian walk. Forgiveness is defined as the conscious, deliberate decision to release feelings of pain or vengeance towards a person or group who has harmed you. When we sin or make mistakes that affect us directly, we tend to harbour so much pain in our hearts. Holding pain in our hearts could also stem from our inability to achieve certain dreams in our lives. This can lead to self-hate (extreme criticism of oneself). A person with self-hate does not accept or appreciate their efforts in life. People who do not forgive and accept themselves end up living careless life. They either have high or low self-esteem.

Forgiving and accepting oneself is the responsibility of the person involved.

How to forgive and accept oneself

The Bible gives us many examples of how God forgave people of their sins or mistakes. We also see other examples of people forgiving others for sinning against them. We shall consider some practical guides from the scriptures that will help us forgive and accept ourselves.

Discussing our problems with God (Isaiah 1:18,19): We would have to understand that God can remove any shame that causes us

too much pain. He allows us to come to Him in prayer. God is ever ready to wipe our past sins and accept us just as we are. (Romans 5:8).

- a. Seek Godly counsel from people on the issue you hold against yourself.
- b. Do not allow your past mistakes and sins to be obstacles to your progress.
- c. Believe and accept that God has indeed forgiven you all your sins the moment you asked for forgiveness from Him.
- d. Think of your past sins and mistakes as a learning experience and do not let them become an obstacle to your progress.
- e. Forgive others who may have offended you. Your healing process begins when you first forgive others of their sins.

Conclusion

One of Satan's strategies is to keep people in ignorance and bondage. He blinds the eyes of people from seeing the wonderful grace and love of God. He makes them feel worthless and causes them to move far away from God. God, however, expects you to forgive yourself for all you have done since He has already forgiven you. He does not need you to become a saint before you qualify for His forgiveness. Just as you are, He has wiped away all your sins.

Discussion

1. Why was the prodigal son refusing to be called a son on his return?
2. Explain forgiveness in your own words.
3. Why do you need to forgive yourself as a believer?
4. What are the consequences of unforgiveness?
5. Do you believe that God has forgiven all your sins?

Lesson 8: Building Your Self-Esteem

Key scriptures: Joshua 1:6; Hebrews 11:6; John 1:12

Introduction

God gave Joshua the task to lead the Israelites to inherit a land he promised their ancestors after the death of Moses his servant. Critical consideration of this huge responsibility demands encouragement from the Lord to boost the self-esteem of the newly appointed leader, Joshua. Believing in yourself and accepting yourself for who you are is important for success in life. It provides us with belief in our abilities and the motivation to carry them out, ultimately reaching fulfillment as we navigate life with a positive outlook.

What is self-esteem?

Self-esteem refers to a person's overall sense of his or her value or worth. It can be considered a sort of measure of how much a person "values, approves of, appreciates, prizes, or likes him or herself" (Adler & Stewart, 2004).

In psychology, the term self-esteem is used to describe a person's overall subjective sense of personal worth or value. In other words, self-esteem may be defined as how much you appreciate and like yourself regardless of the circumstances. Self-esteem can also be considered as confidence in one's ability. Other terms that are often used interchangeably with self-esteem include self-worth, self-regard, and self-respect.

Why self-esteem is important

Self-esteem influences your decision-making process, relationships, emotional health, and overall well-being. It also influences motivation, as people with a healthy, positive view of themselves understand their potential and may feel inspired to take on new challenges. People with healthy self-esteem:

Have a firm understanding of their skills

Care to maintain healthy relationships with others because they have

a healthy relationship with themselves.

Have realistic and appropriate expectations of themselves and their abilities

Understand their needs and can express them

People with low self-esteem, however, tend to feel less sure of their abilities and may doubt their decision-making process. They may not feel motivated to try new things because they do not believe they are capable of reaching their goals. Those with low self-esteem may have issues with relationships and expressing their needs. They may also experience low levels of confidence and feel unlovable and unworthy.

People with overly high self-esteem may overestimate their skills and may feel entitled to succeed, even without the ability to back up their belief in themselves. They may struggle with relationship issues and block themselves from self-improvement because they feel they are perfect.

Determination of self-esteem

A person's self-esteem can be measured as either being too high, low or healthy. Having healthy self-esteem can influence your motivation, your mental well-being, and your overall quality of life.

Low self-esteem

Low self-esteem may manifest in a variety of ways. If you have low self-esteem:

- a. You may believe that others are better than you and tend to put their needs before yours.
- b. You may focus on your weaknesses.
- c. You may frequently experience fear, self-doubt, and worry.
- d. You may have a negative outlook on life and feel a lack of self-control.
- e. You may have trouble accepting positive feedback.

- f. You may have trouble saying no and setting boundaries.
- g. You may struggle with confidence.

Low self-esteem has the potential to lead to a variety of mental health disorders, including anxiety disorders and depressive disorders. You may also find it difficult to pursue your goals and maintain healthy relationships. Having low self-esteem can seriously impact your quality of life and increases your risk of experiencing suicidal thoughts.

High or excessive self-esteem

Overly high self-esteem persons usually tend to express certain traits that may include the following:

May be more preoccupied with being perfect in all things than others.

May focus on always being right.

May believe they cannot fail.

May believe they are more skilled or better than others.

May grossly overestimate their skills and abilities.

When self-esteem is too high, it can result in relationship problems, difficulty with social situations, and an inability to accept criticism.

Some possible factors that may influence one's self-esteem

Your self-esteem is defined by many factors including:

Self-confidence, feeling of security, identity, sense of belonging, feeling of competence. Other factors that may turn to influence a person's self-esteem may include the person's age, disability, genetics, illness, physical abilities, socioeconomic status, thought patterns, etc.

How you can improve your self-esteem

Some practical tips on how to increase self-esteem:

- a. Take a self-esteem inventory to give yourself a baseline: It can be as simple as writing your strengths and your weaknesses. This will help you to begin developing an honest and realistic conception of yourself.

- b. Set realistic expectations: It's important to set small, reachable goals that are within your power.
- c. Don't assume you know it all: Acknowledge both your accomplishments and mistakes. Nobody knows it all and pretending to know it all will only lead to disappointment. Acknowledging your accomplishments and recognizing your mistakes is the way to keep a positive outlook while learning and growing from your mistakes.
- d. Examine yourself: The importance of knowing yourself cannot be overstated. You must know what you can do and what you cannot do, and focus on improving yourself. Through this, you will constantly learn new things about yourself.
- e. Be willing to adjust your self-image: We all change as we age and grow, and we must keep up with our ever-changing selves if we want to set and achieve meaningful goals.
- f. Stop comparing yourself negatively with others: Comparing yourself negatively with others could lead us to diverse problems. Christ should be our perfect example.

Conclusion

Self-esteem influences your decision-making process, relationships, emotional health, and overall wellbeing. To develop healthy self-esteem as a believer, you need to have faith in God and his word. Also, believe in who the Bible says you are, that God created you in his image and that you are wonderfully and fearfully made. Do not dwell on your negative past life and know that you can do all things through Christ who gives you strength. Find a bible believing church where you can have fellowship with heavenly-minded believers.

Discussion

1. Why did God encourage Joshua to be strong and courageous?
2. What are the two categories of self-esteem?
3. Why is self-esteem important in the life of a believer?
4. What determines one's self-esteem?
5. How can you improve your self-esteem?

Lesson 9: What Do You Have in Your Hand?

Key scriptures: Exodus 4:1-4; Matthew 25:14-30

Introduction

It is God's will that anyone who gives their life to the Lord Jesus Christ becomes a productive servant in His house. He expects that we become productive by using what we have in His Church so that by that we receive the blessings thereof. In Matthew 25:14-30, a man gave bags of gold to his servants. The 2 servants who received 5 bags and two bags, used the money profitably and had 100% returns. The man with just one bag, did not use what he had to work, and thus was declared a worthless servant. He was thrown outside into the darkness.

The excuses Moses made

According to Exodus 4:1-4, God had called Moses for a divine assignment. He was to deliver the people of Israel from the hands of Pharaoh. Moses attempted to give excuses by expressing fears in favour of his inability to execute the task. Moses answered, "What if they do not believe me or listen to me and say, 'The Lord did not appear to you?'" Then the Lord said to him, "What is that in your hand?" "A staff," he replied.

Naturally, these excuses or expressions of fear are common with believers. God has called us out of the world and sent us back to the world to rescue them from sin. Our background can make us repeat statements like; who am I, to go and preach Jesus Christ to these same people, among others. Amid all the fears and excuses, God used Moses' staff as an instrument of wonder when he obeyed the instructions of God. Until then, it was just an ordinary tool in Moses' hand. This is what God wants to do with us, that is to make us instruments of wonder, as we continue to obey his instructions.

What has God given you for His service?

Talents/Gifts: A talent/gift is an innate or acquired ability God gives a man for his service and to help mankind. These could be singing, public speaking, writing, weaving, leadership, teamwork, preaching,

teaching, prophecy, artwork, designing, etc. You can know your talent or gift by observing closely, the things you naturally do without external efforts or support.

Resources: A resource can be any source of supply or support. They could be natural, labour, capital, knowledge, time or entrepreneurial resources. God expects us to use our resources for his service and honour. Your time, money, technological tools, knowledge in a field, etc. are some of the resources that one can use in his service. We need to identify the resources at our disposal and surrender them for the Lord's use.

Conclusion

God has endowed every person with a unique talent and gift. Once you become a Christian, God expects you to use that talent and gift in His service which is equally given by God, for the work of the Kingdom and service to society. God does not want any of his children to be idle in His house. He wants everyone to be kept busy doing something profitable. So as a child of God, identify your gift and make effort to use it to the glory of God.

Discussion Questions

1. What were some of the excuses Moses gave when God was sending him to Egypt?
2. Why did the servant who received one talent bury his?
3. In your view, what are some of the talents or gifts you possess, that can be useful to God's service.
4. What are the possible consequences for not using your talents or gifts?
5. What benefits can one derive when you use your talents/gifts profitably?

Lesson 10: Renewing Your Commitment

Key scriptures: Isaiah 50:7-10; John 15:5-8

Introduction

Commitment is the state of being dedicated to a cause or an activity. Renewed commitment is the process of taking personal reflections on our depths of dedication to a cause or the activities we are engaged in. Renewing your commitment to God means responding to his call, surrendering to his service always, loving and obeying his instructions, and allowing His will to prevail in our lives. These reflect the personal depths of faith that manifest in attitude and behaviour. With this, one will therefore constantly have to consider their daily activities to reflect on who they say they are, and what they profess to believe. An athlete who starts a race and decides to quit before the finishing line cannot receive any reward. The prophet Isaiah knew this and placed his confidence in God. He was determined and committed to his call. As Christians, it demands that we walk as Christ would want us to walk.

The need to renew commitment

God expects to see His children place their confidence in him. Once you have decided to walk with the Lord, remain faithful to this cause. Paul the Apostle once said, what shall separate us from the love of God? Is it hunger, poverty, defamation... In all such difficulties we are more than conquerors? (Romans 8:35). The stronger your commitment, the more likely you will succeed as you refuse to give up. Some areas where the Christian needs to renew their commitment are marriage, spiritual life, ministry, parenting, evangelism, prayer, and bearing of the fruit of the spirit.

Ways to renew your commitment

- a. Some ways to renew your commitment to a cause include the following;
- b. Set a realistic goal for what you want to achieve.
- c. Define some measures that can lead to achieving such a goal.

- d. Be devoted to following the measures.
- e. Seek help or counsel when faced with any difficulties.
- f. Be focused and never give up until you achieve your goal.
- g. Always consider the outcome and benefits of your commitment and be self-motivated.
- h. Use the word of God as a standard for the achievement of your life commitment goal.
- i. Be dependable, focused, passionate, tolerant and straightforward.
- j. Always call on God through prayers to be part of your daily affairs.

Conclusion

Life can be meaningless and unfruitful without constant renewal of commitment to a set cause. As children of God, we must continually renew our commitment to the Lord our God. If we do not do this, we tend to succumb to the pressure of the world around us and we forget that our strength is really in the Lord. We do this every time we remember what God has done for us and others. Finally, no matter what, you have to be committed to remaining in Christ so that you can bear fruit because apart from him you can do nothing (John 15:6,7).

Discussion

1. Explain the phrase, renewal of commitment.
2. What motivated the prophet to be committed to God?
3. What are the benefits of staying committed to God?
4. Discuss some life-threatening moral challenges that one must be committed to overcoming.
5. Mention some practical ways that one can follow to achieve these commitments. Give examples where necessary.

Lesson 11: Handling Loneliness

Key scriptures: 2 Timothy 4:9-18; Matthew 11:28

Introduction

Loneliness refers to feelings of being sad about being socially isolated. It is often associated with an unwanted lack of connections and intimacy. Loneliness may be expressed as a result of doing something good or bad. In the wake of seeking to re-unite and to be loved back, some may end up in the wrong social groups and could engage in several social vices. Loneliness, if not well handled, can escalate into severe mental health conditions.

Paul's loneliness and reaction

Paul went through moments of heartbreak and disappointment. Some people he worked with and trusted left him at a time he so much needed them. He mentioned that Alexander did him much harm although he did not mention the exact incidence. He was so hurt. When he was arrested and asked to defend himself, no one was around to stand with him in his defence. No matter how lonely he felt in this situation, he placed his faith in God. God stood with him and gave him strength. He further asked for God's forgiveness for those who made him feel lonely.

Examples of people who felt lonely in the Bible

Each one of us could feel lonely at any point in time. There are several examples of people who experienced loneliness in the Bible. Some characters in the Bible who experienced loneliness include; Leah (Genesis 29), Hagar and Ishmael (Genesis 21), Elijah (1 Kings 17), David (Psalm 142:4; 25:16-17), Job (Job 7:6), and The Bleeding Woman (Mark 5:25-34).

Causes of loneliness

Some causes of loneliness are; lack of meaningful relationships, relationship loss (death of a loved one, divorce, break-up in relationships, etc.), self-perpetuating mindset, low self-esteem,

excessive reliance on technological gadgets, and standing for the truth among corrupt people, etc. These causes can affect you directly or indirectly.

Effects of loneliness

If we do not allow the Lord to deal with the issue of loneliness in our lives, it can affect us negatively. We may experience depression, suicidal thoughts, increase stress levels, alcohol or drug abuse, decreased memory and learning, and poor decision making.

How to overcome loneliness

To manage loneliness, the following measures are recommended;

- a. Acknowledge that you are in a lonely state.
- b. Talk to someone you trust and who can help you (a counsellor).
- c. Engage yourself in hobbies and activities that will keep you busy.
- d. Draw near to God in prayer.
- e. Attend church meetings regularly.
- f. Make good use of your time.
- g. Strengthen existing relationships.

Conclusion

God understands and bears with us in the feeling of our loneliness (Hebrews 4:14-16). Therefore, when lonely, endeavour to stand firm in Christ. You can stand firm through the help of the Holy Spirit. God has assured us in His word that He will not suffer us to be tempted above our limit and will provide a way of escape when we are tempted (1 Corinthians 10:13).

Discussion

1. How did Paul handle his loneliness?
2. Have you ever felt lonely? Share your experience, if any.
3. What did you do to overcome your loneliness?
4. How would you help others to deal with loneliness?

Lesson 12: God Is Our Refuge

Key scriptures: Numbers 35:9-15; Psalm 46:1,2

Introduction

A refuge is a place that provides shelter or protection from danger or death. In the Old Testament, God instructed the Israelites to set aside six cities as a refuge for people whose lives were in danger as a result of accidentally killing someone. With time, the people realized that God was the surest refuge for them than the main cities that were appointed as a refuge. We shall explore what portions of scripture say about the importance of making God our refuge.

Why must we make God our refuge?

We must make God our refuge because the Lord Jesus Christ himself invites us into his rest (Matthew 11:28-30). Again, our Lord Jesus Christ declared himself as the Good Shepherd, thus, he can take good care of us. We must make God our refuge because his words are reliable (Hebrews 6:13-20). People who take refuge in God will be saved from their enemies (Psalm 91). He is their shield, stronghold, and fortress. God provides shelter for those who take refuge in Him. He provides peace and exceeding joy to those who make him their refuge.

Examples of people who took refuge in God in the Bible

In making God your refuge, a person must acknowledge that God can do all things. His words do not fail and can provide refuge for all who come to him. We can follow the example of some men in the Bible who took refuge in God.

David: David in his psalms, expressed how wonderful it is to take refuge in God. He went through many hardship when King Saul and Absalom his son were pursuing him. During those times, he sought refuge in God who kept him safe from danger.

Paul: Paul encountered several death-threatening situations in his life. He was once arrested and imprisoned. He suffered a shipwreck on the sea. He was threatened to be killed by the Pharisees and many

others. Throughout these experiences, he was kept safe because he made God his refuge.

Daniel and his friends: Daniel, Shadrach, Meshach and Abednego were saved because God was their refuge.

Conclusion

No matter our circumstances, the safest place to be is to take solace in the arms of God. He promises to be our refuge. Taking refuge in God may not mean our troubles miraculously go away when we go to God for help but it means that when we intentionally sit in the presence of God, we will find peace, rest and strength to keep fighting the battles before us.

Discussion

1. What is the purpose of the designated cities of refuge?
2. In your opinion, what kept David safe during the hard times?
3. What does it mean to take refuge in God?
4. How can I learn to trust that God is in control?
5. Does God care about the things that happen in our lives?
Discuss.

Lesson 13: Making Your Mind Up for a New Journey in Christ

Key scriptures: Ephesians 4:20-31; Romans 12:2

Introduction

The Christian journey starts with the renewing of the mind (repentance). In every conversion process, there is a transition from one place or stage to another. As such, whoever comes to Christ must have decided to follow the way of the Lord. To make your mind up ready for a journey in Christ means a transition from death to life; sinfulness to righteousness, carnal to spiritual, hell-bound to heaven-bound and Satan's dominion to God's dominion.

How to renew your mind

Gordon Smith, in his excellent book "Beginning Well", has described conversion as the "response" people make "to the invitation, love, and work of God in Christ." It might be a very quick response, or it might occur over a longer period, but it is all about how people respond to Jesus. From Romans 10:9, 10, one believes with the heart and goes ahead to confess with his or her mouth. Thus, there should be that conscious preparedness to give away the old life and take up the new life in Christ. The journey in Christ, therefore, starts with a decision to believe, accept and follow Christ Jesus in all aspects of one's life.

The new convert should understand that if anyone is in Christ, he is a new creation; the old is gone and all things have become new. As such, there is no turning back. Paul in Philippians 3:7 counted everything that was a profit to him as a loss when he met Christ and became a disciple. The Christian journey is not all that juicy but full of hope and assurance of a heavenly dwelling with the Lord Jesus Christ.

Overthrowing carnal thoughts

To be renewed in our minds, we must first learn to overthrow our carnal thoughts. Day by day there are several thoughts and imaginations in our minds. These imaginations are like dreams and reflexive images. If we check with ourselves, we will see that we have many imaginations. It is difficult to quiet and stop our minds. In the

same way, when one comes to Christ, the thoughts of his former life come into the picture. However, to be fully convinced of one's journey with Christ, everyone will have to discard the evil thoughts with the mind of Christ. There should be a conscious effort to put off the old self and take up the Christ-like attitude and thoughts.

Acknowledgement of your new state in Christ

There should also be the understanding that “the old has gone and all things have become new”. There is the need to also take captive every thought to make it obedience to Christ. We often do not realize how rebellious we are in our thoughts. We need to be subdued in our thoughts. Our thoughts need to be taken captive. We need to practice this daily.

Conclusion

The soul takes after the nature of the old creation, but the Lord's salvation transforms it into something of the new creation. Most of this transformation is in our minds. Our natural mind is too old. Because we have the mind of Adam, our mind is as old as Adam, which is about six thousand years old. In addition, our mind is influenced by our own national culture. Therefore, we need a change of mind. From 1 Corinthians 2:16, Christians have the mind of Christ. After we are regenerated, we need a change of mind. This change of mind is the meaning of repentance.

Discussion

1. How do you make up your mind?
2. What was Paul's description of the Gentiles in comparison to the old life?
3. What were the believers taught with regards to the old and new life?
4. How should believers live with one another?
5. What do you think should be the new believer's attitude in his journey with Christ?

Lesson 14: Forgiveness and Overcoming Vengeance

Key scriptures: Romans 12:14-21; Matthew 5:38-48

Introduction

In this lesson, we will be looking at forgiveness and how to overcome vengeance in our Christian life. Forgiveness is costly. The one who forgives pays the price of the injury or evil that he forgives. For Christ to forgive us, he had to pay the penalty of our sins. This is why he died on the cross. It is costly to forgive but costlier not to forgive. One of life's toughest challenges is overcoming the anger and hurt of being mistreated by someone, especially by someone we love.

What is forgiveness?

To forgive is to let go of bad feelings or desire for revenge after you have been harmed. This can mean getting rid of your bitterness, thoughts of resentment, anger, self-pity, etc. over an experience in the past. It also means not taking vengeance toward someone who we believe has offended us, including ourselves. Forgiveness is bearing wrong or injury caused you and choosing to remember it no more.

A biblical approach to forgiveness

Forgiveness is not easy but God provides us guidance from his word to step up to the challenge.

- a. **Let God handle it (Romans 12:17-21):** Let God be the judge. He can hold everyone to task for their faults and failings. We are called to take the high road and continue to love and help our enemies.
- b. **Break the bars of your yoke (Leviticus 26:13):** Forgiveness breaks the bars of our yoke.
- c. **We are called to forgive (Mathew 6:14-15):** Forgiveness does not only free us from being captive to a heavy yoke but we are called to forgive one another.
- d. **Jesus is our example (Luke 23:34):** Jesus showed us the greatest example of forgiveness by forgiving those who had

falsely accused him and put him to death. His example shows us the way to survive the pain and humiliation.

God's greatest sacrifice was for our forgiveness (1 John 2:2): The greatest gift ever given is the Lord Jesus Christ, and Him becoming an atonement for our sins.

What is vengeance?

Vengeance is the act of inflicting punishment in retaliation for an injury or offence. Vengeance belongs to God and it is Him, who will bring justice.

Revenge does not solve any problem. It only increases hatred and anger. It could negatively impact the physical body and hurt the person seeking revenge. We are not to repay evil with evil, no matter how tempting it is. We have to trust that God will deal with people in His way.

How to overcome vengeance

- a. Be slow to speak and to become angry. (James 1:19)
- b. Examine your heart. What do you desire? (Proverbs 14:17)
- c. Observe your feelings (Proverbs 16:32)
- d. Don't allow your anger to escalate (Proverbs 19:19).
- e. Surround yourself with people who exercise self-control (Proverbs 22:24).

Conclusion

As Christians or believers, we have to forgive anyone who offends us to overcome any bitterness within our hearts. The Lord Jesus Christ commands us to forgive others as He forgave us. We should pray and ask the Lord to create in us a pure heart that can help us forgive and forget. If someone offends you, exercise patience and consider ways you can best address the situation and forgive the offender. You will be free from the guilt of vengeance. In your quest to serve God, try as much as possible to overcome evil with good (Romans 12:21).

Discussion Questions

1. Can you differentiate between forgiveness and vengeance?
2. Why do we need to forgive others?
3. Who has the right to take vengeance according to scripture?
4. Has anyone offended you before and how did you handle it?
5. How can one overcome vengeance?

Lesson 15: Relating with Bad Friends

Key scriptures: 1 Kings 12:1-15; 2 Samuel 13:3-5

Introduction

King Rehoboam was fortunate to have been the son of the wisest man on earth, King Solomon. He succeeded his father who left behind great riches, good counsellors and fame for the kingdom of Israel. Rehoboam's reign as King of Israel came to an end when he refused the advice of wise old men but heeded the counsel of his peers. Bad friends have always had a negative and disastrous influence on people. The Bible, however, instructs believers on how to relate to and live with bad friends.

Who are bad friends?

For our study, we define a bad friend as someone who misleads a person to frown on Biblical principles and other societal norms and values.

What scripture says about bad friends

a. They destroy good behaviour or character (1 Cor. 15:33):

Anyone who comes to Christ must understand that the church becomes their new home and other believers become their new family or friends. This does not mean we have to forsake our biological family or old friends. Every believer's interest must be under the umbrella of God's word. Keeping and remaining in the company of bad friends affect one's thinking and lifestyle. Bad friends keep bringing old sins up and may entice people into sin, thereby making one succumb to loose morals.

b. They lead people into bloodshed and robbery (Proverbs 1:10-13):

Bad friends love to hang around people who would understand them and know how to scheme evil. Having ever been in their company, they feel it is easy to rob or kill with you. Their intentions are always finding ways to rob or kill people and have their property.

They give proud and evil counsel leading to destruction (2 Samuel 13:3-5)

The story of Ammon and Tamar shows how Jonadab gave Ammon misleading counsel. This counsel led him to rape his sister, Tamar. As a result, when Absalom discovered this he took revenge by killing Ammon.

How to relate with bad friends

We cannot avoid bad friends in this life. We may meet them either frequently or occasionally. As new believers in Christ, leaving behind our sinful nature does not mean avoiding our sinful friends. We have been rescued to reach out to them. God called us out from amongst them so that we may go back to them with the same gospel that transformed us. However, we must consider some vital guidelines to help us reach out and relate to them in a way that will bring honour to the Lord.

- a. Learn to avoid using bad language and harsh words when you are with them (Eph. 4:29, Prov. 15:1)
- b. Try as much as possible to tell them about God's saving grace when you meet them personally.
- c. Avoid going to their ghettos alone. Let other mature believers accompany you.
- d. Act responsibly and relate with them in love.

Conclusion

We must understand that anyone who comes to Christ will go through several temptations (John 16:33). The Lord Jesus Christ does not promise us a trouble-free life. We are most likely to be meeting bad friends from time to time. We should be resolute about our decisions to remain the light and salt of this earth. The apostle Paul once opposed believers but when he became a Christian, he took the gospel to his people. Paul was patient with weak believers and people of diverse cultures (1 Cor. 9:22,23). He did this in wisdom and power so that he could win more souls for the Lord.

Discussion

1. Who are bad friends?
2. What does the Bible say about bad friends?
3. According to 1 Kings 12:1-15, what contributed to the end of Rehoboam's reign?
4. What was the consequence when Ammon heeded the counsel of Jonadab his friend?
5. In what ways will you relate to your bad friends?

Lesson 16: Streetism: Causes and Effects

Key scripture: Luke 15:11-16

Introduction

Streetism is a common phenomenon in nearly every part of the world today. Developed and developing countries alike have street dwellers. The term streetism refers to persons who work and live their lives on the streets for various reasons. Streetism does not only include children; many other adults also live in the streets.

Causes of streetism

Several reasons account for Streetism. These include;

- a. **Weak or broken family ties:** Proper education and training are expected to begin and continue in the family throughout a person's life. A break in this tie at any point in life is likely to cause serious problems. The story of the prodigal son revealed that when he broke ties with his father (family), he began living reckless life in a distant land.
- b. **Delinquency:** A conduct that is out of accord with accepted behaviour or law is referred to as delinquency. The conduct of the prodigal son where he demanded a share of his property as a son while his father was still alive was a total transgress of God's law (Deut. 21:17). His unrestrained desire to have freedom of life pushed him far away from home into the 'streets' of another land.
- c. **Second Generation Street Children (SGSC):** Children who are born into the street by other parents living in the streets are referred to as SGSC. Children of this fashion, have no control over their choice of homes. They are forced to hustle on the streets and make a living. With time, they also grow up and produce another generation of street children.

Effects of Streetism

There are several negative effects of streetism. These effects do not only affect the individual involved but the society at large. Some of these effects are:

- a. **Difficulties (starvation and regret):** The prodigal son experienced extreme difficulty in taking care of himself when severe famine struck the land after he used all his property. He wished for a feed of pigs but was refused. There is only temporary satisfaction in streetism. The result of streetism is difficulty and regret.
- b. **High risk of health hazards:** Street dwellers experience diverse harsh weather conditions, during hot and cold weather. Most sleep in crowded places and live around dirty places. These conditions expose them to various health hazards. The prodigal son could have easily contracted disease if he had fed on the animal feed.
- c. **Deviant lifestyles:** Any unethical behaviour that deviates sharply from standard societal norms is referred to as a deviant lifestyle. They include crimes, wild partying, drug addiction, prostitution and the likes. These lifestyles destroy persons involved and pose a huge threat to society.

Conclusion

The causes of streetism are factors that could be handled at home, by individuals or by society. Again we must understand that the negative effects of streetism far outweigh the temporary benefits derived from it. People who are tempted to move into the streets must discuss such desires with those who can help them overcome such challenges. The Church should be ready to offer the necessary assistance to help reduce the growing trend of streetism in the society.

Discussion

1. Why do people live and work on the streets?
2. List some negative effects of Streetism today.
3. Why did the prodigal son decide to live on the street?
4. What lessons have you learnt from this discussion?

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Lesson 17: Preventing Relapse: Societies Expectations and Community Life

Key Scripture: Luke 15:17-32

Introduction

This study is a continuation of our previous study on streetism. Having identified the causes and effects of streetism, we hope to discuss ways by which we can help street dwellers out of the streets with the aim that they would not return to the streets (relapse). Every standard society expects to see people become productive and contribute positively to community life.

What is a relapse?

The occurrence of a past condition is termed a relapse. In our study, relapse in streetism refers to the scenario where a one-time street dweller returns to the streets again in a worse state. Preventing relapse is the collective effort of the individual involved, the home and the society.

Preventing relapse: lessons from Luke 15:17-32

The role of the victim (Street Dweller)

- a. **Coming back to your sense (The state of repentance):** The first step to overcoming relapse is to recognize your state of helplessness and to realize that there is a better living condition than on the streets. In verse 17, the prodigal son came to his senses after he realized he was not meant to be where he was.
- b. **Arise and leave the streets (Action-oriented response):** It is not enough to come to your senses. There should be a firm decision to arise and walk out of the streets to your family and your Heavenly Father. In verse 18, the prodigal son braced up and left the 'streets' to his father.
- c. **Seek for an opportunity to work:** Hands that refuse to work should not eat (2 Thess. 3:10). When the opportunity came for the prodigal son to reunite with his family, he sought a chance to be employed again. To prevent relapse, there should

be a desire on the part of the victim to find some meaningful work to do.

The role of the society (The family at large)

Readiness of acceptance: The father of the prodigal son ran to meet his son, fell on his neck and kissed him. The heart of the father was so willing and eager to accept the lost son back. Society should be ever ready to receive back wandered friends and family who return from the streets no matter their extent of waywardness.

Restoration to productive community life: The prodigal son was accepted back as a son but not a hired servant. The father changed his son's clothing and called for a great celebration for him. Society took part in the eating and celebration of the son's return. Society should desist from stigmatizing returnees from the streets but help celebrate their return. There should be an established system where victims could be trained to be productive in community life.

Conclusion

Every street dweller has a want. Inwardly, they desire freedom. Our human family may be unwilling to accept them back. Yet, God is ever ready to accept them back. He uses the Church to receive them back to Himself. It doesn't matter how far you have strayed from God or how much we misuse the gifts he gives us. If you shall realize your shortcomings and return to Him, He is faithful and just to forgive.

Discussion

1. What is a relapse in streetism?
2. What are the steps the prodigal son took?
3. What did the father of the prodigal son do when his son returned?
4. What is the role of the family and society in preventing relapse?