

# Effect Of Inadequate Christian Parenting On Holistic Development Of Children In Bugiri Archdeaconry

MUWUMBA SAMUEL

UKL2104002

A DISSERTATION SUBMITTED TO THE FACULTY OF THEOLOGY IN  
PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD  
OF A MASTER'S DEGREE OF DIVINITY OF UNIVERSITY  
OF WORLD MISSION FRONTIER -UGANDA

MAY, 2024

**Abstract:** *The study was carried out to examine how inadequate Christian parenting affects the holistic development of children in Bugiri Archdeaconry. The objectives of the study were: to explore the concept of Christian parenting in Bugiri Archdeaconry, to investigate whether Christian parenting approaches are followed by people of Bugiri Archdeaconry and to analyze the role of Christian parenting to the holistic development of children in Bugiri Archdeaconry. Both qualitative and quantitative research designs were employed. The participants involved were Christian leaders, and Christian parents and these were 140 in number. The researcher used questionnaires, interview guides as research instruments to collect data. The sampling technique used was purposive and the selection was random and data collection sources were primary and secondary. The research findings showed that to a large extent parents practiced the concept of Christian parenting but the 22.4% who said they practiced Christian parenting to a small extent could not be ignored because this is a big percentage. For objective two, the study found out that majority of the parents in Bugiri use strict parenting, permissive parenting, others use non-involved parenting approaches, these are less in Christian parenting practices. Lastly, the study in objective three established that parents that give time for their children, pray together as a family, attend church together, operate family alters, engage in bible studies with children, teach the children about the ten commandments and how to follow them; such practices help their children to holistically develop physically, emotionally, spiritually, and morally. The researcher recommends that Christian parents should learn the biblical principles of parenting and also get involved in the life of their children fully, spend much more quality time with them and answer some of the social and spiritual challenges that the children go through.*

**EFFECT OF INADEQUATE CHRISTIAN PARENTING ON HOLISTIC  
DEVELOPMENT OF CHILDREN IN BUGIRI ARCHDEACONRY**

**MUWUMBA SAMUEL**

**UKL2104002**

**A DISSERTATION SUBMITTED TO THE FACULTY OF THEOLOGY IN  
PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD  
OF A MASTER'S DEGREE OF DIVINITY OF UNIVERSITY  
OF WORLD MISSION FRONTIER -UGANDA**

**MAY, 2024**

**DECLARATION**

I **MUWUMBA SAMUEL** declare that this dissertation is my original work and has never been submitted anywhere for an award of a degree in any institution.

**Sign.....**

**Date...../.....2024**

**MUWUMBA SAMUEL**

## **APPROVAL**

This research report is submitted by **MUWUMBA SAMUEL** to the University of World Mission Frontier for examination with our approval as the University supervisors.

**1. Sign.....**

**Date...../.....2024**

**Dr. Elizabeth Kuteesa Balirwa, (PhD)**

**University Supervisor**

**2. Sign.....**

**Date...../.....2024**

**Dr.Dckochen Sam, (PhD)**

**University Supervisor**

## **DEDICATION**

I dedicate this research dissertation to my family, University of World Mission Frontier, to my Supervisors for their commitment to enable me work on this research report, all Christians in their different capacities and status , all Staff of Bugiri Archdeaconry who have made great contributions in my life that have molded me into promising church leader and above all to the Almighty God for His provision, strength, good health and wisdom.

## **ACKNOWLEDGEMENT**

To God be the glory is the motto for my acknowledgment. Sincere thanks to God for all His mighty love for enabling me reach this point in time. My special thanks also go to my family that gives me a sense of belonging and continually pray for me.

With great gratitude, I want to thank the Dean and Staff (and many others) of University of World Mission Frontier faculty of Divinity and Theology for the pastoral care rendered to me throughout the period of study.

Special gratitude to my supervisors . Thank you for the great work you have done in me as far as research is concerned.

I also want to register my thanks to the printing and binding services that put together this report to the outlook of a dissertation worthy submission.

## TABLE OF CONTENT

### Contents

DECLARATION .....	ii
APPROVAL .....	iii
DEDICATIONS .....	iv
ACKNOWLEDGEMENT .....	v
TABLE OF CONTENT.....	vi
LIST OF TABLES.....	x
Table 1: Target Population .....	x
LIST OF FIGURES .....	xi
LIST OF ACRONYMNS .....	xii
ABSTRACT .....	xiii
CHAPTER ONE.....	1
INTRODUCTION .....	1
1.1 INTRODUCTION .....	1
1.2 BACKGROUND OF THE STUDY .....	1
1.3 PROBLEM STATEMENT .....	1
1.5 OBJECTIVES OF THE STUDY .....	5
1.6 KEY RESEARCH QUESTIONS .....	5
1.7 SCOPE OF THE STUDY .....	5
1.7.1 GEOGRAPHICAL SCOPE.....	5
1.7.2 CONTENT SCOPE .....	5
1.7.3 TIME SCOPE .....	6
1.8 SIGNIFICANCE OF THE STUDY.....	6
1.9 CONCEPTUAL FRAMEWORK .....	6
The Relationship between Christian Parenting Styles and Holistic Development of children .....	7
1.10 DEFINITION OF KEY TERMS .....	7
2.0 LITERATURE REVIEW .....	9
2.1. The understanding of the concept of Christian parenting .....	9
2.2 Whether Christian parenting approaches are followed up by people.....	13

2.3	Christian Parenting and the Holistic Development of Children.....	17
3.0	RESEARCH METHODOLOGY .....	19
3.1	Research Design.....	21
3.2	Target population .....	21
	Table 1: Target Population.....	21
3.3	Sample Design.....	22
3.3.1	Sample Size and Sample Technique .....	22
	Table 2: Sample Size .....	23
(b)	Sampling Techniques .....	23
3.4	Population Characteristics .....	23
3.4.1	Population of actual number of respondents who responded to the tools .....	23
3.4.2	General Information about Respondents .....	24
	Age Bracket of the Respondents .....	24
	Marital Status of the Respondents .....	25
	Number of Children under the care of the Respondent .....	25
	Level of Education for the Respondents.....	26
	Occupation of the Respondent.....	27
3.5	Data Collection .....	27
3.5.1	Types of Data.....	27
3.5.2	Primary Data .....	27
3.5.3	Secondary Data .....	28
3.6	Data Collection Instrument and Procedure .....	28
3.7	Validity and Reliability Test .....	28
3.7.1	Pilot Test .....	28
3.7.2	Validity of the Research Instrument.....	29
3.7.3	Reliability of instruments .....	29
3.8	Data Analysis .....	30
3.9	Measurement of Variables .....	30
	CHAPTER FOUR .....	31
	PRESENTATION , ANALYSIS AND DISCUSSION OF THE STUDY	
	FINDINGS.....	31
4.1 .1	Introduction.....	31
4.1.2	The Understanding of Christian Parenting Practices in Bugiri Archdeaconry .....	31
	Table 2.1: Showing responses on whether respondents understand Christian parenting practices	31



Period the Respondent has been practicing Christian Parenting Practices .....	31
Table 2.2: Showing responses on the period the Respondent has been practicing Christian Parenting Practices .....	31
4.1.3 Practice of Christian parenting practices in Bugiri Archdeaconry .....	32
4.1.3.1 The Extent Christian parenting is practiced in Bugiri Archdeaconry .....	32
Table 2.3: Showing responses on the extent the concept of Christian parenting is practiced in Bugiri Archdeaconry:.....	32
Table 2.4: showing responses on the Extent of the practice of the concept of Christian parenting .....	35
4.1.3.2 The Christian parenting approaches used by people of Bugiri Archdeaconry .....	38
Table 2.5: Showing responses on the Christian parenting approaches used by people of Bugiri Archdeaconry: .....	38
Bar graph 2.1: The Parenting styles commonly used by the Respondents .....	41
4.1.4 The effect of Christian parenting on the Holistic development of children in Bugiri Archdeaconry .....	45
Table 2.6: showing responses on the role of Christian parenting to the Holistic development of children in Bugiri Archdeaconry .....	45
4.2 Analysis and Discussion of the Study Findings .....	53
4.2.1 Introduction.....	53
4.2.2 The Understanding of Christian parenting in Bugiri Archdeaconry.....	53
4.2.3 Christian parenting approaches followed by people of Bugiri Archdeaconry.....	53
4.2.4 The effect of Christian parenting on the holistic development of children in Bugiri Archdeaconry .....	55
4.3 Theological Reflection.....	59
4.3.1 Introduction.....	5
4.3.2 The Understanding of Christian parenting in Bugiri Archdeaconry.....	59
4.3.3 The Christian parenting approaches followed in Bugiri Archdeaconry .....	60
4.3.4 The effect of Christian parenting on the holistic development of children in Bugiri Archdeaconry .....	62
CHAPTER FIVE .....	65
SUMMARY, CONCLUSION AND RECOMMENDATION.....	65
5.1 Introduction.....	65
5.2 Summary .....	65

5.2.1	The Extent Christian parenting is practiced in Bugiri Archdeaconry.....	65
5.2.2	The Christian parenting approaches used by people of Bugiri Archdeaconry.....	66
5.2.3	The effect of Christian parenting on the Holistic development of children in Bugiri Archdeaconry.....	66
5.3	Conclusions .....	68
5.4	Recommendation .....	69
5.5	Areas for further research. ....	69
	Questionnaire .....	75

## LIST OF TABLES

<b>Table 1: Target Population</b> .....	21
Table 2.1: Showing responses on whether respondents understand Christian parenting practices	31
Period the Respondent has been practicing Christian Parenting Practices .....	31
Table 2.2: Showing responses on the period the Respondent has been practicing Christian Parenting Practices .....	31
Table 2.3: Showing responses on the extent the concept of Christian parenting is practiced in Bugiri Archdeaconry:.....	32
Table 2.4: showing responses on the Extent of the practice of the concept of Christian parenting .....	35
Table 2.5: Showing responses on the Christian parenting approaches used by people of Bugiri Archdeaconry: .....	38
Table 2.6: showing responses on the role of Christian parenting to the Holistic development of children in Bugiri Archdeaconry .....	45

## **LIST OF FIGURES**

Bar graph 2.1: The Parenting styles commonly used by the Respondents .....	41
--	----

## LIST OF ACRONYMNS

CVI	Content Validity Index
HCD	Human Centered Design
HIV/ AIDS	Human immunodeficiency virus infection and acquired immune deficiency syndrome
FGDs:	Focus Group Discussions
LGTBQ	Lesbian, Gay, Bisexual, Transgender Questioning
SPSS	Statistical Package for Social Sciences

## **ABSTRACT**

The study was carried out to examine how inadequate Christian parenting affects the holistic development of children in Bugiri Archdeaconry. The objectives of the study were: to explore the concept of Christian parenting in Bugiri Archdeaconry, to investigate whether Christian parenting approaches are followed by people of Bugiri Archdeaconry and to analyze the role of Christian parenting to the holistic development of children in Bugiri Archdeaconry. Both qualitative and quantitative research designs were employed. The participants involved were Christian leaders, and Christian parents and these were 140 in number. The researcher used questionnaires, interview guides as research instruments to collect data. The sampling technique used was purposive and the selection was random and data collection sources were primary and secondary. The research findings showed that to a large extent parents practiced the concept of Christian parenting but the 22.4% who said they practiced Christian parenting to a small extent could not be ignored because this is a big percentage. For objective two, the study found out that majority of the parents in Bugiri use strict parenting, permissive parenting, others use non-involved parenting approaches, these are less in Christian parenting practices. Lastly, the study in objective three established that parents that give time for their children, pray together as a family, attend church together, operate family alters, engage in bible studies with children, teach the children about the ten commandments and how to follow them; such practices help their children to holistically develop physically, emotionally, spiritually, and morally. The researcher recommends that Christian parents should learn the biblical principles of parenting and also get involved in the life of their children fully, spend much more quality time with them and answer some of the social and spiritual challenges that the children go through.

# CHAPTER ONE

## INTRODUCTION

### 1.1.1 Introduction

This chapter focuses on research progress, problems, goals, research objectives, main research questions, scope, relevance of research, definition of boundaries and definition of key concepts.

### 1.1.2 Background to the Study

At the beginning of human history parenting was put to test. The first family had high hopes for their children, but tragedy struck them (Genesis 4:8). Ever since the first disaster of two siblings, many parents wonder how a child can be different from another child raised by godly parents, surrounded by loving families, in the same environment, challenges, education and life opportunities.

It is true that parents are not infallible because the sin virus infects everyone and therefore everyone has problems, troubles and difficulties in life. But still, those who do their best can hope and expect that their children will be good citizens of this world, who will follow God and be faithful to Him all their lives. Most children are well behaved, even those who are a bit of a challenge to their parents when they are young. But for others, history repeats itself, and some parents are frustrated because, despite their children's upbringing, their thoughts and behaviors do not seem to have been influenced by biblical teachings, beliefs, and other religious experiences.

Although a child's life changes from the day they are born, adolescence is an important time for many young people. Children make important decisions during this time. The choices one makes will define his life for the rest of his life. If a child makes all the wrong decisions that destroy them, parents wonder if they laid a solid foundation and where they went wrong. They want to help young people make good decisions. These choices are especially important when it comes to Christian beliefs and values.

This is important because many of the decisions and achievements you make in life are connected to two things: spirituality and success. A person's spirituality affects all aspects of human life because our spirituality can affect our world view or the outlook on life that we have. This world view determines our priorities, goals and decisions in life. Some people worry about these choices and decisions. Think about how little time, priorities, values and beliefs young people today devote to helping the poor, the hungry and the sick. The Bible tells us that one day we will give an account of everything to God (Ecclesiastes 11:9; Romans 14:12).

Parenting plays an important role in children's mental and social development. According to Prentice (1990), parenting is the provision of physical, social, emotional, spiritual and financial benefits to one or more children (Prentice, 1990). The educational style of Christian parenting, on the other hand, comes from the basis of the Bible. According to Brewster (2005), "true holistic development can only be achieved by a Christian or a church" (Brewster, 2005). Therefore, Christian education is an educational method that promotes multipurpose development of children.

According to Trace (2009), the global LGBTQ problem in Christian communities is a significant challenge for Christian parents. According to a WHO report (2002), violence is common in Christian households. A 2002 WHO report showed that in the year 2000 there were approximately 199,000 infanticides worldwide. That's an average of 10 to 29-year-old children and young people who die every day from racial violence. The drinking habits of Christian teenagers are also worrying if we want to understand Christian parents correctly. Kelly in (Mahoney, 2015) realized that. "One of the biggest problems facing Christian youth today is how to deal with problem drinking." According to the National Alcohol and Drug Information Clearinghouse, 3 million young people suffer from alcoholism. According to Emery (2015), alcohol remains a major source of stress for Christian parents with alcoholic children (youth). Economic and social problems affected the way Christians treat children. Child labor can be a big challenge for those involved in Christian education, which biblically challenges the value of children. The results show that child labor increases in Christian families due to the high income of these families, especially in Christian communities in fishing communities, Eddy Joshua, (Eddie, 2009).

Christian parenting is largely responsible for this problem of child labor because Eddy (2009:32) notes that 'children's performance [especially behavior and development] depends on parents' behavior'. Furthermore, the education of rural churches in the Archdeaconry of Bugiri should be examined in the light of the behavior of many children in this community. There are as many theories for parents as there are different types of children. The first theory was that of James Dobson (1970), which states that parenting theories include loving guidance, firm boundaries, and respectful parenting (CTPR, 2020).<sup>1</sup>

---

<sup>1</sup>James Dobson (1970), **Parents Preparing for Youth**



James Dobson is one of the most popular parenting writers in the Christian community. According to his theory Children need strong boundaries to be lovingly guided and able to talk about themselves in an appropriate way. He advises corporal punishment if he disobeys his will or restricts privileges in any way as an adult. He also writes about black holes and empowerment strategies to help children see the benefits of interacting with adults. he cites many cases where the children take over the whole house and put the parents in great trouble. Then, with a few techniques, they became young, mature and responsible men and women. Like many writers in the 1970s and 1980s, James Dobson believes that there are three general trends in parenting styles: he describes the first as authoritarian. Children's needs are not discussed and parents are expected to follow orders without consultation. The second is the authoritarian style. Discussions continue. Parents and children listen, and guardians set guidelines and limits, but flexibly. the third is the accepted method. Children do whatever they want and parents don't pay much attention to them. He thought it was the most authentic (authoritative) commitment. He cites research that shows unhappy teenagers and adults come from very permissive homes. However, Dobson insists that such parents deserve unconditional love. He says it's probably the most important thing in a child's life. Children in permissive or authoritarian homes who knew they were loved and their parents would never stop loving them were unhappy. With this in mind, he emphasizes that parents should tell their children (over and over again) how important they are to them. Avoid making negative comparisons to others or calling them names or offensive names.

The Parenting for Respect (PFR) model is a spatial parenting model for the primary prevention of child abuse and intimate partner violence. It is based on the internal motivation of parents/guardians to raise their children. Changing key risk factors for violence against children and women, including: (self): weak bonds with parents and relationships with children, (2). Severe discipline and corporal punishment, (iii). Different socialization according to gender corresponds to (IV). parental conflict. Traditional parenting in Uganda is in tune with cultural dynamics, but practiced and practiced differently. Cultural maintenance in African parenting texts past and present. Parents' practices, beliefs and norms become intergenerational when they are transferred to the next generation to preserve the heritage (Yovsi, 2014). The division of parental responsibility differs significantly from Western child-rearing cultures. Fathers are seen as a source of discipline, while mothers are seen as comforters for their children (Babatunde & Setiloane, 2014). The role of caregivers is to prepare children to accept members of their social environment (Wadende et al., 2014). It is designed to discipline and confront children who do not appear to be able to adhere to agreed standards of social behavior. The impact of crime on the community as a whole has been quantified and studied (Wadende et al, 2014). Some of the problems include disrespecting elders, looting, fighting and more.

To maintain negative behavior, children use strong punishment such as spanking, punishment, scolding, and apology. It doesn't matter who raised them, as long as it's good for their good upbringing. With the recent breakup of the extended family, the parenting group has grown. Where diseases such as HIV/AIDS claim the lives of parents, older children are responsible for raising younger siblings (Garcia et al., 2008). Aging grandparents play an important role in childcare (Garcia et al., 2008; Gibson, 2005). Children who lose their parents due to lack of support or HIV/AIDS often look to their closest relatives, especially their grandparents, for alternatives. However, on the African continent, interaction with Western civilization has greatly influenced the use of nuclear families, which reinforces individualistic ideologies in reproduction (Nyarko, 2014). It is worth noting that the official laws and policies of countries that can support child rearing, especially in Africa and Uganda, are still relatively strict compared to the Western world, where countries have a reputation for raising children. Although there are informal rules in Ugandan society, on the

other hand, there is a lack of strict procedures to enforce them. It leads to homosexuality, drugs, sexual violence and serious crime due to bad parenting.

### **1.3 Problem Statement**

Bugiri Archdeaconry has rural and semi-urban churches where Christian homes are expected to demonstrate strong Christian education, but high levels of immorality, early pregnancy, drugs and drug abuse among children in Christian homes seem to be at embankment which raises the methods used in this case.

A positive relationship between a child and a parent or guardian is a powerful protection against abuse, neglect and abuse. Children who have a good relationship with their parents have a good, close relationship with God. God wanted the family to model their relationship with the man of God (Gen. 1:27; 2:23,24; Eph. 5:6; Col. 3:16-25). We are created in His image to glorify Him and draw others to Him. As a family, we have a captive audience to talk about others. Unfortunately, many families do not live the way God intended, and therefore do not live the way He wants them to live. He wanted them gone.

In Uganda and especially in the Diocese of Busoga, data shows poor parenting practices such as harsh discipline, poor climate and poor communication between parents and children, resulting in child attachment and poor management by mothers, not heeding issues that help Christian parents raise their children. However, field observations by Musoke (2012) and Naigaga (2014) show that most children engage in social practices that are consistent with Christian values. This study examines whether fathers practice Christian parenting and how parenting affects children's psychosocial development in the Archdiocese of Bugiri.

### **1.4 Purpose of Study**

This research study sought to examine how the inadequate Christian parenting affects the holistic development of children in Bugiri Archdeaconry. Efforts were made to establish what the Church can empower parents to address some of the identified gaps within their Christian parenting practices.

### **1.5 Objectives of Study**

The specific objectives of the research were:

- i. To explore understanding of the concept of Christian parenting in Bugiri Archdeaconry.
- ii. To investigate whether Christian parenting approaches are followed up by people of Bugiri Archdeaconry.
- iii. To examine how Christian parenting affect the holistic development of children in Bugiri Archdeaconry

### **1.6 Research Questions**

- i. How is the concept of Christian parenting understood in Bugiri Archdeaconry?
- ii. What Christian parenting approaches are followed by people of Bugiri Archdeaconry?
- iii. What is effect of Christian parenting on the holistic development of children in Bugiri Archdeaconry?

## **1.7 Scope of The Study**

### **1.7.1 Geographical Scope**

The research was conducted in Bugiri Archdeaconry which is found in Busoga Diocese, Uganda.

### **1.7.2 Content Scope**

The research examined how the inadequate Christian parenting affects the holistic development of children in Bugiri Archdeaconry. Specifically, the study under took to explore the concept of Christian parenting in Bugiri Archdeaconry, investigate whether Christian parenting approaches are followed up by people of Bugiri Archdeaconry and lastly analyze the role of Christian parenting to the holistic development of children in Bugiri Archdeaconry.

### **1.7.3 Time Scope**

The problem of parenting and its associated effects have been prominent for the past 10 years thus the study undertook to study literature concerning parenting for the period 2011 – 2023

## **1.8 Significance of the Study**

It is the researcher's hope that the research findings will help the Christian parents, workers and child advocates in understanding the absolute relationship of parenting and children development. The findings will be helpful for other researchers in related field of study. The researcher seeks to write a manual based on these findings to be used by the Christian leaders in the Church to teach and train Christians about Christian parenting. So, this makes the study very significant.

## **1.9 Conceptual Framework**

This research study was based on the Christian parenting practice, which was an independent variable and psychosocial development which was a dependent variable. The researcher believes that Christian parenting has a positive influence on the psychosocial development of children.

# The Relationship between Christian Parenting Styles and Holistic Development of children

## Christian Parenting

- Balancing the four parenting styles
- Basing parenting on biblical teachings



## Holistic Development

- Development of the emotional for example how to handle sexual feelings, temper, etc.
- intellectual development, for example, reason mental and logical reasoning;
- Social development, for example, moral behavior that match the standards of the society and maturity level of the children.
- Physical development
- Spiritual development
- Moral development

Source: Self Constructed, 2024

Parenting style has a great influence on the overall development of the child. According to psychologists Barbara and Philip, "parental behavior has a significant impact on a child's psychological and social development" (Barbara, Newman, Philip, & Jewman, 2012). Therefore, in this study we examined Christians practices, Christian education and how this education affects the psychological and social development of children.

According to Malachi 4:6, good teaching should be evident in our homes. This sound faith restores the hearts of the parents to the children and the hearts of the children to the parents. This is in stark contrast to the callousness and loneliness of children, even when all needs, including clothing and food, are met.

### **1.10 Definition of Key Terms**

In this research, the following are the meanings attached to the key terms (words).

**Parenting** is the process of promoting and supporting the physical, emotional, social, spiritual and intellectual development of a child from infancy to adulthood. In this research, it means the parenting process that develops children's psychosocially

**Christian parenting** is the parenting done within Christian homes based on the Christian behaviors.

So, in this research, it means the process of bringing up children, supporting children from childhood into mature adults and using the biblical principles integrated with the external environment of community.

#### **Holistic Child development**

According to Jesudason (2013) "Holistic Child Development means a child needs to be developed physically, spiritually, socially, psychologically, economically and endowed with power to participate and make decisions".

**Psychosocial** The development of the brain means the social world, which is why a professor of social psychology says: "Social psychology is a scientific discipline that tries to understand and explain how a person's thoughts, feelings and behavior affect the reality or the 'encouraged perception. others think" (Stephen 1996:7). in research, this means the gradual development of a person's fully self-sufficient ability to live and work with others.

Progress, on the other hand, is the progress of life stages. In this study, growth is viewed as the development of a child's intellectual, social, spiritual, emotional and educational life. In addition, in this study children mean young people, i.e. children, young people and young adults who are between 12 and 35 years old.

## 2.0 LITERATURE REVIEW

This section presents literature published by various researchers on Christian parenting concepts and their effects on children's psychosocial development. The literature is analyzed according to its goals, which are the study of the concepts of Christian education in Bouze education, the compatibility of Christian education courses with the teachings of Bouze, and the role of Christian education in holistic development. Buzer's children's bows.

### 2.1. The understanding of the concept of Christian parenting

The educational style of Christian parenting, on the other hand, comes from the basis of the Bible. Brewster (2005) writes: "True holistic development can only be achieved with Christians or the church" (2005:14), Christian education is a method of education that seeks to promote the holistic development of children. This view is reinforced by Brewster's view that "only Christians understand the nature of sin, God's plan for His people and creation, which includes children, and the power of the gospel to heal all." everyone" (2005:74). In other words, when raising their children, Christians always try to educate them throughout their lives. Bong (2001) states that the Christian family is a church (or church) entity where adults and children become members of the kingdom from heaven. The Bible is powerful tool used by Christian parent to present powerful teachings about the virtues and responsibilities of a father.

Address (2006) states that successful parenting must leave room for the relative part of parenting. He goes on to say *that Christian parenting should be based on knowledge of the Bible, the gifts of the Holy Spirit, and the advice of others (this is where articles on good parenting can be especially helpful)*. According to Andreas (2006), *it is important that it has a straightforward and biblical basis*.

This distinguishes Christian parenting from secular parenting, where parenting styles such as strict parenting and passive parenting do not affect the overall development of children. Parenting should be based on biblical principles, and Christian morals and values should be instilled in every Christian family seeking Christian parenting (James, 1990).

It is important to note that the goal of Christian parenting is joy, not burden. Parenting isn't easy, but it shouldn't be a burden. It also suggests that successful parenting is measured by what parents do, not what children do (Joshua 1:7–7). Again, in most cases, the child is influenced by the actions of the parents, not by the actions of their peers. In other words, our child's fault is not our friend's fault. Thus, parents should not allow anyone, such as teachers, coaches, and/or peers, to be more involved

in their children's lives than they are (Deuteronomy 4:9; 6:4–7; Joshua 4:20–24).

The family, like the church, is not only God's idea, but His creation. We need to understand the intentions of the builders. We find this pattern in Deuteronomy 5:16 and Ephesians 6:1-4. *First consider this: Honor your father and your mother, as the Lord your God has commanded you, so that your days may be long and you may prosper in the land that the Lord your God is giving you.* In other words, the home is the cornerstone of society. A nation, culture, or church is only as strong and/or weak as the individual families that make up that nation, culture, or church (Genesis 2:24; 3; Exodus 21:17; Matt.) 15:3 - 9; 1 Sam.: 3 13). Proverbs 23:22). Children must be obedient in order to imitate their parents, which requires complete integrity and a willingness to endure the consequences of disobedience.

On the other hand, parents are responsible for raising their children to be good disciples by following the Word and being led by the Holy Spirit, which is sometimes called assertive parenting. For example, as parents grow spiritually and grow together as a unit, their leadership in the home grows. Like Jesus, he often took them aside and gauged their understanding and spiritual growth, teaching and encouraging them through illustrations. Connecting with Christ's disciples is a good example of what discipleship looks like when parents talk to their children and guide them to true holistic development (Brewster, 2005: p. 14).

Parents should be careful when teaching their disciples. This means that mothers and fathers must intentionally prepare the child's heart to preach and teach the word of salvation and holiness through Christ (Bungie, 2001). Cultivate the "garden" of the child's heart (Luk. 8:5-15) and cast stones with strength, gentleness and patience to pull up the weeds of sin. "I have no greater joy than to hear that my children are walking in the way of righteousness," said the writer. This joyful blessing should give parents a determined and urgent desire to teach and show them the joy of living as a follower of the Lord Jesus Christ.

According to Phil (2017), God leads us to seven virtues, which are behaviors that help our family to avoid destructive choices. These seven steps to a free effective parenting assessment are clear and important tools to help children grow into adults. These include love, respect, affirmation, knowing boundaries and limits, gratitude, grace, forgiveness and ultimately adaptation; These are described in more detail below.

**Love:** The beloved apostle John tells us that we learn to love by experiencing God's love. God's love came first, and it is truly sacrificial love. "Herein is love, not that we loved God, but that he loved us

and sent his Son to be the propitiation for our sins" (1 John 4:10). Do you know what you like? Look at the people, their actions and the things they are associated with. Look at the sacrifices you have made to care for, create or use these people. These are the things you love in life. Children can see where your priorities are and where your love is going. God's love helps parents, we don't want to do anything wrong. His love is manifested in His sacrifice for us, and His sacrifice for us in the death of our hearts. Children learn and practice God's love through sacrifices.

**Respect:** The apostle Paul wrote that we must have the mind of Christ and consider others more important than ourselves. Respect is the best among people. It's more than just knowing what a child has. Children and young people deserve respect because God loves to create them. Respect teaches us not to look down on others. Nothing hurts children more than being treated like objects, and almost nothing inspires more respect and admiration for them. One way to show respect for family is to look at the same words. Do not use abusive language towards family members or strangers. Our language traditions affect our ability to show respect to our children.

**Affirmation:** Purpose means that we speak and live our values and priorities before we allow other influences to enter our homes. This behavior creates harmony in family life, which reinforces other behaviors. As parents use their judgment, their knowledge grows and they become more aware of how to be conscientious parents. It's easy to be negative and let the media and other influencers dictate our family's priorities, but it's much better to take care of *how we live our lives*. The question is this. as a parent to celebrate a spiritual moment in our home.

**Limits and boundaries:** Dr. Henry Cloud and Dr. John Townsend, authors of the Boundaries book series, write that the purpose of parenting boundaries is to "let the good in and keep the bad out." Hebrews 12:1 tells us that in order to run our race successfully, we must let go of anything that hinders us from reaching our goals. Setting healthy boundaries in our homes for children and adults helps us do just that. Focusing on media, behavior, relationships, spirituality, and empowered faith means we can't let culture dictate what's healthy for our family. Proverbs tells us. "Beware of the presence of fools, for you will not receive words of wisdom" (14:7). If we don't set our own boundaries in our family, other influences, cultures, extended families, or genders will set moral boundaries for our children, and we may be surprised and disappointed by what they learn.

**Thanksgiving:** When Paul began his letter to the Philippians, he expressed his gratitude to the brothers and sisters in Philippi (1:3-4). Gratitude is more than just responding to a favor with kind words. It is a cultivated habit and necessary for a healthy relationship. When we practice gratitude in



our family, it helps children, parents, families and friends to fight against destructive desire. When gratitude is expressed regularly and intentionally, it helps our children learn to see all that God has done in our lives. As a result, we naturally learn to thank Him for how we feel at that moment.

**Compassion and forgiveness:** Compassion and forgiveness. God forgives us sinners. He shows kindness to imperfect people and continues to support their goals. Parents should be ready to show forgiveness and compassion to their children, at any cost. We learn from God's word that human nature is quick to give mercy and forgiveness, but we can give both or we cannot expect forgiveness (Matthew 6:14-15).

**Adaptability:** Paul, who was in prison, made a remarkable statement. "I have learned to be self-sufficient in all circumstances" (Philippians 4:11). Paul learned to find peace in Christ even when he was in trouble. His own happiness had nothing to do with his status, work or achievements. Moving into learning helps our children find peace, a deeper peace that is stronger than life's challenges. Peace repels unproductive anxiety and leads to atheism. It is this stability and steadfastness sown in the face of adversity that allows the family to face challenges and joys at the same time as their faith grows.

The concept of Christian parenting raises several questions of interest to the researcher of this study. Let's try to ascertain whether the Christian parents sincerely teach the children of this Archdeaconry the principles of biblical life so that they can develop sincerely.

## **2.2 Whether Christian parenting approaches are followed up by people**

According to Adrias (2006), God has painted each child with the colour of your family, so no two children are alike; Even identical twins are different. Of course, God did not take Jacob home as a naked twin. This means your child will have different personalities, interests, relationship styles and weaknesses (not better or worse, just different). Stop to gather your answers to Proverbs 22:6, as you have done up to this point. Considering what Proverbs 22:22 says, God's parenting plan is so important that parents can provide for their children. However, the picture painted in much of the recent research literature suggests that parents today see children differently. Children are discriminated against based on gender, appearance, strength and ethnicity, which is against God's plan for all people individually but in His image.

A biblical understanding of parenting tells us that we must entrust our children into God's hands for their spiritual and serious growth, which ultimately leads to their growth in many other ways and in

the Old Testament, all of which reflect godliness. A great house (2 Chronicles 20:25; 1 Kings 8:63; 2 Chronicles 7:5). But teaching your child nurtures a hidden ability or talent in your child. For example, what might be hidden in your child's gift from God, perhaps some spiritual need, talent or desire? But this is contrary to what we see in society because children are not led to the ways of the Lord and they end up doing many bad things like stealing because these children do not surrender to the Lord and turn away from Him.

*The first sentence of the book What the Bible Says About Parenting* is in Chinese. "One generation plants trees, the next chokes them down." This means that we enjoy the shade of the tree planted by our fathers and grandfathers, so we must ask ourselves: which trees will shade our children and grandchildren from the oppressive heat of post-Christian culture, or biblical parenting, completely banned? Children are a blessing, not a burden, and therefore a father is a gift from God (Psalm 127). In addition, in our culture it is impossible to see children as a chore and not as a hobby. Raising children is hard, but wonderful. You don't have to work hard. According to Anderson (2017), most parents today are neglectful parents who do not know how to discipline their children well enough to communicate the same to their children.

The cycle of human life continued for thousands of years. Children are born, grow and eventually most have children. One generation dies and another generation takes its place. Of course, few understood the answer to that age-old question. "What is the purpose of this repeated life? " To those who hold to the superstitious beliefs of evolution, this human life is supposed to exist only for the reproduction of the species. They think life is meaningless. It is just that, and this is the attitude of most people, which manifests in their crimes, such as child abuse, such as physical abuse and abuse of others.

In examining the relationship between parenting and child development, Richard (2010) notes that those who claim the existence of God logically follow that our Creator created us for a purpose, and that purpose includes raising children. God's word makes this great purpose clear. "Then God said: People are created in the image of the divine family (Eph. 4:14-15). If we want to teach God's family (God the Father and Jesus Christ the Son) and be open to bring it forward so God's character and mind." When Christ returns, the whole family can be born. God, because Jesus Christ was "the firstborn among many brothers and sisters" (Romans 8:29).

In his research on parenting, Musk (2016) cited decades of research showing that parent-child relationships and the family are all primary caregivers that influence children's well-being and health.

despite the faults of their parents. Guide children to complete development. He also says that the children are not progressing mentally. This is an area that most children have not yet developed. Children learn from birth and protect and care for their parents and other caregivers throughout their lives. Parents are never more active than in the early years, when children's brains are developing rapidly and almost all of their experiences create and shape their parents' and family's environment. Parents help children expand their knowledge and skills and lay the foundation for their health and well-being in childhood and beyond.

Similarly, Barnett (2015) notes that in recent decades, researchers have identified parenting knowledge, attitudes, and practices associated with better child development, as well as programs, policies, and actions that can be taken. However, there is no consensus on which elements of parenting are most important for children's well-being, and what is known about good parenting is not always sufficiently integrated by service area to provide information and support to all parents. Their preference is that parental values that are not guided by Christianity do not promote a unified childhood.

There are also many problems associated with proper parenting, especially those that adhere to Christian values. One is the complexity and circumstances that affect parents' ability to apply knowledge about good parenting, to translate that knowledge into effective parenting practices, and to access and participate in parenting programs and services. Many American families face challenges such as poverty, parental mental illness, substance abuse, and domestic violence. Many parents are so poor that they forget the existence of God, and many do not follow the principles of the Bible regarding the full education of their children.

Another issue that has not been adequately addressed in identifying effective strategies for recognizing and managing parental power is discussed later in this chapter and elsewhere in this report (Cabrera, Hofferth, & Chae, 2011). Understanding of how mothers, fathers and other caregivers work together to support children's development is even more limited.

According to the National Research Council and Institute of Medicine (2000), a third challenge is that little is known about the direct effects of cultural and racial differences on the beliefs and practices that affect parental or child development. The Council further emphasizes that, despite the recognition and interest in the importance of culture in developmental science, few studies have examined parental differences across demographic factors such as race, ethnicity, culture, and immigrant experience. and the effects on child development (Duncan, Ludwig, & Magnusson, 2007).

Also Obrun and Grady (2003), Center for Media and Human Development (2014), Dworkin et al. (2013), The Future of Children (2008) argued similarly, but at the same time, parents have a huge amount of information, and it is difficult to distinguish correct information from misconceptions and false parenting. Due to the number and variety of innovations in media and communication technology, parents may have difficulty understanding the value of technology in their children's lives.

One of the most important aspects of parenting is constantly showing our children that God's ways are best for us. We must show our children by our example that the laws of God bring happiness more than *the laws of Satan's world* "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faithfulness, meekness, self-control" (Gal. 5:22-23). If you ask people on the street if they want love, happiness, and peace, they will generally say, "Of course."

The problem is that ordinary people today do not understand why God's laws lead to a good and happy life. This is largely because the world *has not been called to true Christianity*. Instead, it is a manifestation of a false "supposed" Christianity. As parents, we must instill in our children the truths of the Bible. We don't *teach facts (opinions)* , *we teach them as facts* . It is easier for children to grow up and respect and obey God from a father who gives them unconditional love, sets clear rules and consistently encourages them, and wholeheartedly displays the fruit of God's Spirit.

Many demonic critics believe that God's narrative is a "real obstacle." They think that God denies us all pleasures, leading to a dull life of suffering and self-denial. If this is *the image of God*, our children will eventually feel our closeness and they *will become like their own God*. Therefore, parents who are truly grateful to Almighty God and are greatly blessed to understand God's character (which affects us and which leads to an abundant life in heart, mind, body and spirit), So our children; it will be published instead.

**Permissive (parents are fearful parents):** Permissive parenting, also defined as neglectful or indifferent parenting, involves high temperatures, very little discipline and structure, little parent-child communication, but high parent-child communication. worm and low expectations. Studies have shown that permissive parents tend to have children with lower self-esteem and feelings of inadequacy. Despite the parents' warmth, the lack of boundaries has a devastating effect on children. Children are in love but never quite sure what they can do. Their parents are usually afraid, afraid of making mistakes and afraid of polluting their child's psyche, so they don't set strong boundaries. Children feel too loved and too insecure (Rubin, 1988).

**Ignoring parents:** According to Fahim (2013), the lower left quadrant is the most violent of the four groups of neglectful parents. Such a parent shows little love or concern for discipline. Their children have little or no relationship with their mother or father. They walk away feeling abandoned. Parental neglect must not be intentional. Perhaps in negative and challenging situations, such as addiction or abuse, they don't want to intentionally neglect their children, but they don't have the skills to effectively solve their problems, and they don't have the tools to be healthy parents. Rubin (1988) notes that these children grow up with incredibly generous feelings, and their hope is to find Christ, to be surrounded by godly role models, and to receive sound Christian counseling.

**Authoritarian parenting:** According to Dinwiddie (1995), authoritarian parenting, also known as authoritarian or strict, is less warm/nurturing, stricter discipline, more parent-child communication, but less "parent-child talk and additional expectations." This style is well known in Western history; That is as good as the status quo of an industrial agricultural society. According to Berger (2001), authoritarian parents show little affection and appear distant from their children. Rubin (1988) further suggests that the authoritarian father occurs in the lower right quadrant. Such a father is not a perfect example of love and affection, but of discipline. They are raising children who have inspired his rebellion. The bar is always spacious and there are plenty of "must have" products, so there is strong security. But such a father is not satisfied with winning the war. Also win all battles. The interaction between parent and child is characterized by conflict and aggression, especially as the child grows and defends itself. Authoritarian parents pressure their children so that they can't wait to get out of the house and rebel when they do. When Paul told the Ephesians not to discipline or provoke their children too much, he was warning higher authorities not to raise unbelieving children.

**Authoritative Parenting:** Authoritarian parenting is a lot of love, some discipline, excellent communication, and some mature expectations. This style is more popular in the West. Authoritarian parents are characterized by intense attachment, loving home activities, and high levels of emotional support (Ingersoll, 1989). Those who land in the upper right quadrant represent the best combination of love and discipline. Such a parent is trustworthy, not arrogant, kind or strong.

Their boundaries are clear, but there is also love. Everyone knows who is in charge, but there is also a parent-child relationship, an understanding of honoring and respecting the child without compromising their disciplinary needs. As a result, children with high self-esteem are better able to cope with adversity. This secular sociological study found that a father who balances love and

discipline with a safe environment tends to have children who have good relationships with their mothers and fathers. This research, which is relevant today, suggests that parents express more affection and gain a higher level of control in their homes.

As parents choose between four parenting options, consider the following priorities for raising their children:

**Spiritual progress:** Dr. AS Catherine Stonehouse explains that " **true spiritual** development transcends biological, spiritual and social development...it opens the way to a relationship with God" (Limatula, 2017). Spiritual development is a child's growth and change in the fear of God and obedience to Jesus. It is the development of faith. Cornelius Garsma, citing Eleanor (1980), explains that "Spiritual development is nothing but the development of all dimensions of the individual's personality so that the soul's devotion to God and its moral integrity are manifested. It": life in its fullness. A Christian's spiritual and moral values arise from a restored relationship with God and humble submission to His will as expressed in His Word."

**Physical development:** Susan (2009) sees **physical activity** as increasing body size, strength, mental, intellectual and motor skills and physical health. It shows that the child is healthy and able to do things for him. Rapid physical growth usually occurs during adolescence and physical activity is needed during this period (Eleanor, 2000). Physical development is the development and abilities of young children; Develop coordination, control and movement. Children's relationship with food is physically important (Elizabeth, 1997).

**Social and emotional development:** Social and emotional development is a process characterized by changes in a child's ability to interact with other people, including changes in feelings and changes. Social and emotional development as a child grows includes changes in the child's thinking, thinking, language and other things related to brain development. Cognitive development influenced by heredity and environment. It used to be thought that intelligence depended entirely on genetic inheritance. However, intelligence is genetically dependent and is encouraged by early thinking skills and early thinking skills and language skills. The development of understanding leads to the ability to understand previously unconscious concepts (Dominik, 2013).

**Moral development:** Moral development means the stage of a child's behavior, which is based on the desire for approval and the avoidance of criticism. When entering adolescence, the rules take on a new form, dictated not only by interests but also by principles. Ethical behavior is twofold. the first is the development of intentional (internal) knowledge, and the second is commitment to social norms

and responsibilities. Indicators of ethical behavior include (1) resistance to temptation, (2) guilt, (3) independence of action from external sanctions, and (4) recognition and acceptance of responsibility for action. As a child grows, his mental state develops (Keith, 2013).

It is important to understand that the Christian doctrine begins in the Bible with the fact that God created the world and told people to multiply and fill the earth (Genesis 1:28). However, the Old Testament shows that children of different ages learned these three uses. First, what stage of children is "child" in Genesis 34:19; 37:2 and 1 Samuel 4:27 Second, Proverbs 22:6 examines the attitudes of children who acquire God-ordained authority through the training of their parents (Proverbs 30:18-19). Robert (1930) found that many parents do not see children with their children and many have a negative view of children. This should be supported by existing research data, and this research will help develop new literature on whether parents are truly applying Christian principles and practices in parenting their children.

### **2.3 Christian Parenting and the Holistic Development of Children**

According to Jewish tradition, children are a blessing from God. Even Jesus welcomed children into his kingdom. Too many children in society go to school and too many children are unhappy. Children at different stages have different characteristics and needs. In some societies, children are misled or looked down upon and do not receive adequate teaching or explanation at an early age, spoiling their adult learning and giving them the ability to take the right steps in life. soul.

According to Bimala (1986), holistic development of children is part of Christian education. For children who need to grow spiritually and develop in all other areas of their lives. HCD wants children to have a better future as they grow up and supports their development in all areas of life. In terms of general understanding and development of children, this chapter is a valuable resource for individuals to see what children need at different times and in different circumstances.

The Cambridge dictionary defines holistic as "the use or treatment of something or someone as a whole, not just one part" (Sarah, 2006). Miller was Aaron J. McCarthy. "Holistic development seeks to honor life that treats the earth as sacred and sees man as a manifestation of a Transcendent Creative Source that man does not fully understand," Ziloni said. According to Aaron (2014), when the term is used in relation to child development in general, it means taking care of all aspects of child development. Jesudason (2013) stated that integrated early childhood education aims to change the lives of individuals and offers a means for children's versatile development.

**A parent cares for the whole child, which means that this parent cares for the child's mental, physical, social, emotional and intellectual growth;** Old Testament Jewish culture and law forbade and abhorred abortion, infanticide, and birth control (Exodus 21). :22-25 etc.).

In the Old Testament, when God told them to "be fruitful and multiply, fill the earth and subdue it" (Genesis 1:28), they first participated in the birth of their children. The Jews believed that more children meant more blessings and happiness (Psalm 127:3-5; 128:3-6). According to Jewish tradition, children are circumcised as a symbol of the covenant (Genesis 17:10-14), and they are required to teach according to the law (Deuteronomy 6:6-8). Society treats well those who have made God's covenant with Israel. The children were given education according to their rules and regulations and they had to do the same.

Girls, on the other hand, do not have such opportunities, but they were ready for something else in life. Parents were encouraged to raise their children (Proverbs 22:6). Dan (2005) states that God's covenant is with man and he expects children to be part of this covenant. Jewish tradition uses a formula to describe a child's development: 1 Samuel 2:26 tells us that Samuel found favor with God and the people because of the formula he needed to carry out his ministry from a young age among the elders of the land. . This formula originally came from Jewish culture and is presented today by parents and ministers, so they initially consider each child's developmental potential. Every child has a purpose, and it takes a lot of effort to achieve it (Jesudason, 2013).

In the New Testament, children are an important part of Jesus' teachings and actions. In Mark 10:13-16 he died. 19:13, Jesus said that the kingdom of God is for children. Children are an important part of serving God through Jesus (Judith, 2001).

Jesus blessed children (Matthew 19:13), and His relationship with children makes Him even more noble. Show love, tenderness and gentleness to the child. He valued children and most of them were kind to them (Matthew 18:2-7). In Mark 10:16, Jesus takes the children in his arms and blesses them. Jesus made it clear in his preaching and actions that he loved children and that the kingdom of God belongs to them. Judith (2001) adds that her position is universal and strongly influences the general development of children. As Jearaj (2015) states, a key example is Jesus himself, whose childhood development was perfect. He grew in wisdom (spiritual), in stature (physical), in love for God (spiritual), and love for men (social) (Luke 2:52). Another example is the growth of John the Baptist. "And the child grew and became strong in spirit..." (Luke 1:80). John was filled with the Spirit. Being spiritually strong means constantly believing in God and growing yourself spiritually (Psalm 27:14; 1 Corinthians 16:13).



### 3.0 RESEARCH METHODOLOGY

In this section, The researcher discussed the research methods to achieve the research objectives. Research methodology is the systematic solution of a research problem. According to Kothari (2004), research methodology explains why a certain method or technique is used by considering the methods used in the study so that the results of the study can be analysed. with others. The chapter describes the research design, research population, sample size, methods, data sources, data management, data analysis and presentation, and ethical aspects.

#### 3.1 Research Design

A case study model design was used (Sarantakos, 1998) because it allowed for in-depth analysis of very specific details often not addressed by other methods, and also provided causal arguments for how general social forces develop and operate in specific places (Newman, 2003). The choice of case study design ensures that the case study is genre-specific so that generalizations made after careful analysis can be applied to the case study and the field as a whole.

Both qualitative (interviews) and quantitative (questionnaires) methods were used. The goal was to get feedback from the target population and find out how bad Christian education affects the general development of children in the Archdiocese of Bugiri.

#### 3.2 Target population

In statistics, a population is a whole group about which we need to know a few facts (Banerjee, 2010). According to the records of the Archdiocese of Bugiri, the archdiocese consisted of eight parishes with a population of approximately 70,100 Anglican Christians and was considered a research community. However, due to the outbreak of the Covid-19 virus, we have only reached about 1,000 people, including 900 Christian parents and 100 Christian Church leaders in the Archdeaconry of Bugiri, Busoga Diocese.

**Table 1: Target Population**

Na.	Categories of Population	Number of the Population	Due to COVID-19 we can assess	Percent of the Population
1.	Christian parents	70,000	900	90%
2.	Church leaders	100	100	10%
	<b>Total</b>	<b>1,000</b>	<b>1,000</b>	<b>100%</b>

*Records Office, Bugiri Archdeaconry (2024)*

#### 3.3 Sample Design

A sample is a small discrete part of the population that represents the size of the entire population (Winner, 2000). Although Entwistle and Nisbert (1996) made the following observation, it has important implications for sampling: There is no single sampling method. The choice of method

depends on the goals of the research, the type of analysis to be performed, and the time and resources considered as external constraints.

### 3.3.1 Sample Size and Sample Technique

#### (a) Sample Size

According to Krejci and Morgan (1970) presents a formula for determining the sample size as follows;

$$s = \frac{X^2 NP (1 - P)}{d^2 (N - 1) + X^2 P (1 - P)}$$

Where s =

required sample

$X^2$  = the table value of chi – square at the desired confidence level (1.96 x 1.96) = 3.841

N = the population size

P = the population proportional (assumed to be 0.50 since this would provide the maximum sample size)

d = the degree of accuracy in proportional as 0.05

$$s = \frac{3.8416 \times 1000 \times 0.5 (1 - 0.5)}{0.0025(1000 - 1) + 3.8416 \times 0.5(1 - 0.5)} = 291.0057$$

The calculation sample is 291.0057, which are 291. The research used this sample size of 291 people (Table 3.2). To get the sample size for each strata the ratio of the sample and the population were used.  $291/1000 = 0.291$

**Table 2: Sample Size**

Na.	Categories of Population	Number of the Population	Ratio	Size of the Sample
1.	Christian parents	900	0.291	262
2.	Church leaders	100	0.291	29
	<b>Total</b>	<b>1,000</b>		<b>291</b>

#### (b) Sampling Techniques

The sample selection was done using a mixed method and using appropriate sampling techniques to determine the target population. Convenience sampling is the selection of subjects that are available at the time of the study (Pilot & Hungler, 1999). Random sampling is then used to select a sample from the population and help them identify sampling frames, such as the first frame for Christian fathers and the second frame for church leaders. Simple random sampling is also used to select a sub-sample (respondents) from each stratum. This technique provides a large subset of the sample. Stratified sampling allows the researcher to obtain a representative sample of this small, hard-to-reach, but significant subset of the population.

### 4.0 Population Characteristics

**4.1 Population of actual number of respondents who responded to the tools**

The researcher targeted 215 respondents and the actual number of respondents who responded to the tools and those who did not is shown in the table 3 below.

**Table 3: Showing the population of actual number of respondents who responded.**

Targeted Respondents	Those who responded	Non-Response
262 Christian parents	200	62
29 church leaders	15	14
<b>Total</b>	<b>215</b>	<b>76</b>

**Source: Primary Data**

Majority of who responded were Christian parents since the study was examining how the inadequate Christian parenting affects the holistic development of children.

**4.2 General Information about Respondents**

**Gender of the Respondents**

57.1% of the respondents were female probably because women were the most convenient people willing to give the researcher more time and are the majority most involved in caring for children also called parenting. The male respondents were 42.9%, actually efforts were made by the researcher to create a balance that is why the range is not very big. The results are further presented in table 4 below.

**Table 4: Showing Responses for Gender of the Respondents**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	86	42.4	42.9	42.9
	Female	114	56.6	57.1	100.0
<b>Total</b>		<b>200</b>	<b>100.0</b>		

*Primary data, 2024*

**Age Bracket of the Respondents**

**Table 5: Showing Responses for Age Bracket of the Respondents**

		<b>Frequency</b>	<b>Percent</b>	<b>Valid Percent</b>	<b>Cumulative Percent</b>
Valid	18-20 years	12	6.1	6.1	6.1
	21-30 years	61	30.3	30.6	36.7
	31-40 years	45	22.2	22.4	59.2
	40 years & above	82	40.4	40.8	100.0s
<b>Total</b>		<b>200</b>	<b>100.0</b>		

**Primary Data, 2024**

Majority of the respondents 40.8% were 40 years and above, this is a resourceful age bracket regarding parenting because they have experienced parenting for several children through the 90s and the technological era which has affected parenting trends. Others were 22.4% were between 31-40 years of age, 30.6% were between 21-30 years of age and 6.1% were 18-20 years of age, this category can also be termed as young parents whom are mostly challenged by parenting issues.

**Marital Status of the Respondents**

**Table 5: Showing Responses on the marital status of the respondents**

		<b>Frequency</b>	<b>Percent</b>	<b>Valid Percent</b>	<b>Cumulative Percent</b>
Valid	Single	18	9.1	9.2	9.2
	Married	163	80.8	81.6	90.8
	Separated	10	5.1	5.1	95.9
	Widowed	4	2.0	2.0	98.0
	Divorced	4	2.0	2.0	100.0
<b>Total</b>		<b>200</b>	<b>100.0</b>		

**Primary Data, 2024**

81.6% of the respondents were married, 9.2% were single, 5.1% separated, 2% were widowed while 2% indicated were divorced.

**Number of Children under the care of the Respondent**

The study established that majority of the respondents 34.7% were caring for 4-6 children, 32.7% of the respondents had 1-3 children under their care, 23.5% of the respondents had 7-10 children under their care, 5.1% of the respondents had 14 children and above while 4.1% of the respondents had 11-13 children under their care. Results are further represented in table 6 below.

**Table 6: Showing Responses on the Number of Children under the care of the Respondent**

		<b>Frequenc y</b>	<b>Percent</b>	<b>Valid Percent</b>	<b>Cumulative Percent</b>
Valid	1-3 children	65	32.3	32.7	32.7
	4-6 children	69	34.3	34.7	67.3
	7-10 children	47	23.2	23.5	90.8
	11-13 children	9	4.0	4.1	94.9
	14 children & above	10	5.1	5.1	100.0
<b>Total</b>		<b>200</b>	<b>100.0</b>		

**Primary data, 2024**

**Level of Education for the Respondents**

**Table 7: Showing Responses on the Level of Education for the Respondents**

		<b>Frequenc y</b>	<b>Percent</b>	<b>Valid Percent</b>	<b>Cumulative Percent</b>
Valid	Never went to school	8	4.0	4.1	4.1

	Primary Level	35	17.2	17.3	21.4
	Secondary Level	69	34.3	34.7	56.1
	College	49	24.2	24.5	80.6
	Degree	39	19.2	19.4	100.0
<b>Total</b>		<b>200</b>	<b>100.0</b>		

**Primary data, 2024**

Further, the study established that majority of the respondents 34.7% secondary level, 24.5% had gone up to college, 19.4% were degree holders, 17.3% were primary level leavers while 4.1% had never went to school.

**Occupation of the Respondent**

**Table 8: Showing Responses on Occupation of the Respondent**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Home maker	11	5.1	5.1	5.1
	Farmer/pleasant	87	43.4	43.9	49.0
	Salaried/formal	69	34.3	34.7	83.7
	Casual	22	11.1	11.2	94.9
	No work/unemployed	11	5.1	5.1	100.0
<b>Total</b>		<b>200</b>	<b>100.0</b>		

**Primary data, 2024**

The study found out that majority of the respondents 43.9% were farmers/Pleasants, 34.7% of the respondents' salary earners, 11.2% were casual workers, 5.1% and 5.1% were home makers and unemployed respectively.

**3.5 Data Collection**

This section presented the types of data that were collected, the data collection instruments that were used and

how they were administered.

### **3.5.1 Types of Data**

The study collected both primary and secondary data for analysis.

### **3.5.2 Primary Data**

Primary data was collected by using questionnaire and interviews within the Bugiri Archdeaconry of Busoga Diocese.

### **3.5.3 Secondary Data**

Secondary data was obtained from reviewing various documents concerning parenting styles and the Church view on parenting and how all this affected the holistic development of children in the study area.

## **3.6 Data Collection Instrument and Procedure**

Data collection during research refers to how the researcher can answer the research questions by collecting and interpreting primary and secondary sources and by standardizing the writing of reports by combining different sources.

The study primarily used two data tools for basic data collection, and the tools chosen were a questionnaire and an interview guide. The instruments consist of three parts that were directly influenced by the variables/objectives of the study: Part I examined Archdeacon Bougher's approach to Christian parenting, Part II Rev. Fr. It examines whether Bougher's subordinates follow the practices of Christian parents, and Part III discusses the role of Christian parents in holistic development. This had been taken care of children's rights. Deacon Booger officiated.

Preliminary data were collected as follows. The questionnaire consisted of a questionnaire that asked respondents to answer questions. There was a question that reached many Christian parents. Information was collected from the church leaders using an interview guide.

## **3.7 Validity and Reliability Test**

### **3.7.1 Pilot Test**

Pilot test for this study was conducted to test the viability and quality of information collected within a specified period of time. Consistence and accuracy of the questionnaire was established through pretesting as supported by Norland (1990) as cited by Mokaya in 2013. The questionnaire was provided to 10 people and was not informed that it's a pre-test. The respondents for the test will be drawn from the classified category of the target population of the neighbouring Archdeaconry.

The purpose of the pre-test was to ensure that the research tools (questionnaire and interview guide) adequately examined how inadequate Christian parenting affects the holistic development of children in Bugiri Archdeaconry. Pre-testing helped in determining the strengths and weakness of the research tools

concerning question format, wording, order and clarity of questions, skip pattern, task difficulty, timing, respondent interest and attention.



### **3.7.2 Validity of the Research Instrument**

Validity is the degree to which results obtained from the analysis of the data represents the phenomena under study. Borg & Gall (1989) defines validity as the degree to which a test measures what it purports to measure. This study used the content validity to validate the supervisor of the research to go through the instrument as an expert and moderate those for constructive criticism; his opinion was taken to be the measure for the validity of the instrument. The instrument was subjected to internal and external controls whereby the internal controls were achieved by making sure the questionnaires were in a language that is simple and easy to understand. The external controls were achieved through random sampling which made sure that the sample was varied thus adding to the credibility of the results.

The validity of the instrument quantitatively was further established using the Content Validity Index (CVI). This involved the expert scoring of the relevance of the questions in the instrument in relation to the study variables. The instruments yielded a CVI above 0.7 after being fed in SPSS and thus were to be within the accepted ranges. Amin (2005) notes that a CVI of more than 0.7 implies that the tool is valid. Index (CVI) will be computed using the formula below:

$$CVI = \frac{\text{Number of relevant items}}{\text{Total number of items}} \times 100$$

### **3.7.3 Reliability of instruments**

Reliability is the extent to which a test or procedure of data collection yields similar results under constant conditions on all occasions (Bell, 1997). According to Bell (op cit) there are several devices for checking reliability in scales and tests such as re- test, alternative forms methods or the split half method. This study used the Cronbach Alpha to determine reliability. Cronbach's alpha is a measure used to assess the reliability, or internal consistency, of a set of scale or test items, and is a function of number of items in a test, the average covariance between pairs of items, and the variance of the total score (Goforth,2015). Qualitatively, the reliability of the instruments was established through a pilot test of the questionnaire to ensure consistency and dependability and its ability to tap data that would answer the objectives of the study. The results of the findings were then subjected to a reliability analysis.

Quantitatively, reliability was established using the Cronbach's Alpha Reliability Coefficient test and see whether results indicated that the scale for the variables was reliable. Upon performing the test, the values that were 0.7 and above were regarded reliable.

In the case of psychometric tests, must fall within the range of 0.7 above for the test to be reliable (Creswell, 2003). The formula below was applied to test reliability of the instruments is:

$$\alpha = \frac{1}{K} \left( \frac{K}{K-1} \right) \frac{\sum SD^2i}{SD^2t}$$

$\alpha$  = Alpha coefficient

$K$  = Number of items in the instrument

$\sum$  = Sum

$SD^2i$  = Individual item variance

$SD^2t$  = Variance of total score

A reliability of .70 indicates 70% consistency in the scores that are produced by the instrument (Amin, 2005).

### 3.8 Data Analysis

The data collected was analysed using both qualitative and quantitative methods. Quantitative Data was analysed according to the research questions and objectives using Statistical Package for Social Sciences (SPSS) whereby data was analysed using descriptive and inferential statistics. Descriptive statistical tools included frequency tables, graphs, and analyses of variances, compared means and figures as well as percentages. Whereas Qualitative data from the field was arranged according to main themes developed by the researcher. Correctness of transcription was conducted; minor corrections, particularly grammatical errors and incomplete responses to the questions were corrected and triangulated with quantitative data will be based on the study objectives.

### 3.9 Measurement of Variables

The independent variable (factors contributing to low milk prices) and the dependent variable (women participation in parliamentary elections) was measured on a five-point Likert type scale (1- strongly disagree, 2-Disagree, 3-Not sure, 4- Agree and 5-Strongly agree). The choice of this measurement is that each point on the scale carries a numerical score which was used to measure the respondents' attitude and it is the most frequently used summated scale in the study of social attitude. According to Bill (2011), the Likert scale is able to measure perception, attitudes, values and behaviors of individuals towards a given phenomenon.

## CHAPTER FOUR

### PRESENTATION, ANALYSIS AND DISCUSSION OF THE FINDINGS

#### 4.1 Introduction

This chapter presents field findings that are consistent with the objectives of the study. The study investigated the effect of bad Christian parenting on the general development of Bugiri Archdeaconry children. It is also an attempt to see what the church could do to meet some of the challenges of Christian parenting practices.

#### 4.2 The Understanding of Christian Parenting Practices in Bugiri Archdeaconry

**Table 2.1: Showing responses on whether respondents understand Christian parenting practices**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	192	94.9	95.9	95.9
	No	8	4.0	4.1	100.0
<b>Total</b>		<b>200</b>	<b>100.0</b>		

**Primary data, 2024**

The researcher in table 9 found out that majority of the respondents 95.9% practiced Christian parenting practices, only 4.1% of the respondents indicated that they never practiced Christian parenting practices.

#### Period the Respondent has been practicing Christian Parenting Practices

**Table 2.2: Showing responses on the period the Respondent has been practicing Christian Parenting Practices**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Less than a year	12	6.1	6.1	6.1
	1-4 years	35	18.2	18.4	24.5
	10-14 years	43	22.2	22.4	46.9
	10-14 years	20	10.1	10.2	57.1
	15 years & above	82	42.4	42.9	100.0
<b>Total</b>		<b>192</b>	<b>100.0</b>		

**Primary data, 2024**

Out of the 192 respondents that were in affirmative that they practiced Christian parenting practices; majority 42.9% indicated that they had practiced Christian parenting practices for 15 years and above, 22.4% said they had practiced Christian parenting practices for 10-14 years, 18.4% had practiced Christian parenting practices for nearly 1-4 years, 10.2% said they had practiced Christian parenting for 10-14 years while 6.1% said they had practiced it for less than a year.

### 4.3 Practice of Christian parenting practices in Bugiri Archdeaconry

#### 4.3.1 The Extent Christian parenting is practiced in Bugiri Archdeaconry

**Table 2.3: Showing responses on the extent the concept of Christian parenting is practiced in Bugiri Archdeaconry:**

Statements	SA (%)	A (%)	NS (%)	D (%)	SD (%)
As a Christian parent, i incorporate love in my parenting practice.	68.4	24.5	--	2.0	5.1
I respect my children and spouse while parenting children	34.7	33.7	3.1	10.2	18.4
I am intentional while parenting my children	54.1	33.7	6.1	2.0	4.1
I provide boundaries and limits to my children while parenting them	68.4	28.6	1.0	--	2.0
I teach my children about gratitude, Philippians (1:3-4)	49.0	40.8	4.1	--	6.1
I teach my children the value of grace and forgiveness	41.0	23.5	6.1	16.3	12.2
I teach my children adaptability which helps my children find peace- a deep peace that is stronger than the stresses and trials of life.	54.1	32.7	2.0	5.1	6.1
I go to Church every Sunday with my children and teach them about the Lord's laws	65.0	23.5	1.0	1.0	9.2

## Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
As a Christian parent, i incorporate love in my parenting practice.	192	1.00	5.00	1.5102	.99737
I respect my children and spouse while parenting children	192	1.00	5.00	2.4388	1.50646
I am intentional while parenting my children	192	1.00	5.00	1.6837	.98018
I provide boundaries and limits to my children while parenting them	192	1.00	5.00	1.3878	.71266
I teach my children about gratitude, Philippians (1:3-4)	192	1.00	5.00	1.7347	1.01078
I teach my children the value of grace and forgiveness	192	1.00	5.00	2.3367	1.46396
I teach my children adaptability which helps my children find peace- a deep peace that is stronger than the stresses and trials of life.	192	1.00	5.00	1.7653	1.12883
I go to Church every Sunday with my children and teach them about the Lord's laws	192	1.00	5.00	1.6531	1.19364

## Primary data, 2024

Using table 11, the researcher sought to establish the extent to which the concept of Christian parenting is practiced in Bugiri Archdeaconry, findings revealed that;

Using the first statement, majority of the respondents 92.9% agreed with the statement that “as a Christian parent, I incorporate loves in my parenting practice”, 7.1% of the respondents disagreed with the statement. Further analysis of the statement revealed a mean of 1.5102 and standard deviation of 0.99737.

Using statement two, the researcher established that majority of the respondents 68.4% agreed with the statement “I respect my children and spouse while parenting children”, 3.1% of the respondents were neutral to the statement while 28.6% disagreed with the statement. Tabulation of results produced a mean value of 2.4388 and standard deviation of 1.50646.

The study continued to reveal that majority of the respondents 87.8% agreed to the statement that “I am intentional while parenting my children”, 6.1% of the respondents were neutral while 6.1% disagreed with the statement. Tabulation of results further revealed a mean value of 1.6837 and standard deviation of .98018. Still the researcher using the fourth statement revealed that majority of the respondents 97% agreed to the statement that “I provide boundaries and limits to my children while parenting them”, 1.0% was neutral while 2.0% of the respondents disagreed with the statement. Further tabulation of results revealed a mean 1.3878 and standard deviation of .71266.

Further, the study found out that majority of the respondents 89.8% agreed with the statement that “I teach my children about gratitude”, Philippians (1:3-4), 4.1% of the respondents were neutral while 6.1% disagreed with the statement. Further tabulation of results shows a mean value of 1.7347 and standard deviation of 1.01078.

Item six requested the respondents to state whether they teach their children the value of grace and forgiveness; 65.3% agreed with the statement, 6.1% were neutral while 28.5% disagreed with the statement. Further analysis of the results revealed a mean value of 2.3367 and standard deviation of 1.46396. Last but not least, the researcher required the respondents to state whether they teach their children adaptability which helps their children find peace- a deep peace that is stronger than the stresses and trials of life. Majority of the respondents, 86.8% agreed with the statement, 2.0% were not sure while 11.2% disagreed with the statement. A mean of 1.7653 and standard deviation of 1.12883 were generated.

Lastly, the researcher found out that majority of the respondents 88.5% agreed that they go to Church every Sunday with their children and teach them about the Lord’s laws. 1.0% of the respondents was neutral while 10.2% disagreed with the statement. Further analysis of the results generated a mean value of 1.6531 and standard deviation of 1.19364.

**Table 2.4: showing responses on the Extent of the practice of the concept of Christian parenting**

		<b>Frequency</b>	<b>Percent</b>	<b>Valid Percent</b>	<b>Cumulative Percent</b>
Valid	To a very large extent	53	27.3	27.6	27.6
	To a large extent	96	49.5	50.0	77.6
	To a small extent	43	22.2	22.4	100.0
<b>Total</b>		<b>192</b>	<b>100.0</b>		

*Source: primary data, 2024*

The survey found that the majority of respondents (50.0%) believed that Christian parenting concepts were very applicable, while 27.6% believed that Christian parenting concepts were very applicable, while 22.4% indicated that Christian teaching ideas is widely used. They lived to some extent according to Christian doctrine. All respondents had some form of Christian education, although the degree varied.

**Respondent 1**

The parenting style of Christian parents is loving. When raising children, parents respect their children and their spouse. Parents are free to raise their children. And forgiving parents who teach their children resilience helps them find peace, a deeper peace that is stronger than life's challenges and temptations. Parents go to church with their children every Sunday and teach them the Lord's law.

For those who claim to have had some sort of Christian upbringing, these parents have early marriage, family strife, lack of hygiene and problems with their daughters, which is bad. Early pregnancies and early marriages still occur in the community because some parents, especially church pastors, are busy with ministry and spend little time with their families, neglecting the Christian values taught to them and ending up as lost children.

**Respondent 2**

Given the current situation, being a Christian parent is very difficult. Most parents spend less time teaching their children Christian values. It is used by a cross-section of Christian parents, some of whom are teachers, health workers and farmers, most of whom (farmers) grow rice, which takes a lot of time because the parents leave early in the morning to protect the garden from the birds. They came from the rice fields and assign the older children to take care of the household, take care of their younger brothers and sisters. In our region, it has been observed that according to this scenario,

many families with children are neglected, so the children in our region do not go to church, they are not in the children's church. When parents go home it is late at night and don't really have time to instill Christian values in their children, no wonder we still have high rates of early pregnancy, early marriage, teenage pregnancy, dropping out of school, child abuse, and drug use. I think there are very few parents who can practice Christian parenting, and most parents are not involved in raising their children.

### **Respondent 3**

Christian education is the training of Christian children biblical concepts and teaching them the Christian way of life. This idea is feasible;

- Show love to your children.
- Forgive the children if you must
- Shows compassion for children
- Be impartial, be impartial
- Going to church every Sunday
- Show respect to your children.

The Christian parent in Bugiri Archdeaconry need to implements this concept

- Going to church with children inspires children to learn from the church leaders to complement the teaching of the parents.
- Make it clear that you forgive your children when necessary and learn to forgive when necessary.

### **Respondent 4**

The concept of Christian parenting in Bugiri archdeaconry is rare. Most Christians are busy with their jobs and have little time for their children and church, and this is what most Christians dislike. But the few who had time for their homes and churches were committed to making sure that the children grew up on a solid foundation, followed the principles of the Bible, told their stories, and so on.

### **Respondent 5**

To a good extent, the concept of Christian parenting has been practiced in Bugiri Archdeaconry in that many Christian parents do incorporate love in their parenting practices. The extent to which the concept of Christian parenting is practiced in Bugiri Archdeaconry is also said to be good because



many of the Christians are married couples who respect themselves and they also respect their children too. This has set a good example to the young Christian generation.

The extent to which the concept of Christian parenting is said to be good in Bugiri Archdeaconry is that a good number of Christian parents do provide boundaries and limits to their children in the process of parenting them. Lastly the extent to which the concept of Christian parenting is practiced in Bugiri Archdeaconry is a good number of Christian parents do go to church almost every Sunday with their children to pray and teach them about the Lord's laws.

### **Respondent 6**

Christian education is a holistic spiritual development of children from different families, ethnic groups and nationalities. For example, in the Diocese of Busoga, where many Christian denominations base on biblical teachings have adopted this concept of raising their children to be worthy Christian citizens and men of God.

All churches are built on the foundation of moral and spiritual development, and most Christian parents encourage their children to attend Sunday Mass so that the messages preached can help nurture God's commandments in their hearts.

Parents should create an atmosphere of hope, trust and love in the upbringing of their children. This creates a stronger and wider dimension to the way of thinking. As children grow up, they need to understand that hope must be based on faith in God

Christian education concepts are important for growing children and sensitive Christian parents emphasizing the importance of repentance and forgiveness to create a positive environment in the families and communities these children come from. The foundation of Christian education in all Christian families is creating awareness in the lives of children that respecting people regardless of class is a Christian principle.

Christian parenting has a responsibility that parents can prepare their children for future situations such as injuries they may experience by being faithful to them (Job 2:1-10).

## 4.2 The Christian parenting approaches used by people of Bugiri Archdeaconry

**Table 2.5: Showing responses on the Christian parenting approaches used by people of Bugiri Archdeaconry:**

<b>Statements</b>	<b>SA</b>	<b>A</b>	<b>NS</b>	<b>D</b>	<b>SD</b>
	<b>(%)</b>	<b>(%)</b>	<b>(%)</b>	<b>(%)</b>	<b>(%)</b>
My family prays together at home, we operate a family altar where everyone leads prayers on specific days.	54.1	36.7	--	3.1	6.1
We attend Church service as a family	65.3	25.5	1.0	8.2	--
My parenting respects my children and spouse	66.3	26.5	--	3.1	4.1
Guiding children to control their thoughts and sexual behaviors, ensure that my children marry at the right time into the right families	54.1	30.6	9.2	3.1	3.1
Teaching children on spiritual counseling respect and responsibility	32.7	31.6	2.0	13.3	20.4

Conduct fellowships of prayers and fasting build up their spirituality, and also develops their mind, relations with others and body.	54.1	36.7	3.1	2.0	4.1
Teach my children about the ten commandments and ensure that all respect and observe them	37.8	46.9	3.1	3.1	9.2

### Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
My family prays together at home, we operate a family altar where everyone leads prayers on specific days.	192	1.00	5.00	1.7041	1.06693
We attend Church service as a family	192	1.00	4.00	1.5204	.87614
My parenting respects my children and spouse	192	1.00	5.00	1.5204	.96570
Guiding children to control their thoughts and sexual behaviors, ensure that my children marry at the right time into the right families	192	1.00	5.00	1.7041	.97610
Teaching children on spiritual counseling respect and responsibility	192	1.00	5.00	2.5714	1.55318
Conduct fellowships of prayers and fasting build up their spirituality, and also develops their mind, relations with others and body.	192	1.00	5.00	1.6531	.95358
Teach my children about the ten commandments and ensure that all	192	1.00	5.00	1.9898	1.17091

respect and observe them

***Source: primary data, 2024***

The research in table 2.5, sought to know the different Christian parenting approaches used by people of Bugiri Archdeaconry and the study revealed the following results as presented below;

The researcher sought to know whether respondent's families pray together at home, they operate a family altar where everyone leads prayers on specific days, results revealed that majority of the respondents 90.8% agreed with the statement, 9.1% disagreed with the statement. Tabulation of results revealed a mean value of 1.7041 and a standard deviation of 1.06693.

In the second statement, the research sought to establish whether respondents attended Church service as a family, study findings revealed that majority of the respondents 90.8% agreed with the statement, 1.0% of the respondents were neutral while 8.2% disagreed with the statement. Tabulation of results revealed a mean value of 1.5204 and a standard deviation of 0.87614.

More still, the researcher sought to know whether the respondent's parenting respects their children and spouses. Findings revealed that majority of the respondents 92.8% agreed with the statement, 7.2% disagreed with the statement, tabulation of results revealed a mean of 1.5204 and standard deviation of 0.96570.

Further, the researcher using the fourth statement inquired whether respondents guide children to control their thoughts and sexual behaviors, and ensure that their children marry at the right time into the right families. Findings revealed that majority of the respondents 84.7% agreed with the statement, 9.2% were not sure, 6.2% disagreed with the statement. Further tabulation of results revealed a mean of 1.7041 and standard deviation of 0.97610.

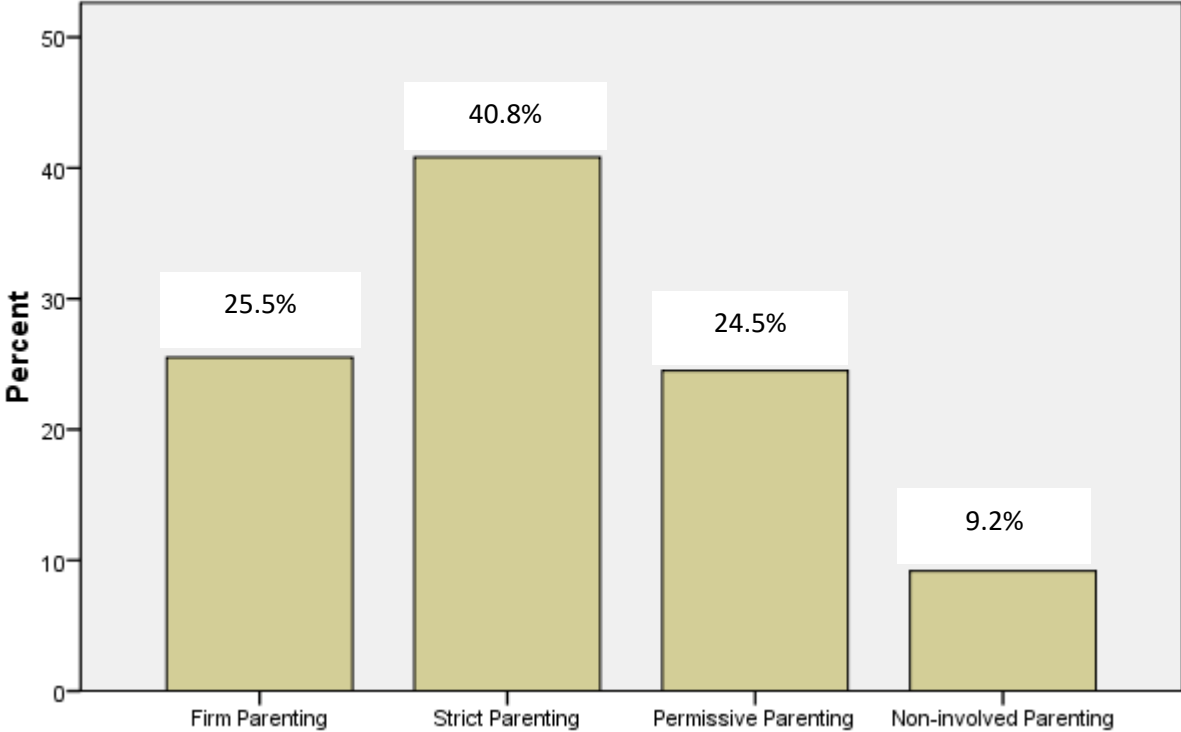
Furthermore, the research inquired whether respondents teach their children on spiritual counseling respect and responsibility. Findings reveal that majority of the respondents 64.3% agreed with the statement, 2% were neutral while 33.7% disagreed with the statement. Analysis of the results revealed a mean of 2.5714 and standard deviation of 1.55318.

Last but not least, the research inquired to establish whether respondents conduct fellowships of prayers and fasting build up their spirituality, and also develops their mind, relations with others and body. Majority of the respondents 90.8% agreed with the statement, 3.1% were not sure while 6.1% disagreed with the statement. This generated a mean of 1.6531 and standard deviation of .95358.

The last statement in this section required the respondents to state whether they teach their children about the Ten Commandments and ensure that all respect and observe them. Majority of the respondents 84.7% agreed with the statement, 3.1% were neutral, while 12.3% disagreed with the statement. Tabulation of results revealed a mean of 1.9898 and standard deviation of 1.17091

**Further the researcher sought to know the parenting styles commonly used by the respondents; results are recorded in the bar graph 1 below;**

**Bar graph 2.1: The Parenting styles commonly used by the Respondents**



*Source: Primary Data, 2024*

Further the researcher established that majority of the respondents 40.8% practiced strict parenting, 25.5% practiced firm parenting, 24.5% practiced permissive parenting, and 9.2% practiced non-involved parenting.

The researcher also during interviews asked the respondents about the Christian parenting approaches used by people of Bugiri Archdeaconry and responses are presented below;

### **Respondent 1**

The Christian parenting approaches include used in Bugiri include; Guidance and counseling, preaching of fellowships where biblical teachings are conducted to bring up children holistically in Christianity, Prayers and fasting for spiritual development, organizing family alters to ensure holistic Christian development in homes, Regular attendance of church services by all members in the home and Sex and sexuality approaches/ education to bring up children.

### **Respondent 2**

Some of the Christian parenting practices recommended by Archdeacon Bugiri are:

- Family prayer led by parents and children at the family altar.
- Parents participate in the service together with their children
- Parents love, care and respect each other and do the same for their children
- Parents' guide and advise their children to control their sexual attitudes and behavior so that their children can get married on time, with the right family and with the right family.
- Teach the children the Ten Commandments and make them respect and obey them.
- Parents teach their children spiritual leadership and responsibility
- Parents and children pray and fast during communion to strengthen their children's spirituality.

### **Respondent 3**

Christian parents use spiritual words to their children while parenting them so that the children should take those good examples as given in the bible e.g., in proverbs 10:1 “a wise son makes his father glad, but a foolish son is a sorrow to his mother” (ESV) Proverbs 13:1 “a wise son hears his father’s instruction but a scoffer does not listen to rebuke (ESV)

Christians also use good examples of people in the community to teach their children which helps their children to grow up to holistic children so that they can also be like the good examples in their community or country at large.

Christians also use church leaders like Priests, lay-readers, Sunday school teachers (Children Church teachers) and head of laity, mothers union and the like to help them to educate their children in order to grow up as good Christians.

Though working together and understanding the ability of their children. So, the parents will have to develop his/her child's ability hence developing up holistically.

Christians also use storytelling to teach their children about Christian values, others use guidance and counseling.

#### **Respondent 4**

Christian parents use spiritual language to raise their children so that they can learn good practices from the Bible, such as those found in Proverbs 10:1. Proverbs 13:1 "A wise son hears his father's instruction, but a scoffer does not hear reproof (ESV)

Christians also use the positive role models of community members to educate their children and help them grow into diverse children so that they can be positive role models for their community or society as a whole.

Christians also use church leaders such as priests, laity, elders, covenant mothers, etc. to help raise their children to be good Christians.

Although they work together, they understand their children's responsibilities. Therefore, parents should encourage their children's abilities to develop them as a whole. Christians also teach their children Christian values through stories, sometimes advice and counsel.

#### **Respondent 5:**

Bugiri Archdeaconry Christian parenting practices are:

- Going to church as a family allows children to learn some Christian teachings while preaching during the service.
- Organize a Bible study group at home. This way children can learn some basic Christian teachings from the Bible in family conversation.
- You have family pogroms and professions. During the process, each child or family member has the opportunity to lead the theme.
- Respect each other. Parents guarantee respect for each other and their children.
- Teaching children spiritual leadership, respect and responsibility.

**Respondent 6:**

We pray together as a family, but many children in many homes miss it. After dinner there is family prayer, but this time most of the children are asleep. Another problem with consistency is that most parents are half-baked, illiterate and have a hard time reading the Bible as a benchmark for Christian parenting.

**Respondent 7:**

Members of other doctrines tend to follow Christian doctrine in many ways, as described below.

**Consultative approach.** The goal is to help a young person in need. For example, you might have a pregnant girl who you can help to nurse, look after the child after delivery and later send her back to school to continue her education.

**Teaching perspectives.** When subject-specific researchers use additional information about a problem, such as HIV/AIDS prevention to aid in parenting children like advising on how to behavior to avoid getting HIV, this way they will behave well.

**Confident practice for parents.** During this time, fathers use their experiences to talk to children about Christian parenting, for example, pointing out the consequences of early pregnancy, which can lead to dropping out of school, early marriage and suicide.

**Strict parental behavior.** This is when a parent chooses to "do" or "not" to practice Christian parenting, such as dressing immodestly, drinking, and reducing addiction to certain drugs.

Others prefer to use a permissive parenting style, where they let the child move on by warning him of future problems.



#### 4.4 The effect of Christian parenting on the Holistic development of children in Bugiri Archdeaconry

**Table 2.6: showing responses on the role of Christian parenting to a Holistic development of children in Bugiri Archdeaconry**

Statements	SA	A	NS	D	SD	Mean	Std Deviation
	(%)	(%)	(%)	(%)	(%)		
Parents that spend quality time with children help them to develop with a balanced life.	54.1	36.7	--	3.1	6.1	1.7041	1.06693
Spending time with children helps children to draw a positive behavior in their view and meanwhile parents understand their children very well and hence develop them spiritually, morally, physically, cognitively and emotionally.	65.3	25.5	1.0	8.2	--	1.5204	.87614
Parents that have proper conversation with their children to understand their children's mind and thoughts; help their children develop holistically.	66.3	26.5	--	3.1	4.1	1.5204	.96570
Having good conversation with children helps them to make good relationship with parents. Conversation even helps parents to understand their children problems and needs. Therefore, having conversation with children is very important for their holistic development.	54.1	30.6	9.2	3.1	3.1	1.7041	.97610
Parents who realize their children's different capacities and abilities and help them to enhance them develop holistically.	32.7	31.6	2.0	13.3	20.4	2.5714	1.55318

Parents, who examine their children's talents and provide all the needs to improve such talents, help those lead holistic lives.	54.1	36.7	3.1	2.0	4.1	1.6531	.95358
Children who are not judged by their parents, but rather encouraged and motivated lead holistic lives	37.8	46.9	3.1	3.1	9.2	1.9898	1.17091
Children, who are helped by their parents to do activities such as homework, study, daily activity, playing and clearing their doubts, lead holistic lives.	68.4	24.5	--	2.0	5.1	1.5102	.99737
Helping children in their activity help them to improve their skills and talents, morals and spirituality.	34.7	33.7	3.1	10.2	18.4	2.4388	1.50646
Parents who motivate their children to go to Churches, Sunday school and involve in many other social and religious activities help such children to lead holistic lives.	54.1	33.7	6.1	2.0	4.1	1.6837	.98018
Churches are the center point for the moral spiritual development and thus children must participate in all such church activities to be in position to develop holistically.	68.4	28.6	1.0	--	2.0	1.3878	.71266
Parents should make family activity along with their children like outing, picnic, prayer gathering and most importantly family prayer	49.0	40.8	4.1	--	6.1	1.7347	1.01078
Parents who teach their children school lessons, Biblical teachings, and moral conduct so on to develop their aspects in different way, help them develop holistically.	41.8	23.5	6.1	16.3	12.2	2.3367	1.46396

Parents who maintain discipline for their children e.g. setting time for study, playing, sleeping, waking, praying and many activities, such children develop holistically	54.1	32.7	2.0	5.1	6.1	1.7653	1.12883
Parents who work outside should give their important time for the children. They should not excuse with their duty towards children because of their work stress.	54.1	33.7	7.1	2.0	3.1	1.6531	1.19364
Church is responsible for not only to organize programs but even to visit each and every house of the mission field.	34.7	33.7	4.1	10.2	17.3	2.4184	1.48479
Visiting family, having conversation with parents, children are very important to understand the family background and children interest.	65.3	23.5	1.0	1.0	9.2	1.6633	.92996
When Christian families visit each other, this helps to build a good relationship among Christian parents and children and help children develop holistically.	54.1	32.7	2.0	5.1	6.1	1.7041	1.06693

**Source: primary data, 2024**

The third objective inquired about the role of Christian parenting to a Holistic development of children in Bugiri Archdeaconry and findings are presented below as laid out in table 14 above;

In the first statement, the researcher inquired whether parents that spend quality time with children help them to develop with a balanced life. Majority of the respondents 90.8% agreed to the statement, 9.2% disagreed. Further tabulation of results generated a mean value of 1.7041 and standard deviation of 1.06693.

In the second statement the researcher sought to know whether spending time with children helps children to draw a positive behavior in their view and help parents understand their children very well and hence develop them spiritually, morally, physically, cognitively and emotionally. Majority of the respondents 90.8% agreed with the statement, 1.0% were not sure, while 8.2% disagreed with the statement. Further tabulation of results generated a mean value of 1.5204 and standard deviation of 0.87614.

The third statement required the respondents to state whether parents that have proper conversation with their children, understand their children's mind and thoughts; and that helps their children develop holistically. Majority of the respondents 92.8% agreed with the statement while 7.2% disagreed with the statement. An analysis of the results generated a mean value of 1.5204 and standard deviation of 0.96570.

The researcher using the fourth statement sought to know whether having good conversation with children helps them to make good relationship with parents. That such conversation even helps parents to understand their children's problems and needs. Therefore, having conversation with children is very important for their holistic development. This was agreed to by 84.7% respondents, 9.2% respondent were not sure while 6.2% of the respondents disagreed with the respondents. Tabulation of results generated a mean of 1.7041 and standard deviation of 0.97610.

Further the researcher established that majority of the respondents 64.3% agreed that parents who realize their children's different capacities and abilities can help them to enhance them and develop holistically, 2.0% were neutral, and 34.7% disagreed with the statement. A mean of 2.5714 was generated while standard deviation was 1.55318.

Furthermore, the study found out those parents, who examine their children's talents and provide all the needs to improve such talents, help them lead holistic lives. This was agreed to be 90.8%, 3.1% were neutral while 6.1% disagreed with the statement. The tabulation of results generated a mean of 1.6531 and standard deviation of 0.95358.

Still the researcher inquired to know whether children who are not judged by their parents, but rather encouraged and motivated lead holistic lives, majority of the respondents 84.7% agreed with the statement, 3.1% were neutral, 12.3% of the respondents disagreed with the statement. Tabulation of results generated a mean value of 1.9898 and standard deviation of 1.17091.

The researcher using statement 8 required the respondents to state whether children, who are helped by their parents to do activities such as homework, study, daily activity, playing and clearing their doubts, lead holistic lives. Majority of the respondents 92.9% agreed with the statement, while 7.1% disagreed with the statement. Tabulation of results generated a mean of 1.5102 and standard deviation of 0.99737.

Statement nine required the respondents to state whether helping children in their activity help them to improve their skills and talents, morals and spirituality. Results show that majority of the respondents 67.8% agreed with the statement, 3.1% were neutral while 28.6% disagreed with the statement. Tabulation of results generated a mean of 2.4388 and standard deviation of 1.50646.

In the tenth statement, the researcher sought to know whether parents who motivate their children to go to Churches, Sunday school and involve in many other social and religious activities help such children to lead holistic lives. Majority of the respondents 87.8% of the respondents agreed with the statement, 6.1% were neutral while 6.1% of the respondents disagreed with the statement. Further tabulation of results produced a mean of 1.6837 and standard deviation of 0.98018.

The researcher continued to inquire on whether churches are the center point for the moral spiritual development and thus children must participate in all such church activities to be in position to develop holistically. Majority of the respondents 97.0% agreed with the statement, while 2.0% disagreed with the statement. Further analysis of results produced a mean value of 1.3878 and standard deviation of 0.71266.

When the researcher asked whether parents should make family activity along with their children like outing, picnic, prayer gathering and most importantly family prayer, majority of the respondents 89.1% agreed, 4.1% were neutral while 6.1% disagreed. This generated a mean of 1.7347 and standard deviation of 1.01078.

The researcher also sought the views of the respondents on whether parents who teach their children school lessons, Biblical teachings, and moral conduct go on to develop their aspects in different way, thus help them develop holistically. Majority of the respondents 65.3% agreed with the statement, 6.1% were neutral while 28.5% of the respondents disagreed with the statement, producing a mean of 2.3367 and standard deviation of 1.46396.

The researcher raised another statement and sought for the respondent's views, majority of the respondents 86.8% believed that parents who maintain discipline for their children e.g. setting time for study, playing, sleeping, waking, praying and many activities, such children develop holistically, 2.0% of the respondents were neutral to the statement while 11.2% of them disagreed with the statement. Further tabulation of results produced a mean of 1.7653 and standard deviation of 1.12883.

In the fourth last statement the researcher inquired whether parents who work outside should give their important time for the children. That they should not excuse with their duty towards children because of their work stress. Majority of the respondents 87.8% agreed with the statement, 7.1% were neutral to the statement while 5.1% of the respondents disagreed with the statement. Further tabulation of results produced a mean of 1.6531 and standard deviation of 1.19364.

Using the third last statement, the researcher sought to know whether church is responsible for not only to organize programs but even to visit each and every house of the mission field. Majority of the respondents 68.4% agreed, 4.1% were not sure while 27.5% disagreed. The mean value was 2.4184 with a standard deviation of 1.48479.

Last but not least, the researcher sought to know whether visiting family, having conversation with parents, children are very important to understand the family background and children interest. Majority of the respondents 88.8%, 1.0% was neutral while 10.2 % disagreed. A mean value of 1.6633 was produced and a standard deviation of 0.92996.

Lastly, the researcher inquired about whether when Christian families visit each other, this helps to build a good relationship among Christian parents and children and help children develop holistically. Majority 86.8% agreed with the statement, 2.0% were not sure while 11.2% disagreed with the statement. This produced a mean of 1.7041 and standard deviation of 1.06693.

**When the researcher asked the key informants during the interview on the role of Christian parenting to a Holistic development of children in Bugiri Archdeaconry, respondents had this to say;**

### **Respondent 1**

The introduction of day care centers where parents take their children for care as they go and concentrate on work compromises the role of Christian parenting on the part of the parents.

### **Respondent 2**

Effective Christian parenting is key in up bringing of Children. Children gain morals and spiritual development and a perfect Christian life. Spending time with children helps to develop skills, morals and abilities and dispel doubts about leading a whole life and helps children to be balanced.

Through these activities, parents stimulate their children physically, emotionally and mentally, allowing parents to understand their children's problems and encourage them to develop in all areas. parents understand the child's feelings and thoughts so that they can help when holistic development is needed. Parents are creative. and help them learn and build a happy life.

### **Respondent 3:**

The role of Christian parents in the overall development of children in the Archdeaconry of Bugiri includes:

- Parents who spend quality time with their children promote their children's well-being.
- Parents who spend time with their children promote their mental health and at the same time parents understand their children better so that they can grow spiritually, morally, physically, intellectually and emotionally.
- Parents communicate effectively with their children's thoughts and ideas and thus help the child's overall development.
- Good communication with children helps children develop good relationships with their parents.
- Communication also helps parents understand their child's problems and needs.
- Christian parenting helps parents see their children's potential and thus helps them progress.

- Parents are aware of their children's abilities and help them meet all their needs to develop these skills to support a full life.
- Encouraging and encouraging children is the key to happiness
- Providing children with activities such as studying for homework, daily routines, playing, and dispelling doubts helps children live a full life.
- Parents participate in children's endeavors, promote their talents, skills, morals and spirituality.
- The children's parents encourage them to attend church, Sunday school, and participate in many other social and religious activities to help these children achieve a fulfilling life.
- Since churches are places of moral and spiritual development, parents should include their children in all church activities to promote their full growth.
- Parents who participate with their children in family activities such as outings, picnics, prayer meetings and most importantly family prayer help these children develop to their full potential.
- Parents who teach their children school subjects, Bible principles and behavior also have a profound effect on them.
- For example, parents who discipline their children make time for reading, playing, sleeping, waking up, praying, and other activities that contribute to the overall development of these children.
- Parents who exercise and exercise, give their children the time they need and don't neglect their responsibilities due to stress, help children become more general.
- Church leaders organize home visiting programs that support the overall development of children.



## **DISCUSSION AND ANALYSIS OF DATA**

### **4.3.1 Introduction**

This chapter discussed and analyzed the data presented based on the objectives of the study to examine how the inadequate Christian parenting affect the holistic development of children in Bugiri Archdeaconry.

### **4.3.2 The Understanding of Christian parenting in Bugiri Archdeaconry**

In the survey, 92.9% of respondents said that as Christian parents they experienced parenting. It is similar to Phillen (2017) where God leads us to seven moral virtues that will help our family avoid the habit of making destructive parenting decisions, and one of those virtues is love. Research shows that the apostle John tells us that we learn to love by experiencing the love that God has shown us. God's love came first, and it is truly sacrificial love. "Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins" (1 John 4:10). "The teaching experience allows children to understand where their priorities are and where their interests are going," she said. God's love helps parents, we don't want to do anything wrong. His love is manifested in His sacrifice for us, and His sacrifice for us in the death of our hearts. Children learn and practice God's love through sacrifices.

The majority of respondents (68.4%) also decided to respect their children and spouse in their upbringing. According to the study, the apostle Paul wrote that we must have the same spiritual attitude as Christ and that others are more important than ourselves. The Prophet considered respect among people important. He explained that it is not enough for the child to recognize what happened. Children and young people deserve respect because God loves to create them. Respecting our parents does not teach us to despise others. He adds that nothing hurts a child more than abuse and almost nothing inspires respect and dignity. One way to show respect for family is to look at the same words.

Most of the respondents (87.8 percent) said that they are intentional in raising their children. In support of the research findings, Lubega (2010) states that intentional behavior is expressing and following our values and priorities before we engage in other efforts in our homes. Still, he sees support for research findings that the behavior creates cohesion in family life, which reinforces other behaviors. He notes that when parents practice mindfulness, their knowledge expands and they

reflect on how they are actively parenting (Col. 1:10).

However, the researcher found that the majority of respondents, 97 percent, agreed that they set boundaries for their children while parenting. According to research by Dr. Henry Cloud and Dr. John Townsend, authors of the book “Boundaries”, parenting boundaries are "letting the good stuff in." And you have to get rid of negativity. According to Hebrews 12:1, in order to run our race successfully, we must remove the distractions that prevent us from reaching our goal. Setting healthy boundaries for children and adults in our homes helps us do this. Considering the limits of media, behavior, relationships and lifestyle, worshiping God and living faith means that we cannot let culture dictate what is healthy for our family. Proverbs advises us to support the results of the investigation. "Avoid foolish people, for they do not receive the words of wisdom" (14:7).

In addition, the survey revealed that the majority of respondents, 89.8%, decided to teach their children gratitude, Philippians (1:3-4). As a result of this study, the apostle Paul begins his letter to the Philippians by telling them how thankful he is that he thinks of Him often (1:3-4). It shows that gratitude is more than just responding to a favor with kind words. It is a cultivated habit and necessary for a healthy relationship. When we practice gratitude in our family, it helps children, parents, families and friends to fight against destructive desire. When gratitude is expressed regularly and intentionally, it helps our children learn to see all that God has done in our lives.

In addition, the study found that they taught their children the importance of compassion and forgiveness. God tells us that mercy and forgiveness are great. According to the results of this study. God forgives us sinners. He shows kindness to imperfect people and continues to support their goals. Parents should be ready to show forgiveness and compassion to their children, at any cost. We learn from God's word that human nature is quick to give mercy and forgiveness, but we can give both or we cannot expect forgiveness (Matthew 6:14-15).

Finally, research shows that teaching children resilience helps them find peace, a deep peace that is stronger than life's stresses and trials. According to research, the Bible teaches that when the apostle Paul was in prison, Paul made amazing statements. "I have learned to be content in whatever state I am" (Philippians 4:11). Paul learned to find peace in Christ even when he was in trouble. His own happiness had nothing to do with his status, work or achievements. Moving into learning helps our children find peace, a deeper peace that is stronger than life's challenges. Peace repels unproductive anxiety and leads to atheism. It is this stability and steadfastness sown in the face of adversity that allows the family to face challenges and joys at the same time as their faith grows.

Finally, the researcher found that the majority of respondents, 88.5%, decided to go to church every Sunday with their children to learn about the Lord's law. In support of the research results, Address (2006) states that a reasoned approach to parenting should leave room for the relative part of parenting. He goes on to say that Christian parenting should be based on knowledge of the Bible, the gifts of the Holy Spirit, and the counsel of others (this is where articles on good parenting can be especially helpful). It's best if it's honest and biblical) and has experience working with children.

### **4.3.3 Christian parenting approaches followed by people of Bugiri Archdeaconry**

The researcher found that 90.8% of families pray together at home and use a family altar where everyone prays on the same day, and the study also showed that most families go to church as a family. Membership. 90.8% of the family prayed and fasted for spiritual strengthening, including spiritual strengthening, relationship building, and physical strengthening. and 84.7% of respondents teach their children the Ten Commandments and make sure everyone respects them. The findings are consistent with the biblical understanding of child formation, which means that we must entrust our children to God for complete integrity and spiritual support that will ultimately help children develop in many other ways, i.e. 1 Kings 8:63.

Caring for your child can be seen as nurturing your child's latent talent or talent. For example, what might be hidden in your child's gift from God, perhaps some spiritual need, talent or desire? This can only be done if the child is devoted to the Lord through prayer and participation in church activities.

Furthermore, the researcher found that 92.8% of the respondents adopted parenting strategies for their children and spouse. The researcher also found that the majority of respondents (84.7%) teach their children to control their sexual attitudes and behavior and to send their children to the right family at the right time. The results of the study are in line with John MacArthur's (2020) observation that "one generation plants trees, another generation flourishes". Based on the results of the study, John (2020) explains that this means that our parents and grandparents enjoy the shade of the planted trees, so we should ask: that is why John (2020) asks this question - Plant trees, these trees protect our children and grandchildren from the hot air of post-Christian culture, are we completely devoid of biblical parenting? Children are a blessing, not a burden, and therefore a father is a gift from God (Psalm 127).

The study also revealed that the majority of 64.3% of the respondents guide their children towards spiritual guidance, respect and responsibility. Based on the results of Richard's (2010) research on the relationship between parenting and child development, the proponents of God's existence logically claim that our Creator created us for a purpose and we raise children for this purpose. God's path.

And God's Word makes that great purpose very clear. "Then God said: "Let us make man in our image, after our likeness" (Gen. 1:26). Humans are made in the image of God's family (Eph. 4:14-15). If we call it a family. " God's (Father God and Jesus Christ the Son) are ready to teach and open to expand God's character and mind so that we can be born into a whole family after Christ's return if he understands and obeys his commandments.

#### **4.3.4 The effect of Christian parenting on the holistic development of children in Bugiri Archdeaconry**

According to a third-party survey, the majority, 90.8%, spent quality time with their children, helping to create a positive life. However, 90.8% of those who spent time with their children helped the children to succeed from their own perspective and these parents understood their children better and developed them mentally, socially, physically, intellectually and emotionally. Bimala (1986) stated that the general development of children is part of Christian education according to the results of the study.

Despite the research results, he still claims that children need mental growth and development in all other areas. HCD wants children to have a better future as they grow up and supports their development in all areas of life. In terms of general understanding and development of children, this chapter is a valuable resource for individuals to see what children need at different times and in different circumstances.

In addition, the study found that 92.8% of respondents communicate effectively with their children and understand their children's thoughts and opinions. and helped her children succeed. 84.7% of the participants in the study said that parents have good communication with their children, which helped them create good relationships with their parents. 64.3% of the respondents were of the opinion that parents who are aware of their children's different strengths and abilities can encourage and help them develop together. Based on the research results, Sarah (2006) states that the word "whole" in the Cambridge dictionary is "the whole improvement or treatment of something or someone, not just a part of it". Miller was Aaron J. McCarthy. "Holistic development seeks to honor life that treats the earth as sacred and sees man as a manifestation of a Transcendent Creative Source that man does not fully understand," Ziloni said.

In addition, studies have shown that parents who are aware of their children's skills and provide all the necessary resources to develop these skills contribute to a more fulfilling life than children who are not praised by their parents, but encouraged (90.8). Life is about living. Lifestyle (84.7) children whose parents help with homework, studying, daily activities, playing and clearing doubts lived a full life (92.9%). In support of the research results, Aaron (2014) states that when the term is used in

general in connection with child development, it means to treat or take care of aspects related to child development. Jesudason (2013) stated that integrated early childhood education aims to change the lives of individuals and offers a means for children's versatile development.

The study found that children's participation in activities helped them develop their abilities, skills, behavior and spirituality (67.8%). My hope is that parents who encourage their children to go to church, attend Sunday school, and participate in many other social and religious activities will help these children live fulfilling lives. churches are the focus of spiritual and moral development, so children must participate in all church activities in order to develop fully (97.0%). Parents should do family activities with their children, such as trips, picnics, prayer meetings and even family prayer (89.1%).

Parents who teach their children school curriculum, biblical teaching and behavior in different ways include aspects that promote a unified priority (65.3%), (86.8%). Parents who discipline their children, such as setting aside time for reading, playing, sleeping, waking up, praying, etc., are believed to shape the whole child. Caring for a parent in a holistic way means that he promotes the child's mental, physical, social, emotional and intellectual development. In support of these studies, Old Testament Jewish customs and laws prohibiting abortion, infanticide, and sterilization were viewed with great hostility (Exodus 21:22-25).

In the Old Testament, when God told them to "be fruitful and multiply, fill the earth and subdue it" (Genesis 1:28), they first participated in the birth of their children. The Jews believed that more children meant more blessings and happiness (Psalm 127:3-5; 128:3-6). According to Jewish tradition, children are circumcised as a symbol of the covenant (Genesis 17:10-14), and they are required to teach according to the law (Deuteronomy 6:6-8). Society treats well those who have made God's covenant with Israel. The children were given education according to their rules and regulations and they had to do the same. Girls, on the other hand, do not have such opportunities, but they were ready for something else in life. Parents were encouraged to raise their children (Proverbs 22:6).

Finally, it was found that parents working abroad spend a lot of time with their children (87.8%). The church not only organizes activities, but also visits individual homes of missionaries (68.4%), visits families, talks with parents, children, which is very important to understand family culture and children's needs (88.8%) When Christian families visit each other, Christian parent-child relationships are strengthened and the children's general development is enhanced (86.8%). Dan

(2005) based his opinion on the results of the study, according to which God's covenant was with man and he expected children to be a part of it. Jewish tradition uses a formula to describe a child's development: 1 Samuel 2:26 says: Samuel found favor with God and men because he needed this formula to fulfill his ministry among the elders of the land. This formula originally came from Jewish culture and is presented today by parents and ministers, so they initially consider each child's developmental potential. Every child has a purpose, and it takes a lot of effort to achieve it (Jesudason, 2013).

## **4.4 THEOLOGICAL REFLECTION**

### **4.4.1 Introduction**

This chapter presents a theological reflection on the three research objectives which are to explore the concept of Christian parenting in Bugiri Archdeaconry, to investigate whether Christian parenting approaches are followed up by people of Bugiri Archdeaconry, and to analyze the role of Christian parenting to the holistic development of children in Bugiri Archdeaconry.

### **4.4.2 The Understanding of Christian parenting in Bugiri Archdeaconry**

Regarding the influence of parenting, Lehman's (2018) study shows that the style of parenting has a greater influence. (45%) The second biggest influence is close friends and family. (35%) The third major source of inspiration is online resources such as books, magazines and articles. (34%) and finally a small percentage of designated parenting experts (less than 3%).

Interestingly, it is not mentioned or is very disparagingly translated as "the other", i.e. the Bible. Research clearly shows that the Bible is the most neglected source of information and guidance from Christian parents. But parents look to their peers, blogs, videos, and the humanities to help them with the most important and unique task God has given them: raising their children.

### **How can then the Bible help create a theology of parenting?**

Theology is defined as the study of the nature of God and the religious beliefs surrounding him or systematically developed and practiced religious beliefs and theories in the field of action/activity. Parenting theology is the way God raises his children. This is our ideal, this is our theology. How did God teach His children spiritually and in reality?

The Bible contains role models (good parents, bad parents), advice (how to teach your

children about God and life) and practical advice for life. all of which help people be better parents and grandparents.

Interestingly, the Bible speaks very little about Jesus and his childhood or upbringing. How did it grow? What do you know about these? The way the school describes Jesus' childhood is recorded in Luke 2, where he entered the temple at the age of 12 and "all who heard him were amazed at his understanding and his answers". (Luke 2:47).

That may be easier said than done. "Well, he was the Son of God, so he knew all about the Bible." To deny that He is a man when He is a god in heaven is to deny that He saw Him as a child, a youth, and a man during His thirty years on earth. Secular knowledge and preparation were important in the Jewish family. We can learn a lot about Jewish families, their customs, teachings, and theological influences from their parents.

Each family was responsible for teaching their family God's laws, commandments, and customs from Exodus to Deuteronomy. Instead of teaching at home, all teaching in the synagogue (or church) is encouraged. Thousands of ancient documents describe the island in detail (home or family life in the first century). From the early days of Jesus, all Jewish children have been taught theology and the history of God.

Jesus' earthly father, Joseph, fulfilled his earthly duty by teaching the Bible at home and setting an example of integrity. Bible reading and synagogue discussions reinforced the theology and God's teachings that were passed on daily in our community and family.

Jesus enjoyed a healthy spiritual family because he founded, taught and married every day. For example, when Jesus said: "Do not be like the Gentiles who pray in the streets, but go into your inner room (the room in the house is for prayer, reading and listening to the Bible). the past. He heard or read that theology was something." He worked every day of his life, day after day.

### **How do parents train their children spiritually? What is God's plan for a theology of parenting?**

The story of Jesus in the temple ends with Luke 2:57 "And Jesus grew in wisdom and in age and in favor with God and men." ...

### **First, the knowledge of Jesus increased**

In fact, he could read and write. He was highly educated, which shows that he was a really talented and intelligent man. Jesus went to school in his hometown of Nazareth without access to the Internet or the Encyclopedia Britannica, but he had many advantages in terms of intelligence. Although education was a normal part of a man's life in the first century, it is reasonable to assume that he was spiritually educated. His parents were religious, visited by an angel, and moved to Egypt and Nazareth. They were spiritual fathers who taught their families theology, but also sought out and conveyed God's work.

### **Second, Jesus was bigger**

On the surface, this may seem absurd. Why does the Bible present a picture of Jesus? How big was it? Strong and muscular? Obviously, taking care of our bodies is important because God cares about what we do with them. "Offer your bodies as living sacrifices, that is your reasonable worship." Jesus was not worried or concerned about his body, but he was not careless or dismissive of his body. God wants us to take good care of our bodies and the bodies of our children so that we can get the most out of them.

### **Third, Jesus focused more on God's approval**

Perhaps even more impressive than Jesus' pride. How can Jesus be better in his worship? If it diminishes in any way, it is an extension of God's grace. The problem is that we misunderstand the study between God and man. Jesus was a blameless man, and he needed to be taught like other children. When Jesus grows up, he grows up in every way. It was neither imperfect nor incomplete. His steady spiritual growth happened just as God intended. The question is, what power did Jesus use most spiritually?

The formula is simple: Bible, prayer, worship, care, meditation, fellowship and community. Christ was no better than other children. The formula is the same for all parents and children.

Jesus continued to nurture and teach despite his trials. He was raised well, which means that all children can grow up and become adults, regardless of obstacles. Parents help and encourage such growth by following God's constant counsel.



### **Later, Jesus became more popular**

The reference describes Jesus' social awareness and development. He was a very popular guy. Even though she demanded his death at the last minute, he clearly loved and respected her. invited to weddings, crowds watched and listened, and even small children adored him.

Jesus extended human love, and when He began His ministry, He was ripe for His last life on earth. It takes time to grow in strength, wisdom, pride, love for God and people. Becoming a rabbi (teacher) in his early thirties meant years of study and ministry with his father and elders.

What inspires you the most as a parent? Increase your desire to meditate and teach God's word. Strengthen your neighbor and teach your children God's wisdom so that they will receive God's grace and humanity. Develop and reinforce a theology of parenting daily.

#### **4.4.3 The Christian parenting approaches followed in Bugiri Archdeaconry**

My story is about research. I am a priest and an Anglican father. And I want to be the best for my children and raise them accordingly. So, like any parent, I have issues. The best way to understand Christian views on our subject is to study how children and families are treated and how children are raised, both biblically and theologically.

We read in the Bible that God disciplines us because He loves us. The Bible says that this arrangement is for profit. Furthermore, Barna (2007:135) states that if we want our children, one of the most important tasks is to raise them. There aren't many verses in the Bible that deal with parenting and disciplining children. Barna (2007:129) says that if you look for biblical guidance on this topic, you may be surprised to find how little God gives us on this topic.

He assumes, first, that if God can make adults learn well, they can apply these principles to their parents' efforts. I agree because few people want to teach their children morals, beliefs and behaviors that they themselves do not accept as legitimate grounds for living.

Another reason he gives has to do with the cultural context of the early church. adults would get angry there. it was believed that at this time parents were very involved in raising their children. Parents were expected to look to God and their spiritual community for wisdom and support to raise their children in a godly way (Barna 2007:130).

Barna (2007:130) further argues that the lack of specific approaches to parenting based on current research findings is classic. I support him because even though the Bible is a "guide for life", it doesn't tell us exactly how to do many things, but it does tell us what is important and how to glorify

God. Barna (2007:130) concludes that he believes that in order to make life more interesting and challenging, God gives us room to create biblically creative solutions to the problems we face.

I agree with Borner (2007: 131) that the Bible is clear and unambiguous about what a family must do to raise godly children. It says that parents should give their children spiritual instruction. They may receive encouragement, guidance and material things from the church, but God expects their parents to provide spiritual guidance and care. - :19; Psalm 78:5).-8; Read Luke 8:39; Ephesians 6:4). (Barna82: 2003).

Wherever the Bible talks about parenting, it is the responsibility of parents to discipline their children in a balanced way and teach them other things of the law. 19:18; 23 12) 29:1 17; 21; (Colossians 3:20). In addition, parents are called by the example of the church and the Bible to teach their children good manners (see Numbers 18:11; Deuteronomy 15:20; 16:11) (Barna 2003.82). [...].

According to Balswick and Balswick (1989: 101), the biblical father model can be derived from its presentation of God as Father. Together, they say that the text of the Bible is a clear reference to God's free love and mercy. For them, this unconditional love is not without expectations and demands; God's love is discipline for our good.

Similarly, the four components of an ideal parent-child relationship are in a constant process of maturation: intimacy leads to deep union love, which fosters an atmosphere of grace, which encourages reinforcement, which reduces intimacy, leads to depth of amplifier, and so on. on. [...]. For them, affirmation is clearly a central part of the biblical model of parenting.

#### **4.4.4 The effect of Christian parenting on the holistic development of children in Bugiri Archdeaconry**

According to Balswick and Balswick (1989: 27), the most common and traditional form of empowerment is the ability to influence another person. For them (Balswick & Balswick 1989: 28), empowerment is a biblical model of the use of power, which is completely opposite to the typical use of power in the family or society in general. They define empowerment as an attempt to build another person's strength. Empowerment is God's work in people's lives, abuse is the duty of love, and grace is the first welcome moment. The power that Jesus gives is the power of a personal system. That power is given to the weak. God makes us children of God, even though we are still sinners and weak. For Balswick and Balswick (1989: 28), this is the ultimate manifestation of human influence.

They argue (Balswick & Balswick 1989:29) that Jesus refused to rule others by force, but would use his authority to serve others, strengthen the fallen, forgive sinners, and promote accountability and maturity in others. Weak, strong and helpless. They define empowerment as the life of action because it is characteristic of Jesus Christ that his relatives imitate more than him. So power in human relationships

arises from the union and grace given by God and Christ. The Spirit of God dwells in believers and thus gives others the power to be encouraged. As this spiritual growth of family members continues, you can serve and give to each other in infinite and unique ways. Family members use their strengths to encourage each other. Balswick and Balswick (1989:29) call the essence of 1 Corinthians 8:1 "Knowledge abounds, but love abounds." (NIV) and so on.

According to Balswick and Balswick (1989:30), God helps us to strengthen others through the Holy Spirit. They explain that the biblical pattern with all of our fellow human beings is that Christians are indeed sinners and prone to make mistakes, and that Christians must have the right attitude based on the grace and power available to us to live according to God's plan. Balswick and Balswick (1989:103) claim that through his teaching and ministry, Jesus strengthened the power to unite others as servants of others. According to them, he refused to serve others by force, to lift up the fallen, to forgive sinners, to make the weak and strengthen them as adults. Therefore, they argue that parental empowerment helps their children become literate and intelligent individuals who actively and consciously participate in various activities such as teaching, nurturing, nurturing and modeling, thus preparing their children to be self-reliant.

## **CHAPTER FIVE**

### **SUMMARY, CONCLUSION AND RECOMMENDATION**

## **5.1 Introduction**

This chapter presents the summary, conclusion and recommendations of the study on the three research objectives which explored the concept of Christian parenting in Bugiri Archdeaconry, investigated whether Christian parenting approaches are followed up by people of Bugiri Archdeaconry, and to analyzed the role of Christian parenting to the holistic development of children in Bugiri Archdeaconry.

## **5.2 Summary**

### **5.2.1 The Extent Christian parenting is practiced in Bugiri Archdeaconry**

**When the researcher sought to establish the extent to which the concept of Christian parenting is practiced in Bugiri Archdeaconry, findings revealed that**

The parenting style of some Christian parents is loving. When raising children, parents respect their children and their spouse. Forgiving parents who teach their children resilience helps them find peace, deeper peace that is stronger than life's challenges and temptations. Parents go to church with their children every Sunday and teach them the Lord's law.

The survey found that the majority of respondents (50.0%) believed that Christian parenting concepts were very applicable, while 27.6% believed that Christian parenting concepts were very applicable, while 22.4% indicated that Christian teaching ideas is widely used. They lived to some extent according to Christian doctrine. All respondents had some form of Christian education, although the degree varied.

For those who claim to have had some sort of Christian upbringing, these parents have early marriage, family strife, lack of hygiene and problems with their daughters, which is bad. Early pregnancies and early marriages still occur in the community because some parents, especially church pastors, are busy with ministry and spend little time with their families, neglecting the Christian values taught to them and ending up as lost children.

Given the current situation, being a Christian parent is very difficult. Most parents spend less time teaching their children Christian values. It is used by a cross-section of Christian parents, some of whom are teachers, health workers and farmers, majority of whom (farmers) grow rice, which takes a lot of time because the parents leave early in the morning, to go and scare away birds from rice gardens. As they go to the rice fields the older children are assigned to take care of the household, take care of their younger brothers and sisters. In our region, it has been observed that according to this scenario, many families with children are neglected, so the children in our region do not go to church, they are not in the children's church. When parents go home at night, they are exhausted and

don't really have time to instill Christian values in their children. It's no wonder we still have high rates of early marriage, teenage pregnancy, dropping out of school, child abuse, and drug use. I think there are very few parents who can practice Christian parenting, and most parents are not involved in raising their children.

### **5.2.2 The Christian parenting approaches used by people of Bugiri Archdeaconry**

When the research wanted to know the different methods of Christian teaching used by Bugiri Archdeacon people, the following results were presented as follows:

Families pray together at home using the Family Altar, where everyone prays on designated days. Parents trust that their children attend church as a family. Children marry in time for their families and they teach their children respect and responsibility in spiritual leadership and parents participate in prayer and fasting spiritually and spiritually and connecting with others and physically. They teach their children the Ten Commandments and ask them to respect and learn them all.

The study found that most of Bugiri Archdeaconry parents still use strict parenting, permissive parenting, and some do not. This shows that although parents sometimes use Christian parenting styles such as harsh parenting and non-inclusive parenting, it shows that these parents are not actually practicing Christian parenting.

One parent said: Yes, they pray as a family, but many children do not pray in many homes. After dinner there is family prayer, but this time most of the children are asleep. Another problem with consistency is that most parents are half-baked, illiterate and have a hard time reading the Bible as a benchmark for Christian parenting.

### **5.2.3 The effect of Christian parenting on the Holistic development of children in Bugiri Archdeaconry**

Results of the third objective are as presented below:

- Parents need to spend quality time with their children to build a balanced life, and spending time with children helps children reflect on positive behavior from their perspective and helps parents understand their children better and thus spiritually, morally, physically, cognitively and...emotionally.
- Parents who communicate well with their children understand their thoughts and ideas; Good communication with children helps parents build relationships with their parents;
- If parents are aware of their children's different skills and abilities, they can help them improve and develop in general; parents are aware of their children's abilities and provide all the necessary resources to help them develop these skills and live full lives; children whose parents

do not appreciate them, but are encouraged and encouraged to live full lives; Those whose parents help with homework, study, update routines, play, and Dispel doubts live a full life; support and support children's activities cognitively, cognitively, socially and spiritually;

- Parents who encourage their children to attend church, Sunday school, and participate in many other social and religious activities help these children live fulfilling lives; parents do family activities with their children such as outings, picnics, prayer meetings and most importantly family prayer; Parents who teach their children school subjects, biblical principles, and moral values learn from them in many ways that help them succeed.
- Parents who see discipline in their children, such as setting aside time for reading, playing, sleeping, waking up, praying, etc., these children generally grow up;
- Parents working abroad must spend valuable time with their children. When Christian families visit each other, it strengthens the bond between parents and children and helps children bond more than anything else.

Along with these positive aspects, one respondent stated that the emergence of daycare centers, where parents take care of their children and focus on work, affects the role of parents as Christian parents.

### **5.3 Conclusions**

The objective conclusion of the study is that parents have a very high adoption of Christian parenting concepts, but the 22.4% who said they practice Christian parenting cannot be ignored because it is a high percentage. Although parents claim to have adopted Christian parenting while raising their children, as well as parents who respect their spouses, A cross section children suffer from drug abuse, teenage pregnancy, early marriage, prostitution and rebellion.

Regarding the second objective, the study finds that most Bugiri parents use strict parenting, permissive parenting, and some use non-committal parenting, which are rare in minor parenting practices.

Regarding the third goal, the study states that parents spend time with their children, pray as a family, go to church, organize family exchanges, participate in Bible study with their children, teach the ten commandments and how to keep them. This is how one takes care of his children physically, emotionally, mentally and morally.

## **5.4 Recommendations**

- 5.4.1** All respondents felt that the church played an important role in the general development of their children. Christian parents need to learn the principles of biblical parenting while being fully involved in their children's lives, spending quality time with them, and addressing some of the challenges that children face both emotionally and spiritually.
- 5.4.2** Therefore, if Christian parents purpose to improve their parenting behavior, joint efforts of both parents are needed in promoting the well-being of their children. This requires extensive Christian education and missionary work for families and communities, the role of Christian parents in creating strong Christian families, and the psychosocial development of children.
- 5.4.3** Families can also consider home cells and projects that can help them financially and spiritually. This can improve their livelihood as parents and also that of children.
- 5.4.4** In order to change a child's life, Christian parents must also discipline, counsel, and teach their children about social and emotional challenges that affect their lives. Christian parents must strive to teach their children Christian values.

## **5.5 Areas for additional information**

- Secularism is as dangerous as the Christian fathers
- Christian Fathers in Church Development

## References

- Aaron J. Ghiloni, "Holistic Education," in Encyclopedia of Christian Education, Edited by George Thomas Kurian and Mark A. Lamport, Vol. 2 (New York: Rowman and Littlefield, 2015), 595. (Hereafter, Aaron, Holistic Education)
- Afua Nyarko, Kiran Kumar Singarapu, Melania Figuero & Viola A Manning (2015), Nyarko et al. 2014. Solution NMR Structures of Pyrenophoratrifici-repentis ToxB
- Ainsworth, M.D.S., and Bell, S.M. (1970). Attachment, exploration, and separation: Illustrated by the behavior of one-year-olds in a strange situation. *Child Development*, 41(1), 49-67.
- Berger K.S., 2001. The Developing Person throughout the Lifespan. Springer-Verlag. New York.
- Barbara M. Newman, Philip R. Jewman (2012). *Development through life: A Psychosocial Approach*. USA; Wadsworth Publishers.
- Barnett, W.S., Carolan, M.E., Squires, J.H., Brown, K.C., and Horowitz, M. (2015). *The State of Preschool 2014*. New Brunswick, NJ: National Institute for Early Education Research, Rutgers Graduate School of Education.
- Cabrera, N. J., Hofferth, S. L., and Chae, S. (2011). Patterns and predictors of father-infant engagement across race/ethnic groups. *Early Childhood Research Quarterly*, 26(3), 365-375.
- Duncan, G.J., Ludwig, J., and Magnuson, K.A. (2007). Reducing poverty through preschool interventions. *The Future of Children*, 17(2), 143-160.
- Dan Brewster, Child, Church and Mission: A Resource Book for Christian Child Development Workers (Malaysia: Compassion International, 2005), 42.
- Dinwiddie S., 1995. Setting Limits: Steering down the Rocky Road of Childrearing. KidSource



(Feb.1995). Online at: [www.kidsource.com/better.world.press/setting.Limits.html](http://www.kidsource.com/better.world.press/setting.Limits.html).

Domenic Marbaniang, ed. "Developing Cognitive Abilities in Children at School" in Holistic

Child Development, Edited by Jesudason Baskar Jeyaraj, (Bangalore: ISPCK, 2013), 152.  
(Hereafter, Domenic Marbaniang, Developing Cognitive Abilities in Children at School)

Eleanor Daniel, John W. Wade and Charles Gresham, Introduction to Christian Education

(Cincinnati: The Standard Publishing Company, 1980), 104.

Eleanor, Introduction to Christian Education..., 111-112

Ephesians 6:4 "And, ye fathers, provoke not your children to wrath: but bring them up in the  
nature and admonition of the land."

Elizabeth B. Hurlock, Child Development 6 th ed. (New Delhi: McGraw Hill Education Private  
Limited, 1997), 107.

Emmanuel D. Babatunde & Kelebogile Setiloane (2014), Changing Patterns of Yoruba Parenting  
in Nigeria

Emery B. Mahoney, Michelle M. Perfect and Roxanne M. Edwinston (2015) COMPARING  
SCHOOL AND CLINICAL PSYCHOLOGY INTERNSHIP APPLICANT  
CHARACTERISTICS: Published <https://doi.org/10.1002/pits.21878>

Eccles. 11:9

Fahimeh Rezai Niaraki, Hassan Rahimi (2013), The impact of authoritative, permissive and  
authoritarian behavior of parents on self-concept, psychological health and life quality:  
Farhangian University, Nasibe Branch, Tehran, Iran; Farhangian University, Tehran, Iran.

Genesis 1:28, And God said unto them, be fruitful, and multiply, and fill the earth, and subdue it:

and domination over the flesh of the sea. And over the fowl of the air, and over every living  
thing that moves upon the earth. King James 2000 version: Holy Bible, pp, pp.1-2)

Garcia, D. E.; Medina, M. G.; Clavero, T.; Cova, L. J.; Dominguez, C.; Baldizan, A., 2008.

Nutritional characterization of six fodder species foliage with emphasis in their polyphenolic profiles. *Revista Científica, FCV-LUZ*, 18 (2): 188-196

Garcia, D. E.; Medina, M. G.; Clavero, T.; Cova, L. J.; Dominguez, C.; Baldizan, A., 2008.

Nutritional characterization of six fodder species foliage with emphasis in their polyphenolic profiles. *Revista Científica, FCV-LUZ*, 18 (2): 188-196

Ibid, Andreas, <http://www.christianbook.com/parentingandhomelife>.

**Ingersoll G.M., 1989. Adolescents. Englewood Cliffs: Free press.**

James Dobson (1970), *Parents Prepare for Adolescence*

James E. Faust. *The Greatest Challenge in the World—Good Parenting*, (October 1990).  
<http://www.biblicalfoundational.org/57/>

Jesudason Baskar Jeyaraj, ed. *Holistic Child Development: Foundation, Theory and Practice*

(Bangalore: ISPCK, 2013), 1. (Hereafter, Jesudason Baskar Jeyaraj, *Holistic Child Development: Foundation, Theory and Practice*)

Judith M. Gundry-Volf, ed. “The Least and the Greatest: Children in the New Testament,” in

*The Child in the Christian Thought*, Edited by Marcia J. Bunge (Michigan: Grand Rapids, 2001), 36. (Hereafter, Judith, *The Least and the Greatest*)

Judith, ed. *The Least and the Greatest*, 36.

Jesudason Baskar Jeyaraj, ed. *Holistic Child Development: Foundation, Theory and Practice*

(Bangalore: ISPCK, 2013), 239. (Hereafter, Jesudason Baskar Jeyaraj, *Holistic Child Development: Foundation, Theory and Practice*)

Jeyaraj, ed., *Theology of Development and Transformation of Children...*, 32.

Jesudason Baskar Jeyaraj, ed., “Theology of Development and Transformation of Children,” in

*Theory and Theology of Holistic Child Development* Edited by Keith White and Jesudason Jeyaraj (Bangalore: Global Alliance for HCD Education, 2013), 32. (Hereafter, Jesudason Baskar Jeyaraj, *Theology of Development and Transformation of Children*)

Keith White, ed. "Key Theoretical Frameworks and their Application," in *Holistic Child*

*Development: Foundation, Theory and Practice*, Edited by Jesudason Baskar Jeyaraj (Bangalore: ISPCK, 2013), 29. (Hereafter, Keith White, *Key Theoretical Frameworks and their Application*)

Limatula Longkumer, *Christian Education for Transformation: Foundations, Approaches and*

*Effective Teaching* (Kolkata: Limatula Longkumer, 2017), 4. (Hereafter, Limatula, *Christian Education for Transformation*)

Marcia, L. Bunge, Ed (2001). *The child in Christian Thought*: Grand Rapids, Michigan/

Cambridge. UK. William B. Eerdman, p.2

Marcia, J Bunge, Ed. (2001). *The Child in Christian Thought*. Grand Rapids,

Michigan/Cambridge. U.K: William B. Eerdman, Pg 62.

Malachi 4:6

Pamela Akinyi Wadende, Paul O. Oburu & Abel Morara (2016), African indigenous care-giving practices: Stimulating early childhood development and education in Kenya

Pamela Akinyi Wadende, Paul O. Oburu & Abel Morara (2016), African indigenous care-giving practices: Stimulating early childhood development and education in Kenya

PHIL STEIGER (2017); **A BIBLICAL BASIS FOR THE 7 TRAITS OF EFFECTIVE**

**PARENTING:** Accessed at <https://www.focusonthefamily.com/parenting/a-biblical-basis-for-the-7-traits-of-effective-parenting/>

Prentice, K.C., 1990: Bioclimatic distribution of vegetation for general circulation model

Susan Greener, "What is Holistic Child Development?" in

<http://prevetterresearch.net/wpcontent/2009/07/What-Is-Holistic-Child-Development.pdf> (22 Nov. 2018).

Sara Hawker, "Holistic," *Little Oxford English Dictionary*, Edited by Sara Hawker (New Delhi:

Oxford University Press, 2006), 329. (Hereafter, Sara Hawker, Little Oxford English Dictionary)

Susan Greener, "What is Holistic Child Development?" in

<http://prevetterresearch.net/wpcontent/2009/07/What-Is-Holistic-Child-Development.pdf> (22 Nov. 2018).

Reuben Hill's research as presented by Dr. Richard Meier in a seminar on parenting,  
MinirthMeier Clinic, Dallas, Texas, 1988.

Reuben Hill's research as presented by Dr. Richard Meier in a seminar on parenting,  
MinirthMeier Clinic, Dallas, Texas, 1988.

Relindis D. Yovsi (2014), Parenting Among the Nso of the Northwest Province of Cameroon.

Published DOI: [10.1007/978-94-007-7503-9\\_19](https://doi.org/10.1007/978-94-007-7503-9_19)

Reuben Hill's research as presented by Dr. Richard Meier in a seminar on parenting,  
MinirthMeier Clinic, Dallas, Texas, 1988.

Reuben Hill's research as presented by Dr. Richard Meier in a seminar on parenting,  
MinirthMeier Clinic, Dallas, Texas, 1988.

The World Health Report 2002: Reducing Risks, Promoting Healthy Life

Vimala Paulus, Introducing Christian Education (Madras: CLS, 1986), 2. (Hereafter, Paulus,  
Introducing Christian Education

## Questionnaire

### APPENDIX1: QUESTIONNAIRE FOR RESPONDENTS

Dear Respondent,

My name is REV. MUWUMBA SAMUEL, a Masters student at University of World Mission Frontier pursuing a Master's Degree in Divinity. I am carrying out this study: **Examining how inadequate Christian parenting affects the holistic development of children in Bugiri Archdeaconry**. The data collected will be basically used for academic purposes and will be treated with utmost confidentiality. The researcher will be grateful if you could spare a few minute to complete this questionnaire.

#### Part A: Personal Data

Item	Response	Choice/tick
Gender:	Male	
	Female	
Age bracket	18-20	
	21-30	
	31-40	
	40 and above	
Marital status	Single	
	Married	

	Separated
	Widowed
	Divorced
Number of children you caring for	1-3
	4-6
	7-10
	11-13
	14 and above
Level of education	Never went to school
	Primary level
	Secondary level
	College
	Degree
Occupation	Home maker
	Farmer/pleasant
	Salaried/former
	Casual worker
	No work
Do you practice Christian parenting practices in parenting your children	Yes

No (stop the

interview)

How long have you been practicing Christian parenting practices?	Less than a year	
	1-4 years	
	5-9 years	
	10-14 years	
	15years and above	

**Part B: Extent the concept of Christian parenting is practiced in Bugiri Archdeaconry:**

Use the following rating scale to indicate your attitude towards the Biblical basis and Principles of Christian parenting and tick the appropriate box. Use the Key Below when responding. Key: SA=1 strongly agree, a=2 Agree, 3. UD= Undecided, 4. D=Disagree, 5. SD=Strongly Disagree

**Christian parenting practices incorporated while parenting children**

<b>Statements</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
-------------------	----------	----------	----------	----------	----------

As a Christian parent, i incorporate love in my parenting practice.

I respect my children and spouse while parenting children

I am intentional while parenting my children

I provide boundaries and limits to my children while parenting them

I teach my children about gratitude, Philippians (1:3-4)

I teach my children the value of grace and

forgiveness

I teach my children adaptability which helps my children find peace- a deep peace that is stronger than the stresses and trials of life.

I go to Church every Sunday with my children and teach them about the Lord's laws



To what extent do you practice the concept of Christian parenting?

**Response**

**Tick**

To a very large extent

To a large extent

To a small extent

To a very small extent

**Part C: What Christian parenting approaches are followed by people of Bugiri Archdeaconry?**

Use the following rating scale to indicate whether Christian parents in your area practice Christian parenting and tick the appropriate box. Use the key below when responding.

Key: 1= strongly agree, 2 = agree, 3 = Undecided, 4 = Disagree, 5 = Strongly Disagree

**Statements**

**1**

**2**

**3**

**4**

**5**

My family pray together at home, we operate a family alter where everyone leads prayers on specific days.

We attend Church service as a family

My parenting respects my children and spouse

Guiding children to control their thoughts and sexual behaviors, ensure that my children marry at the right time into the right families

Teaching children on spiritual counseling respect and responsibility

Conduct fellowships of prayers and fasting build up their spirituality, and also develops their mind, relations with others and body.

Teach my children about the ten commandments

and ensure that all respect and observe them

**Parenting style commonly used**

<b>Statements</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
Firm parenting					
Strict parenting					
Permissive parenting					
Non-Involvement parenting					

**Part D: What is the role of Christian parenting to the holistic development of children in Bugiri Archdeaconry?**

Use the following rating scale to indicate how Christian parenting can contribute to children’s holistic development in Bugiri Archdeaconry and tick the appropriate box. Use the key below when responding.

Key: 1 = strongly agree, 2= agree, 3 = Undecided, 4 = Disagree, 5 = Strongly Disagree

<b>Statements</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
Parents that spend quality time with children help them to develop with a balanced life.					
Spending time with children will help children to draw a positive behavior in their view and meanwhile parents will understand their children very well and hence develop them spiritually, morally, physically, cognitively and emotionally.					
Parents need to have proper conversation with their children to understand their children’s mind and thoughts; this will help them develop holistically.					

Having good conversation with children helps them to make good relationship with parents. Conversation even helps parents to understand their children problems and needs. Therefore, having conversation with children is very important for their holistic development.

Parents who realize their children's different capacities and abilities and help them to enhance them develop holistically.

Parents who examine their children's talents and provide all the needs to improve such talents, help them lead holistic lives.

Children who are not judged by their parents, but rather encouraged and motivated lead holistic lives

Children, who are helped by their parents to do activities such as homework, study, daily activity, playing and clearing their doubts, lead holistic lives.

Helping children in their activity help them to improve their skills and talents, morals and spirituality.

Parents who motivate their children to go to Churches, Sunday school and involve in many other social and religious activities help such children to lead holistic lives.

Churches are the center point for the moral spiritual development and children must need to participate in all this activity to develop them in holistically.

Parents should make family activity along with their children like outing, picnic, prayer gathering and most importantly family prayer

Parents are required to teach their children school lessons, Biblical teachings, and moral conduct so on to develop their

aspects in different way.

Parents who maintain discipline for their children e.g. setting time for study, playing, sleeping, waking, praying and many activities, such children develop holistically

Parents who work outside should give their important time for the children. They should not excuse with their duty towards children because of their work stress.

Church responsibility not only to organize programs but even to visit each and every house of the mission field.

Visiting family, having conversation with parents, children are very important to understand the family background and children interest.

Therefore, visiting family and parents help minister to build a good relationship with parents and children and help them to understand them.

**END**

## **APPENDIX 2: INTERVIEW GUIDE FOR RESPONDENTS**

Dear Respondent,

My name is **REV. MUWUMBA SAMUEL**, a Master's student at University of World Mission Frontier pursuing a Master's Degree in Divinity. I am carrying out this study examining **how inadequate Christian parenting affects the holistic development of children in Bugiri Archdeaconry**. The data collected will be basically used for academic purposes and will be treated with utmost confidentiality. The researcher will be grateful if you could spare a few minutes to participant in this interview.

1. To what extent is the concept of Christian parenting practiced in Bugiri Archdeaconry?
2. What Christian parenting approaches are followed by people of Bugiri Archdeaconry?
3. What is the role of Christian parenting to the holistic development of children in Bugiri Archdeaconry?