

**Report on Family for Every Child Members Workshop -  
*Promoting family-based care for children in an Islamic context***

**3rd and 4th February 2016, Adela Hotel, Istanbul**

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**Summary**

The workshop was attended by 16 participants, representing members from Egypt, Jordan, Lebanon, Indonesia, Kyrgyzstan and Turkey, plus the secretariat. It was organised on the initiative of Hope Village Society from Egypt, to provide a space to discuss common issues facing members in countries with a majority Muslim population, and identify opportunities for collaboration in practice exchanges, research and advocacy.

On the first day, each member gave a presentation on their work, including their origins and goals as an NGO, main programmes, and the different ways in which their Islamic context impacts on their work. The participants quickly noted, as well as some obvious similarities, striking contrasts, owing to the range of countries represented. Turkey and Kyrgyzstan have in common more secular judicial systems, in others such as Egypt, Jordan and Indonesia there is a strong influence of Islamic law and teaching on decisions on family care, and on what is considered acceptable when placing children in family-based care, including foster care, adoption and *kafala*. In Lebanon, it was noted that the situation, and laws, differ from one faith community to the next. There were also a wide range of different types of NGOs represented, and as a result different aims and approaches, from Muhammadiyah, a huge faith-based social movement and service provider in Indonesia, to smaller more specialised NGOs such as Hayat Sende in Turkey, whose work is led and carried out by volunteer activists who have grown up in state care. The other NGOs in the group were all professional providers of care and services, though differing in size and the range of services provided.

Despite the differences in approach and context, and in part because of them, the members on the second day were able to identify, working all together and in small groups, a range of needs and opportunities for shared learning, research, practice exchange and advocacy, including on development of law and policy on family care in an Islamic context, strengthening practice with children in alternative care and their caregivers (including foster families).

**Objectives**

- i. To provide an opportunity for all Family for Every Child's current members who work in an Islamic context to discuss how this affects their work: How family-based alternative care is regarded in this religious and cultural context? What is considered high quality care and how is this supported? What are the opportunities and challenges in promoting Family for Every Child's goals<sup>1</sup> in Islamic contexts?

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<sup>1</sup> Family for Every Child's goals, as defined in our conceptual framework:

1. Enabling children to grow up in permanent, safe and caring families
2. Ensuring a range of high-quality, appropriate alternative care choices for children
3. Taking steps to prevent children from having to live outside of any adult care, without the care of families or other carers, and in the interim protecting these boys and girls.
4. Promoting better and more participatory decision making about children's care.
5. Building strong child protection systems which strengthen families and promote quality care for children.

- ii. For these members to share learning from their experience, and based on this discussion, develop plans for further collaboration between members to strengthen each other's practice, research and advocacy work on this issue.

**Scope of discussion:** The forms of family-based care to be discussed will include kafalah, foster care, adoption and other forms of family-based care - including formal and informal guardianship and kinship care. These will be discussed alongside other forms of alternative care that exist in these countries, including large-scale residential care, children's villages and small group homes.

### Agenda:

#### **Day One**

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- Welcome to Turkey by Hayat Sende (Abdullah or Bayram)
- Introductions, and briefing on the agenda and logistics (Hugh)
- Opening remarks on the overall topic of the meeting, and its importance (Abla)

#### **Members' presentations<sup>2</sup>** (30 minutes each, including questions) on:

- goals and a summary of your main work;
- Islamic context: the influence of social, cultural, religious and legal factors on your work (including government policy, the views of religious leaders, public opinion and customs / traditions)
- experience in promoting family-based care in practice and policy, in this context.
  - Hope Village Society, Egypt
  - Muhammadiyah, Indonesia
  - Jordan River Foundation, Jordan
  - Family to Every Child (F2EC), Kyrgyzstan
  - Naba'a, Lebanon
  - Hayat Sende, Turkey

*Evening meal out at Kaşibeyaz Akvaryum restaurant, close to the hotel*

#### **Day Two:**

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- Identification of common issues, strengths and challenges, faced by members in Islamic contexts in terms of child, family, child protection services, alternative care services, law and policy.
- Introduction of HVS' planned research project on violence in families - Discussion of the potential relevance and usefulness, and potential challenges, of members researching care and violence in families in Islamic contexts.
- Next steps:
  - Identification of common needs, and opportunities to work together - in research, practice development and advocacy (influencing law, policy and public opinion).
  - Identifying the key lessons learned from this workshop: how can we use these to strengthen the work of Family for Every Child, in both practice and policy development, to make it more relevant and applicable in Islamic contexts;
  - Planning dissemination and discussion of workshop findings with other members (including those with minority Muslim populations);
  - Planning other follow-up initiatives: these could include practice exchange, joint research (on violence in families and other issues), technical cooperation, policy development and joint advocacy.

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<sup>2</sup> In alphabetical order, by country.

## List of Participants

	First name	Surname	Role & Member	Country
Dr	Abla	El-Badry	Initiator, Co-facilitator Executive Director, Hope Village Society	Egypt
Mr	Mahmoud	Abdelhalim	Hope Village Society	Egypt
Mr	Adel	Gadalla	Hope Village Society	Egypt
Mr	Ibnu	Tsani	Muhammadiyah	Indonesia
Mr	Muhammad	Ihsan	Muhammadiyah	Indonesia
Dr	Muntaha	Al Harasis	Child Safety Program Manager, Jordan River Foundation	Jordan
Mr	Ayham	Alawabdeh	Jordan River Foundation	Jordan
Ms	Bermet	Ubaidillaeva	Chair of Board, Family to Every Child (F2EC)	Kyrgyzstan
Ms	Anarkhon	Kalilova	Member of the board, F2EC, interpreter for this meeting	Kyrgyzstan
Ms	Olmaskhon	Dzhumashova	Mobilizer of ICCO project, F2EC	Kyrgyzstan
Mr	Ali	Salam	Naba'a	Lebanon
Mr	Bayram	Tunçbilek	President – Chair of Board, Hayat Sende	Turkey
Mr	Abdullah	Oskay	Member of Board (& Ashoka Fellow), Hayat Sende	Turkey
Ms	Bermet	Ubaidillaeva	Chair of Board, Family to Every Child (F2EC)	Kyrgyzstan
Ms	Anarkhon	Kalilova	Member of the board, F2EC, interpreter for this meeting	Kyrgyzstan
Ms	Olmaskhon	Dzhumashova	Mobiliser for project in support of Association of parents of Disabled Children, & Administrator, F2EC	Kyrgyzstan
Mr	Hugh	Salmon	Co-facilitator, Head of Technical Cooperation, Secretariat of Family for Every Child	UK
Ms	Kate	Riordan	Senior Advocacy Advisor, Secretariat	US
Ms	Nathalie	Hobeica- Beaudenon	Head of External Relations, Secretariat	Netherlands



## Notes of sessions

1. **Day 1:** summary of answers to questions and discussion, after Member Presentations.

### **Hope Village Society** (Abla showed a video rather than slides)

- HVS focus on street children, rehabilitation, livelihoods, birth certificates for babies of homeless girls. Returning the child to their family is also their goal of possible. Those they can't return, stay in the shelter, under their care. If violence and abuse is prevalent in the home, HVS finds most children choose to remain on the street. Abla is the 'grandmother' for 50 HVS graduates, they provide family for those who can't return to theirs.
- HVS children attend mainstream school – till 9 years, as per Egyptian law. From 9 they go to literacy classes, and receive vocational training.
- Micro-credit provided to families to prevent separation or enable reintegration – to be paid back as instalments.
- Is removal of children from the street coordinated with the government? We work with Ministry of Social Affairs, Police Departments, etc as essential partners.
- How does HVS prevent re-entry into streets, as Muhammadiyah experiences high rate of return to street life by children? HVS shares that challenge of the draw of the street for children. To incentivize transitioning from the street, HVS provides children with all services and needs for free, as opposed to them having to pay for health care, protection, food, etc on the street. They are also supported through strong social work outreach. Vocational rehabilitation is essential to supporting young mothers to prevent return to the street and potential further exploitation.
- HVS centers provide sanctuary for children wanted by the police so there is an agreement that the police cannot enter the centre to arrest a child, (except in very serious cases, e.g. murder),
- At what age do they leave your facilities and how is that transition supported? Children can stay till age of graduation. At point of graduation, children are supported to prepare for independent living, securing apartment, transitioning their savings account accrued through trade work over the years. Rehabilitation program is inclusive of education, children are supported through range of development.
- What was situation of birth certificate scenario before the policy change of 2008 enabling birth certificates for children of unwed mothers/unknown fathers? Prior to change in law, single mothers would be incarcerated and accused of prostitution if unwed as a mother or with an unknown father. Mothers were selling children to brokers for childless families.

### **Muhammadiyah**

- Issue of Adoption in the Islamic Context of Indonesia: Adoption is accepted in courts in Indonesia, despite its exclusion from Islamic law. Adoptive children must be of same religion as adoptive parents. While accepted, it does not sever blood ties with biological parents. Adoptive parents must share information on the children's origin with them. In Indonesia, they cannot inherit adoptive parents' wealth nor take their name. So this type of care is similar in nature to kafalah. Adoptive parents do not have the same guardianship rights to sponsor the child in marriage – the role of *wali*<sup>3</sup>. That role still remains with the biological family.
- Foster Care. Muhammadiyah currently are working hard to develop foster care legislation, the highest level of regulation in Indonesia law, through the social welfare association.

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<sup>3</sup> In the case of the woman's first marriage the father or paternal grandfather is [wali mujbir](#). ....If father and grandfather are deceased another male relative may function as wali. If there is no Muslim relative, a [qadi](#) may function as wali. <https://en.wikipedia.org/wiki/Wali>

### **Jordan River Foundation: Child Safety Program**

- Strong need for specialist training for those interfacing with families and addressing specific sensitive issues in case management, particularly addressing work with the biological family.
- Children in care receive support facilitated through Ministries of Social Welfare and Ministry of Education ensuring access to education, health and social welfare needs.
- Child records are centralized through care centers. Foster families can select children including through viewing their case records.
- Child Helpline staff are trained to provide psychological support with high regard for confidentiality.
- Dar Al Aman, is JRF's temporary therapeutic center for rehabilitation for children who have experienced abuse. JRF also places children within kinship care to support reintegration into families, inclusive of those who have perpetrated abuse.
- Jordanian legislation is civil in nature but is aligned with Sharia law. As such, adoption is referred to as foster care given exclusion of adoption in Islamic Law

### **Family to Every Child, Kyrgyzstan**

- Increasing adherence to Islam has impacted cultural context of the post-Soviet country, impacting rates of early childhood marriage, access of girls to schools and public attitudes to children outside of parental care.
- Care issues related to adherence to Islam, i.e. the refusal of vaccination.
- High level of stigma for children born out of wedlock
- Interpretation of children with disabilities as punished by God.
- Foster care is emerging with increasing public support, more regularly seen as an 'option' as opposed to past opposition to this form of care

### **Naba'a, Lebanon**

- Lack of access to services for ethnic minorities, especially Palestinians in very crowded refugee camps, now Syrian refugees too – though the two groups have different status and situation.
- Naba'a works in large part with Palestinian children in Lebanon, so not necessarily within the structural/formal system of Lebanese care system. Naba'a's situation and perspective is therefore distinct from broader Lebanese approach to care
- Adoption is not accepted within Lebanon among any of the 17 religious communities (branches of Islam, Druze etc) except for Christians, Catholics & Maronites. Each of these religious communities have their own respective community laws (in terms of adoption, divorce, marriage, inheritance, children, etc). Rights vary across religions, administered individually by the different courts of each religion.
- High rates of violence against women and children often lack resolution
- Naba's is funded from EU, INGOs, ECHO, European embassies; no Arab funding, exclusively external funding.
- Naba'a focuses on integrating children with disabilities into programming but does not necessarily focus on those with pervasive or severe physical and developmental disabilities. For the latter population of children, in family support including economic support is provided. Naba'a collaborate with UNICEF and UNRWA education dept.
- Institutional care is accessible for free to Lebanese children, but there are charges for Palestinian children.

### **Hayat Sende, Turkey – Abdullah showed a video**

- 50,000 children in kinship care, receiving state benefits and support though not legally under state protection. Approximately 17,000 in protected legal care of state with 1/3 of them in foster care. The number in foster care recently quadrupled, with full eradication of placing children under six in institutional care

- Hayat Sende is leading on political and social advocacy on care reform, also serving as a data center and connector to international standards and guidance for the social welfare sector in Turkey. Outreach and advocacy conducted with religious leadership to promote foster care model
- The Turkish foster care model employs regular monitoring to ensure suitability of parents, but there are challenges/needs in terms of ensuring high level of psychosocial support, particularly in remote areas where less access to professionals / services.

## **2. Emerging Themes across Presentations**

### **Public Opinion and Culture**

- In Islamic societies in different ways there are challenges in caring for children of unwed parents, addressing the social stigma, rights to birth registration, and preventing forced relinquishment / abandonment.
- Addressing stigma of children in adverse care situations (children on the street, children in residential care, children leaving care, refugees) – is a common theme and challenge.
- Public, religious and cultural attitudes related to children in need of care – can be stigmatising, or just charity-focused (not rights-based), or more focused on meeting the needs of families who want to foster or adopt, than starting with the child's needs.
- Impacts of adoption and foster care on social customs (i.e. family sponsorship in marriage, naming, inheritance).
- Issues of adoption in Islamic context, addressing issue of permanency and adoption for children within Islamic law and associated social customs, public attitudes, especially given the primacy of the bloodline, importance of clarity on issues of surname, inheritance, marriage etc

### **Law and Policy**

- Differences between foster care and kinship care in different contexts.
- Use of national secular or Islamic law and regulations in different contexts - How are the two effectively integrated?
- Confusions in terminology on forms of care and permanency, some connected with use of (alien?) terms like foster care

### **Practice**

- Common dilemma on what to tell children in foster care about their origins, what they should know, how to tell them, different levels of information available to a child on his family of origin and circumstances around his separation. This leads to issues of identity and a need for life story work with children in permanent alternative care, i.e. long term foster care, where there may be little or no contact with original family. Contact and life story work, however, can also enable successful bridging from alternative care to reintegration.
- Focus on family care as a priority and utilizing residential care as a last resort
- Challenge of supporting, protecting ethnic minorities and other highly vulnerable communities of children – i.e. children with disabilities, refugees, etc.
- Lack of availability of skilled social welfare workforce.

## **3. Small group discussions on Day 2**

The groups of 3 – 6 participants were formed by participants choosing topics they wanted to focus on most, and joining with like-minded others to do so. They were asked to go into the emerging themes in more detail, asking what did you learn from yesterday and what is still a question in your head? What ideas do you have for future work together on these issues?

Issues discussed	Ideas and plans for joint work
<b>1. Alternative Care:</b> methods and principles of working on foster care and other forms of AC	
<ul style="list-style-type: none"> <li>• Need for clarity on guiding rules and principles on what alternative care is, and methods of foster care, in an Islamic context</li> <li>• What is the best practice in foster care, kinship care and adoption for Islamic countries / the region? What can different countries in the region learn from each other?</li> <li>• Need to understand further issues with the child's biological family links, identity crisis, relation between foster family and biological family – contacts – how to carry out safe and supportive life story work with the child based on truth, not secrets and lies, even when the truth is painful.</li> </ul>	<ul style="list-style-type: none"> <li>• Further work to develop policy and good practice on how to support foster care and family-based alternative care in an Islamic context</li> <li>• Assessment of situation in each country: what is their status on foster care and care (case studies) from legislation to practice (Hugh noted this will be an activity of the MCI on Foster Care).</li> </ul>
<b>2. Residential Care:</b> institutions and de-institutionalization	
<ul style="list-style-type: none"> <li>• In what circumstances is residential care still necessary or the only safe alternative?</li> <li>• How to address the orphanage boom, especially after disasters, donor-funded and promoted through voluntourism?</li> <li>• How to prevent unnecessary institutionalization and develop alternatives</li> <li>• De-institutionalization can be seen as a negative, easier to promote a positive, i.e. promotion of family-based care – careful systemic reform, not just rushed closure of institutions.</li> <li>• How to do so in an Islamic context – e.g. Indonesia – where donors like orphanages because supporting an orphan is seen as allowing people to go to Heaven after their death.</li> </ul>	<ul style="list-style-type: none"> <li>• Scope for experience exchange on how to promote family-based care and care system reform, between countries with a history and tradition favouring institutions, e.g. Kyrgyzstan and Indonesia (also possibly Turkey, Egypt and Jordan – Lebanon also, but special case, as each faith community has its own entrenched child care institutions – v hard to change at national level).</li> </ul>
<b>Practice</b> – Case Management (working with original family). Working with child and family. Including parenting skills and livelihoods – protecting child from abuse and exploitation.	
<ul style="list-style-type: none"> <li>• Jordan – JRF spoke of a case management schedule utilized for supporting kafala - average case management is for up to one year and then goes back to the Ministry of Social Development</li> <li>• Egypt – HVS highlighted reluctance to alternative care via foster care, or even kinship care due to Sharia law.</li> <li>• Indonesia, Muhammadiyah is developing case management with children at risk of entry to institutional care, through its current MIF.</li> </ul>	<ul style="list-style-type: none"> <li>• Muhammadiyah has a current MIF project on gatekeeping, prevention and case management – lessons learned can be shared.</li> <li>• Learning more from each other (especially Egypt from Indonesia and Turkey) on identification, assessment, referral, file management system and national referral mechanism, Standard Operating Procedures that can be similar across</li> </ul>

<ul style="list-style-type: none"> <li>Discussed the challenges of family strengthening and prevention from the Islamic perspective (what language to use to change perceptions).</li> </ul>	<p>contexts.</p> <ul style="list-style-type: none"> <li>Learning on case management for prevention – incl support for parenting skills, livelihoods, child protection, pre – during &amp; after intervention.</li> <li>Possible link between Kyrgyzstan and Indonesia on work with public opinion that favours institutional care over prevention and family support.</li> </ul>
<p><b>Work with refugees and in refugee camps, and tackling stigma in general</b></p>	
<p>We know that the stigmatization can affect every child and we think that Family has to do something about that – stigmatization in general based on race, background, gender, condition, nationality – because it is a hurdle in the development of the children. All children are equal and should have the same opportunities.</p>	<p>Shared learning on how to counter stigmatisation of certain children based on origin, race, religion, nationality, orphanhood or care background etc – ‘change one child and the world changes’ (Bayram, Hayat Sende).</p>
<p><b>Law and policy</b></p>	
<ul style="list-style-type: none"> <li>Three different legal contexts were noted among the members’ countries: <ul style="list-style-type: none"> <li>- Secular</li> <li>- Hybrid</li> <li>- Religious (Islam)</li> </ul> </li> <li>Issue: combatting stigma and discrimination that impairs quality care, especially exclusion children born outside marriage.</li> <li>Foster care and adoption and how they are related to secular laws or religious laws – differs in each country. Need to clarify on how to benefit from both sides – secular &amp; religious - for the benefit of the family.</li> </ul>	<ul style="list-style-type: none"> <li>Turkey and Kyrgyzstan could exchange information on legislation (since similar secular traditions).</li> <li>Website could be used for information sharing of regional and national context, experience, expertise, legislation</li> <li>Exchange of methodological resources, blogs, case studies, translated laws and policies: via MCIs, Jordan Tech Forum and Member Platform (knowledge centre).</li> <li>Micro-grants could be used for case studies and translation of laws.</li> </ul>
<p><b>Advocacy</b></p>	
<ul style="list-style-type: none"> <li>Macro-social advocacy can be used for reducing institutional care towards family-based care.</li> <li>Need for stronger support for child rights</li> <li>Advocacy against inter-country adoption –a form of trafficking? (Hayat Sende’s view).</li> </ul>	<ul style="list-style-type: none"> <li>Create a members’ Advocacy and Social Campaigning Group for delegations e.g. to UN, to convert international resources and technical expertise to combat illegal adoption, amongst other things (Hayat Sende suggestion).</li> <li>Collective / collaborative advocacy: campaign materials, joint lobbying to inter-govt bodies, parliaments, lobby for fatwas (Islamic decrees) favouring child rights</li> <li>Work with religious authorities on guidance on interpreting / using sharia</li> </ul>

	laws to advance child rights <ul style="list-style-type: none"> <li>• Monitoring &amp; reporting on care situation and providers.</li> </ul>
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**4. Hope Village Society Research Proposal:**

Abla presented information on her MIF: *“Protection on social, health and legal rights of child victims of violence in care settings.*

The research objectives and methods were discussed. The idea arose from HVS’ experience of children coming to their shelter having already experienced violence in the family, in foster care or in other alternative care settings. The project is still at an early stage as a consultant needs to be identified. It will be national in scope and will involve government participation. It will be a sensitive issue to interview children and families about, especially when children are still in original family care or foster care, so the questions will need to be framed not as questions about violence, but of their experience of care in general. Other members expressed interest and support, even though they would not at this stage be able to replicate similar research in their countries owing to difficulty of accessing the different care settings (foster care and institutional care).

**5. Feedback**

**In person at final session, a representative of each member:**

**F2EC:** Very big achievement to have become a member of this alliance – we came for international dialogue – we will take all that we learned and will benefit from it – atmosphere of a family - broaden our child protection work from the Islamic context and by identifying challenges and opportunities, it helped us develop our plan ahead.

**Hope Village Society:** We have been almost alone in the alliance for the past three years, as a Muslim member (together with Muhammadiyah), and now we feel stronger with more members in the alliance. We don’t want to stop here in Turkey but continue and benefit from each other

**Jordan River Foundation:** Very thankful for this meeting and the fact that we got to learn from each other – similar background but different intervention mechanisms – very interesting to see this and we will keep building and developing on the outcomes of this meeting and we look forward to the meeting in Jordan and we always welcome knowledge-sharing and experience

**Muhammadiyah:** Islamic contexts are very different – talking about foster care, we have different perspective, as well as about adoption, but we have one strength in this community, which is that Muslims always refer to al Quran and the *hadith* (other sayings of the Prophet), even if our countries are different. Implications will be different because contextual. I see we have a lot of activities we can do together. Muhammadiyah is doing a project on case management and maybe our team can learn on this from other Muslim countries.

**Hayat Sende:** Religious views and opinions of people can be more of a problem than the government and legislation. The fact that others members are doing their job (to navigate a way) between Muslim law and civil law, has given us courage because we have a secular law and when people say foster care is *haram* (forbidden in Islam), it’s good to show that countries that are Muslim do it! We hope for another meeting to develop concrete activities

**Naba'a:** Thanks for the strenuous efforts of Secretariat to obtain visa – Jessica in particular. There were a lot of common points as well as the realization that there are also a lot of differences – and I hope we will work on this.

**Online Feedback from Questionnaire: ( 4 responses so far)**

Was the hotel, meeting room and food good enough?	How useful and relevant was the workshop for your work?	What were the 3 most useful things you learnt from the workshop?			What, for you, was the most important achievement of the workshop?	Any advice or ideas for how we should run a workshop like this next time?	Any other comments?
Yes	3. Very useful and relevant	Deeper understanding of challenges and differences in foster care and adoption, in different Islamic contexts.	Understanding of the differences between contexts in terms of law, the place of Islamic v secular law, policy and culture.	Learning about the work and methods of members in these contexts.	Understanding each other better and building relationships for joint work based on that.		
Yes	3. Very useful and relevant	I learned about the model and practice of foster care from many countries who attended in the workshop.	Learning how members of Family For Every Child organize the programs of foster care.	I have gotten some information of foster care and also the issues of policy of children care implemented by Turkey governments	Learning and exchange information related to practice issue of children care	Learning forum among countries and member or country which has been transition era in foster care issue (from institutional care to Family based care) with the country or member which has good system in children care issue.	
Acceptable	2. A little - in some way	The different concepts between the participants about the adoption and foster care.	NGO's experiences in adoption and foster care.	policies & practices	Exchange the experiences.	Comparing between spiritual courts, right of conventions and the laws of governments regarding the adoption and foster care.	More experiences from other Islamic country.
Yes	3. Very useful and relevant	A discussion of the care system in a workshop in Istanbul was very interesting, although each country is sourced by the Qur'an and Sunnah, but there are differences in their implementation in each country.  This knowledge is very helpful to carry out tasks	Member family for every child who joined the meeting in Istanbul is non government organization or not the government. So share the experience can be used to enrich the techniques and mechanisms to improve the quality of care.  This workshop	Such meetings in Istanbul really helped to inform us in implementing parenting programs.  Many things we can learn from other members.  Thanks for the support the family to increase our	I gain knowledge and experience in international workshops and learn from the family staff and participants.	I am very happy with the workshops that have been implemented. I propose that the next workshop coupled with the learning in the field. Meet with staff, organizer, parents, children, government and other stakeholders. This will provide a more comprehensive experience for participants.	

		<p>in their respective countries, mainly to overcome the problem of care associated with the Islamic perspective and government regulations.</p>	<p>into the initial process to learn more from the other participants.</p> <p>Each participant has a specific strength and successfully developed a model of care in dealing with problems at the institution.</p> <p>Perhaps the problem is also faced by other participants, so it can learn from members who are experienced in parenting programs.</p>	<p>capacity as members.</p>			