Love, power and violence

A transcultural comparison of physical and psychological punishment patterns

TRAINING ON ALTERNATIVES TO PHYSICAL HUMILLATING PUNISHMENT OF CHILDREN

Save the Children

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Save the Children

CONTENTS

Foreword

Children are physically and humiliatingly punished in almost all societies. Across the world millions of children are being physically and humiliatingly punished by those who are responsible for looking after them. Physical and humiliating punishment is used at home, in schools, in care institutions, in detention, in work places and on the streets.

Violence is at the extreme end of a range of punishments that are inflicted on children by parents, teachers and justice systems. Many justice systems have removed beatings as a punishment for breaking the law, but beatings are still administered for breaches of school rules or for 'bad behaviour' at home. Yet many behaviour theorists question the validity of *any* punishment as a tool for learning, recommending instead systems of reward for positive behaviour. When parents and teachers equate 'discipline' with 'punishment' and couple this with violence, the consequences for children can be catastrophic.

The strongest, usually unintended, message that physical and humiliating punishment sends to the mind of a child is that violence is acceptable behaviour and that it is alright for a stronger person to use force to coerce a weaker one. This helps to perpetuate a cycle of violence in the family and in society.

Physical and humiliating punishment is a concrete and well-defined entry point to address further abuses and other forms of violence or inhuman and degrading treatment in the family, schools and institutions, and by state officials (eg, bullying, sexual abuse, humiliating treatment, beating in state care institutions and detention centres and in the street, etc).

No survey will reveal the full extent of physical and humiliating punishment: parents and teachers are likely to under-report. It is, however, crucial to continue to highlight the negative effects of this generally socially and legalised accepted type of violence against children. Evidence proves it denies, or poses a considerable risk to, children's survival, physical integrity, full development and education.

In consultations all over the world, children are giving evidence that physical and humiliating punishment is the most common and the most widespread form of violence experienced by them in the world today. The International Save the Children Alliance *believes that it is essential not just to listen to children, but also to act on what they say.*

A commitment to ending all forms of physical and humiliating punishment is a priority for Save the Children because:

- It is a violation of children's human rights to physical integrity, human dignity and equal protection under the law. In many cases, it can also threaten their rights to education, development, health and even survival.
- It can cause serious physical and psychological harm to the child.
- It teaches the child that violence is an acceptable and appropriate strategy for resolving conflict or getting people to do what you want.
- The legitimacy of physical and humiliating punishment makes protection of children difficult, by implying there are some forms or levels of violence against children which are legitimate.
- It is ineffective as a means of discipline. There are positive ways to teach, correct or discipline children which are better for the child's development and relationships with parents and community and which do not include physical and humiliating punishment.

The International Save the Children Alliance has therefore taken the lead internationally in building a momentum towards recognition that physical and humiliating punishment is a serious breach of children's rights.

The International Save the Children Alliance works towards eliminating, through legal reform, education and other measures, all those forms of control and punishment of children in the home, schools and all other settings which breach children's fundamental rights to respect for their physical integrity and human dignity.

International Save the Children Alliance members and their partners in all regions are undertaking various campaigns against physical and humiliating punishment in the home, schools and other settings.

The following comparative study, written by Spanish psychologist Pepa Horno and supported by Save the Children Spain, indicates the attitudes towards, and prevalence and patterns of, physical and humiliating punishment, based on findings from a series of training workshops conducted during 2003–4 in Bolivia, Cambodia, Costa Rica, China (Hong Kong), India, Lao PDR, Nicaragua, Panama, Peru, Spain, Thailand, Venezuela and Vietnam.

This study will further seek to provide added knowledge about physical and humiliating punishment to contribute to the UN Study on Violence against Children, a study which was requested by the UN General Assembly in 2001. The global UN Study aims to assist in providing an in-depth global picture of violence against children and propose clear recommendations for the improvements of legislation, policy and programmes relating to the prevention of and responses to violence against children.

Save the Children has made it a high priority to engage with the UN Study, as we believe that it is an opportunity for bringing about change in the lives of boys and girls.

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Author's acknowledgements

Introduction

Physical and humiliating punishment of children violates the basic principles of dignity, physical integrity and fundamental freedoms of children. These principles have been established in the Universal Declaration of Human Rights and related treaties, and in the 1989 UN Convention on the Rights of the Child (UNCRC) as well as United Nations rules and guidelines on juvenile justice and UNESCO guidelines on school discipline. The UNCRC explicitly protects children from all forms of physical violence (Article 19) and from inhuman and degrading treatment or punishment (Article 37). It requires school discipline to be 'consistent with the child's human dignity' (Article 28.2).

The Committee on the Rights of the Child, the authoritative body for the interpretation of and monitoring the implementation of the UNCRC, has made it clear that physical and humiliating punishment is a violation of children's rights, and emphasises that it is not a 'trivial' matter. The seriousness with which the Committee takes the issue is exemplified by its decision to devote two days of General Discussion in 2002 and 2003 to violence against children. And it consistently raises the issue with governments in its examination of their progress in implementing the UNCRC, urging them to introduce legal reform and other action to end all physical punishment of children.

Nevertheless, physical and humiliating punishment of children remains widespread throughout the world. This study has been undertaken to enhance understanding of attitudes towards and prevalence and patterns of such punishment, drawing on a comparative analysis of findings from a series of training workshops conducted during 2003–2004. It is hoped that improved understanding will strengthen capacity to challenge the continued use of punishments which violate the rights of children, whether in the family, in schools or in other institutions. Because the training programmes were held in a number of different regions, it was possible to observe and compare patterns in the experience of physical and humiliating punishment across those regions. The study has drawn together and analysed the findings from all the workshops to begin to build a picture of the similarities and differences in the use of physical and humiliating punishment experienced by the participants in different parts of the world.

It is important to stress that the findings documented here do not arise from a rigorous research process. The participants were not representative of different groups in the societies in which they live. They were largely drawn from a pool of well-educated professionals, although in some workshops participants included other people, such as mothers involved in programmes who had little formal education and Save the Children support staff, including drivers. Furthermore, large parts of the world are not included in the study – workshops were not held in Africa, Central Asia, and Western and Eastern Europe (apart from Spain). However, findings do provide indicative patterns emerging from a process involving over 3,000 participants, and point to the need for further, more systematic research.

The training programme was for professionals and aimed at both raising awareness of the effects of physical and humiliating punishment on children and the importance of its eradication, as a violation of children's rights. It also promoted ways of educating children that would incorporate their right to optimum development and not to be subjected to any form of violence. It was carried out in 14 countries, grouped into five regions: South America, Central America, Europe, South Asia and South-East Asia. The

project was undertaken under the auspices of the Save the Children Alliance Task Group on Physical/Corporal and Humiliating and Degrading Punishment. The Group was set up to establish a common framework to promote the eradication of physical and humiliating punishment in the different regions of the world in which the organisation works. It also aims to raise personal awareness among everyone working in Save the Children, its partner organisations and the key agencies with which it works.

The approach adopted for the project was based on the experience of Save the Children Spain in its 'Educate, don't punish' campaign for the eradication of physical and humiliating punishment against children, promoted by Save the Children Spain, UNICEF, CEAPA and CONCAPA in Spain between 1999 and 2001. The same methodology and facilitator were used in all the workshops, to enable effective comparison of the results.

In order to facilitate understanding of how the material for this study was gathered, some information is provided on how the workshops were run, but the more detailed description of the training process is included in another publication (Spanish version will be published in September 2005 by Save the Children Spain, www.savethechildren.es). General information on the issue of physical and humiliating punishment has not been included in this publication – for example, prevalence, impact, causes, the case for legal reform and intervention strategies – as all of those are addressed in the *Manual for Action against Physical and Humiliating Punishment: Making it happen* (see Bibliography).

Defining physical and humiliating punishment

Corporal/physical and other forms of humiliating and degrading punishment are legalised and socially accepted forms of violence against children which breach children's fundamental human rights to respect for their physical integrity and human dignity.

Physical and humiliating punishment takes a number of forms which can occur separately or together:

- **Physical punishment** includes hitting a child with the hand or with an object (such as a cane, belt, whip, shoe and so on); kicking, shaking, or throwing a child, pinching or pulling their hair; forcing a child to stay in an uncomfortable or undignified position, or to take excessive physical exercise; burning or scarring a child.
- **Humiliating punishment** takes various forms such as verbal abuse, ridicule, isolation or ignoring a child.

The International Save the Children Alliance works towards eliminating all forms of control and punishment of children, which breach their fundamental human rights. Physical and humiliating punishment has to be abolished because:
- ❒ It is a violation of children's human rights:
    - to human dignity and physical integrity
    - to be protected from all forms of violence
    - to equal protection under the law

- to education, survival, development
- to participation and freedom of expression.

❑ It is a legalised and socially accepted form of violence against children.

❑ Its abolition enhances children's status as holders of rights.

❑ There are always alternatives to teach, correct or discipline without resorting to physical and humiliating punishment, and which provide better support for the child's development and their relationships with parents and community.

1 Description of the training workshops

1.1 Organisation of the workshops

1.1.1 Number and location of workshops

Over the period of 2003–04, 37 professional training workshops were held in five
different regions.
- South America: Peru (5), Bolivia (6), Argentina (5), Venezuela (4)
- Central America: Nicaragua (with participants from three counties in the region)
  (2), Costa Rica (1), Panama (1)
- South Asia: India (with participants from six countries in the region)
- Southeast Asia: Thailand (with participants from seven countries in the region)
  Vietnam (3), Cambodia (3), China (Hong Kong) (1), Lao PDR (1)
- Spain (3 as reference)

The time frame in which they were conducted, together with details of partner
organisations involved, is as follows:

- Peru and Bolivia in June 2003, organised by Save the Children Sweden, Save
  the Children UK, Save the Children Canada and Save the Children USA, and
  their partner organisations including Codeni Cusco, Cedisa, Training Center
  Jose María Arguedianos, DCI International and RIC.
- Central America in October 2003, organised by Save the Children Sweden, Save
  the Children Norway, Paniamor and UNICEF.
- Argentina and Bolivia in March 2004, organised by Save the Children España
  and Salvemos a los Niños Foundation, Andando Network, El Encuentro
  network, Comunitary Organizations Foundation and Coordinator of Comunitary
  Gardens in la Matanza and Save the Children Canada, with their partner
  organisations and Childhood National Ministry of Bolivia.
- India and Bangkok in April 2004, organised by Save the Children Alliance
  South Asia and Southeast Asia regional offices.
- Venezuela July 2004, organised by Save the Children Sweden and Cecodap.
- Southeast Asia in November 2004, organised by Save the Children Sweden,
  Save the Children Norway, Hong Kong Committee on Children Rights and
  Against Child Abuse in Hong Kong.
- Spain from July to December 2004 organised by Save the Children Spain.

The total number of participants involved in the workshops was 3,234 people.[1]

1.1.2. Objectives

The main aim of the initiative was to raise awareness among the participants of the
effects of physical and humiliating punishment on children and the need for its
eradication, as well as promoting emotional education and non-violent discipline for
children.

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[1] It has not been possible to collect information from Lao PDR for this report.

The workshops sought to work on physical and humiliating punishment at a personal level in order to provide participants with a clearer understanding of the problem, and to equip them with the resources to eradicate any form of violence in their private lives and, subsequently, in their interventions as professionals.

1.1.3 Time frame

Each workshop lasted 12 hours, although this was extended to 15 in those countries in which consecutive interpretation was required for the facilitator. The first and second sessions were held in the morning of the first day. The third session, in which participants were broken into groups to focus on one of two options, was held in the afternoon, and the fourth session and closing of the workshop were held on the morning of the second day.

1.1.4. Participants

The participants were selected by the organisers of the workshops in each country, (generally Save the Children offices or partner organisations). In order to ensure effective group working, it was agreed that the groups should never exceed 50 people.

The workshops were aimed at professionals in the fields of social welfare, education, health, and police, as well as institutions which could reproduce and apply the contents of the workshop.

The participants selected were:

- Staff from Save the Children offices. This included not only those involved in programmes, but all office staff – administrative workers, drivers, heads of programmes or directors.
- Programme staff from Save the Children partner organisations
- Key actors in each country: staff from institutions with whom Save the Children works (Ministries of Education, Health, Social Affairs, Internal Affairs), headteachers and teachers, psychologists, social workers and educators in social services, support networks, police in juvenile units, directors of Demunas and Comudenas (Municipal Defenders of Children and Adolescents: Municipal Committee for children and adolescents rights), journalists.

Most of the workshop participants were well educated, although the criteria for selection related to professional occupation rather than education as such. In some workshops, however, there was a wider social mix including Save the Children regional office drivers and mothers involved in educational support networks of neighbourhoods in the outskirts of Buenos Aires. A key selection criteria was also the need for participants to be able to reproduce the work of the initiative.

1.2. Programme outline

1.2.1 Structure of the workshops

1. **Introductory exercise** for the participants to help them get to know each other and feel more comfortable working together.

1. **First session**: The concept of violence

   - Understanding the concept of violence
   - Difference between discipline and violence
   - Punishment and abuse as a violence continuum
   - Abuse of power as the key element of violence

2. **Second session**: The relationship between love and violence

   - Managing power in personal relationships and in the social sphere, and the relationship between love and violence
   - How emotional relationships are created, and the difference between interaction and emotional bonding
   - The consequences of violence in a person's development, and how individuals internalise and understand the violence they have experienced

3. **Third session**: Development of intervention strategies
Participants were invited to take part in one of the following two options:
   - Analysis from Bromfenbrener's socio-ecological framework of the issue of physical and humiliating punishment, and development of strategies for action at the different levels posed by the model
   OR
   - Explanation of the campaign 'Educate, don't punish' by Save the Children Spain as an example of good practice

4. **Fourth session**: Non-violent conflict resolution in personal relationships
   - Elements to be analysed in a conflict
   - The psychological process of a conflict
   - Strategies to tackle and solve a conflict
   - The emotional dimension of a conflict

1.2.2 Underlying approach of the workshop

The training programme was underpinned by a number of key approaches and assumptions which were reflected at each stage of the workshop.

Working on the subject from a personal and emotional perspective
One of the essential dimensions to be understood, when working on the subject of physical and humiliating punishment, is that participants need to be clear about their own personal views on the issue before being able to work on it as professionals. Attitudinal and behavioural change on any issue requires emotional engagement, but particularly so when dealing with physical and humiliating punishment. Questioning such a deeply socially rooted issue entails a genuine understanding of the problem. Participants have to be able to see how physical and humiliating punishment is a socially accepted form of violence used by people who have an emotional relationship with children. This will involve understanding the concept of violence, the psychological relationship between the aggressor and the victim, and the consequences for the development of the person involved. For this reason, the entry point into the training was to help participants to understand the harm associated with violence, as a root into understanding it from a child rights perspective.

All these dimensions are a first essential step for its eradication. If participants cannot both understand and feel the harm caused by violence, they will not be able to address it in their daily behaviour, or work in a programme that promotes the eradication of violence against children. The approach adopted in the workshops, therefore, was to help participants explore their own emotional relationship with the issue. This involved two basic approaches: examples were extracted from the lives of the participants themselves, and theoretical and technical terms were only extracted through the use of these examples.

Working with practical, everyday life examples
Physical and humiliating punishment is not a rare, strange or unusual phenomenon. It is part of everyday life in all the countries and cultures in which the workshops were held. Indeed, it is such a normalised form of violence that participants will often not even perceive it as such. One of the tools for change is helping them become aware of this.

It is essential, therefore, to work through examples extracted from the participants' everyday lives, from their relationships with their children, their partners and their own families. These examples will then be familiar, and have direct resonance, for example, a child's tantrum in a supermarket or a quarrel with your partner in which you end up saying something you regret just after you have said it.

Using experiences from the families of origin
When approaching the issue of physical and humiliating punishment, participants in the workshops (if they are parents) find themselves questioning not only their behaviour with their own children, but also the behaviour of their own family of origin towards them. When people are listening to each other speak, they tend not to think, "I hit my child the other day and nothing happened." Rather, many of them are likely to think, "My parents hit me and nothing has happened to me; what is more, I am the person I am

because punishment was imposed on me." This process has to be brought out in the
course of the workshop and used to help develop participants' understanding.

Emotional models of relationships are almost always learned from one's own family
(that is, the people that have played parental roles, not necessarily the biological
family), and it is with these relationships that work needs to be carried out in order to
modify those models. Working on violence and emotion involves addressing the
personal experiences of participants that lie behind their specific patterns of behaviour.
These patterns of behaviour are guided by beliefs and social attitudes that have an
emotional basis which the workshops aim to address.

The extensive nature of the practice
Physical and humiliating punishment exists in all societies, but invariably, participants
experience it as something unique and specific to their culture and their country. They
all have sayings, such as 'You have to be cruel to be kind', 'Spare the rod and spoil the
child' or 'the carrot and the stick', and are convinced that this is something typical of
their culture. It is essential, therefore, for participants to understand that physical and
humiliating punishment is widely practised in the societies covered by the study. It has
more to do with the way we conceive personal relationships and manage violence and
power within them, than with individual cultures, although the justifications used will
have obviously acquired specific cultural forms. Understanding this universality is one
of the main objectives of the work on the concept of violence.

Physical and humiliating punishment is widely practised in the societies covered by the
project, but it also affects most individuals. All workshop participants, including the
facilitator, have used, received or been witnesses to different forms of physical and
humiliating punishment. In order to recognise that they can themselves be violent with
people, as well as understanding, rather than judging, those who use and justify physical
and humiliating punishment, participants need to understand that they have been or can
be violent with people around them. In order to be able to empathise with others to help
them change their attitudes, and help provide alternative means of conflict resolution,
they have to become aware that violence is much more than a slap.

2 Comparative analysis of findings

The analysis of the findings from the workshops draws on information collected from sessions of the same workshop conducted in different countries and regions. The aim is to examine the patterns of experience of physical and humiliating punishment in order to develop a better understanding of the common underlying factors as well as differences that inform its use.

This section focuses on the three basic issues covered in the sessions: the forms of physical and humiliating punishment experienced; the importance of emotional relationships in addressing such punishment; and the analysis of a family conflict case study which was used in all the workshops. In respect of the first two, the analysis draws on quantitative data based on the responses of the participants. There is very detailed and comprehensive material available from the workshops, but it is not included in full in this analysis. The findings have been summarised to make the material easier to read and are included in Appendices One and Two. The analysis draws on three lists of responses, unified across regions – one for South and Central America, one for the countries in South and Southeast Asia and the third one for Spain (the only European country in which workshops were held). These lists have included examples of all the issues raised in the workshops in the countries in the region, in order to facilitate cross-cultural comparison.

The analysis of the family conflict case is more qualitative, based on factors that the groups took into account in order to analyse the different characters.

2.1 The concept of violence and forms of physical and humiliating punishment

Before undertaking the exercise, participants were provided with an introductory session to help them define and understand the differences between physical and humiliating punishment and positive discipline.

Physical and humiliating punishment	Positive discipline
It is a physical and/or psychological form of violence.	It never includes any physical or psychological form of violence.
It questions dignity of the person, not their behaviour.	It questions the action, never the person.
It doesn't offer an alternative behaviour.	It offers an alternative behaviour.
It is not related to the wrong action nor proportional to it, and it produces fear and obligation to obey, not learning.	It is always an action related to the wrong behaviour and proportional to it, thereby producing positive learning for the child.
It is based on and is an abuse of power.	It is imposed with authority.
It is faster and easier, and does not require time to plan and think.	It is always thought through and planned.

It never includes child participation and parents don't communicate with the child.	It allows children to participate as much as possible and parents communicate with child, explaining why the action is wrong and what its consequences are and why it should not be repeated.
It teaches children that people who love them hurt them (thus linking love and violence) and that people who have authority can abuse it (thus linking authority and violence).	It can include non-violent forms of punishment.

Participants in the programme were then asked whether and how their parents used to punish them as children when they did something wrong. The facilitator gathered all the answers and classified them into one of two columns. The left-hand column lists the punishments in which violence is employed and the right-hand column lists non-violent forms of punishment, which are considered as positive discipline tools. Using this differentiation, the concept of violence is then explored with the participants.

2.1.1 Prevalence of physical and humiliating punishment

Violent forms of punishment, physical and humiliating, were described in every workshop, in all regions. When asked about their own childhood experiences, most participants affirmed that they had experienced either or both forms of punishment within the family or at school. This evidence clearly points to the widespread nature of the experience across the regions covered. The strength with which violent forms of punishment were remembered contrasts with the difficulty encountered in identifying the alternatives. In some workshops, only one or two examples were given in the right-hand column, denoting positive discipline, whereas the left-hand column was completed very quickly.

Interestingly, the majority of participants found it easier to remember examples of physical and humiliating punishment imposed by teachers than by parents. Participants identified the experience as painful and hurtful. Feelings such as anger, impotence, humiliation, loss of face, pain and vulnerability are still raised even from the distance of adulthood.

2.1.2 Forms of physical and humiliating punishment across the regions

Analysis of the lists of punishments cited by participants indicates that the forms of physical and humiliating punishment are practically identical in all the countries of all regions covered by the project. Punishments such as hitting, a smack on the bottom, hitting with a ruler or a belt, insults, shouts, public humiliation, negative comparison with other people, standing facing the wall or being rejected or ignored are consistent across the 14 countries. In the three regional lists, for example, of the 35 examples of punishment with violence, gathered in the countries of the Asian regions, 21 are identical to those obtained in Spain, South America and Central America. It is also

interesting to note that in all the workshops, the number of violent forms of punishment was always greater than the non-violent forms.

A comparison of the lists of forms of violent and humiliating punishment reported by participants shows similarities among all the countries in all the regions covered by the project. These common forms include: hitting, smacking on the bottom, hitting with a ruler or a belt, insulting, shouting, public humiliation, negative comparison with other people, standing facing the wall, rejecting or ignoring. Overall the comparison reveals that, in all workshops, the number of violent forms of punishment reported was always greater than the non-violent forms, and that out of the 35 examples of violent punishment collected in the countries in the Asian sub-regions, 21 were identical to those reported in Spain and South America and Central America. In addition, the participants from the Asian sub-regions reported common forms of violent and humiliating punishment such as tearing up a child's book, making a child run around the house naked or forcing a child to hit her/himself, while forms of violent punishment reported in both Asia and South America included hot or cold baths.

Finally, despite the immense socio-economic diversity of the contexts in which the workshops were conducted, the similarities in patterns are striking. The use of violence as a form of discipline appears of have been part of the upbringing of the participants in all the regions covered, indicating that violent discipline is used in these cultures.

2.1.3 Forms of non-violent punishments used across the regions

The non-violent punishments cited by participants to sanction bad behaviour are also the same across regions. They include depriving a child of a privilege (eg, going out with friends, watching TV), making the child do something they do not like doing, or making them write, think or reflect upon what has happened.

2.1.4 Participants' approach to the analysis

A consistent pattern emerged in the way participants in the workshops in all countries approached the task of differentiating between physical and humiliating punishment and positive discipline. When participants were asked what they thought the difference was between one column and the other, their responses always followed a similar pattern. The criteria they used to differentiate them were as follows:

- **The left-hand column is physical and the right-hand column is psychological**: participants perceived the first difference as being the use of physical violence. When they were helped to see that the left-hand column included both physical and humiliating forms of punishment, they were usually disconcerted.

- **The left-hand column is more forceful, the right-hand one is milder:** They generally felt that the left and right columns could be differentiated by degrees of intensity. The left-hand column was considered to be worse, but they did not know why exactly and they said that "it was more forceful, more serious".

- **The left-hand column is faster, and less thought out, whereas the second one has been thought out:** This criterion was widely agreed by participants. No thinking is needed in order to hit. It is a more impulsive and immediate form of punishment. The forms of punishment on the right-hand column required time, planning and some perseverance.

- **The left-hand column is violence, the right-hand column is not**. At this point, almost the whole group reached the point of defining the left-hand column as abuse or violence as compared with the right-hand column. However, they were not able to define why. When the facilitator asked them why they thought it was violence, they observed that these punishments both caused pain and suffering and hurt them inside. The forms of damage they identified included harm to self-esteem, feelings and relationships as well as a violation of rights and dignity

  The facilitator then pointed out that she had not asked them how violent their parents were with them, but rather how they punished them, and that they are so used to seeing these forms of violence as part of their daily routine that they do not recognise it as such. Only by remembering their feelings when they received these punishments could they understand the harm it did them and then acknowledge physical and humiliating punishment for what it is, a form of violence used to bring up children in all regions of the world. They did not consider that their parents had maltreated them, but they have to recognise that their behaviour did constitute violence, in order not to repeat violent patterns of upbringing with their own children.

  This point is essential. All too often, parents do not perceive such punishment as violence because it is a socially accepted and justified practice which they themselves grew up with. Most parents do not want to be violent towards their children, so when they become conscious that previously accepted punishments are violent, they tend to stop trying to justify it. They will frequently change both their attitude towards physical and humiliating punishment and their behaviour. The exercise used in the workshops deliberately avoids looking at the correction patterns participants use with their children, and instead focuses on those used by their parents. By so doing, they explore their own experience as a victim of violence, and it is far easier to recognise violence when one can empathise with the victim. Violence is not only defined by the intention of the person using it, but also by the experience of the person receiving it.

- **The right-hand column is educational and the left-hand one is not**. This last observation was raised quite frequently. Participants perceived that the right-hand column of sanctions for wrong behaviour were educational because they generated learning, reflection and alternative behaviour. This is in contrast to the left-hand column where the violent punishments were seen to impede the development of the recipient. Once this observation has been made by participants, they are then encouraged to recognise that violence also transmits educational messages, but harmful ones, for example:
  - linking affection and violence (the saying 'You have to be cruel to be kind' existed in all the countries and languages involved in the study)

  o legitimising violence as a means of resolving conflicts and affirming the perception that the strongest (in this case, the parents) can always use their power and strength over the weakest (in this case, the children).

2.1.5 Understanding the role of power in the use of violence

One of the differences that sometimes arose between the two columns was the distinction between the authority used in positive discipline and the power that is the basis of the violence. Understanding the role of power in the use of violence is essential, and, accordingly, a major part of the training focused on helping participants gain a greater understanding of the concept of power. Power is a universal dimension of human relationships which underpins both authority and violence. It is therefore necessary to differentiate between authority and violence with regard to the upbringing and education of children. In the context of the workshops, they were defined as follows:

- **Authority** is the capacity to guide the behaviour of another person, whether through responsibility for the protection and care of this person or for the good of the group. Authority is positive use of power, legitimised and socially agreed, accepted by the person receiving it and which can change depending on social relationships, cultures and people.

- **Violence** involves using power negatively, imposed without being accepted by the person and involving a violation of their rights. Although sometimes it is socially legitimised, it generates harm to the victim.

One of the most difficult concepts to understand, for participants from all countries, was the difference between these two concepts. In many cases, they saw the two as so intertwined that they could not tell them apart. Authority figures emerged as people who have also frequently played violent roles, so that participants cannot separate the two. The only way in which participants were able to understand the difference was through using specific examples.

Participants were asked to give examples of people who had power over their lives. The results were common across all the regions covered. The only relevant variation was the order in which they were raised. In some countries, such as Cambodia or Venezuela, which had a recent experience of war or political conflict, the first power figures to be identified were the army and the government, whereas other participants started by mentioning closer and more everyday levels of power, such as their parents, boss or partner. The lists included the following (given the similarities between all the workshops in all the regions, only one common list is given):

- People with power because of the **emotional relationships** they have with us: parents, partners, children and friends.

- People who are **stronger** than us or who are in a position of superiority: physically stronger, older, with more money, with better education, information, resources or culture than us, terrorists.

- People **in positions of authority** with respect to us: boss, government, police, the army, teachers, politicians or religious leaders.

Thus, power can come naturally, through physical force or love, and it can be socially bestowed by providing a person with a position of authority or with different opportunities. Power is therefore defined as the capacity to affect one's own or another person's development, a capacity which can be used positively or negatively.

This power can be **used in a positive way** to generate individual growth: physical strength allows for protection from possible harm (a parent holding a child to stop them from crossing the road when it is dangerous), love allows for the growth of the person (a positive couple relationship enriches the life of its members), an authority role which is socially legitimised and accepted by the person receiving it can promote development and protection (parents establishing norms and limits for their children are fostering their development) and social difference can enrich individuals (gender differences enrich a relationship between people). In every case, positive power generates human growth.

However, that same power can be **used negatively** (abuse) and that is when violence is generated. Physical force can generate harm (when, instead of holding the child, they are hit for having tried to cross a road), love can generate dependence and manipulation (a abusive relationship destroys the people involved), authority can become authoritarianism (norms are imposed forcefully, with no sense or participation of the child) and difference can become inequality (the impossibility of men and women having access to the same resources). All of these are forms of violence (abuse of power) and they harm the development of the person who experiences them.

Physical and humiliating punishment is one of the few forms of violence which is socially legitimised in the family, prisons, schools, and other institutions. It is problematic because by involving both authority and violence, it legitimises negative power roles in the family and impacts negatively on emotional relationships. It is important, therefore, to differentiate between authority and violence in the bringing up and education of children.

2.1.6 Summary of findings

This exercise highlighted the fact that physical and humiliating punishment occurs in all the regions where the workshops were held. It is not a product of particular cultures. Rather, it is a consequence of the way in which power is understood and managed within personal relationships. All the cultures represented in the project have incorporated, accepted and reflected certain patterns of violence against children as part of education. The workshops were able to offer participants the opportunity to analyse their own experience of punishment, which led them towards recognition of a shared concept of violence as:
- harmful for the development of the child
- an abuse of power exercised by the adult
- abuse which can take physical, psychological or sexual forms.

Save the Children sees violence as a violation of Article 19, which reflects the right of the child to grow without violence. There was a shared view among participants that harm is generated by violence towards children. Physical and humiliating punishments are forms of violence which breach children's rights to human dignity and physical integrity.

Arising from this understanding of the concept of violence, the key findings from this comparative analysis are:

- a common experience of physical and humiliating punishment among the participants
- a shared recognition of physical and humiliating punishment as a harmful practice which participants experienced as painful
- the very similar forms of physical and humiliating punishments in all the regions covered by the project
- the same criteria for defining violence: physical force, intensity, harm, impulsiveness, lack of educational criteria
- the same difficulties in becoming aware of violent experiences in one's own life and of power relationships
- a common identification of power relationships in participants' daily lives in all regions and violence as an abuse of power.

2.2. The concept of emotional bonding

The comparative analysis of the concept of emotional bonding is based on the exercise developed in the second session of the training. The object of the exercise was for participants to focus on an individual with whom they had a close emotional tie, such as their partner or their best friend, in order to identify the core elements involved in that relationship. They were then asked to analyse the way in which it was created and to list the elements that it comprised. Through this approach, the concept of emotional bonding was explained with reference to the participants' own life experience of love. This enabled them to understand the process of child development and the effects of violence on it. An important methodological difference was introduced in the exercise for the South Asian and Southeast Asian regions. Lists included below produced by participants in Spain, South America and Central America refer to the relationship with a partner, and the corresponding lists for the Asian regions refer to the relationship with a best friend. This should be taken into account in the analysis of the findings.

The lists compiled by the different groups are detailed in Appendix Two, organised according to subject matter. They are grouped according to regions, using the same criterion that was used in the previous section. In order to make them easier to read and understand, the data has also been grouped according to subject matter.

In this exercise, it is as important to evaluate what has been included in the analysis as it is to evaluate the comparative importance and relevance that they have been afforded.

2.2.1 Dimensions of emotional relationships

Analysis of this exercise indicates that the necessary dimensions for the establishment of an emotional relationship are comparable in all the regions. Participants consistently highlighted a similar range of components necessary for the creation of an emotional relationship, which have been grouped into four broad categories:

❒ EMOTIONAL ELEMENTS
   • Demonstrations of affection
   • Gestures

❒ FEELING OF BELONGING
   • Making one feel chosen and special
   • Unconditional acceptance

❒ KNOWLEDGE OF THE OTHER AND SHARED TIME
   • Communication and shared time
   • Quarrels and reconciliations

❒ COMMITMENT AND CARING FOR THE OTHER
   • Commitment, protection and care
   • Permanence

These elements indicate that there is a **common definition of an emotional relationship, shared across the regions** and countries in which the work was carried out.

2.2.2 Patterns of expression of emotion

Different patterns of expression of emotion arose within regions. The expressions of affection or love present in all the workshops in South America and Central America are sympathy, attention, affection, cuddles, respect, gestures, details, letters, messages, presents, unconditional acceptance, making one feel special and chosen, communication, sincerity, trust, shared time, shared activities, faithfulness and support. In South Asia and Southeast Asia, all the workshops highlighted kind and objective judgement, understanding, positive criticism, listening, mutual understanding, sharing happiness and sorrow, kindness, giving money when in need, support in difficult situations, helping the family and keeping in touch. And in Spain, common elements arising in every workshop were cuddles, compliments, sympathy, respect, messages, gestures, flowers, messages, making one feel chosen and special, accepting the person as they are, shared time, shared activities, listening, sincerity, openness, quarrels and reconciliations, faithfulness and support in the bad times.

In addition, these dimensions are weighted differently in different regions. Participants were not asked which dimensions they considered to be more important than others, so the only basis on which to evaluate their respective weight is the frequency with which they were mentioned.

In the Southeast and South Asia, the dimensions most frequently mentioned were commitment, care and protection. They also explicitly mention the person's capacity to share not only the bad times (which is key in other regions) but also happiness and celebration. By contrast, in South America, Central America and Spain, affection and belonging were more commonly mentioned. Sense of humour is seen as an essential component of relationships, as is the communal experience of celebrations. These shared experiences are viewed as essential to the formation of an emotional relationship. However, it is not possible to make any meaningful comparative analysis of the importance attached to different aspects of relationships across regions, as the nature of the relationships being used in the exercise were different in South and Southeast Asia from the workshops in the other regions. Examples collected from participants in the Asian sub-regions emphasise the authenticity of demonstrations of affection or the intention behind a criticism, and include more examples about the social aspect of a relationship, such as public commitment, taking care of the other person's family and providing a defence against other people's criticism, which is not found in the review of information from other regions.

2.2.3 Summary of findings

Overall, the findings for South America, Central America and Spain are strikingly similar. In all these regions, the process of acquiring personal knowledge of each other appears to be the first step in constructing a relationship, and emotional expressions and belonging seem to be basic for an emotional bonding. Acquiring personal knowledge precedes commitment, although this is also considered essential, particularly in the form of faithfulness, support in difficult situations and care. These are also the forms of commitment more present in Asian countries in which commitment seems to be an essential factor in the emotional bonding, more mentioned than expressions of emotions or feeling of belonging, including practical and public forms of commitment as giving money when needed or defending the other when she or he is attacked.

It was significant that participants focusing on couple relationships did not mention sex, except in the workshops held in Venezuela, where there was also a stronger emphasis on physical aspects such as hugs, touch and passion. Venezuela was the only country in which it was possible to identify characteristics specifically related to building a bond with a partner. It was the only element of an emotional relationship which was not transferable. One explanation for this lack of reference to sex is that people prefer not to talk about physical manifestations of emotions. They tended only to mention forms of verbal seduction or seduction through actions. However, there may be other aspects of the ways in which sex is experienced within human relationships which require separate analysis.

2.3. Analysis of the family conflict case study

The case study used in this part of the workshop is provided in Appendix Three.

2.3.1 Common dimensions in family situations

The first key outcome from the discussion of the case study is the surprising finding that participants from all regions recognised it as a story from their own country, despite the fact that they came from such diverse social and cultural contexts. In fact, it was based on the experience of a Spanish family and it was only necessary to change names of family members and the work of the child to render it relevant for the other regions.

The common dimensions of family life which emerge from the case study are as follows:

- a couple relationship in which the mother plays a submissive role towards the father, while the father plays a more authoritarian role in the family environment
- although both parents are working, the mother continues to take the lead responsibility for the education and care of the sons
- a family which, despite the problems, retains its emotional bonds, and in which all the family members continue to show care and concern for each other
- a family in which there are obvious communication problems. The experience of lack of communication and understanding, and the generation gap between parents and adolescents appears to be a common dimension at this stage of development.

Within the analysis of the story, all the workshops held a discussion about whether there was still an emotional bond between the family members or not. Most participants, even if they were divided, initially concluded that there was not. The facilitator then pointed out that all members of the family were trying to solve the situation and went to talk to the teacher. This does indicate a desire to solve the conflict. In addition, the adolescent son was following exactly the life pattern that his father exemplified: taking responsibility for one's own life, working, being autonomous, etc. In other words, there was a mirroring in the relationships between the father and son in which the father was, in effect, acting as an emotional role model for the son. The mother was doing the same thing in the way in which she avoids conflict. Participants could then see how the family had preserved their bonds despite the quarrels. The family's problem was one of communication failure and deteriorating relationships, rather than a lack of bonding. The basic sign of a lack of bonding is not conflict but indifference.

In order to analyse the findings, it is important to address the difficulty that all the groups had in seeing the emotional bonds beyond the conflict. This may indicate a general belief that there can be no conflict in a good emotional relationship. It also shows the difficulty in seeing the permanence of emotional bonds, which continue to inform the person's development, even if the relationship deteriorates.

2.3.2 Assessment of the respective roles of the adults in the case study

Participants were divided into groups representing each of the characters in the story (mother, father, adolescent and teacher) and they were asked to say in what ways their character had contributed to improving the conflict situation (positive aspects) and in what ways they had contributed to making the situation worse (negative aspects).

1. Participants had **serious difficulties seeing the positive side of all the characters in the story, particularly the father and mother**. However, they found it easy to identify the negative side of the behaviours. Given that most of the workshop participants were professionals working in the family and childhood field, this raises concerns as it indicates that there is a tendency to analyse family problems from a negative, and even pessimistic, perspective.
2. Many participants realised that in order to solve any problem it was necessary to include Andres, the younger brother. This revealed awareness of the possibility of patterns and difficulties being repeated.
3. During the character analysis, when the facilitator asked which of the characters they thought had contributed most to making matters worse, two interesting points arose:

    i. In South America, Central America and Spain, the character that received the worst evaluation was the father. The reason given was that he hit his son and that he did not take responsibility for the family situation. By contrast, the workshops in South Asia and Southeast Asia gave the mother the most negative evaluation, as she was judged negligent and responsible for not having taken care of her son properly.

    ii. In all regions, none of the participants assessed the teacher negatively, which is worthwhile noting, especially since the content of the story clearly demonstrates his negligence towards the adolescent. The boy had had problems at school for two years, and had been missing classes for a month without the teacher contacting his parents. The teacher only intervenes when the mother contacts him and, when he does so, he takes the parents' side.

2.3.3 Strategies proposed for resolving the problem

The strategies for resolving the problem proposed by participants highlight some important points.

1 The key role given to the expression of feelings and to forgiveness as a prerequisite for solving the conflict. Once the family acknowledged the importance of these steps, they were able to express their feelings of rage, impotence and loneliness, but also love, and they asked for the others' forgiveness. Participants consistently stressed the importance of including Andres, the younger son, in the strategies for resolving the conflict. The strategies proposed were as follows:

- **For the adolescent**: going back to school but keeping on working, looking for a job which could be compatible with his schooling, talking to his parents,

having dinner at home with them, starting some type of leisure activity with them.
- **For the father:** coming back from work earlier, talking to his sons, talking to the teacher about his sons, not using violence, having dinner at home.
- **For the mother:** developing her own opinion, refraining from speaking through her husband's words, talking to the teacher regularly, getting to know her sons' friends.
- **For the teacher:** holding follow-up meetings with the family, talking more to the son separately.

2   The differences between the strategies designed by professionals in the social welfare field and the other participants. The former went straight for measures such as family therapy and counselling, whereas the others developed more practical strategies, such as the boy returning to school, the father and son going to football matches together on Sundays, or the family having dinner together every evening to create opportunities for communication, which had broken down. During this discussion, the facilitator gave feedback to the participants, revealing the need to see things from the parents' perspective. When the parents arrive to speak to the teacher, they do not perceive themselves as having a problem. They only know that they are worried because their son has a problem. Thus, they would be unlikely to accept therapeutic help; they would not think they needed it. In addition, realistically, a teacher's workload would limit the possibility of a prolonged and individualised intervention**.**

The response of participants to the use of physical punishment was that it is an unhelpful conflict resolution strategy as well as damaging to the situation. It was perceived as a desperate and uncontrolled response by the father. Thus, physical and humiliating punishment is analysed within conflict resolution as what it is – an ineffective and mistaken authority strategy.

2.3.4 Summary of findings

The key findings arising from this session were that:
- All participants identified the case study as arising from their own country.
- The strategies adopted to resolve the conflict were very similar across all the workshops and were used to begin getting the family members to express their feelings and agree to concrete actions.
- Within the workshops, there was consistent variation among the different professionals about overall strategies for resolving the conflict.

3   General conclusions of the comparative analysis of the findings

The evidence provided in this report is the result of experience accumulated over a two-year period of providing training on the eradication of physical and humiliating punishment and the promotion of emotional education and non-violent discipline within the family environment.

This experience offered a unique opportunity to observe different cultural responses to physical and humiliating punishment, and points to some important potential hypotheses for future research. The conclusions drawn here are necessarily qualitative and exploratory, and cannot be seen to be definitive. Nevertheless, the data does offer some evidence to support some of the key assumptions on which Save the Children bases its work for the protection and promotion of children's rights and, in particular, for the eradication of physical and humiliating punishment as a form of socially and legally accepted violence.

1   There is evidence to indicate that the **emotional responses of human beings within relationships may be universal**. This view has been argued by many authors (for example, Bowlby, 1998; Lopez, 2000) but the findings from this project provide additional cross-cultural evidence to support the assumption. If the relationship between emotional attachment and violence is universal, as the experience from the workshops indicates, then the strategies for addressing the problem of conflict within relationships may also be universal. The fact that the same methodology and specific exercises were successfully employed in five different regions with extremely diverse social, cultural, economic and political characteristics indicates there is a common basis from which to work.

The fact of there being common dimensions of emotional relationships also serves to strengthen the argument that the rights embodied in the UNCRC should be recognised and understood to be universal principles necessary for optimum development.

2   **Working at the emotional level is an effective method of addressing violence,** and it is possible to evolve a consistent methodology for all socio-cultural contexts, based on mobilising the personal life experiences of the participants.

3   The study provides indicative evidence of common aspects to the incidence of physical and humiliating punishment across all the countries and regions involved:
- **It is a cross-cultural form of violence.** Most of the participants in all workshops in the five regions have experienced and can relate experiences of physical and humiliating punishment.
- In addition to the fact that participants in all regions have experienced some form of violence as part of their educational process, it is important to note that it was such a familiar part of their everyday lives that they did not perceive it as violence until they stopped to analyse it. This highlights the extent of its **social acceptance**.
- All participants recognised in themselves the **pain and suffering that physical and humiliating punishment had inflicted upon them,** and they became conscious of the harmful educational messages that they had received through it and which had been legitimised in every culture.

Neither physical or humiliating punishments are culturally exclusive. Both their consequences and their form are cross-cultural phenomena which arise from the way

in which we manage power within personal relationships. The experience of violence appears, from this study, to be universal. Acknowledgement of cultural perspectives is essential when designing intervention programmes, but it is not possible to defend the use of violence as a cultural phenomenon against the universal right to protection from all forms of violence.

4   The comparative analysis reveals the following patterns:

- Many forms and practices of physical and humiliating punishment are common and found in all the regions. These include hitting, smacking on the bottom, hitting with a ruler or a belt, insulting, shouting, public humiliation, negative comparison with other people, standing facing the wall, rejecting or ignoring
- the number of violent forms of punishment reported was always greater than the non-violent forms
- the Asian sub-regions reported common forms of violent and humiliating punishment such as tearing up a child's book, making a child run around the house naked or forcing a child to hit her/himself, while forms of violent punishment reported in both Asia and South America included hot or cold baths.

5   Among those countries involved in the study, there emerged a **common conceptualisation of violence.** Given the consistency of this understanding, it may be possible to infer that this is universally valid for all the regions. This conceptualisation reflects the view that:

- **Abuse of power causes harm to children's development,** and can take three different forms: physical, psychological or sexual.
- **Harm and power are central to understanding violence.**

6   The **analytical process** used by participants to assess the extent to which different behaviours are violent or not is similar across cultures. The process leads to the use of the following criteria:

- Physical violence is more quickly and easily recognised.
- The more severe and extreme forms of violence are more quickly recognised as violence.
- Violence is violence because it inflicts harm.
- Violence is often the result of impulsiveness and it prevents reflection and learning.
- Education and violence are seen as opposites.

7   Physical and humiliating punishments transmit educational messages which can be harmful to the development of the person. These educational messages are that love and authority are linked with violence.

8   **Power** is a **universal dimension in relationships**, which impacts on the capacity that we all have of influencing our own or another person's development. Power used positively generates growth, while power used negatively generates violence. Participants in the study were consistent in their view that:

- There is a **shared recognition of power relationships in the everyday lives** of participants of all regions.
- **Physical strength and love** are recognised as natural forms of power and the contexts of **authority and difference** as forms of power which are socially given.

9   A similar view of what constitutes emotional bonding was shared by participants in all regions, despite the fact that the type of relationship was different (relationship within a couple in Spain and South America and Central America, and relationship between good friends in both Asian sub-regions). The view was expressed based on the following four elements:

- affection
- a feeling of belonging, which enables people to overcome solitude
- time and activity sharing, which facilitates acquiring knowledge about each other
- commitment, which allows for stability, protection and care of those constructing the bonding.

Differences also emerged, and among the four elements raised by participants in all workshops, affection and a feeling of belonging were those that were most frequently mentioned in Spain, South America and Central America while public commitment and caring for each other were most frequently raised by participants from both Asian sub-regions.

10   The patterns of family relationships and the conflicts that arise within families were recognised by all participants. This is evidenced by the fact that they all assumed the case study derived from their own country. Similarly, the **resolution strategies for addressing the conflicts**, were the same for each region, and are raised in the same order. It is also worth noting that there was a consistent pattern of difference between the attitudes of different professionals towards the analysis of the story, and some regional differences in respect of the analysis of the gender roles within the family in the case study.

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Appendix One

Exercise One: Forms of punishment identified by participants

1   South and Central America

Punishment with violence	Punishment without violence
Slapping (A)	Not being allowed to go out with friends (A)
Smack on the bottom (A)	Not being allowed to go out dancing (A)
Hitting on the head or fingers (A)	Not being allowed to play (A)
Shaking (A)	Not being allowed to watch TV (A)
Kicking (A)	Not being allowed access to the internet (B)
Insulting (A)	Going to bed early (A, N)
Shouting (A)	Not being given pocket money (P, N, B)
Threatening (A)	Not being allowed to go to a party (A)
Burning (N, B)	Not being allowed to go out to the playground (A)
Pulling hair or ears (A)	Extra homework (A)
Pinching (A)	Not being allowed to go to the beach (V)
Kneeling down (on corn or sand) (A)	Not being allowed to go biking (V)
Hitting with ruler, belt, hose, cable, branches, pointer, 'quinsacharaña', chain, wet towel (A)	Not being allowing to go to scouts (V)
Washing out mouth with soap (B)	Being made to be silent (V)
Comparisons (A)	Being deprived of what they enjoy most (A)
Tying (N, CR)	Being left in a room (A)
Public humiliation (A)	Telling off (A)
Ridiculing (A)	Making them eat what they do not like* (P, A)
Calling nicknames (A)	Doing house chores * (A)
Indifference (A)	Copying something 200 times* (N)
Blaming (A)	
Telling them they are not loved any more (b)	
Discriminating (according to sex or any other reason) (A)	
Looks (A)	
Silence (A)	
Locking them away in the dark in a room or cellar (A, B)	
Standing in a corner facing the wall (A)	
Taking clothes off (P)	
Collective sanction for one's fault (V)	
Forced work (V)	
Hot or cold baths (P)	
Not giving food* (A)	

- The forms of punishment marked with an asterisk were identified as forms of punishment which could move from one column to another, depending on the way in which they were administered, thus crossing the boundary of violence. For example, if a child does not want to eat what is available, and they are not allowed to eat anything else, not giving food is an appropriate punishment. On the other hand, if the child is not fed systematically or if there is a difference made between siblings as a form of

discrimination regarding food, then it would belong under the column on the left. Household chores can also belong in both columns. If a child is expected to keep their room tidy or co-operate with household chores, this can be seen as positive and co-operative. However, it would be not be so if it involved making them do things that an adult should do, as a form of punishment.

- The abbreviations in brackets refer to the countries which included this answer in the list:

  A = all countries
  P = Peru
  B = Bolivia
  A = Argentina
  N = Nicaragua
  V = Venezuela
  CR = Costa Rica

2   South and Southeast Asia

Punishment with violence	Punishment without violence
Slapping (A)	Not being allowed to watch TV (C, I)
Smack on the bottom (A)	Not being allowed to go out with friends (A)
Hitting on the head (A)	Writing down an evaluation of what has happened (B, V)
Shaking (A)	Extra homework (A)
Kicking (A)	Household chores* (V)
Insulting (A)	Writing 100 times* (HK)
Shouts and threats (A)	Not being given pocket money (HK)
Burning (fingers, with cigarettes) (V, I)	Not being allowed to eat what you like (HK)
Pulling hair and ears (A)	
Pinching (A)	
Hitting with a ruler, belt, hose, cable, branches, hanger, pointer, sticks or wood (A)	
Comparisons (A)	
Tying up (A)	
Public humiliation (A)	
Ridiculing (A)	
Calling nicknames (A)	
Comparing with an animal (V)	
Indifference (A)	
Blaming (A)	
Discriminating (according to sex or any other reason) (A)	
Silence (A)	
Locking away in the dark, or on their own at home (A)	
Standing in a corner facing the wall (A)	
Being forced to take clothes off (in public or in private) (V)	
Hot or cold baths (V, C)	
Kneeling down (HK)	
Being forced to run around house or school(V, HK)	
Tearing up books (V)	
Washing out mouth with soap (V)	
Being forced to hit oneself (C)	
Being left outdoors under the rain or in	

intense heat (V, C) Collective sanction for one's fault (B) Not giving food* (B, V, C, HK) To cut hair (HK)	

- The abbreviations in brackets show the countries included this answer:
  - A = all countries
  - B = Bangkok (taking into account that that seminar was international and included people from six countries in the region)
  - I = India (equally, an international seminar with people from 11 countries)
  - V = Vietnam
  - C = Cambodia
  - HK = Hong Kong.
- Participants in some countries gave examples of physical and humiliating punishment used by teachers. These have not been included for the sake of uniformity in the analysis of the exercise.

3   Spain

Punishment with violence	Punishment without violence
Slapping	Not being allowed to go out with friends
Smacking on the bottom	Not being allowed to play
Hitting on the head	Not being allowed to watch TV
Shaking	Going to bed early
Insulting	Not giving pocket money
Shouts	Not being allowed to go to a party
Threat	Not being allowed to go out to the playground
Pulling hair and ears	
Pinching	Extra homework
Hitting with ruler and belt	Being deprived of what they like best
Comparisons	Leaving them in their room
Public humiliation	Telling off
Ridiculing	Talking about what has happened
Calling nicknames	Making them eat what they do not like*
Indifference	Copying something 200 times*
Blaming	
Discriminating (according to sex or any other reason)	
Looks	
Silence	
Locking away in the dark	
Facing the wall	

Appendix Two

Exercise Two: The concept of emotional bonding

The following lists have been grouped by region and ordered from the most- to the least-frequently mentioned components raised as dimensions of emotional relationships.

1   South America and Central America

AFFECTION

Demonstrations of affection	Gestures
sympathy (A)	details (A)
respect (A)	presents (A)
attention (A)	flowers (N)
crying together (A)	letters (A)
chemistry (AR, V)	messages (A)
conquest (AR)	songs (AR)
physical attraction (AR, V)	attentions (AR, CR)
generosity (AR)	calls (AR)
sweetness (AR)	
seduction (A)	
cuddles (AR, CR)	
saying nice things (N)	
flattery (N)	
praise (N, V)	
gestures (N)	
charm (N)	
courting(CR)	
romanticism (V)	
sex (V)	
passion (V)	
touching (V)	
laugh (V)	

BELONGING

Making the other feel chosen and special	Unconditional acceptance
making the other feel chosen and special (A)	approval and acceptance of the person as they are (A)
magic (V)	mutual admiration (CR)
being made to feel good (V)	tolerance (CR, AR, V)
	accepting emotional states (AR)
	allowing for personal decisions and independence (AR)
	being valued (V)
	respect (V)

KNOWLEDGE AND SHARED TIME

Communication and shared time	Quarrels and reconciliation
communication (A) sincerity (A) trust (A) shared time (N, V) shared activities (N, AR) listening (AR) being as one is (AR) knowledge (CR) openness (CR) going out together (AR) dialogue (AR) need for closeness (CR) comradeship (AR) discovery (V) being open to the other (V) fun (CR) shared spirituality (V) understanding (N, AR) co-operation (AR) living together (N) common rituals (CR)	quarrels and reconciliation (AR) to give in (AR) fear (V)

COMMITMENT AND CARING FOR THE OTHER

Commitment, protection and care	Permanence
faithfulness (A) support (A) attention, care (A) common project (AR) common interests (CR) public commitment before others (N) maturity (AR) things in common (CR) common goals (N) serious commitment (N) giving security (CR) being there in the bad times (N) goodness (AR) protection (AR) loyalty (CR) advice (A) responsibility (N) changing for the other (AR) security (AR)	constancy (AR) insistence (AR) patience (CR, AR, V) interest (CR) stability (N)

- The abbreviations in brackets show which countries included this answer in the list:
  - A = all the countries (in this list Peru and Bolivia have not been included)
  - AR = Argentina
  - V = Venezuela

N = Nicaragua
CR = Costa Rica

2   South Asia and Southeast Asia

AFFECTION

Demonstrations of affection	Gestures
willing to share my happiness and my grief (A) loving attitude (I, V, HK) positive attitude (I) kindness (I, V) honest praise (V) cry together (HK) hugs (HK) sense of humour (HK)	presents (V) calling from far (V) coming to see me without a reason (B) calls (HK) generosity (HK)

BELONGING

Making one feel chosen and special	Unconditional acceptance
making feel loved (HK)	accepting me the way I am (V, B) tolerance (C) making me feel secure (B) freedom to express myself as I am (HK)

COMMUNICATION AND SHARED TIME

Communication and shared time	Quarrels and reconciliations
listening (A) mutual understanding (A) sharing happiness and sorrow (A) shared activities: lunches, dinners, cinema (A) shared time (V, HK) sincerity (V, HK) sharing our lives, stories, opinions, secrets (V, B, HK) communication (HK) trust (V) honesty (I, C, HK) shared hobbies (V) taking me to places I did not know (V)	conflicts (HK) forgiveness (HK)

COMMITMENT AND CARING FOR THE OTHER

Commitment, protection and care	Permanence
faithfulness (A) giving money when needed (A) giving objective judgement (A)	keeping in touch (A) consistency (V) compromise in the long term (HK)

support in difficult situations (A) always being there (B, HK) positive criticism, making me see my mistakes (A) mutual trust (B, V, HK) always telling the truth (B) giving advice (B, HK) unconditional support, even if my attitude is criticised (V) never making me feel ashamed (B) always being available (B) help in professional matters (V) placing my protection before their personal safety (V) talking to me when going through bad times (C, B) sacrificing themselves for me (V) commitment to also take care of my family (V, HK) encouraging me to improve (C, B, HK) help to solve problems (C) sharing family concerns (V) visiting my family when I am not there (V) giving me material and spiritual support (V) having a beer with me when I am feeling down (V) not making fun of me (C) giving me everything but his wife (V)	

- The abbreviations in brackets show the countries that included this answer in the list:
  A = all the countries
  B = Bangkok (taking into account that that seminar was international and included people from six countries in the region)
  I = India (also an international seminar with people from 11 countries)
  V = Vietnam
  HK = Hong Kong
  C = Cambodia

3   Spain

AFFECTION

Demonstrations of affection	Gestures
cuddles (A) compliments (A) respect (A) sympathy (A) flattery praise gestures charm chemistry	details (A) flowers (A) messages (A) presents letters picking up from work seduction conquest

physical attraction generosity sweetness	

BELONGING

Making one feel chosen and special	Unconditional acceptance
making one feel chosen and special (A)	approval and acceptance of the person as they are (A)

COMMUNICATION AND SHARED TIME

Communication and shared time	Quarrels and reconciliation
shared time (A) shared activities (A) listening (A) sincerity (A) openness (A) presenting oneself as one is knowledge communication trust going out together dialogue	quarrels and reconciliation (A)

COMMITMENT AND CARING FOR THE OTHER

Commitment, protection and care	Permanence
faithfulness (A) support and being there in the bad times (A) common project common interests commitment giving security attention care goodness protection	keeping in touch insisting chasing me

Appendix Three

Exercise Three: Family case study

English version taken from the Jaipur workshop report, *Regional capacity building and advocacy workshop on positive discipline techniques to replace physical and humiliating punishment.*

Mrs Agarwal has two children: Amar, 19, and Kishore, 13. She is married to a prestigious lawyer and they are well off. Mrs Agarwal also has a full time job and is away from home all day.

Mr Agarwal, her husband, is a hard-working man, methodical and with stable habits. He started from scratch and has built his career through hard work – and he is proud it. Amar says that when his father looks at himself in the mirror, he admires what he sees. The virtue that the parents promoted and admired most in their children was a work ethic and a sense of effort.

Mr and Mrs Agarwal became very concerned when Amar failed two years in a row in high school. Kishore has passed over the last two years, but with a lot of trouble. All the teachers told them that their sons have capability, but they don't have the will, and they study very little.

Amar is the most serious problem. The difficulties emerged three months ago, when the school told his parents that he had been absent frequently over the past month. His parents couldn't believe their ears. Mr Agarwal had frequently said that parents were guilty for 'chaos' in their children, and that in his home it wouldn't be like that. Obviously angry, Mr Agarwal told Amar they had to talk. Mr Agarwal arranged to come home earlier that night from his job. When he arrived, he burst into Amar's room, who was in bed listening to music. He entered and slapped Amar hard on the face.

Then he shouted: "I won't put up with slackers and wasters in my home. You don't deserve the bread you eat." He continued in this vein before he left, slamming the door: "You will remember this."

In the morning, Mrs Agarwal tried to reason with Amar. She started by asking him where he went when he was not in class. "Somewhere, with some friends," he answered curtly.

Since then Amar missed fewer classes and, when he did, he managed to come up with justifications. When he was in class he was only putting in an appearance and the results reflected it.

A few days later, Mrs Agarwal met the teacher to talk about this affair. Mr Agarwal felt it was not worth doing anything, because Amar was a lost cause. Mrs Agarwal, on the other hand, believed that it was worth seeking help to correct what they couldn't or didn't know how to do. The discussion traced back to the previous few years. Until this issue arose, Amar hadn't had many problems. He always passed his exams with the help of private classes, which also guaranteed additional supervision, because "we have always been very busy due to work."

They thought their child was fine. He never complained about anything, and also "he was a good boy, so quiet. It was always hard for us to make him tell us what happened at school. We never had the need to talk with the teacher, so he must have also been a good boy in class."

Mrs Agarwal said that as a result of what had happened they had agreed to stop giving him money each weekend, "As a punishment and to prevent him going out." But Amar got money from unknown sources. Finally, they discovered he worked during peak hours in a fast-food place for young people.

This again caused a storm at home. It was the first time Amar didn't stay silent or apologise: "I'm fed up. You have never loved me. You have only been concerned about my grades. Leave me alone. Let me live my life. I know what I want."

He didn't wait for an answer. He went out slamming the door behind him. Mr Agarwal remained speechless and Mrs Agarwal began to cry. Since that day, Amar began to behave in an openly hostile manner. He came home when he wanted, he answered back and he led his own life.

Things went on like this for a while and Mr Agarwal chose not to talk about it. He and Amar hardly looked at each other and they barely talked. When Amar was not present, Mr Agarwal made comments such as: "I didn't have the help he does. I learned how hard life is by myself. Leave him alone, he will soon realise and hardships of life."

They suspected that drugs were freely available in the restaurant where Amar worked. This made them go back to the teacher to talk about the situation.

The teacher talked with Amar and decided to raise the conflict issue directly: "Amar, your parents have come to talk to me. They are very concerned about you and have asked me to see if I can help you."

"Do you really believe that?" Amar answered in a sarcastic way. "They are concerned about my grades, because they feel ashamed that I'm working in a restaurant. I know my real problems don't concern them, especially my father."

"Why your father?"

"Because he only wants school results. Tell him not to start quarrelling at home. There is no solution to this. I will look for a job that allows me to leave and live independently."

"Let's not escape from the problem, Amar. Let's admit your parents have made mistakes with you. Your father would be willing to accept it. Isn't it time to for you to talk about it and to put things in order?"

Amar remained thoughtful and quiet for a while. Then he said: "You don't know my father. You can't talk to him. You always have to listen to him. I would have liked telling him more than once that I was wrong, that I wanted to change and that I wanted him to help me! But he would have laughed at me. He would have told me that I was no good, which would have showed him that he is always right."

"Your problem is that you have never talked seriously. When was the last time you had a conversation, at least about… soccer?"

"I don't remember having had any conversation with my parents. They gave me recommendations. I listened to them with my head bowed. They never played with me. My father couldn't be disturbed at home. I have swallowed so much TV just out of boredom! I have talked a little bit more with my mother. But it is always the same: your father says, your father wants, see how your father works… but, she didn't make a fuss."

Then Amar changes his tone and says:

"I'm not saying they are bad parents. I recognise they have always wanted the best for me. They are hard working and it doesn't seem to me that they abuse people in their professions. I only say they don't understand me, that for them I do everything wrong, that I have never been good at anything. I would have liked…"

He stops talking and starts crying. The teacher was disconcerted by his reaction. Of course he is not the 'no good' son Mr Agarwal has consistently depicted. "Are you ready to tell all this to your parents at a meeting with them in a few days?" Amar asked the teacher to let him think about it. He said he would answer soon and he left. Now that the teacher knows him, she is sure what his answer will be.