Educate, don´t punish!

Awareness Campaign
Against Corporal Punishment of Children in Families

FIRST SESSION

What is the campaign "Educate, don´t punish"?

Save the Children

UNICEF   CEAPA   CONCAPA

What is corporal punishment?

We have all experienced incidences of corporal punishment: when a mother smacks her son, trying to stop his tantrum because she doesn't want to buy him something; when a father shakes his daughter because she has hit another child; when an adolescent is hit for answering back.

It's not unusual to see smacking or blows to the neck. Most people living in Spain don't see corporal punishment as something strange, something to be questioned, and yet it does make us feel uncomfortable. Even people who think there are good reasons for corporal punishment often can't avoid feeling slightly uneasy after meting it out. They don't feel good about it.

The term 'corporal punishment' can be understood in various ways; we therefore propose the following **definition**:

"Corporal punishment is the use of physical force causing pain, but not wounds, as a means of discipline."

Spanking, rapping on the head and slapping are forms of corporal punishment which we do not classify as abuse. There are two factors to be taken into consideration when distinguishing between **corporal punishment** and **physical abuse**:

- **Intensity**: **the extent to which injuries have resulted from the** use of violence.
- **Intention**: the extent to which the intention is to teach/discipline.

Corporal punishment is **just one of the wrong ways to discipline a child**. The aim is not to substitute corporal punishment with psychological abuse but to discipline without using violence.

Many people have been submitted to corporal punishment without being traumatized by it, however, the risk of its causing emotional harm to children requires us, as parents and as a society, to seek alternatives.

The use of corporal punishment is strongly rooted in our society and is passed on through generations, however, this doesn't mean that corporal punishment is justified. We just have to consider the treatment of women years ago, which was as different from today, accepting it was wrong and unfair. However, we don't want to lay blame; rather we want to bring about **constructive changes**.

Parents resort to corporal punishment for different reasons:
- Because they consider it appropriate to children's education.
- Because it relieves tension.
- Because they lack sufficient resources to tackle a situation or don't have strategies for achieving what they want.

- Because they are not skilled at interpreting the social situations in which they are using corporal punishment.
- Because they can't control their emotions.

But **whichever justification is given for corporal punishment, the effects are the same**. Corporal punishment harms everyone.

Putting an end to **corporal punishment is an ethical duty**. Corporal punishment is a means of discipline that relies on fear and submissiveness, and diminishes a child's capacity to grow up as an autonomous and responsible people.

Effects of Corporal Punishment

ON CHILDREN:

- **It lowers their self-esteem**, teaching them poor self-control and promoting negative expectations of themselves.
- **It teaches them to be victims**. There is a broadly held belief that people who are submitted to corporal punishment are made stronger by it; it "prepares them for life". Today we know that corporal punishment doesn't make people stronger; rather it makes them more prone to becoming repeat victims.
- **It interferes with the learning process** and with their intellectual, sensory and emotional development.
- It discourages the use of reasoning. By precluding dialogue and reflection, **it hampers the capacity to understand the relationship between behavior and its consequences**.
- It makes children feel **lonely, sad and abandoned**.
- It promotes a **negative view** of other people and of society as a threatening place.
- It creates barriers that impede parent-child communication and damages the emotional links established between them.
- It stimulates **anger** and a desire to run away from home.
- **Violence begets violence**. It teaches that violence is an acceptable way of solving problems.

- Children who have been submitted to corporal punishment may manifest **difficulties with social integration**.
- It doesn't teach children to cooperate with authority; it teaches them to comply with the rules or to infringe them.
- Children can suffer from **accidental physical injuries**. When someone hits a child, the situation can get out of hand and result in more harm than expected.

ON PARENTS:

- Corporal punishment can produce feelings of **anxiety and guilt**, even when the use of this kind of punishment is considered appropriate.
- **Violence tends to escalate**. The use of corporal punishment increases the probability that parents will show aggressive behavior in the future with growing frequency and intensity and also in other contexts.
- Corporal punishment **inhibits communication and damages the relationship between parents and their children**.
- When parents use corporal punishment because they lack alternative resources, they feel the **need to justify their behavior to themselves and to society**. So the unease derived from using corporal punishment on children is exacerbated by confused feelings arising from an incoherent and unfounded rationale.

ON SOCIETY

- Corporal punishment increases the use of violence in society and **legitimizes** it in the eyes of succeeding generations.
- It promotes a **double standard**: there are **two categories of citizens** - children and adults. It's acceptable to assault children, but not adults.
- Corporal punishment contributes to broken family patterns:
  - Families where there is no communication between members become divided into assailants and the assaulted
  - Families that aren't integrated into society are in conflict with the equality advocated by democracy.

- **Corporal punishment makes protection of the child difficult.** Because the practice of corporal punishment is tolerated, children lose faith in society as a protective environment.
- Corporal punishment contributes to a society characterized by **submissive citizenship,** where individuals have learned from their earliest years that being a victim is a natural condition.

Further information about corporal punishment

Smacking children is a socially accepted practice, regardless of the interviewed social level and gender:

- **47% of adult Spaniards** interviewed affirm that smacking a child is indispensable "**sometimes**".
- **2% of people** living with their children under 18 years old believe that it is "**often**" indispensable to slap a child.
- **Women show more acceptance of corporal punishment**. They smack more, because they probably spend more time with their children.
- **Young people (18-19 years old) reject the use of corporal punishment more** than adults (30-60 years old) do.
- **Social classes do not influence** this practice.

(Spaniards' Attitudes to Child Corporal Punishment, 1997)

27% of parents recognize having smacked their children in the last month, with an average of three times a month, and **2.7% of parents recognize having severely smacked their children**. The higher the degree of the person's authoritarianism, the more he/she justifies different kinds of violence.

(Violence in American and Spanish cities,, 1998)

Incidence figures are similar or even higher in different European countries (80% of adult Irish people remember having been smacked at home). Also, the acceptance of this violent practice is similar. This is why awareness campaigns have been developed aiming at the explicit prohibition of corporal punishment to be included in relevant legislation.

Sweden was the first country to include the prohibition of corporal punishment in families in its legislation, after an awareness campaign was developed in which 53% of Swedish considered at the beginning of the campaign that slapping was an "indispensable instrument" for education of children, turned into fighting kind of corporal punishment. At present, campaigns aimed at abolishing this phenomenon in different countries as different as Greece, Ireland, Sweden and Norway have been developed. Public

awareness of this problem has made its abolition an urgent task in the social policy of several countries.

Social acceptance of corporal punishment is a fact. Men and women use violence. As do people from different social or economic levels. Religious, political and judicial authorities have been in favor of corporal punishment at different times.

This social acceptance is also reflected in language. All languages have words like "spanking", Spanish has "zurrar". Phrases such as "a smack in time" or " a good spanking" show that people resort to it as something good. From this we can also see that it not only the preserve of the lower social classes.

Common arguments vary from considering that "we all have gone through this and nothing has happened us" to suggestions that it is something inherent to certain cultures.

Assaulting adults is considered a crime but assaulting children is accepted as a parent's right, a way to legitimize their authority, teach and "make their children stronger."

We have already commented on the weakness of these arguments .

Although corporal punishment is part of our tradition, this does not mean that it is good or make it unchangeable. Through our work, we have included democratic operating systems and we have universalized certain social goods such as public health and education.

Fortunately, only parents' conviction and commitment in one generation to radically change this scene will be enough to stop the use of corporal punishment. For that reason is important to count on **public participation** to this campaign. Having the support of citizens, parents, association members, NGOs, labor unions or political organizations is the best way to abolish the use of corporal punishment against children.

The "Educate, don´t punish" Campaign

Save the Children, UNICEF's Spanish Committee, Spanish Confederation of Students' Parents Associations (CEAPA Confederación Española de Asociaciones de Padres y Madres de Alumnos) and the Catholic National Confederation of Students' Parents (CONCAPA Confederación Nacional Católica de Padres de Alumnos), organizations promoting the campaign consider, from all the above mentioned, that corporal punishment violates children's rights and severely damages their development.

This problem is exacerbated through social acceptance: half the Spanish population still considers smacking to be indispensable sometimes.

For that reason, we as organizations working for the well-being of children and families, and with the support of more than forty organizations as well as social institutions, are developing a nationwide social awareness campaign against corporal punishment in society.

Our objectives are as follows:

- **Raising public awareness**, especially among parents, about the consequences of corporal punishment.
- **Encouraging positive and non-violent methods of child education** and care in families.
- **Informing children** about their rights and involving them in their own defense through direct participation in actions undertaken.

Successfully obtained results of previous campaigns in other European countries guarantee the necessity of this initiative.

The campaign involves actions in schools, universities, different childhood associations and the media. We want to provide training in different autonomous communities between parents and professionals involved in child care. At the same time, we disseminate the Convention on the Rights of the Child of different ages. We organize public debates, conferences and seminars.

The importance of the undertaking this task justifies an intense and widespread effort. We are convinced that part of our success will be due to the support and commitment that has been shown by many citizens, as well as public and private institutions.

This initiative is driven by four social organizations which develop the following work:

Save the Children is an international alliance of national organizations aimed at defending and promoting children's rights.

UNICEF's Spanish Committee receives the mandate of United Nations to promote children's rights protection and defense as well as the achievement of internationally adopted human development goals.

The Spanish Confederation of Students' Parents Associations (CEAPA Confederación Española de Asociaciones de Padres y Madres de Alumnos) is made up by 47 autonomous and provincial confederations and federations integrated by thousands of Parents' Associations (AP Asociaciones de Padres). Its goal since 1929 is to have a Public Education of quality and to improve the conditions of adolescents and children.

The Catholic National Confederation of Students' Parents (CONCAPA Confederación Nacional Católica de Padres de Alumnos) was funded in 1929 and is made up by 51 provincial federations and 16 autonomous confederations. It defends the quality of education and the right of parents to freely choose the education they want for their children.

The promoting organization's purpose is to increase to the maximum the number of persons, organizations and public institutions that lend their support and commitment to the campaign. Also to hold the possibility of commitment to the campaign at individual level. We hope this support and commitment will be developed at different levels, from formally joining the campaign to developing of, participation in and organization of joint activities.

The following institutions and organizations currently participating in the campaign are:

Aldeas Infantiles S.O.S • Asamblea de Cooperación por la Paz • Asociación Española de Medicina Escolar y Universitaria • Asociación Madrileña para la Prevención del Maltrato Infantil • Asociación Salud y Familia • Asociación Vasca para la Ayuda a la Infancia Maltratada • Cáritas Española • Centro de Apoyo al Menor • Comissió de Infancia de "Justicia i Pau" • Consejo General de Diplomados en Trabajo Social • Consejo de la Juventud de España • Cruz Roja Española • Cruz Roja Juventud • Edex • Educación sin Fronteras • Federación de Asociaciones para la Prevención del Maltrato Infantil (FAPMI) • Federación de Asociaciones de Scouts de España • Federación Española de Municipios y Provincias (FEMP) • Fundación Catalana de L'Esplai • Fundación de Derechos Civiles • Fundación de Familia, Ocio y Naturaleza (FONAT) • Fundació Pepe Tarrés • Liga Española de Educación y Cultura Popular • Meniños, Fundación para la Infancia • Mensajeros de la Paz • Movimiento Junior de Acción Católica • O.N.C.E. • Organización Mundial para la Educación Preescolar • Payasos sin Fronteras • Plataforma de Organizaciones de Infancia • Plataforma para la Promoción del Voluntariado • Revista Infancia (Associació de Mestres Rosa Sensat) • Revista Nuestros Hijos • Teléfono del Menor ANAR • Themis, Asociación de Mujeres Juristas • UNAF • YMCA

MANIFESTO

The undersigned institutions and citizens, on the 10th anniversary of the United Nations' Convention on the Rights of the Child, address the public opinion to manifest that:

- All kinds of corporal punishment put children's integrity and dignity at risk.
- All kinds of corporal punishment are harmful because they lead to the belief that violence is a way to solve problems.
- All kinds of corporal punishment harms children's self-esteem producing depression and anxiety.
- The use of corporal punishment can cause severe physical harm or turn into other behavior defined as abuse or child mistreatment.

Consequently, **WE PROPOSE that measures are adopted to prevent and abolish corporal punishment in families, inside a global childhood policy.** Among these measures, we suggest the following:

- Developing social campaigns aimed at changing attitudes in our society regarding corporal punishment,
- Creating informative and educational intervention programs at a family, professional and institutional level.
- Establishing urgent and appropriate channels and providing important information about these channels, so children and institutions can report corporal punishment cases.
- Making social, psychological and physical rehabilitation possible for children that have suffered from corporal punishment by means of training professionals involved in this field.
- Carrying out studies that define the magnitude, characteristics, causes and effects of corporal punishment in our countries.
- Proposing the organization of debates and reflections about corporal punishment in the media while avoiding all kind of sensationalism.
- Introducing appropriate legal provisions into current legislation to guarantee the dignity and physical and psychic integrity of children.

WE COMMIT OURSELVES to:

- Intensify the promotion and defense of children's rights.
- Disseminate the United Nations' Convention on the Rights of the Child.
- Facilitate channels for the reporting of cases for all situations requiring them.
- Promote information campaigns among children as well as among general population.
- Develop the necessary education and rehabilitation programs.
- Foster the required studies starting from our knowledge of social reality.
- Urging authorities responsible for childhood policies to commit themselves with the protection of children's dignity and physical integrity, as established in Article 19 of the 1989 Convention on the Rights of the Child.

I, _____ with Id N°_____, a _____ (profession), of _____ province of_____ Post code_____ telephone N°_____ make public my support to the awareness campaign against corporal punishment in families "Educate, don´t punish", as well as my commitment to disseminate the contents of the manifest with the same name.

I commit myself to collaborate as a volunteer in the activities thereunder _____ (yes or no).

I want to contribute _____ euro to increase the funds of the campaign.

Signature: _____

ADHESION LETTER OF PUBLIC OR PRIVATE ENTITIES

I, _____ with Id Nº_____ as attorney in law or member of

the entity _____ with an office located in_____

province of_____ Post code_____ telephone

Nº_____ and fax Nº_____ make public the support of my entity

to the awareness campaign against corporal punishment in families "Educate,

don´t punish", as well as my the commitment to disseminate the contents of

the manifesto with the same name. To this effect, I allow the use of the name

of the organization represented by me in all the campaign activities.

As part of our commitment, our organization will contribute at least 60 euro towards the

funds of the campaign. Also, we wish to make a further contribution of _____euro.

Signature:_____

Educate, don´t punish!

Awareness Campaign
Against Corporal Punishment of Children in Families

SECOND SESSION

What does it mean to be a child?

Save the Children

UNICEF   CEAPA   CONCAPA

SECOND SESSION

What does it mean to be a child?

Barbara Calderon Gomez-Tejedor

Rocio Berzal Montes

<div align="right">Save the Children</div>

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WORK OUTLINE

Boys and Girls Development

The psychological development of any one person is the result of relation between his/her personal biological and psychological characteristics and the contexts in which he/she is involved. These contexts may be the immediate environment, such as family, school and group of friends, or others, such as the media, economic-social systems or ideas and beliefs prevailing in his/her culture. All of these act as elements which protect or expose him/her to risk.

Therefore, the development of each boy or girl is determined by his/her own characteristics and by the attention given to him/her from family, school, society or culture in which he/she is involved. Individuals need opportunities to understand others' attitudes and to adopt other points of view. These opportunities will depend on the relation the child has with his/her family, school, peer group and the socioeconomic situation in which he/she lives.

First of all, the boy or girl in question is the fundamental starting point in his/her own development. There is no doubt that the boy or girl has his/her own biological and psychological characteristics, which will also modify due to the influence of different development contexts,. In the same wayg as the child will influence his/her family, school, etc.

The boy or girl's closest environment is family, school and peer group. This environment also includes personal relationships produced therein (for example, family or peer relationships), as well as the physical characteristics of these environments, such as home size and conditions or school facilities.

There are other environments in which the boy or girl is not even present, but which clearly affect his/her life conditions and the way their basic needs are met: parents' work, available medical, social and legal services or support networks the family may rely on. In addition the mass media, is known to exert a powerful influence on children and their families.

Finally, the macro system – the culture in which an individual lives and with which he unavoidably relates through its influence on the remaining contexts – is the farthest circle for child. We all agree on the importance of prevailing values, ideas and beliefs on the way children must be treated and educated.

First Infancy

Babies born with a series of reflexes which help them to survive. For example, suction reflex directs the baby primarily to the breast in order to sate hunger, and lets him satisfy his affective needs by making direct contact with his mother. During the first months of life reflexes become new patterns of behaviors and habits.

From the third month on, the baby will show intended behaviors towards social stimuli. This will be useful in building his relation with adults, who establish a special communication with the baby: they look at each other by turns, they make vocalizations which are highly similar to a conversation or they interpret the baby's cry and gestures, conferring them a clear and intentional purpose. At that moment, the baby participates actively within the family as long as his parents pay attention to all his claims. The baby is able to smile and recognize closer people and distinguish them from strangers; he pays special attention to stimuli which come from people: he prefers looking at human faces, listening to sounds similar to voices, especially those which are female and he prefers the smell of maternal milk. Therefore, everything seems to indicate that, from birth, human babies are active searchers of social stimulus.

During the first three to six months, the baby acquires the ability to actively manipulate objects and relate with the surrounding environment and becomes a little researcher. The study field of this little scientist is that of people, objects and sounds. At the end of this stage, the baby has gained what is known as his practical intelligence. The baby relates to his environment. For that reason it is important to surround the baby with elements that are useful for his development and to provide him with the appropriate physical contact with these elements.

But none of these interaction skills– in which human babies reflect the need to progressively build their autonomy from the beginning of their lives– would make sense if they were not met by their closest relatives. For the child's senses, close relatives' voices, songs, caresses and games are irreplaceable. These people may also contribute or hamper the child's growth and may transmit to the baby a sense of confidence in what he does.

All these interactions produced during the child's first year of life will satisfy his psychological and social needs. The mother, father and the rest of people who daily relate with the child providing him with affection, fondness, communication and support, let him actively build his autonomy.

By the sixth or eighth month, due to interaction between the baby and his mother and/or father, a link we call attachment is constituted. The most important relationship for the baby is the one he has with his parents or people who take care of him. These protective and first educational figures will provide the child with a home, security, defense and affection, through which he will able to satisfy his affective needs. This is a reciprocal relation which grows by mutual contributions, and in which each one learns, receives and grows thanks to the other.

All boys and girls need to have one or several attachment figures who provide them with affection and security. This is proven by the effects a lack of affection and corporal punishment have on child development.

During the first year of life, the baby starts to develop his speech and strengthen a non verbal communication with the closest people to him. The child needs to communicate with his family, by imitating gestures and articulating sounds or by playing with available objects.

From second year to seventh

From the second year, the child does not see the world as a physical phenomenon anymore and he is able to represent it. This new acquisition will appear together with speech, which will make socialization and a greater development of thought possible. The baby will go through an age in which he continuously speaks alone, and in time he will internalize these monologues. At the beginning, thinking is directed towards himself, but he will soon need to communicate with others.

The possibility of exchanges leads to the establishment of links between young children. Between the second and third year, they need to relate with peers, to play with them, to get to know them. During this period symbolic games acquire a fundamental importance for the child's social development. In games, they take significant elements from reality and adapt them to their own situations, wishes and fears. Thus, they play at being doctors, cooks or mothers.

An other important phenomenon which appears at this age is the consideration towards adults and their relationship with him. Young children build an idea of personhood supported by the characteristics from people who surround them, especially their mother and father.

From the third year, parents introduce their children into discipline programs so that they progressively assume habits related with some needs, such as eating alone,

hygiene habits, ordered sleeping habits, etc... This is a demanding educational labor and, sometimes, a serious problem parents have to face.

On the other hand, it is important to remark that at this age children are building their sexual identity. This means, they are learning that they (and everybody) are boys or girls from a biological point of view. It is absolutely normal that some boys and girls discover their body and stimulate themselves in order to become aware of their sex, and there is no reason for adults to get alarmed. Besides, it is also necessary, from the early ages, to protect children from any kind of sexual abuse which may be detrimental for them and which violate their sexual needs.

Between the ages of 2/3 and 6 years, children still need to receive affection and protection from their attachment figures, their closest relatives.

However, children begin to need more participation within their family. Thus, they systematically oppose the requirements of their parents or teachers when these try to impose hygiene habits, order, etc. Nevertheless, children need to behave like that, so that they may build their own identity, and also to develop their moral, since in trying to transgress the rules imposed by adults they will be able to learn the obligatory nature and stability of these.

This does not mean, of course, that pre-school children must impose their rules, but that they have the right to try and these attempts should be understood as such. They also need – and have the right to – coherent and stable rules that may be accurately explained to them according to their ages. This will have a positive effect in their development and moral learning.

Between the second and third year, boys and girls think about the rules that relate to affection. We know that they understand feelings before ideas. Thus, children will quickly understand their parents' anger when they break a rule. In these cases, it is important that parents do not sanction them with statements which jeopardize their affective security because this is a psychological punishment. From the fourth year on, children begin to understand ideas. Therefore, it will be easier for parents to reason and make children understand the scope of their actions, as well as the reasons why their behavior has been condemned.

Pre-school children have a very peculiar way of thinking, that is very different to that of adults. For them, every object and action have a cause and a purpose. In their world there is no place for the unexplainable. A direct consequence of this is the countless "whys" with which children, from their third year, besiege grown-ups.

Likewise, there is an interesting evolution of the child's views about the fairness and efficiency of different kind of punishments. If we approach the ideas children have about punishments (what they think about sanctions), we may know which of these they think are the most accurate for a specific transgression. We also may know which of these they think are successful in correcting the condemned behavior.

Children younger than 7 years have a sense of justice that is sometimes related with severity. They consider it unfair to punish an innocent person or to praise a guilty person disproportionately. They have an urgent need to punish the guilty because failing to do it would not be fair.

Although younger children tend to accept the legitimacy of authority, this does not mean they will not value or judge it critically when authority enters in conflict with any elementary principle of justice. They may reason about simple moral concepts more than the do about obedience to authority and rules. From an early age, they have judgments about good and bad – independently from obedience and punishment.

From seven to twelve years

Seven-year old children are able to collaborate when a common task is carried out. It means, they begin to acquire the capacity to cooperate. An element which helps cooperation and joint work is the possibility of having discussions in which any boy or girl understands an other person's reasons by listening to each argument and its justifications and proofs. This produces forms of social life which are the base of a new moral supported by mutual respect.

Boys and girls have the growing need to interact with peers, to explore the surrounding world and to get out of the home environment. Therefore, they need spaces, internal as well as external, which let them play and relate with friends.

This behavior clearly manifests itself through games and their rules. Symbolic games become games of rules. The basis of these games, some of which also include physical exercise, is that players know the rules of the game, their arbitrary nature, and that they agree on them. Rules are seen by all the players, and no player is allowed to break them or to cheat, even though rules are treated flexibly.

Role play games help carry out a very important process of socialization. In this kind of game each player's functions are established, as if by a clear social teaching. Mutual respect is essential and brings with it elements of honesty and comradeship which encourage democratic habits coexistence.

With regard to thinking, the players begin to acquire abilities which lead to the appearance of formal thinking. At this age, children are able to reflect before acting, instead of just acting on impulse. This ability needs to be buttressed from a very early age by education.

Another very influential element in a child's life is the appearance of will. With this, the child is able to put a weak interest (but of a high moral order) before a stronger one (of a lower moral order). Thus, the child himself is able to put off playing in order to finish his homework.

This growing capacity, acquired by the child to reflect on rules and to discuss them, is necessary to develop his autonomy and his integration into the society he lives in. It is also necessary for the child to be able to simultaneously consider and respect the different perspectives about a situation, even if he does not agree with them. This is especially important with regard to its subjective aspects. It is precisely within peer relations where children have real opportunities to practice reciprocating specific actions or decisions.

At this age, the value of punishment is related to the offense, but not to its severity. It is useful to keep this in mind when trying to understand why a specific behavior is undesirable. It is also indicative when endeavoring to promote more positive attitudes and feelings towards other people, in the offender. It follows then that a severe punishment may provoke an opposite effect, by encouraging negative emotions.

Adolescence

From the age of 12, other kinds of concerns appear along with a long series of physical changes which affect the sexual development of the child. During puberty and the first years of adolescence, a very fast physical growth occurs. This is one only comparable to that of the child's first year. As well as that the physical build of boys and girls notably changes in a short time due to the influence of their hormones. This is a natural development that allows them to become men and women, in order to have a sexual capacity similar to that of adults. These rapid biological transformations in turn create psychological needs.

In the intellectual field, after the age of twelve, what we call formal thinking appears. This allows children to think abstractly and generalize. It also allows them to solve particular situations and take actions. The idea of justice becomes the central axis of thinking and emotions. Adolescents become especially critical of the different contexts they live in.

The most recurrent problem for adolescents is finding a solid base for their identity. They become aware of having a sexual body, their height and physical strength vary constantly, they lives are intimately linked to maturity and independence and they pass from extroverted behavior to radical inhibition and closing up to others. They oppose social and family norms as a means to build and strengthen such an identity.

This is a critical period in relation to sexual needs. Parents and teachers must not forget that an adolescent's sexual capacities are, from a biological point of view, the same as those of an adult. Therefore, we must depart from a negative view on sexuality and deal with it positively.

Adolescents' attention is permanently directed towards the others, towards the social world. It is necessary to respect and understand how important friends are for adolescents. They also need their own space and free time.

At this age, adolescents build their own identity by projecting themselves in their peer groups. They see adults as different from them. Even though they want to adopt the same conditions as grown-ups have and they expect to receive equal treatment instead of subordination.

It is essential that adolescents can actively and jointly participate with adults in different subjects that may affect them. This does not mean there should be no limits, on the contrary, the negotiated and agreed settlement of disputes is also helps teach democratic habits. This process also helps the child to develop behavioral norms and, subsequently, autonomous morals.

Western culture, however, has not yet been able to assign a "role" to their youth. Adolescents from the age of 12 to 18 years old still need training and also need to be actively integrated into society.

Although they are biologically and cognitively prepared to integrate into society and to be autonomous, they still depend on their parents for several more years. This is a subject which Western societies must reflect on. Some problems that adolescents currently suffer from probably arise because we are not meeting their needs satisfactorily.

Western society has created fashion, advertising and consumption trends which determine individuals' behavior and are very far from benefiting adolescents. Problems such as alcoholism, drug addiction and diseases such as anorexia and bulimia are all kinds of cultural mistreatment directed towards the adolescent population.

PHYSICAL HEALTH	AUTONOMY
Biological Needs	Psychological and Social Needs
First Infancy	**First Infancy**
Protection. Specialized monitoring	Non verbal interaction and communication with adults
Adequate diet	Creation of links with other
Sleep	Child – object – adult interaction
Adequate hygiene	Games with objects
Adequate housing	Symbolic games
Physical activity and exercise	
2 – 7 years old	**2 – 7 years old**
Varied diet	Affectionate family links and participation
Ordered sleep	Active learning of norms and rules
Hygiene	Understanding of one's own thoughts
Housing	Interaction and communication
Physical exercise	Peer relationships
Outdoor activities	Symbolic games and exercise
7 – 14 years old	**7 – 14 years old**
Varied diet	School education
Ordered sleep	Affectionate links
Hygiene	Family and school participation
Housing	Peer relationships
Physical exercise	Free time
Outdoor activities	Learning of rules and norms
Adolescence	**Adolescence**
Adequate diet	Formal and informal education according to cultural needs and uses
Regular sleep period	Peer relationships
Hygiene	Affectionate relationships and relationships in a couple
Housing	Active participation in family, school and social life
Physical exercise	
Outdoor activities	Active creation of norms and rules
Addiction prevention	Free time
Sexual needs: information, positive sexual attitude, disease prevention, abuse prevention.	Adequate spaces for relationships with friends

Convention on the Rights of the Child

At this point, it is worth analyzing, the UN Convention on the Rights of the Child, as a main document in the legal framework relating to corporal punishment of children.

The Convention may be considered the first global, multilateral agreement[1] which, in general terms, establishes the international acknowledgement of the rights of children[2] as human beings; this means that it considers children as active subjects with rights and not only as mere passive objects with the right to be protected. This conception is the foundation of a new approach in favor of childhood based on human rights, in contrast with the previous traditional approach which consisted in meeting children's needs from a welfare and charitable point of view. Since the existence of the Convention, the international community is obliged to guarantee the fulfillment of children's rights.

An International Convention becomes Law for a State, only if that state signs the Convention and then ratifies it. The Convention was approved unanimously by the UN General Assembly, on November 20, 1989, and it is the most amply ratified international instrument. It is transcendental because if States ratify it, the Convention has a binding nature. Its standing in International Law, in contrast to former texts[3], obliges States Parties to guarantee its enforcement by adapting their internal legislation to the text of the Convention and to protect each child subject to their jurisdiction. It also obliges States to promote adequate measures to guarantee the child's protection and to be responsible, before the International Community, for their actions in relation to Children's Rights.

In brief, the Convention is a legally binding text for those States who ratify it, which currently means all the UN Member States, except the U.S. and Somalia. Spain signed the Convention on August 26, 1990, ratified it on November 30 of the same year and enforced it on January 5, 1991.

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[1] The quoted document is the result of more than ten years of constant negotiations, consultation, proposals and commitments made "between and by" the States of the whole world, the different UN organisms and several NGOs, in order to establish a series of common values and objectives universally valid in relation to childhood.

[2] The Convention's Concept of "child": "a child means every human being below the age of 18 years unless, under the law applicable to the child, adulthood is attained earlier".

[3] The Geneva Declaration on the Rights of the Child, 1924; and the Declaration of the Rights of the Child, November 20, 1959.

The Convention on the Rights of the Child includes the whole range of human rights. This means that it recognizes civil, economic, social, cultural and political rights. It implicitly states that the enjoyment of one right cannot be separated from the enjoyment of all the others. Therefore, the environment a child needs to develop his physical, intellectual, moral or spiritual capacities, must have adequate medical services or education, as well as a healthy and safe social and family environment, a balanced diet or minimum norms which regulate the influence of the media.

The text is includes a preamble which outlines the basic fundamental principles, and 54 articles, structured in three parts:

- The first one includes articles from 1 to 41 and defines the rights of the child that are recognized by the International Community (stated from the perspective of the commitments the States Parties assume);

- The second part, articles 42 to 45, states the control mechanism for the fulfillment of the Convention. Thus, the Committee for the Rights of the Child is created, in order to monitor the progress made by the States in relation to the enforcement of the Convention. The Committee examines the reports the State parties present to it periodically and issues recommendations.

- The third part, articles 46 to 54, establishes the conditions under which the Convention is applied: enforcement, amendments, reserves, etc.

Position of the Committee on the Rights of the Child Regarding Corporal Punishment

By considering the provisions and principles of the Convention, the Committee on the Rights of the Child repeatedly states that corporal punishment, in any circumstance, must be completely prohibited. Corporal Punishment clearly supposes a violation of Human Rights, which affects the child's dignity. By taking into account that the Convention considers the child as a subject of the law, able to exert his rights – according to his maturity and ability to discern –, the use of corporal punishment is considered by the Committee to be a total denial of the principle through which children are holders of human rights.

The main idea of the Convention is the child's dignity, as the subject of rights, and therefore any violent act against him/her must be radically sanctioned[4]. In place of corporal punishment, the Convention proposes an attitude based on non-violence and dialogue between children, adolescents and adults. This attitude is directly based on the child's right to have his/her opinion taken into account in all the actions related to him/her, as recognized in article 12 of the Convention.

The legal interpretation of the Convention on the part of the Committee is, undoubtedly, strengthened by two fundamental principles of human rights: the indivisibility and interdependence of all rights. In other words, the Committee adopts a holistic approach in relation to the child's rights and, due to this, the respect for one right necessarily means absolute respect for the others. On the other hand, based on experience acquired by studying and analyzing the reports Governments issue about the fulfillment of the Convention, the Committee has expressed that the Convention includes a series of very important principles, which are useful in interpreting and specifying the content of the rights recognized by the Convention. These "umbrella-principles" are applied jointly with the other articles of the Convention in order to support, justify and/or clarify a specific approach on controversial issues which arise from such document. These principles are the following:

- Non-discrimination (art. 2): the rights gathered by the Convention are equally applied to all boys and girls, regardless of their race, religion, language, disability, opinion or family background. This is the principle of universal protection.

- Child's Best Interest (art. 3): in all decisions which affect boys and girls, the best action for them must be taken into account, as a main factor.

- Enforcement of Rights – international cooperation (art. 4): the State is obliged to adopt the necessary measures in order to meet the rights recognized in the Convention, using the maximum of available resources and, when necessary, within the framework of international cooperation.

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[4] Quoted by Thomas Hammarberg, former vice-Secretary of the Committee on the Rights of the Child: "If I beat an adult in your country, I will be logically prosecuted; but if I beat a child, I will not be so. This is unacceptable".

- Right to life, survival and development (art. 6): all boys and girls have the intrinsic right to say what they think and to have their opinion taken into account in relation to everything that affects them.

- Enforcement of the more favorable applicable provisions (art. 41): whenever a current norm in the State, party to the Convention, is more favorable to boys and girls than the correspondent provision in the Convention, the most favorable norm shall be applied.

With regard to the obligation of States, party to the Convention, to prohibit all kind of corporal punishment to children, the Committee generally relies on several Convention provisions. In fact, corporal punishment violates the following rights and principles:

- The best interest of the child (art. 3)
- Direction and guidance of parents (art. 5)
- Survival and development of boys and girls (art. 6)
- Protection from mistreatment (art. 19)
- Health and detrimental practices (art. 24.3)
- Education/school discipline (art. 28.2)
- Child's development as an objective of education (art. 29)
- Respectful and human treatment and protection from cruel treatment (art. 37 a and c)

It is worth to pointing out that the Convention does not explicitly include the use the term "corporal punishment", but as we have mentioned, a series of articles does deal with the problem. It is worth remarking that, from the rights and principles mentioned, article 19 urges the States party to the Convention, to carry out measurements "in order to protect boys and girls from any kind of physical and mental violence".

Responsibilities of States, party to the Convention

In its recommendations to eradicate corporal punishment, the Committee suggests, among other measures, "to carry out additional education efforts" in order to change the attitudes of society in connection with corporal punishment and to promote its legal prohibition.

To date, only eight European States have enacted legislation which explicitly prohibits corporal punishment within the family. They are: Sweden, Finland, Croatia, Denmark, Cyprus, Latvia, Austria and Norway.

In our country, the Penal Code explicitly sanctions *any kind of violence exercised on boys and girls*. Therefore, corporal punishment is not considered legal. The Civil Code, however, is not convincing enough on this matter, given that it allows the "correct[ion of] children reasonably and moderately". A reform of the Civil Code against corporal punishment would ease the change of social attitudes.

Children must know their rights

There is no doubt that the knowledge of rights is a first step towards the exercising of citizenship. Every society expects boys and girls to become responsible citizens, who able to contribute to the welfare of their communities. However, boys and girls are denied many of the rights included in the Convention, which relate to their survival, their full development and their participation in society. We cannot expect boys and girls whose fundamental rights are denied to them, to grow and become supportive and productive people who respect others' rights. It is, therefore, very important for boys and girls to understand the concept of rights, to know which rights they can demand, to support those whose rights have been denied them, and to prepare to defend their own rights and those of others.

Children's and Parents' Rights[5]

Although, the UN Convention on the Rights of the Child defends a series of basic rights, it does not eliminate the parents' right to decide what is the best for their children. On the contrary, it specifically declares that governments shall do whatever is necessary to maintain the integrity of families and that they shall provide support and assistance to parents so they can fulfill their primary responsibilities regarding the care and development of their children. The family is, undoubtedly, the most important grouping for the development of boys and girls.

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[5] Susan Fontaine "Nada más justo". Practical guide to learning about the Convention on the Rights of the Child, UNICEF, p4.

The promotion of the rights of children does not mean pitting them against adult authorities, but encouraging all citizens to work jointly for a safe, healthy and productive future for boys and girls.

Educate, don´t punish!

Awareness Campaign
Against Corporal Punishment of Children in Families

THIRD SESSION

What does it mean to be a parent?

Save the Children

UNICEF   CEAPA   CONCAPA

THIRD SESSION

What does it mean to be a parent?
Perfect fathers, perfect mothers?

Luis García Campos

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WORK OUTLINE

Introduction

Many readers of the original Spanish version of this publication would probably remember the "Masked Warrior", a Spanish comic strip first published over 50 years ago. The lead character, helped by a young companion, fought constantly against the Saracens and, every so many pages, rescued his girlfriend who, for a thousand different reasons, always fell into the hands of the Arabs.

We bring back memories such as these from childhood purely for fun but also for a number of other important reasons. What would the famous warrior do today? Would he be a good father? What sort of mother would the girlfriend be, who was forever being carried in the arms of her beloved because she always fainted at the most critical moment? Certainly, the social pattern that permeated this comic strip was an example - trivial yet significant - of a universe where masculinity and femininity, history, race and social background determined reality. The bad guys were always the same guys ("the other" guys, of courses), honour and courage organized social relationships and the world was clearly defined in all areas. Everyone had a place and a fate unalterably linked to their personal origin and history.

In the same way that the warrior's character is stylized, there exist certain idealistic images of motherhood and fatherhood which have clearly defined characteristics - everything is well ordered and the outcomes of their educational roles are predictable. However, it would appear that there is a clear pattern of uncertainty and lack of confidence regarding their roles among present day fathers and mothers is. This is clearly shown in Aguinaga and Comas' interesting study based on a survey among parents in Spain. The parents interviewed revealed the difficulties they face, including the lack of training for a role which many of them consider to be their most important one.

Taking this as our starting point, and in the shadow of the Saracens, damsels and knights, we would like to take time to consider the various components of the parenting function and its present context. We begin with three warnings and a statement. They may be obvious but we feel it's important to point them out:

WARNING 1: THERE ARE NO PANACEAS OR MAGIC WANDS

Nor is there one right way of doing things. That's why we want to discourage readers who are keen to find formulae and prescriptive recommendations. We can't give them because we don't have them. We cannot literally put ourselves in any particular father or mother's position. But that doesn't mean the contents of this book aren't useful! On the contrary, we think our times offer us possibilities that weren't available to the masked warrior, and these are the ability to 'think about what we're doing', learn from our experience, and reflect on the consequences of how we, as parents, behave towards our children.

WARNING 2: IT IS NOT POSSIBLE TO BE PERFECT

Clearly, wanting to do the right thing and actually doing it are related issues. But we mustn't believe that we can do everything right. And thank goodness! Can you imagine how difficult it would be for our children if they had perfect parents who did everything right and who could enter completely into the inner world of their children, anticipating their every difficulty, always saying the right thing and guessing what's going through their minds? Contemporary rhetoric about parenting is certainly paradoxical. It demands a great deal - which can cause its own distress. Should we be asking ourselves to do the impossible?

WARNING 3: THINGS AREN'T THAT BAD

A certain defeatist attitude towards the family seems to have entered many people's minds. This fundamental pessimism has also touched families themselves at a time when children are more frequently abused, hitting is becoming more common in families, and parents have less power and more problems to face… We need to take a step back and look at a country where families still provide an important arena for social life and are a major source of contentment. Most Spanish adults (93%) consider that their families provide a good or very good environment.

AND A STATEMENT: APOLOGIES IN ADVANCE

Very often in a work of this kind, those presenting the information do so from his or her own perpective. They gather and interpret all the information available and then offer their work to the reader as something predigested, objective, and indisputable. At times, this may be further accompanied by a certain arrogance: the "expert" (the one who knows) teaching the readers (who don't know). We want to distance ourselves from such presumptiousness. We hope to introduce ideas, viewpoints and information that will allow each mother and father reading our work to review and enrich their daily practice. It is our view that scientific parenting, (that is, the science of being a father or mother) does not exist.

Is the refrigerator full?
Families today

Much has been said about the black box set as the organizing point of family life.   Its central position in distributing household spaces as well as its relatively threatening influence on the families' educational independence. But if we further analyze household appliances as indicators of a given reality within family groups, we should recall the French pedagogue Phillipe Meirieu who in his most recent book mentioned that modern families could rather be described as a group of people around the refrigerator. This rather spectral vision goes a little bit further than the previous one because it forgets a fundamental function of families, the raising and socialization of new generations.

More than justifying the conflict with the television set, beyond the explanation it deserves, it points to families having to live with other tools that give a sense and meaning to the lives of young people. Refrigerators are a none space, a space for getting supplies that may be substituted or moved around without disrupting the life of their users. Its an element to which they are not bound or which does not mould them.

Without denying the relationship between refrigerators and families, we should perhaps in the first place pay attention to the fact that differently from other historical and social times, the reality of families in contemporary societies is basically of a pluralistic type. **Diversity** is a characteristic of family lives. It is a diversity that is granted a major legal, social and symbolic recognition.

Looking again at television, we may realize how during the prime time broadcast band a single parent family ("Home doctor") and a homosexual family ("Uncle Willy and his friend") are aired, as well as cross-generational differences expressed and organized as ways of cohabitation in some instances of police shows ("Sheriff"). Simultaneously, these compete for audiences with ethnographic stories where well heeled young people endlessly reveal all to interviewers who are basically interested in showing the darkest or most reserved side of the intimate life of the rich and famous and their

families. It is clear that the names of these TV shows will soon change but quite likely, a greater recognition of family diversity in television will last.

Several years have passed already since movies like "The great family" were shown. We will not reproduce mistakenly their family rhetoric. However, there seems to be some evidence that time has changed, and not for the worse, as some hold.

It may be appropriate to introduce a certain historical dimension to perceptions of the evolution of families and go beyond our immediate history, so that we can understand them better. Let's remember historian Phillipe Ariés's coining of the **sentimental family** term to point the fact that for modern members of Western contemporary culture families are basically a place where they find shelter, grow personally and exert mutual recognition of their members. From an historical viewpoint, this is a very recent description of families. In fact, scarcely over one century ago, love, endearment or respect were totally alien to marriage alliances.

Sociologist Miguel Requena calls the term **eclipse of domestic reason** the process that has led families, as our societies modernized, to lose their functions and change their shape. He points the fact that before mass industrialization, families were basically a place for production. Factories, businesses, offices are the new institutions that will gradually take away that production capacity from families and which, to a large extent, will take away their contents and functions. Together with the loss of productive function, other losses will quickly appear. For instance, learning a profession will cease being a family affair and will be transferred to either production organizations or schools. Caring for members or preserving their health will also no longer be the exclusive responsibility of families, and rather be transferred to new health care and care providing organizations.

Simultaneously with this **loss of functions**, families that emerge in industrial societies also change their make up and types of organization. With the need to mould itself easily to the new world of production, the family with a smaller number of members emerged, increasing independence from family support networks, and more distant relations. Thus the **nuclear family** emerged, basically made up by parents and children (in declining numbers) and characterized by independent relations, place of residence and economies.

Thus, the family institution in modern societies is increasingly trapped in a paradox: lighter and freer, more fragile and vulnerable, lacking the protection of tradition and personality of undisputed wisdom, it faces the task of caring for and preserving affections and tending to the physical, psychological and social well being of individuals. It faces extremely complex and difficult tasks while having few tools with which to intervene.

Such transformation of families, which in almost every modern capitalist society took place over a period of more than one century, has been evolving over a few decades in some regions of our country. Domingo Comas has applied an analytical anthropological model to modern Spain to call attention to the fact that in just 3 generations Spanish families have shed a traditional, pre-modernist and dictatorial organizational and political model to adopt another one, that is more democratic, industrial and open to the world. Spain started moving back into the fold of international relations in the 1950s, after the civil war. From that point until it became a member of the European Community in 1986, many events unfolded and many changes took place, not only in the public and political spheres. Changes also occurred in kitchens, bedrooms and living rooms of Spanish households. Following on the work of Margaret Mead, Comas finds that, Spanish families had quickly moved from a social model characterized by stable social structures where elders would teach children and young people about their future, to another where, oftentimes, children and young people must instruct grownups in technological subjects or issues related to personal relationships. In many homes, children teach their parents how to use a computer, or the young explain to adults how to travel abroad for the first time or help them in facing a crisis within the couple.

And, certainly in socializing, raising and educating our children, we cannot transfer our experience as parents to other fathers and mothers. The social conditions, educational spheres, opportunities and issues faced by the new generations, in many cases, have little to do with what we found when we emerged to the world as boys and girls.

In our family environment, while present social conditions give us substantial leeway when making decisions about how to educate our children, we often find ourselves without points of reference because, among other facts, the world that we were educated for is, to a large extent, unknown to us. We cannot be

certain about the world of work in 20 years time. Neither can we be certain of the abilities that will allow our children to live well, or of what their families will be like.

Additionally, we cannot forget that, even present day families are more precarious and uncertain. To quote Inés Alberdi, our families, present day families are, without a doubt, more democratic than in past decades. More democratic because of the need to take account of all their members, respect them and involve them in the making of decisions that concern them.

Raising, educating, socializing children

Some family psychology theorists have defined **socialization** as the stage when boys and girls are prepared to adapt to the society they live in through the learning of values, norms and behaviors. They add that families are the most important social institution charged with performing this task.

When fathers and mothers talk about raising, educating our children we basically refer to the socializing aspects involved in these terms. We think in terms of educating for life, coexistence and well being of our children.

From an anthropological standpoint, teaching for life, teaching values, norms and behaviors, basically implies a process through which we actively involve children of our own culture in an appropriate and fruitful manner. From this standpoint, education within the family should provide answers to basic questions that give sense and direction to the existence of people. The purpose is to help boys and girls to approach questions such as who am I? Where do I come from? Where was I born? … And we do not want to ask these questions from the viewpoint of abstract philosophy or rhetorical play but rather from the standpoint of people's need to define their identities and their sense of belonging to a particular culture.

We have already talked about social change as a characteristic of the historical times we live in, a change that takes place at an unstoppable pace. Together with this sense of time pointing to the seemingly faster speed at which events take place, there are technological evolutions that also push information, value systems and people's mobility at an ever greater speed. A boy from Zamora and a girl from the Argentinean high plateau can wear not only the same type of tennis shoes but also absorb, almost simultaneously, the values embodied in television programs for young people. Likewise they may meet in a web chat room where they can discuss their common interests.

As fathers and mothers, we also enjoy the possibility of allowing our sons and daughters to recognize themselves as members of a family, a social group and a culture. Our understanding of **culture** is not that of an academic knowledge. We refer, rather, to a range of types of social organization that allows, among

other things, access knowledge and resources for each person to better understand their relations with others. It also provides the tools to regulate coexistence, by way of a set of codes that modulate communication along with procedures that limit the need to resort to violence.

A fundamental task in family education is to **make available a sense of identity and ownership** that will give our children the opportunity of a satisfactory and stimulating life in the world. That is not just in our world but also in theirs. The speed of social change along with other forces we have already mentioned make it illusory to pretend to raise our children by imbuing them with values and principles taken from the past, or even from our present. To quote anthropologist M. Mead, we, as fathers and mothers, "must create new models so that adults can teach their children, not what they have to learn, but rather how they must learn it, and not what they must commit themselves to, but rather what is the value of commitment."

Giving our children, from our position as parents, the elements that will give sense and strengths to their lives, must not (and perhaps cannot) be understood as determining their lives' goals or objectives but rather providing them with the tools that they will define by themselves in the world they will have to live in. Let us point out in this respect one of the fundamental contributions made by Philippe Meirieu in his work "Frankenstein teacher" as an example of this impossible dream that is education understood as the making of others.   In his work, Meirieu reviews several literary and cinematographic works, including Frankenstein, Pinocchio, El Golem, Robocop or the androids in Blade Runner, which recurrently exhibit the failure of the human goal of wanting to create a being whose destiny it can shape. In all the aforementioned cases, the son, the pupil, the created being, strays from the road designed by its creator in a chain of events that is never free from tension and conflict.   We are persuaded that the historical and social coordinates of our present existence push us to organize the educational process within families around our capacity to guide our own conduct, make decisions, rise to challenges and learn from our mistakes. All this may be organized around two complementary axes: personal **well being and the capacity to coexist and cooperate.** Our sons and daughters must learn to exist and coexist in the world they have inherited. So too in a world where they will have the capacity, the will and the resources to introduce innovations

and transform that world into their own world. Ideally leaving it in better condition for the following generation.

At the same time there has been a major change in the parenting function, in the exercise of fatherhood and motherhood. Now, fathers and mothers have to think and decide how to raise our children. In other times and situations the world allowed families to raise their children by impregnation, when everything remained immutable from one generation to the next. Principles, norms and educational models were repeated endlessly, mothers and fathers did not have much to think about or decide. Sometimes the parents had nothing to do, because those tasks remained in the hands of grand parents, nannies and or nurses.

In this context reflections about the education we got from our parents or the education they got from their parents are of little use to us. We live in a world that allow us to choose with a degree of freedom unknown to past generations and which is the source of a substantial amount of insecurity and anxiety. From that uncertainty oftentimes questions emerge like, am I doing this right? Can I do something more? What do I need to know to raise my children?

From zero to infinity: limits and potentials in family education

For sometime now scientists, childhood specialists, educationalists, politicians and others have started to regard and concern themselves with the role of mothers or fathers - what is good and what is bad, and how raising impacts the development of children. That is a question that many fathers and mothers have also started to ask themselves.

Let us ponder this two-fold consideration on the family's educational capacity which, in our judgment provides the background and conditions for the actions and feelings of many mothers and many fathers. It has been held that this is a paradoxical situation supported, perhaps, by the intense contradiction it involves and which may be expressed in the following statements:

1. Families are the most important source of socialization and, if they act correctly, by providing affection and norms, they can eradicate dramatic individual and social situations, including drug abuse, juvenile violence, traffic accidents, sexually transmitted diseases …
2. Families are not capable of educating because they are void of content and their functions have been weakened. Family is in conflict with schools, it is flooded by the media, manipulated by the consumer society, managed by women. This implies a value system that produces low esteem in our society, a society broken by separation and divorce …

These are two types of messages, oftentimes implicit, surfacing in the media, among experts, in the speeches of policy makers, and among fathers and mothers.

We will focus on these last two opinion makers because they are our target population. To them, the readers of this text, we will ask to think about their own educational actions and how they understand them. They will, probably, agree with us that we must not go to extremes. There seems to be little ground for the useless idea of fabricating or modeling our children (because we all know the importance of their own personalities, characteristics, way of being or whatever we want to call their interests and needs). Nor can we justify and entertain defeatism that sees family education as an impossible

task, and considers fathers or mothers can do nothing else but wait for the surprises fate will bring upon us.

Since we began this chapter talking about paradoxes. Let's, then, continue using that figure of speech to examine some of the limitations and characteristics of the part that fathers and mothers play and which may be relevant to understand these roles in our world.

GIVING THINGS OR GIVING AFFECTION?

Affection has been considered a basic nutrient for child development. We have examined in depth the links between affection and development. We have done this first through psychoanalysis and then with evolutionary psychology, and at a later stage through ethnology and pediatrics.

From the birth of a child it is possible to create a "bed of affection" within the family. This creates certain conditions of trust and security that allow interaction between the child and a stimulating the enriching world around him or her. Building this bed requires the intervention of many people. The mothers and fathers, obviously, play a fundamental role.

An affection-rich environment should be preserved throughout childhood and adolescence, gradually changing as it adapts to the terms and situations boys and girls live through as they grow into adulthood.

At times, it may happen that in our busy and fast-paced life as adults, we may lack the time or energy needed to invest our affection in the education of our children. Then, sometimes, we give a present, or a "donation." Such an act is easy to accomplish in a society as rich and plentiful as ours. A society that is organized around consumption and which aims at constantly creating endless needs.

Here we may see the beginning of a scheme of conflicting relations organized on the principle of barter where apparently everything is right. However, the parties to this relationship feel increasingly unsatisfied.

Many studies mention that the quality of the relationship is more important in determining the development of children than the number of hours parents spend with them. Finding the ways to relate, the spaces, and times to provide sufficient attention to the care of children, should be understood not only as the need to give them more time but, fundamentally, as the need of creating types of support and care that will build a sound and stimulating emotional environment for them.

Our market-oriented societies are of little help when most of the messages and information about the needs and interests of childhood focus on objects and are manipulated by commercial advertising. Influenced by the latter, sometimes people (children and adults) believe that all we need to feel better is just another object, another purchase.

EDUCATING INSIDE OR EDUCATING OUTSIDE?

Following the lead of the influence of advertising, it seems logical to undertake a more in-depth analysis of other socializing institutions which, in addition to the family, play a role in children's development.

Referring almost constantly to the role of fathers and mothers in raising children does not mean to assume this socializing competency is exclusively theirs. Other organizations and institutions, both formal and informal, also intervene at various stages on the lives of boys and girls to influence and modulate their development. School, television, grandparents, siblings, friends, sports or leisure clubs are also agents that influence education. They sometimes act as complements of parents' intervention, some times independently, some times against them.

Although our society lays on us, as parents, the greatest responsibility for raising our children, it would be naïve to think that we can control or counter balance all the influences that, alien to ourselves, act upon our children.

We propose here a different type of scheme of interaction that we do not think will be easy but which may be effective. Subsequently to the function of preparing our children for life and coexistence that we have attributed to the process of socialization, we feel fathers and mothers must play a

fundamental role as **brokers between children and their culture**, their social context. The task at hand would therefore be that of helping boys and girls to **see the world around them through different** (perhaps more critical, more distant or distrusting) **eyes**. They would then be better equipped to digest messages from television. The task is also to help them clarify their independent thinking towards their relationships with their friends and to critically value the contributions made by their siblings and their grand parents to their own education. Also to share information and strategies about their education with their teachers. The central objective is to provide children with relevant information, and help them build a comprehensive system that will not so much aim at screening and protecting but will provide the clues to decode information and messages.

Developing this function between children and their social context is not a task that depends only on parents. Education about the media aimed at fathers and mothers could be a priority for culture and education policy makers. This is particularly important because the present generations of parents are already the "children of television,". They were born in many cases with a television set flashing images in their homes' living rooms and were educated without questioning the black box.

Additionally, a culture of participation is still a distant visitor to classrooms, even more so against the background of the relationships between families and schools. All stakeholders should therefore reflect on the importance of creating stable, fluent and useful channels of communication that will only be possible if parents, educators and schools have shown the will to create them.

These examples should underscore both the need to give fathers and mothers the tools to act as mediators between their children and other socializing institutions where values, norms and behaviors are learned. Attention should also be paid to the various responsibilities individuals and institutions have in the education and development of younger generations.

And yet, fathers and mothers must continue to act as capable helmsmen to sail in propitious winds while navigating the calm seas and the storms.

BEING A FATHER OR BEING A MOTHER?

If we look at the relationships between fathers and mothers with their environment, we may hold that every type of fatherhood and motherhood is defined as a function of the society where they exist. Thus, in many cases, we may compare it to a set of Russian dolls, where the smaller set—in this case the family—is found inside an outer structure. This can be likened to the society in which the family exists. This also happens with the differences between fathers and mothers, and the differences between men and women.

In this paper, and to promote equality among the sexes, we often use the words father and mother side by side. It seems however that fathers and mothers are often not sailing the same ship.

Our culture's social division of gender places a huge burden on the raising of children. In the last two centuries, a number of myths have been built that wrap men and women. In the case of the raising of children motherhood is understood as the "state of grace" that women should be joyful about and men should regard from a distance. A detailed review of this topic will be found by our readers in two books authored by Elizabeth Badinter mentioned in the list of references.

Here we would like to highlight the need to urgently redefine the guidelines for raising our sons and daughters if we really want them, both boys and girls, to be equal. We also think this will not be possible if we wait for the guidelines to change by themselves. We will only achieve our objective if we give our sons and daughters an education where inequality, discrimination or exclusion by reasons of sex is not possible, regardless of their personal field of activity or development. We will only achieve our goal if we, who raise them, are able to break away from the molds that straight jacket and condition our patterns of behaviors as mothers and fathers.

We don't know if there is anything like maternal instinct or if men are inept at performing the tasks required to raise children. Only the voluntary experience of individuals will be able to break such an unfair relationship as that defined by Federick Engels in his famous analysis of this relationship. He

defined women as men's proletariat. After more than one century, his insight reflects a sad but true picture in many families of our communities.

FREEDOM OR LICENSE?

We chose to use these terms originating in our country's political transition to point to a false dilemma that much too often surfaces among fathers and mothers, teachers, psychologists and other childhood professionals. This dilemma may seem like a kind of yearning for a strong authority within families to govern the development of children. In its negative shape, it might appear as an extreme flexibility of habits that turns all attempts to put pressure on them into an impossible task.

We will detail below the styles of education of fathers and mothers. Here we want to point to the instances when our society attributes to fathers and mothers a permissiveness or inhibition that is neither warranted nor deserved. We think that the freedom-license pair could be balanced by another one like authority-authoritarianism. Aware of the fact that the exercise of authority is essential in all relations between parents and their children that seek an educational objective, there is no reason to accept that authoritarian or despotic power may be appropriate to raise a child.

Quite the contrary, and with the parallel with dictatorial governments intentionally in mind, we can see that in those regimes an excess force is used to defend the rule of law (always established by those who hold power). This use of force simultaneously covers up and cancels the effect of the power holders' lack of legitimacy to rule.

As a consequence, many fathers and mothers who defend corporal punishment, do so to protect their position of privilege, a position of power that is as fundamental as it is arbitrary. By suffering corporal punishment, children also learn that the world is a place of inequality and violence exerted by those who, from their controlling standpoint, impose their will on those who lack power and who must submissively and silently accept their orders.

Simultaneously, we hear the arguments against the excess of democracy in modern families. They are compared, from the viewpoint of their rules and

habits, to other organizations where chaos rules and that lack of norms for coexistence. In these cases, it is forgotten that the spirit of democracy necessarily requires deeper individual rights and duties, commitments towards others and to the types of organization that find their legitimacy in daily acts. Compared to other political systems, democracy is characterized by its capacity to identify its errors and mistakes, not because it fails less often.

LEARNING OR MAKING MISTAKES?

A general none verbalized objective and one which can occasionally be extremely burdensome for fathers and mothers is the **attempt to play their role without making mistakes**. Our culture so values success that people living in it rarely realize that making mistakes is fundamental to learning.

Schools, for instance, are institutions that place a crucial value on success and yet they are very often organized around the principle of error. Thus, teachers of mathematics or other subjects will give their students many practical exercises before they are giving a test so that they will make mistakes and learn from them.

We do not, by any means, hold that making mistakes is all that is needed for learning. We are certain, however, that by **learning from our mistakes, we can develop our main abilities and capacities for parenthood**.

Frequently we run into the desire of doing the impossible: knowing how to act correctly before the events unfold. This desire to have the insider's advantage when acting is as logical as it is unreachable.

Although previous experience is an important element that can help us to correctly address each new educational situation, we cannot guess the future shapes of our roles and problems as mothers and fathers.

Similarly, we cannot imagine a situation where a father or mother can think with certainty and correctly imagine the future of their children. Quite the contrary, we are persuaded that an individual, a father or mother, will grow by adding new facets to his or her parenting as they face and address situations

which may have occasionally been foretold or arise unexpectedly. In some cases this results in success and in others it ends in evident failure.

This learning, which for many is a life-long process, is not exempt from anxiety and insecurity but, is any type of learning free of that? In this sense can conflict be avoided when all we are talking about is learning to live together, learning to live in the world? The answer may seem to be a NO, although some groups in our society feel the differences or stress among individuals and viewpoints are negative and worrisome. On the contrary, almost all theoreticians of human development psychology agree that maturity is possible only if it is achieved by solving problems. Only when we face trouble and conflict, individuals will use a tool kit of abilities to save ourselves. This is all the more evident in those aspects of socialization relating to coexistence and which are fundamental to individuals. **Living together with others necessarily implies differences, tension and conflict.** Growing up in this atmosphere requires **identifying, facing and learning to accommodate those differences** in the best possible manner. Fathers and mothers have an enormous role to play in this respect because families provide the basic framework to learn how to live together.

An example of what fatherhood and motherhood are about may be drawn from the parallel process of the development that children live through. Just as we think of childhood and adolescence as stages of ongoing change, learning and growth, we may imagine parenting as a dynamic process that evolves constantly. It is characterized by ongoing change, learning and adapting while conditioned by the life stages of parents, the maturing of children and the features of the context where fatherhood and motherhood evolve.

Ends and means in family training

Conventional wisdom holds that each family is a world in itself and we would like to underscore here the value of diversity when we look at the universe of the family.

We only have to look around us to see evidence of the huge differences in the ways families organize themselves and live with each other. Suffice it to look at the different ways we have of raising children by those adult siblings who have started their own families. Not to speak of the differences among families living as neighbors.

Many factors bear an influence on and condition each family's dynamics and, for reasons of the goals and the scope we have set ourselves, they will not be detailed here. We feel it is critical to examine in-depth the role of fathers and mothers in their children's development. For that reason we want to underscore the fact that in many societies several different ways of understanding families, developing fatherhood and motherhood, or expecting various types of behavior among our children exist simultaneously.

In this Chapter we also want to point to some components of this diversity that has been mentioned in recent years in our country concerning the various perceptions, needs and patterns of behavior found among Spanish fathers and mothers. We will explore its bearing on childhood training, the goals that support it and the means available to undertake it.

FATHERS' AND MOTHERS' IDEAS ABOUT THEIR CHILDREN'S EDUCATION

Thinking allows people to organize our world and how we behave in it. In what follows, an important question will be to unveil, know or recognize those principles that organize our style as fathers and mothers. We have already said how, up until recently, thinking about your actions as a mother or father was not important. It was enough to automatically reproduce what had been done to us, or to allow whoever held family authority to proceed. In fact, it has been proven that such absence of theory among Spanish fathers and mothers until the beginning of the eighties was the norm. This does not mean that until that time there was no framework of ideas that supported "good and bad" parenting practices. However, fathers or mothers did not give much thought to the ideas which they put into practice and indeed had little awareness of them.

On the different causes of children's behavior, a number of investigations point to two main types of parents:

1. Those who believe children are born with their **particular way of being**.
2. Those who think individuals are **not born but nurtured**.

For those belonging to the first group their children's present and future is something that they have been given, as if in a lottery, and over which they have little power. They also believe that the abilities, preferences, motivations, limitations and potential of their children have little or nothing to do with their own performance as fathers or mothers. Proponents of this viewpoint come from several camps. Two of those are the scientific-geneticist approach that think people's make up or potential is included in their genetic code, or the religious-deterministic group, comprising those who understand that after impregnation, each person's destiny is clearly written.

For parents in the second group, boys or girls are individuals who have the potential to grow and change, depending on their environment's conditions and stimulus. Clearly, they possess a more optimistic view of fatherhood and motherhood because they logically think fathers and mothers can exert an influence on their children's development, contrary to the latter viewpoint

according to which fathers and mothers look upon and accompany their children in a process that is external to and independent from them.

In what concerns the definition of educational goals and values, three parental objectives have been mentioned that may be the universal goals of parents regarding their children:

1. The child's survival and health.
2. The development of the necessary abilities for them to become economically independent adults.
3. The acquisition of abilities and values that are well regarded by the community (reputation, intelligence, etc.)

However, based on these generally agreed values that may seemingly exist among fathers and mothers, a new division between two large groups emerges among those who place a greater value on **independence** and those who have a higher esteem for **conformance and obedience.** The former will greatly appreciate the child to think independently, be curious, autonomous and active. The latter will place a higher value on the child's cleanliness, obedience, respectfulness and good manners.

Concerning the style of education, two large groups of parents have also been identified. Some think children learn by themselves and adults play a role in ensuring children will learn. The other group comprises those fathers and mothers who think children are empty individuals and adults must fill them up with knowledge.

Systematic and comprehensive studies on these topics have described various ideologies among fathers and mothers. By **ideology** we mean a set of ideas organized on a stable manner that has an influence on their perceptions, attitudes and behaviors as fathers and mothers. Three large ideological groupings have been established: traditional, modern and paradoxical. Their characteristics are summarized in the following table.

Variable	Traditional Parents	Modern Parents	Paradoxical Parents
Explanations of differences among children.	Genetic explanation of individual differences.	Interactive interpretation of individual differences.	Lack of definition about individual differences or environmental viewpoint.
Behavior attributed to …	An interpretation of behavior with the biologically-oriented key.	The influence of the social environment.	The influence of the physical environment on behavior.
Perception of educational capacities.	Do not see themselves as capable of influencing their children's development.	Great perceived capacity to influence children's development.	Limited capacity to influence children's development.
Type of educational strategy.	Development cannot be stimulated.	Strategic and specific orientation to stimulate the child's development.	General strategies and initiatives without direct parental involvement.
Expectations about the child's maturity.	Pessimistic expectations of the evolutionary stages.	Optimistic evolutionary expectations and concomitant stimulating actions.	Little stimulation in disagreement with expectations.
Most important educational values.	A preference for dependence.	A preference for independence.	A preference for independence.

		Non-stereotypical gender roles.	
Behavioral patterns for boys and girls.	Stereotypical gender roles.		
Games and toys.	A preference for traditional toys that amuse children and suit parents.	A preference for educational toys that let children learn.	A preference for sensorial and motored toys that amuse children.
Styles of discipline.	Coercive educational practices.	Permissive educational practices.	
Sources of learning and knowledge.	Ideas originate inner thinking and recollections.	Ideas originated in reading.	

Adapted from M.V. Hidalgo (1999): Las ideas de los padres sobre el desarrollo y la educación de sus hijos. Su cambio y continuidad durante la transición a la paternidad (Parents' ideas on their children's development and education. Changes and continuity in the transition to parenthood), Revista Infancia y Aprendizaje N° 85, p. 85.

Interestingly enough, these various ways of understanding parenthood are very stable viewpoints that emerge before the birth of the first child and which remain unchanged, despite accumulated experience.

Additionally, a number of social and economic variables modify these various positions of mothers and fathers. In the high and intermediate high social groups, parents who have a higher level of education and live in cities are more "modern" while in the medium-to low and low classes, parents with less schooling or living in rural areas appear as more "traditional."

The views of fathers and mothers about parenting have been explored from different standpoints. We will now focus on a study of the needs that fathers and mothers in the early 90s considered unsatisfied.   We have summarized this information in the following table:

Stage	Fundamental Need
Before birth and early years	• Become prepared to be a father or mother
Up to 6 years	• Parks and other areas for leisure fitting the children's needs and interests. Ways to harmonize household chores and out of home work for women. • Quality educational areas.
After 6 years of age	• Cultural leisure activities and appropriate and accessible sports facilities.

Adapted from Aguinaga, J. and Comas, D (1991): Infancia y adolescencia. La Mirada de los adultos (Childhood and adolescence. The viewpoint of adults) Ministerio de Trabajo y Asuntos Sociales.

HOW TO CONVEY THE GOALS OF FAMILY TRAINING

Thinking about fathers' and mothers' views on the goals and objectives that guide their actions, immediately leads us to talk about **values**: values have been defined as the goals or objectives of a general nature that remain unchanged in various situations. They guide the conduct of individuals and are classified as having greater or lesser importance depending on subjective criteria. The following chapter in these training materials deals with education-related chapters in detail. Consequently, our analysis aims at spurring thinking and learning about the role of being a father and mother and we therefore underscore some relevant aspects of the way in which these values are transmitted. We focus on the form in which our way of educating our children will affect how much of our teaching they take on board. To do so, we underscore the importance of the following elements:

Message readability: Have we clearly conveyed the value we wish to instill? What have our children understood? Is what they understand what we want to convey? If we pose these questions regarding a topic like drugs, in the framework of health-related values, many parents are likely to converge around the issue. But it is certain, that even with the best intentions, we may end up sending messages as diverse or erroneous as the following:

- You must never do any drugs.
- You must never have problems with drugs.
- You must never be caught doing drugs.
- Never use any illegal drug.
- Never use any drug that I don't use.
- You can get drunk but only at weddings, Christmas and similar opportunities.
- You can do anything with drugs but don't crash the car.
- Don't talk to me about drugs, lets assume they don't exist.

Parental legitimacy: Generally, parents gain legitimacy when their children acknowledge their authority to perform their parenting function. The competence attributed to each value is important. Let's illustrate this with the above example. How can we legitimize values of abstinence in drug

consumption, if drugs are habitually used, (even if they are legal and form part of society, as in the case of alcohol or tobacco)? And it is not necessary to stop smoking before we teach about health, but if we don't stop smoking, we, as teachers, will have to accept our own problem with drugs.

Coherence, in both the message and among parents. Regarding the first aspect of coherence mentioned above, it is clearly hard to set values for the development of our children, if we ourselves do not adhere to those values in a stable and lasting manner over time. Additionally, if contradictions arise in the messages and standpoints held by father and mother, not only the message itself will lose credibility, but so too will the interlocutors. And this does not imply that father and mother must always agree on every subject but that in each specific case, their viewpoints and values must be discussed and a consensus must emerge within the couple before the message is conveyed to the children.

Attributed intentionally: It is not in the least trivial to understand the end reason why a value is proposed. It is one thing for a parent to tell children not to use drugs because the parents convey to him or her they are concerned about his or her health and that they wish that the child enjoys his or her life in freedom. It is another to justify their teaching by saying they heard it on television, or because thus the child will not go to jail or because it's the only way the parents can show their confusion and fear as their child becomes an adolescent.

Participation in building values: Our sons and daughters will assimilate the values we propose to them more strongly and easily if we allow them to become actively involved in building those values and we allow them to experience the usefulness of those values at a personal level. For instance, on the basis of an experiment on use of tobacco by our own daughter at school, we can approach the analysis and appropriation of the health value by including her own new experience in it, including her prior knowledge, and facilitating information searches.

Family atmosphere: The appropriate transmission of values requires the following characteristics within the family environment:

- An appropriate emotional framework.

- Strengthening of family member's independence.
- Including all family members in the making of decisions that concern them.
- Appropriate channels of communication.

Discipline as an educational tool[6]

Socializing is preparing children for life and there is no doubt that all social interaction between individuals requires a fundamental learning process. It is necessary to learn the rules that govern the functioning of groups, organizations and societies to which individuals belong.

Boys and girls must familiarize themselves with the moral norms that will guide their future lives as adults. In a more urgent day to day sense, a number of principles must be developed to organize the coexistence of family members.

All groups are organized by implicitly and explicitly defining a series of rules that guide their behavior. Within families, establishing, complying with and breaking those rules are part of the families' existence. It is how the family cares for its members and projects a range of attitudes.

Conversations between fathers and mothers frequently deal with discipline. It is a matter of great interest both because it is perceived as necessary and also as a result of the difficulties it introduces in the family's daily life. Although it is generally the parents who discuss and worry about family rules, we must not forget that it is not they alone who require those rules. Such organizing criteria governing family and personal lives are building blocks for the orderly growth of girls and boys. They need a number of principles to steer their growth and will act as containment dams when new situations or emotions confuse and mislead them.

Paradoxical as it may seem, boys and girls require rules that will guide both their growth as well as acts of transgression. Psychologist Judy Dunn holds that transgression is a fundamental mechanism by which boys and girls learn to differentiate social rules that are truly important in their own environment from those which are mere rhetoric. Starting at the age of two, breaking the rules seems to be the appropriate way of exploring the regulatory reality within the family, since by doing so and observing the adults' reaction, boys

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[6] The name of this chapter comes from the section entitled "Inductive discipline: an educational tool for family coexistence". In: "La familia espacio de convivencia y socialización" (Families as a space for coexistence and socialization) prepared by Luis García Campos. CEAPA, 1997.

and girls can determine which rules are really important, compared to those that are only so in appearance.

We have already mentioned that families are dynamic organizations under ongoing change and adjustment in time throughout their existence. This perspective is fundamental in understanding that rules governing their behavior must also be changing. The ability to adapt the norms regulating family relationships is another major and sensitive challenge for fathers and mothers. We must bear in mind that not only boys and girls change, but also their interests, options and potentials. The other family members will also change, as will the conditions surrounding and shaping each family.

So far we have talked about **rules** but we do not wish to go into greater depth with issues relating to discipline unless we provide a definition. Generally, when mention is made of this term, others will quickly come to our mind: norms, transgression and punishment. Usually the world discipline is used when referring to breaking of the rules that govern family life. Here we will choose a broader and more operational definition. From the work of Valentian psychologist Gonzalo Musitu, by **family discipline** we understand those guides to socialization, strategies and schemes used to govern the behavior of family members. This covers not only the sanctions or punishments given but also all those ways in which socialization happens. In the following studies on this component of family life, it can be held that socialization comprises two complementary and interrelated aspects. On the one hand, values, contents or products of socialization. On the other, the way in which socialization takes place. Thus, family discipline embraces all those procedures that make socialization possible within a family.

Furthermore, each family will educate or socialize their sons and daughters through a combination of two elements, i.e. **control** and **support**. Control is understood as the way in which we guide the steps of our sons and daughters by exercising pressure and coercion, in the direction we want to lead them. Support means the mechanism through which we make our daughters and sons feel we love them and accept them. Each family system combines, in different ways and with more or less ability, both "stick" and "carrots", and the way in which they do so is of critical importance to their progeny in developing the way they see the world and how those boys and girls see themselves.

Based on the different ways in which control and support can be combined, several models of relationships-education have emerged and which also have diverse consequences on children's development and socialization. These models may be authoritarian, inductively supportive or indifferently erratic. **Model of relationship** must be understood to refer to the recurring way individuals rise to situations through the organized system of actions, beliefs and attitudes leading to a range of behavior patterns.

The **authoritarian model** is characterized by its excess of control and its lack of support. It usually confronts situations by recurring to coercion expressed through impositions, scolding, punishments or privations as a way to achieve the reaction parents want from their children. The child's opinion is not requested in achieving this reaction. The educational act does not try to convince but to defeat, and it sees the boy and girl as a mere recipient of the parents' immutable knowledge and power.

Another major educational model is called **inductive support**. Highly esteemed by our societies, this approach to family education resorts to support as the main educational mechanism and is built upon the emotional support parents provide to their children. Affection and acceptance is conveyed to sons and daughters through attitudes, comments and behavior from fathers and mothers. Simultaneously with this general attitude, parents make themselves available to and interested in providing information and guidance to their children. Finally, this type of family education seeks to clearly determine which social roles are desirable and which are not, living a clear range of options open to the boy or girl.

The third type of family educational model is the **permissive** approach. Indifference towards the child's attitudes and behaviors, permissiveness and passivity are the basic characteristics of this type of relational model. Furthermore, the reactions fathers and mothers preferably resort to in this style becomes unpredictable given the absence of a clear cause-effect relationship. Conducts vary in the face of very similar family situations while, oftentimes, these differences are totally dependent on the parents' emotional state. Boys and girls raised in this model suffer the anxious incoherence of their interaction with their parents and suffer from the lack of proper guidance throughout their successive stages of development towards the adulthood.

Various studies that gave rise to this classification agree in highlighting that the three educational patterns very frequently converge in one single family. Together with the "pure" types of families who consistently apply one single method, we see a sizable number of **mixed family groups** that alternatively enforce two or the three educational models.

A 1994 study commissioned by the Office for Minors and Families and carried out by professor Tomás Alvira deals with relations between parents and children. It shows that in the Spanish society 7% of families may be classified as permissive while 20% fit into the authoritarian model, 41% provided inductive support and 32% showed a combined relational style.

Also according to this study, the various types of family education models did not spread evenly across various significant elements. For instance, from the point of view of age, parents in the authoritarian model tended to be older than average. Permissive families occupied the intermediate age range while inductive model families were usually those of younger fathers and mothers.

Other differences emerged concerning levels of education. Families where inductive support prevails usually exhibit significantly higher levels of education above both the average. At the other end, the authoritarian model usually was associated with lower levels of education.

Geographical location is another significant variable. The authoritarian and permissive models are more frequent in small and medium-sized communities while the inductive model is more frequent in communities with over fifty thousand people.

In our opinion, socialization aims at building individuals who are capable of constructing their own moral independence. They can live with others and build their interactions on mutual respect. From this basis, it must be accepted that not all educational models are similar and that childhood development needs mechanisms to stimulate growth and the assumption of a progressive independence of children. We will briefly describe some proposed strategies to accomplish such educational goals.

It has been mentioned repeatedly that one of the fundamental requirements to promote healthy social development during childhood and adolescence is **coherence in defining family rules**. This is nothing more than achieving the goal that our actions become understandable over time because they follow a clear, understandable and debatable logic.   The contrary is arbitrary, disconnected or contradictory decisions, which, beyond their immediate defects, create bewilderment, uncertainty and a sense of lack of defense among boys and girls.

Another fundamental question in defining the rules that organize family life include these rules' **explicitness.**   From the moment the boy or girl develop the ability to understand the oral language, parents must verbalize the position from which we require certain patterns of behavior from children. This will make it easier from boys and girls to internalize social rules which they will not only see but for which they will hear explanations. Moreover, this is a good way to get adults to clarify these rules' motives and guiding principles when they try to explain them.

It is unimportant to open a debate around family rules. This can only happen if adults verbalize them and all children make their opinions and arguments heard.

It is also important to take into account the **ultimate sense** of this socializing process within the family. If we accept that the ultimate objectives of these rules must be to make it possible for every boy and girl to enter the adult world armed with the ability to organize their lives independently and re-design their own rules of behavior, as guided by their lifetime goals and specific social situations, we cannot expect this independence to emerge spontaneously. It must be constantly stimulated throughout the child's and adolescent's development.

Principles of inductive discipline[7]

1. Rules are based on reasons and emerge from a consensus between rulers and those who must obey. At any rate, their justification is known to the authority. Consequently, the reasons for those rules are known, contrary to what happens in authoritarian discipline. "BECAUSE YOU MUST! IS NOT ENOUGH! Or THIS IS THE WAY MY FATHER AND MY GRAND FATHER DID IT!

2. Rules must be reasoned if they require compliance. Authority will explain them in the clearest possible way because whoever is opposed to following the rules must understand why, even if he or she disagrees. This is another difference with authoritarian discipline.

3. The reasons provided aim at showing the convenience of the rule for the complier, not the enforcer. Thus, they are different from emotional black mailing where reasons are governed by the interest of the enforcer.

4. The authority is ready to change the rule if there are good reasons to do so. The principles of authority are not more important than its objectives. Quite the contrary, the relationship of authority is understood as a means for the most appropriate coexistence and development.

5. Compliers have the right to question the rule and the reasons given for it. They must be heard and have the possibility of changing the enforcer's mind.

6. Both enforcer and complier may and must appeal to coherence so that rules will prove relatively stable over time. They will be therefore known and predictable, and not subject to ongoing debate.

7. In relationships between parents and younger children, both the authority and the complier acknowledge the existence of a certain asymmetry that must be respected. Rules are not the result of just negotiations but parents are responsible for protecting their children and satisfying their needs. If after the inductive discipline process no consensus emerges, parents have the responsibility to demand enforcement of the rules they think appropriate and fair.

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[7] Adapted from Félix López Sánchez.

8. Socialization of these rules builds independence in children as they internalize the reasons for the rules and also exert self-control over their behavior. Throughout this process, children must increasingly become involved in designing the rules and proposing their reasons, or alternatively criticizing and even changing those rules.

Every inductive discipline strategy is aimed at educating children who will not simply obey adults but rather build their own values and learn to behave coherently guided by those values.

Educate, don´t punish!

Awareness Campaign
Against Corporal Punishment of Children in Families

FOURTH SESSION

What is it to educate?

Save the Children

UNICEF   CEAPA   CONCAPA

FOURTH SESSION

What is it to educate?

Rufino González Blanco

CONCAPA

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WORK OUTLINE

What is to educate?

When talking about education, we must accept, from the outset, that humans are unfinished beings who must dynamically realize themselves throughout their lives. Education is the result of many agents and factors that converge in the act of educating, a task of the greatest complexity because of the many contributions and implications that are required in the harmonious development of person's personality.

COMPREHENSIVE EDUCATION:

As can be assumed, we refer here to the individuals' comprehensive education to the greatest degree he may achieve and which not only pays attention to academic knowledge but also, and fundamentally, to the emotional and social components. These three dimensions lay the foundation for the child to grow harmoniously with himself or herself, and will adjust to and evolve successfully in various interpersonal and work environments.

Thus understood, the prime objectives of the educational process are for the child to gradually learn to become independent and self-sufficient; to act with self confidence in the exercise of his or her own conduct and the rules that govern him or her; and for the child to internalize values including respect for the rights and freedoms of others, training to participate in cultural and social life, the attainment of peace, solidarity, cooperation, tolerance, …

EDUCATING: PARENTS FIRST:

Parents are their children's natural educators and also their first educators because theirs is, in the first place, the unavoidable responsibility of their children's education. First and foremost, children need to be loved by their parents, to be raised in a spirit of understanding and freedom. This is the basic assumption of all education because the future is written with a smile, with the security, balance, affection and love that is transmitted to each child.

From birth, children, as rights bearers. In addition to physical care they need, respect, attention (time and listening), stimulation, support and encouragement (for them to know their parents will always be there when they need them).

Children have much to say about their education:

The weaving of educational relations between parents and children must appear in a context of mutual confidence, an attitude that requires taking the child's viewpoints into account. This involves trusting the child's responsibilities and commitments, acknowledging their success and avoiding lack of interest and apathy towards the things that interest the child.

This is how education should be understood, therefore as a **process of relationships among persons** by virtue of which the child progressively acquires acceptable capability of external control and appropriate mastery of him or herself. As an overall consequence, It will be possible to achieve emotional stability, maturity and personal security. The latter is defined as self confidence, self control and independence, and the acceptance of ethical, moral and cultural values through the internalization and exercise of given norms of behavior. When channels open for boys and girls to participate in decision making, they will understand order and compliance with those rules as resources that help them to improve their living with others.

EDUCATING IN FREEDOM AND RESPONSIBILITY:

In line with this, children have to be educated to tolerate frustration because "not everything goes" and they must know what they can and cannot do. Nor is it good to excuse children for their inappropriate behavior and think of them as victims of rather than responsible for—to the appropriate extent— their own acts. Otherwise, if we disregard their obligations, we may build "a world of over protected children who become tyrants."

To achieve the above, the intervention of parents is decisive because children assume it is themselves, in the first place, that must exercise control within an efficient and friendly human climate where there is generous debate and a substantial amount of freedom to communicate. At any rate, we must not forget that children will evolve from dependence to independence and participation in an environment of democratic authority. If parents must adopt a firm attitude towards lack of order, they must do so with calm and without resentment. They must be constructive and positive and, take account of the values and principles that govern their relationship with their children.

Our goal has been to set forth some general guidelines on the task of education, its nature and goals. Although we have focused on the family, parents—as primary educational agents—require the involvement of other agents in their educational mission who will give education a more universal

projection. Under no circumstances can these facts be left aside since education, because of its complexity, must be the result of many intervening factors.

This is the background of the educational task proposed by the "Teach don't hit" campaign as an alternative to corporal punishment in families. In this context corporal punishment is seen as the opposite of proper education. As its main objective, the campaign seeks to eradicate corporal punishment in the family context while giving parents a compendium of indispensable basic educational principles to guide their teaching tasks.

Communication in education

The psychological processes that make up the subject's development are the consequence of his or her relationship with the cultural environment. Consequently, education —basically seen as a communication process— is a socially required **dialogue** (underscoring the contrast of monologue) between children and the educational environment. In order of importance, this environment includes parents, other household members, teachers, friends and the social environment where the child lives.

We live, without a doubt, in the era of communications. Today as never before we have the opportunity of very rich and complex channels of communication. These include the printed press, radio, television and the Internet. Simultaneously it may be just as appropriate to hold that we live in the era of isolation and lack of communication. The potential for communication is huge, in the context of **globalization.** However the specific "I" may be deleted in this enormous world and where it loses its objective identity before "You," who also experiences similar lacks. Man has such a great capacity to communicate (or rather receive information) that he feels totally isolated for the same reason. He establishes relationships with databases and but not with other individuals. Ironically while this increasing wealth of technology makes communication easier, it also radically prevents it and makes individuals who live in multitudes effectively isolated beings.

WHAT IS COMMUNICATION?

We may have a better understanding of the nature of communication by examining the theory of information Shannon put forward a half century ago.

According to this theory information, implies transmitting contents from a sender to a receiver by way of a message inserted in a physical channel or "medium". Communication occurs only when the sender and receiver share a repertoire of signs. Informative contents make up a message that has been coded as a set of signs organized within the repertoire. The message can be subject to interference or "noise" such that the receiver may or may not get the message or receive a blurred message. This depends on his or her ability to distinguish noise from relevant information signals.

The theory of information is complemented by cybernetic theory, which introduces the notion of feedback between senders and receivers. This allows for easier exchange of information, which is the ultimate purpose of communication. Information is only the first stage of communication. From this viewpoint, television informs but does not lead to communication because there is no interaction between senders and receivers. Communication requires a message, a sender and a receiver, a shared code, an appropriate channel and a context that favors the whole process.

This scheme can be profitably transposed to the field of psychology (psycholinguistics) of communication. It will therefore lead to the question whether in a family, school and social context, there is real communication or just information, or perhaps not even the latter (Is there dialog? If there is, is it the parent, teacher … who imposes his or her reasoning?); Is there a shared repertoire between parents-children, teachers-students, adolescents-adults ("You don't understand me. I can't talk to you anymore", or "aren't you listening son?"). Is there a uniform message? Is "noise" making transmission difficult and to what extent? (Are there other different or contradictory messages that create interference and prevent capturing the original message?). Is there effective interrelationship and dialog ("shut up!"). These are just some of the questions that reflect the troubles of cross-generational communication.

A DIFFERENT WAY OF UNDERSTANDING COMMUNICATION

From the standpoint of social psychology and pedagogy, communication is subject to a different approach and it is understood as a tool to show feelings and emotions, and as a privileged instrument to permit for coexistence and for solving our conflicts of interest with others.

Communication is seen in this context as a special type of reciprocal action with **participation and understanding** as the keynotes. It can also be understood as a set of interactions where participants jointly coordinate their plans of action.

Kapplan (1998) holds that communication is the transmission of knowledge, ideas, emotions, skills, etc. through signs and words.

Communication is a **social act** aiming at making the other participate in our own experiences and, simultaneously participating in the experiences of the other, thus becoming a factor for personal development and growth for the "I" and the "You" simultaneously. It implies **mutual enrichment** for all participants because they feel accepted by and share the contributions of the others.

Communication requires acknowledging the other and being recognized by him/her. It naturally opens not only to the challenge of knowledge, but also those of affection, understanding, emotions, sympathy and love, which makes a favorable climate for existential communication. If conducted within these parameters, communication will be a source of freedom and democracy.

FAMILY COMMUNICATION:

Everything we have said so may be validly applied to dialog that should govern the interpersonal relationships within family life. However, given the special significance of families in education, we do not want to omit some more direct suggestions that refer to the communication between parents and children, in particular during such a complex stage as adolescence.

The crisis of adolescence will be more or less strong, depending on how childhood was organized in previous stages. At all times, the child requires attention from his or her parents, wants to play with them, laugh with them, wants to be told and to tell them things, wants interest placed in what he considers his or her affairs. If parents give little importance to the above, their children will not learn to communicate, and when adolescence arrives, they will close in on themselves, making it hard to reach them in their world. Incommunication then emerges as a greatest problem, underscoring the crisis that is typical of adolescence.

The identity of the "I" is forged by virtue of communication whose significance is as deep as the intimacy of the relationship. It is precisely within families where such intimate relationships will emerge thanks to the affection and love reigning in it. Because adolescents find themselves at a crossroads in the definition of their identities, we may well realize the

importance of a good relationship with their parents in stages prior to adolescence.

We must acknowledge serious difficulties for consistent communication not only on the part of the adolescent who goes through a period of increasing refusal to accept what adults may give them, but also on the part of parents who did not easily find a common language to connect with their children. Also the hierarchy of values is different, and only through dialog and reflection will it be possible to arrive to the conclusions that will undermine neither the security nor the freedom of one or the other. It is necessary for both to open up to the possibility of reviewing and comparing.

Despite the difficulties, dialogue and communication will be effective if they take place in the appropriate context, that is, in a **climate** of calm, affection and love, respect and freedom, security and understanding, acceptance and endearment, naturalness and interest. This will happen when both parties know how to listen (voices allow one to hear but not to listen) and to make the other appreciate the problems of either party.

Concept of self and self-esteem

The concept of self and self-esteem are the fundamental basis for people to fully develop their potential. Those concepts perform an inevitable function in structuring personality, motivation and mental health.

Every human being's problem is to make sense of his or her life, reach self-realization to the point that the deepest human drive is the effort to become himself or herself, achieve improved self-esteem and build an appropriate image of their own self. We all posses the basic need to be positively valued, to feel loved, protected and accepted. Consequently, there is a manifest relationship between affection, self-esteem and the concept of the self.

THE CONCEPT OF ONE'S SELF

The concept of the self comprises the set of perceptions, feelings, images, and value judgment that individuals have about themselves including the image others may have of them and the image of the person they would like to be (the ideal I). Thus understood, the concept of the self is the whole set of attitudes, thoughts and feelings, that individuals have about themselves.

Shavelson, who has paid much attention to this issue, defined, already in 1976 the concept of the self as the "perception an individual has of himself or herself, shaped through his/her experiences with the environment, and where a major role is played by environmental feedback and significant persons."

Authors make a distinction between the concepts of the self; self-esteem, self-image, self-respect, self-realization… We are interested in emphasizing the strong relationship and the implications among all these terms. Self-image, for instance, means the way one sees one's self, and as is obvious, it depends to a large extent on the concept of the self and of self-esteem and has an influence on self-respect.

From the cognitive viewpoint, the concept of the self is seen as a multidimensional phenomenon including **five different sources**: emotional, personal, physical, social and academic. It performs the role of organizing the individual's experiences with the surrounding environment, while it maintains, protects and grows the "I".

SELF-ESTEEM:

This may be considered as the **emotional dimension of the concept of the self**. It points to the attitudes of self-approval or disapproval, and results in favorable or unfavorable feelings about one's self. It points to the degree to which one sees oneself as capable, important and valuable, and contributes to building the moral "I".

In 1967, Coopersmith defined self-esteem as "the individual's self assessment on a permanent basis and which reflects an attitude of approval or rejection and the extent to which the individual thinks himself capable, significant, successful and valuable. Self-esteem is a personal judgment of the value as expressed in the attitudes the individual has about himself."

Self-esteem is related to good personal adjustment and self-acceptance. As a consequence, individuals with a high self-esteem:

- Are expressive, happy and free of anxiety.
- Believe firmly in their consistent principles and values.
- Are independent, sure of themselves and accept themselves as they are.
- Trust their ability to solve problems.
- Are sensitive to other people's needs.
- Hold coherent convictions and will not allow others to manipulate them, although they will not resist change if necessary.

On the other hand, low self-esteem makes people reflect feelings of inferiority, sadness and discouragement. Individuals with low self-esteem are additionally characterized by:

- Hypersensitivity to criticism, ridicule and punishment.
- Ongoing indecision due to irrational fear to err.
- Neurotic guilt due to exaggerated importance given to mistakes.
- Showing unbound and continuous irritation, directed both at himself or herself and to others.
- Depressive feelings and overall negative feelings that may jeopardize their mental health.

BUILDING THE CONCEPT OF SELF AND SELF-ESTEEM:

The concepts of self and self-esteem are not inborn, but rather a **learned reality which is acquired and modified through multiple personal experiences and relationships with the environment**. They are also linked to personal achievements and failures. Knowing in detail the causes and factors that determine the concept of the self and self esteem, and thus being able to act to improve and increase them, is therefore essential.

The following **factors and processes can be listed as contributing to creating the awareness of the concept of the self and self-esteem:**

1. In the first place, the relationship between the child and his or her family environment because we learn of our own value and what we are worth from the value we are given by the most significant people for us (fathers, mothers…) give to us. To their children parents are a sort of mirror where they see a reflection of themselves. Additionally, when parents hold a high esteem of themselves, generally their relationship with their children is one of emotional support, interest, acceptance, absence of punishment and deprivation of affection as a disciplinary instruments, acceptance of participation in decision making, etc. All this contributes to developing the children's self-esteem and concept of the self by proposing appropriate role models. This contracts with cases where, overprotection, lack of affection, family conflicts, induction of a false identity and unmeasured permissiveness all act against the building of the "I".

Children must grow within a framework of consistent and clear rules of behavior. The protection of firm and affectionate parental authority, will help them to avoid feelings of failure and anxiety and will consequently, contribute to improved self-esteem. Lack of authority has been demonstrated to harm a positive concept of the self, while an appropriate degree of control and freedom contributes positively to developing self-esteem, independence and self-assurance.

2. **Social comparisons**. While the influence of the parents is decisive from the outset, valuation by peers and comparisons with them will exert an increasingly important role as soon as the child starts going to school. Schools permit the development of new skills and the learning of new roles. They also provide a context where children can make the necessary social comparisons which provide a basis for appropriately adjusting their self-esteem and self-image. From this viewpoint, we must underscore the role of peers during the individual's adolescence in building an individual's identity. During those years, the role of peers will be more important and significant than the function performed by adults.

3. The teachers' personality and behavior are just as important in modeling their students' concept of the self and self-esteem. Teachers must provide the appropriate degree of freedom where there is enough room for making choices and decisions. They must act respectfully because when the students feel respected and well thought of, they also learn to respect and have higher regard for themselves. The teacher's affection will create feelings of personal dignity and commitment in his or her students. Good teachers will never resort to humiliation, ridicule or sarcasm but will rather convey expectations, which the child will try to accomplish. An effective procedure for teachers to increase their students' self-esteem and enhanced concept of the self is by providing opportunities for success, planning academic activities in a way that positive results may be achieved, while preventing failure. Success leads individuals to realize positive attributions about their skills. It increases their belief in their own capacities and in their ability to solve problems. Success also increases their level of aspirations by fixing ever higher goals with increased expectations of successfully achieving them. The reason for this is that, more than success or failure in themselves, the basic influence on the concept of the self is the individuals' interpretation of those concepts. At any rate, it is critical to fit the level of aspirations to the actual potential of each individual.

4. Around the age of twelve, individuals start to change. From that moment onwards, they will not only seek the valuation judgment of others (parents, teachers, peers…) exclusively, but will also establish their own value according to **their personal competence and by personal criteria.** This highlights the importance of creating the habit of appreciating, understanding, taking care of and rewarding the self. It is equally important to discover the potential of one's own resources. This will strengthen self-esteem and avoid depending exclusively on the opinions of others. During these stages it is of utmost importance to act realistically and value the qualities and skills we have, rather than those we lack. By valuing our feelings of competence and excellence, we will contribute to a stronger self-esteem.

EVOLUTION AND DEVELOPMENT OF THE CONCEPTOF SELF

It has already been mentioned that the concept of self is not something we are born with, rather it develops through experience so that its content grows over time. Gradually, individuals perceive and get to recognise a greater number of features in themselves. These characteristics become more clearly differentiated and include a range of physical, psychological and social characteristics. The contents of these three types of variables will also grow in scope so that, as the individual develops, he or she will have a fuller and more realistic image of him or herself.

During their first month, children cannot distinguish the "I" from the outside reality. For them, there is no external reality as something different from themselves and therefore cannot see themselves reflected in it. This is an indispensable condition for the emergence of the concept of self which will only start developing once the children start **differentiating** their individuality from the outside world, and when they perceive other human beings as different and separate.

During their first year, children will know more things about themselves as they become aware of the different parts of their body and draw the limits that separate them from the real world outside. In other words, their personal identities develop on the basis of **experience and their capacity for introspection**.

As they evolve, individuals build the concept of themselves that is increasingly differentiated and defined. They perceive themselves not only through a larger number of physical, personal and social features, but also as owners of more and increasingly complex ideas and information about reality. Between 18 and 24 months, children recognize their own bodily image before a mirror and this sense of the bodily self becomes fundamental in the perception of all other dimensions of the "I".

During the pre-school years, the child's concept of the self is modeled by the perception others have of him or her, more than by their own direct experience. During this stage, **language** is another factor worth mentioning that contributes to broadening and accelerating this process. Around the age of 2, the child's name and capacity to name him or herself gains great importance in the building of the individual's identity. Towards the age of three, the child has gained knowledge that he or she is, an independent self from others.

Rapid development in these initial years give the child an initial and already clear-cut definition of his or her individuality. This is achieved through the acquisition of language, the development of psychomotor skills, as well as the initial ability to understand and enforce some rules for coexistence and social habits.

L'ecuyer describes **evolution** (as well as involution) of the "I" as the result of six successful stages:

1. From 0 to 2 years. *Emergence of the "I"*, as a consequence of physiological, cognitive and social experiences that conclude with the separation of the person from everything else. During this stage, the emergence of a body image is the most important component of the development of the "I" and the foundation for a self-consciousness, as the perception of individuality results from the perception of one's own body.
2. From 2 to 5 years. *The **confirmation** of the "I".* This dimension is reached through the development of **language** and as a consequence of social interaction.
3. From 5 to 12 years. *The **expansion** of the "I".* **Schooling** brings new experiences to the child, who also assumes new roles and a new status (now he or she is one among many, and not the only one as at home), and adapts to new interests and viewpoints. These school years are critical in the evolution of the general concept of the self, and in particular of the academic concept of the self. School and family now share in shaping the concept of the self, although families still play a preferred role.

4. From 12 to 18 years. *Differentiation of the "I".* Once again, interest in the image of the body moves to the forefront, and also focuses on the somatic differentiation that appears during adolescence. Self-esteem changes, personal independence increases and the individual's own identity is re-examined, giving rise to the new perception of the "I". Primitive role models (parents) lose strength as the importance of peers, teachers and culture, music, sports, movies, models, and others, increase theirs.

5. From 20 to 60 years. **Maturity** *of the "I".* During this stage of life, the foundations of the individual's personality have already been built and no major changes are expected. However, some observers consider this stage as one where many and frequent changes may occur.

6. From 60 to 100 years. The individual generally **declines** originating a concept of the self that involves along a negative slope, together with the involution of the bodily image given the various diminishing abilities. A quick loss of identity occurs as individuals stop performing a professional work (retirement), coupled with lower self esteem and decreased social behaviors and relations.

THE CONCEPT OF THE SELF AND ACADEMIC PERFORMANCE:

Academic performance is conditioned by a range of factors. However, it is certain that the concept of the self ranks among the main influences and depends partly on the relations between teachers and students. This is true to the extent that it may be held that the concept of the self plays a role in the whole learning process. As is known, academic achievement brings satisfaction to teachers, parents and, obviously, the students themselves, while school failure brings with it connotations of incompetence, dissatisfaction, anxiety, feelings of inferiority and rejection, etc., all of which are typical of low levels of self-esteem and a poor concept of the self.

From the standpoint of the concept of the self, academic performance is understood to depend not so much on actual capacities, but on the capacities individuals think they have. The way we see ourselves is critical to our performance. A student may objectively know his or her intellectual capacity and yet fail to develop it appropriately because of lack of confidence and security in himself or herself when called to put it into practice.

Many authors wonder what comes first, a positive concept of the self or good academic performance. For us, this lacks interest. What matters is to verify the existence of an ongoing and significant bi-directional relationship, a constant interaction between the two variables, a fact on which almost all authors agree. It cannot be denied that successful academic performance has a positive influence on the concept of the self, while poor performers who fail to reach their expectations will also see a remarkable loss in personal self esteem.

During the school cycle, not all stages seem to have the same impact on determining the academic concept of the self. Between the ages of **five and twelve**, the foundations of the individuals personality relating to experiences and feelings of success, or alternatively failure and inability, are basically established. This may be due to the fact that the concepts of the self and self esteem among school children during these years are particularly sensitive to changes and, consequently, vulnerable. At any rate, when the concept of the self is strong, students will show confidence and consistence, will be highly motivated to achievement which, in turn, will make them perform at a level that matches their self-confidence and acceptance of the self.

With what we have said so far, we may draw a summary student profile for a student with a high academic concept of the self, as well as one of low or negative academic concept of self. A student with a high academic concept of self will fulfill some of the following characteristics:

- Has a high opinion of him or her self.
- Is optimistic about future performance.

- Has confidence in his/her capacities.
- Tries hard in performing tasks.
- Is intellectually curious.
- Participates in class debates.
- Makes friends easily and cooperates with his peer group.
- Shows a sense of humor and is usually happy.
- Is not extremely concerned about exams.
- Gives disinterested assistance to others.
- Has less need for favorable assessments.
- Appropriate attitudes bring his peers' acceptance.

A student with a low academic concept of the self, instead:

- Is lonesome and afraid of bringing others' laughs.
- Avoids problems, rejects new experiences for fear of failure.
- Is insecure and indecisive.
- Feels vulnerable and is influenced by the opinion of others.
- Does not share easily with others.
- Is usually fearful and worried.
- Tends to be passive and limits contact with others.
- Adopts inflexible and stubborn positions.
- Strongly communicates his/her abilities and positions.
- Is extremely competitive and attacks others if possible.

Value, attitude and rule training

Value education seeks to promote responsible personal and social attitudes in individuals, together with a disposition to meet basic commitments and fundamental rules that govern community-based behavior. This subject is gaining importance in education given the influence of values the development and building of the child's personality and social balance.

A vital link exists **between values and education** since good education is based on a strong value foundation. Through education we aim at conveying and putting into practice the values that make civilized life possible within society.

Value education should promote the development of thinking, a capacity for analysis. The importance of affection cannot be forgotten, since our acts are guided not only by our minds, but also by the feelings we invest in what we do. From this view point, we should always bear in mind the cognitive and affective side so that values will not be just intellectual beliefs, but will also help to evolve a life commitment. Indeed, we should not restrict ourselves to the teaching of values because they will be basically conveyed through life experiences.

A values-based education is not concerned with laying down rules but rather making proposals. This develops the child's ability to choose, and fosters coherence between thinking, saying and doing.

Among the interactive processes within families, an important position is occupied by those that seek to train children within an appropriate system of values, beliefs and rules. It should not be forgotten that achieving such goals will depend on the degree of influence schools and communities have. The contribution of the mass media is also an important factor, given their huge impact on modifying attitudes and ways of behavior. Nevertheless, we must highlight the fact that families are the privileged sites for building the main value systems. It is within them that the main attitudes and

behavior patterns evolve, and where the main rules of behavior are transmitted and acquired.

Values, just like attitudes, are contents that can be taught and learned through socialization processes seeking the comprehensive education of individuals. Our system of education (LOGSE) requires that attention be paid, first and foremost, to social and moral education, to the extent that it requires education for attitude and value building. The world of values put forth by LOGSE is far-reaching because it embraces values related to **individuals and society** (ethical and moral values as absolute values that shape all other values), as well as those that relate to culture and science.

We will however focus on the ethical and moral values, that is, on values as conduct-governing criteria that teach individuals to value themselves, behave appropriately, determining the relative importance of things, and establishing hierarchies among them. What is relevant in building the child's personality is not only the wealth of values proposed to him or her, but rather the **hierarchy of values** and the options opened to individuals. Real values are freely accepted and will allow us to design our life styles and give them their full sense, by providing coherent organization.

WHAT ARE VALUES?

From the outset, we must understand the concept of value, maybe taken in two different ways. Values as the appraisal of physical goods, and values as conduct-guiding criteria. Psychology has been mainly interested in studying values as they appear as valuable goals in themselves and as behavior-guiding criteria. Thus understood, they are objective and remain beyond time and space, and thus do not depend on subjective appreciations. The main values may be peace, love, justice, responsibility, dialogue, freedom, life itself, etc. They are related to the existence of persons themselves, shape their behavior, mold their ideas and condition their feelings (Carreras et al, 1998).

Rokeach (1973) understands value as the criterion guiding people's acts and defines it as a lasting belief of how one should or should not behave, or about a given goal that may or may not be worth attaining over one's life time.

He also defines it as a ruling belief that a given type of conduct or final existential condition (being free, responsible …) is personally or socially preferable to other types of behavior be they, contradictory or opposing, final states of existence.

From these and other definitions, we may summarize the features peculiar to values, as follows:

1. They are concepts or beliefs (they possess a cognitive dimension).
2. They refer to desirable ways of being and behaving.
3. They transcend specific situations (they include a universal dimension).
4. They define behavioral rules and assessments.
5. They are hierarchically organized.

The nature of values includes three constituent components:

1. **Intellectual component.** We cannot value what we do not know or do not think we know. Value is given to a certain reality and depends, among other things, on the degree to which we know it. The sources contributing to this knowledge are the family, the school and society at large, which intervene mainly through the mass media.
2. **Emotional component**. The intellectual element is a fundamental though not a sufficient condition needed to establish and internalize a value. The emotional component must be present as well. Things are valued depending on the strength and signs of emotional response they spur in the individual who values them. The affection expressed toward an object depends on the extent to which it satisfies the need for self satisfaction and self esteem. Consequently, a highly unsatisfied individual will undervalue the world around him and behave either

aggressively or be inhibited towards it (they will destroy it or evade reality).

3. **Behavioral component**.   A value belongs within the realm of the individual when it systematically guides his or her behavior, thus demonstrating that it has been truly internalized. This process must take place in total freedom. What is imposed, will not be experienced as a value nor will it be assumed as an intrinsic rule of behavior. Additionally, an excess of rules can undermine the child's self affirmation and self esteem, and subsequently impede his or her capability to open up to more important values. Likewise, the absence of rules and controls leads to the absence of points of reference, to an attitude of indifference because nothing is worth anything at all.

Consequently, value-based education does not merely mean talking about values them but rather implies an educational effort leading the child to maturity in the three constituent dimensions of values, i.e. intellectual, emotional (self affirmation of the "I"), and freedom of behavior (conscious capacity of self-determination).

WHAT ARE ATTITUDES?

Attitudes fill a principal position in the field of social life and in the general structure of personality because they act as variables for or against the object at which they aim.

Many definitions have been given, among which we will choose Sarabia's: "Attitudes acquire trends or dispositions that are relatively long lasting and help evaluating objects, persons, events or situations in a given way, and lead to actions that follow from such an evaluation."

From the above we may draw the conclusion that attitudes are characterized by the following shared elements or **features:** they are learned through social experience and interaction, they predispose us to action, to behave in a given way, they are provided with an emotional weight,

their intensity may vary, they exist in time (and therefore may change), they reflect an individual's taste or preference, and they are inferred from behavioral patterns.

As in the case of values, authors distinguish three fundamental components of attitudes as well:

1. **Cognitive component**: This is the intellectual component of what an individual believes or perceives about something and is the result of a persuasion or belief (thus the difference to straightforward opinion) that something is true or false and relatively stable overtime.
2. **Emotional component**: The most characteristic of dimensions found in attitudes. It reflects the pleasant or unpleasant condition linked to the above belief or persuasion. The positive or negative signs of attitudes are derived from it. Occasionally, the emotional component will prevail over the cognitive component, and will lead us in making unreasonable decisions.
3. **Behavioral component.** Or the habitual disposition to behave in a given way, although behaviors are not necessarily fixed. The behavioral component has a major social and educational value because it allows to behavioral patterns to be predicted.

Ideally, the three components should be balanced and coherent, reflecting a close relationship between attitudes maintained and behaviors practiced. However this balance does not come easily because when determining behavioral patterns, other variables also play a part. These include expectations, personality traits, rules, situational factors, etc.

Attitudes perform a number of functions in the individual's social economy. They allow him or her to interpret the world they live in, reinforce self esteem, make adjusting to the environment easier, and favor the manifestation of personal values.

THE FAMILY AS A SOURCE OF ATTITUDES FOR CHILDREN

Families are the first and foremost agents in creating the attitudes that will prevail among their younger members. As can only be expected, family training should aim at creating in children the greatest number of positive attitudes. We will list below those which are considered fundamental for appropriate personal and social development.

- **Development of motivational attitudes.** Children must be shown the road to self improvement and self satisfaction for things well done. They must be persuaded they are able to reach the proposed goals, thus strengthening their self esteem and self image. They must also be taught to be realistic and live with their own limitations.
- The family must provide a **context of responsibility** where children learn to comply with certain obligations and commitments. Through this they develop a set of attitudes that will allow them to respond to personal and social demands, since responsibility embraces both an individual and a collective component. Likewise children are capable of understanding they have not only rights but also duties. Families are assisted in this task by the school. In this case it is particularly important to prevent the divergence between what either teaches, otherwise a conflict will appear that may be hard for children to overcome.
- Children need their **parents' guidance and support** in achieving their projects. If parents do so, they will additionally help their children develop attitudes of cooperation and participation.
- **Building of willpower** through the reinforcement of self control as a fundamental key for personal and professional success. This requires overcoming the self and recognizing the importance of long term effort and gratification.

Under given circumstances families can also convey inadequate attitudes:

- If the father and mother do not provide a clear and coherent educational attitude, but rather contradict each other or modify

their positions depending on their emotional state, thus leading to their children's sense of insecurity, indecisiveness and lack of initiative.

- When the family atmosphere is charged with **constant tensions** and the child lives in a condition of effective physical deprivation, but most of all, is deprived of affection and communication.
- Attitudes of domination, inflexibility and overprotection are inappropriate negative guides that do little to develop the child's independence.

VALUES, ATTITUDES AND BEHAVIORS:

Values are guides that determine attitudes and ideologies, on one hand, and individual and social behavior, on the other.

To the extent that the child gets to know the world, he or she will do so under the schemes designed by the group (family, community) where he or she lives, and to that same extent, will attach a value to things known to him or her. Depending on the value attributed, attitudes towards his or her reality will change. But at any rate, an individual's attitude will be defined by the prior value attached to things. There is consequently no possibility for a neutral or "devil may care" attitude because there will always be a preference driving us in a given direction. Values and attitudes are at the root of a set of rules of behavior which are internalized by individuals who accept them as necessary. The relationship between the three elements is bi-directional because rules also contribute to configuring the individual's set of values and attitudes. At the initial stages of education, rules coming from outside (**heteronomous moral**) will lead to the discovery of values and the determination of attitudes (the child is forbidden to beat their friends and thus learns the value of respecting others). As the individual grows, the process is reverted so that rules are a consequence of internalized values and attitudes (**autonomous morals**). When harmony and coherence is absent among the three elements, conflict arises because the enforcement of certain rules is required, which do not match the scheme of values and attitudes that underpin the individual's life style. This is not

infrequent among adolescents who are faced with a new and highly personal value option.

Learning values, attitudes and rules will depend on the adult acting as intermediary and as the child's role model. The child will pay attention to the role model's behavior and doing, rather than to his or her rhetoric. Once values are internalized and a sense of ownership is developed around them, a number of attitudes will grow and consequently education will not focus so much on the learning of rules but rather on the learning of attitudes and values. The latter will be expressed through behaviors so that they may be said to be effectively internalized when they guide the individual's conduct, when they become the rules governing his or her behavior.

Certain values (such as freedom, respect for life, the right to life …) may be defended from an intellectual standpoint, and a certain emotional attachment may be expressed about them (as in the case of the satisfaction of cooperating with others), but only when the individual's own behavior is guided by those values, can it be said that they are truly appreciated and internalized.

Educate, don´t punish!

Awareness Campaign
Against Corporal Punishment of Children in Families

FIFTH SESSION

Conflicts inside family. How can they be solved?

Save the Children

FIFTH SESSION

Conflicts inside family
How to analyze and solve them
How to fight stress

Pepa Horno Goicoechea

Save the Children

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WORK OUTLINE

Introduction. Why talk about conflicts?

This material are about and for families. When we talk with families about issues such as corporal punishment, we are dealing with two key issues in our children's education:

- How to discipline them
- How to address conflicts as they emerge?

There may exist other reasons. When most parents beat their children, they do so because they either think it is good for them, because that way they will understand the true sense of things and will learn to respect rules. Ultimately it is as a way to discipline them. Alternatively, because they have lost self control, because they've been overwhelmed by events and did not know what else to do so. In the final analysis, because they did not know how to develop the required skills to address the conflicts in time, or they couldn't do it. For these reasons, we want to talk about conflict. Because it is part of everybody's every day life. In a family, where several people coexist 24 hours a day, 365 days a year, this is even truer. Conflict is inevitable and all the energy we spend trying to avoid it, ignore it or deny it is useless.

Moreover, conflict may be healthy. Solving a conflict is a challenge and doing so implies a growth crisis for all those who experience it. It is true however that we also run the risk of getting bogged down and that's why we have to learn how to solve conflicts.

Conflicts almost always involve stress and stress increases conflict. It makes the search for the appropriate solution even more difficult. That's why it is important to learn how to fight it, to solve those situations in which stress overpower us and to be patient.

Let's talk about conflict and what it means to us. What weapons we do have that we don't know we have, and what ones we learn about? Let's talk about our attitude to them. Let's learn some skills. But most of all, let's put them into practice. That's the only true way to learn how to use them.

Keys to understanding conflict

OUR ATTITUDE TOWARDS CONFLICT:

When we talk about conflict, we usually do so in negative terms: a conflict is a problem, an inconvenience, something that disturbs the normal flow of things. Something we are not certain we can solve. However, it is indicative to stop for a moment, and look back at the course of our life. If we consider the conflicts we have been through, how things have changed since then, how we are now and how we were before we experienced that conflict… we may realize the following:

- We feel a conflict is a problem when actually it's an opportunity.
- We think conflict is exceptional when it really is part of our daily lives and the natural flow of human relations.
- We perceive conflict as a threat because it pushes us towards change, to question things that have already been established and that we took for granted.
- We feel conflicts are the products of ideas or interests in the present when actually they have an impact on the needs that come from our personal or family background.
- We are under the impression that conflicts don't change when actually they are part of every group's life, and family is no exception. Conflict forces change. It sparks creativity and the restructuring of our environment. We feel insecure because we know the solution to a conflict does not depend on the type of conflict we are facing or the topic it views with but rather the way we deal with it.

Conflict within families is, therefore, an opportunity for parents and children get to know each other better. Conflict helps emotional relationships to get stronger, and to build new communication bridges. Obviously, however, there is a risk. Sometimes conflicts seem to stagnate, to grow so big and so serious we no longer know what to do. It overwhelms us. Among other things, the following pages aim at providing assistance in facing these situations.

A CONFLICT MAY EMERGE BECAUSE…

Conflict is part of the natural life cycle and of relations. Therefore, there are as many reasons as there are individuals. Conflicts may emerge because of:

A conflict of interest
Acting without thinking
Lack of communication among people

The emotional repercussions on a group's members
Due to underlying aggressiveness
The conflict's own spiral

WHO IS INVOLVED IN A CONFLICT?

Anybody may, at some point in time, be involved in one or even several conflicts.

A conflict evolves in a given situation among individuals with their own personal backgrounds, presenting a range of attitudes towards that problem and a given perception of it. People have their own goals to pursue. To achieve those goals they choose a way to face the problem. They develop a style to handle conflict.

Personal factors may condition conflict resolution, including preferences of style when facing problems, assumptions about the reasons for other people's behavior, our own perception of the problem or our prior experience when we deal with an issue.

We undertake an assessment of the skills we think we have to deal with the problem, in a sort of subconscious internal examination. In this, however, we are conditioned by our own experiences of success and failure in other conflicts, our expectations of the results we have at that point in time and our expectations for the outcome at a given point in time. All these personal factors come together to form a **framework for decision**.   This framework will guide each one of us in what to do when facing a conflict.

WHAT ARE THE STAGES OF A CONFLICT?

A conflict is an event that takes place among given personal relations. As such, it is dynamic, since it evolves and changes. We now know that almost every conflict will go through some general stages at which the degree of difficulty to solve the issue at hand will vary.

1. **Potential opposition.** The parties evidence the conflict through a confrontation in which they seemingly hold opposing and irreconcilable positions.
2. **Conflict cognition and personalization** by each of the involved parties. Personalization is determined by each individual's own perception of the problem and the involved feelings. In families, this valuation of things is always particularly colored by emotional factors.
3. Each individual will develop patterns of behavior that reveal a conflict **management style:**

   Competition: open opposition, confrontation between the parties, firm and repetitive arguments, and control of personal behavior.

Cooperation: holding one's own position but also inviting others to show their viewpoints; accepting differences, finding additional information together and examining the weaknesses and strengths of each individual involved.

Commitment: a moderate viewpoint is adopted and the will is expressed to find a point of convergence among the parties.

Denial: withdrawing, delaying or avoiding answers, shifting the focus of attention or suppressing personal feelings. Faced with a conflict, withdrawal is a smart choice when the problem is not of our concern, but not when we withdraw to punish the other party.

Adapting: Agreeing, yielding, accepting one's own mistakes, surrendering, accepting the problem's lack of importance and calming down

4. **Results**: the group, the family in our case, grows and gets stronger, to varying degrees.

WHAT KINDS OF CONFLICTS CAN EMERGE?

As we already mentioned, the reasons for the emergence of conflict are many but they can affect different areas. We can thus establish the following classification:

- Relational conflict
- Informational conflict
- Value conflict
- Structural conflict
- Interest conflict

Relational conflict:

This type of conflict appears between two or more individuals participating in a relationship and it involves strong emotions, false perceptions or stereotypes, and lack of communication.

Information conflict:

When erroneous or insufficient information is provided, we see the emergence of a conflict of information. This may also appear when there are various viewpoints about the really important matter, if the information is construed in different way, or if the information is assessed following diverging procedures.

Value conflict:

When individuals have different value scales and they must make a decision affecting them all, we have a value conflict.

Structural conflict:

This type of conflict appears due to the group's functioning and is characterized by factors such as role definition, situation structure and time or space issues. Evenly distributed power and responsibilities, as well as an equal control of available resources. All play a part in structural conflict.

Conflict of interest:

When different parties hold opposing interests, whether because of psychological reasons or the situation itself, we see the emergence of a conflict of interest.

Whatever the type of conflict, it may exist in a **latent condition** if it does not come to light, it will create a situation everybody or almost everybody knows as being conflictive but which nobody talks about and thus the conflict will remain hidden. Alternatively, a conflict may be **manifest.** That is a conflict all the involved parties are aware of because a previous direct confrontation has already come to the surface.

Let us also remember that occasionally conflict may be internal, meaning it may be inside the person. When a family member is going through a conflict, this will likely also affect the others, even if that particular conflict has nothing to do with them.

WHAT IS THE PSYCHOLOGICAL PROCESSING OF A CONFLICT?

Regardless of the conflict stages that become externally visible outside, conflicts go through a psychological process that is not exposed but which determines how it will be resolved.

- Conflict escalation
- Conflict stagnation
- Conflict de-escalation

Conflict escalation:

- The parties move from soft to hard tactics. Within the family, where there is much knowledge of the others' weaknesses, these tactics can be extremely cold.
- The conflict changes gradually and the problem evolves as it becomes more intense. Factors are added that have nothing to do with the initial issue so that in the end the root cause of the conflict is no longer very clear.
- Specific problems become generic issues.
- Individuals, instead of patterns of behavior, become the subject of attacks.
- The number of involved individuals increases, often bringing in friends, other family members, etc.
- Social organization changes, as well as the dynamics of family relationships.

We may however wonder why conflict escalates, what kind of thinking prevents us from addressing the issue, despite our best intentions:

- **Our selective perception** of reality makes us see only those things we want to use as supporting our assumptions and leads us to draw cause-effect links with other people's conducts, depending on whether we benefit from them or not.
- The **self-fulfilling prophecy phenomenon** whereby we make a false definition of reality leads to a new behavior by somebody else that turns our assumption into reality. Those things we fear become real. Attitudes are always linked to behavior. We reinforce them unknowingly.
- **Entrapment** commitment to prior promises. We assess future costs and benefits from a past standpoint while decisions should be based only on the future consequences or actions. The more time goes by, the more costly any solution to the problem seems to us. A conflict will be resolved when the involved parties turn their attention from the past to the future.
- **Conflict stagnation**: a moment comes in the process when individuals start to understand that things can hardly get any worse. Either

they stay as they are or they get better. We move from trying to defeat the other to the will to cooperate with him.

This may happen because of any of the following reasons:

- Failed competitive tactics used so far.
- Exhaustion of personal resources.
- Loss of social support.
- Unaffordably high costs.
- The wish to save face.

Conflict de-escalation:

Once the moment arrives when the process can no longer be sustained as it is, the will appears among the parties to solve the conflict, even if only to remove the road blocks. Then:

- Contacts and communications between the parties increase.
- The conflicting parties react less defensibly.
- People start to understand motivations and sensibilities, various perspectives and biases that configure each person's framework for decision-making.
- Convergence types are identified, beginning with the easier issues, to pave the way for ulterior compromises.
- Common goals are set.

Keys to conflict solving

- ## THE FIRST KEY IS: IS THERE REALLY A DESIRE TO SOLVE THE CONFLICT?

Conflicts always have a reason. All those involved preserve it because they can derive some type of benefit from it, although this may be hard to believe. This is a benefit that, at the start of the conflict, may be greater than what can be derived from its solution. This is what we call the **secondary benefits** from conflict.

To unblock this situation, for things to change, we must remember everyone has to start by changing himself of herself. We have to start by changing ourselves.

Several objections may be raised to solve the conflict. Personal **attitudes** may constitute huge roadblocks to the conflict's resolution, including unfairness, pride, the need to receive an apology, the desire to get even, pain, anger, resentment, or the need to be right.

There are factors that bring those attitudes from our own inner self. These include **repressed needs,** our own unresolved personal background or some of our characteristics that are unacceptable to us and which we wish to hide from others.

Moreover, these attitudes **disturb our perceptions,** thus biasing our assessment of the other parties and reducing our awareness of the mistakes we make in gauging the situation.

In addition, our "objections", our attitudes and distorted views create a **climate** where conflict grows and finally creates a cyclical relationship between the group's climate and interactions within it. We have all been in situations where the atmosphere at home seems unsustainable, as if it were a bomb about to explode.

The larger the number of people involved, the more important this factor becomes when valuating the resources at hand to resolve the conflict.

- THE SECOND KEY IS REALIZING THERE IS NO ONE SINGLE SOLUTION TO THE CONFLICT BUT RATHER WE MUST TRY TO FIND THE MOST APPROPRIATE ISSUE.

1. **One way out is NEGOTIATION**:

Negotiation is the "political" way to approach the conflict. Conflicts do not have to dissolve but an agreement is reached to remove the road blocks and allow people to continue operating. These types of solutions are fundamental in avoiding business and social conflicts, but within families they are but one initial step towards a resolution of the conflict.

It is worth while remembering that negotiating must be a one time strategy and not a a permanent way of living. Although each one's needs may not be fully satisfied, negotiations change the climate and create new opportunities for doing so.

2. **AGGRESSIVENESS is another issue**:

Aggressiveness is not an individual but a social phenomenon. There are social rules that foster violence as a way for problem solving:

- Some aggressive conflict resolution styles may be justified by society, such as corporal punishment.
- Social rules may also aggressively regulate some situations.
- In aggression we may also identify a socialization process (in the family, on TV).

Still, we must draw a line between constructive and destructive aggressiveness. The former assumes a vital force, sees the other as a potential cooperator and materializes the desire to accept conflict. On the other hand, destructive aggressiveness requires resorting to violence. It

destroys freedom, is nurtured by the past and resentment, sees the other as an adversary and seeks pleasure in conflict.

Violence may be physical or psychological, latent or manifest, emerge from a given situation or the structuring of things, or it may be personal and direct. Regardless of its type, we must consider it as an inappropriate solution to a conflict.

3. **The most constructive issue is conflict RESOLUTION:**

Solving a conflict implies meeting people's needs, strengthening relationships and targeting resources required for everybody's growth.

Achieving this goal depends to a large extent on how we tackle the issue. It is important to build certain skills that will allow us to face the issue in a positive manner.

Keys to constructive conflict resolution

We will not talk here about preventing conflict because we have already clearly said that it cannot be avoided. That effort would will be in vane. Instead, we must learn how to make the most of conflict situations, and get something good out of them. This is the viewpoint that, as parents, we must adopt when educating our children. We must be prepared and able to go beyond mere appearance.

To do so, we must build certain skills ourselves:

1. LEARNING OPTIMUM COMMUNICATIVE STYLES:

Keys to communication
Active listening skills
Effect of each type of response on communication
Statements that "kill" communication

Keys to communication

Within the family, emotional links and past experiences create a style of communication that, occasionally, may be good, but, other times, may not be. We must learn a better style to communicate.

To communicate we must focus on the individual, get as much information as possible about him or her, and avoid generalizations when evaluating him or her. We can ask questions that will open the other up to talking: questions about specific facts, emotional aspects, perceptions, needs, interests and concerns, and feelings. Talking about one's self, about theories or generalities does not promote dialogue. And we must open family members to inter- and intra-subjective dialogue.

Once we have the answers to these questions, we may be able to clarify the issue and so understand which specific needs it addresses in every individual.

From then on, we may create solutions, always remembering that a good try is almost always better than no try at all.

Decisions made when solving a conflict should always value the needs of each individual involved. It should seek to satisfy these needs while respecting each individual's independence, and the subjectivity of their own valuations. Moreover, we must identify our present goals and not those that are past and gone, nor those of the future that is unknown to us. Things can change here and now.

Active listening skills

We must create a climate of confidence that we will build on a foundation of empathy and interest. This kind of climate is created through active listening, an important skill we must learn to use. Some facilitating behaviors are the following:

- Don't talk about yourself.

- Don't change the topic.

- Don't provide advice, diagnoses, valuations, criticisms, or appeasing remarks.

- Don't deny or ignore the other's feelings.

- Don't pretend you understand if you didn't.

- Show that you understand.

- Don't plan what you will say.

- Ask about concerns, anxieties, needs and difficulties.

- Paraphrase to check on the contents of the utterance.

- Pay attention to none verbal language.

- Keep conversation in focus.

- Respect confidentiality of contents.

- Allow for periods of silence.

Active listening helps communication, participation, understanding and the recapping of contents. It also promotes the emergence of **new approaches**, to the topics already discussed.

What is being heard is obviously important, but so is what is said. We must use clear and straight forward language that will say exactly what we want to say. We must avoid irritating words, blaming the other, making requests. We must clearly state the problem, the degree of affliction it brings us, state the expected result in a specific manner, and provide new constructive alternatives to solving similar problems if they emerge again.

Communicating is not just a matter of contents but of forms as well. We must value the impact each of our replies may have on the other before we give them.

Effect of each response type on communication

All answers are valid but their usefulness depends on the context and the goal pursued.

Providing advice and evaluating

This is defined as the answer aimed at providing advice or communicating a value judgment.

- It conveys attitudes.
- It is useful when the sender seeks confirmation, it may create barriers to and even impede deeper communication.
- It promotes defensiveness.
- It implies one's judgment is better.
- It is fast and easy but may convey we are not taking the interest and time needed to understand the others' problems.
- It does not encourage people to accept responsibility for their own problems, it expresses one's own values, needs and perspectives, not the others'.
- It's helpful when a valuation has been requested.
- It changes our understanding of the problem. It is not the "I know what the problem is" attitude, but the "I know what the solution is" attitude.

Analyzing and interpreting

This is defined as the answer given to provide psychological insights.

- It creates a defensive attitude and discourages conveyance of feelings.
- "I know you better than you know your self".
- It faces the other with the consequences of his/her behavior.

Ask, enquire

This response is a question that seeks information and reveals an attempt to guide the conversation.

- It helps to understand.
- It helps the sender to clarify and explain his or her message, to propose issues from a different viewpoint.
- It comprises both open and closed questions as two different types of enquiry. Close questions elicit short, superficial answers. Open questions encourage sharing of feelings, reveal a deeper interest in helping, but when only questions are asked, it can cause uneasiness.

Soothing and supportive

These are defined as replies aimed at reducing the sender's anxiety.

- They convey interest or understanding.
- They don't contribute to clarifying the causes of or the solutions to the issue.
- It should be accepted as "you shouldn't feel the way you do" reply.
- They are supportive and contribute to raising a possible solution.

Paraphrasing and understanding

With these responses, we aim at giving back, using the same words, the message we received from the other.

- They are a mirror to reach the root of the idea.
- They aim at understanding the sender's feelings.
- They promote clarification and abbreviation for a better understanding of what we are being communicated.
- They help senders to understand themselves and their feelings regarding the conflict.
- They stress the most important aspects.
- They broaden perception from details to general issues.
- They communicate interest in the other as a human being.
- They create empathy and favor active listening.
- They help to see the problem from the other's viewpoint.

Statements that "kill" communication

There is no ideal answer, but we must remember the extreme power of the word. Some utterances are particularly troublesome for, and may even destroy the ability to communicate. They include the following:

- Threats that create fear, submission, resentment and hostility.
- Orders that impose authority.
- Distractive criticism.
- Pejorative names.
- The "you should" statements.
- Withholding some of the information.
- Interrogations.
- Manipulative adulation.
- Diagnoses.
- Non-requested advice.
- Resorting to logical arguments when trying to persuade.
- Refusing to discuss an issue.
- Changing the subject.
- Diminishing the importance of what the other said.
- Soothing through denial.

When we decide to talk after having listened to the other and valued the various reply options, we may proceed to a comprehensive **valuation of our communication act**.   We may think of the following. The body language of the listener, Did I value or interpret? (Remember this is a spontaneous reaction); Was I a mirror favoring the understanding of the issue? Did I summarize appropriately the problem in its essential elements? Does my summary include the emotions of my listeners and my own? Did I use the right questions to try to understand?

2. HOW TO BUILD THE CONCEPT OF SELF OF EACH INDIVIDUAL INVOLVED BY REALISTICALLY ACCEPTING THEIR POTENTIAL AND REALITY?

- Expectations about people who have authority over us usually fulfill themselves (this is what we will call the Pygmalion effect).
- It is not enough to know you are accepted. You have to feel accepted.
- We must educate our personal attitudes to accept our own and the others' fragility and weakness.
- We must not foster resignation but rather the joyous acceptance of reality.
- We must understand conflict as part of that reality.

3. MAKING INDEPENDENT DECISION-MAKING POSSIBLE WITHIN THE FAMILY

To make a decision, we first need supporting information. For that reason, the first stage in building this skill is to provide information about the issue to all family members.   Then, we must create a non-structured situation favoring interaction. We need a shared forum, but it must be a quality space, including a few rules and that encourages the spontaneous expression of feelings.

In these forums we will identify a common goal: the identification of the decision that must be made. However, this decision must be accepted by everybody. Thus everybody will be involved in family decision making either

because individually all family members agree with them, or accept them. Effectively, they belong to everybody.

We must realize that independent decisions can be made in three ways:

- In **an autocratic manner** when parents take full and exclusive responsibility for making decisions, while accepting the consequences. However, this does not ensure that the whole family will accept the decision made.
- A **consultative approach**, that includes discussing the topic and taking everybody's opinion into account, but the final decision belongs only to the parents.
- **As a group**, when decisions belong to everybody, as do the consequences.

Each individual, or family in whatever situation will have to decide which type of decision-making is more appropriate, and accept the consequences if they make the wrong choice. Accepting our mistakes is one of the clearest ways of being independent.

Independence requires tolerance, because each family member will have, to the extent of his or her own abilities, the option to make their own decisions. Also, independence requires practice. No skill is acquired overnight and independence is the result of a series of skills that take a long time to acquire.

4. DEVELOPING EMPATHY

When resolving a conflict, it is critical to distinguish between empathy and sympathy. To empathize is to understand the other's needs and interests. Sympathizing with somebody is accepting their needs and interests as our own. Empathy is a fundamental requirement to understand somebody else. However, when we sympathize with the other we bias our perception and we adopt a subjective attitude towards conflict, which is not beneficial to the other person, although it may make us feel better.

Empathy is learned and hard to develop. Some things make it easier and foster it.

However, obstacles to empathy are:

- Domination.
- Manipulation.
- Taking decision-making power from the other.
- Denial.

Empathy promoters:

- Working on relationships, independently of the problem.
- Sharing activities to create links among people.
- Choosing the right time and place for in-depth analysis.

But how can we understand and empathize with the other's feelings? Learning to manage our feelings is the first step to understanding somebody else's. If our feelings overpower us, we will never have the ability to reach others. We must learn not to deny them, but rather to discharge them privately and safely, if they are overwhelming; to be tolerant with the others' emotional discharges and not to take revenge, complain or criticize their emotions.

It is also important to learn how to focus our feelings, by exploring and scrutinizing the subconscious processes underlying them:

- Your thoughts drive the events of your life.
- What you resist is what you receive.
- The situation you look at gives you information about yourself.

Communicating feelings can provide a stimulus for positive changes within the family. It is only by doing this that we can be clear about the goals we pursue. Following are some questions that may guide us in our analysis:

- Why do I feel this?
- What do I mean by what I say?
- Why do I need to get rid of this feeling?
- Whose problem is it anyway?
- What part of the problem is mine?
- What is the unexpressed message communicated by the situation?

As parents, it is sometimes extremely difficult to reveal our feelings before our children because this may make us feel weak and vulnerable in their eyes. Likewise, there are periods or times in a child's development when accepting and funneling their emotional discharges may be truly difficult. However it's critical to know how to communicate from our feelings because it is at that level where most family life takes place, given the emotional links among family members.

5. THE UNCONDITIONAL POSITIVE RECOGNITION OF THE OTHER

The individual, as such, has the right to expect our respect, just like we do from him or her. However recognizing the individual's value implies going one step further. This is positive and implies:

- Creating confidence and intimacy.
- Tolerating differences.
- Cooperating to build a community, within the family.

6. FAVORING ASSERTIVE SKILLS:

Assertiveness is the way in which we express our own needs in a serene manner, with the greatest possible objectiveness and always looking for a greater understanding of ourselves and others. This way of expressing our feelings implies:

- Attentive listening and emotional control.
- Requesting clarifications when something is not understood.
- When receiving criticism, suggesting and asking for changes of manner if we deem it necessary.
- Eliminating distortions in the information we get by restating, summarizing and checking the message.
- Accepting facts and adopting an attitude about them.
- Asking for and suggesting alternative solutions.
- Ask for an apology when necessary.
- Accepting responsibilities.
- Showing understanding and the will to correct what needs corrections.
- Showing feelings individually.

7. STRENGTHENING REASONING SKILLS

To solve a conflict, we must be able to reason. Reasoning is a skill we think is already perfectly well developed until reality challenges us. It is a skill that requires time and effort because it implies a number of skills that are only gradually acquired, including:

- Divergent thinking, in other words having the ability to think of alternative, creative and coherent thought sequences.
- A smooth flow of thinking and reasoning.
- Explaining the causes and consequences of conflict.
- Understanding criticism.

8. DISSIPATING RESENT AND PROMOTING COOPERATIVE RELATIONSHIPS AMONG THE PARTIES

Promoting a shared action among the various parties to a conflict is, oftentimes, the first step towards the resolution. At this stage, the family, as the core of the system of relations, plays an advantageous role because daily coexistence creates a thousand little opportunities for cooperation.

When two or more people cooperate, they learn positive ways to relate mutually. This may, in turn, be extended to the whole area of conflict and thus, dissipate the resent that is usually linked to past events. A conflict is resolved when the parties stop looking at the past and turn their eyes to the future, and when they stop competing and start cooperating.

9. DEVELOPING FREEDOM AND INDEPENDENCE

Ironical as it may seem, solving a conflict implies respecting the individual independence of the involved parties, as well as their freedom to choose. This applies both to parents and children and requires:

- Knowing the limits of our freedoms and that of the others.
- Promoting an interest in the outside world.
- Promoting the ability to perceive reality.
- Developing our abilities to express ourselves and be creative.

- Exercising responsible freedom.
- Respecting the rights of others, once we know them.
- Sharing spaces.
- Accepting our own shortcomings.

10. TRAINING FOR ENTHUSIASM

The attitude with which we face issues is already part of the solution because it shapes our perception of reality and, on that basis, our actions and relations with the others. For this reason, it is critical to develop a positive attitude towards each person regarding the possibilities created in specific situations as well as those towards ourselves, the relations themselves and the others. To develop a positive attitude, we must promote:

- Motivations.
- The ability to discover; and
- The ability to become surprised.

11. LEARNING TO MANAGE HOSTILITY

When somebody chooses aggressiveness as a way out of a conflict, as we all do occasionally, we must know how to face it and be ready to provide the constructive and positive reply rather than avoiding it or dodging. To do so, we may follow the guidelines below:

What to do?

- Accepting the other is irritated and demonstrating we understand him or her.
- Listen attentively. Before answering, wait until the other expresses his or her irritation.
- Keep an open attitude about what is wrong and what should be done.
- Help the other to face the situation once he or she realizes his erroneous behavior.
- If possible, politely show the other to a private area.
- Sit down to talk more calmly.
- Keep a quiet tone of voice and speak softly.

- Reserve ones owns judgments about what should and should not be done by the angry person.
- Empathize with the irritated person without necessarily agreeing with him or her, once his or her hostility or anger has waned.
- Express one's feelings after the event, and require that in subsequent opportunities, he or she should adopt a different behavior.
- Ask for somebody else's help if you feel you can't face the situation.

What not to do?

- Reject the other's anger or try to calm him down.
- Refuse to listen.
- Defend yourself before listening and understanding the various sides of the problem.
- Embarrassing the other for his or her erroneous behavior.
- Scream and yell in a public area.
- Remain standing instead of sitting down, if that is possible.
- Raise the tone of your voice to make yourself heard.
- Jump into conclusions about what the angry person should or should not do.
- Argue and reason about the advantages of a different behavior.
- Hide your feelings after the event.
- Keep trying, despite feeling unable to face the situation.

Keys to fighting family stress

WHAT DO BOYS AND GIRLS NEED?

There is no one single way of raising boys and girls. Nor is there the perfect parent. You may raise your children with your partner or alone, or perhaps help raise your partner's children. As long as you meet the boys' and girls' basic needs, they will grow happily as integrated adults. But what are those needs?

- *Love*: the most basic need of all.
- *Physical care*: temperature, healthy foods and enough sleep.
- *Respect*: boys and girls have the right to be treated correctly, just like adults.
- *Support*: not only for those things they try to do by themselves, but also for those things they would like to achieve.
- *Attention*: take the time to listen to what your children have to tell you, both through their acts as through their words.
- *Stimulation*: through creative games and talking to your child.
- *Security*: they must know you will always be there when they need you.

WHAT IS STRESS?

Stress is a type of psychological and emotional pressure. Whether we feel stressed or not, depends partially on what is happening to us but also on each individual's personality. Most events, even happy ones, like falling in love or having a baby, can be a source of stress.

A small amount of stress is a good thing because it increases our activity and drives us to overcome our problems and find new solutions. However, too much stress is damaging.

What are the symptoms of stress?

- Feeling tired, weak or depressed for a long period of time.
- Feeling furious, fearful or irritated.
- Having trouble sleeping.
- Feeling your heart goes faster than it should.

SOME STRESSFUL SITUATIONS IN CHILD RAISING

No parent ever thinks right all the time. After all, we are only human. Each of us is unique. Some things that are a cause of great stress to some parents, have little effect on other parents.

Let's mention some situations that can be a source of stress and some clues to help us face them.

Baby cries

It's perfectly normal for babies to cry. This is one way in which they talk to us.

Clues:

- Imaging what the child is trying to tell you. Perhaps they are hungry, wet, or feel frustrated because they can't grab a toy? Or they simply want you to hold them.
- Try to hold the baby, walk him and huddle him or her.
- Singing is often the best medicine.
- Holding the baby while you talk to him or her is the best medicine. Make sure you are relaxed. Babies immediately feel it if you are nervous. Once you manage to calm the baby down, don't put him back in the crib too quickly.
- If the baby seems to be crying all the time, ask your pediatrician.

Sleeping time blues

It is late, we are tired and we are looking forward to a minute's break. But baby keeps crying every time we put him or her to the crib.

Clues:

- Stick to a daily routine so the baby will gradually be used to recognize the approaching end of the day. Tell the baby it is time to sleep but don't make it sound like a threat. Give him a warm bath and tell him or her a story.
- Ask your partner or an older sibling to take your place for a while.
- Surrender to the evidence and let baby play a while before you try again.
- Remember not all children, like adults, need the same amount of sleep.
- Try to understand baby's feelings. Children are sad when the day ends because they hate to leave their loved ones.

The little monster

Did you ever feel your baby becomes a little horror, throwing things around, kicking and biting other children?

Clues:

- Try and be patient. Children under or around three still feel they are at the center of the world. They don't think they are doing wrong and they don't always understand how the things they do make you feel.
- Amusing them is frequently one of the best solutions. Children quickly forget why they were crying if we give them something exciting, tell them a story or sing a song.

"I know everything"

- Is your 5 to 10 year old child going through the "I know everything" stage? Is it occasionally too difficult to deal with him or her?

Clues:

- If the child uses inappropriate language or says something inconvenient, advise him or her to calm down and ask what's happening. Try not to answer back using the same poor manners.
- Try not to impose too many rules. It is all right for children to make some decisions on their own.

- Perhaps the child's behavior is not the most appropriate at that time but it's important for the child that you declare that you love him or her, regardless of how they act.

The adolescent rebel

Becoming an adult is a difficult task. Adolescence is a stressful stage of life, not only for the children but also for the parents. They still need us but they reject us. Nothing of what we say or do seems right; their demands are not reasonable and sometimes they take us to a cul-de-sac.

Clues:

- Try to discuss each conflict from a positive viewpoint, without confronting your child. It's always better to negotiate and find a middle ground acceptable to both, as if it were a deal with an adult.
- Remember adolescents will be more respectful of your viewpoints if you respect theirs. Trying to impose your opinions on them will only make matters worse.
- Try not to be over critical. Until they become adults, adolescents will continue to need support and drive to build their self esteem.

Trying to be superman or superwoman

Do you feel responsible for every thing, for your children, their schooling, cooking, cleaning, shopping and all other household chores, and still have to go outside to work.

Clues:

- Perhaps you should try not to stretch yourself too much. Write down a list of essential things you need to feel calm and stick to it, as far as you can.
- Decide what other chores can be done by your partner, a close friend, a relative or a neighbor. Don't feel guilty to ask for help.
- Accept some things will have to wait until you or your partner have time to do them.
- Remember your relationship with you partner and children is more important than work at household chores. So, make time for them before anything else.

Going to school

Trying to fit children into an adult timetable can sometimes be complex.

Clues:

- Get everything ready the night before, like clothes and lunch boxes. Get up earlier, if you need it.
- Design a schedule to take the children to school, with your partner and other school parents.

Your relations

If you have trouble with your partner, your children must not pay for that.

Clues:

- Don't use your children as a weapon in the conflict pushing them to take sides. Explain to them what is happening.
- Help your children understand they are not to be blamed for your problems and ask them how they feel.
- Always remember your decisions about your partner, no matter what, will affect your children.

Who's better

All children, no matter their age, can drive their parents up the walls with their constant requests and demands for things they want.

Clues:

- A distraction can work wonders with smaller children. Make them look in the mirror, give them a surprising toy or start singing.
- With older children, ask them why they want something, ask yourself why you don't want to give it to them, and if you don't think it is worth putting up a fight, let them get away with it. Remember there is no point in showing "who is the boss".

A list of suggestions

- Children need love, support and encouragement. They also need a guide to help them understand the feelings of others.
- Show your disapproval when your children do something wrong and your happiness when they do something right.
- Express your demands positively. For instance, say "I'd really love it if you kept silent while you play", instead of "Don't make so much noise".
- Always bear in mind the difference between a behavior you don't like (like playing noisily) and unacceptable behavior, like beating or biting.
- Take your children's attention away from the kind of behavior you dislike and show your disapproval. Always explain to your children why you think their behavior is unacceptable.
- Remember hitting will take you nowhere. A slap may work once but not the next time. Then you may find yourself hitting harder and harder, often to get a similar result.
- Remember insults and threats can also harm. If you tell children they are silly, stupid or worthless, they may soon start believing it. Comment on their behavior if you need to do it, but don't attack them as people.
- Think of ways to reduce daily stress.

- Childhood is not forever so enjoy the good things while they last. Try to get help to tackle those things that are hardest on you.
- Remember you are probably the most important person in your children's life. Remind them you love them and how important they are for you.
- Don't forget your own needs. If you feel happy and fulfilled, you will be more likely to make your children feel so too.
- Devote a portion of your day to listening to your children, and ideally, when you are not exhausted, tired or angry.
- Try not to let your problems hurt the way you relate to your children.

Count to ten and think again

When our children drive us crazy, it is likely that we may say or do things that can harm them or make them feel bad. The following clues may help you keep cool.

1. Breathe in slowly and deeply, and count to ten.
2. Remind yourself you are an adult and you must set an example for your children's behavior.
3. Think about what you are going to say. How would you feel if another adult said that to you?
4. Go to another room for a minute and think about why you are angry. Is it really because of something your children did? Or is it because of something that happened to you?
5. Call your partner or somebody you can talk to. The problem will not seem so large when you have shared it with somebody else.
6. Go out for a walk and take some fresh air.
7. When events really overwhelm you, take some time out for yourself. Choose things that make you feel well like a cup of coffee by yourself, a warm bath or shopping.
8. A sense of humor is sometimes the best medicine. Try to see the funny side of things.
9. Leave the room and scream alone, if you feel you need it. It's better to scream at the walls than at your children.
10. Think of a pleasant scene, a beautiful view or your own idea of paradise. It may help you to calm down.

When things go wrong …

Parenting is not easy. It requires more patience and energy than we sometimes have. If you find it hard to deal with it, please ask for help. Remember you are not alone. All parents go through that experience some time.

Some people are embarrassed to ask for help because they think their problems are trivial or that they should be able to cope by themselves. However, asking for help is the most effective way to improve your life and your children's.

Some parents get the help they need from their friends. Otherwise, you can ask for help from a social worker, staff at the health care service, or some other professional. There are also many organizations that understand parents' needs and can give you the emotional and practical support you need.

("Tips to beat stress." ISPCC).

Educate, don´t punish!

Awareness Campaign
Against Corporal Punishment of Children in Families

SIXTH SESSION

The Family as a place to grow

Save the Children

UNICEF   CEAPA   CONCAPA

SIXTH SESSION

The Family as a place to grow

Pepa Horno Goicoechea

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What is the campaign?

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1. **Awareness building among the population**, on consequences related to the corporal punishment, especially parents and professionals in charge of caring for infants.
2. **Promoting positive and non violent forms of education** and child care in the family environment.
3. **Informing boys and girls on their rights** and involving them in their own defense, through their direct participation in the actions undertaken.

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A CAMPAIGN FOR ALL CHILDEN, REGARDLESS OF THE ENVIRONMENT WHERE THEY LIVE

A CAMPAIGN FOCUSED ON THE DEFENSE AND PROMOTION OF INFANT'S AND PARENTS' RIGHTS

What the campaign isn't?

IT IS NOT A CAMPAIGN ON CORPORAL MISTREATMENT

IT IS NOT A CAMPAIGN WHICH BLAMES OR PENALIZES

IT IS NOT A CAMPAIGN TO BE DEVELOPED IN THE SCHOOL ENVIRONMENT

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Progressive construction of children's autonomy

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Introduction of discipline programs by parents

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- School, society, media

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- Respecting the child
- Through dialogue
- Through participation
- Through freedom and responsibility

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Self concept and self esteem

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    - Self fulfillment
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- "Teach, don't hit!" Campaign
- What does it mean to be a child?
- What does it mean to be a parent?
- What is it to educate?
- Dealing with family conflicts. How we can resolve them?

Educate, don´t punish!

Awareness Campaign
Against Corporal Punishment of Children in Families

ATTACHMENT FOR PROFESSIONALS

Save the Children

UNICEF   CEAPA   CONCAPA

ATTACHEMENT FOR PROFESIONALS

Didactic guide attached to the parents education material

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WORK OUTLINE

Campaign presentation

"Teach, don't hit!" is a campaign to raise social awareness against corporal punishment to boys and girls within the family.

Corporal punishment is a part of our life. We have all lived or seen it some time. It is not strange to us, but it does not make us feel good. It is because we have not stopped to think about it.

Talking about corporal punishment is not to talk about corporal mistreatment. They are different phenomena and it is important to distinguish them. A parent who punishes his/her children does it with the intention of disciplining and teaching them. Parents who mistreat their children never do it for their children. They do it for themselves.

Questioning corporal punishment as an aid to bringing up children is questioning our society's attitudes to children, their rights, their needs and their rearing. It also involves questioning their rights, along with the needs and education of parents and society. Indeed the education of each one of us of us.

Corporal punishment is an erroneous way to educate, but it is not the only one. Psychological punishment or emotional blackmail are measures which may affect a child's development as much as corporal punishment. We can't be indifferent in dealing with any forms of punishment. However acting on any one of them, may also have an effect on the others. Once again we raise the question of the use of corporal punishment within the family. This really supposes rethinking a vision of how we bring our children up.

Motivations which lead parents to resort corporal punishment can vary. The range from considering it appropriate for their children's development, to lacking resources to face the situation. Likewise the parents' lack of strategies to get what they want or not being able to control their emotions can lead to corporal punishment. No matter what justification is given for corporal punishment, the effects this produces are the same. Corporal punishment is detrimental for boys and girls, for parents and society.

Each slap given to a child teaches him that violence is an adequate way to resolve conflicts, so next time he faces a problem, he will know he may resolve it in the same way. Corporal punishment does not teach a child to reason, because it does not allow dialogue and reflection. Besides, it hampers communication within the family. It does not make them stronger, in fact it teaches them to be victims. Even if we do not know it, it produces emotional damage in the child, by making them feel rejected. They feel loneliness, sadness and lack of understanding. In addition they are not able to obtain their own decision-making criteria, because they are used to conditioning their initiative and creativity according to their parents' reaction.

We must not forget that corporal punishment also means a real risk of physical injury and problems with social integration for the boy or girl, because they do not learn to cooperate with authority.

The slap is also detrimental for parents who give it: it prevents them form communicating with their children, they probably feel anxiety and guiltiness for what they have done and need to justify their behavior to themselves and others.

Corporal punishment is also detrimental for our society because it threatens democratic values. Values are transmitted through example and parents are the first and most important reference models for their children. Boys and girls are not their parents' property, they are citizens with their own rights. Society is obliged to guarantee the protection of their rights.

However our society has a double moral, and distinguishes between two kinds of citizens: adults, who cannot be attacked under any circumstances, and children who may be hit when their parents consider it appropriate. It must be kept in mind though, that children are citizens with their own rights and society is obliged to guarantee them.

In Spanish society, 47% of adults consider that hitting boys and girls is sometimes necessary, and a 27% admit to doing it regularly ("Spanish attitudes to corporal punishment", 1997). But it is fundamental to promote positive and non-violent ways of education, which guarantee boys' and girls' harmonic development.

We must promote an educational model where norms are necessary, but where corporal punishment is not. This is a model where the active participation of boys and girls is promoted within the family and where their time is shared and their evolving needs are respected. An environment must be provided that is rich in possibilities and clear, coherent and consistent limits.

Corporal punishment does not educate, and we know that there are other ways to impose norms, limits and discipline which do not involve the use of violence against children. Preventing violence in our society also involves not legitimizing models of authority within family relations that are based on the abuse of power.

Values such as tolerance, dialogue, participation and respect must be part of our daily life and experiences, from the beginning. Only then will we understand their importance in our society and will we value the effort which involves building them.

It is not necessary to blame anyone, but to create constructive changes in society, providing different strategies to face conflicts which unavoidably rise during the educational process.

To do so, Save the Children, Comité Español de UNICEF, Confederación Española de Asociaciones de Padres y Madres de Alumnos (CEAPA) and the Confederación Católica Nacional de Asociaciones de Padres de Alumnos (CONCAPA) promote the "Teach, don't hit!" campaign, with support from forty social organizations and the Ministry of Education and Culture.

The Campaign has the following objectives:

- Making people aware, of the consequences related to corporal punishment, particularly fathers, mothers and professionals responsible for child care.
- Promoting positive and non violent methods of child education and care within the family environment.
- Informing boys and girls about their rights.

The Campaign develops activities at state and regional level. This takes place in different environments and by building two levels of participation: social awareness and education.

It consists of material supports such as a three-page leaflet, a guide about corporal punishment and materials specifically for the education of parents. Material is also included for childhood and family professionals education and dynamic activities for working with the children during leisure times. This material focuses on children's rights and their participation in society.

Some developed activities are the following: debates and discussions on corporal punishment, information giving activities, educational courses specifically for parents and child care professionals and education of trainers. Also included are activities to explain the UN Convention on Child's Rights to boys, girls and young people, in the context of its tenth anniversary.

But it is important to highlight that the "Teach, don't hit!" campaign is a valuable initiative not only due to its content, but due to the context in which it has been created.

Save the Children, Comité Español de UNICEF, CEAPA and CONCAPA head a list of forty organizations and social institutions which have publicly backed the campaign. The number of supporters among organizations as well as individuals increases through the commitment expressed in the declaration where the basic contents of "Teach, don't hit!" campaign are reflected. Each organization invoved in the project provides a characteristic richness to the campaign's evolution through its experience, its infrastructure and the people who work in it.

We all know that the only way the campaign will have a lasting effect is by being driven by society as a whole. Therefore, involving social, political and economic agents is essential to making our message hit home.

Our work is undertaken within the context of a major effort, at European and international levels. EPOCH, the international network against corporal punishment, tries to develop this campaign all over the world, by coordinating the initiatives developed in each country and by making international and national institutions aware of the need to support these initiatives.

EPOCH has focused its work on two aspects: national legislation reform and educational campaigns. To date, eight European countries have introduced legislation that explicitly prohibits corporal punishment against children within the family. They are Sweden, Denmark, Finland, Norway, Cyprus, Latvia and Croatia. Several others are in the process of legislative reform.

In Spain, the Criminal Code includes the prohibition of the use of any kind of violence against children. This formulation includes corporal punishment. Although the text of Civil Code is

ambiguous in this respect. It allows parents "to correct their children reasonably and moderately". Therefore, one of the objectives of the "Teach, don't hit!" campaign is the reform of Spanish Civil Code in order to introduce the explicit prohibition of corporal punishment against children within the family.

Even so, it is important to remember that in 1990 Spain ratified the UN Convention on Child's Rights. The Convention carries with it the juridical obligation to meet with the rights included in it: one of these is the prohibition of the use of corporal punishment against children.

Within the European Union, the Daphne program for the prevention and eradication of violence against women and children has been a useful framework and guarantee for the work of EPOCH and other organizations: ISPCC (Irish Society for the Prevention of Cruelty to Children), European Network of Minor Defenders or Save the Children, among others.

An important effort is being carried out within the European Union by NGOs and social institutions in order to introduce a real childhood policy in the European Union work agenda. To do so, Euronet has been implemented, the European Child Network, in order to make childhood visible within European policies.

During the 20th century we have succeeded in gaining acknowledgement of the rights of the child. There has been success in making countries commit to the promotion and defense of these rights. We have not however succeeded in ensuring that they are fully practiced.

The concept childhood is absent in European policies. When policies are developed, the needs of children are not adequately valued in decision making. There is also a lack of channels of participation by which children may give their opinion about European policies.

Subjects such as the environment, educational policies, citizenship and participation, health, free circulation of people within the European Union, urbanism, family policy, immigration or consumption policies, directly affect children. They are, however, condemned to be mere receptors of political decisions, especially because they do not have the right to vote.

The Euronet (European Child Network) report "A childhood policy for the 21st Century. First Steps", prepared by Sandy Ruxton is a true reflection of this situation.

Children are not only the future of the European Union but also a part of our present, with their needs and their rights and we must find the place that correspond to them within our democratic society.

The eradication of corporal punishment is one of the commonly accepted needs within childhood policies. Therefore, our initiative is guaranteed by the experience of campaigns in other countries which have already worked on this subject.

With the campaign it promoted, Rädda Barnen (Save the Children Sweden) managed to make Sweden the first country to introduce the legal prohibition of corporal punishment against children within the family. The change gained majority support of the Swedish population.

In May, a meeting was held in Brussels among the representatives of the countries working to eradicate corporal punishment against children within the family. This encounter proved very enriching for our work through the sharing of experiences, materials, queries and problems which have arisen within each country's different contexts. It is one of the real ways to build Europe.

Therefore, the "Teach, don't hit!" campaign is an initiative which goes beyond some organizations, even beyond a specific country. It is a global work for attitude change on behalf of childhood, family and society welfare and we have the opportunity and resources to carry it out. Its success depends on us. As sons and daughters, as fathers and mothers, as society.

General Course Objectives

An essential part of the "Teach, don't hit!" campaign, as we have planned it, is giving information to fathers and mothers on corporal punishment. This is due to several reasons. These include the existence of are unknown matters, that parents probably have not stopped to think about. Even if parents reflect on them, they continue using corporal punishment because it has always been like that. There are also matters parents wish to change but they do not even know how to go about it.

In this course, we want to talk about all these matters. We want to provide them with a space to reflect on the relation they have established with their children and the education they are providing them with. A space to reflect on the education they received. A space so that they realize what it is they want to change and what they want to maintain.

Once the reflection is established, we also want to help them by providing them alternative strategies to face some of the problems which concern them. We will give them material so that they continue educating themselves after the course. In fact we want to help them to find a way to do things better.

That said, the main objective of this course is learning through REFLECTION and DEBATE. We want parents to question things they take for granted, to provoke a change of attitudes. This is a task which demands much time and effort and this course will be the beginning.

We do not want the course to be solely a space to acquire knowledge, given that education involves learning through experience, and the change of attitudes has more to do with experience than with knowledge. If we limit ourselves to handing out materials, without creating the space for reflection, dialogue and discussion, we will have failed in the objectives we pursue.

What are the course objectives?

- Spreading the basic messages of the "Teach, don't hit!" campaign, understand its meaning and question its messages if necessary.

- Learning about the ongoing development of children, their needs at each stage and which responsibilities they may assume within the family. Reflecting also on how we can meet these needs.

- Thinking collectively about family roles. What do they mean? What references do we use to define and apply them? What rights and responsibilities do they involve?

- Reflecting on what it means to raise a child: key aspects, transmitted values, education as a process of building based on affectionate relationships and bonds. Influence of the educational model in children's development, responsibilities of the different social agents…

- Discussion on our way to face conflicts when these arise and learning a series of strategies which help parents to resolve these conflicts

- Reflecting on the role of family in the society and in the transmission of values.

Proposed didactics

It is easier to establish the course didactics from the perspective provided in the general objectives.

Each session must be developed starting from the activities and leading on to the contents. Each proposed activity is useful as a basis for later discussion and reflection, during which the basic contents will be provided. Besides, the basic contents may be enlarged in the attached material on writing, if so wished.

The purpose of the course, is to create a space, not to provide knowledge. It has to be a practical course, where people enter into dialogue and where the basic contents, are of course, clear.

Therefore, we propose a card for each session, to establish the minimum contents, the teaching methods proposed for them and the basic resources to develop them.

We also propose specific timing, in six sessions of two and a half hours each one, given that we consider that is the time needed to develop a dialogue and a space for reflection. This may be carried out intensively or in separated sessions, given that each session covers a particular point within a global framework of participation.

If timing must be changed, the session cards may be used to reorganize the desired and necessary contents into the new timescale.

First Session: What is the Campaign?

Objective
Communicating the contents of the "Teach, don't hit!" Campaign and the how it is to be run

Minimum contents:

What is the campaign?

A CAMPAIGN AGAINST COROPORAL PUNISHMENT WITH THE FOLLOWING OBJECTIVES:

1. **Awareness building among the population**, on consequences related to the corporal punishment, especially parents and professionals in charge of caring for infants.
2. **Promoting positive and non violent forms of education** and child care in the family environment.
3. **Informing boys and girls on their rights** and involving them in their own defense, through their direct participation in the actions undertaken.

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What the campaign isn't?

IT IS NOT A CAMPAIGN ON CORPORAL MISTREATMENT

IT IS NOT A CAMPAIGN WHICH BLAMES OR PENALIZES

IT IS NOT A CAMPAIGN TO BE DEVELOPED IN THE SCHOOL ENVIRONMENT

Didactic proposal:
- Work through the contents guide of the "Teach, don't hit!" campaign.
- Discussion on corporal punishment within the family

Resources needed:
- "Teach, don't hit!" campaign guide.

Second Session: What does it mean to be a child?

Objective:
Providing basic knowledge on evolutionary development of children and their universally recognized rights.

Minimum contents:

The development of children

First Infancy
Babies as active searchers of social stimuli.
Progressive construction of children's autonomy
Babies' emotional and communicative exchange with parents

From second to seventh year
Acquisition of verbal language and communication with their peers.
Introduction of discipline programs by parents
Construction of their sexual identification
Active participation in the family
Perception of justice

From seventh to twelfth year
Capacity to collaborate
Games of rules
How they perceive punishments

Adolescence
Sexual capacity
Importance of friends

Convention on Child's Rights

- What is the Convention?
- What does it mean to ratify the Convention?
- Boys and girls in the eyes of the law
- Fundamental principles of the Convention
- Provisions of the Convention before corporal punishment
- Boys and girls must know their rights
- Children's and parents' rights

Didactic proposal:
Activities:
The Game of Wisdom
Card game on rights and responsibilities

Resources needed: Photocopies of games

Third Session: What does it mean to be a parent? Perfect fathers? Perfect mothers?

Objective:
Reflect on the socializing role of family, its importance at the time of conditioning the socio-emotional development of the child. To reflect also on the distribution of sexual roles within new family models.

Minimum contents:

Family reality today

Raising, educating and socializing

Limits and possibilities of parenting

- Giving objects of affections?
- Educating inside or outside?
- Being a father or mother?
- Freedom or socially unacceptable behavior?
- Learning or making a mistake?

Objectives and Means of family education

- Fathers' and mothers' ideas on their children's education
- How to transmit family education objectives
  Message readability
  Parents' legitimacy
  Coherence in message and among parents
  Attributed Intention
  Participation in value construction
  Family environment

Discipline as an educational resource

- Principles of inductive discipline

Proposed didactics:
Video-forum on Fernando Leon's film "Family".
Resources needed:
Video recorder

Fourth Session: What is it to educate?

Objective:
Reflect on the educational process: who carries it out? How is it carried out? What are its foundations? What are the consequences for the individual?

Minimum contents:

What is it to educate?

- Acquiring knowledge
- Developing own behavioral values, attitudes and norms
- Participating in the community
- Arriving at responsibilities and own criteria
- Learning to live and expressing emotions and affections

Who educates?

- First of all, parents.
- School, society, media

How do we educate?

- Respecting the child
- Through dialogue
- Through participation
- Through freedom and responsibility

Communication in education

- Educating is a process of communication, relation and dialogue.
- Problems appear in parent–children, teacher–student dialogue

Self concept and self esteem

- The individual seeks:
  - A meaning in his life
  - Self fulfillment
  - Personal authenticity
  - Improvement of his own image
- Learnt dimensions depend on the intervention of:
  - Family
  - School
  - Other people
  - Acknowledgment of his own competence

Education in values, attitudes and norms

- ## What are values?
- Does the value crisis really exist?
- Family as value transmitter

Proposed Didactics:

- Discover your level of self-esteem

Resources Needed:

- Photocopies of the survey

Fifth Session: Family conflicts. How to face and resolve them. How to fight stress.

Objective:
Reflect on the way we face conflicts, learn strategies to face conflicts constructively and to fight the stress they produce in us.

Minimum Contents:

Introduction : Why focus on conflicts?

Keys to understand a conflict

- Our attitude before a conflict
- How conflicts rise
- Who may be involved
- Stages through which a conflict goes
- Kinds of conflicts that may arise
- Psychological process of a conflict

Keys to resolving a conflict

- Is there a real wish to resolve the conflict?
- There is no single exit from conflict. The most adequate one must be found

Keys to learn to face a conflict on a constructive way

- Learning optimal communicative styles
- Facilitating the construction of the self concept of each of the involved individuals from a realistic acceptance of their possibilities
- Making autonomous decision making possible
- Developing empathy
- Respecting the other positively and unconditionally
- Favoring assertive abilities
- Leveraging reasoning abilities
- Dispelling resentfulness and promoting cooperative interrelationships
- Developing personal freedom and autonomy
- Training for enthusiasm
- Learning to deal with animosity

Keys to fight stress in family

- What do boys and girls need?
- What is stress?

- Some stressful situations in child raising
- List of proposals
- Count to ten and then think it again
- When things go bad....

Proposed Didactics:
Analysis of a family conflict case

Resources Needed:
Photocopies of the case

Sixth Session: Family as a place to grow

Objectives:
Summarize the course contents to strengthen the fundamental messages and to assess the course.

Minimum Contents

Key Concepts

- "Teach, don't hit!" Campaign
- What does it mean to be a child?
- What does it mean to be a parent?
- What is it to educate?
- Dealing with family conflicts. How can we resolve them?

Proposed Didactics:
- Elicit expression through photographs on basic concepts of the course
- Elect and review four overheads with the most significant contents according to course evolution
- Individually fill in an assessment questionnaire
- Debate on the course: how it has been developed, the contents, activities.

Resources needed:
- Assessment questionnaire
- Photographs

Activities for the first and second session

Name of the activity:
Card game on rights and responsibilities

Duration: 30'

Target: Parents

Number of participants: 12 participants and above

Purpose: To make it clear that each right of the Convention, relating to children and young people, carries with it related responsibilities. Children who firmly know their rights, also assume their responsibilities within the family and its environment.

Objectives:
- To increase knowledge on children's rights
- To encourage the capacity for analysis and reflection
- To learn to relate rights to their obligations

Contents:
- Analysis of the UN Convention on the Rights of the Child.
- Knowledge of the responsibilities related to those rights

Methodology:
Development:
1. Form four people groups

2. Give each group a set with the twelve cards representing the Convention on the Child's Rights groupings. Each one contains a different article.

3. Each group must present three responsibilities related to each of the rights.

Example:
"Article 12 of the Convention on the Rights of the Child states that children have the right to freely express their opinion". This right is accompanied by

certain responsibilities, such as trying to learn what others' opinions are, listening to others and respecting their opinion.

4. Each responsibility must be written separately in a responsibilities card. When these are ready, the group of four must have a total of 36 responsibilities cards.

5. Ask the group to put their rights cards on a pile, shuffle them and hand out three to each group member. The remaining cards may be laid face down in the middle of the table.

6. The objective of the game is that each player obtains three responsibilities cards which match a rights card. In order to do this, the first player ask the one on his left if he has a responsibility card which matches one of his rights cards. If the second player has such card, then he reads it aloud. If the players agree that those cards go together, the second player gives his card to the first. If the first player does not have a matching card, he takes a card from the pile on the middle of the table. The second and third player repeat the same procedure and so on until al the members have reached their objective.

Note: During the game, players may express their disagreement if the feel a particular responsibility is not related to its right. There may be more than one "correct" answer and the educator must encourage the kind of debate which may arise from the game. Once the groups have finished, they discuss:

- For what rights was it easier to chose three responsibilities? Why?
- Does the family emphasize the rights of the young or their responsibilities? What do the school, the community and the local authorities related to young people and children emphasize? Why ?
- What things make it easy for children to fulfill their responsibilities? What things make it difficult?

Materials:
Twelve cards representing CCR groupings, 36 responsibilities cards for each group and pens.

Preparation:
Photocopies for each group

Suggestions:
The educator may read the United Kingdom's monograph, "Educators of Children's Health", in order to find out how a group of children who had a very firm opinion on their rights as regards health, assumed responsibilities in their community.

Assessment:
Make the parents write a list of the most important responsibilities linked to the rights of the their children as members of the family, school, community.

Source:
"Nothing fairer!", practical guidance to learn on the Convention on the Child's Rights, Susan Fontaine, UNICEF.

Name of the activity:
The Tangram: Wisdom Table

Duration: 30'

Target: Parents

Number of participants: 2 participants and above

Purpose: Developing imagination in game activities. Combining hand dexterity with sensitivity and sense of composition.

Objectives:
- To show the richness games contain within themselves
- To help our children develop virtues and to strengthen their intelligence while they are playing
- To discover the great educational richness games contain

Contents:
A game to practice activities such as:
- Intelligence development
- Observation
- Imagination
- Learning to watch
- Abilities training

Materials:
Paper or cardboard, pens and scissors

Preparation:
Photocopies for each group

Methodology:
Development:
1. Form groups of 3 or 4 people

2. Give each group a Tangram game

3. Each group must build different figures: men, animals, objects, ornaments, etc. it is an essential condition that all group members take part.

4.

5. To play Tangram there must be reflection, fantasy and some intelligence. There are 1600 known figures and surely someone in a corner of the planet will discover a new one. It may be you...

6. Once groups have finished, together they discuss:

- Could we get to know our children by playing with them?
- How can a game educate?
- Could a game be the basis of the positive development of boys and girls?

7. One of the virtues Tangram helps to develop is "paying attention". Isn't attention something we daily need in our professional jobs? Then we can observe how playing is the most practical and easiest tool to get to know boys and girls and to educate them in all the human virtues.

Note: If you want to know something else about Tangram:
Tangram is also known in China as Ch'l Chae pan, word which comes from the age of the Chu Dynasty, 740 b.C. and refers to a custom of that time. They said that passing a thread through the seven holes of a needle on the seventh day of the seventh month brought good luck. They always used number seven, as the Tangram pieces. Emperor Napoleon derived great enjoyment from this game for a long time. In a Chinese book we read:
"Tangram is a universal hobby for the young and old people, for men and women, for noble people and for any social class. It is a constructive game and, in contrast to what always happens in other games, we cannot lose money".

Source:
"How to educate by playing", Jose Maria Batlori, Madrid, 1993.

Activities for the third session

Name of the activity:
Video Forum on paternity and family roles with Fernando Leon's film "Family"

Duration: 2 and a half hours

Target: Parents

Number of participants: No limit

Purpose: To reflect on family roles in the education of individuals. What does it mean to be a parent? What does it mean to be a child? What are the responsibilities of each one?

Objectives:
- To reflect on what it is to be a parent and on the participants' parenting practices
- To value the similarities and differences between the roles of mother and father
- To work on the family as a socializing agent.

Contents:
- Family as a socializing agent
- Parental practices of participants
- Distribution of sexual roles within the family

Methodology:
During the 2 and a half hours this activity will last, we suggest following this script:
1. Participants reception: review and extension of matters discussed in previous sessions
2. Introduction to video forum: explanation of the activity, motivating description, film presentation.
3. Film projection
4. Work in the large group

During the film projection we suggest that the facilitator pays special attention to the answers and comments that could arise in this passage. The

observer's role implies mainly here to register the effect of the movie contents on participants. The facilitator must follow the storyline but "with his/her back to the screen" and observe the reactions of fathers and mothers.

Materials:
Fernando Leon's Video "Family"
Video recorder

Preparation:
For the session preparation, the facilitators must have watched the film in advance at least once and preferably in group before the film projection. If the film is watched in a group it is easier to develop points of view, readings and conclusions. It is suggested that this projection is followed by a time of assessment and analysis of the film as well as of its most interesting contents and its educational potential in the context of the course.

Suggestions:
For work in large groups we suggest the following sequence; clarify from the beginning that of all the aspects of family which appear in the film we will only pay attention to those related to the raising and education of our children and remembering that the contents of this film are merely a tool which allows us to talk vividly about certain aspects of the relations between parents and children.

- Open a conversation stimulated by comments such as the following: Did you like the film? How did you feel? What moments would were the most relevant or impressive for each viewer? Did anything remain unclear?
- Three selected moments: Watch again three significant moments which have been selected due to their thematic relevance:
  1. Sometimes children are similar to us… (from 13' 00" to 32' 30"): this part allows us to explore the contradictions parents sometimes feel when our children are not what we would like, even when they are like us. In fact that is often what we do not like about them (for example, fatness).
  2. What the eye doesn't see, the heart doesn't grieve over(from 31' 20" to 32' 30"): here we must pay attention to the little importance that the "father" places in his child and his capabilities. Once he has made his son take off his glasses, the child can't see anything in the clouds because he doesn't perceive them clearly.

3. There's many a slip 'twixt cup and lip (from 53' 45" to 58' 10"): Let's work on generational communication and intimacy. From the forced scene of sexuality to the supposed English learning.

For each of these moments, we suggest the following scheme:

- Watch the passage again
- Open question to the participants: Why do you think we chose this fragment? (Take particular visions and analysis from the participants)
- Point out the fundamental sequence contents.
- Link proposal between these contents and daily family practices. When does something similar happen in your homes? How often does something like this happen? Has something similar ever happened to you?

Our intention would be, to direct the discussion towards certain attitudes and behaviors parents develop which affect their children according to the moments of the film. The kind of particular situations as well as the depth of the analysis will depend to a great extent on the capacity facilitator's capacity to stimulate discussion on the characteristics of the mothers and fathers in the group.

The session may finish with a brief synthesis in which the facilitator points out the most important topics that came out and their implications for parenting and their effects on childhood and adolescence development.

Assessment:
Share the personal reflections the activity elicited.

Activities for the fourth session

Name of the activity:
Discover your level of self-esteem

Duration: 1 hour

Target: Parents and educators

Number of participants: Undetermined

Purpose:
To personally assess the level of self-esteem we show in daily life, and to reflect on the criteria we follow to define an individual with high self-esteem.

Objectives:
- To increase knowledge of self-esteem: how it is created, how it is encouraged and factors which negatively affect it
- To learn how to know ourselves and value our own image
- To reflect on the criteria we use to define what it is to have self-esteem

Contents:
- Develop of self-esteem and self-concept
- Criteria of personal valuation and of the own image
- Factors which have an influence on their development

Methodology:
1° Form small groups of 4 or 5 people, each subject scores himself/herself from 1 to 10 and the average of each group is found. A coordinator will be in charge of recording this information and sharing it.

2° Sharing. Each subgroup shows the averages of obtained scores, adding those from the other groups

3° An analysis of the results must be made and a reflection on the highest and lowest values and possible reasons. Special attention will be paid if there are remarkable differences among groups or if there is certain homogeneity and possible reasons for this will be analysed.

4° Solutions to improve the self-esteem level will be provided, if necessary.

Materials:
Attached questionnaire on self-esteem
Paper and pens

Preparation:
Form different work groups

Assessment:
Sharing of individual reflections elicited by the activity.

Source:
Moraleda (1998)

Attachment:

Self-esteem questionnaire
1. Do you feel fine with yourself?
2. Do you feel always feel important?
2. Do you believe you do things well?
3. Do you do what you have to do?
4. Do you tackle problems with self-confidence and try to resolve them with determination?
5. Do you get unreasonably discouraged when things don't go well?
6. Do you confidently communicate your mood to others?
7. Do you ask for help when you need it?
8. Are you satisfied with what you think and what you feel?
9. Do you feel a little special and different?
10. Do you relate well with others?
11. Are you excited about what you do?
12. Do you feel recognized and loved by others?
13. Do you feel you are an important member of your family?
14. Do you try to discover in yourself those qualities and values which contribute to increasing your self-esteem?

Activities for the fifth session

Name of the activity:
Analysis of a case of family conflict. Effects of the lack of communication

Duration: 1 hour

Target: Parents

Number of participants: Undetermined

Purpose:
To evaluate the origin, development and ending of a conflict within a family.

Objectives:
- To study the case in all its dimensions
- To pose solutions for this and other similar cases

Contents:
- Causes of the problem
- Possible and suggested ways of acting
- Possibilities for resuming communication

Methodology:
Motivation. Given that the topic dealt with, affects participants directly, they will perhaps get involved in the discussion.

Each participant, besides listening to the story, must have a copy which allows him to go into further detail on those aspects which concern him/her.

Development:
- During a period of ten minutes, hand out and read the proposed case
- Form groups of 4 or 5 people who will reflect on the proposed contents during 25 minutes and will come to some conclusions.
- During a period of 25 minutes, each small group relates its conclusions from which proposals of action to resolve conflict will be obtained.

Materials:
Photocopies of the case

Suggestions:
For discussion in small groups, case papers may be handed out. These wil include parents' and children's roles and each person's analysis must focus on the character that corresponds to him/her.

Assessment:
To highlight the relevance of a permanent communication from the first stages of development.
To value the efficacy that the intervention of third parties may have in resolving the problem.
To value the criteria used to assess the success or failure of family members (for example, academic performance)

Source:
De Gregorio (1998)

Attachment for the activity:

Case Analysis
In order to promote reflection, we present a series of fictitious facts, which are realistic in any case, taken from DE GREGORIO (1992: 27-32). The following is a summary.

"Some time ago, Leticia told me: " I have some problems at home and I need to talk them over with you"

She has two children: Juanjo, 19, and Andres, 13. She is married to a prestigious lawyer and they are well off. Leticia also works outside the home all day.

Jose, her husband, is a hard-working man, methodical, with stable habits. He started from scratch and he has including his career, he got through his own hard work. He feels proud of that. Juanjo says when his father looks at himself in the mirror, he admires himself as an author and masterpiece.

Once I asked them which virtue is they promoted and admired most in their children, and they answered me: a work spirit, a sense of effort.

Leticia and Jose's concern is reasonable. Juanjo has failed two years in a row in high school and he has bad prospects. Andres has passed two years with a lot

of trouble. All the teachers tell them the same thing, they have capability, but they don't have the will, as well as that they study very little.

The most serious problem is Juanjo. Apparently, everything started three years ago, when the school told his parents that he had been frequently absent for almost a month. His parents couldn't believe their ears. Jose had commented several times that parents were guilty for "chaos" in their children, and that in his home it wouldn't be like that. Obviously angry, Jose told Juanjo they had to talk. Jose arranged to come home earlier that night from his job. When he arrived, he burst into Juanjo's room, who was in bed listening to "The Top Forty". The way he entered, with a loud slap, ensured that Juanjo got up.

Then, the words came: "I won't put up with slackers and wasters in my home. You don't deserve the bread you eat…". And stuff like that before he left slamming the door: "You will remember this".

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

Since then Juanjo misses less classes and, when he does, he manages to come up with justifications. When he was in class he was only putting in an appearance and the results reflect it.

A few days later, Jose, Leticia and I gather to talk about this affair. Jose says it is no worth doing so, because Juanjo is a lost cause. Leticia, on the other hand, believes that there is a possibility to correct what they couldn't or didn't know how to do.

We went back in time some years. Until this problem occurred Juanjo hadn't had many problems. He always passed his exams with the help of private classes, which also guaranteed some control at that time, because "we have always been very busy due to work."

They think their child had never had problems, 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, because he must have also been a good boy in class."

Leticia says 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 Juanjo got money from unknown sources. Finally, they discovered he worked during peak hours in a bar for young people.

This again caused a storm at home. It was the first time Juanjo didn't stay silent or apologize: "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. Jose remained speechless and Leticia began to cry. Since that day, Juanjo began to behave in an openly hostile manner. He arrives home when he wants, he answers back, he leads his own life…

Things have been like this for a while. Jose has chosen not to talk about it. He and Juanjo hardly look at each other and they almost don't talk.

When Juanjo is not present, Jose makes comments such as: "I didn't have the help he does. I learnt how hard life is by myself. Leave him alone, he will soon realize and reflect".

They suspect that drugs are freely available in the bar where Juanjo works. This made them come back to me to talk to Juanjo.

I talked with Juanjo and I have decided to raise the conflict issue directly:

-Juanjo, your parents have come to talk to me. They are very concerned about you and have asked me to see if we can all try to help you.

-Do you really believe that? -Juanjo answers in a sarcastic way-. They are concerned by my grades, because they feel ashamed that I'm working in a disco-bar. 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 quarreling at home. This has no solution anymore. I will look for a job which allows me to leave and live independently.

-Let's not escape from the problem, Juanjo. 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?

Juanjo 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, that I wanted him to help me! But he would have laughed at me. He would have told me that I was a sassy, that would have showed him that he is always right.

-You 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 he changes tone and says:

-I'm not saying they are bad parents. I recognize 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:

I was disconcerted by his reaction. Of course he is not the sassy son Jose has depicted to me several times. We continued talking for a while. In fact, it was Juanjo who talked to me.

-Are you ready to tell all this to your parents at a meeting with them in a few days?

He asked me to let him think about it. He said he would answer me soon and he left.

Now that I know him, I'm sure what his answer will be.

For the case study

1. We have a communication problem. What were the causes?

2. In view of the notification of Juanjo's absences from school, what would the most advisable course of action have been?

3. Do you think there´s still a chance for communication?

4. If you were the tutor, how would you explain that interview with Juanjo's parents?

5. What changes do you think must happen in the behavior of the people involved? What guidelines do you suggest for that?

Activities for the sixth session

Name of the activity:
Eliciting expression through photographs

Duration: 1 hour

Target: Parents and educators

Number of participants: Undetermined

Purpose:
To review the basic contents of the course, value its impact and the promoted change of attitudes.

Objectives:
- To assess the reception of course contents: which elements have been correctly taken on board? Which have gone unnoticed? Which have been mistakenly internalized?
- To assess if there has been a change of attitudes in relation to family education and use of corporal punishment.

Contents:
- Concepts of the terms child, parent, educate, violence, conflict and family.
- Qualitative analysis of each concept internalization
- Differential valuation of effect of each session on the group.

Methodology:
Divide the group into smaller groups
Give each group a series of ambiguous figures
Ask them to individually choose the image which according to each person reflects most accurately specific concept
Sharing of chosen images: reasons, suggesting elements, underlying concepts

Materials:
Images
Paper and pens

Preparation:

Division of groups and distribution of images

Suggestions:
If during the development of the course, the group has remarked especially on any concepts, the activity may be also focused on those concepts.

Assessment:
Defining the contents and meaning of each concept among all the members of the group.

Attachment:
Assessment questionnaire (added)

Course assessment questionnaire
Age: Sex:
1. How did you learn about the "Teach, don't hit!" campaign?   2. Why have you participated in this course?   3. Assess from 1 (absolutely inadequate) to 5 (very adequate) the following aspects of the course: • Usefulness of the materials   • Usefulness of the activities   • Relevance of contents to your family reality   • Possibility to express your concerns in the discussion   • Group Contributions   • Trainer knowledge and matching with the group level.   4. Is there any aspect of your family reality which you would have liked talking about in this course, but which was not dealt with?   5. Have you changed your way of valuing corporal punishment in your children's education?   6. Has this activity been useful for you? In what aspects?   7. Value the course as a whole: 1 (You haven't liked it at all)…2…3…4…5 (You have liked it very much)   8. Would you like to make any comment?