World Day of
Prayer and Action
for Children

ABCs for Action and Advocacy

A Note On Positive Parenting and Non-Violent Discipline[1]

World Day of Prayer and Action for Children Secretariat New York
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World Day of
Prayer and Action
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"If we really want a peaceful and compassionate world, we need to build communities of trust where all children are respected, where home and school are safe places to be and where discipline is taught by example."

Archbishop Emeritus Desmond Tutu, 2006

While the world has seen a growing number of children survive over the past decades, every year millions of children around the world become victims of untold violence. It affects children in every country of the world. Girls and boys of all ages and from all social backgrounds, religions and cultures experience violence. Violence against children occurs in various forms within the home, schools, care and justice institutions, on the streets and in the workplace. Many children suffer in silence.

As a result, the World Day of Prayer and Action for Children's new three-year theme is to stop violence against children, with a particular emphasis on encouraging positive parenting and non-violent discipline, ending child marriage, and promoting universal birth registration. The World Day affirms the deep desire, responsibilities and rights of parents to guide and teach their children. The rights, health and well-being of children are our shared and ardent concerns. By promoting birth registration, positive parenting, and an end to child marriage, religious communities[2] can play a critical role in ensuring that all children develop to their full potential and grow up in an environment free from violence.

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[1] This is a working document subject to revision based on feedback. All are invited to submit comments through the online feedback form at http://www.dayofprayerandaction.org/events/participant-center/feedback-form.

[2] "The term 'religious communities' broadly refers to both female and male religious actors and to systems and structures that institutionalize belief systems within religious traditions at all levels – from local to global. These include:

- Local worship communities (e.g., churches, mosques, synagogues, temples, etc.)
- Denominational leadership (e.g., bishops, clerics, imams, lamas, etc.)
- Scholars, theologians and religious educators
- Mission workers
- Youth faith or inter-faith groups
- Women of faith networks
- Faith-based or faith-inspired organizations
- Denominational, ecumenical and intra-religious institutions, umbrella organizations and networks
- Inter-faith institutions"

UNICEF, 'Partnering with Religious Communities for Children,' New York, 2011, p. 7.

World Day of Prayer and Action for Children

This informational note for action aims to support religious communities and partners in promoting "positive parenting" and non-violent disciplining of children. How can "positive parenting" help us find practical effective methods for parents to give guidance but also listen to children, encourage children's participation and build children's skills to solve problems without violence? What concrete actions can religious communities together with partners take as part of the Day of Prayer and Action for Children initiative? This is what this guide seeks to explore with you.

A: THE BIG PICTURE

About positive parenting

> "Uniqueness is one beautiful and remarkable principle of Nature, both in science and philosophy, in daily life and thought–that every being in the universe, in Nature, in God's beautiful scheme, is unique, there is just none like it. The parents' job, the teachers' task, the elders' work is to make the child discover this uniqueness in his heart of hearts, in the depths of his being, and having discovered this uniqueness in himself or herself, to help the child to actualize it, realize it in every day life and thought."
>
> Swami Atmapriyananda, 2011

UNICEF/NYHQ2005-2150/Pirozzi

Parenting has been described as a "joyful, frustrating, exhilarating, exhausting journey…to take the hand of a brand-new human being and guide her toward adulthood…(And) most of us learn parenting on the job…We rely on our instincts or our own childhood experiences. But many times our instincts are really just emotional reactions that aren't well thought-out. And sometimes our own childhood experiences were negative or even violent ones. As a result, many parents think that discipline is no more than scolding and hitting. Others feel badly about losing control of their emotions. And others feel helpless. But there is another way."[3]

Of all the ways that parents can help their children grow into healthy and productive adults, positive parenting has potentially the greatest impact of all. Parental influence and protection play a critical role in determining a child's chances for survival and development.[4] In fact, it is parents who typically have the central role in empowering children to become the architects of their own

[3] Durrant, J. Positive Discipline: what it is and how to do it, Global Initiative to End All Corporal Punishment of Children and Save the Children, 2009, p. 1-2.

[4] Bornstein, M., *Handbook of Parenting,* Second Edition: Volume 1: Children and Parenting, 2006.

lives. Responsible parenting includes the provision of a safe physical environment, close monitoring of a child's activities, supervision of behaviour, the nurturing of social, emotional and cognitive development, and the provision of direction and guidance in daily life.[5] This role of parents is critical throughout the different phases of childhood, from birth to adolescence.

"Positive parenting" describes both a variety of actions and an overall approach. It is built on the knowledge that children develop in specific ways, and that the adults around them have a significant impact on that development. Every positive interaction that parents have with their children contribute to the self-esteem, confidence, adaptability, and overall success and well-being of the child. Such positive interactions are also joyful and self-fulfilling for parents as well.

Additionally, the interactions that children have with adults in school, after-school activities, workplaces, places of worship, and other community contexts affect children's development in crucial and life-altering ways.

A core component of positive parenting is to guide children to grow up healthy, happy and able learners. This can be done without resorting to violent discipline, which harms the child and is not effective. Positive parenting increases children's self-confidence and life success, and helps make them psychologically, socially, intellectually, spiritually and morally strong. And it is a chance for parents to teach and lead by example. It is important that positive parenting includes gender and age sensitivity and equal treatment of all children, including girls and boys, children with disabilities and children of different age groups.

[5] Belsky, Jay, Brian Bell, Robert H. Bradley, Nigel Stallard and Sarah Lynette Stewart-Brown, 'Socioeconomic Risk, Parenting During the Preschool Years and Child Health Age 6 Years', *European Journal of Public Health*, 2006 and Evans, M.D. R., et al., 'Family Scholarly Culture and Educational Success: Books and schooling in 27 nations'. *Research in Social Stratification and Mobility,* 2010

A MORE IN-DEPTH LOOK AT POSITIVE PARENTING

"Discipline" comes from the root word "disciple," which means "to teach or train." Teaching is based on setting goals for learning, planning an effective approach, and finding solutions that work. Furthermore, discipline has positive implications and sends a message to the child that no matter what they do, they are loved.

The difference between punishment and positive discipline is mainly that *punishment* focuses on what a child has done wrong. It only has negative implications. It is based on the idea that you have to make children suffer to encourage them to understand what they have done and discourage them from doing it again.

Positive discipline assumes that children want to and can behave well, but need help in understanding how to do so. It works on the principle that children learn more through co-operation and rewards than through conflict and punishment. It also builds on the idea that when children feel good, they tend to behave well and when they feel bad they are likely to behave badly.

The major characteristics of positive discipline are that it:

- is non-violent and respectful of the child as a learner;
- is about finding long-term solutions that develop children's own self-discipline;
- involves clear communication of parent's expectations, rules and limits;
- builds a mutually respectful relationship between parent and child;
- teaches children to learn life-long skills;
- increases children's competence and confidence to handle challenging situations;
- teaches children to become courteous, non-violent, empathic; self-respecting, and respectful of human rights and others.

How is Positive Discipline practiced?

Positive discipline has four components:

1) identifying long-term child-rearing goals,
2) providing warmth and structure,
3) understanding how children think and feel, and
4) problem-solving.

Building long-term goals is the foundation on which to build positive discipline skills. Building those skills requires two tools – warmth and structure. Children everywhere thrive on warmth and structure. And parent-child conflict can be resolved through considering each other's points of view and problem solving.

This section is taken from the manual: *Positive Discipline: What it is and how to do it* published by Save the Children Sweden and the Global Initiative to End All Corporal Punishment of Children and written by Professor Joan Durrant, a child-clinical psychologist and an Associate Professor of Family Social Sciences of the University of Manitoba, Canada and End Corporal Punishment Campaigns Manual (http://www.endcorporalpunishment.org/pages/pdfs/CampaignsManual2010.pdf)

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*See Annex IV for resources on positive discipline

SCOPE, CAUSES AND CONSEQUENCES

How prevalent are violent disciplinary practices?

Although the family unit is often the greatest source of protection for children, it can also be a place of danger. Evidence from 35 countries shows that on average, three out of four children 2-14 years old experience some form of violent discipline at home.[6] Psychological violence is more common than physical violence. While almost three out of four children experience psychological aggression, about half experience physical punishment.[7] Moreover, these forms of violence are linked and occur together; almost half of all children are likely to experience both physical and psychological violence.[8] Qualities of psychological violence may include undue pressure to imitate, compete and compare, which in turn may result in corporal punishment. The UN Study on Violence against Children[9] also confirms the strong coexistence between psychological and physical violence in violent households. Children living in these situations often experience a constant fear and anxiety caused by the anticipation of violence.

Defining Corporal Punishment

The Committee on the Rights of the Child defines "corporal" or "physical" punishment as any punishment in which physical force is used and intended to cause some degree of pain or discomfort, however light.

Most involves hitting ("smacking", "slapping", "spanking") children, with the hand or with an implement – a whip, stick, belt, shoe, wooden spoon, etc. But it can also involve, for example, kicking, shaking or throwing children, scratching, pinching, biting, pulling hair or boxing ears, forcing children to stay in uncomfortable positions, burning, scalding or forced ingestion (for example, washing children's mouths out with soap or forcing them to swallow hot spices). In the view of the Committee, corporal punishment is invariably degrading.

In addition, there are other non-physical forms of punishment that are also cruel and degrading and thus incompatible with the Convention. These include, for example, punishment which belittles, humiliates, denigrates, scapegoats, threatens, scares or ridicules the child.

Excerpt from General Comment No.8 (2006)

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6 UNICEF, Child Disciplinary Practices at Home: Evidence from a Range of Low- and Middle-Income Countries, New York, 2010.

7 Ibid.

8 Ibid.

9 United Nations Secretary-General 's Study. Violence Against Children, 2003-2006

Societal acceptance of disciplinary practices involving violence, and a lack of legal condemnations for it leave children vulnerable in a variety of circumstances. Although physical punishment at home is legally abolished in 31 countries,[10] the practice continues even in many countries prohibiting it. Sometimes so-called 'discipline' can even be used as a cover for outright abuse. This highlights the importance of accompanying legal reforms with awareness-raising, information and education among the general public and parents. It is critical to foster dialogue within communities around attitudes, social norms and practices on child rearing and positive, non-violent parenting.

Why are violent disciplinary practices dangerous to children?

Physical punishment not only violates a child's dignity, but can be fatal or cause permanent physical damage. Boxing the ears can permanently injure the eardrums; shaking a child can cause blindness, brain damage, or death, and hitting a child can injure nerves, the spine, bones, blood vessels, joints and ligaments. Psychological violence can involve emotional manipulation, the use of guilt and humiliation, insults, name-calling, ignoring, isolation, rejection, threats and emotional indifference and belittlement.

In addition to bodily harm, physical punishment results in psychological and emotional damage. Regular exposure to violence can affect a child's brain development, both in terms of interfering with the neuro-developmental process and by altering emotional, behavioural and cognitive functioning. Violent punishment has long-term psychological effects, often leading to low self-worth, low self-esteem, depression, aggressive behaviour, fear, anxiety, and suicide. The World Health Organization's *Preventing Child Maltreatment: A Guide to Taking Action and Generating Evidence* describes what commonly happens to people who are mistreated as children. The risky behaviours and psychological effects on development can lead not only to crime and addiction, but also disease and early death.

SUGGESTIONS FOR ACTION: Do's and Don'ts of Positive Parenting

1. Do encourage a child.
2. Do praise positive behaviour.
3. Do use positive reinforcement.
4. Do model positive behaviour.
5. Do find opportunities to practice positive behaviour.
6. Do de-escalate situations using questions.
7. Don't use corporal or physical punishment for misbehaviour.
8. Don't humiliate, ridicule, name call, or degrade a child for misbehaviour.
9. Don't let one child punish another.
10. Don't deny meals, sleep, or assign exercise for misbehaviour.
11. Don't seclude a child as a punishment.
12. Don't deny an opportunity to attend religious services for misbehaviour.

[10] As of October 2011, see www.endcorporalpunishment.org

Why is violent discipline so pervasive?

Parents want the best for their children. However, some parents lack crucial knowledge on child development, which contributes to unrealistic expectations of the capacity of their children and can result in violence or abuse. Many parents witness others, including people they respect, disciplining children using violence, and may even themselves be victims of violent discipline as children. They therefore believe there is no other way and are hesitant to break with tradition or widespread practice. Indeed this hypothesis is upheld by the evidence that although violent disciplinary practices are prevalent in many countries, the majority of parents and caregivers actually do not think physical violence is necessary for raising a child.[11] Other factors that are well correlated with violent disciplining incidences are stress, domestic violence and in some countries poverty and deprivation.

In some religious communities, a "reasonable" application of corporal punishment is seen as a loving and/or necessary part of childrearing. However, corporal punishment of children can never be justified by religion, culture or tradition.[12] For example, "scholars and theologians in Christianity and Islam emphasize that there is no evidence in the Bible or the Quran of Jesus or Muhammad striking a child."[13] And notably, the New Testament contains clear examples and explicit instructions about tender care and sensitive discipline (Mark 10:13-16; Ephesians 6:1-4).

*See Annex I for additional examples highlighting non-violence within religious traditions.

B. PROGRESS & EFFECTIVE PROGRAMMING

Importance of Child Participation in Finding Solutions

Children from all over the world have expressed their experience of violence in the home and urged the international community to take action. They have also emphasized the importance of being consulted and involved in actions concerning their safety, protection and well-being. Positive parenting invites parents to involve children in their own welfare in a manner consistent with their evolving capacities.

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[11] UNICEF, Child Disciplinary Practices at Home: Evidence from a Range of Low- and Middle-Income Countries, New York, 2010.

[12] Churches' Network for Non-violence, Global Initiative to End All Corporal Punishment of Children, Save the Children Sweden. Ending Corporal Punishment of Children: A handbook for working with and within religious communities, 2011, pp. 41

[13] ibid.

"I hate being a child; I hate being taken for granted. I have feelings and emotions. I need love, care, protection and attention."
(Girl aged 13, South Asia, 2005)[14]

"So when my mom hits me it feels like she doesn't love me."
(Girl, Limpopo)[15]

"I liked very much my rights. The one I like the most is not to get raps with knuckles from my parents when I am a bad or good boy depending on who says so, me or my parents."[16]

"As soon as I am old enough I am going to run away, if ever my stepfather tries to hit me again." (Child, Belize)[17]

"I don't get sad, only when my mum smacks me…and then I cry."
(Girl aged 4, UK)[18]

Case Study: Children Appeal To Governments in West Africa[19]

More than 80 children from West Africa and around the world appealed to regional governments to take steps to end violence against children. The children who took part in a four-day "Youth Forum Against Violence" held in Accra in September, 2010, said violence in all its forms was not only an affront to their dignity but also affected their well-being and overall development in society. The children said their concerns over the years had been relegated to the background and they were often not consulted about policies that affected them. They said that violence against children especially in the school system had become widespread, making some children drop out while others failed to answer questions in class to avoid being caned for giving wrong answers.

The Forum was coordinated by Plan International in partnership with Save the Children, with support from UNICEF, Action Aid, World Vision, ECPAT and War Child, Holland.

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[14] Quoted in Pinheiro, P.S. (2006), World Report on Violence Against Children, UN Secretary General's Study on Violence against children, 12, www.unviolencestudy.org

[15] Clacherty, G., Donald, D. & Clacherty, A. (2005), *South African Children's Experiences of Corporal Punishment,* Pretoria: Save the Children Sweden

[16] Quoted in Alexandrecu, G.et al. (2005), *Ending Physical and Humiliating Punishment of Children – Making it Happen: Global Submission to the UN Study on Violence Against Children,* International Save the Children Alliance

[17] National Organisation for the Prevention of Child Abuse and Neglect (2005), *Corporal Punishment – A situational analysis*, Belize: NOPCAN

[18] Milne, E. (2010), *"I don't get sad, only when my mum smacks me": Young children give advice about family discipline*, London: Children Are Unbeatable! Alliance, www.childrenareunbeatable.org.uk/children/

[19] GNA, Accra, 2 September 2010.www.crin.org/violence_2010/search/closeup.asp?infoID=23117. See also "Say No to Violence Against Children", a film made by children from West Africa, www.youtube.com/watch?v=oZZFzXpqVtg

Religious Communities Working with People: Agents for Change

> *"We find strong consensus across our religious traditions about the inherent dignity of every person, including children. This requires that we reject all forms of violence against children and protect and promote the sanctity of life at every stage of a child's development. Our religions share principles of compassion, justice, love and solidarity that are great strengths in dealing with the difficult presence of violence in human society."*[20]

Despite the many differences in beliefs, doctrines and practices, all major religions profess respect for all human beings, and teach compassion, equality, justice and non-violence. There is a strong consensus across religious traditions about the dignity of every child and the need to protect children from different forms of violence. Religious communities are therefore in a unique position to prevent violence against children in the different settings where it occurs, including in the home. This provides a strong foundation and starting point for engaging with and within religious communities and partners to mobilize communities and parents in promoting non-violent discipline.

Different religious communities have spoken out in defense of children's dignity and their right to be protected from violence, including violent discipline. At the 2006 Religions for Peace World Assembly, in Kyoto, Japan, 800 religious leaders from nearly 100 countries adopted the "Multi-religious Commitment to Confront Violence against Children" (the Kyoto Declaration). The Kyoto Declaration affirms what all major world religions profess about reverence and respect for all human beings, including their commitment to end all violence against children.

But of course making this happen is truly a work in progress, in religious communities as well as others. For example, while growing numbers of religious communities speak out against child abuse, some still do not practice positive discipline in institutions and schools. And many parents struggle to know how to teach their children without resorting to violent discipline. What parents hope to achieve through violent methods of discipline are better achieved through non-violent options. Non-violence is not avoiding discipline but using alternative methods that promote the well-being of children.

See Annex I for examples of non-violence within religious traditions and Annex II for examples of concrete actions taken by religious communities to stop violence against children.

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[20] *A Multi-religious Commitment to Confront Violence against Children* (the Kyoto Declaration), Eighth World Assembly, Religions for Peace, Kyoto, Japan, August 2006, preamble.

World Day of Prayer and Action for Children

N O T E S

International Framework for Action

> *"No violence against children is justifiable; all violence against children is preventable."*
>
> Paulo Sergio Pinheiro, Independent Expert,
> United Nations Study on Violence against Children 2006.

The UN Study on Violence against Children (2006) demonstrates that millions of children worldwide experience violence in their homes and other settings in every country of the world. It calls on governments and civil society actors, including religious communities, to take urgent action to stop violence against children.

The Study emphasizes the importance of:

- increasing awareness of children's rights;
- respecting the whole child and her/his family, dignity, and developmental needs;
- addressing social norms, values and practices that contribute to discrimination and violence against children in all settings, including violent disciplinary practices at home;
- promoting non-violent gender and age sensitive communication and relationships with children;
- building parent's skills in positive parenting, problem-solving and conflict resolution.

I've learned that I should stop hitting my children. I don't want them to experience what I've suffered from my father.

– Learn Without Fear Campaign Progress Report, 2010 Plan International

For more information on the UN Study on Violence against Children, visit http://www.unviolencestudy.org/

The UN Study on Violence against Children builds on and reinforces the principles of the Convention on the Rights of the Child (1989), which has achieved near-universal acceptance by nations.[21] The Convention expresses a holistic view on the child that is informed by and reflects values shared with the world's major religious traditions.[22] The Convention recognizes that children under 18 years old need special care and protection, and spells out the rights that children everywhere should enjoy and that governments are accountable for.

Article 5 of the Convention affirms the role of parental guidance, saying that governments should help parents or caregivers as they fulfill their essential role in nurturing the child.

> States Parties shall respect the responsibilities, rights and duties of parents or, where applicable, the members of the extended family or community as provided for by local custom, legal guardians or other persons legally responsible for the child, to provide, in a manner consistent with the evolving capacities of the child, appropriate direction and guidance in the exercise by the child of the rights recognized in the present Convention. (CRC, Article 5)

[21] The Convention on the Rights of the Child has been ratified by 193 State Parties.

[22] UNICEF Manual

The Committee on the Rights of the Child, which monitors State Parties implementation of the Convention, issued the following guidance:

> "The child has the right to direction and guidance, which have to compensate for the lack of knowledge, experience and understanding of the child and are restricted by his or her evolving capacities. The more the child himself or herself knows, has experienced and understands, the more the parent or other caregiver should transform direction and guidance into reminders and advice and later to an exchange on an equal footing. This transformation will not take place at a fixed point in a child's development, but will steadily increase as the child is encouraged to contribute her or his views."[23]

The Convention on the Rights of the Child expresses a holistic notion of the child and comprehensive understanding of his or her physical, emotional, social and spiritual needs.[24]

The Convention is particularly attentive to the spiritual development of children.

For example, Article 17 affirms the importance of children's "social, spiritual and moral well-being and physical and mental health." Article 23 further affirms "his or her cultural and spiritual development." Article 27 recognizes "the child's physical, mental, spiritual, moral and social development." Article 32 warns against that which is "likely to be hazardous or to interfere with the child's education, or to be harmful to the child's health or physical, mental, spiritual, moral or social development."

The Convention also specifically protects children from all forms of violence and discrimination, and promotes children's right to participation and freedom of religion. It also ensures that children victims of violence and abuse should receive appropriate support and assistance (see Annex III for the specific articles of the Convention).

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[23] Committee on the Rights of the Child, General Comment No. 12 (2009), The right of the child to be heard, CRC/C/GC/12 20 July 2009

[24] UNICEF Manual

World Day of Prayer and Action for Children

C. TAKE ACTION

World Day of Prayer and Action for Children

Share the information in this note as well as the suggested action ideas below to inform others and encourage action. Use the World Day of Prayer and Action for Children (Universal Children's Day, November 20) as a catalyst event. Work with volunteer groups in your community or overseas to protect children. Raise awareness and provide leadership where you can. Your advocacy can save lives and promote the well-being of children, parents and families!

See www.dayofprayerandaction.org for more information, including a planning guide if you are thinking of planning a World Day event. How can you incorporate positive parenting and non-violent discipline as an issue for that day? The World Day is not meant to be a one-time event but provide an opportunity to strengthen on-going work and serve as a catalyst for future work in the community. Planned activities can range in structure, size and duration from week-long nationwide community mobilization activities to organizing a workshop to discuss violence against children.

Moreover, World Day of Prayer and Action for Children would like to hear from you about your experiences in order to continue to serve your efforts to address and end violence against children.

Concrete Actions Religious Communities Can Take in Promoting Positive Parenting and Advocating Non-Violence as part of the World Day of Prayer and Action for Children[25]

Worship and religious events:

- Interpret child protection principles in a language that is meaningful and appropriate to communities, thus raising greater awareness of positive parenting and non-violent discipline.
- Use teachings from religious texts that emphasize non-violence in worship services, religious education and in the proceedings of special religious events such as holidays and rites of passage.
- Invite relevant professionals (e.g. teachers, doctors, social workers) from the religious community to talk about children's rights, child development and the importance of positive parenting and non-violent discipline.

[25] This section is excerpted/adapted from UNICEF and *Religions for Peace,* 'From Commitment to Action: What religious communities can do to eliminate violence against children', New York, 2010, p.5.; UNICEF, 'Partnering with Religious Communities for Children,' New York, 2011, p. 19; Churches Network for Non-Violence, Global Initiative to End all Corporal Punishment of Children and Save the Children Sweden, *Ending Corporal Punishment of Children: A handbook for working with and within religious communities*, London, 2011.

- Compose prayers which promote respect for the child and promote the principles of positive discipline; these can be handed out as prayer cards or as gifts for new parents.

- Discuss the true meaning of "discipline" as teaching which leads to healthy development physically and mentally and give examples from the scriptures.

- Speak out against all forms of violence against children, including sexual abuse of girls and boys.

Community work:

- Organise a public vigil dedicated to ending violence against children, including physical and humiliating punishment.

- Utilize religious media, such as radio and television, to disseminate messages regarding the importance of children's rights, positive parenting and non-violent discipline.

- Issue joint statements with other religious, government, civil society, and child rights actors committing to end violence against children and promote positive parenting.

- Organise workshops, together with other relevant actors, to discuss concrete actions that can be taken to promote positive parenting and non-violent disciplining (including identifying existing resources and programmes within communities).

- Engage in discussion with children around issues of violence, good parenting, gender relations and non-discrimination and empower children in decision-making.

- Promote discussion among parents and in the greater community about children's rights and well-being, positive parenting and child rearing practices, and the importance of registering children at birth.

- Commit to the development and implementation of codes of conduct regarding appropriate interaction with children within places of worship, organizations, institutions (including schools and orphanages) and community associations, including reporting and response mechanisms for child abuse.

- Promote education and training on positive parenting for families, teachers and others in the community, using religious texts and teachings to promote positive discipline and respect for the inherent dignity of all children.

- Lend moral authority to campaigns to prevent violence against children and advocate for favourable changes in policy and legislation to strengthen legal and monitoring systems to better protect children.

- Advocate for the prohibition of physical and humiliating punishment in all settings, including the home.
- Provide material, spiritual and emotional support to families who are struggling in the face of adversity.
- Advocate for improved access and quality services for children and families who have experienced violence.
- Facilitate childcare for parents seeking support.

There are many concrete examples from all regions on children's own actions to stop violence. Children's participation provides a better understanding of the nature of the violence affecting them. Often only children know about the violence they suffer, how it makes them feel and how it affects their lives. It is therefore critical that the perspectives of children are heard and that they are consulted in finding solutions to violence. **For more ideas on how to engage children in this work, see list of resources in Annex IV.**

World Day of Prayer and Action for Children

Annex I – Religious Traditions: Children and Non-Violence

Quotes below excerpted from: Churches Network for Non-Violence, Global Initiative to End all Corporal Punishment of Children and Save the Children Sweden, Ending Corporal Punishment of Children: A handbook for working with and within religious communities, London, 2011.

Text excerpted from: 1) UNICEF and Religions for Peace, 'From Commitment to Action: What religious communities can do to eliminate violence against children', New York, 2010, p.5; 2) UNICEF, 'Partnering with Religious Communities for Children,' New York, 2011, p. 19; 3) Churches Network for Non-Violence, Global Initiative to End all Corporal Punishment of Children and Save the Children Sweden, Ending Corporal Punishment of Children: A handbook for working with and within religious communities, London, 2011.

Bahá'i Faith

The Baha'i teachings ground human rights in what is regarded as the objective spiritual nature of the human person. The Baha'i Faith teaches its followers to abstain from violence; violence against children is forbidden. The Baha'i commitment to justice and human rights is an essential and tangible expression of faith. During the 19th century, the founder of the Baha'i Faith, Baha'ullah prohibited corporal punishment of children in his scriptures. He said:
"Whensoever a mother seeth that her child hath done well, let her praise and applaud him and cheer his heart… it is not permissable to strike a child, or vilify him, for the child's character will be totally perverted if he be subjected to blows or verbal abuse."

Buddhism

"Treat not others in ways that you yourself would find hurtful."
The Buddha, Ud na-Varga 5:18
"A state that is not pleasing or delightful to me, how could I inflict that upon another?" Samyutta Nikaya v.353

Non-violence in thought, word and deed is an essential feature of Buddhist morality. Buddhism is concerned with the welfare of all beings; if everyone develops compassion, mutual respect and loving kindness, children will not be ill-treated. The Buddha's advice to parents is to support children to become generous, compassionate and responsible. In the Buddhist view, true compassion has the power to uproot the causes of misery and suffering in people's lives and direct them to happiness.

Christianity

"So whatever you wish that men would do to you, do so to them; for this is the law and the prophets." Matthew 7:12

Christians believe human beings are created in the image and likeness of God and look to the example of Jesus to live their lives. Jesus treated the vulnerable with love and compassion. The recorded interactions between Jesus and children demonstrate kindness and respect, and his reported words about causing children to stumble (Matthew 18:6), and the consequences for doing so, are

among the strongest in the New Testament. When Jesus set a little child in the midst of the disciples and said, "the kingdom of God belongs to such as these" (Mark 10:14), he demonstrated enormous regard for children. By blessing and laying his hands on children, Jesus gave them status and dignity (Mark 10:16).

Confucianism

"Tse Kung asked, 'Is there one word that can serve as a principle of conduct for life?' Confucious replied, 'It is the word 'shu'….reciprocity. Do not impose on others what you yourself do not desire.'" (Doctrine of the Mean 13:3)

The traditional culture of a large portion of humanity has been shaped by Confucian principles of conduct. Although externally strict regarding obligations among members of society – especially with one's elders – these are based on deep harmony of the part with the whole. The family, as one of the smaller wholes, mirrors the harmony of the cosmos when all its members behave with respect, compassion and love toward each other. The Confucian philosopher Mencius states that everyone has a heart that "can't bear to see others suffer" (Mencius 1.6) and illustrates this principle with the example of no one being able to bear the sight of a young child being thrown down a well.

Hinduism

"This is the sum of duty: do not do to others what would cause pain to you."
Mahabharata 5:1517

There is a saying in Hinduism:
"Siva's followers never govern through fear. They are forbidden to hit children, use harsh words, neglect or abuse them. They know you can't make a child better by making them feel worse."

According to the Hindu Vedas, one should never commit violence against another living being, as all beings have an inherently divine nature. For Hindus, children are viewed as a precious gift, and sometimes as a relative from a previous lifetime and incarnation. One of the most popular depictions of the Hindu deity Krishna is of Krishna as a mischievous child, illustrating that it is possible to know the divine through a relationship with one's children.

Islam

The Muslim Prophet Muhammad (pbuh) has said:
"Respect your children and treat them politely." (Tabarsi's book, volume 2, page 625)
The noble Prophet of Islam said:
"Take good care of your children and bring them up well."

Islam views human life as a sacred gift from God. The Qur'an repeatedly stresses the sanctity of life *(hurmat al hayat).* The life of every individual – regardless of gender, age, nationality or religion – is worthy of respect. There is no distinction made between young and old, male or female. Corporal punishment and other forms of humiliating treatment of children conflict directly with the advice of the Prophet, which recommends treating those who are under the age of seven as children (employing tenderness and compassion), those from age seven to fourteen with care and concern and those from fourteen onwards as close friends

(with trust and cooperation). The Prophet emphasized: "Be generous, kind and noble to your children and make their manners good and beautiful."

Jainism

"One should treat all creatures in the world as one would like to be treated."
Mahavira, Sutrakritanga 1.11.33

"The Lord has preached that equanimity is the Dharma …. Know that violence is the cause of all miseries in the world. Violence is in fact the knot of bondage. This is the eternal, perennial, and unalterable way of spiritual life. Do not injure any living thing."

Jainism is a religion whose moral tradition is focused on non-violence, respecting the life of all beings, with the goal of complete non-violence in action, speech and thoughts. Jains believe in "showering love and respect towards all living beings." The Lord Mahavir added the vow of non-violence to those followed by monks and nuns.

Judaism

"What is hateful to you, do not do to your neighbour. This is the whole Torah; all the rest is commentary. Go and learn it."
Hillel, Talmud, Shabbat, 31a; Tobit 4:15

The birth of a Jewish child is welcomed with words of blessing (*Baruch haba, B'ruchah haba'ah*). The Talmud cautions parents against generating fear in children, citing the story of a child who died of such fear (Semakhot 2:5-6). Prayers of blessing for one's children for parents returning from worship are enjoined in the Siddur, or prayer book. Children are to be raised in a climate promoting *tzedek* (fairness) and *kevod* (respect), and are to engage in the performance of *mizvoh* (good deeds). The Babylonian Talmud comments: "Jews are compassionate children of compassionate parents" (Betzah 32a).

Sikhism

Human rights are the foundation of Sikhism. The fundamental tenet of Sikhism is that the formless Creator, the Supreme Soul, resides in each individual. Each human being is entitled to equal respect and equal dignity no matter what the person's age, faith, belief or station in life. Reflecting these values, the Sikh Awareness Society has developed resources[1] and support for families. Parenting tips explains that the best way to gain respect from your children is to treat them respectfully:
"You should give your child the same courtesies you would give to anyone else…. Children treat others the way their parents treat them."

"Avoid harsh discipline. Of all the forms of punishment that a parent uses, the one with the worst side effects is physical punishment. Children who are spanked, hit or slapped are more prone to fighting with other children. They are more likely to be bullies and more likely to use aggression to solve disputes with others."

"… Your relationship with your child is the foundation for her relationship with others."

[1] Parenting tips excerpted from: Sikh Awareness Society, Parenting Tips, http://www.churchesfornon-violence.org/Religions and the Promotion of Positive Parenting.pdf

Annex II – Examples of Religious Communities Taking Action To Promote Children's Well-Being

Please Note: This is not meant to be an exhaustive list but serve as an example of the significant and diverse work already taking place by religious communities.

In **Iran,** religious leaders, scholars and institutions have conducted theological research and academic discussions to produce documents that interpret the articles of the Convention on the Rights of the Child from Islamic (Shi'a) perspectives. These efforts have led to the development of three publications:

a) A booklet titled, 'Disciplining Children with Kindness: A Shiite Shari'a perspective', which reflects the viewpoints of a number of senior Islamic leaders/scholars on violence-free child disciplining.
b) An advocacy package (consisting of a booklet, brochures and posters) for religious leaders to raise awareness on child rights and prevention of violence against children through highlighting links between the Convention on the Rights of the Child and Islam's views on how to treat children.
c) A draft resource book titled, 'The Rights of the Child: A comparative study of Islam and international instruments', which offers both Shi'a and Sunni perspectives and covers all the articles in the Convention.

(Source: UNICEF, 'Partnering with Religious Communities for Children,' New York, 2011)

During 2007, the South African Council of Churches, an umbrella organization representing over 16 million Christians of 26 denominations in **South Africa,** produced a position paper and a submission to the Portfolio Committee on Social Development. The paper explained the religious arguments against corporal punishment: "The common law does not tolerate violence against women, the aged or any adult for that matter. Neither does the common law distinguish between levels of violence, of whatever intensity on whatever part of the body and/or with whatever implement the beating was meted out. Likewise, we should not entertain the thought of accepting any level of violence that involves children. Children are humans too."

(Source: Hemstreet, C and K. Vermeulen, *Religions, the Promotion of Positive Discipline and the Abolition of Corporal Punishment – Frequently Asked Questions,* A Position Paper, South African Council of Churches, 2007.)

The child is at the heart of **Bhutan**'s development. The guiding principles of the Convention on the Rights of the Child have been translated into a mandala, which reflects both the Buddhist approach to life and the basic child rights framework. In Sanskrit, mandala means circle or centre. The centre is the abode of the deity, and in this case the child is placed in the centre surrounded by a series of circles and squares symbolizing the provisions and principles of the Convention. The mandala is traditionally a symbol used for concentrating the mind so that it can pass beyond superficial thoughts and focus more precisely on valued concepts progressing toward enlightening the mind. Using the mandala in this context helps to promote greater understanding of and consensus on children's rights as enshrined in the Convention on the Rights of the Child. "Developing a child is like building a healthy nation," said Chief Justice Lyonpo Sonam Tobgye. "The three

pillars of the CRC – non-discrimination, the best interest rule and participation – are inherent in Bhutan's Buddhist values. These social values protect the dignity, the equality and the fundamental rights of the child."

(Source: UNICEF and Religions for Peace, *From Commitment to Action: What Religious Communities Can Do To Eliminate Violence against Children,* New York, 2010.)

In May 2007, the **New Zealand** Parliament legislated to prohibit the use of corporal punishment in the family. An overwhelming majority of the country's parliamentarians supported the cross-party proposal, led by MP Sue Bradford. On the day of the announcement of the passing of the Bill, Christians who supported law reform gathered in Wellington's Anglican Cathedral for an ecumenical prayer vigil, "Let the Children Come." During the service a bell was tolled for every child who had died as a result of violence at home. At the same time, all New Zealand's Anglican Bishops declared their support for the repeal of section 59 (a section of the Crimes Act 1961 containing the statutory defence available to adults who assault their children for the purpose of correcting them). After the vigil they presented a statement to Prime Minister Helen Clark entitled "Removing the Loophole: Anglican bishops support repeal of Section 59" (available at www.churchesfornon-violence.org). In response to those who argue that the Bible condones corporal punishment the Bishops stated: "As Christians, our reading of the Bible must always be done through the lens of Christ's teaching and life." They said: "Removing a loophole that has been used to justify the use of excessive force against children will reinforce the total unacceptability of violence against children. It will help break the cycle of violence, and is therefore in the best interests of our children, and of our society as a whole."… As Christians our primary role model is Jesus Christ…. The way of Jesus was one of non-violence…. "This is a moment for our values to shape our laws and the future of our nation. This is a moment to make a positive difference. We believe repeal of section 59 provides an expression of hope, and we wholeheartedly support it."

For further information on the role of religion in New Zealand's law reform see Wood, B. et al. (2008), *Unreasonable Force: New Zealand's journey towards banning the physical punishment of children,* Save the Children New Zealand, available at www.savethechildren.org.nz/news/publications/.

(Source: Churches' Network for Non-violence, Global Initiative to End All Corporal Punishment of Children and Save the Children Sweden, *Ending corporal punishment of children – A handbook for working with and within religious communities,* London, 2011.)

In **Jordan** as part of a nationwide 'Better Parenting Project,' imams produced a booklet, 'Imam's Guide to Early Childhood Development'. The booklet aims to help fathers learn parenting skills that promote development in their young children. The booklet includes the 'Twelve Friday Sermons,' relevant sayings from the Qur'an and quotes from the Prophet, such as, "Who does not like a child does not have a heart." Many sessions are held in mosques, which is a breakthrough in reaching men.

(Source: UNICEF, Partnering with Religious Communities for Children, New York, 2011.)

In **Mauritania,** Imams and the Religious Leaders Network for Child Rights are addressing the widespread use of corporal punishment in madrasahs (Quranic schools) and secular primary schools, as well as within families. The Network carried out a study to assess whether corporal punishment is allowed in Islam and concluded that violence has no place in the Qur'an. This led to a fatwa barring physical and verbal violence against children in the educational system as well as in the home. "The evidence that corporal punishment is forbidden by Islam is clear and abiding for all of us," declared the President of the Network, Hademine Ould Saleck.

(Source: UNICEF and *Religions for Peace, From Commitment to Action: What Religious Communities Can Do To Eliminate Violence against Children,* New York, 2010.)

In 1998 Satguru Sivaya Subramuniyaswami (1927-2001), founder of 'Hinduism Today,' was shocked to learn from several young people among his international **Hindu congregation** that many of his family devotees were using corporal punishment to correct children. He was determined to bring about change. He devoted the July 1998 edition of 'Hinduism Today' to exposing the devastating global phenomenon of corporal punishment of children. He pointed out that corporal punishment in this context involved slapping, spanking, pinching or hitting a child as a means of disciplining the child at home or school, either with the hand, cane, belt or a hard object. In the feature story, "Sparing the Child, Should Corporal Punishment End?" Julie Rajan wrote: "Though they don't say much about it, young Hindu adults today, feel deep resentment and anger at having been beaten as children. We struggle with feelings of low self-esteem and failure. Many of us will continue the cycle of violence by beating our own children or our spouses simply because we are unable to resolve those feelings. We don't blame our parents, who genuinely loved us and sacrificed for us, for they are themselves just the previous round in this same cycle. We don't blame our Hindu faith either, for corporal punishment of children is present in every culture. But as advocates of nonviolence, we do claim a special role in solving this problem."

(Rajan, V. G. J., 1998, "Parenting with Love: My Guru's Quest for a Cruelty Free System of Raising Children," *Hinduism Today,* www.hinduismtoday.com/modules/smartsection/item.php?itemid=44)

(Source: Churches' Network for Non-violence, Global Initiative to End All Corporal Punishment of Children and Save the Children Sweden, *Ending corporal punishment of children – A handbook for working with and within religious communities,* London, 2011.)

In the **USA,** a General Conference of the United Methodist Church passed a resolution in 2004 calling for the complete abolition of corporal punishment of children. Citing the teachings of Jesus, the group "Christians for Non-violent Parenting" aims to persuade Americans to reject corporal punishment at home, school and childcare facilities. The Inquirers Sunday School class and Church and Society Ministry Team at Grace United Methodist Church, Pittsburg, USA, honoured John Wesley as an evangelist and teacher but wanted to separate the contemporary church from Wesley's belief that corporal punishment of children was necessary to break their rebellious wills and save their souls. They decided to do this by building on Wesley's teachings which had given Methodists a way of responding to the advancing knowledge through analysis and decision making

based on scripture, tradition, experience and reason. Using Wesley's method, the team prepared resolutions on corporal punishment. They called for laws prohibiting corporal punishment in all schools, day care and residential childcare facilities. They pointed out that the purpose of corporal punishment was to cause pain while the purpose of discipline is to teach, stating: *"It is difficult to imagine Jesus of Nazareth condoning any action that is intended to hurt children physically or psychologically."* The United Methodist Church is the second largest protestant church in the USA. Policies adopted by the United Methodist Church Conference May 2004 are available on the website of The Center for Effective Discipline, www.stophitting.com/index.php?page=unitedmethodist

(Source: Churches' Network for Non-violence, Global Initiative to End All Corporal Punishment of Children and Save the Children Sweden, *Ending corporal punishment of children – A handbook for working with and within religious communities,* London, 2011.)

In **Senegal,** as part of a national advocacy and communication campaign against child maltreatment, launched in October 2010 by the Ministry of Family and Children, a religious argumentation of the Quran was developed by a leading Islamologist around child protection. The argumentation[26] is emphasizing positive values included in the Quran such as positive parenting, positive discipline and the value of education. The argumentation has been validated by all major Imams' networks and leading religious families of main brotherhoods who declared that child begging is a form of maltreatment. The document was presented to Imams and Quranic teacher's networks in all 14 regions. During the month of Ramadan, national TV and radio religious channels broadcasted the argumentation on a weekly basis to raise awareness against child-begging, exploitation, corporal punishment and emphasizing positive values included in the Quran such as positive parenting, positive discipline, education and child protection. Programmes were conducted and animated by Imams and scholars in an interactive way to stimulate debate with the public.

(Source: UNICEF Senegal, October 2011)

[26] the act or process of forming reasons and of drawing conclusions and applying them to a case in discussion (Merriam Webster Dictionary)

Annex III – International Standards

The Convention on the Rights of the Child

These rights have particular relevance to positive parenting and non-violent discipline.

Article 5

States Parties shall respect the responsibilities, rights and duties of parents or, where applicable, the members of the extended family or community as provided for by local custom, legal guardians or other persons legally responsible for the child, to provide, in a manner consistent with the evolving capacities of the child, appropriate direction and guidance in the exercise by the child of the rights recognized in the present Convention.

Article 12

States Parties shall assure to the child who is capable of forming his or her own views the right to express those views freely in all matters affecting the child, the views of the child being given due weight in accordance with the age and maturity of the child.

Article 19

1. States Parties shall take all appropriate legislative, administrative, social and educational measures to protect the child from all forms of physical or mental violence, injury or abuse, neglect or negligent treatment, maltreatment or exploitation, including sexual abuse, while in the care of parent(s), legal guardian(s) or any other person who has the care of the child. 2. Such protective measures should, as appropriate, include effective procedures for the establishment of social programmes to provide necessary support for the child and for those who have the care of the child, as well as for other forms of prevention and for identification, reporting, referral, investigation, treatment and follow-up of instances of child maltreatment described heretofore, and, as appropriate, for judicial involvement.

Article 30

In those States in which ethnic, religious or linguistic minorities or persons of indigenous origin exist, a child belonging to such a minority or who is indigenous shall not be denied the right, in community with other members of his or her group, to enjoy his or her own culture, to profess and practise his or her own religion, or to use his or her own language.

Article 37

States Parties shall ensure that no child shall be subjected to torture or other cruel, inhuman or degrading treatment or punishment. Neither capital punishment nor life imprisonment without possibility of release shall be imposed for offences committed by persons below eighteen years of age.

Article 39

States Parties shall take all appropriate measures to promote physical and psychological recovery and social reintegration of a child victim of: any form of neglect, exploitation, or abuse; torture or any other form of cruel, inhuman or degrading treatment or punishment; or armed conflicts. Such recovery and reintegration shall take place in an environment which fosters the health, self-respect and dignity of the child.

Annex IV – Key Resources

You may be surprised to learn how many people share your concern for children, even specifically on positive parenting and non-violent discipline. The vast number of resources online suggest how many are at work on these issues. This list shows just some key resources from religious groups, the United Nations, UNICEF, Save the Children and other key actors. Consider which are most helpful to you for supporting your efforts on behalf of children!

A Model Statement for Religious Leaders to Adapt

Taken from: Churches Network for Non-Violence, Global Initiative to End all Corporal Punishment of Children and Save the Children Sweden, Ending Corporal Punishment of Children: A handbook for working with and within religious communities, London, 2011.

The following model statement can be adapted by local inter-faith partnerships as a statement of solidarity on the issue, to use as an expression of support for NGO campaigns, or as a letter from local religious groups and individuals to lobby members of parliament or to gain broader support and forge new partnerships.

"We affirm that our different religions respect the human dignity of every child. This calls us to work together to confront the pain and humiliation inflicted against children through the practice of corporal punishment in homes and families, schools, religious institutions and other community settings.

We are available to put our faith into action and to speak out on behalf of all children who endure corporal punishment. There are no circumstances under which this harmful, humiliating practice can be justified either in the name of religion, in the guise of discipline or through the sacred scriptures and the tenets of our different faiths.

We are committed to taking leadership and working in solidarity with people from other sectors, communities, religious networks, NGOs and governments towards ending all corporal punishment of children.

Giving children equal protection from assault is crucial because it says so much about the sort of society we want for all children.

Ending the legality and commonplace practice of corporal punishment will reflect the seriousness with which we regard the human rights of every child to grow up free from the fear of being hit and humiliated by those whose duty it is to protect children from harm. This is not only a moral imperative, it is about giving children the respect to which they are entitled.

Discipline is about teaching and guiding children by adult example – not through hitting children and causing pain. It is important that law reform is accompanied by extensive public education promoting positive, non-violent discipline and access to resources and support for parents.

This is an opportunity for our values and hopes for our children and families to shape our laws and to make a positive difference.

If we really want a less violent society and peace in our world we must end the legality of corporal punishment, promote non-violent relationships between adults and children so that they are treated with gentleness, love, compassion and respect."

World Day of Prayer and Action for Children

General Resources

Convention on the Rights of the Child
(http://www.unicef.org/rightsite/index.html)

Global Initiative to End All Corporal Punishment of Children
(http://www.endcorporalpunishment.org/pages/frame.html)

International Step by Step Association—information and resources about early childhood education and care (http://www.issa.nl/)

Plan International
(http://plan-international.org)

Save the Children - Resources on child protection
(http://resourcecentre.savethechildren.se/child-protection-initiative)

UNICEF
(http://www.unicef.org/protection/index.html)

United Nations Special Representative of the Secretary-General on Violence Against Children
(http://srsg.violenceagainstchildren.org/)

Engagement of Religious Communities

Al-Azhar University and UNICEF. *Children in Islam: Their Care, Upbringing and Protection and Development, International Islamic Center for Population Studies and Research.* Al-Azhar University, Cairo, 2005. (http://www.unicef.org/egypt/Egy-homepage-Childreninislamengsum%281%29.pdf) and (http://www.churchesfornon-violence.org/links.html)

Churches' Network for Non-violence, Global Initiative to End All Corporal Punishment of Children and Save the Children, Sweden. *Ending corporal punishment of children – A handbook for working with and within religious communities,* London, 2011. (http://resourcecentre.savethechildren.se/content/library/documents/ending-corporal-punishment-children-handbook-working-and-within-religious-)

Hartford Institute for Religion Research. "Conservative Protestant Discipline: Authority and Affection in Evangelical Families." (http://hirr.hartsem.edu/research/parentingandevangelicals.html)

National Association of Evangelicals. "Statement of Conscience of the National Association of Evangelicals (USA) Concerning the Dalits," 2007. (http://www.nae.net/government-relations/policy-resolutions/451-statement-of-conscience-of-the-national-association-of-evangelicals-usa-concerning-the-dalits)

Nitzche, Georgina M. and Sarah McHugh, ed. *Disciplining Children with Kindness: A Shiite Shari'a Perspective.* UNICEF Iran Office, Tehran, 2007. (http://www.unicef.org/iran/CP-Eng.pdf)

UNICEF. *Partnering with Religious Communities for Children,* New York, 2011.

UNICEF and Religions for Peace. From Commitment to Action: What Religious Communities Can Do To Eliminate Violence against Children, New York, 2010. (http://www.unicef.org/protection/What_Religious_Communities_can_do_to_Eliminate_Violence_against_Children__(UNICEF_Religions_for_Peace_Guide).pdf).

Webb, William J. *Corporal Punishment in the Bible: A Redemptive-Movement Hermeneutic for Difficult Texts.* IVP, 2011

World Day of Prayer and Action for Children

Violence against Children

Durrant, Joan. *Positive Discipline: What it is and how to do it.* Save the Children, 2009. (http://sca.savethechildren.se/South_East_Asia/Misc/Puffs/Positive-Discipline-What-it-is-and-how-to-do-it/)

Natural Child Project. Parenting for a Peaceful World Video by Robin Grille, psychologist. (http://www.naturalchild.org/videos/parenting_peaceful_world.html)

Plan International. "Because I am a Girl", campaign to protect girls from discrimination, violence, abuse, and harassment. (http://plan-international.org/girls/)

Plan International, "Learn Without Fear," a campaign to end violence in school settings, focusing on physical discipline and bullying. (http://plan-international.org/learnwithoutfear/learn-without-fear)

Plan Vietnam. *Positive Disciplines Training Manual,* Hanoi, 2009 (http://plan-international.org/learnwithoutfear/files/positive-discipline-training-manual-vietnam-1)

Save the Children. *Ending Physical and Humiliating Punishment of Children. Manual for Action.* Stockholm, 2005. (http://resourcecentre.savethechildren.se/content/library/documents/ending-physical-and-humiliating-punishment-children-manual-action)

Save the Children. *Teaching Children: NO to Hitting and Humiliation YES to Information, Respect and Participation.* (http:// seap.savethechildren.se)

UNICEF. *Child Disciplinary Practices at Home: Evidence from a Range of Low- and Middle-Income Countries,* New York, 2010 (http://www.unicef.org/protection/Child_Disciplinary_Practices_at_Home.pdf)

United Nations Study on Violence against Children. (http://www.unviolencestudy.org)

World Health Organization and International Society for prevention of Child Abuse and neglect. *Preventing Child Maltreatment: A Guide to Taking Action and Generating Evidence,* France 2006 (http://whqlibdoc.who.int/publications/2006/9241594365_eng.pdf)

Child Participation

A child-friendly version of the UN Study on Violence against Children (http://www.unicef.org/violencestudy/pdf/Study%20on%20Violence_Child-friendly.pdf)

Lansdown, Gerison. *Innocenti Insight: The Evolving Capacities of the Child.* UNICEF and Save the Children, 2005 (http://www.unicef.org/protection/Child_Disciplinary_Practices_at_Home.pdf)

Milne, Elinor. *Guide to children's and young people's participation in actions against corporal punishment.* Global Initiative to End All Corporal Punishment of Children, 2011. (http://www.endcorporalpunishment.org/assets/childrendocs/Participation%20guide%20March%202011.pdf

Save the Children. *Children's Actions to End Violence against Girls and Boys – A contribution to the UN Study on Violence,* 2005. (http://resourcecentre.savethechildren.se/content/library/documents/childrens-actions-end-violence-against-girls-and-boys-contribution-un-study)

Save the Children. *"Safe You and Safe Me",* Stockholm, 2006. (http://resourcecentre.savethechildren.se/content/library/documents/safe-you-and-safe-me)

Save the Children. “So you want to consult with children? A toolkit of good practice,” Resource Centre on Child Protection and Child Rights, 2003.
(http://resourcecentre.savethechildren.se/content/library/documents/so-you-want-consult-children-toolkit-good-practice)

Save the Children. “So You Want to Involve Children in Research: A toolkit supporting children's meaningful and ethical participation in research relating to violence against children,” 2004
(http://www.savethechildren.net/alliance/resources/publications.html)

Save the Children resources on child participation
(http://resourcecentre.savethechildren.se/themes/child-participation/childrens-participation)

One cannot resort to sins to educate another. In other words, lighting a fire can never lead to the emergence of water and darkness cannot result in light.

Grand Ayatullah Yousef Sanei,
Disciplining Children With Kindness: A Shiite Shari’a Perspective