

**ATTITUDES OF PARENTS, TEACHERS AND ADOLESCENTS ON THE
CULTURAL PRACTICE OF PHYSICAL PUNISHMENT FOR BEHAVIOUR
MANAGEMENT IN SOLWEZI DISTRICT**

**BY
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requirements for the award of the degree of Master of Arts in Child and Adolescent
Psychology**

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Declaration

I, Monde Wamundila Collins, do declare that “Attitudes of Parents, Teachers and Adolescents on the Cultural Practice of Physical Punishment for Behaviour Management” is my own work. I therefore declare that this Research Proposal to my knowledge has never been submitted at the University of Zambia or any other University.

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Abstract

The study aimed at examining the attitudes of parents, teachers, and adolescents on the cultural practice of physical punishment; and parents and teachers' practices in the behaviour management of their children. The research design used two questionnaire scales; the first was employed to measure the attitudes of parents, teachers and adolescents and the second was administered on parents and teachers to identify their childrearing practices. The third instrument was a focus group discussion guide administered on the three respondents.

A randomly and purposively selected sample of 376 participants from schools in Solwezi District took part in the study. The results by way of ANOVAs and Post Hoc analyses showed that there were significant main effect differences across groups in their attitudes towards the cultural practice of physical punishment [$F(2,310) = 26.733, p < .05$] Clear-cut significant differences were observed between teachers and parents ($p < .05$); and between teachers and adolescents ($p < .05$). Parents and adolescents consistently posted similar and non-significant differences ($p = .9780$) on the cultural practice of physical punishment.

The respondents indicated that physical punishment was not appropriate in child behaviour management strategies due to its negative effects. Notable was the finding that the majority of the respondents were neutral on whether physical punishment was appropriate as a childrearing strategy. It appeared some communities in Zambia were experiencing a transitional period influenced by cultural dynamism, human rights and modernity causing some debate on its appropriateness.

Parents were more positive in the use of childrearing practices with physical punishment endorsement than teachers [$t = 2.268, df(161), p = .025$]; a reversal of the response on the attitude scale. In addition, parents and teachers appeared to use child behaviour management techniques sparingly opting more of *shouting at children* or reinforcing positive behaviour through praise. The low scores on the use of physical punishment and yet higher scores on the attitudes on the cultural practice of physical punishment by teachers tended to generate research interest. It could be that teachers were ill-equipped in other alternative behaviour management tactics or overwhelmed with levels of indiscipline in schools and therefore had remained fixated with the use of corporal punishment but could not use it due to the ban.

A bivariate correlation between attitudes and use of physical punishment by parents and teachers mainly showed non-significant relationships ($p = .473$). This was inconsistent with the Developmental Niche Model by Super and Harkness (1986) in which this study was anchored. Drawing from the Model, assumptions would be that positive attitudes towards the practice of physical punishment would endorse its use.

Interventions by Government and stakeholders were necessary to equip caregivers in behaviour management of children. A further research was cardinal in childrearing and behaviour management practices in homes and schools in the light of cultural dynamism.

Key words: *Physical Punishment, Attitudes, Childrearing Practices, Behaviour Management, Parents, Teachers, Adolescents.*

Dedication

I wish to heartily dedicate this piece of work to my wife Vivien for her support during the time I was in school. She enabled me to direct my full attention to school as she successfully took care of our family. She vividly showed concern during my highs and lows as I journeyed through the challenging academic road. I further wish to dedicate this work to my late sister Ellen Monde, my children; Regina, Matakala, Collins Jr., Lombe, Maria and Melissa.

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Acronyms

EPOCH	-	End Corporal Punishment of Children
America	-	End Corporal Punishment of Children-United States of
UN	-	United Nations
SPSS	-	Statistical Package for Social Sciences
ANOVA	-	Analysis of Variance
NGO	-	Non-Governmental Organisation
MESVTEE	-	Ministry of Education Science Vocational Training and Early Education
UK	-	United Kingdom

CHAPTER ONE

1.0 INTRODUCTION

1.1 Background

Parents have a critical role in child development. They have the responsibility to pass on values, attitudes and skills that will enable the child to fit in the wider society. In this process, childrearing techniques are used; common among them is physical punishment (corporal punishment). Physical punishment has been in existence for centuries and it is a near universal childrearing method (Durrant, 1999; Straus, 1996). Although physical punishment is used by many cultures of the world, the challenge is the definition of corporal punishment and its application.

From the school context point of view, Maree in Morrell (2001) states that corporal punishment is any kind of punishment of or inflicted on the body or the infliction of pain by a teacher or other educational official upon the body of the student as a penalty for doing something, which has been disapproved of by the punisher. In a more general way Donnelly and Straus (2005) define physical punishment as the use of physical force with the intention of causing a child to experience pain but not injury for the purpose of correcting or controlling behaviour. Both definitions are clearly stated but the amount of force applied in the process of administering corporal punishment is difficult to measure. For this reason, it is generally seen as a borderline case of child maltreatment and abuse and it is clear that the regulation and the means of applying it are not definite and certain.

In the attempted definition of physical punishment are wide varieties of methods such as slapping, hitting, spanking, punching, kicking, pinching shoving, choking and use of various objects like wooden paddles, belts sticks or others. Other forms of physical punishment are the use of electric shock, excessive exercise drills and prevention of urine or stool elimination (Gershoff and Bestensky 2007).

Physical punishment or corporal punishment has been a subject of great interest in the field of developmental psychology research (Gershoff, 2002). It has also generated a protracted debate on whether it has positive benefits or negative effects on the developing child.

With the growing interest in the subject of physical punishment, researchers have conducted extensive studies, in the minority world (the western world). In those various studies,

indications are that physical punishment has adverse effects on the child's behavioural adjustment. In support of this, Straus (2003) and Hyman (1990) report corporal punishment as maltreatment and psychological abuse of the child. They further state that its effects are somatic complaints, increased anxiety, changes in personality and depression. Gershoff (2002) also argues in his study 'corporal punishment by parents and associated child behaviours and experiences' that corporal punishment increases aggression and lowers the level of moral internalisation and mental health. It should be appreciated though that most of the literature with strong objection to physical punishment has been conducted on samples from the middle class of the western countries and may not be cross-culturally sensitive.

Other studies report that effects observed in the children depend on the context and cultural belief system and parental ethnotheories in which corporal punishment is practised. Holden and Zambrano (1992) attest that physical punishment is likely to be based on deep-seated and stable beliefs that may well be transmitted across generations. It is clear that even in societies where physical punishment is purportedly banned corporal punishment is still practised in homes.

In some societies or ethnic groupings, corporal punishment is endorsed because it carries a cultural meaning. Corporal punishment becomes part of training children to protect themselves from danger and foster the assertiveness and guardedness needed to survive in the hostile environment (Baumrind, 1996). This could be true of African-American parents who are less likely to include physical acts in their definitions of child maltreatment than are European American parents (Korbin, Coulton, Lindstrom-Ufuti, & Spilsbury, 2000).

In the African setting most of parental practices are characterised by emphasis on obedience and responsibility (Doob 1965, cited by Lloyd 1970). In his studies among the Yoruba ethnic group of Nigeria, Babatunde (1992) noted that when Yoruba children fail to follow instructions from their parents they are often flogged. The flogging is seen as an act of kindness aimed at preventing the child from becoming a difficult person, or at protecting them from true danger. It is most probable that the children may not see this kind of cultural practice as negative and detrimental to their social adjustment.

Some parents especially male parents believe that physical punishment earns them respect and authority over the entire family. In line with this, Baumrind (1997) argues that "spanking is not violent" and that "spanking may be used to control the short-term behaviour of the child

and to reinforce the authority of the parent,” particularly when it is accompanied by warmth and concern. Besides, they use it to teach masculinity among boys and in most cases the first-born boy (Simpson, 2005). Simpson further reports how fathers treat their boy children among the Tonga ethnic group of Zambia. The father would beat them using an animal skin whip if they lost the animals, and then send them into the bush in the night, and they would sleep in the bush for days until they found the animals. The aim in such circumstances is not maltreatment but teaching the boys the life hurdles and hassles and that they should be responsible in life.

Other parents mete out physical punishment due to religious beliefs. They feel that corporal punishment is divinely mandated. They feel it is irresponsible for the parents not to intervene using corporal punishment because that would be spoiling the child (Proverbs 13:24). This is affirmed when Wood, Hassall, Hook, Ludbrook (2008) report that during New Zealand’s public debate before and after the passing of the law to ban all physical punishment of children in 2007, Christian lobby groups who opposed the reform coordinated an extensive campaign. The leader of Destiny Church was reported in the press as having said that the Bill contradicted the God-given responsibility of parents to raise their children according to biblical principle, and that included administering loving, proper corrective discipline in appropriate circumstances (Fraser, 2006).

Straus (2010) included Tanzania and South Africa among the thirty-two countries he studied on the prevalence, societal causes and trends in physical punishment by parents in world perspective. He observes that many countries of the world practice physical punishment on their children but hastens to state that with the economic evolution from hunting and gathering societies to post industrial societies corporal punishment will drastically reduce. Arising from research mostly from the western countries, a number of countries have enacted laws to ban corporal punishment. Several countries have banned all parental spanking, and others are considering such a ban. Yet if spanking were being evaluated as a psychological intervention, it would qualify as ‘probably efficacious’ (Lonigan, Elbert, and Johnson, 1998). Never before had social scientists advocated a total ban on a practice this widespread (Larzelere, 2000). The advocacy is not only from the individual countries from the minority world. United Nations protocols through its Human rights organisation have influenced countries in the third world to enact laws and ban corporal punishment in schools and homes.

Zambia is part of the United Nations protocols and has since banned corporal punishment in schools and not in homes (Education Act, 2010). In line with this, parents were still practising physical punishment in homes and yet expect schools not to practise physical punishment.

However, it should be noted that although some countries have abolished corporal punishment in schools there is evidence that school authorities were still using it. In Kenya for instance teachers strongly felt corporal punishment was good for children and in that regard, they were ready to break the law (Mweru, 2010). In the same vein, a final evaluation report of the project to improve quality of education and classroom instruction in Southern Province of Zambia observed among other challenges that corporal punishment was common in Zambian schools (Harber and Stephens 2010).

It is becoming clear that many cultural changes are taking place in Africa and Zambia in particular. The minority world influence through the media and human rights advocacy has a telling impact on the Zambian culture. It appears that despite the influences towards banning physical punishment as advocated by human rights movements there are some deep-rooted cultural beliefs as to its efficacy which may make complete implementation of the bans difficult.

The belief in the efficacy of punishment lies in the philosophical self-preservation of society through retribution of wrongdoers. Wilson (2003) reports that in pre-industrial societies, retribution and prevention as a method of social control was common as epitomised in the *old testament*, ‘eye for eye, tooth for tooth, and stripe for stripe’(Exodus 21:24). This belief was not a preserve of the Christendom alone but by many other world religions. A fundamental part of Christianity and other religions has been the belief in reward and punishment, particularly in the world beyond this.

Gottfried Leibnitz (1646-1716) cited in Wilson (2003) recognised that punishment may be inflicted for retributive purposes, a form of revenge to satisfy the offended party, or it may be for the practical purpose of preventing others. “Eye for eye” judicial position by Hebrews in the *Old Testament Bible* implied that punishment against a victim should *fit* the offence or crime committed. Even in these modern times grave cases are punishable by capital punishment and incarceration for socially deviant private sexual behaviour.

Alexander (1922) reports that by punishing an individual criminal, the state (society) is acting in the interest and promotes the welfare of all its members, hence for the criminal himself; exercising its right of self protection; the state can and isolate the criminal in lawful self-defence and society sees this to work. It looks like issues of self-protection by society are critical to the extent of ridding itself of *undesirable deviants* through *capital punishment* or incarceration. Here issues of rationality of punishment and its morality could be debatable in the light of cultural dynamism.

In view of the foregoing, it is important therefore to explore the attitudes and views of parents, teachers and adolescents on the cultural practice of physical punishment in homes and schools. It could lead to greater understanding of the dynamics of such practices that could inform efforts aimed at promoting more effective methods of disciplining children.

1.2 Statement of the problem

Research from the minority world and mainly from the middle class samples indicates strong argument about the negative effects of corporal punishment on a developing child. The findings have been replicated globally with little sensitivity to cultural context or meaning in other cultural settings. This is observed in the number of countries (Zambia, Namibia, South Africa, Zimbabwe and Kenya) that have enacted laws to ban corporal punishment based on these western studies (Mpundu, 2004). In such countries, there are indications that corporal punishment is however considered to be not only a culturally normal practice, but also an effective childrearing practice. In the light of this, it appears parents and teachers have difficulties in identifying alternative childrearing strategies as corporal punishment is still prevalent in African homes and schools (Clacherty, Donald and Clacherty, 2005; Mweru, 2010).

In the case of Zambia, corporal punishment is prohibited in schools and not in homes. This is creating conflicts between homes and schools in the process of disciplining children. It could further lead to a state of confusion among children who may be found in both settings. Teachers are showing reluctance in pupil discipline in the absence of corporal punishment because they feel other behaviour management techniques are ineffective (Sunday Times 13 October, 1996 cited in Morrell, 2001).

More importantly, there has been an information gap on corporal punishment and the extent to which it is perceived and valued in childrearing in the Zambian context. Only a few studies

have been conducted on the subject of corporal punishment in Zambia such as Nabuzoka and Empson (2010), Clacherty, Donald, and Clacherty (2005) and Phiri (2005) of which their studies did not focus on cultural practice of physical punishment as viewed by subjects from a wider perspective of parents, teachers and adolescents.

In the light of the foregoing, it was the intention of this study to find out the attitudes of parents, teachers and adolescents on the cultural practice of physical punishment because they (attitudes) are likely to be associated with physical punishment practice.

1.3 Purpose of the study

The study seeks to examine the attitudes of parents, teachers and adolescents on the cultural practice of physical punishment and parental and teacher practices in the behaviour management of their children

1.4 Objectives

- I. To compare the attitudes of parents, teachers and adolescents on the cultural practice of physical punishment;
- II. To assess the extent to which parents, teachers and adolescents consider physical punishment to be appropriate cultural practice.
- III. To examine the methods used by parents and teachers in behaviour management of their children and pupils.
- IV. To examine the relationship between the attitudes of parent and teachers towards the cultural practice of physical punishment and their childrearing practices with physical punishment endorsement.

1.5 Research questions

- I. Are there differences in the attitudes of parents, teachers and adolescents on the cultural practice of physical punishment?
- II. To what extent do parents, teachers and adolescents consider physical punishment to be appropriate cultural practice?
- III. What methods do parents and teachers use in behaviour management of their children and pupils?

- IV. What is the relationship between the attitudes of parents and teachers towards the cultural practice of physical punishment and their childrearing practices with physical punishment endorsement?

1.6 Hypotheses

Based on physical punishment still being practised despite the ban and issues of human rights to which young people are exposed in these modern times (Harber and Stephens, 2010; Larzelere, 2000) the following were the hypotheses of the study:

- A. Parents had more positive attitude towards corporal punishment than adolescents do.
- B. Teachers had more positive attitudes towards corporal punishment than adolescents did.
- C. There would be no significant difference between parents and teachers in their attitudes towards physical punishment.

Considering the factors of culture and as theorised by Holden and Zambrano (1992) physical punishment is likely to be based on deep-seated and stable beliefs that may well be transmitted across generations, other hypotheses were formulated.

- D. There would be no significant difference between parents and teachers in the attitudes towards the cultural practice of physical punishment.
- E. There would be no significant difference between teachers and adolescent in the attitudes towards the cultural practice of physical punishment.
- F. There would be no significant difference between parents and adolescents in the attitudes towards cultural the practice of physical punishment.

Basing on Stanton (2004) that fathers tend to observe and enforce rules systematically and sternly, teaching the children the consequences of right and wrong while mothers tend toward grace and sympathy, providing a sense of hopefulness, the hypothesis was coined:

- G. There would be a difference between males and females in their attitudes towards cultural practice and use of physical punishment with males showing a more positive attitude.

Following assertions in their research findings that age and level of education influenced and age influenced the use of corporal punishment (Halpheny, Nixon and Watson, 2010) the following hypotheses were formulated:

- H. There would be a negative relationship between education of participants and the practice and use of physical punishment
- I. There would be a negative relationship between age of the participants and the practice and use of physical punishment.

1.7 Significance of the Study

Physical punishment is a subject, which almost globally cuts across all cultures in child rearing practices. It should be noted though, that there are differences in how it is perceived and administered. It is therefore vital to understand this in the context of each culture rather than from other cultures 'point of view. The conclusions that corporal punishment has deleterious effects could be arising from one cultural setting imposing foreign values on other cultures with little considerations of what the effects will be. Nabuzoka and Empson (2010) strongly argue that over the years, the study of child development that has given rise to many theories in psychology has been largely confined to children in North America, Europe and other Western countries who comprise less than 10 percent of the world's children. In line with this, it is evident that the generalisation arising from the samples from the minority world does not take into account cross-cultural implications about physical punishment. In Zambia for example, policy formulation has been made to abolish corporal punishment in schools based on studies conducted in the Western countries (Education Act, 2010). This step taken by government has not been informed by the Zambian cultural context.

In view of the foregoing, the study intends to bring out attitudinal belief system towards physical punishment of caregivers and the actual practices applied in the process of childrearing and behaviour management of children. This may help policy makers, parents, teachers and other stakeholders with more understanding and insights in developing effective childrearing methods and techniques that promote desirable emotional development. It is also hoped that it will provide a springboard for future research on the effects of corporal punishment in the African setting and Zambia in particular.

1.8 Theoretical Framework

The framework of this study is anchored in the Developmental Niche Model developed by Super and Harkness (1986). The model attempts to describe the environment from point of view of the child in order to understand processes of development and acquisition of culture. Harkness and Super (1995) reveal that within any culture children are shaped by three subsystems: the physical and social settings within which they live, culturally regulated customs and childrearing practices, and the psychology or belief system of the parents.

Parents depending on the context understand the nature and needs of their children. The parent's child rearing practices could depend on the parent's beliefs, goals and expectations drawn from his or her culture's model of parent-child relations (Peisner, 1989).

The attitudes of caregivers towards the child rearing practices entirely depend on the virtues that the cultural practices bring out. In the process of childrearing, parents of the majority world have expectations and goals about their children. In a typical Zambian family or school, parents and teachers expect obedient, responsible, compliant and co-operative adult in the child or pupil (Babatunde, 1992; Simpson, 2005). However, the cultural dynamism moderates the relationship between attitudes and child rearing practices. A little more of modernism and human rights in our culture today affects our attitudes on the childrearing practices.

This follows therefore that the parents and teachers use childrearing practices, which they believe, are suitable to shape the behaviour of the child towards deep rooted cultural values of compliance, cooperation or obedience. Among these practices and beliefs, corporal punishment is one of the childrearing techniques, and seems ingrained in their culture to the extent that it is quite prevalent in homes and schools despite its ban in Zambian schools (Mpundu, 2004; Clacherty, Donald and Clacherty, 2005; Mweru, 2010).

The cultural meaning is what may be difficult to perceive in these modern times in Zambia. However, Harkness and Super in Bornstein (2002) report that among the Gussi tribe of Kenya fathers threaten their sons with punishment and administer harsh beatings with wooden switches, explicitly intending to make the sons fearful and therefore obedient. Depending on how corporal punishment is practiced in the family or as children see it with other families they form either positive or negative attitudes towards it (Lansford, 2009). Rubin (1998) argues that the psychological "meaning" attributed to any given social behaviour is, in large part, a function of the ecological niche within which it is produced. If a given behaviour is

viewed as acceptable, then parents (and significant others) will attempt to encourage its development; if the behaviour is perceived as maladaptive or abnormal, then parents (and significant others) will attempt to discourage its growth and development.

The developmental niche model emphasises cultural specificity and that a child and his/her behaviour are a product of the ecology in which he/she lives. In her study, Kagitcibasi (2000) conducted a research on parental control and acceptance as perceived by adolescents from American and Turkish parents and found that there was no difference in warmth received from both groups. In fact Japanese adolescents felt that lack of parental control implied lack of love from parents. Therefore, it would appear most sensible for the international community of child development researchers not to generalize to other cultures their own culture-specific theories of normal and abnormal development.

Basing on the foregoing assertions, Super and Harkness' Model informed this study due to the relationship that particularly stands out between the second and the third subsystems on the child's developmental processes and cultural acquisition. There is a link between (a social setting of) culturally regulated customs and childrearing practices and the psychology or belief (attitudes) system of parents about the development of their children. The model informed this study which sought to determine the relationship between the attitudes (belief system) of parents, teachers and adolescents on the cultural practice of physical punishment and their (parents and teachers) childrearing practices. In this instance therefore, it could be hypothesised that positive attitudes on the cultural practice of physical punishment of parents, teachers and adolescents could endorse (promote) its use in the behaviour management of children. In light of this, the model informed the setting out of the study design.

1.9 Operational definitions

Physical punishment - the use of physical force with the intention of causing a child to experience pain but not injury for the purpose of correcting or controlling behaviour.

Corporal punishment - to be used interchangeably with physical punishment

The minority world - refers to the Western world and other individualistic countries or societies.

Child rearing- the process of raising a child to full adulthood in conformity with the aspirations and goals of a particular culture.

Attitude - a psychological tendency that is expressed by evaluating a particular entity or social construct with some degree of favour or disfavour.

Cultural practice – refers to a cultural belief, norm value or practice that is widely accepted by the majority of a given society as a way of life.

Social groups – refers to parents, teachers and adolescents in the context of this study.

Adolescent – refers to a child aged 14 to 20 years and still learning in school.

1.10 Ethical considerations

After approval by The University of Zambia, the following ethics were adhered to:

- At recruitment stage, participants were not coerced or given inducement in order to participate in the research.
- The participation by the respondents was voluntary; they were free to decline to take part, refuse to proceed with the interview or questionnaire, and refuse to answer certain questions they were not comfortable with or totally withdrew from the study.
- Participation to the study was based on informed consent using the form providing information on privacy and confidentiality of participants taking part in the study. Details on the privacy and confidentiality were on the consent form and on the introductory statement on the questionnaire. Assurance was affirmed with signatures.
- All the recordings and any other materials affecting the respondents were destroyed or kept under safe custody with agreement and consent from the respondent.
- Feedback if need be would be given upon request from the respondent.
- Just before the focus group discussions the nature of discussion was disclosed to avoid the possibility of opening emotional wounds, harming, offending or embarrassing any participant or any other concerned and involved party or community.

CHAPTER TWO

2.0 LITERATURE REVIEW

2.1 Introduction

Physical punishment has been one of the techniques used in the process of child rearing. Although it has been an old strategy to modify and shape children's behaviour to desirable family and societal acceptance and appreciation, there have been varied views about its use. Because of its perceived effects on the developing child, a lot of literature with divergent views and conclusions has been written. The intent of this chapter is to review literature and evaluate it and then link it to the present study.

2.2 The definition of corporal punishment

Donnelly and Straus (2005) are concerned with the way developmental psychologist researchers have approached the corporal punishment subject. They argue that lack of theoretical grounding for research has undoubtedly hampered study of corporal punishment. A theory-based approach to corporal punishment is needed because it is likely to stimulate more creative and fundamental research than the ad hoc approach that now prevails.

The observations of the two researchers could be true considering the controversy on the corporal punishment topic. The corporal punishment topic has been approached with little concern about its definition in a number of researches. Much research emphasizes overly severe forms of physical punishment (Larzelere, 2000) making the definition arbitrary. Gershoff (2002) reports that 29 states in USA assert that corporal punishment encompasses the use of 'reasonable' force with other states adding qualifiers that it must be 'appropriate' or 'moderate.' Larzelere (2000) prefers referring to corporal punishment as 'nonabusive' or 'customary physical punishment.'

On the contrary, advocates against physical punishment do not believe there can be reasonable force. The issue is the child is experiencing pain and affecting his/her human dignity. Bitensky (1998) has strong feelings against corporal punishment. In her article, she refers to corporal punishment 'subabuse.' She goes on to state that corporal punishment signifies attacks on the body of the child in the name of discipline or guidance that are not extreme enough to be prosecuted under child abuse or under child cruelty statutes.

Just as it is observed in the foregoing arguments, there has been protracted debate and hundreds of scientific literature from both sides of the controversy. This has caused understanding of child behaviours and experiences associated with parental corporal punishment to be limited to narrative reviews (Berker, 1964; Straus, 1994a) and “vote count” summaries of the number of positive and negative effects that accrue from corporal punishment (Larzelere, 1996, 2000; Steinmetz, 1979).

The subject of corporal punishment is complex and sometimes it becomes difficult to decide which side to belong. Researchers on both sides institute scientific inquiry in coming up with their findings which both appear to be valid and reliable.

In my view I feel corporal punishment should be restricted to a certain age range which may be difficult to reason with (ages two to five years). The offences committed by these children do not evoke impulsive and angered action of corporal punishment on them. In view of this, I would define corporal punishment as a well thought act of inflicting reasonable pain on the child by a sensitive and responsive parent/caregiver with no intentions of causing physical or psychological injury to the child.

2.3 Why corporal punishment occurs

Corporal punishment is one of the oldest childrearing strategies and Donnelly and Straus (2005) state that it is a near universal practice. Straus (1991, 1994) argues that deeply embedded cultural norms have led almost the entire population (of USA) including most social scientists to believe that corporal punishment is ‘sometimes necessary’ for the welfare of the child.

Many regard corporal punishment as customary and necessary technique of childrearing and many people believe that it may be necessary at least as a punishment of the last resort (Donnelly and Straus, 2005). Because acceptance of corporal punishment is so widespread and frequently institutionalised, politicians and others often fail to view the problem of corporal punishment as one of equality and human rights (Global Initiative to End All Corporal Punishment of Children, 2011).

The other reason corporal punishment occurs in childrearing practices could be due to the intergenerational theory (Muller, Hunter and Stollack, 1995). The theory explains two models; the model based on temperament and the model based on social learning principles.

The model based on temperament posits that a problem child whose conduct is not appropriate could be a factor that leads to the response of corporal punishment on the part of one's parents and this could be genetically transferred from generation to generation.

On the other hand is the social learning principle, which assumes that the observational learning that takes place when children receive corporal punishment from their parents is likely to be practised when the children become parents also (Bandura, 1977). In a study conducted by Quinton (1984a, 1984b) which involved parents with serious and persistent parental difficulties, he found that 64% of them experienced beatings and other forms of adversities. In the control group, only 16% were experiencing parental difficulties. This implies that there is likelihood that more children raised in homes that practice corporal punishment may have challenges raising their children could or replicate physical punishment on their children.

Analysis by Ember and Ember (2005) reveal that ethnographies from 186 preindustrial societies found corporal punishment to be most likely among societies high in social stratification, political integration, long-term use of alien currency, undemocratic politician decision making and culture of violence. In these societies, what could be common is that vulnerable members of the societies are denied autonomy and independence. Failure to comply with the "masters" results into any form of punishment they deem fit.

Family stressors such as low socio-economic status and marital instability may make parents emotionally more volatile and less flexible, increasing the likelihood that they will resort to spanking to gain child compliance (Day, Peterson, McCracken, 1998). This implies that corporal punishment could be common in poverty-stricken communities due to economic pressures in the day-to-day search of family needs. Due to frustrations experienced by families this often results in conflicts that in turn affect the children in their social adjustment. Such situations tend to create 'problem children' who will be vulnerable to corporal punishment.

Legitimacy of corporal punishment has contributed to its use (Donnelly and Straus, 2005). In many countries, corporal punishment is still lawful. The majority of children are not yet protected from all corporal punishment in their homes, with 95.5% of the global child population living in countries where it is lawful for parents to chastise them in the name of "discipline" (Global Initiative to End All Corporal Punishment of Children and Save the

Children Sweden, 2010). In Nigeria for example, a retrospective survey found that a high percentage of girls were victims of physical violence, including corporal punishment. The most widespread forms of physical punishment reported by respondents were beating (90%), hitting (84%) and kicking (55%). The closest relatives were responsible for inflicting the majority of corporal punishment on girls' (The African Child Policy Forum, 2010; Newel, 2007).

Corporal punishment has continued to occur due to religious beliefs. In the Christian world, there are strong beliefs that if one spares a rod he spoils the child. Commenting on the role of a father in child discipline Pope Francis remarked that it was right to spank a child so long the child did not lose his dignity. He said:

I once heard at a wedding a father say, 'I sometimes have to hit my children a little but never in the face, so as to not demean them.' How nice, I thought, he has a sense of dignity. When he punishes, he does it right and moves on. (The Post, 08 Feb, 2015)

The issue of corporal punishment is very divisive and the comment by the Pope led to the outpouring of comments both for and against.

2.4 The practice of corporal punishment

One theory that can account for some apparently discrepant findings across cultures is Rohner's (1986) parental-acceptance-rejection theory, which suggests that if children interpret their parents as rejection, it has deleterious effects on their adjustment. The theory seems to posit that the perception of corporal punishment will depend on how the child has been culturally socialised. This is explicitly explained in the theoretical framework, which postulates that the extent to which children accurately perceive their parents' disciplinary messages and accept those messages contributes to the impact of the discipline (Grusec and Goodnow, 1994).

Child rearing is very important to create warm relationship between the parent and the child. Any disruption will cause behavioural problems. Gottfredson and Hirschi (2001) on social control theory contend that how parents socialise and discipline their children is a strong

determinant of whether children develop self-control that prevents them from engaging in aggressive or criminal behaviour. The theory further states that if a child fails to form a bond with parents or society he is likely to be delinquent.

Parents could have a propensity to using physical punishment but the emotional state of the parent in the process of meting out physical punishment is critical. The emotions parents experience during interactions with their children influence how they perceive and in turn react to child behaviour (Dix, 1991; Patterson, 1982; Vasta, 1982). Studies of corporal punishment in schools indicate that it is not used as 'last resort'. It is too often the first punishment for nonviolent and minor behaviour (Bitensky, 1998). The argument of Bitensky could be that parents and teachers tend to use corporal punishment as a quickest method of correcting undesirable behaviour. This could be happening even over small offences. The playful, instrumental use of a disciplinary technique is thought to be less likely to cause fear or anxiety in children or to evoke reactive aggression from children (Holden, Miller, and Harris, 1999; Straus and Mouradian, 1998).

Both at global and at local community levels, the methods of inflicting corporal punishment on children tend to be similar. It is administered in all sorts of forms ranging from a poke with a finger on the body of the child to electric shock. A research with over 500 children in Cambodia revealed that over 80% were punished in the home, commonly with implements including sticks, electric cables, belts and chains (Brennen et al, 2010). This raises numerous questions on how corporal punishment can be regulated to reach the required "reasonable" or "nonabusive" levels.

Another matter of interest may be the frequency at which parents use corporal punishment. In their studies Straus and Stewart (1999) found that corporal punishment was primarily used on children with ages ranging from 2 – 5 years old and this was on rare occasions of 1 – 2 times per month. This finding may not be factual in other cultural contexts especially in settings where corporal punishment is considered as normative. The age range and the frequency of use may vary across cultures.

The belief systems of caregivers are also related to the use of a particular childrearing strategy. In an Irish study Halpenny et al (2010) observed that attitudes to physical punishment were closely aligned to parents' use of physical punishment.

Ghate et al (2003) on the other hand noted in their UK studies that a large proportion of parents surprisingly displayed attitudes not opposed to physical punishment. The revelations were that their childhood discipline of physical punishment experience could have played a role, and they would not use physical punishment on their children.

2.5 The effects of corporal punishment

The controversy over whether corporal punishment should continue to be one of the childrearing tools lies in its effects on the social adjustment of children. Holden (2002) observes that conflict on the topic is pervasive at multiple levels: Paediatricians hold divergent attitudes; husbands and wives disagree over its use; communities and states dispute it; and even countries debate whether to outlaw the practice. It is evident that a careful, thorough review on the topic is more than overdue.

However, there are some theoretical explanations about the corporal punishment phenomenon. The pro-spanking psychologists hold that corporal punishment has benefits when both professionals and parents understand its definition and the process of its application (Larzelere, 2000).

Although Lansford et al (2009) may not be advocates for corporal punishment, in their study they observed that the meaning of corporal punishment construct should be understood from the correct cultural context. Lansford and colleagues observe that studies that have not taken into account the ethnic or cultural background of the samples have generally found that physical discipline is associated with more child behaviour problems such as aggression, delinquency and criminality.

It is argued that disciplinary spanking in the home, used prudently can shape socially constructed behaviour, thereby protecting children from natural and more painful consequences of misbehaviour outside the nurturing family setting (Baumrind, 1996).

Larzelere (2000) posits in his study “Child Outcomes of Nonabusive and Customary Physical Punishment by Parents” that the apparent effects of physical punishment were generally beneficial in reducing noncompliance and fighting and in enhancing parental warmth and milder disciplinary tactics. Other experts in the field add that corporal punishment must be seen in a positive light seeing it helps the one being educated to realise his potentialities. The educator must accept that the child is born with a tendency to evil. Corporal punishment in

such conditions can help the child to learn the right way and fear that is necessary for the forming of a conscience. (Potgieter, 1984 in Morrell, 1985).

True as it may be that corporal punishment has benefits in the child rearing process it seems the use of physical punishment has little scientific and theoretical explanation. In the comprehensive article of Gershoff (2002), there was no discussion about the theoretical underpinnings of corporal punishment as a form of learning. What have been highlighted for several years that have gone by have been consistent assertions that punishment was ineffective for producing significant and lasting behavioural change (Thorndike, 1935; Skinner 1953).

To the contrary, Domjan (2000) argued that punishment could be an effective agent of behavioural change, but only under certain conditions. For it to be effective, he added, it must occur after every transgression, be immediate, be intense at least for the first transgression, and not be signalled by a discriminative stimulus. The practicability of this theory raises questions because this could result into child abuse.

On the other side of the coin of the debate are psychologists that observe that corporal punishment has drastic negative effects on the development of the child. Elliman and Lynch (2000) link corporal punishment to aggression, and mental health problems, child abuse, anxiety disorders, alcohol abuse, or dependence and one or more externalising problems. The proponents against physical punishment base their arguments on some theories.

The social learning theory by Bandura (1971) holds that new patterns of behaviour can be acquired through direct experience or by observing behaviour of others. By implication, Bandura argues that through learning processes, witnessing and experiencing violence (corporal punishment) as a child leads to a greater use of violence as an adult. Further explanation on the theory is that children learn behaviours through trial-and-error conditioning and through vicarious learning, observing the behaviours of others and the positive and negative consequences it brings (Donnelly and Straus, 2005). Children learn a lot from their parents and many of the tacit lessons they receive from their parents are internalised and cognitively interpret them.

In connection with the social learning theory, is the intergenerational theory that predicts that violence is learned by being physically punished (or abused) and by exposure to violence

among parents (Makowitz, 2001). Children who were exposed to physical punishment learnt that it is acceptable and are more likely to use it on their children later in life.

There are strong objections about the use of corporal punishment. Kudu and Tutoo (2012) report that Thondike's experiments on human subjects indicated that reward strengthened the behaviour that preceded it, but that punishment did not weaken it necessarily. The reward stamps in the behaviour but punishment does not essentially stamp it out. Punishment is positively harmful to both the donor and the recipient. Its results are neither predictable nor dependable. Weiten (2000) argues that corporal punishment brings about strong emotional responses like anxiety, anger and resentment and that it can generate hostility towards the source of the punishment such as a parent.

Thus, in general terms, corporal punishment tends to have its effects manifested in the physical condition, neurodevelopmental growth, behavioural wellbeing, and interpersonal relationship of the child with other members of society.

However, the methodological approaches in the inquiries on the effects of corporal punishment have been the concerns of some proponents of physical punishment (Larzelere, Baumrind and Cowan, 2002). According to Elliman and Lynch (2000), the effects of physical punishments on behaviour and development, and links with aggression, mental health problems, child abuse, and so forth are so interrelated in such a complex manner with so many potential causes that the contribution of physical punishment may seem impossible to unpick. Furthermore, because corporal punishment of children is so common it is hard to identify control groups of non-smackers.

2.6 The attitudes towards physical punishment

Traditionally, physical punishment has been one of the common methods in childrearing and child behaviour management. Due to either positive or negative effects of physical punishment, parents hold different attitudes towards the use of physical punishment. In an Irish survey Halpenny et al (2010) posit that there was a strong consensus among the majority of parents that, on the one hand, smacking is not necessary to bring up a well-behaved child, but also that an odd smack does not do a child any harm. Over half of parents believed that parents should have the right to use smacking if they so wish.

In another study an attitudinal survey of the Victorian public, 75% of Victorians (as opposed to 88% of British respondents) agreed that: “Parents should be allowed by law to smack a naughty child who is over five years old” (Tucci, Saunders & Goddard, 2002).

In the same vein, in 2012, according to a nationally representative survey in USA, 77 percent of men, and 65 percent of women 18 to 65 years old agreed that a child sometimes needs a “good hard spanking.” This proportion has declined modestly since 1986 among women, while approval among males, after declining into the early 1990s, remained steady since then (Child Trends, 2013). It is quite evident that parents tend to have ambivalent views about use of physical punishment. It is also clear that with time there is downward trend in the use of physical punishment.

Parents and teachers are both caregivers in childrearing and child behaviour management and it could be hypothesized that they (parents and teachers) could have similar views on the use of physical punishment. For example, Pete and Du Plessis (1999) report that in the late 1990s, now in a country where corporal punishment was illegal, some parents and teachers have, through Christian Education South Africa (CESA), challenged the banning, claiming that their parental (and constitutional) right to give 'biblical correction' is being infringed thereby.

Generally, teachers seem to perceive physical punishment as one of the most effective methods of management of children. A survey conducted by Gladwell (1999) on teachers' attitudes towards corporal punishment after its ban in schools in South Africa reported a sense of despair among teachers attributed mainly to the disruptive behaviour of pupils and the perception among the teachers that their authority had been taken away.

In a separate study, Kimani et al (2012) found that the teachers favoured the use of corporal punishment in managing discipline in school since it was quick and easy to administer compared to other discipline management methods which in their view require time, patience and skill which educators often lack. To the contrary and surprise Umezinwa and Elendu (2012) found that the teachers in Nigeria perceived punishment as unacceptable method of discipline. This is because most teachers still punish their students and pupils for any misbehaviour.

Children and adolescents as recipients of physical punishment have their views from a different perspective. Several investigations have found that adolescents, who have experienced physical punishment, tend to have a favourable attitude towards it. A study with

young adolescents in the USA (425 subjects), whose parents had been interviewed when they were 5 years old (565 children) found that those children who had been spanked had a more favourable attitude toward the strategy (Deater-Deckard, Lansford, Dodge, et al, 2003).

Despite such findings, several studies reveal that children respond negatively to being physically punished and believed that hitting them was wrong. In a survey of over 300 children and young people in Scotland (aged 6-17), adjectives such as ‘terrified’, ‘humiliated’ and ‘unloved’ were used to describe their responses to physical punishment (Save the Children Scotland, 2000). Children whose parents hit them feel pain, anger, and fear that lead them to ignore the disciplinary message and to resent the parent instead. Some lose their incentive to internalize social values and develop self-control. They concentrate on their own grievance instead of thinking about the act for which they were punished and the harm it caused or might have caused (Harvard Mental Health Letter, 2002).

It is interesting to note that the attitude of children towards physical punishment is linked to the relationship between the child and the one who metes out the punishment. Umezina and Elendu (2012) argue that inherent in these arguments was the sense that children trusted their parents not to abuse the power they had over them in terms of administering physical punishment. This same trust, however, was not afforded to teachers.

In sum, depending on different cultural orientation, age group and experiences parents, teachers and adolescents could have varied attitudes towards the cultural practice of physical punishment. Garcia-Coll and Magnuson (1999) in Lansford et al (2004) report that researchers have investigated how different ecological niches contribute to parents' attitudes, practices, and goals in raising their children and how these may be differentially effective depending on the cultural context in which they are situated.

2.7 The abolition of corporal punishment

There is a lot of advocacy to call for the end of corporal punishment in schools and homes. Larzelere (2000) one of the proponents of non-abusive or customary punishment comments that there has never been such advocacy to ban corporal punishment before. A call to end corporal punishment has received attention at the international community as a violation of a child right (Umezina and Elendu, 2012). A number of organisations among them End Physical Punishment of Children-USA (EPOCH-USA), Churches’ Network for Non-violence, Global Initiative to End All Corporal Punishment of Children, Save the Children Sweden and

American Civil Liberties Union and Human Rights Watch have joined the campaign to end corporal punishment (EPOCH, 2011).

At the global level the United Nations (U.N) has recognised children's' rights and their protection against all forms of violence including corporal punishment. The U.N. works through its organ the Convention of the Child Rights Committee responsible for monitoring the implementation of child's rights globally (Bitensky, 1998).

To this effect, various countries have moved towards legislating laws against corporal punishment. By the end of December 2010, 29 countries worldwide had enacted legislation, which prohibits corporal punishment of children in all settings, including within the family. Governments in at least another 23 countries have made a commitment to prohibition and/or are considering Bills in their parliaments (EPOCH, 2011). Examples of countries that have outlawed corporal punishment in homes and schools are Sweden, Denmark, Norway, Finland, Italy, Cyprus, Austria and others among the 29 countries (Bitensky, 1998).

African and other countries outside the western countries have also heeded to the calls of banning corporal punishment of which Zambia is part. Other countries are India, Israel, Italy, Fiji, Kenya, Namibia, Nepal, and South Africa (Durant, 2008).

The advocates for prohibition of corporal punishment are basing their argument on three major reasons. Bitensky (1998) outlined two reasons. First, for psychological and sociological reasons for prohibiting corporal punishment of children-authentic research indicate that corporal punishment jeopardizes children while they are children and that such punishment has lasting deleterious effects upon reaching adulthood. Second, for philosophical and moral reasons-an argument can be made that corporal punishment of children should be prohibited simply because it is wrong. Children are vulnerable, weak and defenceless souls; hitting them is morally very wrong.

Durant (2008) advances the third reason based on child rights. From a human rights point of view, physical punishment should be a target of prevention based on principle. Children are also autonomous human beings with human rights. Just as it is criminal to assault an adult or a spouse so it must be with children.

Conversely, the advocates of customary physical punishment argue their point based on cross-cultural variations in the context of their belief systems. Baumrind (1996) argues that de-

legitimizing physical punishment might actually contribute to family maladjustment and opposes universal initiatives to reduce this practice. Nancendo et al (2014) adds that indiscipline in schools has continued to grow, and as a result of banning corporal punishment, teaching has become a “stressful and challenging occupation” and many teachers are demotivated and feel hopeless.

In the same vein, Holden (2002) reveals that in the United States, it is unlikely that legislation outlawing the practice would be successful. Parents’ belief in their entitlement to use corporal punishment is deeply embedded in American history, beliefs about the privacy of the family and personal freedoms, and attitudes about children and how to rear them.

Truly, it may be that physical punishment is considered an old, universal and effective childrearing strategy but evident are strong arguments against it that seem to be buoyed by human rights and cultural dynamism.

2.8 Other Alternative Childrearing practices

Childrearing is intended to raise a child to a responsible and fully integrated adult in a given community. LeVine (1977, 1981) has suggested that care taking (childrearing) everywhere can be seen as sharing a common set of goals. These include the physical survival and health of the child; the development of the child’s capacity for self-reliance and eventual independence and the cultivation in the child of cherished cultural values and attributes.

The application of childrearing practices for discipline may be influenced by the parenting styles. Baumrind (1967, 1968) and Maccoby and Martin (1983) define four parenting styles which are often put into practice. The first parenting style is authoritative parenting style (*high levels of control and maturity demands, in the context of nurturance and open communication*). The second is authoritarian parenting style (*high levels of control and demands of the child, coupled with low levels of nurturance*). The third is permissive-indulgent parenting style (*high levels of nurturance and warmth, and low levels of control and maturity demands*). The fourth one is permissive-neglectful parenting style (*low control and low responsiveness*). In the process of parenting children may be affected positively or negatively because each parenting style has its own flaws.

In managing the behaviour of their children/pupils, parents and teachers use different types of methods. In a school system, Kindiki (2011) makes an attempt to broadly describe the

methods (strategies) as punitive and normative in nature. He gives examples like manual work, suspension and expulsion as punitive strategies while normative strategies are counselling and reasoning with pupils. In a more general way, Nixon and Halpenny (2010) classify the disciplinary methods as *power assertion* (threat or actual use of force, physical punishment or withdrawal of privileges, name calling); *Love withdrawal* (withholding attention, affection or approval, or expressing disappointment or disapproval after a child misbehaves) and *induction or other-oriented induction* (the use of reason and explanation to explain the nature of the misdeed and how it affects the rights and feelings of others).

It may not be clear which strategies are commonly used in homes and schools but in an Irish study Halpenny et al (2010) report that the majority of parents reported using non-aggressive (*induction*) discipline strategies with their children during the past year. Most prevalent among these strategies was the use of verbal reasoning, through the calm discussion of an issue with a child. Making a child take time-out, threatening to ground a child and actually grounding a child were also used relatively frequently by parents. Least likely to be used among this category of responses was giving a child a chore to do or distracting a child in some way, used more frequently with children in early adolescence or early childhood respectively.

In a Kenyan study on the other hand, punitive methods like manual work, suspension, expulsion and summons before disciplinary committees were generally ranked (with regard to effectiveness) higher than normative ones such as counselling by parents and teachers and students (Kindiki, 2011). It appears that parents and teachers regard normative disciplinary strategies like counselling less effective. It might have been that punitive methods of discipline were a better substitute for physical punishment which was banned in Kenyan schools. Morrell (2001) posits that for many teachers corporal punishment remains a disciplinary option. Part of the reason is that teachers feel helpless in the face of school violence (from within and outside the school).

In the light of this Wang'o and Ndung'u (2003) add that many teachers and parents are not familiar with alternative methods of punishment to replace corporal punishment owing to the long years of existence of the practice.

There are alternatives to spanking, but parents often feel at a loss when they have a "template" they learned from their own parents. In societies like the US and UK where parents strongly endorse spanking, changing these attitudes enough to ban spanking seems very difficult at

present. It would require a social policy of respect of the child and implementing educational programs to help parents explore alternative techniques of discipline and a social commitment to non-violence (Tidmarsh, 2000)

It is evident that many teachers in institutions of learning view non-aggressive or inductive disciplinary strategies as time consuming which need a lot of patience and would therefore prefer quicker methods of discipline children. The Kenyan study did not indicate whether parents and teachers were using psychologically aggressive discipline strategies like shouting and yelling at children, name calling like stupid and telling a child that you will not love her/him. This leaves some speculation on whether parent-child and teacher-student resolved their conflicts in the absence of these strategies.

These strategies like physical punishment were commonly used by parents and teachers because quick and easy to unleash onto the victims. In two studies (UK and Scotland) Ghate (2003) and Anderson (2002) show that parents were using more of these strategies in comparison to the parents in the Irish study in which the strategies were sparingly used (Halpenny et al, 2010). These strategies had serious negative psychological effects on children. Parents who use these power-assertive strategies including physical punishment report that they were lacking skills in other humane discipline strategies.

One of the arguments frequently raised by adults when encouraged to abandon the threat or use of physical or psychologically aggressive strategies as disciplinary practices is that they have not been provided with better methods (Nixon, 2010). However, Clarke-Power and Hart (2005) refute this argument and suggest that constructive, non-violent child discipline is both desirable and available, and should be formulated and applied in a manner that respects human dignity, the rights of the child and child development. To this end Kindiki (2011) suggests that legal reforms could be accompanied by public education and raising awareness about the harmful effects of corporal punishment and the promotion of positive non-violent, democratic, participatory approaches to child training and education.

2.9 Summary of literature review

The literature review clearly projects the controversy surrounding the practice of physical punishment. The perceived efficacy of physical punishment in social control and society self-preservation has enabled it to persist into the modern times. It is however facing issues of morality and rationality in relation to human dignity.

In the literature review themes, the definition of physical punishment does not come out clearly to distinguish it from child abuse or maltreatment. It is difficult to measure “reasonable force” because it is arbitrary and raises room for controversy. Physical punishment is a subject of debate because of its long standing history and universality in childrearing. Some scholars assert that it is used by every social animal and refers to it as an evolutionary stable strategy (Stohr; Walsh and Hemmens, 2008). The practice of physical punishment is fragile and complex because it is likely to bring out negative effects. Factors of cultural context, the relationship between the child and the caregiver, the frequency of physical punishment and age have a role in how an individual perceives physical punishment. Individuals are evaluating it for its appropriateness and there is a protracted advocacy to abolish it both in schools and homes.

The literature has given adequate insight on the attitudes towards physical punishment and child behaviour management strategies to inform the present study. However the literature is mainly drawn from the minority world studies and theories and may not reflect the cultural context in which the present study was conducted. Therefore this study focuses on the attitudes of parents, teachers and adolescents towards the cultural practice of physical punishment in an African cultural setting and Zambian context in particular in the face of cultural dynamism and human rights.

CHAPTER THREE

3.0 METHODOLOGY

3.1 Introduction

This chapter outlines steps followed in developing the methods and procedures for this study. Prominent among others were the research design, the sampling process, data collection and data analysis.

3.2 Research Design

A *cross section survey design* was adopted for this study as it cuts across the population with participants of different ages and social groups of the population. In this study, data was collected *on attitudes* (1) towards cultural practice of physical punishment (2) on appropriateness of the practice of physical punishment, from three groups (parents, teachers and adolescents); and also *on childrearing practices* of the two groups (parents and teachers). Two instruments (Questionnaire A and B) on attitudes and childrearing practices were used respectively.

Guided focus group discussions were carried out with the parents, teachers and adolescents for qualitative data that was designed to be nested in the quantitative data for the purposes of informing, confirming and complementing the quantitative findings in the process of analysing different themes or levels of units among the respondents.

3.3 Research Site

The research was conducted in Solwezi District in the North-Western Province of Zambia. The data was collected from urban and rural settings of Solwezi District and particularly from schools and homes of respondents

3.4 Sample population

The sample population of parents, adolescents and teachers was drawn from the communities and schools of Solwezi District. The teachers and pupils were drawn from the same selected schools. The parents were also drawn from the surroundings of the selected schools where teachers and pupils were teaching and learning from respectively. However, there was no known direct relationship between parents and pupils.

3.5 Sample selection

A randomised systematic sampling targeting 300 respondents (teachers and adolescents) was conducted and a purposive sampling targeting 100 parents making a total sample of 400 participants. The planned target was however not met but the actual sample totalled 376 as follows:

- 93 parents (49 males and 44 females)
- 194 pupils (96 girls and 98 boys) and
- 89 teachers (49 males and 40 females).

The table below shows the type and number of schools, and category and number of respondents sampled for the study:

Table 1: Number of Schools and Respondents

School type	No. of schools		Parents		Teachers		Pupils		Total participants	
	Basic Schools	Secondary	Male	Female	Male	Female	Male	Female	Male	Female
Urban	1	3	31	26	34	23	60	55	125	104
Rural	2	2	18	18	15	17	38	41	71	76
Total	3	5	49	44	49	40	98	96	196	180
Grand totals	8		93		89		194		376	

3.6 Sampling procedure

3.6.1 Selecting Schools

After obtaining an introductory letter from the District Authorities, schools were selected on the basis of geographical settings (rural and urban settings). A purposive sampling of schools was conducted basing on the following:

Inclusion: Only basic schools with grade 8 and 9 and/or secondary schools running from grade 8 to 12. The schools selected were located in the kiKaonde dominated speaking area

and cosmopolitan urban setting. Schools with good literacy levels and easy access would be considered.

Basing on the information from the District Officials, 3 basic schools (one urban and 2 rural) and 5 secondary schools (3 urban and 2 rural) were selected (*see table 1*),

The purpose of the visit to the schools: With the letter of introduction, the researcher explained the purpose of his visit to the schools and explained the nature of the study and its ethical implications to the school authorities.

3.6.2 Selecting pupils

Depending on the enrolment level of the targeted schools a sample of 200 adolescents was targeted. The higher the enrolment, the bigger the targeted number of pupils included in the sample at a particular school. For example 70 pupils were targeted at Solwezi Day Secondary School with the enrolment of 1,600 pupils and running from grade 8 to 12 while 15 pupils were targeted at Kisalala Basic School which had only 2 classes of grade 8 and 9

Inclusion: Only adolescents aged 13 to 20 years were targeted for the sample. In all the schools selected consideration was made to ensure all grades and genders were represented. Competence in literacy was also a factor considered for the inclusion in the sample.

Pupils who satisfied the conditions above were subjected to a simple random sampling grade by grade. Each grade was divided into two groups of boys and girls. Every *n*th pupil was selected as a participant and this was calculated such that the targeted number of boys and girls in each grade was met. This implies that the *n*th number varied from school to school depending on the enrolment.

3.6.3 Selection of teachers

The teachers present in the school at the time of the visit by the researcher were organised and called into the staffroom. A simple random sampling was conducted on the two separate groups of females and males every *n*th teacher was selected to participate in the research. Where a particular gender could not meet the required number of participants all the teachers of that particular gender was included. If in certain schools a targeted number of participants would not be met this would be compensated for in the next school. (*See Table 1*)

3.6.4 Selection of parents

Selection of parents to the sample was by means of a purposive sampling procedure.

Inclusion: Only parents rearing biological children in their homes were included in the sample. However, there was no known relationship between adolescents and parents involved in this study.

In the urban setting the researcher ensured that he visited parents in low density and high density area. Only literate parents were given Questionnaires to fill in since it was not easy to organise them in one place. The parents did not necessarily come from the communities surrounding a particular school.

In the rural setting, research assistants who were strategically teachers in authority were requested to invite parents. Any parent was eligible to participate in the research as long as they were rearing biological children in their homes. There was no exclusion due to illiteracy. (*See Table 1*)

3.6.5 The focus group discussion sample

The participants to the focus group discussions were selected through purposive sampling. The rural setting sample comprised community leaders (e.g. sub-chief or group leader), senior members of the community, senior teachers and five adolescents known by the school authorities to be articulate in either local or English language.

Similarly the urban setting group was based on purposive sampling. The group consisted of a senior police officer, senior teachers, a clergy man/woman, senior member of the community and five adolescents articulate in English or local language. The adolescents were selected from grade 8 to 12 (each grade was represented).

Each group (urban and rural) comprised 3 parents, 2 teachers and 5 adolescents making a total of 10 members. A careful selection was carried out to ensure gender balance in each group of discussants. These respondents were part of the participants who filled in Attitude Questionnaires.

3.7 Research instruments

Questionnaires in form of an attitude and childrearing practice scales were formulated. The items for the two questionnaires were partly adopted from instruments that had been used on similar studies (Sogoni, 1997; Robert, 2009).

3.7.1 Modification of the instruments

The original attitude scale by Sogoni (1997) had 28 items while the attitude scale for this study had 36 items. In the original attitude scale, 10 items were excluded in the Attitude scale for the present study for non-relevance. For instance, items like '*Children are not protected by law against teacher abuse*' and '*Regulations governing corporal punishment at present are vague,*' were excluded (see appendix A and A2). This was to allow items that effectively tapped into the attitudes of the respondents.

In the original childrearing practice scale (*Alabama Parenting Questionnaire*) used by Robert (2009) 9 out of 16 items were adopted from the original childrearing practice scale with particular reference to child discipline. Only one item was supplied to make a total of 10 items. The other seven items were eliminated to make the instrument a little more focused on physical punishment and less complex for translation into the local language. The other reason for leaving out other items was due to non-relevance. For example, items like "*The punishment you give your child depends on your mood*" were eliminated.

The third tool was designed on the basis of the themes made up of items from Questionnaire A. For example, 'cultural practice, effects of physical punishment, and abolition of physical punishment' as themes for focus group discussions. This was meant to inform complement and confirm the findings of the quantitative data (see Appendix C).

3.7.2 Reliability of the Instruments

A pilot study was conducted to test the major Questionnaire A. The instrument was subjected to Cronbach's reliability test. After the test some items showed very low reliability levels. Some items were rephrased while others were eliminated in readiness for the final data collection. After the final data collection a test was conducted and the reliability test posted an alpha level of .890 far above the minimum threshold of .750.

Instrument B and C were not subjected to reliability tests due to the fact that instrument B (*Alabama Parenting Questionnaire*) had been used in an authentic study before and did not have major changes except for one item which was included in it. Instrument C was not piloted as its themes for discussion were drawn from Questionnaire A and was also used by Sogoni (1997) in a similar study which has since been published.

The original English versions of Questionnaires A and B were translated into the local language (Kikaonde) for subjects who were unable to read and understand the English version tools. A different translator in turn translated this back into English. This ensured that the originality in meaning of the instrument is retained, thereby fulfilling the rules of back translation. This was however not without challenges. Technical terms were not easy to translate into the local language and so a competent research assistant helped clarify statements which were not understood by participants during the administration of the two tools.

The attitude scale had two sections; the demographic section capturing the age, social economic status and gender. The demographic data was *only* relevant to teachers and parents. The scale in the second section comprised closed ended questions involving relevant scales of nominal and interval scales. For instance, '*Corporal punishment teaches children respect for authority.*' The second questionnaire on the parental and teachers' child rearing practices and behaviour modification was also in the form of a scale. It had the two versions of English and local language.

The local language version instruments were specially designed for parents who might have had difficulties in reading the English version instrument. There were 27 participants (19 females and 8) who were competent in kiKaonde. These were however still guided by a research assistant who was competent both in English and kiKaonde languages.

3.8 The focus group discussion procedure

The researcher coordinated and guided the focus group discussions following a predesigned protocol or schedule of items that were discussed so that different perspectives and views on the research topic were captured. The researcher began by explaining the purpose and nature of the discussion. Ethical implications were briefly outlined to prepare the group to freely discuss the various themes on the protocol. Present in the meeting was the research assistant

competent in the translation from English to the local language wherever it was necessary in the course of discussion.

With moderated discussions the group moved from one theme to the other, but if the participant wandered into other themes he/she would not be disturbed in order not to interrupt the line of thought. The researcher took notes while the research assistant audio-recorded the entire discussions. The focus group comprised 10 participants in each group (rural and urban). The rural focus group discussions were dominated by the local language while the urban focus group participants used more of English in their discussions. The focus groups had one session each with an estimated duration of one hour thirty minutes (*see appendix C*).

3.9 Questionnaire scoring and interpretation

In reference to the personal information of the respondents in both Questionnaires the rating was the same except for the variable 'socioeconomic status' which did not apply to adolescents as it would be arbitrary in their case.

3.9.1 Section A of both Questionnaires

The section showed the demographic information for participants (see the scoring in Appendix A and, section A; page 81-91 and chapter 4, pages 40 - 42)

3.9.2 Section B of Questionnaire A

Each of the 36 items in Section B constituted a scale of attitude towards whether physical punishment is desirable or undesirable. Positively stated and negatively stated items were weighted on a five-point scale continuum. Each one of these 36 items was scored according to this five-point scale. There were 18 positively and 18 negatively stated statements According to Ary *et al.* (1985), for positively stated items, the numerical value is 5, 4, 3, 2, 1 respectively ranging from *strongly agree* to *strongly disagree*, but for negatively stated items the weighting was reversed, since disagree with negative statements is psychologically equivalent to agree with positive statements. This is shown in Table 2 below.

Table 2: Questionnaire Scoring

Positive Weighting				Negative Weighting			
Category			Score	Category			Score
Strongly Agree	SA	=	5	Strongly Disagree	SD	=	5
Agree	A	=	4	Disagree	D	=	4
Undecided	U	=	3	Undecided	U	=	3
Disagree	U	=	2	Agree	A	=	2
Strongly Disagree	SD	=	1	Strongly Agree	SD	=	1

Examples of positively stated statements were; *“Corporal punishment teaches children respect for authority”* and *“Homes and schools cannot maintain discipline without corporal punishment.”* On the other the negatively stated statements were; *“Children feel offended when they are physically punished”* and *“Corporal punishment is a form of child abuse.”*

3.9.3 Questionnaire B (section B)

This section of Questionnaire B was rated in a similar way although it was a four-point Likert scale unlike Questionnaire A. The higher the score is the more positive a respondent’s attitudes are towards the cultural practice of physical punishment in Questionnaire A, and the higher the frequency use of childrearing practices by parents and teachers in questionnaire B.

3.9.4 Questionnaire C

Questionnaire C was intended to extend the scope of the present study by drawing from the respondents more data as they made reflections on their attitudes towards the cultural practice of physical punishment. With the open-ended questions, it was hoped that other variables related to the cultural practice of physical punishment would emerge to bring to the fore solutions to the protracted debate on the practice of physical punishment and management of child behaviour in homes and schools. The qualitative discussion would also help to confirm, inform and compliment the findings in the quantitative findings (*see appendix C*).

3.10 Data collection Procedure

The researcher sought permission to collect data from the district education authorities for Solwezi District using an introduction letter from The University of Zambia. The same letter was used to visit homes of parents. The questionnaires were distributed to all the respondents

who were literate in both the English and the local language versions to fill in individually. For the participants who were unable to read and write, the local language version was read and translated to them by a competent research assistant. In the rural areas both the literate and illiterate parents filled their questionnaires from school centres. In the urban areas teachers and parents either filled in their questionnaires in schools or in homes. All pupils in urban and rural areas filled in their questionnaires in schools.

The focus group discussions were conducted in schools in both urban and rural setting. The two groups each comprised all the three categories of respondents (3 parents, 2 teachers and 5 pupils) with guided schedule of discussion themes by the researcher and his research assistants. The focus group discussions were audio-recorded. The discussions took a period of one hour thirty minutes.

3.11 Data analysis

A comparison was made on the attitudes of the three categories of respondents on the cultural practice of physical punishment. There was also analysis on parental-teacher childrearing practices and behaviour management. This was made possible through quantitative data coded and subjected to the statistical package for social sciences (SPSS) for descriptive statistics (means, standard deviation frequencies) and inferential statistics (t-test, Analysis of Variance-ANOVA) to determine group differences and statistically test null hypotheses and explain the extent to which physical punishment was perceived to be culturally appropriate.

Correlation tests of Pearson, Spearman's correlations or Kendall's tau were also used to determine the relationship, for example age, and attitudes and practice of corporal punishment; education and, attitudes and practice of corporal punishment. Pearson's correlation was used on variables with interval/ratio scales while Spearman's correlation on nominal variables.

The recorded qualitative data collected from the focus group discussions was transcribed into themes for inclusion as items on the attitude scale coded according to themes identified and established for processing.

CHAPTER FOUR

4.0 RESULTS

4.1 Introduction

The chapter tabulates the demographic data, the quantitative and qualitative results after the administration of the research tools.

Quantitative results: In the quantitative approach, frequencies, descriptive and inferential statistics were tabulated in reference to respondents' scores on both the attitudinal and child behaviour management methods of parents and teachers. The t-tests were used to determine differences on the two groups of parents and teachers; and males and females on the various dependant variables, and null hypotheses. The analysis of variance (ANOVA) was also used for group differences and group effects of parents, teachers and adolescents.

In addition, correlation computations were carried out to determine the relationships between age, education level and attitudes of the subjects on the cultural practice of physical punishment. Items of similar themes from Questionnaires A and B were combined to form subscales that were administered to follow up on the variables related to cultural practice of physical punishment. For instance items 1, 3, 5 and 7 on Questionnaire B were items that endorse the physical punishment variable and thus *the use of physical punishment by parents and teachers* would be measured on this basis

Qualitative results: Data from the focus group discussions were analysed for purposes of informing, confirming and complementing the quantitative data findings. The focus group guide was designed in such a way that the themes elicited the attitudes of parents and teachers towards cultural practice of physical punishment and the methods they use in managing the behaviour of their children. The themes paralleled the themes seeking answers to the research questions in the quantitative approach so as to inform, confirm and compliment where there were gaps. In other words it is some form of triangulation. Various themes were discussed some of which may not be in the quantitative data findings but were related to the research topic

4.2 Demographic Information

Only the demographic data that does not appear in chapter 3 (Methodology) is presented here.

4.2.1 Age

Table 3: Respondents by Age and Gender

Age range (years)	Nominal score	Male	Female	totals
11-20	1	100	95	195
21-30	2	28	27	55
31-40	3	40	36	76
41-50	4	23	13	36
50 and above	5	7	5	12
	-	198	176	374

The majority of the participants (52.1 percent) fell in the range of 11 to 20 years. This could be attributed to the predetermined number of the adolescents in the sample (200 adolescents out of the targeted total sample of 400)

4.2.2 Ethnicity

Table 4: Respondents by Ethnicity and Gender

Gender	Nominal score	Male	Female	Total
Kaonde	1	47	32	79
Lunda	2	38	33	71
Luvale	3	22	13	35
Any other	4	91	99	190
Total	-	198	177	375

50.67 percent of the participants constituted non-indigenous ethnic groups of North-Western Province where Solwezi District is located.

4.2.3 Social Economic Status

Table 5: Respondents by Social Economic Status and Gender

Economic status	Nominal score	Male	Female	Total Average
poor	1	9	11	20
Below average	2	18	7	25
Average	3	62	57	119
Above average	4	8	5	13
Affluent	5	-	1	1
Total		97	81	178

The economic status distribution posted 66.8 percent of the participants in the average income bracket. The study did not consider adolescents for this variable because most of them were dependants.

4.2.4 Education Level

Table 6: Respondents by Education level and Gender

Gender	Nominal score	Male	Female	Totals
Grade 7 and below	1	8	12	20
Grade 9	2	54	53	107
Grade 12	3	62	47	109
Tertiary	4	69	54	123
Total	-	193	166	359

Only 5.57 percent (20 participants) had grade 7 and below level of education.

4.2.5 Place of upbringing

Table 7: Place of Upbringing of Respondents by Gender

Place of upbringing	Nominal score	Male	Female	Totals
Rural	1	108	114	222
Urban	2	87	59	146
Total	-	195	173	368

60.3 percent of participants reported that they spent most of their lives in the rural area.

Generally:

- Apart from age and education ($p = .002$ and $p < .05$ respectively), all the other demographic variables had non-significant main effects of group differences on the attitudes towards the cultural practice towards physical punishment.
- All the demographic variables had non-significant main effects of group differences on the use of rearing practices ($p > .05$).
- All the demographic variables had non-significant main effects of group differences on the use of physical punishment ($p > .05$).
- Therefore, there was little in-depth discussion on these variables in this study.

4.3 The Attitudes of Parents, Teachers and Adolescents on the Cultural Practice of Physical Punishment

4.3.1 Quantitative Data

The import was to compare the attitudes of the social groups (parents, teachers and adolescents) on the cultural practice of physical punishment. This was based on the total scores by the respondents on the attitude scale (see Appendix A). To establish this, a One-Way ANOVA and Post Hoc test computation were conducted to test for group differences, group effects and formulated null hypotheses about the attitudes of the social groups on the cultural practice of physical punishment. The level of α significance considered was $p < .05$

The ANOVA output showed $F(2,311) = 26.733$, $p < .05$. There were significant main effects of social group differences on the attitudes towards the cultural practice of physical punishment.

4.3.1.1 Group Comparisons and Hypotheses Testing

To test for specific group differences in their attitudes towards the cultural practice of physical punishment and the formulated hypotheses further investigations were conducted using Post Hoc comparisons.

- i. Teachers were more positive (scored higher) than the parents (*mean = 119.5, SD = 20.3 for teachers; mean = 99.4, SD = 23.1 for parents*).
- ii. The hypothesis (D) that stated there would be no significant difference between parents and teachers in the attitudes towards the cultural practice of physical punishment was tested through the Post Hoc significant level of $p < .05$. This showed that the null hypothesis was not confirmed. The alternative hypothesis would be that there was a significant difference between parents and teachers in the attitudes towards the cultural practice of corporal punishment.
- iii. Similarly, teachers were more positive than the adolescents (*mean = 119.5; SD = 20.3 for teachers; mean = 100.03; SD = 19.83 for adolescents*). Therefore, the hypothesis (E) which stated that there would be no difference between teachers and adolescents in their attitudes towards cultural practice of physical punishment was not consistent with the Post Hoc results ($p < .05$). There was a significant difference in the attitudes of teachers and adolescents towards the cultural practice physical punishment with teachers showing a more positive attitude.
- iv. Adolescents scored higher than parents on the attitudes towards the cultural practice of physical punishment (*mean = 100.03; SD = 19.83 for adolescents; mean = 99.41; SD = 23.1 for parents*). The hypothesis (b) was however retained with Post Hoc output of *significance level of $p = .978$* . There was no significant difference in the attitudes between parents and adolescents towards the cultural practice of physical punishment. Therefore hypothesis (F) not confirmed (*see the stated hypotheses on p. 7, 8*).
- v. Males were more positive than the females (*mean = 106.87, SD = 23.1 for males; mean = 102.24, SD = 21.4 for females*). The hypothesis (G) stating that there would be a difference between males and females in their attitudes towards the cultural practice of physical punishment was subjected to a t-test. The t-test report was $t=1.732, df(310)$ and $p=.084$. The null hypothesis was therefore accepted.

In the light of abolition of physical punishment and awareness of child rights to which all the respondents were exposed to, hypotheses (A) and (B) under this theme were formulated (see

page 7) and tested using the same test items as was in the hypotheses on attitudes towards cultural practice of physical punishment the *means* and *standard deviations* of the social groups were the same as in the comparisons above. A One-Way ANOVA was followed by the Post Hoc group comparisons posted the following results:

- a. The hypothesis (A) *that parents had more positive attitudes towards corporal punishment than adolescents did* was tested. There was no significant difference between parents and adolescents in their attitudes towards physical punishment ($p = .966$). Hence the hypothesis was confirmed.
- b. The hypothesis (B) *stating that teachers had more positive attitudes towards corporal punishment than adolescents did* was tested. There was a significant difference between teachers and adolescents towards corporal punishment in the face of child rights and ban of corporal punishment in schools ($p < .05$).
- c. The hypothesis (C) *which stated that there would be no difference between parents and teachers in their attitudes towards the cultural practice of physical punishment* was tested. There was a significant difference between parents and teachers' attitudes towards the cultural practice of physical punishment ($p < .05$). The null hypothesis was therefore rejected.

The graphical figure below illustrates mean scores according to the social groups (parents, teachers and adolescents) in reference to the foregoing explanation

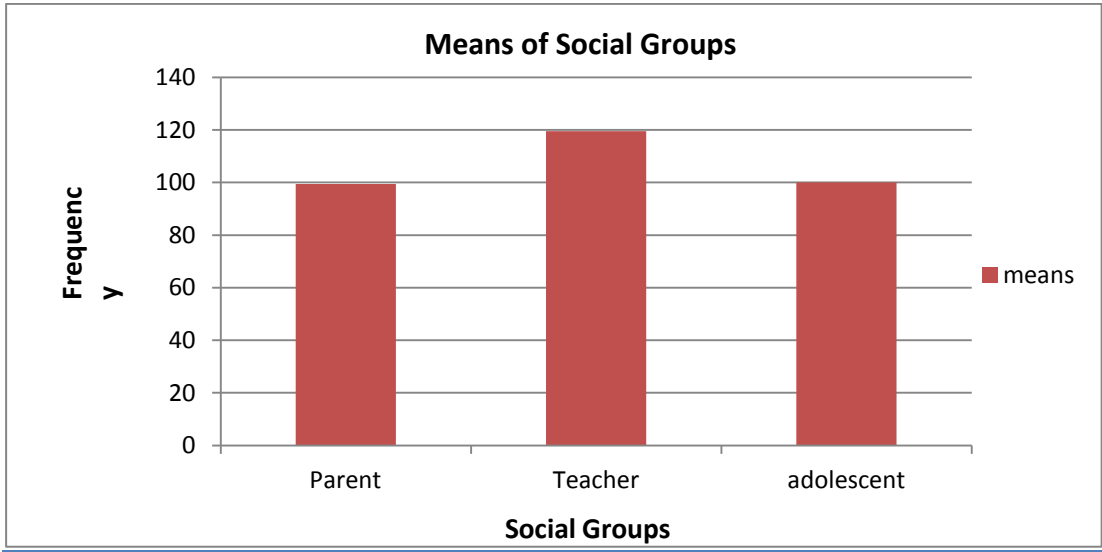


Figure 1: A Bar Chart Displaying the Means of the Social Groups’ Attitudes towards the cultural practice of Physical Punishment

4.3.2 Qualitative results

Under this theme, the findings brought out the fact that corporal punishment was widely used in many homes and schools despite its ban. The discussants reported that physical punishment was a way of moulding children’s behaviour in many households. The strategy has been used for a long time and in the generations past to try to help children grow into responsible and useful adults. Physical punishment has been inherent and integral part among the family values. One respondent said that:

Corporal punishment is a normal and cultural way of straightening the behaviour of erring children especially those who persistently commit the same offences. In my Kaonde culture we believe that a child, who does not understand verbal correction, only understands when a stick is used on him or her (43 year old man).

On the other hand, adolescents did not believe that corporal punishment was a fair way of disciplining some children. They saw it as an assault on the children and it was against children’s rights. Other adolescents in the focus group discussion had different views from their counterparts. They stated that children were complicated and tended not to understand what their parents advised them to follow and therefore it would be fair that difficult children are treated with corporal punishment.

4.4 The appropriateness of physical punishment as cultural normal practice

4.4.1 Quantitative results

Embedded in the main questionnaire A (see Appendix A) were items tapping into the effects of corporal punishment (8, 9, 10, 14, 19 20, 22, 24, 33, 34 and 36) to create a subscale to measure the appropriateness of physical punishment. The items bring out positive and negative effects of physical punishment as viewed by respondents. The higher respondents scored on these items the more positive they were towards the appropriateness of physical punishment as cultural a normal practise. As can be seen on the attitude scale, it ranges from *strongly agree* to *strongly disagree*. This data was transformed into nominal data of three categories of ‘*appropriate*’ for *strongly agree* and *agree*; ‘*inappropriate*’ for *disagree* and *strongly disagree* and ‘*undecided.*’ (See the details of coding on Appendix D)

Table 8: Shows Frequencies of the Social groups by Gender on Responses on the appropriateness of Physical Punishment as a Cultural Normal Practice

	Appropriateness of Physical punishment						Total	
	inappropriate		Undecided		appropriate			
	Male	female	male	female	male	female		
participants	66	66	81	69	36	24	183	159
%	36.1%	41.5%	44.3%	43.4%	19.7%	15.1%	100%	
Total no. of male and Female	132		150		60		312	
Total % male and Female	38.6%		43.9%		17.5%		100%	

In reference to figure 3 above, postings from the frequency tabulations were as follows:

- I. 38.6 percent of the respondents felt physical punishment as cultural practice was inappropriate.
- II. 43.9 percent of respondents were not decided on the appropriateness of physical punishment.
- III. 17.5 percent of the respondents felt physical punishment as cultural practice was appropriate

The figure below illustrates the views of parents, teachers and adolescents on the appropriateness of physical punishment.

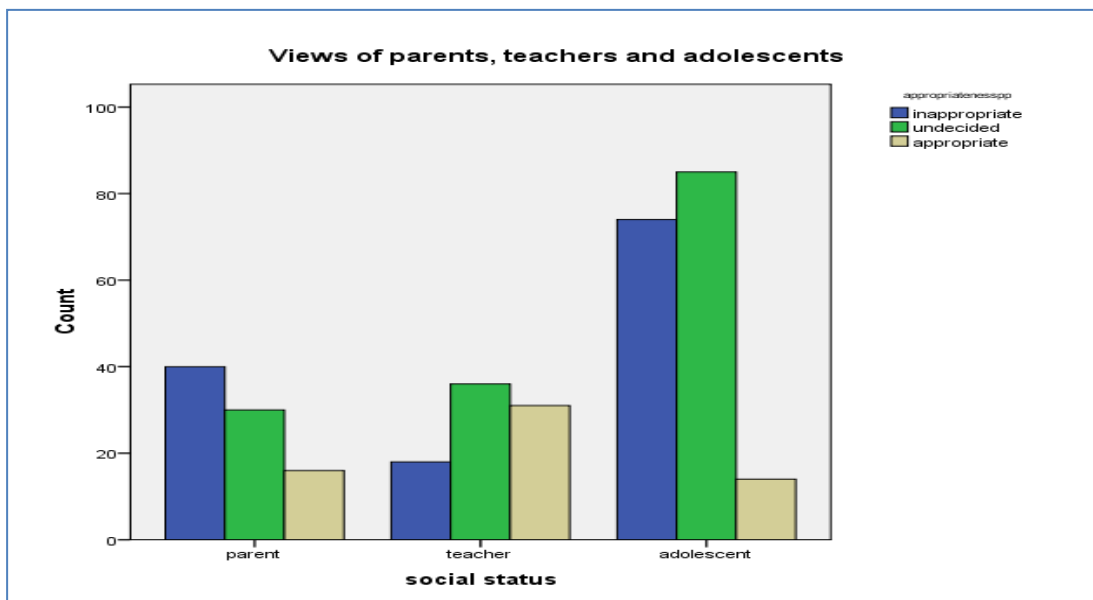


Figure 2: The views of parents, teachers and adolescents on the appropriateness of physical punishment

In reference to figure 2 above, postings from the frequency tabulations were as follows:

- I. 43 percent of the parents felt physical punishment was not appropriate as a cultural normal practice.
- II. 20.2 percent of teachers felt physical punishment was not appropriate as a cultural normal practice.
- III. 38.5 percent of adolescents felt physical punishment was not appropriate as a cultural normal practice.

IV. The chi-square output showed $X^2(4,344) = 37.561, p < .05$. Therefore, there was significant main effects group differences on the appropriateness of cultural practice of physical punishment.

4.4.2 Qualitative Results

In the face of human rights and modern times, adolescents felt their dignity was being violated. They termed corporal punishment as ‘torture’ and therefore not appropriate practice in the process of behaviour management of children. However, some sections of adolescents said they would be in danger if the parents completely did away with corporal punishment. It was during these modern times that children had become so exposed to many vices that could endanger their future and so stringent measures such as corporal punishment could still be used in extreme cases. One parent however cautioned:

Our children today are very sensitive. They are not like the children that were growing in our time. In the olden days, we perceived corporal punishment as a way of correcting our behaviour. Therefore, even when we were whipped we would still stay at home. But today the situation is different. The children take offence and may run away from homes for the streets or may commit suicide even over domestic quarrel (56 year old woman).

The discussants reported that corporal punishment was used for corrective measures and should only come in to just threaten offending children. On the ground it was like other alternative methods were not being used effectively. They went on to say that corporal punishment tended to degrade human nature of children. Corporal punishment destroyed “*ubuntu*” (humaneness) of a child.

On the effects of physical punishment the respondents were asked to bring out both positive and negative effects of corporal punishment. In the discussions it was apparent that negative effects outweighed positive effects. The findings were that corporal punishment helped children to be compliant cooperative and obedient. However, positive or negative effects depended on the individual differences of children. Some children may change for the better but others might not, depending on their personalities. One member of the group said:

It is important to understand the nature of the child before we mete out physical punishment on them. Some children do not change even when they are physically punished. In a school situation, if you physically punish a child, he/she may run away from school. The child may go into the streets, start stealing, indulging into sexual immorality and in the end the child may cut short his/her life (36 year old teacher).

Some children fight back their teachers or parents in schools and homes. They also become bullies, even fighting their friends. Children have been injured in the process of disciplining them and others develop hatred for their parents or teachers. Parents with high levels of emotions have ended up assaulting or killing their children.

The effects of corporal punishment manifest later in life. Some of the negative effects they develop are inferiority complex, unstable emotions or temperament, being rough and thinking that problems in relationships are only resolved through force and beating others. They generally become deviants. One child during discussions said the following touching statement:

The effects of corporal punishment do not end with the individual, but affect many other people he/she relates with. The effects do not end in the present but are transmitted from one generation to generation (14year old boy).

In the focus group discussion it was apparent that corporal punishment was perceived to have more deleterious effects than positive effects.

4.4.3 The abolition of corporal punishment

The research further delved into the views of the respondents about the abolishment of corporal punishment in schools. This was conducted to check the consistency of the respondents relative to appropriateness of physical punishment. A selection of items touching on the theme of the abolishment of physical punishment was made (3, 4, 7, 11, 15, 23, 25,

32). Using the same procedure as in 4.4 (see Appendix D) frequency computations were carried out and the results are shown in the table below.

Table 9: The View of Parents, Teachers and Adolescents by gender on the Abolition of Physical Punishment

	Abolition of Physical punishment						Total	
	Abolition		Undecided		No abolition		Male	Female
	Male	Female	Male	Female	Male	Female		
Count	74	58	55	66	58	42	187	166
%	39.6%	34.9%	29.4%	39.8%	31%	25.3%	100%	
Total no. of male and Female	132		121		100		353	
Total % male and Female	37.4%		34.3%		28.3%		100%	

The observations were as follows as drawn from frequency tabulations:

- 60.9 percent of teachers felt that physical punishment should not be abolished
- 15.6 percent of adolescents felt that physical punishment should not be abolished.
- 21.8 percent of parents felt that physical punishment should not be abolished.
- There seemed to be no clear cut position of respondents for or against due to the big number of them still deciding (34.3 percent).
- The group differences on the abolition of physical punishment between teachers and parents/adolescents was even wider than the results in the appropriateness of physical punishment as can be confirmed by the chi-square test $X^2(4,354) = 66.25, p = .05$

4.4.4 Quantitative results

The abolition of physical punishment generated a protracted debate. Some adolescents were happy with the ban of corporal punishment and saw it as very important and wished it extended to homes as well. They said quite often parents and teachers use corporal punishment with no understanding of the health conditions of their victims and many have

ended up in problems. The seeming misconduct of children was due to parents' laxity and negligence and they having allowed the children to watch anything on television with little care. Parents have gone to the extent of buying smart phones for their children. Therefore corporal punishment should not be used because it might complicate matters as parents and teachers may contribute to the source of the problem.

Other findings were that corporal punishment was not being used as a deliberate tool for behaviour management but used as a regulator one only meant for those who choose to persistently offend.

Parents were also surprised that their own children would drag them to the victim support unit. If a child got spoiled, parents and teachers would be to blame. One teacher said:

On the human rights issue, stakeholders should be given a balanced explanation. It appeared children are given more support than parents and teachers. We should not be slaves in our own homes. We also have our rights. For instance, many children do not respond to other forms of disciplinary methods. We keep on using the same strategies that seem not to work because children keep on committing the same offences with impunity. As teachers we no longer have other effective alternatives.

They are no longer a deterrent. Learning has been adversely affected because children do not fear the other disciplinary alternatives. As teachers we are just looking on- whether the child is getting spoiled or not (29 year old teacher).

Teachers felt the burden of behaviour management of children was mainly left in their hands. Government and other stakeholders should sensitise parents on the need to collaborate with teachers in child behaviour management and modification.

4.5 Parents and teachers' child behaviour management practices

4.5.1 The child rearing practices

This study sought to explore various ways and methods parents and teachers employ in their quest to manage and modify the behaviour of their children.

The following table displays frequencies on how often techniques and strategies in behaviour management of children in schools and homes were administered as self-reported by parents and teachers with reference to the four-point Likert-Scale (Questionnaire B).

Table 10: The frequency of the Techniques in behaviour Management of Children by Parents (%)

Technique	Often		Occasionally		Rarely		Never	
	Male	Female	Male	Female	Male	Female	Male	Female
Spank	4.1	2.3	26.5	15.9	28.6	38.6	32.7	40.9
Praise	55.1	43.2	20.4	31.8	10.2	2.3	10.2	20.5
Pinch	2.0	2.3	34.7	27.3	38.8	38.8	22.4	31.8
Ignore	-	2.3	6.1	9.1	18.4	13.6	73.5	72.7
Whip	10.2	6.8	12.2	25.0	51.0	47.7	24.5	18.2
Hit	6.1	2.3	2.0	9.1	24.5	11.4	65.3	72.7
Time out	4.1	-	6.1	18.2	14.3	9.1	71.4	59.1
Calmly explain	28.6	36.4	24.5	31.8	26.5	25.0	4.5	16.3
Manual work	4.1	11.4	20.4	4.5	51.0	47.7	24.5	29.5
Scream	59.2	56.8	22.4	18.2	12.2	11.4	6.1	2.3

Table 11: The Frequency in Behaviour Management of Children by Teachers (%)

Technique	Often		Occasionally		Rarely		Never	
	Male	Female	Male	Female	Male	Female	Male	Female
Spank	4.1	5.0	18.4	17.5	34.7	35.5	40.8	42.5
Praise	63.3	75.0	24.5	17.5	6.1	2.5	4.1	5.0
Pinch	-	-	16.3	25.0	51.0	55.0	28.6	20.0
Ignore	4.1	5.0	10.2	12.5	6.1	12.5	77.6	65.0
Whip	2.0	-	16.3	25.0	55.1	37.5	24.5	37.5
Hit	-	2.5	4.1	12.5	30.6	12.5	63.3	60.0
Time out	2.0	5.0	18.4	17.5	14.3	17.5	63.3	72.5
calmly explain	26.5	17.5	38.8	40.0	24.5	27.5	8.2	15.0
Manual work	-	2.5	22.4	10.0	34.7	45.0	42.9	35.0
Scream	26.5	45.0	40.8	10.0	30.6	30.0	2.0	7.5

The foregoing simple statistics on the tables appear to indicate that many behaviour modification techniques were being used by parents and teachers sparingly.

The most common techniques used by parents and teachers were *praise* and *shouting/screaming* at children.

- 49.15 percent of parents always used praise to reinforce desirable behaviour of their children.
- 69.2 percent of teachers always used praise as strategy to reinforce good behaviour of their children.
- 58.0 percent of parents always screamed/shouted at their children when they have committed an offence.
- 36.8 percent of teachers always screamed/shouted at their children when they commit an offence.

On the other hand *hitting*, *timeout* and *ignoring undesirable behaviour* were very uncommon in homes and schools.

- 73.1 percent of the parents never used ignoring for undesirable behaviour by their children.
- 71.3 percent of teachers never used ignoring for undesirable behaviour by their children.
- 69.0 percent of parents never hit their children when they commit an offence
- 67.9 percent of teachers never used timeout on their children when they commit an offence.

A group comparison was conducted between parents and teachers on the use of the methods in behaviour management of children in homes and schools as reflected on the childrearing scale (see Appendix B and Tables 3a and 3b).

- Parents scored higher than teachers (*mean = 23.1, SD = 3.13 for parents; mean = 22.02, SD = 2.632 for teachers*). There was a significant difference between parents and teachers in the use of behaviour management techniques, $t = 2.268, df(161), p = .025$.

4.5.2 Differences in the use of physical punishment between parents and teachers

Focussing more on the use of corporal punishment in schools and in homes, a 2-Way ANOVA and t-tests on SPSS were run to identify the main effects and interaction between social groups and gender factors. This was aimed at finding out whether males and females differed in the use of corporal punishment on one hand, and whether parents and teachers differ in the use of corporal punishment on the other hand. Another point of interest was to find out how the two factors interacted with each other. To establish this, the items on the childrearing Questionnaire B (1, 3, 5, and 7; see Appendix B) which directly referred to the use of physical punishment by parents and teachers were used to get the results. The higher the scores by the parents and teachers the more they endorsed physical punishment.

The results as posted from a 2-Way ANOVA were as follows at $p < .05$:

There was no significant main effect of gender, $F(1,174)=.038, P=.845, \eta^2=.000$, no significant main effect of social group, $F(1,174)=1.863, p = .174, \eta^2=.011$ and no significant interaction between gender and social group $F(1,174)=.785, p=.377, \eta^2=.005$.

The following figures 3 and 4 show parents and teachers in their use of physical punishment.

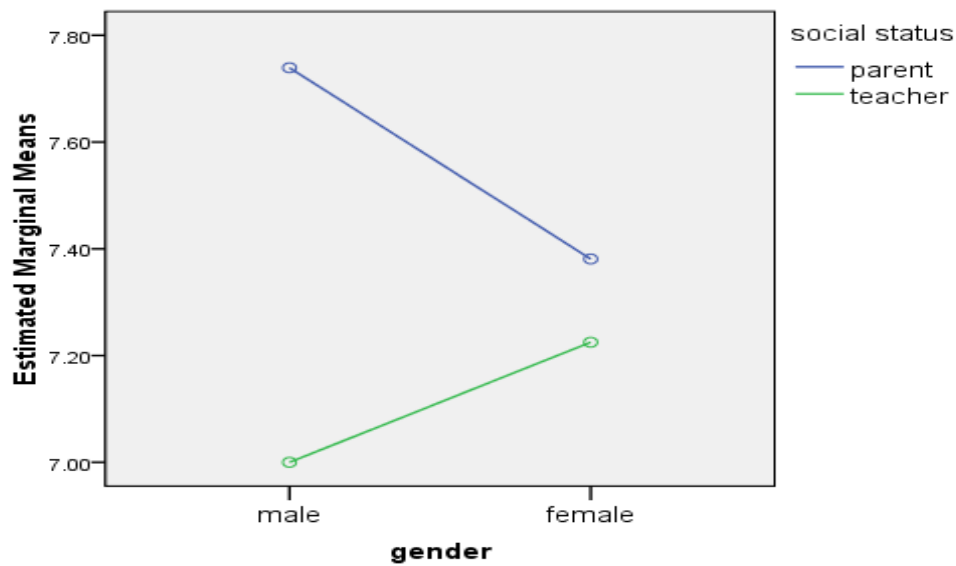


Figure 3: The use of Physical Punishment by Parents and Teachers

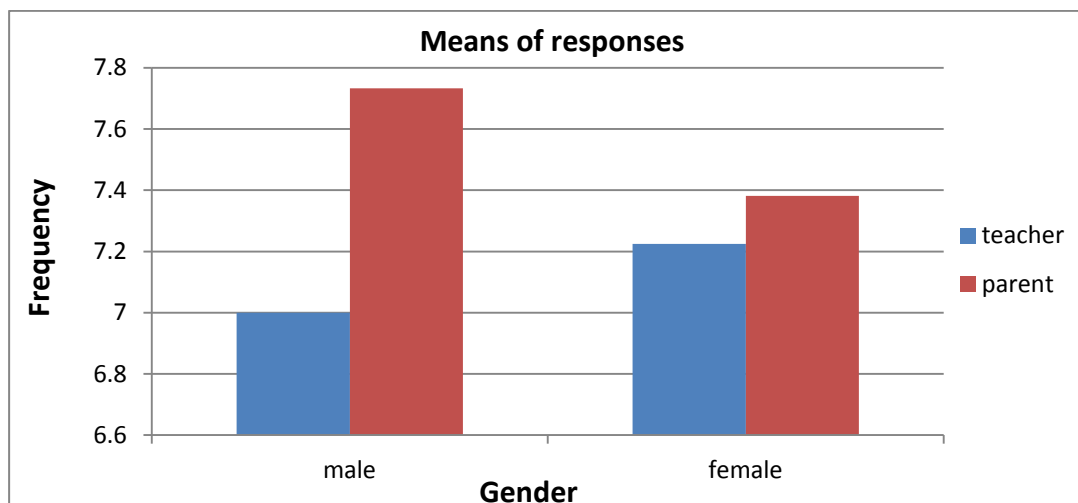


Figure 4: A Bar Chart for Social Groups, Gender and the Use of Physical Punishment in Homes and Schools

- In the figure above parents seemed to use corporal punishment more than teachers do.
- The male parents appeared to use corporal punishment more than female parents.
- Female teachers indicated that they use corporal punishment more than their male counterparts.
- Though non-significant, Figure 3 seemed to suggest a possible interaction of gender and social group on the use of physical punishment.

4.5.3. Testing hypotheses (H) and (I)

The hypotheses (H) and (I) (see page 8) were tested by means of Spearman's correlations and the following results were posted:

- There was non-significant negative correlation between education level of respondents and the use of corporal punishment, $\rho = -.054$; $df(173)$; $p = .481$. The hypothesis was therefore not confirmed.
- There was a non-significant negative correlation between age and the use of corporal punishment, $\rho = -.128$, $df(173)$, $p = .093$. The hypothesis was therefore accepted.

4.5.4 The ranking of physical punishment and its relationship between attitudes of parents and teachers and their use of physical punishment (See item 11 on Appendix B).

The respondents were asked to rank the methods used in child behaviour management according to their effectiveness. The figure below shows the ranking of the strategies.

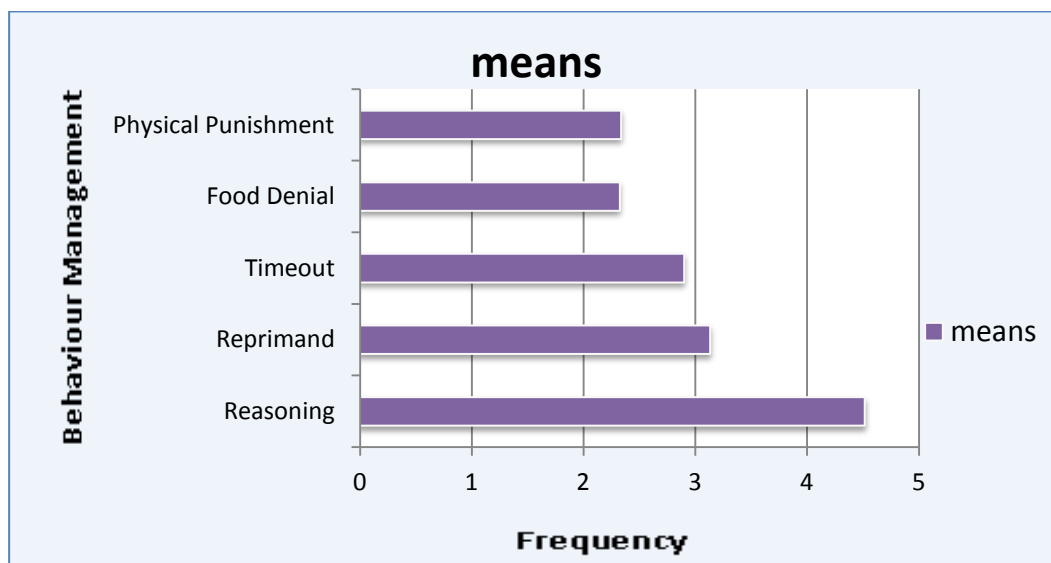


Figure 5: Comparison of the means of strategies used in behaviour management of children by parents and teachers

Spearman's correlation results were as follows:

- a. There was no correlation between the attitudes and the ranking of corporal punishment by parents, $\rho = .030$; $df(48)$; $p = .803$;

- b. There was no significant correlation between the attitudes and the ranking of corporal punishment by teachers, $\rho = .180$; $df(62)$; $p = .163$.

4.5.5 Qualitative results

When asked what other alternative methods used in child behaviour management besides physical punishment, the groups said parents and teachers stood as role models in homes and schools. As much as possible parents ensured good morals were transferred to their children by leading exemplary life styles. However, there were some parents and teachers who misconduct themselves in drunkenness and other vices that ended up corrupting the minds of their children. Guidance and counselling both in schools and homes were playing a major role in shaping up the behaviour of children.

Some parents were making attempts to develop close relationships with their children but the majority of parents today have very little or no time for their children. Parents were having evening family gatherings where bible stories, singing and prayers were being conducted to help children develop good morals.

The participants reported that many parents seemed to have limited ways in which they could help manage the behaviour of their children. One parent reported that one day she had to beat her child for the offence she had committed but ended up injuring her with her long nails. She said:

I felt very bad about it and vowed never to beat any of my children. I have now resorted to shouting at my children. This other day my third born child asked me why I like shouting. I told her that I could not beat any of you anymore and so instead I shout at you. But she said mum you like shouting at us a lot. I just ended up keeping quiet about it (39 year teacher).

Other submissions were that with lack of extended family ties children were not having opportunities to visit other relatives where they could be taught good morals which they could have missed out from the homes of their biological parents. It would be critical to send erring children to the uncles or aunties where their freedom would be reduced. Such child behaviour strategies do not exist due to breakdown in extended family ties.

At school level collaborative efforts between parents and teachers were not effective, so discipline among children was quite worrisome. It was believed children in the homes were being treated with kid gloves and a lot of modernity. It appeared in the discussions that it was rare that parents gave manual work to their children as a form of punishment. It was difficult to decipher what child behaviour management methods were common in homes and schools. Detention and timeout appeared to be remote and strange in homes and schools. Recreation by parents and their children was missing in families let alone recreational facilities where children could spend time and develop interpersonal skills.

4.6 The relationship between the attitudes and child rearing practices of parents and teachers

An investigation into the relationship between *the attitudes* and the *childrearing practices*; and *attitudes* and *the use of physical punishment of parents and teachers* was conducted.

Childrearing practices include all the items on the Appendix B scale with an exception of items 16 and 17. While on the other hand, the use of physical punishment refers to four items (1, 3, 5, and 7) on the Appendix B scale and items 11 and 12 as separate variables. Items 16 and 17 were considered as nominal data and Spearman's rho was used. To establish this, tests were run by way of Pearson's correlation and Spearman's rho. The tests were aimed at establishing the consistence in the relationship of attitudes and the use of physical punishment by parents and teachers. The level of significance was $p < .05$

Pearson and Spearman's correlation results were:

- a) There was no significant correlation between the attitudes of parents and teachers and their childrearing methods, $r = -.030$, $(df) = 143$, $p = .734$
- b) There was no significant relationship between the attitudes of parents and teachers and their use of physical punishment, $r = .050$, $(df) = 150$, $p = .473$
- c) There was significant correlation between the attitudes and use of corporal punishment by parents in the last one month, $\rho = .371$; $df(66)$, $p = .002$.
- d) All other correlations by separate groups run under this theme were insignificant.

4.7 Emerging themes on the cultural practice of physical punishment from focus group discussions

During the focus group discussions participants discussed widely in the process other themes emerged.

4.7.1 The Role of Corporal Punishment

The revelations were that physical punishment was an effective method used by people in the past to correct the behaviour of their children. There was a belief that as Africans or Zambians, it was the only way children understood advice after failure of parental verbal corrections so that they could avoid committing the same offence over and over. They said it was not a childrearing strategy that is only found in their locality but in many cultures besides theirs; even the bible encouraged it.

Its role was to deter would-be offenders from continuing to commit the same offences repeatedly. In homes it acted as a threat. Parents or caregivers just threaten their children but do not actually use it on them. It was normally used as the last resort on children who are very difficult so that they would be helped to grow well.

4.7.2 Offences that Warrant Corporal Punishment

The gravity of the offence determines whether corporal punishment would be necessary. Some of the offences outlined were insulting (especially insulting elderly people), indulging in sexual immorality, rudeness, disobedience and engaging in activities likely to harm others. Adolescents however reported that corporal punishment itself could be ‘abused.’ Instead of using it as the last resort, it is normally used as the quickest way of resolving issues with children. Slaps, pinching squeezing were normally meted out as punishment on children without warning. One informant stated that:

Sometimes parents resort to corporal punishment because they do not have time to discuss with their children. It is also clear that some parents do not have the necessary skills in child development and behaviour management of their children. Therefore even when it is not necessary to use corporal

punishment they will simply go ahead to use it as the easiest and quickest way to resolve the problem (53 year old man).

CHAPTER FIVE

5.0 DISCUSSION OF RESULTS

5.1 Overview

The chapter discusses the findings in relation to the objectives of the present study. The discussion has been broadly grouped according to the objectives and some emerging related variables. These include: comparison between parents, teachers and adolescents' attitudes on the cultural practice of physical punishment; assessment of the extent to which parents, teachers and adolescents consider physical punishment to be an appropriate cultural practice and examining the methods parents and teachers use in behaviour management of their children and pupils. Finally the study discusses the relationship between the attitudes of parents and teachers towards the cultural practice of physical punishment and their use of physical punishment.

5.1.1 The Key Findings

The major findings on the first objective were that there was a significant difference between teachers and the other two groups (parents and adolescents) on the attitudes towards physical punishment; there was no significant difference between parents and adolescents in their attitudes on the cultural practice of physical punishment. There were also gender differences between males and female in their attitudes towards the cultural practice of physical punishment.

On the second objective, evident among other findings were that there was still some protracted debate on the appropriateness of physical punishment as a cultural practice; there was a clear trend that beliefs in physical punishment and its practice as childrearing strategy were waning; focus group discussions outlined more negative effects than positive ones; teachers expressed feelings of resignation and despair in behaviour management of their pupils due to the abolishment of physical punishment in schools; parents appeared to be more opposed to the cultural practice of physical punishment than the other groups (teachers and adolescents).

The findings which stood out on the third objective were that focus group discussions did not clearly state the common behaviour management methods used in homes and schools; the common behaviour management techniques were *screaming/shouting* at children and *praising*

them as revealed in the quantitative data; parents were more involved in the use of behaviour management methods than teachers; the least commonly used behaviour management techniques were *ignoring undesirable behaviour*, *hitting* and *timeout*; reasoning ranked as the most effective strategy in child behaviour management; the relationship between age and the use of physical punishment negative and non-significant; and the relationship between education and the use of physical punishment was negative and non-significant.

Finally, findings on the fourth objective were that there was no relationship between the attitudes of parents and teachers towards the cultural practice of physical punishment and their use of physical punishment; there was no significant difference in the use of physical punishment between males and females;

5.2 Comparisons between parents, teachers and adolescents' attitudes towards the cultural practice of physical punishment.

The finding that there was a significant difference between parents and teachers on the attitudes towards the cultural practice of physical punishment seemed to be hypothetically illogical. Both parents and teachers appear to fall in similar roles of caregiving and child rearing. Logical expectations would be that responses to corporal punishment as a strategy in behaviour management would be similar. This was not consistent with the assertions that corporal punishment is one of the effective child rearing techniques and seems engrained in their (parents) culture to the extent that it is quite prevalent in homes and schools despite its ban in Zambian schools (Clacherty, Donald and Clacherty, 2005; Mweru, 2010; Mpundu,2004).

Could this difference be attributed to the awareness of human rights by parents? To the contrary, it would be more logical to predict that teachers were more aware about human rights because they were part of the curriculum and that quite often teachers were patrons/matrons of human rights clubs in schools. The difference could perhaps be attributed to the modern cultural family setting. In these modern times families have little ties with other members of the community let alone the extended family members. In this situation the responsibility to care and protect the child falls on the parents and the nucleus family members and parents could have felt that their children were not protected outside the family. Halpenny et al (2010) also reports that most parents expressed the view that parenting had

changed substantially when compared to 20 years ago because parental responsibility and pressure had increased and that the levels of parental control had decreased.

On the other hand, the majority of teachers seemed to have very positive attitudes on the cultural practice of physical punishment. As already stated teachers are a social group that is comparatively more abreast with modern times and human rights awareness than the other groups in this present study. Schools are agents of cultural change and socialisation (Wober, 1974). In this regard therefore it would be more difficult to assume that teachers were more positive on the attitudes towards physical punishment because it was a cultural practice and an effective behaviour management method. The reason for the positive attitude towards physical punishment could be attributed to the fact that teachers were facing child control challenges (Morell, 2001).

Unlike parents that may be dealing with few individuals in the family with the advantage of being family needs providers, teachers face a class of more than forty children of different personalities and backgrounds on the average and to handle such a complex group of different personalities could be challenging. Teachers could be experiencing deficiencies in their tactics to manage the behaviour of those individuals with different backgrounds. The danger is that schools may resort to more insensitive and wasteful methods of handling students showing aberrant behaviour like forcing them out of the school prematurely in the absence of caning (Kindiki, 2011; National Commission for the Protection of Child Rights 2008; Wang'o et al, 2003)?

Another possible explanation to the difference between parents and teachers could be that modern parents could be over-protecting their children. This assertion came out strongly during the focus group discussions that the link between schools and parents in matters of discipline was weak and that it appeared parents were treating their children with kids' gloves. Gone could be the days when a child was everyone's child in the village. In the past any adult would discipline a child even when he/she was not the biological parent to that child but this does not seem to be the case anymore. There is lack of trust between parents and teachers in relation to disciplining children and that physical punishment is more related to school discipline than home discipline.

Basing on the cultural practice of physical punishment, the hypothesis that stated that there would be no difference between parents and adolescents was confirmed as there was no

significant difference on their attitudes towards the cultural practice of physical punishment. The implication of this finding in this regard is that parents and adolescents have similar views on corporal punishment and since the majority of both groups appeared to be negative about corporal punishment it meant its prevalence and incidence rate in homes was relatively low. This is inconsistent with a large scale survey conducted by Save the Children Sweden in 2005, involving 2,321 children aged 6-18 years, which found that 24% of children (in Zambia) reported experiencing corporal punishment in the home during a two week period, including being beaten with hands, sticks and belts (Clacherty, Donald & Clacherty, 2005).

The similar attitudes of parents and adolescents may not reflect the fact that the cultural practice of physical punishment may be the mediating factor. The findings actually show that the majority of both parents and adolescent were against the cultural practice of physical punishment. Other factors may be responsible for the moderation of their attitudes towards the cultural practice of physical punishment. Probably the finding in relation to parents could be attributed to the self-report and the sensitivity of the matter as it borders on legalities. One other assumption could lie in the family structure in these modern times. As stated before, in these contemporary times large or extended family structures are uncommon. What are common are small or nucleus families. Therefore parents of larger families are more likely to approve of and use corporal punishment than parents of smaller families (Eamon and Zuehl, 2001 in Halpenny et al 2010). It could be argued that extended family ties have almost collapsed in many Zambian communities and therefore a nuclear family factor could have contributed to the non-significant difference in the attitudes of parents and adolescents on the cultural practice of physical punishment.

In the findings it was quite ironical that adolescents were less negative about cultural practice of physical punishment than their parents. It was also surprising that the differences between the two groups were negligible and yet physical punishment was not outlawed in homes. Perhaps the moderating factors for adolescents could be modernity and human rights. Another point of view was that in this study, the adolescents as respondents were not biologically attached to the parents and that their parents may not have been involved in the study. In light of this, some children could have come from parents who use physical punishment for discipline and this could fall in place with intergenerational transmission theory based on social learning principles (Muller, Hunter and Stallock, 1995).

The difference on the attitudes towards the cultural practice of physical punishment between teachers and adolescents was statistically significant. The hypothesis that stated there would be no difference between the two groups was rejected. The variance between the two groups could be linked to either teachers having problems with behaviour management of their children or that adolescents were still experiencing corporal punishment in schools.

In schools, there were reports of high levels of indiscipline arising from misconceptions of human rights. With what appears to be lack of skills in teachers in using milder behavioural management alternatives they (teachers) could be going through stressful times of their careers. In conformity with this, Nancendo et al (2014) reveal that indiscipline in schools has continued to grow, and as a result of banning corporal punishment, teaching has become a “stressful and challenging occupation” and many teachers were de-motivated and feel hopeless. Teachers may even have misgivings in the effectiveness of guidance and counselling. Therefore if teachers were given an opportunity to revert to the easiest method of physical punishment they would quickly seize the chance. Their high scores on the attitudes towards the cultural practice of physical punishment explain the wide mean difference with the adolescents.

There was no significant difference between males and females on their attitudes towards the cultural practice of physical punishment. The hypothesis which was rejected was based on theoretical understanding that male parents are chief disciplinarian in homes (Stanton 2004). There have been varied findings concerning gender on the use of physical punishment. Ethnicity or cultural setting could play a role in the practice of physical punishment. The finding was consistent with Halpenny et al’s (2010) report that with regard to gender of parents, findings are inconclusive, with some studies finding no gender differences while other studies indicate that mothers tend to use physical punishment more than fathers.

5.3 The appropriateness of physical punishment as a cultural practice

In the focus group discussions the debate on the appropriateness and the effects of physical punishment was quite emotive. Although physical punishment could have been one of the childrearing strategies commonly used in the Zambian communities (Mpundu, 2004), issues of cultural dynamism and modernity were taking their toll on it and bringing the strategy into question.

All the three groups of respondents as revealed by the finding were caught up in the debate of legitimacy of physical punishment. Consistent with this, are the assertions by Holden (2002) stating that the subject of physical punishment is pervasive at multiple levels; professionals have divergent attitudes, families disagree over its use, communities and states dispute it, and even countries debate over it. These assertions were in line with the findings of the focus group discussions in which there seemed to be lack of consensus in all the groups on the cultural practice of physical punishment.

The implication of the finding could be that the use of physical punishment was not a foregone matter. This is demonstrated by the number of respondents that remained neutral on the appropriateness of physical punishment in the quantitative results. In this regard, it is quite evident that Zambian communities are passing through a transitional period in which culture is evolving and that modernity and child rights have affected beliefs and practice of physical punishment.

Despite the protracted debate that ensued in the focus group discussions there was some clear trend that beliefs in physical punishment and its practice as childrearing and behaviour management strategy were waning. This could be associated to modern times and advocacy against corporal punishment. Straus (2010) observes that many countries of the world practice corporal punishment on their children but with economic evolution from hunting to industrial societies corporal punishment will drastically reduce. Umenzinwa and Elendu (2012) add that a call to end corporal punishment has received attention at the international community as a violation of human rights.

The respondents brought out varied effects of physical punishment. The adolescents described physical punishment as ‘torture’ and that their dignity as children was intensely violated. Referring to physical punishment as a form of torture indicated tacit expressions that showed its position among the behaviour management methods. Consistent with this, are assertions by Bitensky (1998) to exclude it from the list of behaviour management tactics when she describes physical punishment as subabuse and that it signifies attacks on the body of a child in the name of discipline or guidance that are not extreme enough to be prosecuted under child cruelty.

Parents also did acknowledge that physical punishment applied, quite often degrades human nature and destroys *ubuntu* (humanness) of the developing children. The terms used by the

discussants indicated that they were fully aware about the deleterious effects of the practice of physical punishment. In line with foregoing, Elliman and Lynch (2000) lists an array of negative effects of physical punishment ranging from aggression, mental health problems, child abuse, to varied personality disorders that have far reaching consequences later in life. As a result there were general feelings that physical punishment should be used as the last resort or should only be used as a threat.

Conversely, positive effects of physical punishment were outlined but did not come out strongly. Across the groups there were some feelings that the cultural practice of physical punishment could not be wholly tagged negative. Administered reasonably, it was beneficial in reducing noncompliance and that it enhances parental warmth. Biblical counsels (Proverbs 23:6) posit that sparing a rod translates into hating the child. This is also supported by pro-spanking psychologists who believe that physical punishment used correctly has immediate positive effects. Baumrind (1996) argued that disciplinary spanking in the home, used prudently can shape socially constructed behaviour, thereby protecting children from natural and more painful consequences of misbehaviour outside the nurturing family setting. Physical punishment is used to reinforce the milder tactics (Larzelere, 2000).

It was apparent that some participants during the discussions expressed strong arguments that it was not safe for the developing child to completely do away with physical punishment. In every cultural setting there are individuals who are conservative and resist cultural change. It is not easy to let go especially that childrearing is becoming a serious challenge amidst children's exposure to human rights and media. Africa and Zambia in particular have a cultural belief that corporal punishment, administered in love and kindness, becomes beneficial to the well-being of the child (Morrell, 2001). This is also consistent with Straus (1991, 1994) in his argument that deeply embedded cultural norms have led to the entire population (USA), including most social scientists to believe that corporal punishment is sometimes necessary for welfare of the child.

There were observations that teachers expressed feelings of resignation and despair in behaviour management of their pupils due to the abolishment of physical punishment in schools. Human rights activists advocate that physical punishment amounted to child abuse and maltreatment and that it was not appropriate (Pinheiro,2006).The implication was that other behaviour management alternatives were proving to be ineffective. Child control was becoming stressful due to children's lack of fear for the other behaviour management

alternatives. The teachers' arguments are that if applied correctly and appropriately, physical punishment would enhance discipline in schools.

More opposed to the cultural practice of physical punishment were parents than any other social group in the study. As it might have been stated before, this could be attributed to low links between schools and the parents. Parents and probably other stakeholders tend to link physical punishment to school discipline as this can be seen from the national policy that abolishes physical punishment in schools and not in homes (Education Act 2010). And because there is lack of communication between teachers and parents there is mistrust in terms of disciplining their children and yet they could be practising it in their homes.

In line with the foregoing, it is evident that parents, teachers and adolescents' beliefs towards physical punishment were changing and they were moving away from its cultural practice. The movement to end corporal punishment is gaining ground and proposals for other alternative child behaviour management and modification methods were being emphasised. Just as the call to end physical punishment was strong, advocacy to end corporal punishment is on the decisive move by many organisations at a global level (EPOCH, 2011; Pinheiro, 2006) because the strategy is considered that it brings about psychopathology in the developing child.

5.4 Parents and Teachers' Child Behaviour Management Practices

The findings in this study revealed that parents and teachers scarcely used many of the methods that were presented to them. This could mean that children in homes and schools were not receiving the much needed discipline that would help them acquire the values, morals virtues and ethos of their own society. Probably there is less contact time with children due to increased levels of responsibilities and pressures experienced by parents and teachers in these modern times unlike what was happening 20 years ago (Halpenny et al, 2010).

The most commonly used behaviour management strategies were *shouting/screaming* at children and *praise* for good behaviour reinforcement. Speculations on what could have led to the strategy of shouting or screaming at children when they are wrong are that parents and teachers appeared not to use the strategy of physical punishment. For instance teachers had very high scores on the attitudes towards physical punishment and yet scored very low on its use. Screaming, yelling, name calling and shouting at children are referred to as psychological aggressive strategies. This is inconsistent with the Scottish study (Anderson *et al*, 2002) in

which parents scored very low on these strategies. The negative impact of these strategies on the psychological well-being of children may be long term.

Praising children when they have done something good is vital. This has always been used to reinforce desirable behaviour but by the findings, this signified that there could be a lot of limitations either due to lack of knowledge in behaviour management and modification or permissiveness and negligence. Nabuzoka and Empson (2010) observe that with the trend of cultural dynamism (modernity) in Zambia, parents, teachers and the communities at large could be wondering about how to prevent misconduct in children and what sanctions should be put in place when children misbehave.

The use of *timeout* though somewhat employed by teachers was hardly used by parents. This could be attributed to the lack of cultural value attached to the strategy among collectivistic societies like those in Zambia. The strategy is meant to deny a child's interaction with his/her peers or isolate the child from family members for a given period of time. The independence of the child is withdrawn. This may not be seen to have an impact on behaviour modification of the child in Zambian cultural sense but could be more effective in individualistic communities of the western world which value autonomy and independence.

However, the timeout strategy should be commonly used by teachers as it is part of their training in class management and control. 61.7 percent of the teachers reported that they never use the strategy. Teachers were expected to use more of the non-aggressive and inductive behaviour management strategies. Perhaps this could explain the high levels of indiscipline in schools.

Although statistically non-significant, parents were making more efforts to reason with their children when they commit an offence than teachers did. Reasoning with children is very critical in the development process of the child. Inductive discipline enables a parent-child interaction and enhances communication and internalisation of morals, social values and parental expectations by the child (Kerr *et al*, 2004).

In the ranking of child behaviour management methods, parents and teachers placed reasoning as the most effective method with physical punishment as the second least. The implication is perhaps that modern caregivers are beginning to evaluate the legitimacy of physical punishment as a cultural norm. Quite often in our communities punishment

(physical) is meted out for retribution and prevention of would-be offenders. The aim has always been to curtail the undesirable behaviour immediately (Kimani et al, 2012).

It could be that the rationality and morality of physical punishment is under scrutiny and was being questioned. In the process of punishing their children, parents hardly couple their act with rehabilitative measures and yet mere physical punishment, capital punishment and incarceration have not been known to eradicate unwanted behaviour in society (Alexander, 1922). On many occasions physical punishment is administered impulsively and in anger rendering practically no room for lessons to be learnt by the victim.

In the focus group discussions parents reported that child behaviour management was not only applied when children committed offences. Parents reported that evening family meetings to share the word of God through bible stories was cardinal. Besides, erring children would be sent out from their homes to go and live with their relatives such as auntie and uncles where their freedom would be somewhat curtailed.

In this study, though non-significant age and education correlated negatively indicating that the older caregivers became the less they used physical punishment for child behaviour management. The higher one attained education, the less they engaged in the use of physical punishment on his/her children. This was consistent with the assertions of Halphenny, Nixon and Watson (2010). There was also insignificant difference among ethnic groups in the use of physical punishment. This could be attributed to the transformation of various ethnic groups into one culture arising from common influence of cultural dynamism, formal education, modernity, human rights and cosmopolitanism of the urban settlements.

In view of the foregoing, it was evident that parents and teachers had low scores on the childrearing practices. Even lower in this respect were teachers compared to the parents. The implication in this case is that children in homes and schools may not be adequately acquiring the nurturance that will enable them fit in the cultural realm of their communities. This is critical especially in the light of cultural change, modernity, human rights and media.

5.5 The relationship between attitudes and the use of physical punishment by parents and teachers.

The results from a 2-Way ANOVA showed that parents used physical punishment more than teachers did on their pupils (figure 3 and 4). The result was interesting because this study

indicated that teachers were more positive than parents in terms of attitudes towards the cultural practice of physical punishment. The assumption could be that issues of legality surrounds the use of physical punishment in schools. There was a policy that bans corporal punishment in schools (Education Act 2010) and probably the self-report may have led teachers to under-report.

It was also surprising to find that female teachers used more corporal punishment than their male counterparts though this difference was statistically insignificant. The implication could be that female teachers use light forms of corporal punishment such as pinching, pulling hair and hitting fingers or knuckles using a rule. The other reason could be that the majority of female teachers at lower levels of the Zambian education system teach early graders. Children at such levels tend to be vulnerable to physical punishment as posited by Day et al (1998).

Gender and social group (parent or teacher) had insignificant influence on the use of corporal punishment. In addition, the combination of the two (social group and gender) had very low main effects on the use of corporal punishment. This demonstrated no link (association) between the attitudes of parents and teachers and their use of physical punishment leading to seemingly inconsistency with the Development Niche Model of Super and Harkness (1986).

This study was anchored in the Developmental Niche Model of Super and Harkness (1982) which predicts that the features in the environment, the cultural practices and the ethnotheories of the caregivers (parents) are the subsystems through which a child acquires the cultural values, ethics and morals of a particular society. For instance the use of a childrearing strategy is informed by the environment, cultural practices and the psychology or ethnotheories of the caregivers as posited in the Developmental Niche Model of Super and Harkness (1986). A harsh environment will inform caregivers what kind of childrearing methods they *believe* would be effective for the protection of their children. Beliefs (attitudes) entail the value attached to a cultural practice. Positive attitudes towards a cultural practice (physical punishment) as demonstrated in this study would mean the use of that cultural practice. Negative attitudes towards a cultural practice predict no use of that practice by a given community as implied in the Developmental Model Niche of Super and Harkness (1986).

The results posted in this study however make revelations to the contrary. The various tests that were conducted using Pearson's correlation and Spearman's rho showed that there were

no significant correlations between the actual use of corporal punishment and the attitudes of parents and teachers as demonstrated in the finding. Logic raises questions whether there is a possibility to have strong beliefs in a cultural practice and yet one does not practice it.

However, previous studies indicate the confirmation of the Model. In an Irish study (Halpenny et al, 2010) report that:

Attitudes to physical punishment also appeared to be closely aligned to parents' use of physical punishment. Thus, those parents who reported using physical punishment in the past year were more likely to believe in its effectiveness and more likely to hold attitudes that endorsed physical punishment.

This seeming contradiction between the findings of this study and the Developmental Niche Model by Super and Harkness (1986) could be attributed to the cultural transition Zambian communities were going through. Whilst the members of the communities still believed in traditional childrearing practices such as physical punishment, strong external influences of modernity and above all human rights and the law to ban physical punishment in schools prevented the respondents from reporting it (social desirability). Another explanation for the inconsistency with the model could be a report from UK studies by Ghate et al (2003) in which they state that:

The relatively large proportions of parents who display attitudes that do not oppose physical punishment are surprising. Parents' childhood experiences of discipline and physical punishment may play a role in explaining these trends. Findings indicated that many more parents experienced physical punishment when they were children than use it now with their own children. Thus, while parents may choose not to use physical punishment, their childhood experiences may lead them to believe that an odd smack does no harm.

In a collectivistic society like Zambia in which its members believe in compliance, obedience and cooperation it is likely that child behaviour management strategies like corporal punishment would be used. As literature reveals, there are communities that use corporal punishment for masculinity, to foster assertiveness and guardedness or protection due to hostility of that particular community or to show respect and authority over the family or class of learners (Baumrind, 1996, 1997; Simpson, 2005). However, such practices only existed in the subconscious minds of many people due to the cultural dynamism setting in, in the Zambian society hence the non-significant link between attitudes of the social groups and the practice of physical punishment. This weighed more on the teachers who significantly scored higher than parents in the attitudes towards physical punishment but lower than parents in the use of physical punishment.

Self-report bias could have played critical role in the non-consistency with the Super and Harkness' Developmental Niche Model. Many studies, show that teachers have been apprehensive with the abolition of physical punishment and that the practice of physical punishment by teachers in schools was common (Mpundu, 2004; Morrell, 2001; Clacherty, Donald and Clacherty, 2005; Mweru, 2010, Harber and Stephens, 2010). Teachers could as well have under reported because the researcher was one of officials from the local district education office and they might have been apprehensive about legal implications surrounding ban of physical punishment in schools.

Similarly parents may have not endorsed the use of physical punishment for fear of being reported to the victim support unit that deals with cases involving child abuse or maltreatment. Translation non-equivalence from English language to the local language could have been a factor for non-significant use of physical punishment.

Conclusively, communities could still be holding positive beliefs (attitudes) towards cultural practices but other factors related to cultural changes and legalities could deter the use of those practices by the general membership of those particular communities.

CHAPTER SIX

6.0 CONCLUSIONS AND RECOMMENDATIONS

6.1 Overview

The chapter outlines a summary of the findings, the limitation and strengths of the study, inferences and proposals for future research. It further draws conclusions and suggestions for the way forward to stakeholders and Government and in particular Line Ministries concerned with the development and well-being of children.

6.2 Summary of the main findings

This study brings to the fore a number of key findings which are worth considering. The study unveils social group similarities and differences in the attitudes towards the cultural practice of physical punishment. The parents surprisingly have similar attitudes with the adolescents towards the cultural practice of physical punishment. Parents and adolescents significantly differed with teachers in the attitudes towards the cultural practice of physical punishment. The similarities in the attitudes of parents and adolescents towards the cultural practice of physical punishment seem to be consistent with the theoretical development in parenting influenced by modernity, child rights activism and nucleus family settings.

The difference between teachers and the other groups (parents and adolescents) may not be due to the teachers' positive attitudes towards the cultural practice of physical punishment but that they could be facing child control challenges and lack of skills in other non-aggressive inductive discipline strategies and this was consistent with South African studies (Morrell, 2001). Such a finding was worth noting in the light of the waning physical punishment strategy.

On whether physical punishment was appropriate as a child rearing strategy, dominance of ambivalent position in the attitudes of all the social groups in the study by way of neutrality explains how embedded and rooted the use of physical punishment is. This is consistent with the theoretical assertions of how protracted the debate on this strategy is (Straus 2010).

The other key finding was the dominant use of *praise* and *shouting at children* as disciplinary techniques. While praise is a positive strategy in the psychological development of the child shouting at children may be a harmful strategy as it is a psychological aggression against

children. The strategy has far reaching negative consequences on the child's later life. It was also noted that parents and teachers rated reasoning as the most effective child behaviour management technique but reported low on its actual use.

Probably the most striking finding was the discrepancy between the attitudes of parents and teachers on the cultural practice of physical punishment and their self-report use of physical punishment. The two groups had significant positive attitudes towards the cultural practice of physical punishment yet had very low scores on use of physical punishment. This was not consistent with the Developmental Niche Model by Super and Harkness (1986). This implies that it is possible to have positive attitudes towards a cultural practice but may not endorse its use.

6.3 The limitation and the strength of the study

The study was conducted in Solwezi District of North-Western Province of Zambia. Consequently, its findings may not be generalised beyond Solwezi District due to geographical and cultural limitations as Zambia is home to several ethnic groupings. The study sample may not have been large enough for population representativeness.

The results of the research entirely depended on the self-report of parents and teachers who may not have been comfortable with full disclosure of their attitudes and actual involvement in the administration of corporal punishment on their children or pupils considering the sensitivity of the subject in the modern times. The study also restricted itself to adolescents rather than children from early years and yet those might have been more affected in reference to corporal punishment as reported by Day et al (1998) that younger children (<7 years) are spanked more frequently than older children.

The findings of this study could have had limitations arising from the instruments that went through translations from English to the local language of that particular district for participants who had some challenges in literacy. The original meaning of the questionnaire could have been compromised.

The study used subscales from the main instrument (Questionnaire A) on *the appropriateness* of physical punishment and the *abolition* of physical punishment. Although the items drawn from the main scale elicited the findings required, independent instruments would have been

more appropriate. For this reason the inclination was more on the findings drawn from the qualitative data.

However, there are striking findings the study has brought to the fore. This study was anchored in the Developmental Niche of Super and Harkness (1982) in which the development processes and culture acquisition of a child is influenced by ethnotheories or psychology (beliefs or attitudes) of the caregivers relative to the cultural practices of a given community. Positive attitudes (beliefs) towards a cultural practice lead to the actual use of that particular practice for the development of a child. In this study it was expected that positive attitudes towards physical punishment would mean the actual use of it. Could a caregiver attach value to a cultural practice and yet not practise it? It could be that a community can hold positive attitudes towards some cultural practice but external factors may be a barrier – in this case it could have been the ban of physical punishment and child rights. Other studies (Irish study) reveal that attitudes of parents towards physical punishment correlate with the use of physical punishment (Halpenny, et al 2010) thereby effectively confirming Super and Harkness' Model. On the other hand, the UK studies show that many parents who received physical punishment when they were children have attitudes that are not opposite to physical punishment and yet they do not practice it on their children. This research could have confirmed that finding and has seemingly challenged the intergenerational transmission theory also as did the UK studies.

Secondly, there was a significant difference between parents and teachers' attitudes towards physical punishment. Both parents and teachers are caregivers and it was assumed that they were experiencing the same challenges in behaviour management of children. In addition, parents and adolescents had similar attitudes on the cultural practice of physical punishment which generates research interest. Perhaps the scope of this present study needs to be extended in a further research in order to answer these interesting results.

Thirdly, the number of respondents in the region of neutrality about their attitudes on the appropriateness of cultural practice of physical punishment was very high (43.9%). Could this be attributed to the deep-rooted values attached to physical punishment and that it was not easy to let go of the cultural practice people have had for a long time; or probably some Zambian communities were passing through a transitional period of coming to terms with cultural dynamism taking place in some Zambian communities? These findings could be research areas of interest.

In view of the foregoing, the following were suggested research areas for the future:

- To investigate the differences between teachers and parents in their attitudes on the cultural practice of corporal punishment.
- An investigation into the childrearing practices of parents in homes
- The effects of corporal punishment on child development in one of the cultural settings in Zambia.
- Replicate the same study in one of the cultural settings in Zambia

6.4 Conclusions

- Corporal punishment has been a universal old cultural strategy in the process of managing children's behaviour. The study showed that despite the modern times, human rights advocacy and ban of corporal punishment in schools a significant statistic of the population in the District still had positive perception on the cultural practice of corporal punishment. There was however differences among the groups that took part in the study. Teachers appeared to favour the cultural practice of corporal punishment more than parents and adolescents. Parents and adolescents were similar in their attitudes towards corporal punishment.
- It was nevertheless evident that the use of corporal punishment as a strategy in behaviour management of children was waning in the face of modernity and strong advocacy of human rights. In this study focus should be directed to why teachers stood out in their positive attitude towards corporal punishment. Inference could be that teachers may be going through stressful period of child discipline in the absence of corporal punishment. The possibility might be that teachers could be ill-equipped with other alternative behaviour management tactics.
- Conversely, parents and adolescents seem to have negligible differences in their attitudes towards the practice of physical punishment. If the attitudes of parents on cultural practice of corporal punishment did not positively correlate with their use of physical punishment and yet did not show significant use of other tactics in this study, it may be inferred that permissiveness or the influence of modernity, cultural and media could be existing in homes.
- Therefore as a society that believe in cooperation, obedience and compliance robust measures of non-aggressive inductive techniques other than corporal punishment

should be instituted to avoid permissiveness and negligence in child rearing and behaviour management in homes and schools.

6.5 Recommendations

- The Government should ensure that policy formulation related to child development should be research informed.
- The Colleges and school authorities should ensure that teachers are competent in behaviour management with more focus on the non-violent methods of pupils as they seem to be stranded in child discipline in the absence of corporal punishment.
- Government should train community field workers to support parents and families in caregiver education so as to enhance positive parent-child relationship and teach non-violent methods of discipline.
- Parents and teachers should avoid the use of psychologically aggressive disciplinary strategies such as name calling, swearing and shouting at children because these may have more severe negative psychological effects on children than physical punishment.

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APPENDICES

Appendix A

Questionnaire for Parents, Teachers and Adolescents – partly adopted from Sogoni, M. N. E. (1997)

Dear Respondents,

My name is Collins W. Monde, a student at the University of Zambia. I am currently pursuing a Masters of Arts Degree in Child and Adolescent Psychology. I am conducting a research on the topic; **Perception of Parents, Teachers and Adolescents towards the Cultural Normativeness of Physical Punishment in Solwezi District.**

Physical punishment or corporal punishment as the terms will be interchangeably used, means “an intentional infliction of pain on any part of the body by someone in control or authority upon a child who is perceived to have misbehaved by violating any of the household school code of conduct or rule with a view of correcting the child.”

There are no correct or wrong answers. It is also not necessary for you to give your name. Your responses are confidential and should be made with every freedom and honest. Genuine responses will serve a great deal, and if there will be need to quote from the responses it will be anonymous.

The questionnaire has two sections comprising the background information in Section A and general perceptual information about corporal punishment in Section B.

Please answer the following questions by crossing (x) in the relevant block or writing down your answer in the space provided.

Example:

Your residence

Rural	1
Urban	2

Section A – Background Information

This section captures background information. Questions in this section may be sensitive but they are critical for group comparisons. Again, I want to assure you that your responses will remain confidential. I appreciate your co-operation.

PARTICULARS

1. Gender

Male	1
Female	2

2. Age range in years

11 – 20	1
21 – 30	2
31 – 40	3
41 – 50	4
51 and above	5

3. Ethnicity/Tribe

Kaonde	1
Lunda	2
Luvale	3
Any other (specify).....	4

4. Social status (*teachers should respond as teachers and **not** as parents*)

Parents	1
Teachers	2
Adolescents	3

5. Social Economic Status (*describe your economic status*)

Poor	1
Below Average	2
Average	3
Above Average	4
Affluent	5

6. Educational Level

Grade 7	1
Grade 9	2
Grade 12	3
Tertiary	4

7. You have spent most of your life in.....

A rural area	1
An Urban area	2

SECTION B

This section explores your attitudes/perceptions towards corporal punishment. Given below are a series of statements about the use of corporal punishment in both homes and schools. Please respond to each statement by making a cross in the box which best represents your perception/attitude about the statement. Some statements may have their own specific

instructions. You are therefore advised to be careful and pay particular attention to each statement.

A key to the scale is shown below:

Strongly Agree = SA
Agree = A
Undecided = U
Disagree = D
Strongly Disagree = SD

Use only one of the above terms to indicate your response.

EXAMPLE

Penalties are necessary to support the rules.

SA	A	U	D	SD
				X

(The cross (x) shows that you STRONGLY DISAGREE with the statement).

STATEMENT

1. Corporal punishment is a cultural practice in child rearing.

SA	A	U	D	SD

2. Parental love is expressed through corporal punishment

SA	A	U	D	SD

3 Corporal punishment should continue both in homes and schools

SA	A	U	D	SD

4 Absence of corporal punishment has caused indiscipline in schools

SA	A	U	D	SD

5 Homes and schools cannot maintain discipline without corporal punishment

SA	A	U	D	SD

6 Physical punishment is the only language pupils and children understand when they seriously misbehave.

SA	A	U	D	SD

7 Ban of corporal punishment policy should be withdrawn by Government

SA	A	U	D	SD

8 The unpleasantness associated with corporal punishment prevents the misbehaviour to happen again

SA	A	U	D	SD

9 Corporal punishment teaches children respect for authority

SA	A	U	D	SD

10 Corporal punishment helps to suppress undesired behaviour permanently

SA	A	U	D	SD

11. Corporal punishment should be used at school

SA	A	U	D	SD

12. Corporal punishment create harmonious relations between teacher and pupil

SA	A	U	D	SD

13. Corporal punishment is normal in raising children

SA	A	U	D	SD

14. Obedience by children is effectively achieved through corporal punishment

SA	A	U	D	SD

15. Ban of corporal punishment should be strengthened and extended to homes.

SA	A	U	D	SD

16. Children like parents who use corporal punishment

SA	A	U	D	SD

17. Pupils feel that parents and teachers
cane them with love

SA	A	U	D	SD

18. Reasoning with offending children is
adequate (enough).

SA	A	U	D	SD

19. Children feel offended when they are
physically punished

SA	A	U	D	SD

20. Given an opportunity children could
strike back when they are physically
punished.

SA	A	U	D	SD

21. Guidance and counselling is effective
maintaining discipline in schools

SA	A	U	D	SD

22. Corporal punishment is a form of child
abuse

SA	A	U	D	SD

23. There is use of corporal punishment in
schools

SA	A	U	D	SD

24. Corporal punishment should also be
abolished in homes

SA	A	U	D	SD

25. Discipline can be maintained in
schools and homes without resorting to
corporal punishment

SA	A	U	D	SD

26. Corporal punishment does not serve the purpose of ensuring discipline

SA	A	U	D	SD

27. There is use of corporal punishment in homes

SA	A	U	D	SD

28. Corporal punishment is no longer used in homes

SA	A	U	D	SD

29. Only parents should use corporal punishment on their children

SA	A	U	D	SD

30. Parents and teachers who use corporal punishment lack behaviour management techniques

SA	A	U	D	SD

31. You have used corporal punishment on your pupil/child/younger brother or sister in the last one month

SA	A	U	D	SD

32. Teachers and parents should take the initiative and campaign for the banning of corporal Punishment

SA	A	U	D	SD

33. Corporal punishment causes children to be violent / resort to rebellion as a form of protest.

SA	A	U	D	SD

34. Corporal punishment leads to dropping out of pupils from school and children leaving home for streets.	SA	A	U	D	SD

35. Corporal punishment destroys trust between teacher and pupil/parents and children.	SA	A	U	D	SD

36. The use of corporal punishment by parents reflects lack of other alternative disciplinary tactics.	SA	A	U	D	SD

CHECK WHETHER YOU HAVE GIVEN THE RESPONSES TO ALL THE STATEMENTS

THANK YOU FOR YOUR CO-OPERATION.

Appendix B

Partly adopted from Robert, J. C (2009)

A Questionnaire for parents and teachers on their practices towards child/pupil behaviour management and modification

Instructions: The following are a number of statements about your family. Please rate each item as to how often it TYPICALLY occurs in your home/school. The possible answers are Never (1), Almost (2), Very Often (3), Almost Always (4)

The demographic data will be as in the general questionnaire of attitude scale.

PLEASE ANSWER ALL ITEMS BY USING A (X) IN THE APPROPRIATE BOX FOR YOUR RESPONSES.

		Never	rarely	occasio nally	often
		1	2	3	4
1	You pinch your child when he/she does something wrong				
2	You praise your child/pupils if he/she behaves well.				
3	You spank your child/pupils with your hand when he/she has done something wrong.				
4	You ignore your child/pupils when he/she is misbehaving.				
5	You slaw/whip your child/pupils when he/she has done something wrong.				
6	You send/detain your child/pupils to his/her room as a punishment.				
7	You hit your child/pupils with a belt, switch, or				

	other object when he/she has done something wrong				
8	You yell, scream or shout at your child/pupils when he/she has done something wrong				
9	You calmly explain to your child/pupils why his/her behaviour was wrong when he/she misbehaves.				
10	You give your child extra chores/manual work as a punishment.				

11. Which of The following child rearing technique in behaviour management of children do you consider the most effective? As before use (x) to select your response.

Reasoning with the child	1
Reprimand	2
Time out	3
Denying the child food	4
Corporal punishment	5
Any other (specify).....	6

Appendix C

Focus Group Discussion Protocol

This instrument was conducted with a view of collecting data inform, confirm compliment the quantitative findings. Under the guidance of the researcher, the following items were explored.

1. The cultural practice of physical punishment

.....
.....
.....
.....

The role of physical punishment in raising children

.....
.....
.....
.....

Physical punishment as normal practice in view of the modern times

.....
.....
.....
.....

Reasons for the use of physical punishment

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.....
.....
.....

Behaviour management practices

.....
.....
.....
.....

Offences warrant physical punishment

.....
.....
.....
.....

The effects of physical punishment

.....
.....
.....
.....

Abolishment of physical punishment

.....
.....
.....
.....

Appendix D

Data coding for the appropriateness of physical punishment

The total scores for each participant were considered. For instance, the highest score a participant would accumulate if he consistently scored 1 would be 11 scores because there were 11 items in the questionnaire. If one consistently scored 2, he/she would have 22 scores and if another participant consistently scored 3 one would have 33 scores, if one consistently scored 4 he/she would have a total score of 44 and so on.

However the range between 22 and 44 was unreasonably wide for code 3 which represented the 'undecided.' Therefore, a border in the middle of 22 and 33 was drawn creating a new interval of 27.5 and another new border of 38.5 was marked between 33 and 44.

The final coding for the new variable of *appropriateness of physical punishment as cultural normal practice* was nominally coded as follows:

- 1 for 'inappropriate' from 11 to 27 (1 and 2 for *strongly disagree* and *disagree*),
- 2 for 'undecided' from 28 to 38 (3 for *undecided*) and,
- 3 for appropriateness from 39 to 55 (4 and 5 for *agree* and *strongly agree*).

With coding done frequency computations were carried out and the table below displays the output.

APPENDIX E UNZARECFORM1a



THE UNIVERSITY OF ZAMBIA

DIRECTORATE OF RESEARCH AND GRADUATE STUDIES

Telephone: 290258/
Fax: +260-1-290258/253937
E-mail: drgs@unza.zm

P O Box 32379
Lusaka, Zambia

HUMANITIES AND SOCIAL SCIENCES RESEARCH ETHICS COMMITTEE

PARTICIPANT INFORMATION SHEET

TITLE OF RESEARCH:

PURPOSE OF THE STUDY:

DESCRIPTION OF THE STUDY AND YOUR INVOLVEMENT:

CONFIDENTIALITY:

VOLUNTARY PARTICIPATION AND WITHDRAWAL:

RISKS AND BENEFITS:

CONTACTS FOR QUESTIONS (Names, addresses and phone numbers of the following):

1. Principal Investigator
2. Chairperson, Humanities and Social Sciences, Research Ethics Committee, University of Zambia.
3. The Director, Directorate of Research and Graduate Studies.

APPENDIX F UNZAREC FORM 1b



**THE UNIVERSITY OF ZAMBIA
DIRECTORATE OF RESEARCH AND GRADUATE STUDIES**

Telephone: 290258/32379
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E-mail drgs@unza.zm

P. O. Box 32379
Lusaka, Zambia

**HUMANITIES AND SOCIAL SCIENCES RESEARCH ETHICS COMMITTEE
CONSENT FORM**

(Translated into vernacular if necessary)

TITLE OF RESEARCH:

REFERENCE TO PARTICIPANT INFORMATION SHEET:

1. Make sure that you read the Information Sheet carefully, or that it has been explained to you to your satisfaction.
2. Take note of whether tape or 'audio' recording will be used.
3. Your participation in this research is entirely voluntary, i.e. you do not have to participate if you do not wish to.
4. Refusal to take part will involve no penalty or loss of services to which you are otherwise entitled.
5. If you decide to take part, you are still free to withdraw at any time without penalty or loss of services and without giving a reason for your withdrawal.
6. You may choose not to answer particular questions that are asked in the study. If there is anything that you would prefer not to discuss, please feel free to say so.
7. The information collected in this interview will be kept strictly confidential.
8. If you choose to participate in this research study, your signed consent is required below before I proceed with the interview with you.

VOLUNTARY CONSENT

I have read (or have had explained to me) the information about this research as contained in the Participant Information Sheet. I have had the opportunity to ask questions about it and any questions I have asked have been answered to my satisfaction.

I now consent voluntarily to be a participant in this project and understand that I have the right to end the interview at any time, and to choose not to answer particular questions that are asked in the study.

My signature below says that I am willing to participate in this research:

Participant's name (Printed):

Participant's signature: Consent Date:

Researcher Conducting Informed Consent (Printed)

Signature of Researcher: Date:

Signature of parent/guardian: Date:

APPENDIX G – TIME PLAN/ACTIVITY SCHEDULE

#	ACTIVITY	DURATION
1	Pilot study on focus group discussions	5 days
2	Data collection	30 days
3	Data analysis and organisation	40 days
4	Compilation and dissertation proofreading	40 days
5	Estimated duration of dissertation	115 days
6	Presentation	March/April, 2015

APPENDIX H – BUDGET

#	ACTIVITY	AMOUNT (ZMK)
1	Research Instrument preparations and documents	300
2	Pilot data Collection	500
3	Purchase of a Printer	850
4	Photocopying	100
5	Cartilage	800
6	Main field Data Collection	1000
7	Transport Between research site and UNZA	600
8	Data Processing and Report Writing	1000
9	Internet Costs	360
10	Refreshments for Discussants	200
11	SPSS Consultancy	1500
12	Allowance for one Research Assistant	200
13	TOTAL	9,110

APPENDIX I - ETHICAL CLEARANCE



THE UNIVERSITY OF ZAMBIA
DIRECTORATE OF RESEARCH AND GRADUATE STUDIES

HUMANITIES AND SOCIAL SCIENCES RESEARCH ETHICS COMMITTEE

Telephone:	290258/291777	P O Box 32379
Fax:	+260-1-290258/253952	Lusaka, Zambia
E-mail:	drgs@unza.zm	Your Ref:
IRB:	00006464	Our Ref:
IORG:	00005376	

3rd November 2014

Monde Wamundila Collins
Solwezi District Education Board
P O Box 110070
Solwezi

Dear Mr. Collins

Re: APPLICATION FOR ETHICAL CLEARANCE

Reference is made to your application for ethical clearance for your proposed study entitled "*The perception of parents, teachers and adolescents on the cultural normativeness of physical punishment in Solwezi District*".

As your research project does not contain any ethical concerns, you are hereby given an exemption from full clearance to proceed with your research.

ACTION:	APPROVED
DECISION DATE:	3 rd November 2014
EXPIRATION DATE:	2 nd November 2015

Please note that you are expected to submit to the Secretariat a Progress Report and a copy of the full report on completion of the project.

Finally, and more importantly, take note that notwithstanding ethical clearance given by the HSSREC, you must also obtain express authority from the Permanent Secretary Ministry of Health, before conducting your research. The address is: Permanent Secretary, Ministry of Health, Ndeke House, P. O. Box 30205, Lusaka. [Tel:260-211-253040/5](tel:260-211-253040/5); Fax +260-211-253344.


Dr. Augustus Kapungwe
CHAIRPERSON, HUMANITIES AND SOCIAL SCIENCES RESEARCH ETHICS
COMMITTEE

cc Director, Directorate of Research and Graduate Studies
Assistant Director, Directorate of Research and Graduate Studies
Assistant Registrar (Research), Directorate of Research and Graduate Studies

APPENDIX J AUTHORITY TO CONDUCT RESEARCH IN SCHOOLS

All correspondence should be addressed to
The District Education Secretary
Tel: 08821647 / 08821457
Email: solwezidebs@gmail.com



In reply please quote

No.....

MINISTRY OF EDUCATION, SCIENCE, VOCATIONAL TRAINING AND EARLY EDUCATION

Your Ref:

Our Ref:

DISTRICT EDUCATION BOARD (DEBS)
P.O. Box 110070
SOLWEZI

19th January, 2015

To All Head Teachers
Solwezi Schools

RE: PERMISSION TO CARRY OUT A RESEARCH IN YOUR INSTITUTION

Reference is made to the above subject.

The officer **MR. MONDE COLLINS** has been granted permission to conduct a research in specific institutions for the completion of a post graduate programme with the University of Zambia with effect from 20th January, 2015.

Your cooperation towards the provision of the required information will be appreciated.

A handwritten signature in black ink, appearing to read 'Mwangi Wellington'.

Mwangi Wellington
Education Standards Officer – Special Education
For/District Education Board Secretary

SOLWEZI DISTRICT.

namk

APPENDIX K – KIKAONDE VERSION OF QUESTIONNAIRE (APPENDIX A)

Pepala wa mepuzho kubansemi, bafunjishi ne bakitwala – lubaji lumo kufuma kwi sogoni,
M.N.E (1997)

Kwianweba musakukumbulanga,

Jizhina jami yami Collins W. Monde, musambi pa sukulu mukatampe wamu Zambia. Mbena kusambijila bya busendwe mubya kuyuka maana ne byubilo bya baana bacheche neba kitwala.

Mbena kupekauka (kukebakeba) kuyuka pamutwe ubena kwambaamba, mobekimweena bansemi, bafunjishi ne bakitwala kya kukambula baan kwingijisha bipumo mu nkambi ya Solwezi.

Kukambula kyakosa nangwa amba kupumana kilumbulula amba, kufukula kupana misongo nangwa amba bitaanta mumubiji wa mwaana kabiji naluusa mukusaka koolola unvwe walubankanya munzubo nangwa mizhilo ya kusukuulu mukumubwezha mundonda.

Kafwako mikumbu yaoloka ne yabula kooloka ne. kabiji kechi mwakanjikizhiwa kupaana jizhina jenu ne. mikumbu yenu yonse ikafiwa buloongo nanchi mwafwainwa kukuumbula mubukine nekukasuluka. Mikuumbu yabukiine ikapana bukwasho bukataampe kabiji ne kwiisebezesho kulutwe kwakubula kutoongola muntu ne.

Uno pepala wamupezhyo uji na bipuungu bibiji. Kipungu A Kishina kya mambo. Kipungu B sabwakya mobekimweena bavula kya kukambula bana kyakosa nangwa amba (mpanishi).

Kumbulai ano mepuzho kupichila mukubiika musalabu (X) nangwa mukumbu mukipenze kyapewa.

Kyakumwenako:

Komwikala?

Kumuzhi	1
Mungyangi	2

Kipuungu Kitaanshi (A) kishina kyamaambo.

Mukino kipuungu momuji masabwakya a pa kishina kya mambo. Mepuzho amo afwainwa kukatazha pano bino awaina mukukwasha kupashanganya mabuumba apusanapusana.

Nasaka kwimulaya kubamba mikumbu yenu yonse ikekala yafyamika buloongo.

Nemusanchila palumvwangano lwenu.

BYAPAMAAMBO ANWEBA BENE (PARTICULARS)

1. Mwibabalumenyi mwibabakazhi?

Wamulume	1
Wamukazhi	2

2. Ambai kimino kyenu mumyaaka.....

3. Mulaka/Mutuundu

Kaonde	1
Lunda	2
Luvale	3
Bikwabo bya shala (tongolai)	4

4. Musaango wabwikalo (bafunjishi bafwainwa kukumbula noba funjishi kechi nobe bansemi ne).

Bansemi	1
Bafunjishi	2
Bakiitwala	3

5. Musaango wakumwenamo nsabo mubwikalo (tongolayi kipimo)

Mwakumweena mucheeche	1
Munshi yakipimo kyakwesakanya	2
Kipimo kyakwesakanya pakachi	3
Kukilako pakachi kwesakanya	4
kukabuluka	5

6. Kipimo kya lufundo (masambijilo)

Guleedi 7 ne kubwela panshi	1
Guleedi 9	2
Guleedi 12	3
Sukuulu wapeulu (College)	4

7. Mubuumi bweenu kwepi ko mwaikala myaka yavula.....

Kumuzhi	1
Mungyangi	2

KIPUUNGU B

Kino kipuungu kibeena kutala pa byomunvwa ne momwikimweena kya kukambula nangwa kupuma baana kyakosa (Mpanyishi).

Mikuku yabyambo yapanyiwa pabyotwingijisha mpanyishi yakupumana mumazubo ne masukuulu. Mweeshai mikuumbu yeenu kumikuuku yabyambo kwingijisha kamusalabu (X) kulumbulula momwikimweena kwesakanya na kyaambiwa.

Mikuuku yabyambo imo iji na mikambizho yayo yiimeena. Onkao mambo mwakambizhiwa

Kipimo kyakwesakanya pakachi	3
Kukilako pakachi kwesakanya	4
kukabuluka	5

kuteeshako maana kubyonse mukukuuku pa mukuuku.

Ndoonda yakulondela pakukumbula yamweshiwa munshi.

Naswa kine kine	-	SA
Naaswa	-	A
Kubula kufukuula	-	U
Naakana	-	D
Nakanyishatu	-	SD

Ingijishaipotu kimo pabino mukupana mukuumbu.

KYAKUMWENAKO

Mpanyishi ikwashako kulama mizhilo.

SA	A	U	D	SD
				X

Kamusalabu (X) kalumbululaamba nakanyishatu kukino kyaambiwa.

BYAAMBO/BYAAMBIWA

1. Mpanyishi yakupumana ke kisho kyubiwa mukukomesha baana.

SA	A	U	D	SD

2. Butemwa bwabunsemi bumweka kupichila mpanyishi yakupumana (kukambula).

SA	A	U	D	SD

3. Mpanyishi yakupuma (kukambula) yafwainwa kutwajijila mumazubo ne masukuulu.

SA	A	U	D	SD

4. Kubulwapo kwampanyishi mumasukuulu kwaleengela kubula kuloondela kwamizhilo.

SA	A	U	D	SD

5. Kechi kyankonsheka kulama mumazubo ne masukuulu kwakubula mpanyishi ne.

SA	A	U	D	SD

6. Mpanyishi yakupumana yemulaka umvwanika kubana bacheche ne bana basukuulu uvwe balubakanya.

SA	A	U	D	SD

7. Kafulumende wafwainwa kufumyapo muzhilo wakukanya mpanyishi yakupumana.

SA	A	U	D	SD

8. Kumvwa bibi kutanwa mu mpanyishi yakupumana kukanya kubwezhapo mukulubankanya jibiji.

SA	A	U	D	SD

9. Mpanyishi yifunjisha baana kukokeela baji naluusa.

SA	A	U	D	SD

--	--	--	--	--

10. Mpanyishi yakupumana yikwasha kukanya byubilo byatama.

SA	A	U	D	SD

11. Mpanyishi yakupuman yafwainwa kutwajijila mumasukulu.

SA	A	U	D	SD

12. Mpanyishi yakupumana ilengela lupwang'ano lwa kukwatankana pakachi ka mufunjish ne mwaana wasukulu.

SA	A	U	D	SD

13. Mpanyishi yakupuman yafwainwa mukukomesha kwabana.

SA	A	U	D	SD

14. Lukokeelo lufikizhiwa biiya mubana kupichila mumpanyishi yakupumana.

SA	A	U	D	SD

15. Kukanya mpanyishi yakupuman kwafwainwa kukoseshiwa kutundaikwa nemuzubo.

SA	A	U	D	SD

16. Baana batemwa bansemi bapaana mpanyishi yakupumana.

SA	A	U	D	SD
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17. Baana bonvwa kubaamba bansemi ne bafunjishi be bapuma nabutemwa.

SA	A	U	D	SD

18. Kwisaamba mulumvwang'ano nabaan balubankanya kyafikilamo.

SA	A	U	D	SD

19. Baana bakozhewa kumuchima umvwe bebapuma.

SA	A	U	D	SD

20. Kimye kimo baana bakoonsa kubwezha bipimo kuubena kwibapuma inge bashukwa.

SA	A	U	D	SD

21. Kutangijila ne kukwasha baana mulufunjisho byafikilamo mukwikala nabyubilo byawama ne kulama mizhilo mumasukuulu.

SA	A	U	D	SD

22. panyishi yakupumana ke musaango umo wakukabishishamo baana.

SA	A	U	D	SD

23. Mpanyishi yakupumana yafwainwa kukaknyishiwa nemumazubo.

SA	A	U	D	SD

24. Kukokela mizhilo kwafwainwa kwikalapo musukuulu ne mumazubo kwakubula kuppumana ne.

SA	A	U	D	SD

25. Mpanyishi yakupumana kechi ingilapo mwiingilo wa kukwasha kulondela mizhilo ne.

SA	A	U	D	SD

26. Muji kyubilo kya mpanyinshi yakupumana mumazubo.

SA	A	U	D	SD

27. Muji kyubilo kya mpanyishi yakupumana mumasukuulu.

SA	A	U	D	SD

28. Bansemi jabaan kwaapwa bobafwainwa kwingijisha mpanyishi yakupumana.

SA	A	U	D	SD

29. Mpanyishi yakupumana kechi ikisebezeshiwapo mumazubo ne.

SA	A	U	D	SD

30. Bansemi ne bafunjishi basebezsha mpanyishi yakupumana baakafilwa mashiinda a koolwelamo byubilo.

SA	A	U	D	SD

31. Mwasebezeshapo mpanyishi yakupumana ku mwaana wasukuulu/mwaanenu/nkaseenu wamulume nangwa wamukazhi pan'oondo wa pita.

SA	A	U	D	SD

32. Bafunjishi ne bansemi pamo bafwainwa kuseendapo jishiinda ne lubulang'ano mukaanya mpanyishi yakupumana.

SA	A	U	D	SD

33. Mpanyishi yakupumana yileengela baana kushiinta ne kwikala bansatuki.

SA	A	U	D	SD

34. Mpanyishi yakupumana yileengela baana kuleka masukuulu ne kunyeema mumazubo kuya mumikwakwa.

SA	A	U	D	SD

35. Mpanyishi yakupumana luketekelo pakachi ka bafunjishi ne baana basukuulu/bansemi ne baana baabo.

SA	A	U	D	SD

36. Kusebezesha kwampanyishi yakupumana kusolola kukajilwa kwa mashiinda akwabo akupainamo lufunjisho.

SA	A	U	D	SD

PESAPESAYI KANA MWAPANA MUKUUMBU KU BYOONSE BYAAMBIWA NYI.