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Parents' considerations of Corporal Punishment on Preschool-aged Children in South African Homes.

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A research report submitted in partial fulfilment of the requirements for the degree of Master of Arts in Research Psychology in the Faculty of Humanities, University of the Witwatersrand, Johannesburg, 14 August 2019.

Master's in Psychology – Research Cover Page

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Abstract

The utilization of corporal punishment (CP) is an integral part of childrearing and discipline in many homes. Numerous studies have elucidated the detrimental effect of CP use on parent-child relationships as well as children's psychosocial and cognitive development. Given the recent banning of CP in South African homes, the current study sought to understand the political, personal, and cultural-historical systems at play in parental use of CP, through the use of the Cultural-Historical Activity Theory (CHAT). The data was collected using qualitative methods. A total of nine couples from urban and township areas were purposefully sampled and interviewed from Ekurhuleni homes. Parents also completed demographic information within the allocated time. The results of the study illuminated that in a political sense unlike previous research, policy change and awareness thereof does not have an impact on the transformation of the mind and people's actions; as most parents disagreed with the law and had positive attitudes towards the use and effectiveness of CP towards their preschool-aged children. On a personal level, parents need guidance and intervention since most of them use CP to correct their children's behavior and do not child-rear appropriately. Finally, parents' cultural-historical background had a significant influence on the transgenerational transmission and internalization of CP use as a cultural tool.

Keywords: Corporal punishment, CHAT, preschool-aged, qualitative methods, South Africa

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List of Abbreviations

ATCP	Alternatives to Corporal punishment
CHAT	Cultural-Historical Activity Theory
CP	Corporal Punishment
DSD	Department of Social Development
SA	South Africa
SES	Socioeconomic Status

Chapter 1: Introduction

Corporal punishment (CP) is defined as non-injurious physical punishment (Hicks-Pass, 2009) that generally results in pain (Middleton, 2012); and has been used as a means of disciplining children for centuries on a global scale (Straus, 2010). Although there is no extensive information about CP within homes available in a South African context, the research that is available illustrates how widespread and accepted CP as a form of child-rearing is (Dawes, De Sas, Kropiwnicki, Kafaar, & Richter, 2005). CP has been studied extensively internationally and it has been deduced that it has adverse effects on the children's development (Gershoff, 2013); however, there is still room for exploration of the topic in the South African context. Consequently, this study seeks to understand the influence of personal, cultural-historical, and political systems perpetuating CP use. This study can be the foundation on which interventions and future studies will be based.

This research report consists of seven chapters. Chapter one contextualizes the proposal by outlining the main problem, research aims and the rationale (introduction and background) as well as the significance of the study in the South African context. Chapter two provides definitions of key concepts (personal, cultural-historical, political, and pre-schooling age) and reviews the literature on CP. The chapter concludes by outlining research questions that this study is investigating. Chapter three explains the theoretical framework, the CHAT, and its relevance to this particular study. Chapter four captures the methodology; it provides a description and discussion of sample, research design, instruments, procedure, ethical considerations, and data analysis. The Fifth Chapter presents the results, followed by a discussion of the findings in Chapter Six. The study's strengths, limitations, future directions, and conclusion are discussed in Chapter Seven.

1.1.Problem statement

Numerous studies have deduced that CP has negative implications on a child's development, leading to numerous maladjustment issues as well as compromised parent-child relationships (Gershoff, 2002; Moilanen & Rambo-Hernandez, 2017). While most parents think that CP is an appropriate way to discipline children as it leads to obedient and good behavior (Manaay, 2013), lacking an understanding between what constitutes CP and abuse is problematic.With the recent law modifications (ENCA, 2017) carried out by the Department of Social Development (DSD) on the Children's Act No. 38 (2005) to prohibit the use of CP in homes (forsa.org.za/issues/corporal-punishment), numerous benefits on child development and hence society will be achieved.

A Child Abuse Tracking study by Jamieson, Sambu, and Matthews (2017) indicated that children experienced the highest risk of abuse in their own homes; evidencing a 45% ($p<0.001$) (high) likelihood of occurrence at home, and a 28% chance in other homes and 17% public areas including schools (Jamieson et al., 2017). Theodore et al. (2005) and Zolotor et al. (2009) documented that physical punishment is highly prevalent within homes, indicating that physical punishment is masked because of this confinement.

Preschool-aged children are at the highest risk of being corporally punished because of their unpredictable behaviour (Giles-Sims, Straus, and Sugarman, 1995). While it has been established that parents of preschool-aged children play a key role and are most likely to use CP at this most critical stage of development, the role of parents has not been adequately explored with regards to the personal, cultural-historical, and political systems influencing the use/disuse of CP by parents in the South African home context.

1.2.Research aims

Considering that the South African legislation has debarred parents from administering CP on their children, and based on the recorded adverse effects CP has on the children, through the use of the CHAT as a theoretical framework, this study aims:

- To understand the impact that policy has on parents (from different racial groups) regarding CP use or disuse towards their preschool-aged children in South African homes.
- To understand the personal and cultural-historical systems at play in parental use of CP.

1.3. Rationale.

Violence against children (VAC) is an umbrella term that describes child labour, child marriage, CP and physical assault (O'Leary et al., 2018). VAC remains a major problem in the world evidenced by continued reports from the World Health Organisation (WHO) (WHO, 2016). Durrant and Ensom (2017) conducted a quarter-century analysis of studies relating to physical punishment and found that it affected children's emotional, brain, cognitive, and behavioural development; which supports findings from the half-century meta-analysis by Gershoff and Grogan-Kaylor (2016) that spanking results in child maladjustment.

Durrant and Ensom (2017) recorded that 51 countries prohibited physical punishment of children, and that 55 others indicated a commitment to do so, South Africa has recently banned the use of CP (DSD, 2017; Children's Amendment Bill, 2018; Appendix A). Research indicates that there is generally a decrease in CP use support as a result of legal bans (Zolotor & Puzia, 2010). Following this background, it is integral to understand what effect policy has on parental

use of CP in order to decipher whether or not parent's awareness and views of the CP political climate impact their use of CP in the South African context.

Many parents are under the assumption that by virtue of being a parent they can appropriately child-rear, which is not the case when looking at the development and deteriorating behaviour of South African children (Dawes, Kropiwnicki, Kafaar, & Richter, 2005). Based on previous research, many parents believe that CP use is the best parenting practice and the most effective reaction after a child misbehaves or when dangerous behaviour is portrayed regardless of how the children feel after being disciplined (Taylor, Hamvas, & DeJong, 2011). Consequently, one of the rationales for this study addresses parents' personal aspects contributing to effective parenting and the use of CP.

South Africa's deep enculturation when it comes to discipline results in greater acceptance of CP and leaves numerous children vulnerable to violence and harsh discipline (Dawes et al., 2005). Following the law amendment, a cultural discourse surfaced, with many parents claiming that in their culture CP is a norm that ensured that they turn out to be upstanding and non-violent citizens of the country. Culturally, research indicates that views about CP social norms impact the belief and use thereof (Sajkowska, 2007). Contrary to popular belief, CP has negative effects on children; therefore, given the detrimental outcomes of CP, this poses the questions of why this activity has culturally and historically been practiced and why it continues to remain popular and persist in generations of South African homes.

O'Leary et al. (2018) reported that there is inadequate literature (research) that highlights parental violence inflicted on young children in South African homes. Therefore, exploring this topic will ascertain the political, personal, and cultural-historical aspects influencing the use of CP towards preschool-aged children in the South African context. Since violence is a big problem with many repercussions, this research is important to investigate in South Africa so as to ensure that the research gap is explored to increase knowledge, that there is a greater understanding of the topic, that the theory can be understood in a different context, and that appropriate interventions

and transformations are employed in future by understanding contradictions which are illuminated through the use of the CHAT.

1.4. Research Questions

A greater understanding of human cognition is provided by CHAT as dialectical relationships between people (parent-subject and child-object), goals (outcomes), rules, the community, division of labor and tools that have an effect on and are affected by cultural and historical structures in communities. The research study attempted to answer the following questions to better understand the aforementioned factors influencing the use or disuse of CP by parents by using CHAT as an analytical tool in order to report and discuss results:

1. What are the political systems at play influencing and affecting parental use of CP?
2. What are the personal aspects influencing parents' belief in and use of CP towards their preschool-aged children in South African homes?
3. What impact does culture and history have on the use and transmission of CP?

The following secondary questions aided in answering the primary question:

- What impact does the awareness and views surrounding governing rules have on parents' use of CP?
- What individual differences and reasons exist that affect parental use or disuse of CP?
- What are the tools used to discipline their children?
- What impact do the tools used have on the child?
- What influence do other members of the community have on parents' use of CP towards children presently and historically?
- What is the division of labor regarding CP use towards preschool-aged children?

Chapter 2: Literature Review

2.1 Introduction

With consideration of the rationale provided in the introduction, this chapter explores the empirical evidence for the political, personal, and cultural-historical aspects affecting the use or disuse of CP towards preschool-aged children in South African homes. The chapter defines and conceptualizes the key terms of the research paper. The latter part of this section consists of the research questions and a conclusion depicting the necessity of exploring the topic.

2.2 Corporal Punishment and child abuse

Corporal Punishment (CP) is largely defined as using physical force through slapping, spanking or grabbing in order to rectify misbehaviour by a child (Brown, Holden, & Ashraf, 2018; Keyes et al., 2015; Simons & Wurtele, 2010). Physical punishment and CP are used in an interchangeable manner across literature as they both refer to an action occurring on the body; in this study, the terms will be used when referring to children (Mayisela, 2017).

The United Nations Committee on the Rights of the Child (2008) further define physical or CP as exertion of a degree of discomfort or pain through spanking, smacking or slapping by hand or using a wooden spoon, stick, shoe, whip, etc. It can also involve shaking, kicking, pinching, scratching, biting, burning, scalding, throwing children, or forcing them to be fixed in uncomfortable positions, pulling hair, or forcing ingestion. In a South African context CP is referred to as punishment that is degrading and humiliating (Skelton, 2015)

When CP leads to injuries to the body such as bruises, burns, welts or scratches, this is called child abuse. Child abuse is also referred to as frequent hitting or scolding of a child resulting in bodily harm and psychological damage (Straus & Donnely, 2001). Non-physical forms of abuse

include punishments which denigrate, scare, belittle, ridicule, threaten, scapegoat or humiliate the child (Straus & Stewart, 1999; United Nations Committee on the Rights of the Child, 2008).

It has been stated that physical abuse can be avoided by preventing the use of CP because a strong correlation was found between CP and physical abuse (Straus, 1994). Contrary to the aforementioned finding, other studies argued that the use of CP is based on severity, nature, and context for it to be deemed as abuse; as such, the results are inconclusive (Paulucci & Violato, 2004; Larzelere, 1996; Larzelere, 2000). These opposing arguments aid us in understanding why CP was outlawed in homes and what various perspectives exist with parents and within the community. There is a fine line between CP and abuse, so extra precaution should be taken as numerous children have been abused by parents under the guise of discipline.

2.2.1 Consequences of CP

Various studies have recorded and emphasised the detrimental effect of CP use, Gershoff and Grogan-Kaylor (2016) conducted a five decade meta-analyses and found that 13 of 17 child outcomes were significantly influenced by parents' use of spanking. The detrimental outcomes include:

- Risk of aggression, violence and adult physical abuse (Gershoff, 2002; Gershoff & Grogan-Kaylor, 2016; Temple et al., 2018).
- Mental health issues, which include: depression, anxiety disorders and stress, antisocial behaviour, low self-esteem, as well as internalising problems (Gershoff, 2002; Gershoff & Grogan-Kaylor, 2016).
- Negative parent-child relationship (Gershoff, 2002; Gershoff & Grogan-Kaylor, 2016).
- Negative effect on the child's cognitive potential (Gershoff, 2002; Gershoff & Grogan-

Kaylor, 2016).

2.3 The political aspect of CP in South Africa and globally

The present research uses the word political to refer to the historical and present policies put into place by the government which were largely influenced by literature with regards to CP usage (Raele et al., 2018). Both the micro- (implementation of policy) and macro-politics (large-scale decisions affecting the use of CP) are taken into consideration (Reale et al., 2018). In this study, the political aspect includes the genesis and dissolution of CP in South Africa and CP literature related to policy. This section also addresses parent's general views of the CP law and the parent's awareness of: the CP law in homes, the definition of CP, and the use/disuse of CP in their race or community.

The first recorded account (10th century before Christ) of CP which influenced the government's and parents' belief and implementation of CP stems from the Bible's Old testament; with many people paraphrasing the scripture from Proverbs, 23:13-14 "Do not withhold discipline from a child; if you punish them with the rod, they will not die. Punish them with the rod and save them from death" as "spare the rod, spoil the child" (Greven, 1990). During the Apartheid era CP was deeply engrained by the Christian National Education schemes and the Dutch Reformed church (Porteus, Vally, & Ruth, 2001).

Corporal punishment in SA witnessed its inception in the pre-Apartheid era, Farrel (2005) documented that the use of canes on juveniles was customary in the 19th Century; further mentioning the restriction placed by legislation in 1944 by the South African Supreme Court of the cat-o'-nine-tails (lash). The restriction of this punishment method was, however, not adhered to by the Minister of Justice Charles Robberts Swart in 1950; evidenced by a photograph of the Minister holding a cat-o'-nine-tails (lash) (Farrel, 2005).

Under the colonial rule, SA went through an ideological struggle in that CP was used as the primary form of discipline to instil obedience in people that were seen as lacking self-control and critical thinking because of their African skin colour. Thus, CP is deeply entrenched in South Africa's history and was used as to assert power over individuals (Pete, 1999). Furthermore, CP was endorsed to instil racial, authoritarian, and patriarchal systems (Bower, 2002).

Corporal Punishment was deemed to infringe on an individual's human rights by courts in SA, which led to the implementation of Section 10 of the South African Schools Act (1996) legally prohibiting the use of CP in schools (Morell, 2001).

CP is embedded in SA and there is a dearth of literature in SA that portrays how widespread CP actually was. A study conducted in the University of the Witwatersrand found that 58.8% Blacks, 69.6% English, 92% Afrikaners indicated that they were smacked in their homes (Rakitzis, 1987).

Prior to October 2017, Common Law held that parents had the power "to inflict moderate and reasonable chastisement on a child" (Janke & Janke, 1913; Global Initiative to End All CP of Children, 2018). However, following the South Gauteng High Court's rule, the defence of "reasonable chastisement" no longer holds in South African law stating that it is "unconstitutional"; the use of CP is no longer permitted (eNCA, 2017; YG v. The State, 2017). The CP ban has been accepted based on the research that documents that there are unfavourable consequences related to the use of CP, such as: emotional scarring, likelihood of children becoming abusers, the correlation between CP and violence, as well as compromised parent-child dyads (Moilanen & Rambo-Hernandez, 2017).

In recent years, CP use towards children has been banned in many homes around the world. For example, a study examining the CP ban in Germany found that numerous parents accepted being legally prohibited from physically punishing their children once they were aware of the law;

hence, the use of CP and violence in homes has significantly decreased in the country (Bussmann, 2004). On the other end of the spectrum regardless of the fact that the law is against CP use, there still remains individuals that do not oppose its use, arguing that CP instills respect and prevents disobedience (Benjet and Kazdin, 2003) which can both lead to children being unrulier and violent as adults compared to previous generations (Taylor, Hamvas, Rics, Newman, & DeJong, 2011).

Nationally, there is a greater need for education around CP use, awareness around CP policy and the definition thereof. Single parents and uneducated parents are said to be at risk of using CP, due to a lack of awareness of other disciplinary methods (Juby, 2009; Manaay, 2013). Holden, Coleman and Schmidt (1995) report that mothers with tertiary education have a mean CP use of 2.5 times a week. A correlation was found between parents who have a low level of education and the frequent use of CP (Eamon, 2001). Ma, Grogan-Kaylor, and Lee (2018) documented that 70% of American parents used CP (Gershoff, Ansari, Purtell, & Sexton, 2016). Researchers believe that awareness of people can lead to changes in beliefs and practices (Robinson, Funk, Beth, & Bush, 2005), so if they know the CP policy it is likely that they will desist using CP. However, Ajzen et al. (2011) are under the assumption that knowledge does not result in behavioural changes.

According to Deater-Deckard et al. (2003) and Lansford et al. (2005) race has an influence on CP use because of cultural norms and acceptance of CP in their community, with whites experiencing more externalizing behaviours (e.g. aggression) as a result of CP being used towards them, while Africans did not experience this as it is a normal part of childrearing.

2.4 Personal

The present research uses the word personal to refer to the parent's individual aspects that influence their use or disuse of CP as well as the personal aspects of the children that affect or encourage the use of CP and other forms of discipline by parents (Roth & Lee, 2007). The personal aspect includes facets such as the parent's parenting styles and practices (actions), alternatives to

CP (ATCP), parent's parenting philosophy, the child's feelings after being disciplined, the parent's feelings after disciplining the child, how the parent's general mood affects treatment of the child, as well as other traits associated with CP.

Parents play a significant role in a child's psychological development and the various aspects of parenting influence children's socialisation (Arnold, O'Leary, Wolff, & Acker, 1993; Chong & Yeo, 2018). Parenting in literature is largely presented as parenting styles (Kircaali-Iftar, 2005). Parenting styles entail beliefs and attitudes on child-rearing, marked by the typology proposed by Baumrind (1997) (Kircaali-Iftar, 2005). Shears, Whiteside-Mansell, McKelvey, and Selig (2008) emphasized the significance of parenting styles in child development. There are four categories of parenting styles, namely; authoritative (warm and responsive), authoritarian (unresponsive and strict), unengaged (cold and indifferent) and permissive parenting (no rules and warm) (Baumrind, 1997). Herz and Gullone (1999) evidenced the authoritative parenting style as the most preferred due to the moderate amount of control and the high degree of nurturance. Jocson, Alampay, and Lansford (2012) recorded the authoritarian parenting style as a predictor for use of CP. Research supports this prediction, as it has found associations between authoritarian parenting and psychological control, various prohibitory strategies, and physical discipline in Chinese and American samples (Chen, Lui, Li, Cen, Chen, & Wang, 2000; Shears & Robinson, 2005).

Parenting practice involves particular behaviour expressed in socialising and caring for children (Kircaali-Iftar, 2005). Parenting practices in early childhood have been implicated in the genesis of persistent violent and antisocial behaviour by developmental psychologists (Murray & Farrington, 2010; Smith & Stern, 1997). Brazelton and Sparrow (2003) document that love is the primary aspect of parenting, and discipline is secondary to it; they also affirm that children should be taught rather than punished for effective parenting (Howard, 1996).

Parental actions implemented by parents in socialising children describe parental disciplinary practices (Kircaali-Iftar, 2005). There are variations in the adults who use spanking (a

form of CP) (Walsh, 2002). Numerous contributors exist when it comes to the use of CP. A study by Straus & Stewart (1999) reported that 94% of parents spank their toddlers as a form of discipline.

Research supports that positive views about CP, prompt increased frequency of practice (Taylor, Hamvas, & DeJong, 2011). More positive attitudes towards CP use are more likely seen in individuals that think that CP does not lead to harm in children (Gagne et al., 2007). It has been reported that mothers who do not expect negative outcomes (distress) in children but rather positive ones (i.e learning and compliance) tend to use CP more frequently (Holden, Miller, & Harris, 1999).

A study conducted on mothers and fathers through the use of child misbehavior vignettes conclude that parents who used CP at least once-weekly felt less guilty about their actions compared to those who infrequently or never use CP towards their children, as this was part of their parental duty (Holden, Miller, & Harries, 1999).

Considering the consequences of CP highlighted by numerous studies, it has been suggested that other forms of discipline be used towards children (Gershoff, 2002; Gershoff & Grogan-Kaylor, 2016; Temple et al., 2018). For instance, an American study scrutinizing children's assessments of CP found that children most preferred parents to reason with them, followed by taking away privileges; spanking was the least preferred method. Time-out was another preferential method after spanking (Vittrup & Holden, 2010). Various forms of misbehaving, particularly aggression, led to spanking more than other reasons behind disciplining children (Dietz, 2000).

Psychological adjustment for children is associated with parental warmth (acceptance) and love; withdrawal from warm parenting by caregivers towards a child results in a feeling of rejection (Rohner, Khaleque, & Cournoyer, 2008). Brazelton and Sparrow (2003) document that love is the

primary aspect of parenting, and discipline is secondary to it; they also affirm that children should be taught rather than punished for effective parenting (Howard, 1996).

A study conducted on children's perspectives of being disciplined suggests that because parents are often inconsistent, mad, and harsh when disciplining the children, it makes them feel angry, upset, sad, unloved and it makes them cry; this has an impact on the parent-child relationship as well as the child's socialisation (Dobbs, Smith, & Taylor, 2006).

When parents are frustrated or when their emotional well-being is low (due to life stresses), they tended to use more shouting and used frequent CP towards their children (Regalado, Sareen, Inkelas, Wissow, & Halfon, 2004).

There are a number of other traits that are associated with spanking; these include: parent's gender, age, and financial standing; as well as the child's personality (Walsh, 2002). For instance, fathers use less CP when compared to mothers, the difference is said to be small when factoring the amount of time spent with the child (Walsh, 2002). Furthermore, in research, the likelihood of CP use in male-dominated households is more prevalent than female-dominated households because of the importance and rigidity of gender roles and hierarchy in these homes and historically (Ferrari, 2002).

Younger parents are documented to exercise CP more than the older generations (Regalado et al., 2004; Walsh, 2002). Middle-classed parents have a tendency to use less CP than parents with a low socioeconomic status (SES) mainly because of their income stress (Straus, 1994). Numerous reviews and studies documented the relationship between low SES and high use of CP towards children (Dietz, 2000; Keagan, 2001; Straus & Mathur, 1995; Straus & Stewart, 1999; Gershoff, 2002). Children's personality and temperament have an effect on how the parents react to their actions with more negative traits such as misbehaviour, aggression, and stubbornness being attributed to higher CP use towards them (Day, Peterson, & McCracken, 1998; Gershoff, 2002).

2.5 Cultural-historical

Human development and transformation are affected by both an individual's history and culture; as such one's biological genetic predisposition as well as their environment and context have an effect in their lives (Engeström, 2000, Lompscher, 2006). This study uses the statement mentioned above to define the term cultural-historical. The cultural and religious influences on parents, the ways and reasons behind being disciplined as children, parent's feelings after being disciplined as children, their childhood and norms that influence the use of CP will be highlighted under this topic.

Treatment of children throughout history has widely been affected by religion and culture. Cross-cultural research indicates that where children contribute to the economic standing, satisfaction, cultural heritage, and emotional pleasure of parents the use of CP is less abundant; whereas in rural areas there is more frequent use of CP (Giles-Sims et al., 1995).

Religion also seems to have an influence on parent's use of CP (Gershoff, 2002); however, the results are inconclusive (Giles-Sims et al., 1995). For instance, atheists use less CP than more conservative religions and Christian denominations (Dietz, 2000). Parents who have experienced CP as children, are more likely to exercise it on their own children (Durrant, Rose-Krasnor &, Broberg, 2003; Manaay, 2013; Walsh, 2002).

Parents mostly report that they had negative feelings towards their parents after being physically punished. Surveys conducted on parents illustrated that they mostly felt resentment or anger towards their parents. A study conducted on young parents revealed that even though over 90% of the parents felt that CP use was negative when they were children, they now felt that it is acceptable to continue on with the tradition (Graziano & Namaste, 1990). Parents who were not spanked felt it unnecessary to use CP on their children (Graziano & Namaste, 1990).

Although parents felt negative emotions towards their parents after the use of CP, those that were punished in their childhood endorsed its use more, unless they associated CP with physical injuries in their childhood (Buntain-Ricklefs, Kemper, Bell, & Babonis, 1994; Gagne, Tourigny, Joly, & Lapointe, 2007).

Corporal punishment has been documented to be a frequently used parenting practice across various cultures, with differences in the degrees of acceptance towards its use. In their childhood, most parents experienced spanking as part of their upbringing (Gagné et al., 2007). Among other reasons behind why parents were disciplined as children, the chief reason was that CP was a social norm in their childhood (Taylor et al., 2011).

Parenting is also guided by the scripted nature of the cultural-historical context in that, almost every culture regards CP as an important component of childrearing. For instance, on an international scale only 10% of Indian, British, and American do not use CP in the form of smacking to discipline their children (Bartholdson, 2001). In a South African survey conducted on 925 participants, it was found that 61% Coloured and White parents, 59% Black and 43% Indian parents smack their children (Dawes et al., 2005).

2.6 Pre-schooling age

Straus and Stewart (1999) evidenced that CP is highly prevalent in early childhood. An American study recorded that 87% of children between the age of 3 and 7 years experienced parent-to-child CP (Slep & O'Leary, 2005). Regalado et al. (2004) documented that peak periods of spanking are between the ages of two and three years.

Grogan-Kaylor and Otis (2007) support that a large number of parents indicated that they have spanked their children who were of pre-schooling ages (0-4 years), and recorded a decrease in spanking as the child ages. Giles-Sims et al. (1995) found that two and three-year-old children

experienced CP approximately three times a week. The parent's age and level of education, along with the child's temperament and age were predictors of the use of CP.

A study conducted by MacKenzie et al. (2012) found that even though mothers portrayed caring and warm behaviour towards children around three years old, when CP was used on them at that age, it resulted in problematic externalizing behaviour when the children turned five years old.

Landry, Smith, Swank, Assel, and Vellet (2001) emphasise the importance of infancy and childhood, stating that it is an integral time for warm and sensitive response from parent-to-child and that it provides a strong foundation for child development. The importance of this age group (pre-schooling age), and the frequency of CP experienced warrants further investigation as there is a research gap. For the purpose of this study, preschool-aged children refer to those that are aged one to six (ISASA, 2019).

2.7 Conclusion

The empirical literature reviewed in this chapter illustrated the different views and reasons behind CP use in a local and global context by scrutinizing the political, personal, and cultural-historical aspects involved. By reviewing the political aspect, I seek to understand parent's responses based on legislation as well as their awareness of policy and the continued use of CP despite being aware; the personal aspect examines the contributing factors involved in effective parenting in order to understand reasoning and CP use among individuals (parents), and the cultural-historical aspect inspects CP as a cultural tool and why CP persists in South African homes despite the legislation put into place.

The use of the CHAT has been widely used in literature especially in schools; however, no study has utilized it from a South African home and preschool-aged children stance. Thus, this

study will dissect the personal, political, and cultural-historical influences of CP towards preschool-aged children in South African homes from a CHAT perspective, which will be discussed in the next chapter.

Chapter 3: Theoretical framework

3.1 Introduction

This chapter includes a detailed exploration of the Cultural historical activity theory (CHAT) (Vygotsky, 1987, Vygotsky, 1997) by discussing the genesis and evolution of the CHAT, the CHAT framework, components of the activity system, as well as local and international CHAT studies. The chapter concludes by depicting the relationship between the literature of the key terms and the theoretical constructs discussed; and what will be discussed in the next chapter.

The theoretical framework aims to provide guidance for the researcher as well as to define and explain unobservable constructs that were observed in situations and facts which may have an influence on the phenomenon studied (Blumberg, Cooper, & Schlinder, 2011). The CHAT forms the basis for the framework of this research study, which depicts elements that lead to occurrences of CP (Vygotsky, 1987, Vygotsky, 1997). This particular theory is appropriate to utilize as it will increase knowledge, illustrate ambiguities and transformation opportunities embedded in the CHAT model in terms of CP in the South African context.

3.2 Proponent of the theory.

Vygotsky's view was that a child's development occurs on two planes, the first being social plane and the second being be psychological plane. The first appearance is interpsychological, occurring between people and within the child. This category is a social level, which suggests that a child's cultural development arises from the interactions with other people; this Vygotsky defines as the cultural line of development (Vygotsky, 1997). Cultural tools that are used during interpersonal activities drive cultural development, and it is critical for intrapsychological development; which exist upon the transformation of cultural tools into psychological ones, yielding higher psychological functions (Vygotsky, 1997).

The recruitment of CHAT as a theoretical approach in order to elucidate parents' use of corporal punishment in South Africa, beckons two developmental categories; the first of which in practicing corporal punishment, interpersonal relations are learnt by children through physical pain with a caregiver or parent in the event of misbehaviour. The second is the intrapersonal level, which utilises higher psychological functions as in the anticipation of fear and physical agony that follows misconduct; this bears translation to self-regulation (Mayisela, 2017; Vygotsky, 1997).

Vygotsky's socio-genetic law of development describes the transformation of elementary processes into higher psychological functions, continued social interaction has an influence on the individual's development an interlace between so cial and genetic plane (Leontév, 1978; Vygotsky, 1997).

3.3 Genesis and evolution of Cultural Historical Activity Theory.

The proponent, Lev Vygotsky, and followers postulated that the form of human life and relation to the world arises from human activity, which constitutes practical, material, social and collaborative processes geared towards the transformation of the world (Stetsenko, 2008). A major contribution to what is deemed the first-generation activity theory was Vygotsky's focus on action that is objected-oriented facilitated by cultural signs and tools (Engeström & Miettinen, 1999).

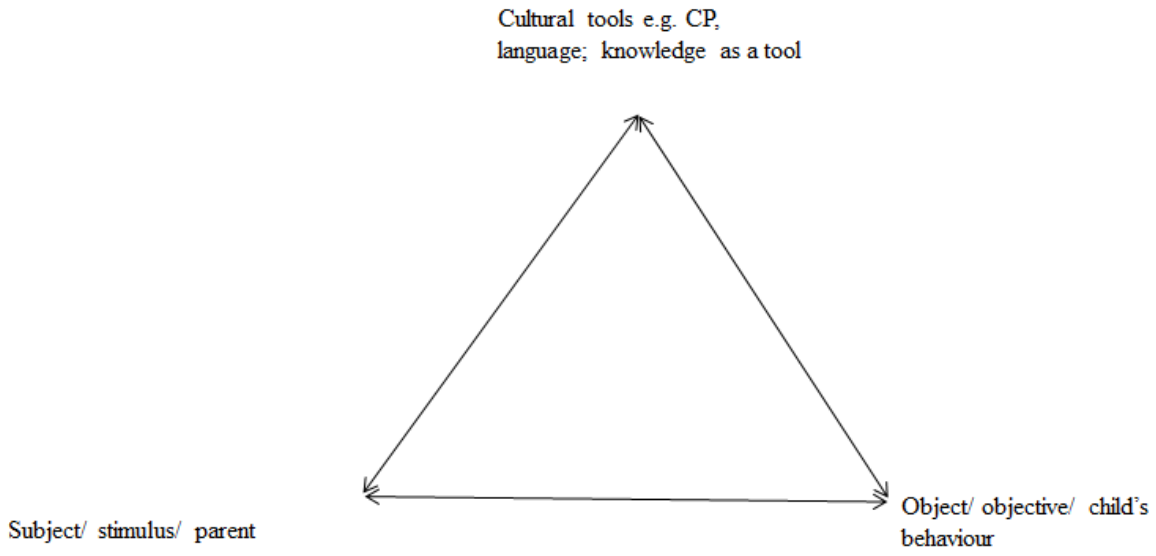


Figure 1. Vygotsky's first generation triangle adapted from Vygotsky (1987) and Cole (1996).

Luria Leont'ev along with Vygotsky investigated the political, cultural and historical processes of development and learning (second generation). Leont'ev and other proponents directed the Cultural Historical Activity Theory (CHAT) towards collective activity, as opposed to the initial focus on individual action by Vygotsky (Neiwolny & Wilson, 2009).

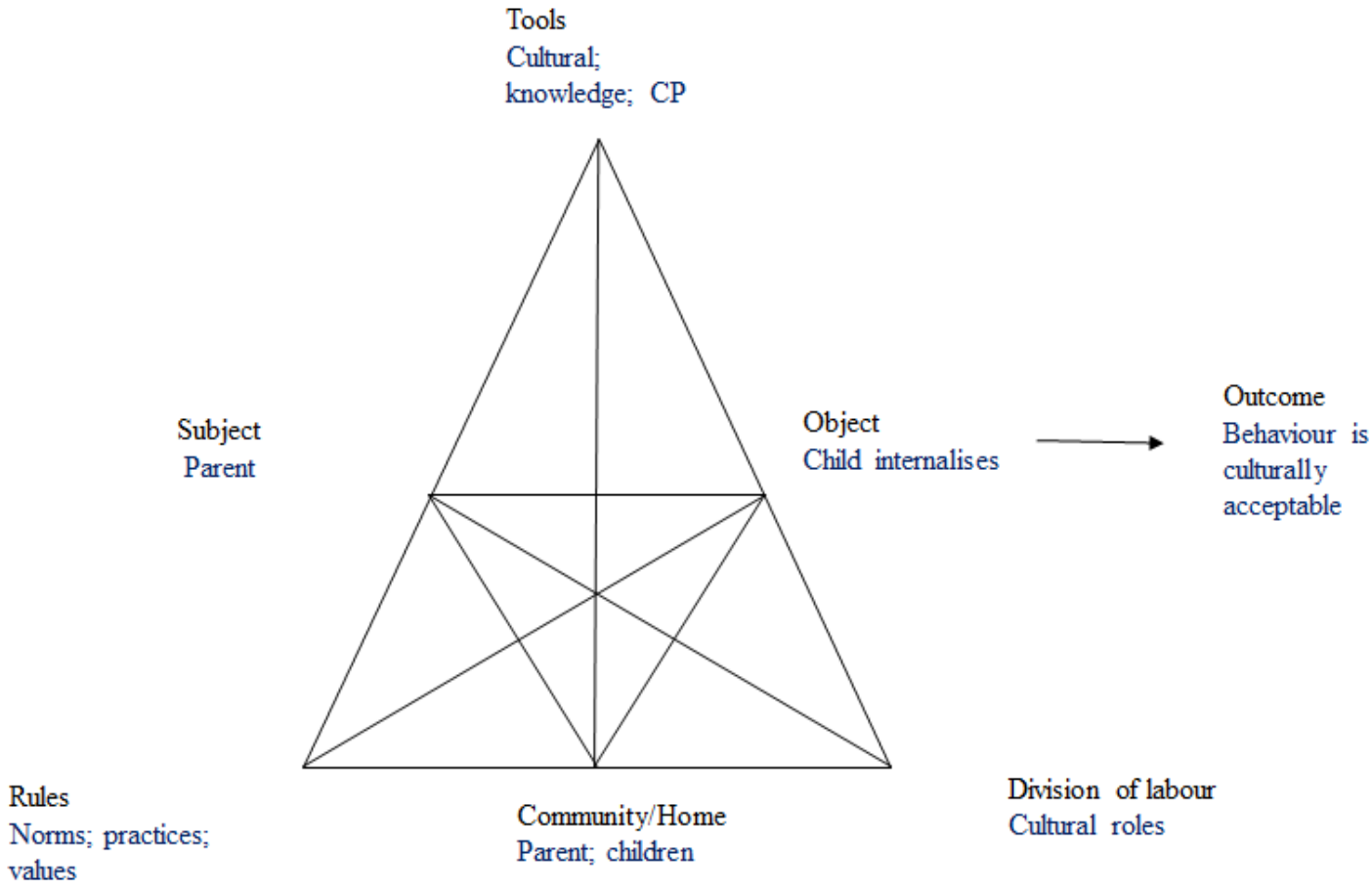


Figure 2. Vygotsky's second generation model (adapted from Engeström, 2015).

The third generation of the theory was modelled by Engeström, which was broadened to include interactive activity systems (Engeström & Miettinen, 1999). The inclusion of activity systems focuses on the individual performing the activities, tools at their disposal, the desired outcomes, cultural, and political norms governing the activities they carry out.

The assumption CHAT makes is that knowledge and experience of former generations, manifested in objects, tools, values, norms and other cultural phenomena are involved in the mediation of human interactions with the world (Lompscher, 2006). Learning in this regard entails an individual expanding their realm of possible actions (Roth & Lee, 2007).

3.4. The CHAT framework.

In essence CHAT elucidates human cognition through the examination of dialectical relationships among individuals, tools and outcomes as they affect and are moulded by cultural and historical contexts of the communities they are in (Cole & Engeström, 2007; Engeström, 1987). In the acronym CHAT (cultural-historical activity theory): 'cultural' illustrates how people's enculturation and actions are influenced by cultural resources and principles; 'historical' is paired with cultural to point to the fact that people must be analysed in terms of their historical background because cultures are reliant on histories changing over time; 'activity' is influenced by culture and history and it demonstrates what individuals do together at any point in time; and the word 'theory' explains human activity in a conceptual framework (Foot, 1994).

The unit of analysis in the CHAT is the activity system (Engeström, 1987). An internal (biological) and external (cultural) system develop simultaneously and merge to form one system called the activity system (Vygotsky, 1997). Activity systems are comprised of networks between cultural aspects, with complex mediating structures involved in moulding collective actions (goal-driven, aided by tools and conscious) and operations (routine-based and unconscious) of people who are motivated to reach an outcome (Cole, Engeström & Vasquez, 1997; Engeström, 2000).

Aspects constituting the activity system are namely: the subject, object and outcome, tools and governing rules, division of labour, and the community (Cole & Engeström, 2007; Engeström, 1987). Using CHAT, this study's unit of analysis is the activity of disciplining children, using corporal punishment as a tool, to achieve well behaved children as an outcome thereof.

3.5. Components of the activity system

3.5.1. Object and outcome. As aforementioned, the CHAT was formed on object-oriented action, thus then an object or objective is the goal or product of the activity system; they are typically geared to meet the needs of humans (Engeström, 2000; Nardi, 1996). Objects are a concept that may convey insight into why individuals engage in different actions, subjects are inspired to convert objects into outcomes (Engeström, 1987; Kaptelinin & Nardi, 2006).

In relation to this study, the object refers to how the child feels and what they internalize after encountering CP (cultural tool) and how the parents feel about disciplining their children, this is based on the premise that experience of CP in their childhood leads to the increased likelihood of using CP in future (Vygotsky, 1987). The outcome is the resultant behavior deemed culturally acceptable (Engeström, 2005).

3.5.2. Subject. The people engaged in an activity system are referred to as subjects (actors), which can be a group of people or a single individual; and as subjects are in pursuit of an object, their identity and knowledge are molded and transformed via interactions with other components of the activity system (Davydov, 1999; Jonassen & Rohrer-Murphy, 1999; Roth & Lee, 2007). For the purpose of this study the subjects refer to the parents and the personal factors (e.g. feelings, moods, parenting styles) affecting them.

3.5.3. Tools. Tools are developed and altered over time so that they are aligned with people's cultural norms, values, and needs. For example, in order to maintain safety of children and rear responsible adults, CP is used in that culture, and the form of CP used overtime will be optimized for discipline; for instance, by using different forms of CP or using ATCP (Foot, 1994).

Human actions and experiences are facilitated by tools, these may be psychological, internal, external or material (Kozulin, 1998; Vygotsky, 1978). Psychological tools (i.e. mental symbols and models) entail cognitive techniques aimed at higher mental function (intrapersonal)

and material tools such as new technologies that are physical objects in the external world (interpersonal) (Kozulin, 1998; Vygotsky, 1978).

Tools are contained within all elements of the activity system, when tools are selected they pave out performance of an action by a subject; whereby the subject moulds and enhances the tool to ensure effective use for completion of outcomes (Jonassen & Rohrer-Murphy, 1999; Kaptelinin, Kuuti & Bannon, 1995). For instance, the aforementioned can happen interpersonally through parents when a child misbehaves and intra-personally by fearing or anticipating pain. These processes can affect how the child receiving CP will act when they are older and they have to discipline a child (Vygotsky, 1987, Vygotsky, 1997). Similar to a study conducted by Mayisela (2017) in a South African school, in this study CP will be considered as a cultural tool.

3.5.4. Governing rules, division of labour and the community. A group of individuals sharing a common interest or culture interacting within an activity system refers to community. Members of the community define the division of labour (i.e. gender relations and roles) and govern the rules for participation within the community (Jonassen & Rohrer-Murphy, 1999).

Rules determine how individuals participate in a community (Jonassen & Rohrer-Murphy, 1999). For the purpose of this study governing rules will refer to both the CP law set by the government (political) as well as salient cultural rules that exist within communities that have a greater impact on people's behavior and practices.

Within the community individuals play differing roles in an activity system; the roles are enacted based on the individual's knowledge, interest, and skills (Jonassen & Rohrer-Murphy, 1999). For example, grandparents or neighbors can also play a disciplinary role and may have an influence on how parents use or do not use CP.

In the activity system the division of labour refers to types of actions (using tools) that are used by certain members of the community. For instance, in different cultures mother and fathers play different disciplinary roles and they divide their labour based on cultural gender roles, power constructs, relational patterns and cultural-historical norms.

3.5.5 Contradictions. Tensions (contradictions) arise within an activity system, which may build up over time and cause transformation (change) to occur (Davydov, 1999; Engeström & Miettinen, 1999). Roth and Lee (2007) described four major contradiction levels, these are namely; internal (primary contradiction), between two elements (secondary contradiction), between more than one object (tertiary contradiction), and between two activity systems (quaternary contradiction).

Contradictions brought about consciously result in a change to one or more elements within an activity system, which may ultimately and eventually transform the entire system (Roth & Lee, 2007). Transformations may occur internally (psychologically) or externally (through action) (Roth & Lee, 2007). Contradictions are an integral part of change because without them transformations cannot occur (Engeström, 1999).

3.6 Applications of CHAT.

The CHAT has been used in different fields for the advancement of professions (i.e. education), in technological advancements (Kaptelinin & Nardi, 2006), organisational strategizing (Blackler, Crump, & McDonald, 2000), and for public policy development (Canary & McPhee, 2008), social services and thought patterns (Cole, 1996; Jonassen & Rohrer-Murphy, 1999; Julkunen, 2011; Roth & Lee, 2000), as well as in health care (Sundet, 2010).

Vygotsky and Luria used the CHAT to investigate basic mental functions and concluded that there is a difference in psychological functions among individuals particularly based on their

cultural histories (Muthivhi, 2012). As such, in a practical sense, this study seeks to understand how personal life and the political climate affects parental use of CP, as well as to find the relevance and contribution of culture and historical background with a focus on CP use or disuse.

In the South African context, CHAT has been applied practically in research to analyse language learning on the Venda schooling system in South Africa (Muthivhi, 2012) as well as the use of CP in schools (Mayisela, 2017). This study differs in that it addresses pre-school aged children's parents. Employing the CHAT framework will ensure an understanding of the factors contributing to parents' use of CP on a political, cultural-historical and personal level.

3.7 Conclusion

The CHAT is found to be an appropriate theoretical lens to scrutinize the cultural-historical, personal, and political aspects of CP use or disuse because it encompasses and dissects all the aforementioned influences on parents. The CHAT illustrates how CP persists by being transmitted throughout generations in people's cultures through observation, whether or not policy affects people's use of CP, and how individual differences among parents (subjects) affect their parenting and use of CP. Furthermore, the CHAT provides possible transformations from observed contradictions; and provides guidance for methodology to answer the research questions as discussed in the following chapter.

Chapter 4: Methodology

4.1. Introduction

The methods of the study are described in this chapter. Firstly, this chapter describes the philosophical assumptions and research design. Secondly, a description of the sample and sampling strategy is given. Thirdly, the instruments utilized to collect data are outlined. Followed by a description of the research procedure, the considered ethical issues, and the strategies used for data analysis. Lastly, the trustworthiness of the research process is discussed.

The study used qualitative, interpretive methods and involved semi-structured interviews. Nine couples (eighteen parents) from four preschools, both rural and township were individually interviewed in their homes. Qualitative content analysis was utilized to analyze data. Ethical clearance was obtained from the University of the Witwatersrand. Consent forms were given to participants, which they signed to consent their participation in this study, and to allow for recording purposes during the interview. Participants were personally contacted through the use of emails and phone calls.

4.2. Research Design

The study was classified under the interpretative paradigm because it aimed to understand people (Babbie & Mouton, 2008); additionally, the individual differences of parents were interpreted (Smith & Osborn, 2007). Furthermore, the researcher's role was integral, thus conceptions created by the researcher were included in the data (Smith & Osborn, 2007). The interpretive nature of the study also ensured that overall depictions of the studies' themes were portrayed (Rowlands, 2005). Ontologically participants' reality is viewed as being shaped by individual groups and that multiple truths or realities exist (Guba & Lincoln, 2005). Epistemologically, the research is interpreted in a way that uncovers the fundamental meaning of

events or actions. Participants' subjective accounts and experiences of CP were presented. Consequently, this study used qualitative methodology (Creswell, 2003).

The study was designed to qualitatively explore the personal, political, and cultural-historical perspectives of parents regarding CP use or disuse towards preschool-aged children. The study was qualitative in that there was no quantified analysis of data and robust descriptions of phenomena were provided (Lyons & Coyle, 2007). An hour interview with the couples was conducted on one occasion; as such, the study design was cross-sectional. This included the empowerment of participants as they were able to share their experiences and were placed into context without being constrained by quantitative questionnaires (Creswell, Shope, & Green, 2006).

Qualitative methodology informed by the CHAT were used in order to comprehend the cultural and historical aspects involved in CP, in keeping with Vygotsky's outlook that theory and methodology are intertwined and related (Muthivhi, 2014). The CHAT was chosen for its ability to provide an in-depth understanding of why parents use CP and to understand whether or not their history has an impact on their views and actions, and the impact policy plays on their use of CP; as well as the ability of CP being transformed as a tool within homes (Lampert-Shepel, 2008).

The research process is grounded in CHAT theoretical framework and previous research. In line with the CHAT aims, the researcher collected data and analyzed the data by: understanding and clarifying the activity (unit of analysis) in people's natural context (their homes), obtaining results, integrating findings to the CHAT and comparing to literature, interpreting results, as well as by integrating research in an in-depth manner to understand what has been studied (Yamagata-Lynch, 2007).

4.3. Sample and Sampling

The study entailed non-probability sampling (unequal selection chances) in order to select parents; this was chosen to ensure that the research was more focused and that the divergent personal, cultural-historical, and political perspectives of parents from different racial backgrounds were voiced out and heard (Cozby, 2009). As such, the study was purposive to select parents based on specific criteria. The inclusion criteria of the sample were contingent on demographic factors which included: the parent's age (20-49), gender (male and female), race (Black South Africans, White, Indian and Coloured) and geographical location (townships and urban areas). In addition, the parent's child or children must have been between the ages of one and six.

The sample consisted of nine interviews (18 parents: nine couples, three couples from the Black South African sample and two couples from the rest of the races), focusing on the traditional family (composed of mother and father) in order to observe differing racial and gender views on the same subject. Parents from the East Rand of the Gauteng province were chosen. Selection of parents was based on willingness to volunteer and their availability (Teddlie & Yu, 2008).

The descriptive data collected for the sample comprising of 18 parents (9 couples) is summarized in Table 1. There was an equal amount of males and females. A large proportion of the sample (61.11) were young (aged 20-29). A great proportion of the parents were married (66.67 %), whereas the remainder of the parents were in a partnership. Most of the parents were Black South Africans (33.33%), while the rest of the races were equally distributed (22.22%). Majority of the parents (88.89%) were Christian, the remaining two were Hindu and Agnostic. An equal amount of parent's highest qualification received was matric and a diploma (33.33%). Most parents had one child (55.56%) aged two years old (33.33%). Based on parent's qualifications, occupation and subjective socioeconomic status (SSS; income) most parents (44.44%) seemed to belong in the working class (Argent, 2009; Visagie and Posel, 2013).

Table 1

Descriptive statistics of the sample of parents.

Variable	Level	Frequency	Percentage (%)
Gender	Male	9	50
	Female	9	50
Age	20-29	11	61.11
	30-39	6	33.33
	40-49	1	5.55
Marital status	Single	0	0
	Partnership	6	33.33
	Married	12	66.67
	Separated	0	0
	Divorced	0	0
	Widowed	0	0
Race	Black	6	33.33
	White	4	22.22
	Coloured	4	22.22
	Indian	4	22.22
Religion	Christian	16	88.89
	Judaism	0	0
	Hinduism	1	55.56
	Muslim	0	0
	Atheist	0	0
	Agnostic	1	5.56
Highest qualification	Primary school	0	0
	Matric	6	33.33
	University/college	2	11.11
	Diploma	6	33.33
	Undergraduate	2	11.11

	Postgraduate	2	11.11
No. of children	1	10	55.56
	2	6	33.33
	3	0	0
	4	2	11.11
Child's age	1	0	0
	2	6	33.33
	3	4	22.22
	4	4	22.22
	5	4	22.22
	6	0	0
Occupation	Finance	1	6.25
	Train controller	1	6.25
	Teacher	3	16.66
	Sales representative	1	6.25
	Administrator	3	16.66
	Business Owner	3	16.66
	Photographer	1	6.25
	Technician	2	11.11
	Consultant	1	6.25
	Unemployed	1	6.25
SSS	Upper class	4	22.22
	Upper (working) middle class	8	44.44
	Lower middle class	4	22.22
	Poor	2	11.11

Note. SSS = Subjective socioeconomic status

4.4. Instruments

Data collection strategies were informed by the CHAT literature. The CHAT researchers proposed the use of qualitative methodology to ensure that activity system complexities and people's subjective views are captured (DeVane & Squire, 2012). In order to collect data for this research report, a biographical questionnaire and a semi-structured interview was employed.

4.4.1 Biographical questionnaire. A biographical questionnaire (see Appendix G) consisting of ten items was administered to attain information regarding the participants' (couples) background and demographic information, i.e. gender, age, relationship status, race, religion, education level, occupation, number and age of children, and their income (see Table 1). The aforementioned variables were highlighted for descriptive purposes, and to aid in determining the SES of the parents in relation to their use of CP as a form of discipline.

4.4.2 Interview schedule. Gumbrium & Holstein (2001) refer to an interview as an exchange of information on a social basis between a researcher and the participant. Interviews serve as a socio-cultural research tool and naturally enable a view of the participant's consciousness (Vygotsky, 1987). Interviews were the preferred method of data collection for the study as they enabled the researcher to access and understand the political, personal, and cultural-historical aspects of the participants regarding CP use/disuse.

Semi-structured interviews were utilized allowing for greater flexibility and more rich data (Smith & Osborn, 2007). A total of nine semi-structured interviews were conducted on parents (couples) of preschool-aged children. Interviews were conducted to be all encompassing and to ensure that data is more robust.

A total of 24 questions were developed in English and translated into isiZulu, Afrikaans and Sesotho to ensure cultural appropriateness as these are the dominant languages spoken in the

East Rand. The researcher's proficiency in these languages ensured the accuracy of the translations. Interviews were then reviewed by a second reader. The questions ascertained parent's considerations regarding CP. Effectiveness and validity of the interviews was achieved by utilizing the interview framework proposed by Smith and Osborn (2007); this included, but was not limited to: minimizing probing, not rushing, asking single questions one at a time, and by using open-ended questions (Smith & Osborn, 2007). An interview schedule (Appendix H) was used to guide the interview to avoid rigidity and lack of flow by allowing the participants active involvement (Breakwell, 2006). The themes identified in the literature review were extracted to guide the interview schedule.

The themes of the research were formulated by using the CHAT framework. The CHAT activity system takes into consideration the object (child internalization) and outcome (culturally acceptable behavior), the subject (the parent), tools (cultural tool, knowledge, CP), and contradictions hence revealing interpersonal and intrapersonal aspects as well as cultural practices of parents in CP. The conceptual outlines aided in understanding the personal, political, and the cultural-historical structures that guided the interview included:

a) Political: Policy environment regarding CP, parents' general CP views, awareness of CP law and CP definition, CP in race/community and SA, views on the effectiveness of CP.
b) Personal: Parenting styles and practices, parent's reactions, ATCP, parenting philosophy, child and parent's feeling after CP use, parent's general mood, reasons and ways disciplined, dominant disciplinary figures, and demographic information.
c) Cultural-historical: Cultural/religious influences, ways disciplined, reasons for discipline, parent's feelings, parents' experiences of CP/ abuse in their childhood, norms, and other disciplinary figures.

4.5. Procedure

Recruitment of participants began after ethics clearance was obtained from the University of the Witwatersrand. Access to parents was gained through principals of preschools by utilizing the principals approach letter (see Appendix B). Where public preschools were concerned, schools that are not registered with the Gauteng Department of Education (GDE) were approached for permission to conduct the study. Once permission was granted by the principal, a consent form was signed by the principal (see Appendix C).

The principals of preschools (preferred to remain anonymous) in the East Rand of Gauteng informed parents about the study via emails and newsletters. Participants were recruited on the basis that they were parents (couples) between the ages of 20 and 45 who have children between the ages of one and six from specific ethnic (Indian, Black South African, White, Coloured) and geographical (township or urban area) backgrounds. The contacts of any willing parents were forwarded to the researcher. After which, an appointment was set between the parents and the researcher for a date and time convenient for the interview to be conducted, within a given timeframe.

Interviewing of all parents as couples occurred in their homes on a scheduled date set by them. A total of nine couples agreed to be interviewed in their respective homes. On the day of the interview six potential couples did not respond to any calls or messages, possibly because of the illegality and controversial nature of CP; and one couple indicated that they were unable to meet the researcher due to a family emergency. Participants were informed verbally about the ethical issues and the procedure of the interview. Prior to the interview being conducted, parents were asked to read through the participant information sheet and were told details pertaining to the nature of the study and ethics so that a decision to participate was made (see Appendix D). At the interview, parents were asked to sign consent forms in order to grant permission for conducting the interview and for using an audio recording (See appendix E and F, respectively); thereafter, they filled in their demographic information presented to them in a printed (hard copy) format (see

Appendix G). The consent process took approximately 15 minutes. The interviews were carried out in couples using semi-structured interviews guided by an interview schedule (see Appendix G); they were then recorded electronically and retrieved at a later stage for transcription purposes. The interviews commenced once both parents were ready to be interviewed at the same time in their natural setting. Interviewing them as a couple aided in eliciting more comprehensive data, and illustrating convergent ideas, where they either agreed or disagreed with one another and thus giving a voice to the less confident and validating what individuals had to say. Parents were seated side-by-side and there was no specific order for asking the parents questions (Taylor, 2011).

The data was collected (semi-structured interviews), transcribed, sorted using Microsoft Excel and analyzed utilizing qualitative content analysis. Due to page constraints, transcripts were not included; although, upon request they are available. Lastly, the results were then synthesized and compared in the discussion.

4.6. Ethical considerations

Ethical clearance was obtained from the Human Research Ethics Committee (HREC Non-Medical) of the University of the Witwatersrand (see Appendix I; Protocol No.: MPSYC/18/003 IH). In keeping with ethical principles to ensure that participant's well-being is safeguarded and that ethical issues are considered, a participant information sheet (PIS) was provided and used to explain the details of the research study. The PIS specified the nature of the study and explained the participant's involvement in the research, it also informed them of the hour duration of the interview. Participants were handed a consent form where they granted permission to be interviewed and recorded. Full disclosure was utilized for the study as CP is a sensitive matter and strict regulations around the use of deception were considered (Mayisela, 2016).

The parents were given autonomy by being informed of their liberty to stop answering or withdraw from the interview process and that their participation is on a voluntary basis. Although the participants cannot be entirely anonymous because they had face-to face interviews with the

researcher; all personal information remained confidential by ensuring that measures such as concealing identities or using pseudonyms, as well as a laptop password protecting the transcripts and tapes to preserve anonymity were taken. The data was also anonymized in the research report, and in any future presentations or academic papers whereby the data is utilized.

Participation in the interview had no risk to the child; however just like in any other social situation, the researcher may be subpoenaed by the court of law to reveal the details of the research results. The researcher listened to the participants, to see the level of CP used on the children and identify if parents abuse their children. No abuse towards the preschool-aged children was revealed; therefore, the researcher did not have to disclose identities and discuss such observations with the court of law. Debriefing and counselling are beneficious to participants that have gone through abuse or CP in the past. Seeing that the interview may conjure unsettling feelings, during interviews, the researcher remained cognizant of the participant's well-being, none of the parents experienced any distress so they were not referred to the University of the Witwatersrand counselling service centers, but they were left with contact details of the centers in case they required counselling.

Participants were also made aware that the results may be reported in a dissertation, book or journal and presented locally and internationally as well as in future research. For a study summary or queries related to the research study, parents were informed that they may contact the researcher six months post-interview.

4.7. Data Analysis

The researcher wrote down notes on what was observed and self-reflected on the interviews. Data was analyzed by firstly transcribing the interviews; after which, qualitative content analysis was performed. The main source of data for the qualitative content analysis was obtained from the transcripts. Qualitative content analysis is a research method that utilizes a systematic classification process which allows for identifying and coding themes (patterns) in order to subjectively interpret content of text data (Hseih & Shannon, 2005). Content analysis aims

to improve understanding of data by testing theoretical information (Cavangh, 1997), analyze sensitive scenarios and multi-layered phenomena, portray a coherent view of texts and contexts (Zhang & Wildemuth, 2009).

The process of analysis was deductive (previous theory in different situation; Patton, 2002) and took a directed approach to content analysis (Hseih and Shannon, 2005). As such, initial codes and categories were guided by and verified the CHAT (Berg, 2001). The unit of analysis chosen based on the CHAT activity system (tools, rules, community, division of labor, subjects, objects, outcome, contradictions) is said to be subjugated by the theory and the researcher's opinions (Sannino & Sutter, 2011); however, the study did not change the parent's meaning of information found in the data when analyzing the data using the activity system. Based on manifest content some of the categories in the coding scheme were easily identifiable; while the opposite occurred when based on latent texts (developing themes). Three themes emerged from the coding process and were distinct from each other.

The qualitative content analysis included: preparing the data (retrieve interview transcripts), defining the unit of analysis (individual themes named and defined); developing a coding scheme and categories deductively informed by the CHAT model (tools, rules, community, division of labor, subjects, objects, outcome, contradictions), testing the coding scheme on one sample text (confirming coding rules), coding all texts in data (recurring ideas), evaluating coding consistency (maintain coding consistency), drawing conclusions after coding data (understanding and commenting on data analyzed in relation to research questions), and reporting methods and findings (truthfully) (Zhang and Wildemuth, 2009). Some of the themes responded to specific questions, some to more than one question, while some did not necessarily respond to the questions.

Coding and representation of themes in the data was achieved through the use of ATLAS.ti (2018). The ATLAS.ti (2018) software was chosen for its ability to code data, retrieve texts, illustrate extracted codes, and track changes during the analysis. Demographic information of the participants was transferred onto Excel and summarized by utilizing descriptive statistics, comprised of percentages and frequencies.

4.8. Reflexivity

The validity (how accurate the investigation tool is) of the study was attained by ensuring rigour; this was achieved by being authentic, credible, dependable and through verification (Tobin & Begley, 2004). The aforementioned helped yield trustworthiness of the study. Lincoln and Guba (1985) proposed four criteria (transferability, credibility, dependability, and confirmability) to be utilized when assessing trustworthiness of qualitative (interpretive paradigm) research. Transferability allows for application in other contexts, this was confirmed by: a rich description of the research process, occurrences of certain criteria in previous studies, and reporting research procedure.

Credibility is representing the studied social world appropriately (Bradley, 1993), this was achieved in the study by information was solicited in the participants own home environment instead of artificial setting that was experimental, the non-intrusive nature of the study allowed for participant's own accounts to be appropriately expressed in interviews, member checking (ideas fed back to participants in order to rephrase, refine, and interpret during the interview), and findings illustrated that certain criteria were mentioned by more than one participant in different scenarios.

Dependability, changes in phenomena are accounted for and internal processes are adhered to (Bradley, 1993); thus then, decisions, notes, developing of results, queries, and time schedules were all documented (Lincoln and Guba, 1985). A self-reflexivity journal was kept to be cognisant of the bias existing based on my knowledge during interviews and ensuring that participants do not see the researcher as authority so that they may express themselves freely.

Confirmability means that the researcher's data characteristics are confirmable by other researchers (Bradley, 1993). This notion is supported by previous literature and descriptions of how documentation of data, findings, and interpretation was handled. Considering the sensitivity of this research, errors and discrepancies were identified and corrected by using the verification process; achieved by conducting interviews on each of the nine couples at different times and by following the subsequent: firstly, observations of misinformation or deceit; secondly, triangulation

(participants of different ages and races; participants as couples who agreed/disagreed validating individuals opinion) by using demographic information (to determine SES) and interviews; thirdly, constructing themes from shared similarities and fourthly, by using previous literature to support claims (Creswell, 1998). Lastly, by identifying researcher bias from the beginning given the sensitivity of the topic and the chance of illegal activity happening within homes which opposes policy and which may put me as the researcher in an uncomfortable position if action needs to be taken to court. Critical readers, ethic reviewers, supervision examiners, and seminar presentations also served to control the researcher's bias and served as layers that test and ensure validity.

4.9. Conclusion

The methodological approaches were discussed in this chapter. The chapter included: the research design, sample/sampling method, a procedure outline, the study's ethical considerations, the methods of analysis, and the trustworthiness of the study.

The research methods enabled the researcher to appropriately gain understanding of the personal, political, cultural-historical influences on parents of different geographical and racial backgrounds on the use of CP using nine semi-structured interviews (couples). Descriptive statistics were used to summarize demographic information and analysis of data was completed by using Qualitative Content Analysis. Results were discussed in relation to the themes political, personal, and cultural-historical, the CHAT model and in relation to South African research on CP. The following chapter will report the findings of the research study.

Chapter 5: Results

5.1. Introduction

This study investigated parents' considerations in their use of CP towards preschool-aged children in South African homes. The data was collected in a cross-sectional manner and demographic information was completed; interviews were conducted by the participants voluntarily in their homes. Analysis of data was completed through the use of ATLAS.ti (2018) and Microsoft Excel was used for cleaning and recording data.

The findings of the study are presented in this section. Firstly, the results section focused on the representation of the themes in terms of their importance using different sized circles surrounding a central idea (core theme). Secondly the results section, utilized CHAT as an analytical tool in order to scrutinize the themes and subthemes under the elements of the activity system when looking at the political, personal, and cultural-historical aspects affecting the use of CP by parents. Thirdly, the results from all three themes (political, personal, and cultural-historical) were presented by reporting parent's utterances. Lastly, the contradictions associated with the CHAT were highlighted.

5.2. Themes

This section explores the results that were found during the qualitative content analysis. During the process, a total of three themes were found. The individual themes will be discussed in order of the research questions. The themes that arose include: political, personal, and cultural-historical. The themes consisted of several subthemes. The size of each circle connected to the theme presented in the figures illustrates the importance of each subtheme which is grounded on the activity system. The importance of the subthemes was determined by the time allocated and the number of participants who spoke about it. Schematic figures are presented below to illustrate the summary of the themes and subthemes found in the study.

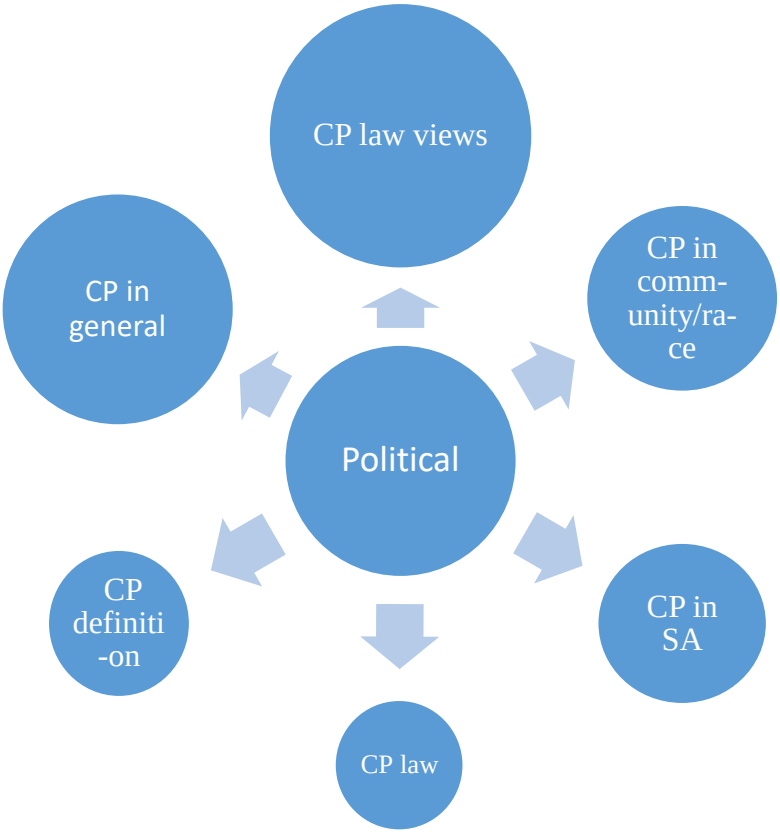


Figure 3. Schematic diagram illustrating the importance of the political aspect.

This theme's main focus is on the awareness and views that parents have around CP in a political and broad sense. The most important subtheme found was CP law views, followed by CP in general, CP in the race/community, CP in SA, awareness of the CP definition and lastly awareness of the current CP law.

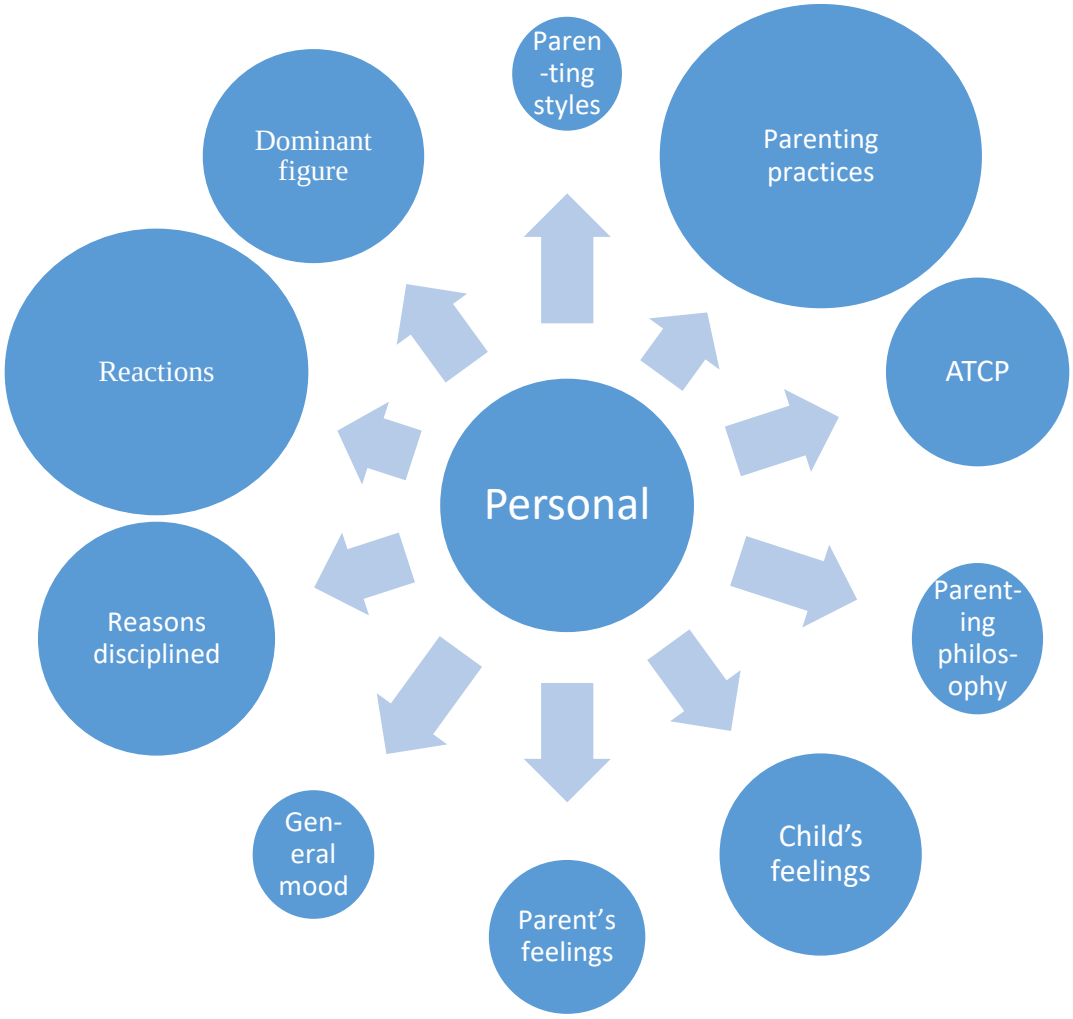


Figure 4. Schematic diagram illustrating the importance of the personal subthemes

This theme was centred on the personal aspects that surround CP use. Built into this was an examination of the subthemes that affect the 'personal' theme. The most important personal aspect identified was the parenting practices, followed by the parent's reactions to misbehaviour (even after warnings), reasons disciplined, dominant disciplinarian figure, child's feelings, ATCP, parent's feelings, the parent's philosophy on parenting, general mood, and lastly the parent's style of parenting.

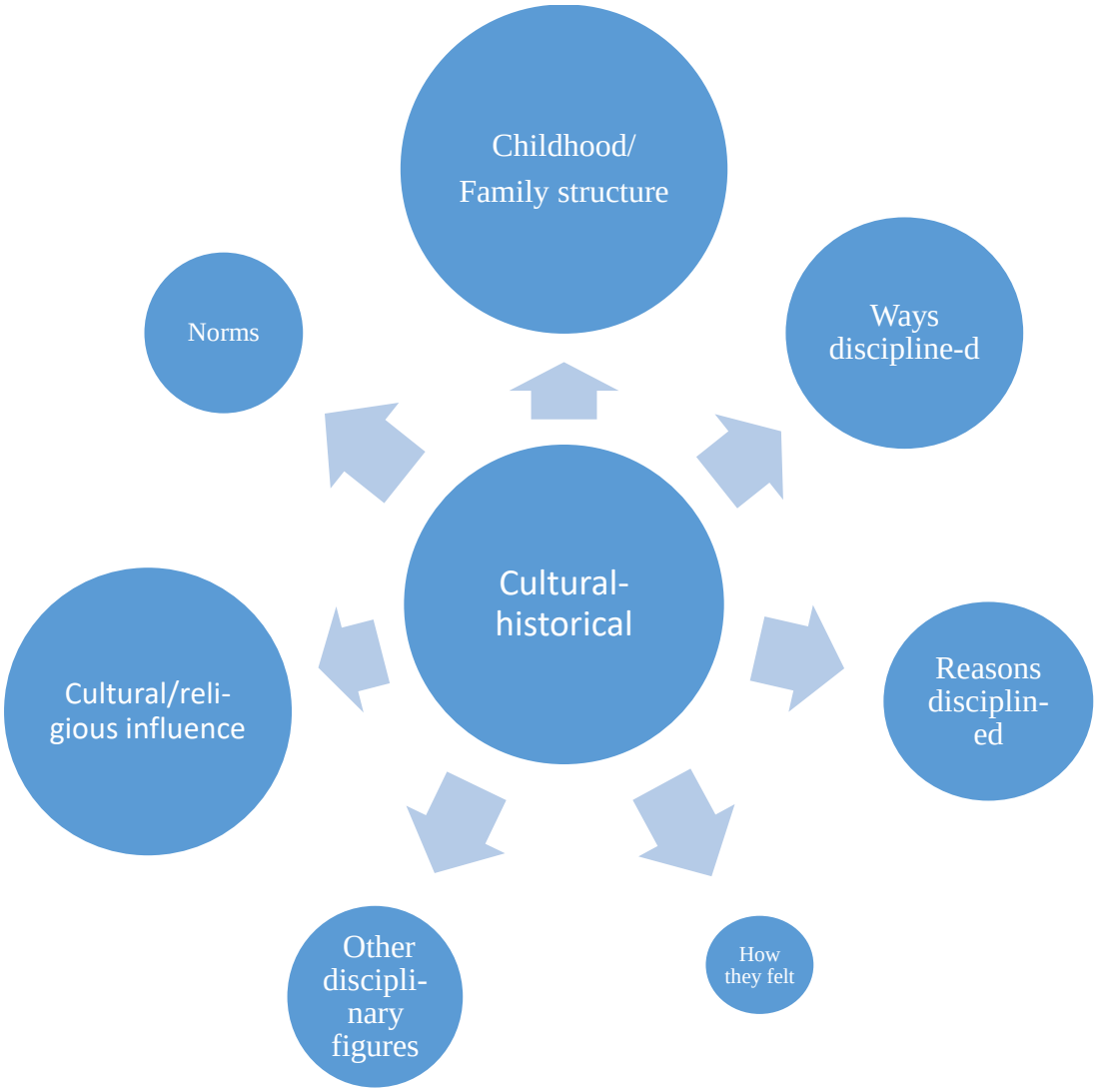


Figure 5. Schematic diagram illustrating the importance of the cultural-historical subthemes

This theme focused on the cultural-historical aspects of the study. The childhood/family structure subtheme was the strongest, followed by the parent's cultural/religious influence, other disciplinary figures, how they felt (parents), reasons for being disciplined, ways disciplined, and the least important based on discussions in the interviews was the norms that exist cultural-historically.

5.3. CHAT application on the political, personal, and cultural-historical aspects

The network of elements in the activity system are influenced by the object-orientated action of CP to change the child's behaviour to that which is culturally acceptable. The diagram depicted summarizes the chief activity system elements which were used to break down the themes in order to make appropriate conclusions.

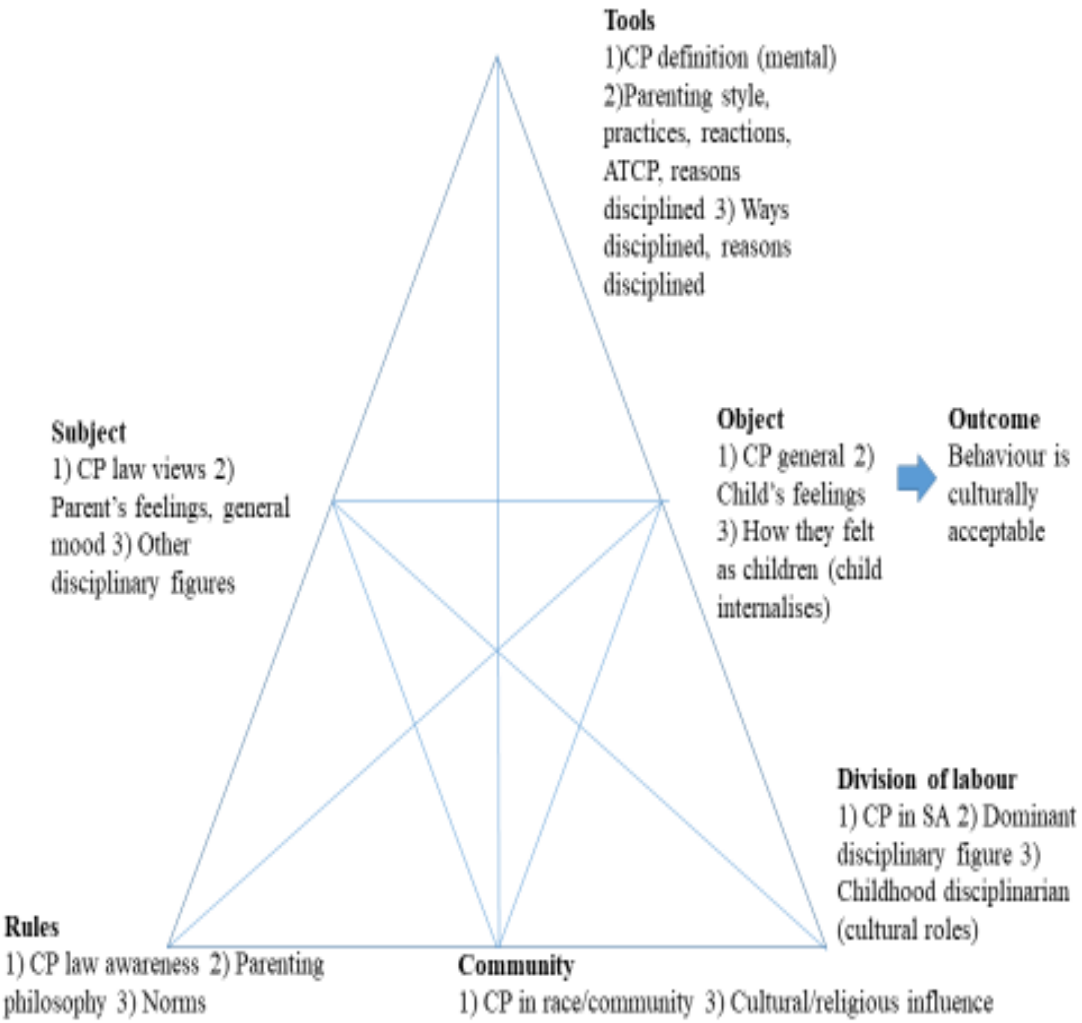


Figure 6. Diagram illustrating the CHAT model (Adapted from Engeström, 2015). *Note.* 1 = political aspect; 2 = personal aspect; 3 = cultural-historical aspect.

Using the research questions as a guide and the CHAT theoretical framework as an analytical tool, the themes and subthemes were dissected.

5.4. Political

The political aspects affecting and influencing parental use of CP in homes are covered below and represent results related to research question one.

5.4.1. Object. Objects portray why people partake in different actions, this component addresses the impact of CP in general.

5.4.1.1 "I just generally think that kids shouldn't be hit or beaten at all, it's bad." There are certain conventions associated with corporal punishment, so when parents were asked what their general view of using CP in disciplining their children is, most of them believed that corporal punishment in the form of hitting or spanking is the way to go, this can be seen in the quotes from the participants (F2 and M6):

> F2: Few spankings here and there, if that requires telling off, if they request attention. Like that choice should be up to you because you are responsible for the final product that comes out of that upbringing.
>
> M6: ...I give him a spanking on his hands if what he's doing is wrong because I feel that if you don't reprimand now, they can grow up and be in prison.

Contrary to spanking, one of the parents felt that talking to the child is a better way of discipline, as can be seen in participant F4's response: "Communication is really important with a child you cannot just hit him." Some mothers felt that CP is a form of showing love, as can be seen in participant M2's response:

M2: Are we really being punished or being shown love and understanding at times that we need it the most, at times when we're blinded and don't know, right? Is it really punishment?! No.

One of the fathers (F3) expressed that they think that CP should happen in schools: "Within the household, I think it's a go. Even at school, I think they should return corporal punishment." One of the mothers (M9) stated that harming the child is not good: It should not be bodily harm and I mean, the child shouldn't be given luxury if the child didn't earn it." Meanwhile other parents were against the use of CP in general:

M5: I personally don't think it's appropriate because would you want corporal punishment done to you in the work place? [shrugs shoulders]

F7: I just generally think that kids shouldn't be hit or beaten at all, it's bad.

This theme (political) and subtheme (CP in general) suggest that parents mostly and generally view using CP as a way of discipline in a positive light with some seeing it as a love language, a necessity, or a need based on the child's personality. Communication and ensuring no harm is done to the child seems to also be important. One of the parents felt that CP should return to schools while others were entirely against the use of CP in general because of it being bad, unnecessary or unfair.

5.4.2. Subject. The subject refers to the people involved in the activity system. This section addresses the policy-makers of the CP law and, thus, views that parents have of the policy-maker's decisions on the law.

5.4.2.1 "It's rubbish." The participants were asked about their views regarding the corporal punishment law, and a staggering amount (fourteen) of parents did not agree with the law, this is evident through a statement made by one of the fathers (F8): "I don't agree with it" and participant M8 expressed that: "How can we talk to a toddler? Let's say [pause], I don't agree with the law." Other statements are presented below:

> F3: I think it's a whole bunch of junk, I'm sorry; You know if you're gonna spoil your child, you spare the rod.
>
> M3: Why are they banning it from homes? Because I can understand schools, not from home.
>
> F4: It's rubbish….; because if the parent is going to do something the child is gonna run to the police station and say my dad hit me. So how can that rule protect the parents.
>
> F6: I don't feel it's right because they practically telling you that you can't do anything to your child, you must let your child just do whatever they want. So it's not exactly correct.

One of the parents was neutral about the law:

> M9: I'm kind of like in between with this one because I do believe that children need to have mannerisms instilled in them from a very young age otherwise just hazardous when they grow up and also the child should be the future generation of our country so I do believe that you need to possess mannerisms so I would discipline...

Some parents seemed to agree with the law; this can be seen through the following quotes:

> F7: Uhhh, I guess there's a reason why people have laws against it, countries… hmm, it would be bad in my view

M7: People take it to the next level and you don't know where your cut off point is or where your limit, so I agree with it completely. There are other means of disciplining a child.

This subtheme (CP law) thus suggests that parents had reasons why they agreed or disagreed with the law. Of those that disagreed (most parents), some of them expressed that the law interferes with the family unit, that children will be undisciplined, that they will be derailed, the child will become society's problem or that the child is the parent's responsibility. The ones that agreed were aware of the abusive environment that many children live in. The parent that was in-between felt that there are two sides to a coin, so both pros and cons exist when scrutinizing this topic.

5.4.3. Tools. Since experiences and actions of humans are facilitated by tools (either mental or material), parent's awareness of the CP definition is seen as a mental tool for determining and distinguishing their use of CP.

5.4.3.1 "To me it's discipline in a formal way." The subjects were asked to define corporal punishment. Some parents defined CP as disciplining your child one way or another. For instance, one of the mothers (M7) defined it as: "Harsh discipline" Other versions of this explanation include:

M8: ...corporal punishment is disciplining your kid but extreme discipline.

Corporal punishment in these cases was either labelled as formal or extreme. Much like how others viewed CP as a way of abusing a child. This can be seen in some of the Father's responses (F2, F8, and F9) to the question, for example a quote from Participant F2 illustrated this:

F2: I think corporal punishment, basically, I mean, like, standard definition is physical abuse, you know, I mean, physical abuse, which then transcends into, you know, the, you know the-the rudiments or like, the rudimentary factors of what actually is abuse.

Not only did some parents define CP as a form of abuse, harsh or extreme discipline; close to their definition, others defined it as something resulting in contact or pain. Some mothers (M2 and M9 respectively) used statements like: “Physical contact that may and can result in the one that's receiving the contact, then resulting in pain” or “Succumbing to bodily harm.” Amongst the definitions that were given some parents alluded to CP as the use of slapping, hitting or spanking. They defined it as follows:

M5: Corporal punishment is basically spanking your child, so you’re the ruler yeah.

F6: Like what she said it’s basically a spanking.

These quotes suggest that parents have the knowledge of what CP entails by defining it. Unlike most of the parents who defined CP as using some form of physical contact, one of the parents (F1) had a differing view: “No its not [sighs]. Uhm I’corporal punishment is a –it’s sort of a tool where uyenza (you do) like, corrective measure in the mind of the child.” Other parents even defined it as an action proceeding unfavourable behaviour:

F3: Corporal punishment simply is, to every action there’s a consequence and reaction, very simple.

F5: ...I would say punishing your child.

From this theme (political) and subtheme (CP definition) it can be seen that parents have different ways of defining CP. For some it included discipline, abuse, pain or slapping, for others it entailed punishment or spanking; while others viewed it as a consequence following an action.

5.4.4. Community. A community is a group of persons with shared interests; considering this, CP in the race and community of the parents was addressed.

5.4.4.1 "Yeah, I think they just spank first and the questions were asked later." Participants were asked about their views surrounding discipline in their race and many of them were aware of the happenings. This was presented according to the respective parent's race, namely: Black South African, White, Indian and Coloured (respectively). The Black South African parents had a unanimous view of people in their race/community using CP as a form of discipline towards their children, one such statement is sourced from the interview from the first couple (M1): "…yeah, they spank and blacks spank." Other examples in alignment with racial knowledge are presented below:

> F1: So now thina (we) we believe khuthi mangaba uwenze (that if you do) wrong we talk up until izinto ziberight (things become alright). And then at some stage uhm even spanking will be part of it because sibona kungena progress (we see there not being progress).
>
> F2: So basically, my, my thing growing up was always, it was a weird mix of-it was a major weird mix power and love, you know what I mean? I think an ideal family should be plat-formed on love, right? But like you really can't take the family out of the society and the society mostly was and still is a power construct.

Much like the Black South Africans the White parents, specifically the Afrikaans speaking ones, said that they are aware of the high level of corporal punishment and strictness that occurs within their race when children are undisciplined:

> F5: I feel like in Afrikaner culture that's a big thing, in not just upbringing but the entirety of Afrikaans culture. So either you listen or I'm gonna moer (hit) you, so you can see that

kind of through, through the way a lot of Afrikaans people act and behave; As jy nie wil luister nie moet jy voel, if if you don't want to listen then you have to feel.

One of the English speaking parents (M5) conveyed that they talk to their children more than other methods of CP: "Mostly communication rather than spanking. "Indians also expressed their knowledge about the questione posed. There seems to be CP used in this race as well.

M7: They had no problem with hitting children.

Another Indian parent (F7) expressed that their community did not use much corporal punishment by using the statement: "spoiling us, and just showing us love" when referring to them. The coloured parents were the most transparent about the discipline occurring in their community and race:

F8: I would, I would personally say that coloured parents definitely do dala (do), they do punish their kids a lot from my view.
M8: No, they don't destroy. The moer their children; But it's for the right reasons. Look at most kids today, if you look at coloured kid, married there's Justin for instance, Justin knows, certainly he must clean the house before he go (sic) drinking with his friends because it's my day off okay that's because his mother hit him, she's taught him right from wrong.

From this theme (political) and subtheme (CP in race/community) it can be seen that all races use CP as a form of discipline, although some practice it a lot more frequently and harshly. The Black South Africans, Afrikaners, and coloureds seemed to use CP more than others; while the English speakers and Indians use less extreme modes of discipline.

5.4.5. Division of labour. This section highlights the communities' actions, and thus addresses CP in the context of South Africa.

5.4.5.1. "SA has a big abuse issue" The rules/laws associated with CP in South Africa affect the parents one way or another. In this section parents' responses to the question posed about how parents feel about the use of CP especially in the context of South Africa, some of them articulated their feelings by stipulating the prevalence of abuse that exists:

> F9: I think in South Africa I've seen a lot more parents that would use corporal punishment in a very abusive way, a way that's obviously criminal and I mean you can't as an outsider; you can't really react to it.
>
> M9: I do believe that abuse is a serious issue in South Africa…South Africans need to be educated. What's the, what's the difference between disciplining and what's the difference between abuse.

One of the fathers conveyed that children are out of order, by saying: "So now since the government say no to spanking umtana wenza wrong ucala la edlini kahle kahle (he starts at home in fact). Mauthi uyakhuza hai ngizoya e'police station (when you reprimand they say they will go to the police station), mauthi uyakhuza, 'hai' (when you reprimand, 'no')." Some parents even went on to explain the occurrences and instances in the South African climate:

> M3: You can't hit them from the beginning of day to the end of day. How are they gonna be like? Kids that get hit a lot have issues and they will create issues in South Africa.
>
> M7: Like you said specifically in South Africa, there was a time at schools that children would be beat and whipped and parents would beat children up to a pulp, so… it's something that should be illegal, they should be, you should be reported and taken to trial if you're beating your child it should be a no no. It's your child but you are molding a society not just one person.

One of the mothers (M4) felt that parents have a role in the way South Africa is: “With the amount of murdering and raping, and kids that are on drugs, I think parents maybe didn’t discipline these children too well.” It is difficult to talk about South Africa without including schools as the same law applies in schools too. Parents expressed their feelings around this topic:

> M1: Yeah, but nna (I) I do feel ukuthi since I ‘discipline-ngifeela ukuthi I’discipline iyalacka eyikoloeni (discipline lacks at schools).
>
> F4: I think there must-still should be punishment at schools too.
>
> F6: This law put into place ensures that we aren’t able to discipline our children high schools are going out, going out to proportions, kids are teachers now, I don’t know if you’ve seen that on the news…

The theme (political) and subtheme (CP in SA) suggests that parents are aware of the rules and how they impact South Africans and how the labour is divided, with some highlighting that there is an abusive nature towards children in the country. One of them expressed that children in SA cannot be tamed because of the law. Some parents highlighted the occurrences in SA. One of the parents alluded to parents being responsible for the mishaps, while some pointed out the positives and negatives of the role of schools in CP.

5.4.6. Rules. People’s participation in the community is determined by rules. People’s awareness of the rules will be highlighted by presenting if they know the CP law.

5.4.6.1 “Yes, it’s illegal to hit your child now.” When asked about their knowledge regarding the CP law, most of the parents (seven) knew what the CP law is. In response to the question, F4 and F6 responded by saying, “Yes” and participant F5 said: “Yeah.” Others include statements like:

> M1: No spanking yeah.

M5: Yes, it's illegal to hit your child now.

Some of the other parents (F1, M4, F7, M7, M8, M9, and F9) also agreed to the question. These statements illustrate that these parents held knowledge and awareness of the CP law. The remaining couples (couple two and three) and parents had no knowledge of this law whatsoever.

M6: Okay so there's a new one that we can't even hit?

F8: Nee (no) man, what's that?

These quotes indicate that not all the parents are aware of the CP law in homes some even expressed shock towards its existence. Instead, some of them were aware of only the school CP law.

This theme (political) and subthemes (CP law) suggests that a lot of the parents are aware of the law, but not enough know about it. In some instances, only one person in the couple had knowledge about the law while the other did not.

5.5. Personal

Results related to research question two (personal aspects influencing parents' belief in and use of CP towards their preschool-aged children in South African homes) are presented below.

5.5.1 Object. Parents' actions in homes were shaped by the object of the child's feelings, with the intended outcome of correcting the child's behaviour to that which is culturally acceptable.

5.5.1.1 "Generally just sad." When parents were asked about how their children felt after being disciplined, most of them (nine) expressed that the children would be sad or they would cry. This can be seen in the parent's responses such as, F7: "Sad, crying" or M1: "Sometimes she will just cry and cry." This also seems to be reflected in one of the other couple's responses:

F3: They cry and they come back to you

M3: The cry and come back…

Apart from crying, couple 2 stated that their child becomes upset after being disciplined, the father said: "It's like definitely upset, definitely you know, but I think I think for me it's it's more of I wouldn't know exactly because obviously I'm not in their mind…", the mother went on to say:" Upset with us." Like a few of the examples above, a lot of the children seemed to return to their parents after crying for comfort. This is further evidenced in the account provided by one of the fathers:

F4: I think he comes back and he wants attention and love…

Surprisingly one of the children was indifferent about being disciplined. This can be seen in the following quotes by participant F6 and M6 respectively: "No, he feels no pain." and "He's stubborn. He looks at me like I've done something wrong. "One of the couples expressed that their child got shocked when they spanked him for the first time:

F5: He was no, he was. I think he's more, it's not like- it's more like shock because he is not expecting it.

M5: Well before the law came about um, I spanked him the one time and he was speechless.

This theme (personal) and subtheme (child's feelings) thus suggests that children felt unsettling emotions as most felt sad, they cried or were upset after being disciplined. A large amount of children also came back to their parents after dealing with their emotions. One of the children was shocked, while another felt indifferent about being disciplined.

5.5.2. Subject. The subjects in this research are the parents. In this section the parent's feelings after disciplining their children, their style of parenting and how their general mood affects treatment of the child are reported.

5.5.2.1. "I feel bad afterwards." When looking at the personal aspect it was found that most parents felt hurt or bad about correcting their child's misbehaviour. For instance, the teachers were asked about how they felt about correcting their child's behaviour, five mothers and three fathers expressed their sadness, an example of this can be seen in the following quotes from Participants M4 and F3:

> M4: I think my heart is really sore [laughs] when I shout at him or if I hit him or timeout, I think I feel more pain than he actually does.
>
> F3: I hate it when I spank them because it's like the worst thing that I could've done to my child yo!

While most parents had negative feelings surrounding disciplining their children, a large sum (seven) of them felt that correcting their children's behaviour was: "part of the job" (F2) or that it was their duty: "Yeah, I feel normal because it's my duty" (F7). Another example conveying this notion and expressing that it is an integral part of childrearing is quoted below:

> F8: I don't feel anything. I think Jayda must do her own thing, like it's fine to correct her because I think I'm shaping her future nicely.

This theme (personal) and subtheme (parent's feelings), demonstrate that most parents felt bad or heartbroken when they correct their child's behaviour; while numerous parents felt that disciplining their children was their parental duty and was important for moulding a child's future.

5.5.2.2. "On my end, my mood does not affect anything." When parents were asked about their general mood and how it affects the treatment of their children some of them seemingly claimed that their mood does affect treatment of their children by using statements like, M9: "Yeah, my mood does affect things but never never aggressive towards them." Parents stated that being tired from work, grief, being ill, and their general mood negatively affected how they treated their children; one such example stems from participant M1 reported below:

> M1: Ngikhumbula after ubabami ashonile ashonile (I remember after my father passed away) I couldn't deal. I'punishment yami (my punishment) was very harsh ne shouting yami (my shouting) was harsh, nokushaya bengishayela ukuthi ngizokubulala manje (I would hit as if I would kill you now).

Seemingly most of the parents claimed that their mood does not affect the treatment of their children by either making a conscious effort, by filtering emotions onto the partner instead of the child, or by self-calming. Some aspects are evident in the following quotes by the second couple and participant M4:

> F2: … We try to guess like I said, we give our best foot forward in and present ourselves in a manner that we can say we proud of, I suppose, at the end of the day
>
> M2: So in cases where there's been a tiny fall out at work we would probably talk about it in private before we can-I guess, do family vibes like engage.

M4: Even as a married couple if you fight in front of your kids, it's the worst mistake you're making…; Because you're teaching your child now that it is okay to treat a woman or a man in that way, or you teaching your child, it's okay to be violent towards each other.

From the quotes it can be suggested that in this theme (personal) and subtheme (general mood), a bulk of the parents try to ensure that their mood does not affect how they treat their children, while others cannot control their emotions and feelings towards their children after something like grief, illness, or work problems are experienced.

5.5.3. Tools. In accordance with the CHAT framework that suggests that tools are mediators of actions of human and experience; tools can either be psychological or material tools. Within this activity system all tools will be reported: the parenting practices (discipline ways), parenting styles, parent's reactions, ATCP, and reasons disciplined.

5.5.3.1. "We spank the bums and the hands only." There were various ways of discipline that were carried out by the parents. The role of corporal punishment as a discipline tool seemed to be common among the couples. When asked about how they think a child should be called to order, majority expressed that they use spanking or hitting to discipline their children, one such example stems from couple six:

F6: Yeah I, I would, I wouldn't use things to hit the child but spank my child but with my hands, like the bums is [sic] there.

M6: You just give them a small beating on the rear end and they perfectly fine…and then they know not to do it again.

Second to using their hands, parents expressed that they use words or friendliness as a means of discipline, as can be seen in participant F7's response: "Sometimes, most of the time we just reprimand her." Other examples illustrating this are quoted below:

F2: Yeah, with me I usually just use words and try to poke his mind and deter his naughtiness.

F9: So that for me is, communicate with the child, it's reward and punishment pretty much sums it.

One of the fathers (F3) expressed that flicking is better than spanking: "No not the spanking, I don't need to spank, I just flip them at the back of their back, they hate it." While one of the mothers (M1) said that she prefers raising their voice: "Even the shouting. Yes, we do shout, the shouting we do shout, yeah."

Some parents used different versions of timeout, F5: "But yeah, well she does it like that , I'm just- I'd rather tell him to like go to his room, so that he can calm down there"; M5: I think the difference between me and him is that I want to - I want him to calm down first before I communicate because it feels like if you're angry then you're rarely gonna listen to the person; I don't want to say corporal punishme-punishment but maybe like the thinking chair." In addition to this, one of the couples stated that they use a mixture of two methods:

F4: And I think if you don't punish your child like she got the timeout five minutes but sometimes-I'm the-the parent the father but sometimes I give him a slap on his bum.

M4: We've only got two ways, you only hit the child on his bum or only timeout there's no other way.

One of the mothers has a different way of disciplining her child, M7: "Like I said before, taking away something that you really enjoy, but never in a cruel way, like a stipulated time there are rules to it, so she knows the rules." Other mothers expressed that they use threats in order for their children to behave:

M2: So I, so I usually, you know, before it gets like, crazy. Go botlola (scare them), like to scare the off. So like, I'm going to tell your dad.
M3: I put the fear in them [laughs].

From the theme (personal) and subtheme (parenting practices/ discipline ways) it can be seen that parents use a wide range of disciplining methods. Most parents used spanking; some communicate, flick their children or shout at their children; while some use a combination of ways. Some unconventional methods included taking away privileges, timeout and using threats to combat bad behaviour.

5.5.3.2. "We've actually been quite strict with him." Parents were asked about how they think their style of parenting is and judging from the comments most of the parents seem to be authoritative, the following quotes from Participants F2, F4 and M9 provide further evidence related to this:

F2: In the formative years, it's mostly a thing of the transfer of values, you know what I mean, it's mostly a thing of a transferral and showing love and attention to your child.

F4: Communication forms everything. Love and communication is good.

One of the fathers (F7) was seemingly more permissive when it comes to his child: "Giving you everything in life and not being harsh." A large number (six) of parents seemed to be authoritarian in their style of parenting; this is evident in the following quotes:

F1: Okay, uhhh, Siyaba shaya abantwana (we hit children), Siyaba shaya abantwana (we hit children) ukuthi bakwazi uku ba be (so that they can be) in line, because at some stage

you find that, whe-when you talk, uhhh, it tend [sic] to be a record, you know and bathatha' I'advantage.

M7: I can be very strict with children…

In this theme (personal) and subtheme (parenting style) it seems that although most of the parents were authoritative, a large number were actually authoritarian in their style of parenting; while only one parent seemed to be permissive.

5.5.3.3. "The more times she repeats the action the more likely she will get a hiding."

When parents were asked about how they react the first time or after repeated actions of the child misbehaving, most parents expressed that repeated actions would result in a hiding; an example can be seen in couple four's statements:

F4: If I speak once then I speak twice when I speak the third time and try to speak to you the third time about the same thing then I will take him outside and give him a smack on his bum.

M4: I could punish my child he gets three warnings I'll speak to you first time, I'll speak to you second time and then the third time, so if he doesn't listen the third time then obviously it's punishment but nothing too harsh.

Besides spanking, other parents said that they use shouting or even cussing as a means of discipline, as can be seen in the comments they made:

M3: Like okay, like I am more of the shouting type. My voice, fosho nabantu base (for sure people from) next door they even hear me sometimes.

F5: No, I know. I mean, like the first reaction is to say something like f*ck, and then there's like, 'don't do that, stop that!'[shouting].

The less strict parents expressed that they use more talking, as seen in participant F7's response: "I agree, communicate all times", while two mother's (M7 and M5 respectively) stated that she use other methods: "…communicate at all times" and "I put him in the corner, I stand with him in the room and I said it's timeout" . In addition to this one of the mothers (M7) said she would rather take away privileges: "So my reaction to that is I will take away book time, or I take away TV time or music time…" Some parents react by using their emotions:

F2: At the third strike level, it's now you know, I'm frustrated, like, you have genuinely managed to frustrate me because I know it's not because you're ignorant.

M2: I still like, keeping my calm because I think that's important to me, that you don't have to be extra… So I just like being subtle, because kids like it.

From this theme it can be seen that parents react differently to their children's behaviour or lack thereof; with some parents opting for hitting (most) or shouting at the child, and some preferred to talk, use timeout or take away privileges. Some refrain from using action and use their emotions instead.

5.5.3.4. "Communication is really important with a child you cannot just hit him."

While corporal punishment appealed to most parents, all of them identified alternatives to corporal punishment. Talking to the children to deter them from misbehaving was a common method, for instance, statements made by the second couple:

F2: Which is why 99% of the time I use communication to solve behaviour.

M2: And we've acknowledged that when we talk things out and can be there for each other. It's-it projects a more healthier relationship.

Timeout and thinking corner were also alternatives used by mothers, M4: We've only got two ways, you only hit the child on his bum or only timeout there's no other way. You're not allowed to hit him with an object. You're not allowed to hit him anywhere else except his bum and it's only one specific time out that we have for him..." and M5: "I don't want to say corporal punishme-punishment but maybe like the thinking chair. "Similar to the aforementioned methods one of the couples expressed that they use the naughty corner; however, it did not work appropriately:

F1: So now, i'naughty corner uhm alright si'funda from eskolweni (we learn it from school)

M1: Yaaa yabo! (yeah you see), yea uyadlala (she plays), then I'm like oho [sound], this thing is not working [laughs]. For me naughty corner doesn't work.

One of the fathers (F3) stated a different alternative method: "I'm just gonna be the one that just gives you the look like [gives a look], and you know, 'oh snap it's that look". Other parents stated that using distractions or threats stopped the children from misbehaving:

M8: Also use distractions.

M9: I do believe we threaten but idle threats.

Similar to the aforementioned, others told their children to sleep as an alternative to CP, M3: "Or make them go and sleep" and M7: "Something that they like, or sending them to sleep when they are not listening or giving them alone time to think about what they've done, or giving them extra chores, stuff like that. "An interesting positive method was used by one of the fathers, F7: "I leave that to her but another method I use is praising her when she behaves."

As can be seen in the theme (personal) and subtheme (ATCP) parents used alternative methods to discipline their children that didn't include CP. Most used communication, others varying forms of silence (timeout, thinking corner, naughty corner). One of the parents stated that they use a look to deter their child, while some used threats or distractions to prevent children from misbehaving. Others made their children sleep, while one of the parents interestingly used praise when the child was well-behaved to reinforce that behaviour.

5.5.3.5. "For talking back." Parents were asked about which actions that children carry out warrant discipline. Participants seemed to have varying reasons as to why they discipline their children, the most interesting being that they act to shield their children from danger:

> M1: Uthatha iskero (she takes the scissor), usika ama (cuts the) pillow, uyabona…; Ende sizom'limaza (it's going to hurt her); Ende uzosha (and she'll get burnt).
>
> F2: I only spank when I see in future he could get hurt from it.

Among other reasons for disciplining their children, one of the couples stated that damaging their property is something they won't stand for by making statements like: When she's breaking stuff, I mean we spent a lot of money on it" (F8) or "Playing, putting sand in my pot" (M9). One of the mothers expressed that she is not a fan of rule-breaking:

> M7: So when I do discipline and say okay, you can't get those books to read or you can't do this with your friends or then she'll pout about it but she'll realize that actually I can't be doing this because certain things will be taken away from.

Two fathers felt it unacceptable for their children to hurt others, as can be seen through the use of these words from participant F3 and F5 respectively: "For example, if they hit their mom. I

will spank them." and "Like, we have the cat and he would like hurt the cat." Majority (six) of the parents disciplined their children because of naughty behaviour:

M3: I'll shout when they are naughty and annoying.

M9: You don't write on my walls and not get a spanking

A couple stated that they use corporal punishment towards their child because of his personality, the father made the statement that: "He's very stubborn."

M6: ...very stubborn. So I know how to go about with that, so if I talk and if you choose to listen, feels like he wants to be nice in that time and listen to his mother then he listens and we get over it and it's okay but if he doesn't listen then I have to spank him.

This theme (personal) and subtheme (reasons for discipline), portrayed that parents had differing reasons for disciplining their children. Whether it was because they were posing danger to themselves, damaging property, breaking rules, hurting people, being naughty (most parents), or because of their personality; the parents all did it because they wanted to alter the child's behaviour.

5.5.4 Division of labour. This refers to how responsibilities are divided amongst parents.

5.5.4.1. "The mother." When parents were asked who the main disciplinary figure in their household was, an equal amount of parents expressed that the mother or the father were the dominant figure. The Indians and coloured couples mostly said that the mothers dominated:

F7: She does most of the discipline.

M7: Yes, I mostly discipline her.

One of the couples expressed that they play an equal disciplinary role in their child's life. This is evident in the statement made by the father, F1: "Basically what we do kuya (depends) – I'availability yo mazali (the parent's availability) at that particular time, we need to make sure that we do corrective measures. So, for her not to be available, untana uma engekho (when the child isn't) right, we'll deal with" as well as the mother's statement: "Ngizothola adeale naye (he will have dealt with her). He doesn't say, 'uyabuya umamakho' (you mom is coming back). 'Uzokshaya or uyabuya umamakho (your mom is going to come and hit you). U'deala (he deals) naleyo (with that) situation at that time and ngozofika nje bantjele ukuthi ugangile (I'll get home and they will just tell me that she was naughty) and ubaba umshayile (dad hit her), kuphele lapho (that's where it ends)." The father's in the Black South African and White sample seemed to be the more dominant disciplinarians. The following quotes from the parents provide evidence regarding the question posed:

M3: That's exactly what happens; it's done when daddy steps in.

F5: Probably me because I'm the one that puts my foot down

The quotes mentioned demonstrate that in certain communities, the mother (Indian and Coloured) is the dominant disciplinarian figure and in others the father (Black and White) tends to do most of the disciplining to correct children's behaviour. Surprisingly only one couple seemed to share the duties among the two of them.

5.5.5. Rules. This section covers the rule-ridden parents' philosophies on parenting.

5.5.5.1 "Communication forms everything." Parents in this study seemed to have differing philosophies on disciplining/parenting their children, varying from communication being key, and being friends with your child. This is evident from the following quotes:

> M4: No, I feel my child should be your friend but you should also have a boundary. It's also communication as well right; but also you've gotta draw the line...and understand mommy can be friendly with you, mommy can play with you but if you cross that line and if you don't listen to mom, then there's punishment.
>
> M7: So I think communication is very important and you need to reprimand a child and there are other forms of punishment.

As can be seen from the aforementioned quotes, communication seems to be an integral part of childrearing amongst the parents. Besides communication, patience shown towards children also seemed to be important for disciplining children. An example of this stems from couple five:

> F5: I feel some principles do apply to all the children. Like you have to be kind of patient towards a child.
>
> M5: I think patience and communication is fine yeah time will get you where you need to be.

Being consistent with any form of discipline was also an important aspect raised by a parent. An example of this stems from participant F1 who expressed that: "Ekucineni (at the end), uhmmm uma ngaba (if) you take your child in front of - let me say ku lo, la kuna bantu khona (where there are people), she'll still do the same thing to say my mom usually says this and she doesn't keep uh uh the promises actually. So consistency."

A mixture of methods used for discipline was also seen to be used by parents. The following quotes from the third couple provides further evidence in support of this:

F3: So yeah always give them that option so that they can select and know that when I do good, I get good rewards and when I do bad there are then consequences that are not in my hands to control.

M3: There's a balance between discipline and love.

One of the fathers had a more liberal approach to interacting with his child, this can be seen in his use of these words: "Giving you everything in life and not being harsh". The opposite was seen in some of the parents who felt that appropriate discipline and instilling values is fundamental:

M1: So nna (I) I still believe that yes we should discipline in a disciplinary way, not to destroy.

F8: If you discipline your child and your child is naughty, but not obviously abusing your child that's, we draw the line there and the child learns the good values that you teach the child learns from you.

This theme thus suggests that parents' philosophy on discipline aids them in childrearing and correcting their children's behaviour. Communication, friendliness, patience, consistency, a mixture of love and discipline, as well as instilling values all seemed to form part of parent's philosophies on discipline. Although upon closer examination, it seems that there are other means and resources beyond the aforementioned used by the parents that promote good behaviour as well, these are highlighted in their parenting practices.

5.6. Cultural-historical

Results related to research question three (perpetuating cultural-historical aspects influencing parents' belief in and use of CP towards their preschool-aged children in South African homes) are presented below.

5.6.1. Object. The core intended outcome of using CP is to ensure that the child's behaviour is deemed culturally acceptable. How the parents felt as children shaped their feelings at the time (the object).

5.6.1.1. "Angry." When parents were asked about how they felt after being disciplined by their parents as children, a lot of negative adjectives were used to describe how they felt, one such example stems from participant M3's response: "Oh my gosh, sad and then I'd feel hate and then I would get over it...I used to feel so bad, feel unloved. Another example can be drawn from participant M5's response: "I think cross, upset." The following quotes by the second couple also illustrate the plethora of emotions felt, but the father seemed to believe that being corporally punished was beneficial for his upbringing:

> F2: Yeah, fantastic. When they whipped me it felt bad at the time but it was all for my good.
>
> M2: I felt like, I felt like my mom or my dad didn't love me or that the love had lessened in the moment yeah. Oh and I felt betrayed.

A few of the mothers expressed how sad they felt afterwards. This can be seen in participant M8, and M9's responses respectively: "So I truly wasn't happy about the donderings (spankings)" and "Sad, obviously at the time growing up, I didn't believe what I was doing was wrong but I didn't die from the acts that I had done. "Contrary to the aforementioned emotions that were

evoked, two of the fathers stated that it was not much of a problem for them, as illustrated in the quotes below:

F8: Yeah because I told my friends that my mom hit me and they laughed, so I thought I was cool, I was Kevin Hart or something.

F9: You know! You know after that you know, “okay cool I deserve it.”

From this theme (cultural-historical) and subtheme (how they felt) it can be suggested that most of the parents felt a host of negative emotions, ranging from feeling unloved or bad, to feeling sad, hurt or angry. Contrary to these negative emotions felt, two fathers used the word ‘cool’ to express how they felt.

5.6.2. Subject. The subjects in the cultural-historical section are ‘other disciplinary figures.’

5.6.2.1. “Their grandmother.” Couples were asked who else, besides them, disciplines their child. One of the couples responded by saying the siblings play a role in disciplining them:

F1: I think the sisters do spank when we’re not around

M1: Hmmm, u’Thando, the sisters do but they never spank, no they just shout, ‘Thando no!’

Most (eight) of the parents mentioned that the grandparents are also involved in disciplining these pre-school aged children.

M3: Their grandmother; Uhm shouting, I think I get it from her as well, the shouting [laughs]. That's the first thing I do.

M9: I would say my mother; She has a wooden spoon but it's more stressing him than actually spanking him

From these quotes it can be seen that grandmothers are mostly involved in childrearing and discipline of the child. They use methods ranging from spanking to shouting. One of the other couples expressed that their neighbor is involved in disciplining the child as she is the child's caretaker:

M8: I can't determine if Mercy hits my child or not. But if she spanks her it's fine.
F8: …our neighbour Mercy. Okay if I'm working sometimes the kid is with Mercy, or if he has to do something automatically the kid is with Mercy; I have given her permission to spank my child.

Teachers also seem to have a disciplinary function as reflected by one of the mothers (M5): "Yeah, I would say the teacher's at his school." Some parents expressed that they would rather do the disciplining themselves and not have anybody else involved:

F2: Well, that's the context of like, corporal punishment. You know, beat my child. Oh, okay. Nobody else should be doing it.

F4: Just parents, just us.

This theme (cultural-historical) and subtheme (other disciplinary figures) suggests that other people in the community are involved in disciplining preschool-aged children. These people include: siblings, grandparents, neighbors, and teachers; while some parents prefer doing the

disciplining themselves. Of the aforementioned people involved, the maternal grandmothers seemed to be the most involved when it came to disciplining their children.

5.6.3. Tools. The way parents were disciplined and the reasons why they were disciplined under the cultural-historical theme will be scrutinized within this activity system.

5.6.3.1. "I got a whooping, a bad ass-whooping" Among the 'ways disciplined' that parent's experienced, corporal punishment seemed to be the most common form of discipline. The role of spanking or hitting as a way to change the parents' behaviour as a child can be seen in most (six) of the participant's responses. This can be seen in the quotes from Participants M3, M4 and M9, which indicate their responses on the CP they received:

M3: Either with a belt or I'faduku emazi (a wet cloth), it was the worst thing ever.

M4: Yeah, no we did get hidings yea; My mom also threw stuff; a shoe, it can be a freaken dam pot, it doesn't matter its going at you.

M9: No, I always got spanked in my buttocks.

These responses indicated that parents remembered what they went through in their past and the role that their parents played. Participant M8's response indicated that her parents used a different way of disciplining her when spanking and hitting was not effective: "Hiding didn't work so they sent us to bed hungry, they thought that would work. Sometimes it didn't work, they would put us under the bed and tell us to stay there the whole day."

Communication seemed to be another key way of being disciplined when they were younger. This can be seen in one of the mother's responses.

F5: My mother didn't really spank me, she talked to me…

The aforementioned quotes indicated that there are many ways that parent's disciplined their children. The theme (cultural-historical) and subtheme (ways disciplined) suggest that staggering amount of parents were punished using CP in the form of hitting or spanking; while very few used communication as a means of disciplining their children.

5.6.3.2. "For talking back." In the sociocultural theme, parents were asked about the reasons why they were disciplined as children. One of the fathers (F3) stated that he wasn't disciplined at all: "I was never called to order because I was just never that kid." Contrary to this another father (F8) expressed that he was disciplined for everything: "Yo my mom moered (hit) me, my mom moered (hit) me, hard. I was moered (hit) for everything. For hanging at school I was moered, for not getting a job I was moered (hit)." A common occurrence was parents being spanked for naughty behaviour, the following quotes from Participant F6 and M8 support this notion:

F6: You know as a child you're naughty, you want to try things you want to experience stuff. So that's the kind of things we used to get beaten for.

M8: Then with me, my whole childhood. No, no is no and if we defy then you get a hiding.

Sometimes the parents were disciplined for senseless things, as can be seen in participant M1's response: Yo thina babasheyla noku nyathela I'chapies (they would even spank us for stepping on bubblegum). Like my uncle wa nyatela I'chapies and sa shayiwa sonke for khuthi o'nyatele I'chapies (he stood on chappies and we all got a hiding for it)." A few parents (four) expressed that they were called to order for harmful or dangerous behaviour:

F4: Stealing the vehicle in the yard, going to town, drinking and driving; Smoking, stealing fruit from another neighbours [sic].

M4: Smoking; jumping over the fences, oh I don't know about you but I used to jump over the school fence.

This theme (cultural-historical) and subtheme (reasons disciplined), one of the parents was surprisingly not disciplined at all, another was disciplined for everything; while another was disciplined for senseless things. Most instances that were mentioned seemed to be that their parent's main aim was to change the parent's behaviour as children, to more acceptable behaviours, especially in situations where they portrayed naughty or harmful behaviour.

5.6.4. Community. The community encompasses everyone involved in achieving a goal. In this section the cultural/religious influences on the parents are reported as they highlight the best interests of the community.

5.6.4.1 "My Christian upbringing influenced how I discipline my child." Majority of the parents are Christian so they expressed the influence that their religion or church had on them. This can be seen in participant, M9's response: "Growing up Christian helps societally." Numerous (eight) other parents explained how their religion had an effect within the community as well as on a personal front:

F2: And that, for me, is an explanation of how I cannot excuse for the influence of my belief of my faith in in God as a Christian as to how it affects their upbringing. Because as a parent that for me, it's, it's fundamental to how I transfer my values

M4: He's also much more disciplined because he's in a Christian school they teach them how to pray and it's nice.

The society itself had an influence on the parent's behaviour, as can be seen in the statements made by participant F7, M7 and M8 respectively: "Yeah and people influence each other negatively with corporal punishment", "So sort of a similar style to what I'm trying to do myself" and "So I do get why this law has been put into place but I'm truly against it because a parent should reprimand a child and just not abuse a child I'm against women and children abuse."

From this theme (cultural-historical) and subtheme (cultural/religious influence), it can be suggested that parent's major influence is religion, specifically Christianity, as parents mentioned that it aids in learning, transferring values, respecting others and recalibrating; furthermore, it is important in life, it helps with discipline, it puts people in line, it is a pillar of strength and it guides them on how to treat others. Society also had an influence on parents, considering the transfer of information within the community as well the influence people have on each other.

5.6.5. Division of labour. This refers to who disciplined the parents in their childhood.

5.6.5.1 ***"I look back at my parents and think…they really did a number on me hey and mom hit us."*** Parents mentioned being disciplined by numerous people. Seemingly, some parents were disciplined by their grandparents, this can be seen in participant M1's response: "Ya, everyone sikhule ka gogo abo (we grew up at granny's house) mama bethu babasebenza bese beze ekhaya (our mothers would work then come home)", as well as participant F4'S response: "I've been brought up…my mother and father were divorced when I was two years old. I had to move over to my grandmother. My grandmother actually brought me up and hidings all the time." The rest of the parents were disciplined mostly by their parents, this can be seen in the examples below:

M4: My mom gave me a hiding whenever I was naughty but now that I'm older I think I kind of understand and our upbringing we had curfews and we had-my mom used to ground me and just take stuff away from me.

F8: My mom's been beating me since I was two.

This theme (cultural-historical) and subtheme (childhood) suggests the parent's parents; more especially the mothers did the disciplining to correct behaviour. Secondary to the parents, the grandparents (maternal grandmothers) stepped in when it came to disciplining the children.

5.6.6. Rules. The parent's history was abundant with norms and conventions of that era. There were norms in the household, in the community and in schools.

5.6.6.1 "My society was one in which an older neighbour can correct you for not acting in a societally acceptable way." When parents were asked about the norms that existed, majority pointed out ones that occurred in the community:

M2: In a sense of you know how it is said that to raise a child, it's a community to raise a child…

M3: Spank first and ask questions later...

F5: You even have parents drugging their kids to have some peace and quiet.

The norm was that CP existed within school rules as well, M1: "Yeah, there is no way you don't spank it was very normal, even at school." The conventions within their homes and culture also had a big influence on how parents were disciplined and how they turned out:

F1: It's-hitting it's part of culture yeah.

M7: It was always; children should be seen and not heard.

As suggested in the theme (cultural-historical) and the subtheme (norms), parents experienced rules and conventions that spanned across the community (gender norms, the

community raises the child), social media, the household (hitting is cultural, teaching right from wrong) and school, having an impact on their behaviour as children.

5.7. Contradictions.

The value of the CHAT is its ability to bring contradictions out in the surface to enable transformations to occur. There is a continued use of CP by parents despite the law against CP, which was explored. The CHAT has four levels of contradictions (Engstrom & Sannino, 2010), namely: primary (occur within any node of the activity system), secondary (between two or more nodes), tertiary (between the previous nodes' remnants and the mode of activity that is newly established) and quaternary contradictions (between the activity in focus and the neighbouring activity). These contradictions have diagrammatically presented below:

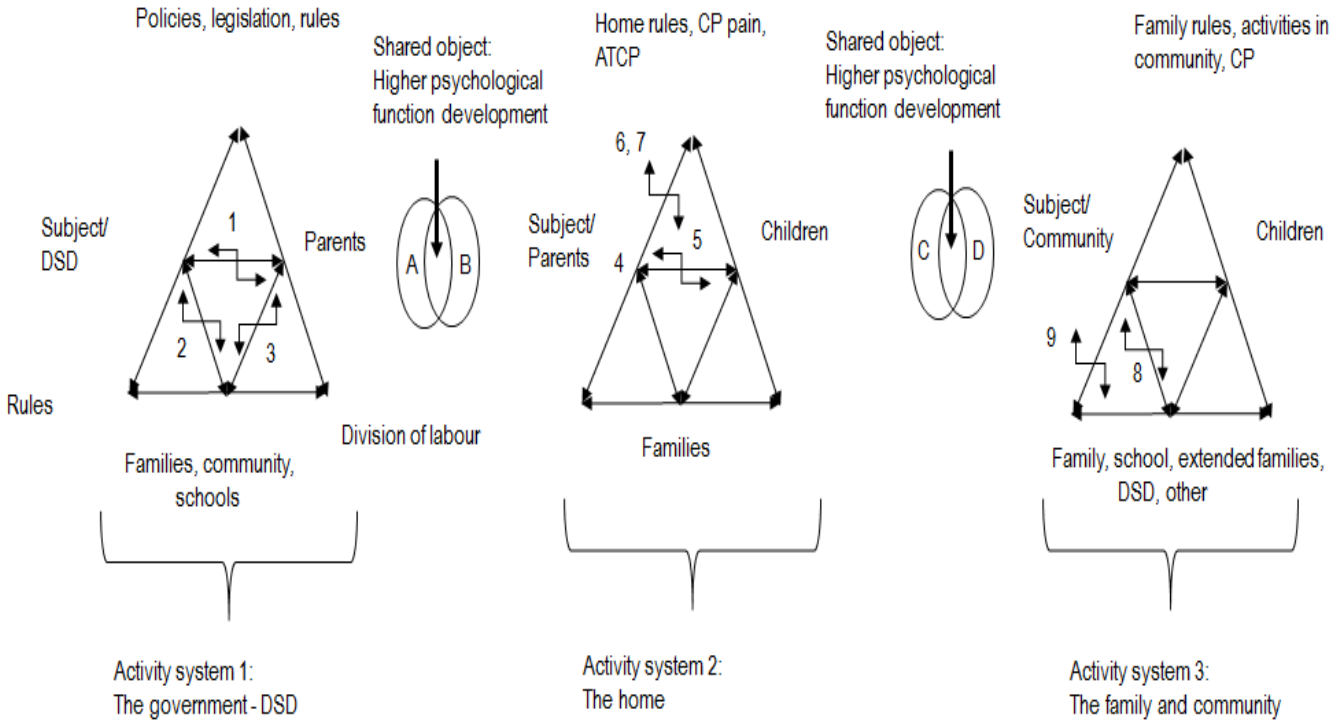


Figure 7. Diagram depicting third generation activity systems (Adapted from Engeström, 2015).

As illustrated in the figure, three activity systems have been identified as having an effect on the development of children in terms of their higher psychological function. These are: firstly, the DSD and political climate; secondly, the home (personal); and thirdly, the family and community (cultural-historical).

Table 2

Table illustrating summary of contradictory results

Contradiction	Key Challenge	Example
1)Secondary [DSD (subject) ↔ parents]	Insufficient dissemination of information	F3: The last one I heard was in schools.
2)Secondary [DSD (subject) ↔ community]	Incongruences between the DSD and the community	M7: Honestly, I endured five days of labour, no law's is going to tell me how to raise my child
3) Secondary [Parents↔ community]	Communication about CP between parents and the community/family	M8: I have given her permission to spank my child F2: Nobody else should be doing it
4) Primary [Parents (subject)]	Parent's philosophy on discipline	F4: Communication forms everything. F4: …The third time about the same thing then I will take him outside and give him a smack on his bum.
5) Secondary [Parents (subject)↔ child]	Distress caused by CP	M5: I think cross, upset. M5: I feel bad afterwards.

6) Secondary [Parents (subject)↔ home rules]	The parent's home rules	F1: The more times she repeats the action the more likely she will get a hiding.
7) Secondary [Parents (subject)↔ ATCP]	Alternatives to CP	M8: Also use distractions. M8: We spank the bums and the hands...
8) Secondary [Community(subject)↔ DSD]	Community Participation	F8: …But if she [the neighbour] spanks her it's fine.
9)Tertiary [Community ↔ DSD]	Implementation	M3: Oh, I can't believe I didn't hear that [law]
10) Quaternary [The home↔ The government]	Negative attitudes about law	M3: Why are they banning it from homes? Because I can understand schools, not from home.
11) Quaternary [The government↔ The family/community]	Inconsideration for parents	F4: If the parent is going to do something the child is gonna run to the police station and say my dad hit me. So how can that rule protect the parents

5.7.1. Activity system 1: The DSD, the political and social climate. In the government activity system, the subject is the DSD (law enactment) and this interacts with the parents. The people in South Africa are presented as the community.

5.7.2. Contradiction 1: The DSD and insufficient dissemination of information. Evidently there is tension taking place between the subject (DSD) and parents (secondary contradiction).

An important argument of the South African government was that children experiencing CP in homes poses risks for children's development, a law was then set; however, many of the parents did not know about this law. Tensions exist because if parents are unaware of the law, the possibility of the enforcing it is unlikely; furthermore, there seems to be a distance that exists between the DSD and the parents resulting from insufficient dissemination of information.

5.7.3. Contradiction 2: Incongruences between the DSD and the community. In the East Rand of Gauteng there is a general consensus in families and communities that children should be disciplined using CP. Some families even allow people in the community (i.e. neighbours and teachers) to use CP on their children. As stipulated, numerous amounts of people in the community are unaware of the current law and of those that are aware, most of them disagree with the law, leading to a secondary contradiction.

5.7.4. Contradiction 3: Communication about CP between parents and the community/ family. In many instances parents allowed other people in the community or family to discipline their children, this is evident in their statements and in how they internalised the way that they were personally brought up in a cultural climate that allowed for and promoted the use of CP. In some instances, however, parents were adamant about their children not being disciplined by other people either than themselves, if this occurred parents were displeased as they felt that it is their responsibility and it is their right to discipline their own children (secondary contradiction).

5.7.5. Activity system 2: The home. In the home activity system, the subjects are the parents that interact with the children. The family also includes extended family.

5.7.6. Contradiction 4: Parent's philosophy on discipline. Most of the parents used positive words (i.e. love, consistency, patience, and kindness) when describing their philosophy on discipline. So, a primary contradiction exists in this node as most of them do not practice what they preach in light of the fact that most of them use CP towards their children anyway, contradicting (contradiction 4 in figure 10) what they expressed.

5.7.7. Contradiction 5: Distress caused by CP. A secondary contradiction occurs here due to a trans-generational effect on the parents to desist using CP in order to remedy the child's behaviour. Most parents communicated that they "felt hurt, angry, unloved, or sad" when CP was used on them as children and yet they continued to believe in, promote and use CP as a tool for discipline. Furthermore, majority of the parents reported that they felt "hurt" or "bad" after disciplining their children; however, most continue to corporally punish their children regardless of the negative feelings linked to using violent behaviour towards their children.

5.7.8. Contradiction 6: The parent's home rules. Based on how parents harshly react the second, third, or forth time the child repeats the action it seems that parents have implicit rules for the preschool-aged children, where there's a general consensus of receiving a spanking or being shouted at after being reprimanded. Seemingly, their general use of CP as a behaviour changing tool is contradictory (secondary) (contradiction 5 in figure 10) to the loving environment that most parents expressed that they want to create for their children.

5.7.9. Contradiction 7: Alternatives to corporal punishment. Parents were aware of and mentioned numerous ATCPs ranging from using forms of silence (naughty corner, timeout, thinking corner), using distractions, talking and praising the children; yet, most of them instinctually opted for using different forms of CP to call their children to order (secondary contradiction).

5.7.10. Activity system 3: The family and community. In the family/community activity system, the subject is the community that interact with the children. The extended family and other people involved are also represented.

5.7.11. Contradiction 8: Community Participation. From the interviews it seemed that the community members are also part of disciplining children, with some even using CP towards them. A secondary contradiction seems to exist between the community and the law set by the DSD as many communities continue to use CP irrespective of the rule.

5.7.12. Contradiction 9: Implementation. A tertiary contradiction occurs between the community and DSD. Against the background of abuse, a law to protect children was put into place; however, there seems to be a need for more people in the community to be aware of this law so that it is embedded in society so that appropriate changes are made within communities that influence each other.

5.8 Conclusion

The results related to research questions were varied. Research question one results (political) portrayed that most parents were aware of the CP law, the CP definition, the intensity of CP in SA, and about CP occurring in their race/community; however, despite awareness of the aforementioned, majority of them disagreed with the law expressing that the government is interfering with the family system and that they view CP in a positive way. Both the mother (mostly Indian and Coloured) and the father (mostly Black South African and White) play dominating roles in the family.

Results related to research question two (personal) indicated that most parents felt unsettling negative emotions after disciplining their children; yet, they continued to use CP (with a large chunk being authoritarian) on the basis that it is integral for parenting and childrearing. Parents mostly stated that they do not allow their general mood to affect disciplining their children,

while others cannot help it. Even though they recognize the importance of communication in parenting and the prevalence of abuse, most of them used CP (mostly spanking) regardless of the ATCP that they mentioned. Numerous parents pointed out that they sometimes give warnings before using CP and mostly use it when children are misbehaving.

Research question three (cultural-historical) results illustrated that most parents, as children, felt a host of negative emotions after being disciplined. Parents highlighted that mostly the maternal grandmothers use CP towards their children, although other people (i.e. siblings, teachers, neighbours) may be involved. Much like how they punish their children, most parents stated that they were spanked or hit as children especially when they misbehaved, mostly by their mothers. This illustrates the richness of the impact that the religious (mostly Christianity) and cultural (society) influence has on individuals. With norms such as ‘the community raises a child’ and ‘hit first and ask questions later’ it shows that historical background has a big influence on the internalisation of CP.

A total of nine contradictions were identified, which leave room for transformations to occur. The next chapter covers the results in a manner that is integrated by discussing them in accordance to research questions and appropriate literature.

Chapter 6: Discussion

6.1 Introduction

In light of parental use of CP being abolished, the present research study examined three research questions in order to fill in the South African research gap regarding parents' CP use towards preschool-aged children in their homes. This study sought to understand the personal, political, and cultural-historical aspects that have an impact on the parental use of CP by using the CHAT. An interpretation of the findings of the study is conferred in this chapter. The results are discussed in relation to the research questions, the theoretical framework (CHAT) and the literature reviewed.

6.2 Discussion of findings pertaining to the CHAT

As aforementioned, the following secondary research questions guided the discussion of the study, and are discussed within the main themes:

- What impact does the awareness and views surrounding governing rules have on parents' use of CP?
- What individual differences and reasons exist that affect parental use or disuse of CP?
- What are the tools used to discipline their children?
- What impact do the tools used have on the child?
- What influence do other members of the community have on parents' use of CP towards children presently and historically?
- What is the division of labor regarding CP use towards preschool-aged children?

6.2.1 Political. The first research question focused on the political systems at play impacting CP use. It addressed parent's general views of the CP law; awareness of the current law, CP definition, and CP use/disuse in their community and race. In addition to this, views on CP and CP in SA are discussed.

6.2.1.1 Parent's general view. In accordance to CHAT, the general view is an object which conveys an understanding on why parents engage in CP**.** The findings of the study suggested that parents generally had a positive attitude towards CP, it was also perceived as being necessary, and some of the parents further indicated that it should see a return in schools.

The results of the study are congruent with numerous studies carried out, in that many parents view corporal punishment as a good practice. This is largely due to parent's lack of awareness on the repercussions of CP on the child (Juby, 2009; Manaay, 2013).

6.2.1.2 CP law. According to the CHAT the CP law is a rule (set by the government). Most of the parents indicated that they are aware of the recently passed law on CP, and only two couples in the study expressed a complete lack of awareness of the legal implications of CP in the household. It can be typically assumed that improvement in knowledge correlates with positive change towards disapproval of CP; however, much like in this study, research has indicated that even in the elevation of awareness levels it does not translate to behavioural change. A German study documented that despite the abolishment of CP in Germany, high number of parents still favoured CP and still practiced it (Witt, Fegert, Rodens, Brähler, Da Silva & Plener, 2017). A Nigerian study found that the lack of awareness of the law and related policies on child abuse may have fostered the use of CP (Bassey, 2016).

As aforementioned, CP in schools in the democratic South Africa was prohibited in 1996; however, a survey of 410 scholars revealed that the use of CP was still highly prevalent in schools that were located in low-income household areas (Clacherty, Donald & Clacherty, 2005). The

findings of the survey were affirmed by Vally and Ramadiro (2006) who documented that a vast majority of learners still experienced CP as part of their scholarly journey.

Researchers posit that low educational levels contribute to the lack of knowledge on alternative disciplinary methods and that it also distorts the comprehension of the detrimental effects of CP use (Giles-Sims, Straus & Sugarmann, 1995; Eamon, 2001). A recent South African study by Doubt et al. (2017) also revealed that caregivers reported using CP (violent disciplinary practice) due to a limited of awareness of alternative methods.

***6.2.1.3 CP definition*.** Morrell (2001) indicated that little is known about what parents think constitutes CP. In accordance to the CHAT, awareness of the CP definition represents a mental tool.

In defining CP, parents describe it as being a severe form of discipline. This is not consistent with literature, as CP is typically associated with severity (i.e. spanking versus hitting with an object) and specific behaviour (i.e. slapping of the face versus general slap) (Gershoff, 2002). The parents hardly indicated which act constituted CP.

Brown, Holden, and Ashraf (2016) documented that research on words used in the labeling of experiences have an effect on how they are recalled and perceived. There is inadequate research to compare findings from the current study in terms of the descriptions of CP, which leads to the conclusion that the variable views with which parents define CP indicate that studies need to be conducted to provide a clear definition and assessment into the specific acts that constitute CP; this was also reported by Fréchette and Romano (2017).

***6.2.1.4 CP in race/community*.** The CHAT highlights the community as an essential part of the activity system because of the large influence it has on parental use of CP. It was found that

a large number of Black South Africans use and have observed administration of CP within their communities.

A South African study by Dawes et al. (2005) reported that Coloured (48%), White (61%), Black (69%) and Indian (43%) parents use harsh CP, and that Black African parents beat their children more than the other ethnic groups. The results of this study indicated that Black Africans, Afrikaners, and Coloured's mostly used CP; while English speakers and Indians used less or no CP towards their children. These results suggest that more literature is required to elucidate the differences between the ethnic groups over the years.

The use of CP by various ethnicities is widely documented in literature; historically African-American mothers have been documented to be harsher in their use of discipline (Kirkwood, 1999). This is supported by international research that reported that African American parents used more CP, Straus and Stewart (1999) also documented the highest CP use in African-American parents compared to the other ethnicities (Deater-Deckard, Lansford, Dodge, Petit, & Bates, 2003; Giles-Sims et al., 1995). Previous research also affirmed these findings, indicating that African-Americans strongly encouraged the use of CP; there is an ongoing debate over whether there is a legacy associated with being formerly enslaved or the culture that arose under conditions of slavery (Polite, 1996; Straus & Mather, 1995; Straus & Stewart, 1999).

Under enslavement, CP effectively achieved obedience; any misconduct lead to slaves being lynched or sold, this resulted in the normalization and the emergence of CP as an appropriate form of socialization (Ferrari, 2002). Flynn (1998) documented that Black parents deemed spanking (a form of CP) effective and appropriate form of discipline. The argument made by Baumrind (1991) and Belsky (1991) was that the environment within which African-Americans live in fosters CP, as it braces the child for the harsh world; this can be seen through the ghetto life which exhibits peer pressure for drug use, crime engagement, and high violence levels (Dawes et al., 2005). Raising a child under these conditions is said to be challenging, thus firm parental control is sought in these settings; Dodge, Pettit and Bates (1994) along with Straus (1994)

documented that CP for the parents in these communities signifies a reduction in the engagement of behaviour that may be seen as destructive.

The findings of Deater-Deckard et al. (2003) were consistent with this present study, depicting more acceptability of CP use in African-Americans. The differences between the ethnic groups suggests that Black parents' beliefs are more positive than the other groups (Hispanics, White, etc.) (Gershoff, Lansford, Sexton, Davis-Kean & Sameroff, 2012).

***6.2.1.5 CP law views*.** CP was a widely accepted form of discipline in South Africa, it explained the positive attitude that parents might have had towards it; this was consistent with the findings by Dawes et al., (2005) where there was a potent relationship between positive attitudes and severe use of CP, similar to the results in the current study (Passer & Smith, (2007).

Deater-Deckard et al. (2003) documented that approval of CP is highest among adolescents who had experienced CP; this is suggestive of a correlation between exposure of CP and developing a positive view about the use of CP.

Most of the parents disapproved of the recently passed CP law, and they also expressed a positive view of CP. A Canadian study reported similar findings where many participants reported CP as a necessary disciplinary method, which affirmed the results of a previous study (Ateah & Parkin, 2002; Ateah & Durrant, 2001).

A cross-national study comparing experiences and attitudes towards CP in Spain and the United States of America (U.S.A), revealed that cultural context strongly mediated the development of opinions (Eisenstein, 2004), while the political context had less of an effect on views. Jansson (2007) documents that there is a strong inter-linkage between ethnicity, norms and attitudes; and that ethnic groups share norms and these norms then have an effect on individual attitudes within the ethnic group. This may be plausible to justify the effect they all have on the use of CP. A qualitative study that correlates these variables is required to better elucidate the relationship and effect of these phenomena.

Some of the parents in the study contradicted their own behaviour, which partitioned their behaviour and attitude; which is indicative of the possibility of a shift in norm without a behavioural change. To elucidate this, a Zambian study did not find a correlation between the use of CP and parent's attitude towards CP, the results of the study may have been due to the legislative change in terms of the abolishment of CP which may have perturbed the accurate reporting of the participants (Monde, 2015).

Other studies also supported that a positive opinion about CP is one of the strongest predictor of CP use, where CP use was deemed normative and a necessary element of parenting, and a positive attitude towards CP resulted in correlation with its use (Taylor, Hamvas & Paris, 2011); Taylor, Hamvas, Rice, Newman & DeJong, 2011; Vittrup, Holden, & Buck, 2006). This is supported by the theoretical framework of the study (CHAT), wherein the subject's views manifested in the object and outcome (changed behavior) influence mediation of human interactions (Lompscher, 2006).

Most of the parents, as previously reported, disclosed a positive outlook towards CP and disapproval of the law; it can be noted that their favourable view towards CP may be influenced by their definition of what constitutes CP, as many described it as an "extreme discipline" form. There was a parent who expressed that alternative disciplinary practices are sufficient, and did not see the need in the use of CP. Despite the positive view of CP observed in most of the parents, they were consistent in illuminating that discipline should not harm a child.

The parents in the study indicated that the law should not dictate the way that they should parent; this was congruent with a United Kingdom (U.K.) study where majority of the parents reported that the law should not interfere or prevent parents from using CP, or smacking as a form of discipline (CP) (Bunting, Webb, & Healy, 2010).

***6.2.1.6 CP in SA*.** In terms of the CHAT, different roles are meant for different people (division of labour). In light of CP in SA and the findings, the people responsible for general CP are the parents, policy-makers, and the schools. South African parents viewed the CP law in a negative light expressing that they cannot be controlled by law-makers. This is contrary to other

sources, as countries such as Sweden upon the philosophical realization of the detrimental effects of CP resulted in the political implementation of the abolition of parental right to use of CP in 1979 (Pfeiffer, 2015). Germany abolished CP use based on empirical data from sociological, psychological and criminological research; which formed legal policies (Pfeiffer, 2015). Germany can be deemed 'late adopters' as it took approximately ten years to adopt the abolishment of CP use by parents, as calls for abolishment began in the early 1980s but it was only implemented in the 1990s or entirely in the year 2000 (Pfeiffer, 2015). Professionals from various research fields in Germany were given a mandate in order to provide political solutions to combat and further prevent violent acts in the nation (Pfeiffer, 2015). Policy-makers then gained confidence in the evidence presented and completely abolished parental use of CP (Pfeiffer, 2015).

South Africa followed this trend, starting from a school-level by abolishing CP use at schools and endorsing its outlaw, amending policies and endorsing the Convention on the Rights of the Child (CRC) (Dawes et al., 2005). Consistent with the findings from this study, the abolishment of CP at schools was frowned upon by all (Dawes et al., 2005). Teachers were given permission to exact physical assault on learners prior to the enforcement of the Schools Act (Dawes et al., 2005).

6.2.2 Personal. The second research question investigated the personal aspects influencing parent's beliefs in and use of CP towards the preschool-aged children. The personal aspect entails parenting styles and practices (disciplinary actions), parent's reactions, ATCP, the philosophy on parenting, the child's feelings after being disciplined, the parent's feelings after disciplining children, how the parent's general mood affects treatment of the child, the child's personality, reasons for discipline, the dominant disciplinary figure, and demographic information.

***6.2.2.1 Parenting practices*.** Parents reported various forms of disciplinary practices (tools) which ranged from spanking, flicking, timeout, hitting, reasoning (communication) to threats. It seems that reasoning (communicating) was thought to be a favourable way in which to manage child behaviour. Bitensky (1998) argued that parents have a tendency of using CP as an immediate form of correcting behaviour that is deemed undesirable.

Participants in the study showed high use of spanking, which was similar to reports from Combs-Orme and Cain (2008), wherein young mothers used spanking in response to infants misbehaving. Socolar and Stein (1995) recorded that mothers practiced spanking in younger children compared to older ones. The aforementioned results are the same as other research (Walsh, 2002; Straus & Stewart, 1999) and this study's results.

***6.2.2.2 Parenting style*.** The CHAT depicts that subjects (parents) engaged themselves in actions that permitted them to morph and evolve mutually with the use of CP, this can be seen in the way that parents developed internal tools (i.e. parenting styles) in order to navigate parenting. The parenting styles are discussed in greater detail below.

The parenting styles of the participants were split between authoritative and authoritarian. Since the South African society was historically established on patterns of power which involved CP, from this it is determined that systems of an authoritarian nature stem from ideologies that punishment achieves high level of discipline due to assumptions that members of society are unable to discipline themselves, thus they need to have a fear for disobedience (Pete, 1999). The Apartheid system was authoritarian and it used CP and made it part of the society (Dawes et al., 2005). Morrell (2001) accosted the continued presence of CP in South African schools to the historical nature of authoritarian disciplinary system, the belief that CP is the only viable and effective disciplinary form, and lack of disciplinary alternatives.

Parenting practices are guided by parental ethnotheories such as child-rearing beliefs and attitudes (Harkness & Super, 2002). Ferrari (2002) and Straus (2000) evidenced that parenting styles of parents from families that are dominated with males have a tendency to employ physical punishment, aggressive and be authoritarian. The literature suggests that attitudes of authoritarian nature are predictive of the use of restrictive and power-assertive methodologies such as CP, as these methods produce obedience and promote respect of authority (Luster, Rhoades, & Haas, 1989). An American and Chinese study recorded an association between use of physical discipline (CP) or prohibitory methods and authoritarian attitudes (Chen et al., 2000; Shears & Robinson, 2005).

Jocson, Alampay and Lansford (2012) proposed a relationship between parents' authoritarian attitudes and their endorsement and use of CP, from this their expectations are that high parent authoritarian orientations would be a prediction for high CP endorsement and in turn this would result in heightened use of CP, this was supported from a number of studies Kaplan, Hardaway and Wood (2007). This is consistent with Baumrind's (1975) definition of authoritarian parenting style, which describes parents who value obedience, are demanding and often engage in forceful behaviour in order to enforce their will. Morrell's (2001) research findings accost persistent CP use to the legacy of authoritarian practices. The current study concurs with Morrell's (2001) work, as despite the recently passed ban of CP use at home, parents still remain authoritarian and use some form of CP regardless of knowledge of the existence of legislation against it.

6.2.2.3 Parent's reactions. The current study found that most parents hit their children as a first reaction to misbehaviour, this is followed by shouting, time-outs, and withdrawing privileges (tools). Kirkwood (1999) documented that spanking typically followed time-outs, warnings, yelling, and withdrawal of privileges, Bradley (1998) also found that the use of CP was preceded by warnings.

Research results are not similar to other studies, as in LeCuyer, Christensen, Kearney and Kitzman (2011) where it was found that a large number of the respondents (77%) use verbal discipline in response to misbehaving, this is followed by CP in the event that verbal discipline is not effective; a minority of the participants use CP as a sole discipline source in response to unsafe behaviours or as a way to reinforce significant beliefs.

The findings of this study were found to be true in the case of disciplining in a public setting, parents were observed to use spanking more in public by observing medical professionals (Font et al., 2016).

6.2.2.4 ATCP. The study evidenced that the participants mostly preferred verbal communication, and second to this was giving children time-outs (tools). The timeout method seems to be employed by a number of parents, it is meant to deny a child interaction with their parents (peers, family members) for a said period of time and may be seen to exact behavioural adjustment.

Ritchie (1999) found that mothers relied on verbal commands and reasoning as a chief alternative disciplinary practice, which was followed by power assertion in the form of time out and then removing privileges.

Larzelere (2000) documented that alternative disciplinary practices to CP have more benefits than using CP. Ritchie (1999) also showed that ignoring and power assertion (time-out) yielded immediate compliance, which was not achieved by spanking. Larzelere's (2000) literature analysis recorded that alternatives to CP compared favourably with six alternatives, four of which yield outcomes equivalent to spanking in effectiveness in children with ages between two and six.

***6.2.2.5 Philosophy on parenting*.** Majority of the parents in the study reported that effective discipline can and should be achieved through rules such as effective communication, which would embody a degree of patience, friendliness and consistency. This is aligned with what Larzelere's (2000) notes to be an optimal disciplinary practice, wherein it takes a look at authoritative parenting style and fuses it with two-way communication and nurturance.

Parents also mentioned that showing love and friendliness towards your child is important in parenting children, these results are consistent with previous research (Brazelton and Sparrow, 2003; Howard, 1996). More research needs to be conducted to understand this topic in depth.

***6.2.2.6 Child's feelings*.** The parents in the study reported that their children mostly felt sad after they had experienced CP from the parents (object). Research shows that children typically have feelings of resentment, humiliation, anger, helplessness, shame, and anxiety (Biehler & Snowman, 1997; Cryan, 1995; McLoyd & Smith, 2002).

The participants responded that children experienced unsettling emotions (sad, anger, upset) following CP use. To this Deater-Deckard and Dodge (1997) depict that children feel a sense of helplessness which bears a correlation with depressive states, consistent with numerous studies (Gershoff, 2002; Gershoff & Grogan-Kaylor, 2016) and with what the parents in the study reported.

***6.2.2.7 Parent's feelings*.** The chief emotion the parents in the study reported was anger, this was consistent with research by Saadeh, Rizzo, and Roberts (2002) where a bulk of the parents indicated being angry when they were using CP on their children. Parent's also felt hurt or heartbroken after using CP, more research needs to be conducted on this topic to further understand parent's feelings.

6.2.2.8 General mood. Majority of the parents (subjects) in the study expressed that their mood does not influence level of discipline, whilst other parents reported stress, illness and grief as conditions that affect their use of CP or disciplinary practice.

Unmarried parents in stressful situations have been documented to use CP on their children (Simons & Wurtele, 2010). Another study found that mothers who underwent stressful conditions were more likely to spank (CP) their children (MacKenzie, Nicklas, Waldfogel & Brooks-Gunn (2012). Ateah and Parkin (2002) listed maternal anger as a personal factor that contributes to use of CP.

It is also documented that increased financial stress is associated with the use of CP (Combs-Orme & Cain, 2008; Dawes et al., 2005, Lansford et al., 2004; Giles-Sims et al., 1995; Wissow, 2001). Straus and Mouradian (1998) reported that in some cases parents may use CP impulsively when they are angry.

6.2.2.9 Reasons disciplined. The findings of Socolar and Stein (1995) revealed that mothers with toddlers and pre-schoolers (one to four years) used CP more when the children exhibited dangerous behaviour. This was also observed in the current study, where parents indicated that they were likely to use CP in response to their children displaying behaviour that was dangerous, damaging, rule-breaking, or naughty. Future studies should investigate this topic further.

6.2.2.10 Dominant disciplinary figure. The results of the study found that mothers are the dominant disciplinarians, however, this does not exclude father's involvement as both parents play active roles when disciplining their children (Jocson et al., 2012). In the current study, Coloured and Indian mothers reported higher use of CP; whereas in Black and White families the fathers were the dominant disciplinarians.

A mixed-method study on African-American mothers found that they frequently used and endorsed CP (Kelley, Sanchez-Hucles & Walker, 1993). Although, it has been noted that under cases where the children are too difficult to discipline, fathers takeover disciplinary tasks (Liwag, De La Cruz & Macapagal, 1999).

A Filipino study also revealed that mothers chiefly discipline their children, because they have more frequent dealings with children and tend to manage daily behaviours (Liwag et al., 1999). Another study found that CP use among mothers is common and that almost 70% of mothers reported spanking their children occasionally; spanking was also recorded as a common form of CP, this is consistent with the findings in the current study (Kirkwood, 1999).

Various literature documents that mothers use CP more than fathers (Dawes et al., 2005; Gershoff, 2002). Dawes et al., (2005) cautions that one needs to be cognizant of the role mothers play in comparison to fathers and they also add that mothers have more opportunities to employ disciplinary measures due to being primary caregivers.

***6.2.2.11 Demographic information*.** From the demographic information provided as well as the results, parents with a low SES seemed to use more CP, especially in the form of spanking or hitting. This is concurrent with the results of the research conducted by Giles-Sims et al. (1995) and Dietz (2000). A study conducted on 189 parents found that parents with a lower SES with children aged one to three preferred spanking (especially when children were in danger) and rewarded their children less compared to parents with a middle/upper SES (Horn, Tina, and Joseph, 2004). In accordance with Giles-Sims et al. (1995), two year olds in this research study experienced more CP.

Younger parents also used more CP than older parents in this study. Older parents use CP less frequently (72% less) when compared to younger parents (Straus & Stewart, 1999); this is

associated with the lack of experience and educational level of young parents (Eamon, 2001; Giles-Sims et al., 1995).

6.2.3 Cultural-historical. The third research question focused on the impact that culture and history have on the use and transmission of CP. In relation to this research question, the cultural and religious influences on parents, the ways and reasons behind being disciplined as children, parent's feelings after being disciplined as children, parent's childhood, existing norms that influence the use of CP, other disciplinary figures involved in the preschool-aged children discipline will be highlighted under this topic.

The CHAT highlights the importance of inter-subjective activities that allow for attaining higher psychological functions and assumes that psychological functions and actions of humans are largely sourced from their cultural environments (Engeström, 1987; Cole & Engeström, 2007). A chief reason behind parent's continued use of CP can be explained and interpreted using the socio-genetic law of cultural development and because their parents used CP punishment on them, CP has morphed into an intergenerational tool in many cultures; as it is used in many homes encapsulated as an object-oriented activity which has an impact on children's development on a psychological level (Vygotsky, 1978).

6.2.3.1 Cultural or religious influence. Study results indicated that parents commonly experienced CP because of a cultural influence in their lives, this is in alignment with the CHAT principles that are grounded on the importance of culture in molding individual's use of cultural tools to reach a desired outcome.

Some of these parents saw the impact of society in their lives as there was a transfer of information in the community and people within the community influenced each other on the use of CP. For instance, some parents would be smacked at school and when parents came home to report this occurrence, they received another beating regardless of the reasoning behind the

punishment; this illustrates how deeply entrenched and normal CP was historically, stemming from when some great-grandparents and grandparents were slaves, the colonial era and apartheid era. Witt et al. (2017) observed that parents' history of CP in their childhood had a favourable association with a positive outlook towards CP and an increased likelihood of CP used (Clément & Chamberland, 2014; Gagné, et al., 2007).

Religiosity affected most parents as the findings depicted that most parents are Christian and believe in the Bible concept of sparing the rod will spoil the child, in the literal sense. There is a coherent movement among the Christian community to instill values and use Christianity as a crutch and support system as highlighted in the results chapter. Conservative Protestants using Biblical passages to support their belief have fervent support for CP; a passage suggests that the lack of CP may result in a child's detriment (Andero & Stewart, 2002). It is believed that conservatives (contemporary religion) fear that children not properly disciplined will not submit to God's will and thus may fail in the enjoyment of spiritual salvation (Andero & Stewart, 2002).

The results of the study were consistent with other research that showed that parents following conservative Christians religion endorsed CP in comparison to atheists (Dietz, 2000; Ellison, Bartowski & Segal, 1996; Ellison & Bradshaw, 2009; Flynn, 1994; Gershoff et al., 1999; Giles-Sims et al., 1995).

6.2.3.2 Ways and methods used to discipline. Vygotsky (1978) suggested that all human experiences and actions are mediated by tools; which are either material (CP) or psychological (mental tools) that are meaning making. The manner in which a subject carries out a tool is determined by the tool chosen (Kozulin, 1998; Vygotsky, 1978).

Corporal punishment as a cultural tool is transmitted from one generation to another. This is evident in the findings that the ways that parents discipline their child nowadays are very similar to when parents were disciplined by their parents (internalized practices).

Most parents reported that they were corporally punished, as most were either hit on different parts of their body, beaten with an object, or spanked; and very few of them were merely spoken to in order to correct their behavior.

It is said that the parents' use of CP was dependent on the type of misconduct displayed by the child; spanking was determined to be a common disciplinary response to child behaviour that posed a threat to their safety (Wurtele, 2010). A quarter of parents in Wurtele's (2010) study reported that they would use CP when a child hits their sibling; there was a concurrence between children's and parents' approval of CP use for violence against a sibling. It is postulated that this occurrence is due to children learning that it is acceptable to hit others even within one's family because of the intersubjective activities that occur in homes (Vygotsky, 1978; Wurtele, 2010).

***6.2.3.3 Reasons for discipline*.** The way that subjects reach their outcome (behaviour that is culturally acceptable) is shaped and enhanced by the tool (CP) that the subject performs in a more useful and effective manner (Jonnasen & Rohrer-Murphey, 1999).

Achieving an immediate outcome, which was culturally acceptable behaviour, seemed to be the main reason why CP was culturally used as a tool. The study revealed that most parents punished their children for naughty behaviour followed by harmful behavior and a small amount mentioned other reasons such as being hit for everything or for senseless things. Surprisingly only one parent was not corporally punished.

The behaviour of children affect CP use, parents reported that there is a likelihood of CP use when the child's behaviour poses a threat to their safety (e.g. playing with matchsticks, running into the streets), prudential transgressions and violation of the rights of others (e.g. hitting peers, stealing) (Catron & Masters, 1993; Socolar & Stein, 1995). Other parents use CP for the violation of social norms (e.g. disrespecting or disobeying parents), and also use their childhood experiences as a references for type of misbehavior deserving of CP use (Gershoff et al., 1999). This further

highlights that CP use is internalized and intergenerational (Ateah & Parkin, 2002; Vygotsky, 1978).

***6.2.3.4 Parent's feelings as children*.** The parents (the subject) indicated that when they were children and experienced discipline it made them feel a range of negative emotions from, anger, resentment, sadness to neutral.

Individuals who were frequently spanked as children and felt that CP was not harmful, that is these individuals did not feel humiliated or threatened by the punishment, were likely to favour CP which is consistent with the findings of the study; some of the parents who felt that they were deserving of CP as children had positive views towards CP (Gagné et al., 2007).

6.2.3.5 Parent's childhood (who disciplined them). The research findings illustrated that the division of labour in terms of CP use was reliant on mostly the matriarchy. The study found that participants who experienced CP from their parents growing up played a role in their positive view of CP, which is consistent with other research that shows that CP use and positive attitude towards it is intergenerational (Simons & Wurtele, 2010). It has been examined that the intergenerational transmission is due to childrearing experiences of spanking, in Catron and Masters (1993) children were asked if they would recommend use of CP and the respondents indicated that they would recommend CP based on the kind of misbehaviour; this was chiefly based on maternal beliefs (Simons & Wurtele, 2010). This may be due to the mother being the chief disciplinarian (Simons & Wurtele, 2010).

6.2.3.6 Norms. According to the CHAT, rules that are collectively negotiated (cultural rules) exist within every community. The norms (cultural rules) are either explicitly or implicitly understood and they act as guidelines for behaviour, interactions and opinions in the community (Jonassen & Rohrer-Murphy, 1999). This was evident in the research study.

Being corporally punished at home and other environments was a norm for most parents. Some parents grew up in communities where it was either a norm to beat boys more (gender norm) or their motto was: ‘it takes a community to raise a child.’ This highlights that historically, people’s biological genetic (phylogenetic) predisposition was determined in the communities they lived as what they partook in was object-orientated and mediated by tools (Leontév, 1978).

Other norms included ensuring that children know right from wrong, through the use of CP as a cultural tool. Historically, childrearing was heavily based on discipline and ensuring that children’s behavior is culturally acceptable. Cultural norm acceptability is decided upon within a society; a study revealed that parenting reasons for punishment are based on cultural assumptions (Smith, Bay, Stefurak & Zachar, 2007). Cultural norms dominating a social group have a tendency of mounding the definitions of what constitutes parental disciplinary methods (Gershoff, 2002).

Cultural norms and beliefs play an integral part in the approval of CP use (Chiocca, & CPNP, 2017). It is recorded that cultural norms are among the major predictors of CP use (Ateah & Durrant, 2005; Gagné, et al., 2007). African culture believes that CP administered with a degree of love and kindness becomes beneficial to a child’s wellness, this in turn leads to the cultural norm that society adopts believing that CP is necessary for children (Morell, 2001; Straus, 1991; Straus, 1994).

6.2.3.7 Other disciplinary figures. The participants reported assigning other persons the role of disciplining their children (subject), and these included siblings, grandparents and neighbours. Research has shown that most mothers who approve of neighbours using CP had a positive attitude towards it and that these mothers report high CP use (Fleckman, Taylor, Theall & Andrinopoulos, 2019). Further research is required on this topic.

6.3 Transformations.

Transformations are important for change to occur in communities. An external transformation can occur between people's experiences in an environment and the occurrence between people and/or the environment (Davydov, 1999).

Most of the participants were aware of the illegality of CP by parents (government-transformation); this is an external transformation having an effect on parents.

The parents also had conflicts internally in that most of them in the research study were against the CP law. This leaves room for an internal transformation that can be achieved by parent's acceptance and preference of the use of ATCP.

Some of the parents used words such as "not in public" and "not in front of people" to express where they do not use CP towards their children. The aforementioned further illustrates parent's knowledge of the illegality and risk associated with CP use in public; however, there is a continued cultural acceptance and use of CP by parents. An external transformation can occur by exposing parents to knowledge pertaining CP use dangers to the child's cognitive and general development as well as creating awareness about the CP law.

Chapter 7: Conclusion

7.1 Introduction

This chapter concludes the study by discussing the strengths, limitations (practical and theoretical implications) and future directions; followed by a conclusion of the research.

7.2 Strengths

A crucial strength of the study is that among the studies that researched CP in the South African context only one researcher used CHAT as an analytical tool (Mayisela, 2017; Mayisela, 2018) with no study seemingly researching CP use in homes using CHAT as a theoretical framework to understand the historicity, trans-generational transfer, and use of material, intra-psychological, and technical tools at play;

Most South African studies scrutinize CP in schools (Maphosa & Shumba, 2010; Morrell, 2001; Noang, 2007); while this study broadens the knowledge of CP use in home towards preschool-aged children by parents. Considering that the cultural-historical context shapes individuals, little research used parents from all South African races to cleave results (Dawes et al., 2005). This study addressed this gap by researching the personal, political, and cultural-historical aspects of parents using CP.

The methodological and theoretical approaches also bear other strengths. Qualitatively exploring parents' point of view enabled a subjective understanding of individuals with greater detail and fluidity (Babbie & Mouton, 2012). Instead of the traditional quantitative content analysis, using qualitative content analysis proved to be an appropriate alternative as a rich description of the data was created because participant's social reality, themes, frequencies, and

the setting were irradiated; and they aided in validating and supporting the CHAT (Zhang & Wildemuth, 2009)

The CHAT allowed for a greater understanding of how CP is operationalized and conceptualized in the research. Adopting this theoretical framework also aided in avoiding numerous critiques and limitations with regard to ethical concerns. Therefore, implementing these methodological and theoretical approaches aided in addressing the gaps in research regarding the use of CP towards preschool- aged children in homes and the elements that contribute to CP use or disuse.

7.3 Limitations and future directions

Although there are strengths associated with the study, there are also limitations; these limitations (theoretical and practical implications) are discussed along with future research recommendations.

Given the recent update of the CP law, a cross-sectional design seemed to be problematic in that parents might not have adapted to the illegality of CP in homes; as such, a longitudinal design should be adopted for future studies. By only using a qualitative approach for the study, might have thwarted statistical outcomes (i.e. correlations, differences); future studies can use a mixed method study design in order to ensure a counterbalance for the qualitative and quantitative methods (Creswell & Plano-Clark, 2011).

Finding the appropriate number of participants timeously proved to be difficult, as a limited number of parents easily volunteered for participation in the study, probably due to the sensitivity of the topic and the illegality of CP in homes (Bussmann, 2004). The research was only conducted in the East Rand region of Gauteng; this limited an appropriate population representation (Banerjee

& Chaudhury, 2010). The inclusion of government preschools and more areas would be more feasible, especially when embarking in a bigger study or a mixed methods study.

A theoretical limitation stems from the lack of existing information in the South African context pertaining to CP use within homes. This refers to the sample definitions, the population and explored aspects in the population. Issues of enculturation were seen and definitions (e.g. CP definition) were not covered. Future studies should take the aforementioned into consideration.

The study looked at parents' collective point of view; future studies can explore how gender influences the variables sought after or measured; children's point of view could also be investigated.

Issues related to the qualitative nature of the research were also evident. Due to the sensitivity of the CP topic, participants might have avoided extreme responses to circumvent being judged or reported and to also to appear in a socially desirable manner. In future this can be perturbed by ensuring that questions are structured in a more open-ended manner. If the study uses a mixed methodology, to ensure that the quantitative aspects entail unobvious content, placing degrees of positive responses, and that items do not include many neutral responses (Murphey & Davidshofer, 2005).

In three instances, the couples revealed information pertaining to the topic after the recording had stopped. This could possibly be because they were afraid of negative perceptions of them being created. In future, the fact that no identifying information will be revealed should be emphasized to participants

Numerous contradictions were identified in the CHAT; however, these contradictions can be utilized in order to increase our knowledge of the field, as well as coming up with appropriate interventions and transformations.

7.4 Conclusion

Given the high rates of abuse towards children, an anti-violence discourse has been an integral part of today's society and many countries have followed suit in terms of prohibiting the use of CP in homes. By utilizing the CHAT to understand the personal, cultural-historical, and political systems at play pertaining to CP in homes; there are both congruencies and incongruences when comparing the aspects in this study and other studies; however, in general previous studies' findings parallel findings of this research.

The political aspect of the study illustrated that most parents were aware of the CP law but disagreed with it mainly because they felt that the government was intruding in their homes. This was not congruent with previous research. Parents were cognizant and aware of the CP definition, CP occurring in their race/community, and CP in SA but continued to be in favour of CP use. Despite the reasoning and implementation of the law, most parents viewed the CP law in a positive light. From this theme it can be concluded that despite contributing elements such as mental tools (awareness) and policy-makers thinking it is not enough to know policy (or rules) in order to change people's use of CP; policy change does not have a robust impact on the transformation of the mind.

The personal aspect of the research showed that in order to ensure non-dangerous and acceptable behaviour from children many parents used tools such as: spanking, flicking, and threats (practices); communication or timeout (ATCP); authoritarian parenting (style); warnings and hitting (reactions). Even though children and parents felt negative emotions after CP use, the parents continued to use CP as a form of discipline arguing that it is effective in ensuring that

children behave and that they stay safe. Mothers (mostly Coloured and Indian) and fathers (mostly White and Black South African) play dominating roles in the family. Other factors such as parent's young age, low SES, being uneducated, and low mood due to stress increase the likelihood of CP use towards children. From this theme it can be established that contrary to the popular view that by being a parent you can successfully parent or bring up children, this research study shows that parenting interventions are necessary in order to broaden parent's horizon. Exposing parents to appropriate parenting styles and practices could also prove to be beneficial.

The cultural-historical aspect highlighted that matriarchy play a chief role in the discipline of most cultures and that Christianity as well as norms and culture influence parent's acceptance and endorsement of CP use. Parents were mostly disciplined in the same way and for the same reasons that they discipline their children and although they felt negative emotions as children after CP usage they continue to accept and use CP on their children, stating that CP had no negative effects on how they turned out as adults. This study irradiated the historicity (continued trans-generational CP use) and cultural influence of CP as a cultural tool and has illustrated the importance of internalisation (ensuring transmission) of CP from a young age and how it shapes parents' thought pattern and positive views regarding CP. Findings of this study suggest that existing knowledge and information about CP is not enough to change parent's views of CP as a cultural tool.

The findings of the study have valuable theoretical and practical implications. Theoretically, the findings support the CHAT model which highlights the importance of one's history and transmission of cultural-historical values; and may be utilized to add onto the CHAT (in a different context) and South African literature pertaining to CP in homes and towards preschool-aged children. Practically, in light of the fact that preschool-aged children are the most vulnerable to receiving CP, the research study may aid in achieving targeted solutions. The aforementioned will probe further investigation and more appropriate evaluations of the components and other aspects of CP in homes. Identifying contradictions aid in unravelling and solving certain issues, which gives leeway for transformations. The study was successful in determining the cultural-historical, political, and personal aspects affecting the use of CP.

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Appendices

Appendix A: Children's Amendment Bill

Insertion of section 12A in Act 38 of 2005

7. The following section is hereby inserted in the principal Act after section 12—

"Discipline of children

12A. (1) Any person caring for a child, including a person who has parental responsibilities and rights in respect of a child, must not treat or punish the child in a cruel, inhuman or degrading way.

(2) Any punishment, within the home or other environment, in which physical force or action is used and intended to cause some degree of pain or harm to the child is unlawful.

(3) Any person who is reported for contravening subsection(1) must be dealt with in accordance with section 110 of this Act.".

Amendment of section 13 of Act 38 of 2005

8. Section 13 of the principal Act, is hereby amended by the substitution of subsection (2) of the following subsection—

" (2) Information provided to children in terms of this subsection must be relevant and must be in a format accessible to children, giving due consideration to the needs of **[disabled]** children with disabilities.".

Amendment of the heading of Part 1 of Act 38 of 2005

9. The heading of Part 1 of the principal Act is hereby amended by the substitution for the heading of Part 1 of the following heading—

" ***[Acquisition and loss]*** *Automatic acquisition of parental*

Appendix B: Principal Approach Letter

Psychology

School of Human & Community Development

University of the Witwatersrand

Private Bag 3, Wits, 2050

Tel: 011 717 4503 Fax: 086 553 4913

November 2018

Dear Principal

Good day, my name is Baatile Ashley Motau, I am currently completing my Master's Psychology degree at the University of the Witwatersrand. As part of the degree, I am conducting research on parents' considerations with regards to corporal punishment (CP) in South African homes. CP is thought to have many implications on children's development; however, the factors that influence parent's use of CP (causing pain to change misbehavior) are not well understood as there is a research gap. In the South African context, more research is needed in order to fully understand the personal, political and cultural-historical factors influencing parents' use or disuse of CP towards preschool-aged children. The inclusion criteria of the sample will be contingent on demographic factors which include: the parent's age (20-40), gender (male and female), race (Indian, Black, Whites, or Coloured), geographical location (townships and urban areas); the parents' child or children must be between the ages of one and five.

I would like to extend my invitation to the parents at your school to participate in my study. I require the voluntary participation of approximately four parents from various preschools and I am

hoping that your preschool will consider participating in my study. I would appreciate your assistance in enabling access to the parents.

Participation will involve an audio recorded interview. It should take approximately 60 minutes to complete. With their permission, I will record the interview. The recording will be just listened to me and my supervisor, so anonymity will be reserved. The tapes and transcripts will be locked in a cardboard for safe keeping for a duration of three years; after which, the tapes will be discarded. To further ensure confidentiality, I will use a pseudonym to ensure that their identity is concealed. The questionnaires contain no identifying information, so all responses will remain strictly confidential and anonymous.

Participation in the interview will have no risk to the child; however just like in any other social situation, the researcher may be subpoenaed by the court of law to reveal the details of the research results. If unethical information or behaviour is revealed, the researcher will report such observations to the authorities. The study findings will aid in providing knowledge and intervention strategies and upon completion of the study, I will be able to provide you with a summary of the study's findings 6 months from now via email or phone on request. Parents have the right to withdraw or refrain from answering any question asked. Counselling services are available and parents will be given a referral letter if they so require.

Results will be stored in a password protected computer, with access granted to only me and my supervisor. Results of the study will be reported in the form of a research report for my Psychology Master's degree. The research may also be presented at a local/ international conference and published in a book or journal. If you have any further questions or would like feedback on the results of this study, please feel free to contact me. Both my supervisor's and my details appear below, for further queries.

I have obtained ethical clearance to conduct this study from the University of the Witwatersrand. After permission from you and the parents, I will begin data collection and would like to do so as soon as possible. It would be much appreciated if you could assist me by informing the parents of this study and facilitating the meeting. Should your preschool wish to participate in this study, please complete the attached consent form and email or fax it to me. Alternatively, I can come and collect it from the preschool. If you have further questions or would like feedback on the results of this study, please feel free to contact me. Both my supervisor's and my details appear below, for further queries.

Thank you for considering taking part in my research project. If you are in agreement with the aforementioned, please sign the consent form; confirming your agreement in terms of the privacy, confidentiality and providing information of the interested parents.

I look forward to hearing from you.

Kind regards,

Ms. Baatile Ashley Motau
Cell: 082 381 4300
E-mail: baashley.motau@gmail.com

Dr. Simangele Mayisela
Office: 011 717 4529
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Appendix C: Principal consent form

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Private Bag 3, Wits, 2050

Tel: 011 717 4503 Fax: 086 553 4913

I, _____principal of _____ (name of school), grant consent for Baatile Ashley Motau to conduct research at this school. I agree to assist Ms. Motau by informing the parents of her study and facilitating the announcement. I understand that parents' participation in this study is voluntary and that all details will be kept confidential at all times. The school's name will also not be mentioned in the study further preserving the anonymity of responses.

The school will/will not require a summary of the results of the study (please indicate: Yes/ No).

Name:_____

Signed: _____

Date: _____

Appendix D: Participant information sheet

Psychology

School of Human & Community Development

University of the Witwatersrand

Private Bag 3, Wits, 2050

Tel: 011 717 4503 Fax: 086 553 4913

November 2018

Dear Sir/Madam

Hello! My name is Baatile Ashley Motau, I am currently completing my Master's Psychology degree at the University of the Witwatersrand. As part of the degree, I am conducting research on parents' considerations with regards to corporal punishment (CP) in South African homes. CP is thought to have many implications on child development; however, the factors that influence parent's use of CP (causing pain to change misbehavior) are not well understood as there is a research gap. In the South African context, more research is needed in order to fully understand the personal, political and cultural-historical factors influencing parents' use or disuse of CP towards preschool-aged children.

You are invited to take part in this study. Participation will involve an audio recorded interview. It should take approximately 60 minutes to complete (10 minutes questionnaire; 50 minutes interview). With your permission, I will record the interview. The recording will be just listened to me and my supervisor, so anonymity will be reserved. The tapes and transcripts will be locked

in a cardboard for safe keeping for a duration of three years, after which the tapes will be discarded. To further ensure confidentiality, I will use a pseudonym to ensure that your identity is concealed. The questionnaires contain no identifying information, so your responses will remain strictly confidential and anonymous.

Participation in the interview will have no risk to the child; however just like in any other social situation, the researcher may be summoned by the court of law to reveal the details of the research results. If unethical information or behaviour is revealed, the researcher will report such observations to the authorities. The study findings will aid in providing knowledge and intervention strategies and upon completion of the study, I will be able to provide you with a summary of the study's findings 6 months from now via email or phone on request (details below). You have the right to withdraw or refrain from answering the question asked. Counselling services are available and you will be given a referral letter if you so require.

Results will be stored in a password protected computer, with access granted to only me and my supervisor. Results of the study will be reported in the form of a research report for my Psychology Master's degree. The research may also be presented at a local/ international conference and published in a book or journal. If you have any further questions or would like feedback on the results of this study, please feel free to contact me. Both my supervisor's and my details appear below, for further queries.

Thank you for considering taking part in my research project. If you are in agreement with the aforementioned, please sign the interview and recording consent forms; confirming your agreement in terms of the privacy, confidentiality and feedback.

.

Kind regards,

Ms. Baatile Ashley Motau

Cell: 082 381 4300

E-mail: baashley.motau@gmail.com

Dr. Simangele Mayisela

Office: 011 717 4529

E-mail: simangele.mayisela@wits.ac.za

Appendix E: Consent form – Interview

Psychology

School of Human & Community Development

University of the Witwatersrand

Private Bag 3, Wits, 2050

Tel: 011 717 4503 Fax: 086 553 4913

I, _____ consent to being interviewed by Ms. Baatile Ashley Motau for her study on parents' considerations with regards to corporal punishment (CP). I understand that:

- Participation in the study is voluntary.
- I may choose not to answer any question that I am uncomfortable with.
- I may withdraw my responses or participation during the interview.
- I am aware that if I abuse my child, I will be reported to authorities.
- Results will be stored in a locked cardboard at the university, with access granted to myself and my supervisor
- I am aware that the results of the study will be reported in the form of a research report for the Psychology Master's degree.
- The research may be presented at a local/ international conference and published in a book or journal.
- The research may also be used for future research.
- Although I may be quoted in the research report, all identifying information will remain strictly confidential.
- A pseudonym name (Respondent X) will be used if I am quoted.
- None of my identifiable information will be used for the research report.

- I will be able to provide you with a summary of the study's findings 6 months from now via email or phone on request

Signed: _____

Date: _____

Appendix F: Consent form - Recording

Psychology

School of Human & Community Development

University of the Witwatersrand

Private Bag 3, Wits, 2050

Tel: 011 717 4503 Fax: 086 553 4913

I, _____ consent to being recorded by Ms. Baatile Ashley Motau for the study on *parents' considerations of CP use on pre-school aged children in South African homes.* I understand that:

- Your identity will be protected as the researcher and supervisor are the only ones who will see and hear transcripts and recordings.
- Access to tapes is restricted to me and my supervisor.
- The tapes will be kept safe in a locked cupboard at the university.
- Tapes will then be discarded after three years.
- Access to transcripts is restricted to me and my supervisor.
- The transcripts will be kept safe in a locked cupboard at the university.
- Transcripts will be destroyed after three years.
- No identifying information will be used in the transcripts or research report.
- Although direct quotes from the interview will be used in the research report, I will be referred to by a pseudonym (false name).

Signed: _____

Date: _____

Appendix G: Demographic Information

Psychology

School of Human & Community Development

University of the Witwatersrand

Private Bag 3, Wits, 2050

Tel: 011 717 4503 Fax: 086 553 4913

The items included in this section investigate your demographic information.

Please fill in the items below by placing a cross in the boxes and writing where appropriate.

1. What is your gender?

   □ Male □ Female

2. What is your age?

   □ 20-29 □ 30-39 □ 40-49

3. What is your relationship status?

   □ Single □ Partnership □ Married □ Separated □ Divorced □ Widowed

4. To which ethnic group do you belong?

   □Black South African □Coloured □White □ Indian □ Other, please specify: ____

5. What is your religious affiliation?

   □Christian □ Judaism □Hinduism □Muslim □Atheist □Agnostic □Other: ____

6. What is your highest education level?

   □Primary school □High school □University/College □Diploma □Degree □Post- graduate

7. What is your occupation: Please indicate: _____

8. How many children do you have?

   □ 1 □ 2 □ 3 □4 □5

9. How old is/are your child/children. Please indicate their age/s and gender (as male = M or female = F).

   □ 1st child: _____ □ 2nd child: _____ □ 3rd child: _____ □ 4th child: _____ □ 5th child: _____

10. What is your income range?

□ R0-R1519 □ R1520-R4560 □ R5600-R40 000 □ > R40 000

Appendix H: Interview Schedule

Psychology

School of Human & Community Development

University of the Witwatersrand

Private Bag 3, Wits, 2050

Tel: 011 717 4503 Fax: 086 553 4913

Section 1: Political

1. Did you hear about the current law on hitting children in homes? What are your views on it?
2. What would you say corporal punishment is?
3. What are your views on the CP law?
4. What are the views surrounding discipline in your race and community?
5. What is your general view of using CP in disciplining your children?
6. How do you feel about the use of corporal punishment especially in the context of South Africa?

Section 2: Personal

7. How do you react when your child misbehaves?
8. What is your philosophy on parenting and discipline?
9. How do you react when your child misbehaves?
10. How would you react if the child repeats that action after being reprimanded more than once?
11. How do you think a child should be called to order?
12. Which actions warrant discipline towards your child?
13. Would you say that you are happy at work or in general?

14. How does your child feel after being disciplined?
15. How do you feel after disciplining your child?
16. Who is the dominant disciplinary figure?
17. What would you say your style of parenting is?

Section 3: Cultural-historical

18. What does your culture/religious affiliation affect disciplining your child/children?
19. Who else besides you disciplines your child?
20. Please tell me about your childhood, with particular focus on your family structure.
21. How did your parents call you to order when you were misbehaving?
22. What were you usually called to order for?
23. How did you feel after being punished or called to order?
24. What were the CP societal norms in your childhood?

Appendix I: Ethics clearance

UNIVERSITY OF THE WITWATERSRAND, JOHANNESBURG

HUMAN RESEARCH ETHICS COMMITTEE (SCHOOL OF HUMAN & COMMUNITY DEVELOPMENT

CLEARANCE CERTIFICATE PROTOCOL NUMBER: MPSYC/18/003 IH

PROJECT TITLE: P*arents' considerations of CP use on pre-school aged children in South African homes.*

INVESTIGATORS	**Motau Baatile**
DEPARTMENT	**Psychology**
DATE CONSIDERED	**25/09/18**
DECISION OF COMMITTEE*	**Approved**

This ethical clearance is valid for 2 years and may be renewed upon application

DATE: 25 September 2018 **CHAIRPERSON _____**

(Prof. Gillian Eagle)

cc Supervisor: Dr Simangele Mayisela

Psychology

DECLARATION OF INVESTIGATOR (S)

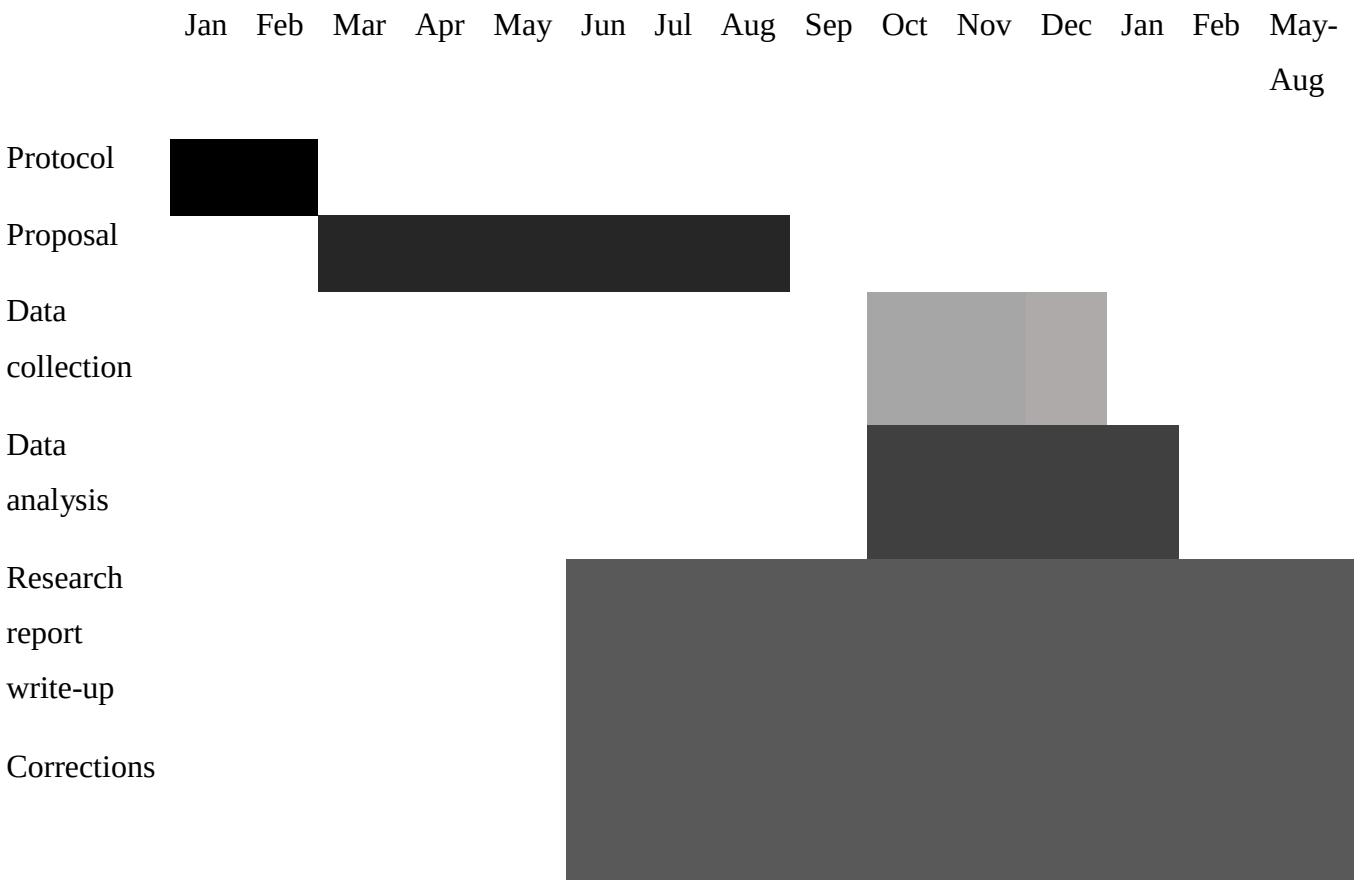
To be completed in duplicate and **one copy** returned to the Secretary, Room 100015, 10th floor, Senate House, University.

I/we fully understand the conditions under which I am/we are authorized to carry out the abovementioned research and I/we guarantee to ensure compliance with these conditions. Should any departure be contemplated from the research procedure, as approved, I/we undertake to submit a revised protocol to the Committee.

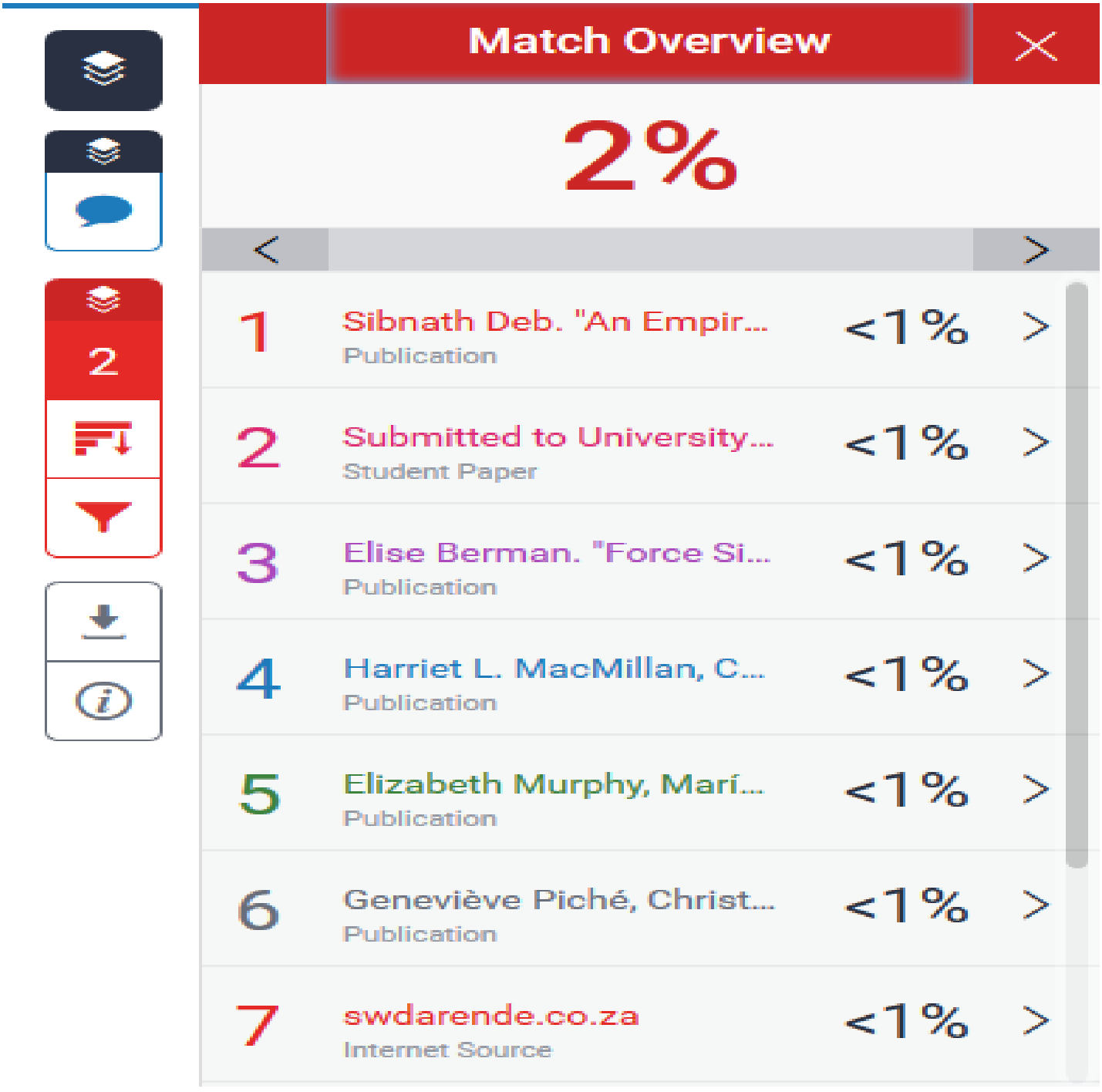
This ethical clearance will expire on 31 December 2020

PLEASE QUOTE THE PROTOCOL NUMBER IN ALL ENQUIRIES

Appendix J: Research project timeline



Appendix K: Plagiarism Percentage Report



Appendix L: Research Submission Form