EDUCATORS' EXPERIENCES OF CORPORAL PUNISHMENT: A CASE STUDY OF SELECTED SECONDARY SCHOOLS IN ESWATINI

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Declaration

I, Lindiwe Ncane Magagula, student number 214584649, hereby declare that the thesis for Doctor of Philosophy in Education is my own work and that it has not previously been submitted for assessment or completion of any postgraduate qualification to another university or another institution. When referring to the work of other authors I have referenced it using APA 7th referencing style.

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Lindiwe Ncane Magagula

Abstract

Prompted by the escalating number of criminal cases against educators for severe corporal punishment and injury inflicted on learners, this study aimed to understand why educators persist with corporal punishment. Corporal punishment in Eswatini schools persists despite its proscription following Eswatini's ratification of the United Nations Convention on the Rights of the Child and the African Charter on the Rights and Welfare of the Child. Guided by the Cultural Historical Activity Theory (CHAT) as a theoretical framework, working within an interpretive paradigm, this qualitative study employed open-ended questionnaires administered to purposively selected educators from different types of schools in the four regions of the country. This was followed by two focus group discussions (FGDs) to validate and acquire an in-depth understanding of the data that were generated via the questionnaires. The data generated was used to understand why educators persist with corporal punishment. The main objectives were: to explore the experiences of educators relating to the use of corporal punishment to discipline learners in schools, to understand why educators persist with corporal punishment in schools despite its proscription, and to determine how educators maintain discipline and ensure an environment conducive to teaching and learning using less drastic disciplinary techniques. Following a thematic analysis of the data, the findings revealed that educators justify their persistent use of corporal punishment at three levels, namely social, political, and pedagogic levels. The findings further revealed that the educators have created their own amalgam of culturally influenced blended discipline to continue inflicting corporal punishment on learners. The study recommends that educator training institutions should follow the Education for Effective Classroom Management (ETCM) Model in educator training and include a module that specifically deals with issues of discipline. The institutions should also emphasise lifelong learning in educator service workshops to enable educators to meet the evolving demands of their profession.

Keywords

Blended discipline, corporal punishment, cultural historical activity theory,

educators' experiences, learners

Dedication

I dedicate this study to my late grandparents, Reverend and Mrs Edward Dumehlezi Kunene who made sure that I grew up lacking for nothing. The study is also dedicated to my late maternal aunt Zandile Gladys Kunene who was, to me, a mother, sister, friend, mentor and everything I needed her to be for me. In this big, bad world I would have been lost without you bo Ntimandze. You were always there for me. Madvonsela, Bhambolunye.

I also dedicate this study to my children – Mathemba 'Thembalaza', Makhosazana 'MaKay', Shaka 'King' and Fifi 'DJ Cooper 012', who were without a mother for all these years as they did not get my full attention while I studied. The study is also dedicated as a challenge to the third generation of BakaLaSimelane. Please do it too.

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Referencing Style

I wish to orient the reader to the referencing style that I have used in the writing of this thesis. In this thesis, I have followed the American Psychological Association (APA) 7th style for referencing which is a requirement of the University of KwaZulu-Natal. I have adhered to the Publication manual of the American Psychological Association (7th ed.). (American Psychological Association, 2020).

Abstract:

Written as a single paragraph and double-spaced. Key words to be italicised.

Language:

Avoid biased language that reveals sex, gender, race, disability, socio-economic status.

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Use double-spacing for the entire paper (including block quotations and the reference list). Do not add blank lines before or after headings. Do not add extra spacing between paragraphs.

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Put a page number in the top right corner of every page, including the title page or cover page, which is page 1.

Three or more authors, up to 20 authors:

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The figure title appears one double-spaced line below the figure number in italics in title case. (In title case the first letter of major words is capitalized).

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numbers after a noun denoting a specific place in a numbered series (the noun before the number is capitalised) are written in Arabic numerals. e.g. … in Grade 1, …see Table 4.1,…the answers to Question 6, …found in Chapter 3….

Block quotations:

Double space the entire quotation. Place period at the end of the quote rather than after the citation.

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Acronyms

ACRWC   African Charter on the Rights and Welfare of the Child

CHAT   Cultural Historical Activity Theory

MOET   Ministry of Education and Training

UNCRC   United Nations Convention on the Rights of the Child

Chapter 1

Orientation of the Study

1.1 Introduction

In Eswatini communities and schools, the general way of moulding child and learner behaviour is corporal punishment. As a Liswati I have noted that this is a result of the influence of culture which insists on correcting child behaviour with a stick, and the inherited Christian belief which emphasises that sparing the rod spoils the child. However, the start of the 21st century saw a recognition of human and children's rights and countries signing agreements in recognition of these rights. Governments have ratified the United Nations Convention on the Rights of the Child (UNCRC), which heralded the proscription of corporal punishment in schools. In Eswatini schools, corporal punishment was proscribed in 2015. This brought a change in the country's discipline policy. The Ministry of Education was compelled to review its discipline policy to embrace the convention on the rights of the child. Consequently, a new policy on discipline was documented and required educators to desist from corporal punishment and find other less punitive methods for moulding learner behaviour. However, educators did not stop corporal punishment but persisted with it. This study therefore, aims to explore and gain an understanding of why educators persist with corporal punishment despite its lawful proscription.

This chapter introduces the study and presents its rationale, states the problem of the study and the research questions, clarifies the aim of the study, states the position of the researcher, clarifies concepts, gives a brief review of the relevant literature, briefly outlines the theoretical framework, elucidates the research design and methodology, and states the limitations of the study.

1.2 Background of the study

In Eswatini, formerly Swaziland, corporal punishment in the classroom was banned in 2015. Prior to the corporal punishment ban in Eswatini in October 2015, it was accepted and freely inflicted. In Eswatini, the acceptance of corporal punishment is so deeply rooted such that it is provided for in the Eswatini National Constitution. Article 29(2) of the same (Eswatini's) Constitution of 2005 states that "a child shall not be subjected to abuse or torture or other cruel inhuman and degrading treatment or punishment subject to lawful and moderate chastisement for purposes of correction" (Kingdom of Eswatini, 2005, p. 25). Therefore, to protect learners from the abuse of corporal punishment by educators and regulate its use, schools were expected to follow The Education Rules, 1977 (Eswatini Ministry of Education and Training, 1979), which were encapsulated in Eswatini's Schools Regulations and Procedures. Section 11 of the Education Rules, 1977 (Eswatini Ministry of Education and Training, 1979) provides that

i) Corporal punishment shall be administered to boys by the headmaster or by a member of the staff specifically authorised by such headmaster or by a house master for offences committed within a boarding establishment.

ii) Corporal punishment shall be administered to girls only by a female teacher in the presence of a head teacher.

iii) Corporal punishment shall not be given in public

iv) No cane or stick exceeding 0.83metres (two and a half feet) in length, and 1.5 centimetres (half an inch) in diameter, shall be used for the infliction of corporal punishment.

v) All corporal punishment shall be administered on the buttocks and not on other parts of the body.

vi) Headmasters and Housemasters shall ensure that pupils are in a physically fit condition to receive corporal punishment before resorting thereto.

vii) Punishment shall not exceed four strokes in the case of boys and girls under 16 years of age and six strokes in the case of boys and girls 16 years of age and over.

viii) Every instance of corporal punishment shall be recorded forthwith in a punishment book, the entry specifying the name of the pupil, the date and nature of offence and the number of strokes administered.

Additional to all the stated conditions, the rules clearly specified that learners had to undergo a medical examination before they were punished. Until 2015, educators were free to punish learners without repercussions, provided they followed the regulations. There was no other legal instrument against learner corporal punishment.

However, the situation took a turn when Eswatini, a member of the United Nations (UN), and a signatory to the United Nations Charter since 24 September 1968 (History of the United Nations in Eswatini, n.d.) ratified the United Nations Convention on the Rights of the Child (UNCRC).

According to the United Nations Convention on the Rights of the Child (National Children' Coordinating Unit, 1989*),* children's rights are protected by the Convention which sets standards on healthcare, education and social services that member countries are expected to adhere to*.* The UN Convention on the Rights of the Child (National Children' Coordinating Unit, 1989) sets out 54 articles that described the basic rights of children everywhere. Most pertinent to this study is Article 19; the main article concerning corporal punishment, which states:

State parties shall take all appropriate legislative, administrative, social and educational measures to protect the child from all forms of mental and physical

violence, injury or abuse, neglect or negligent treatment, maltreatment or

exploitation including sexual abuse, while in the care of parent(s), legal guardian(s)

or any other person who has the care of the child. (National Children' Coordinating

Unit, 1989*)*

Eswatini is also a member of the African Unity that, on 9 July 2002, replaced the

Organisation of African Unity that was founded on 25 May 1963 (South African History

Online, 2019). The Organisation of African Unity adopted the African Charter on the

Rights and Welfare of the Child in 1990, and it came into force in 1999 while Eswatini

ratified it in 2012 (The Kingdom of Eswatini, 2016). Eswatini was one of the 55 African

member states that ratified this treaty. The African Charter on the Rights and Welfare of

the Child sets standards for protecting the rights of children. The Charter protects the rights

of children through Article 16(1) of the ACRWC, which requires "member countries to

take legislative, social and educational measures to protect the child from all forms of

torture, inhuman or degrading treatment; especially physical abuse…" (Organisation of

African Unity, 1999). Eswatini, by putting into effect a policy that banned corporal

punishment in schools, adhered to the ACRWC Article 16(1) to protect Emaswati children

from the degrading treatment and physical abuse that result from corporal punishment in

schools.

It was in response to these agreements that Eswatini, as a member state, banned

corporal punishment on learners in schools and instructed educators to adopt positive

discipline as a less punitive method of child correction. The ban was communicated

through public announcement in the media by the then minister for Education and

Training. In the announcement, the minister instructed educators to switch from using

corporal punishment to using positive discipline in harmony with the UNCRC. The ban

was, however, ineffective and ignored by educators; corporal punishment remained

rampant in schools (Dlamini et al., 2017). The beating of Emaswati learners by educators continued until the Ministry of Education and Training deemed it necessary to remind educators by documenting the corporal punishment ban in the 2018 National Education and Training Sector Policy (Eswatini Ministry of Education and Training, 2018) which came into effect in January 2019. However, this did not stop corporal punishment of learners in schools by educators. Educators continued with corporal punishment and subjecting learners to physical violence.

Furthermore, studies have revealed that Eswatini is not the only country challenged by persistent corporal punishment use, despite its proscription, and there is a substantive amount of literature on the continued use of corporal punishment in schools beyond Eswatini despite synergies in their countries' policies with global policies (Lenta, 2012; Miller, 2016; Morell, 2001). Ogando et al. (2015) conducted a longitudinal study commissioned by the United Nations Children's Fund (UNICEF), and the findings suggest prevalence of corporal punishment in schools of four countries (Ethiopia, India, Vietnam and Peru), despite the fact that it is illegal. In Kenya too, corporal punishment is still a cause for concern as there is continued use despite it being abolished in 2001 (Mweru, 2010). Dunne and Leach (2007) found that in Botswana and Ghana corporal punishment is used in most schools, and more often on boys than girls. Closer to home, in the Republic of South Africa, it is still reported that some educators continue to administer corporal punishment, largely in rural and township areas of KwaZulu-Natal while it is no longer administered in former white schools (Ngcobo & Tikly, 2010). Makhasane and Chikoko (2016) too, provide illuminating insights into corporal punishment contestations, paradoxes and implications.

Corporal punishment in Eswatini continues although most of the educators are fully trained. Swati children are mostly taught by trained fully qualified educators.

Eswatini educator training is offered in four public and three private educator training colleges, culminating in a Teachers Diploma. Educator training can also be received at the national university that offers a Degree in Education and a Post Graduate Certificate in Education.

Most of the educators in Eswatini are trained in the public educator training colleges, one of which is where I am employed as a lecturer. Central to the academic operations of the college is the Education Department, which is responsible for the professional training of future educators. In these colleges, educator preparation is holistic, trainees are equipped with knowledge on child development, child psychology, pedagogy, classroom management, educational administration, guidance, and counselling, plus content knowledge in the subjects that they are being trained to teach. Although they are taught classroom management, the tendency is that when novice educators get employed, they put aside the theories learnt in the classroom and copy what they see experienced educators doing, which includes the use of corporal punishment.

Although trainee educators are taught several modules, including modules from other departments that cover content specialisations, the modules that address principles of learning and classroom management strategies do not directly address or provide procedural knowledge on how discipline issues should be handled in the classroom. Additional to this, the government, through MOET in 2015, formulated and issued a policy directing educators to desist from the use of corporal punishment and to turn to positive discipline. Yet, educators (young and old) continue to use corporal punishment, and the colleges have made no visible effort to upgrade their curricula to include a module that incorporates the ways that students should be disciplined. This makes it difficult for educators to adhere to the government policy of non-use of corporal punishment. To date, the curricula of educator training colleges still fails to address this problem.

1.3 Rationale for the study

My personal rationale behind this study is that, as an educator and educator trainer for over three decades, I have worked with fully trained professional educators and trainee educators, and have had the opportunity to observe their discipline practices. Moving from being an educator to an educator trainer raised my concerns about the professional development of educators. I am perplexed that training college students are taught effective classroom management skills, given positive reinforcement, and are strongly discouraged from beating students, and yet we often see media publications on professionally qualified educators causing severe injury to learners through administering severe corporal punishment.

Clearly, the ban on corporal punishment in 2015 has not stopped educators from committing atrocities on the leaners in the name of corporal punishment. Horrifying reports of educator violence on leaners have been ongoing for years; local newspapers report on leaners being killed, losing body parts and suffering severe injuries. For instance, in September 2015 the Times of Eswatini reported that a 17-year-old boy had collapsed and died after a heavy beating by his educator (Swazi Media Commentary, 2016). Dlamini (2015), reported in the Eswatini Observer that a primary school boy was so severely beaten by his female educator that he suffered head injuries that led to his having parts of his skull removed. Nsibande and Hlatshwayo (2017) reported that a Form 1 boy lost his eye after having been pierced by a splinter that flew off from a stick while an educator was punishing other pupils and, as recently as 2019. The Times of Eswatini reported that a female educator was arrested for bashing a 10-year-old boy who had to be rushed to a local clinic for treatment (Nene, 2019). Overall, even though government policy is consistent with the UNCRC, and corporal punishment was proscribed in schools, this has not stopped educators from beating learners in the classroom.

I wanted to understand, via educators' experiences, why they persist with corporal punishment despite its proscription and why it is so difficult for educators to respect their employer's policies. The value of the study would result from tapping into the first-hand experiences of people who use corporal punishment.

1.4 Statement of the problem

Corporal punishment of learners continues despite that the fact that Article 16(1) of the African Charter on the Rights and Welfare of the Child (ACRWC) requires "member countries to take legislative, social and educational measures to protect the child from all forms of torture, inhuman or degrading treatment; especially physical abuse…" (The Organisation of African Unity, 1999), and Article 19(1) of the UN Convention on the Rights of the Child 1989, also state that

> "State parties shall take all appropriate measures to ensure that school discipline is administered in a manner consistent with the child's human dignity…" (National Children' Coordinating Unit, 1989, p. 6).

Following Eswatini's ratification of these charters the government, through MOET, formulated and issued a policy instructing educators to desist from corporal punishment and use less punitive methods of discipline. However, educators persist with corporal punishment despite the proscription. A study to understand the reasons for educators' persistence has not been carried out in Eswatini. This points to a need for the experiences of educators to be collectively explored to understand the phenomenon and in particular, examine the persistent use of corporal punishment in Eswatini.

1.5 Research questions

The study was based on the following research questions:

1. What are the experiences of educators relating to the use of corporal punishment to discipline leaners in schools?

2. How do educators maintain discipline and ensure an environment conducive to teaching and learning, using disciplinary techniques less drastic than corporal punishment in schools?

3. Why do educators persist in using corporal punishment in schools despite its proscription?

1.6 Aim of the research

The mass media has released many reports about the dangers of using corporal punishment in the classroom leading to the prosecution of educators who injure students. Educators continue to use corporal punishment despite severe injuries to pupils, proscription, threats of prosecution by government. The study aimed to understand, through the experiences of the educators in the classroom, why they persist with corporal punishment. I achieved this through meeting the following objectives; by exploring the experiences of educators relating to the use of corporal punishment to discipline learners in schools, identifying how educators maintain discipline and ensure an environment conducive to teaching and learning using disciplinary techniques less drastic than corporal punishment in schools and getting to understand why educators, persist in using corporal punishment in schools despite its proscription.

1.7 Positioning myself as a researcher

Having worked as a senior secondary school educator for over two decades, as an educator trainer for more than a decade, and having worked with other professionals, granted me the opportunity to observe the disciplinary practices of both professional and novice trainee educators in rural and urban schools, most of which is corporal punishment. This has granted me the opportunity to observe their corporal punishment practices of the professional educators in both rural and urban schools and those of the novice (trainee) educators during teaching practice. Working as a lecturer in a teacher training college has

also given me inside information on what trainee educators are instructed to do as they prepare for teaching service. Being an educator trainer has informed me that that teacher training college students are taught effective classroom management skills, given positive reinforcement, and are strongly discouraged from beating students. Trainee educators are forbidden, actually, from using corporal punishment in the classroom.

1.8 Concept clarification

1.8.1 Educator

An educator, often used synonymously with teacher, (Johnson & Hynes, 2012) is someone who facilitates teaching and learning through imparting information to students in the classroom. This person moulds and assists learners in acquiring the skills they need to face life's challenges. Educators are people whose jobs are to teach learners to improve and extend knowledge and develop skills (Wehmeier, 2000). The Norms and Standards for Educators policy in South Africa (Department of Education, 2000) clearly states that an educator is not merely a subject specialist, and define the educator as supporter of community and citizenship and giver of pastoral care. An educator has to promote a healthy classroom environment by helping those who experience barriers to learning, whether in the classroom or through community interaction (Donald et al., 2002). The roles of interpreter and designer of learning programmes, researcher, and lifelong learner (Donald et al., 2002) define an educator. In this study an educator is to be understood as defined in this section.

1.8.2 Corporal punishment

Corporal punishment is deliberately inflicting pain on the body of a minor without causing injury, to correct a wrong behaviour (Straus, 1994). In the classroom, corporal punishment is inflicting pain on a student by an educator to correct or control wrong behaviour.

1.8.3 Learner

A learner is person that is learning about a particular subject from somebody, usually from a teacher that leads to a change of behaviour as a result of the experience (Houwer & Mors, 2013).

1.8.4 Secondary school

A secondary school is an establishment that provides secondary education to children. It is where the second stage of education occurs and lies between primary school, which offers basic education and tertiary or vocational education levels. Children in Eswatini undertake secondary education at ages 13-17 (National Education and Training Sector Policy, 2018).

1.9 Literature

According to Straus (1994) corporal punishment is correcting or controlling a child's behaviour by causing pain, without injury, by physical force. A literature review of both international and local sources dealing with the legal prohibition of corporal punishment, consistently revealed that most educators favoured the use of corporal punishment in schools across the globe. Studies carried out in places like South Africa (Global Initiative to End All Corporal Punishment of Children, 2015); Kenya (Mweru, 2010); Japan (Miller, 2016); Nepal (Khanal, 2016), and Turkey (Kilimci, 2009) all point to the fact that educators favour the use of corporal punishment despite these countries being signatories to the UN Convention to the Rights of the Child which commands state parties to:

> …take all appropriate legislative, administrative, social and educational measures to protect the child from all forms of physical or mental violence, injury or abuse, neglect or negligent treatment while in the care of parents, legal guardians or any person who has care of the child. (National Children' Coordinating Unit, 1989, p.6)

Corporal punishment continues to be perceived by many educators as an effective way of maintaining discipline in classrooms (Morrell, 2001). They also argue that corporal punishment serves a "useful educational purpose" (Benatar, 1998, p. 239), and use it to correct behaviour when students have done something that educators do not approve of (Morrell, 2001). They use it to get students to pay more attention to their schoolwork and work harder (Mweru, 2010), to help students avoid misbehaving and to persuade them to study and get good results (Alsaif, 2015), and to compel pupils to follow school rules (Kilimci, 2009).

The literature further revealed that, in addition to countries having failed to totally eradicate the use of corporal punishment, social scientists conclude that corporal punishment does not produce the desired effect, namely to eliminate undesirable behaviour and encourage acceptable behaviour, but generates unintended negative physically and psychologically harmful effects on children (Gershoff, 2002; Webb, 2007). The literature lists the harmful effects as producing negative attitudes towards learning (Ahmad et al., 2013), creating an environment unconducive to industry and productivity, closing channels of communication between educators and students (Greydanus et al., 2003), and having a negative effect on students' academic performance (Naz et al., 2011). Put simply, corporal punishment defeats the whole purpose of education in spaces that should be marked by reason, deliberation and the free exchange of ideas; where multiple voices are and should be heard without fear of reprisal (Barnett, 2017; Waghid, 2017). The harmful effects negatively influence learners instead of making them perform better in their schoolwork.

1.10 Theoretical framework

A theoretical framework is a plan that structures and strengthens a study and forms the basis from which a researcher constructs knowledge (Grant & Osanloo, 2014). It is what Grant and Osanloo (2014, p. 13) refer to as the "blueprint" of a study. Ornek (2008)

adds that a theoretical framework guides qualitative research. I chose to work with Cultural Historical Activity Theory (CHAT) as the theory that anchors this study. CHAT is a theoretical framework useful in understanding and analysing the connection between the human mind and activity. According to Hasan and Kazlaukas (2014, p.9) CHAT is about "who is doing what, why and how".

CHAT is rooted in Russian psychologist Vygotsky's work in the 20th century (Crawford & Hasan, 2006), and asserts that an individual's thinking is idiosyncratic since he/she thinks subjectively, and that thought processes are shaped by social and cultural experiences (Vygotsky, 1978, as cited in, Crawford & Hasan, 2006). Edwards (2011) describes CHAT as a theory that focuses on human activity asserting that an individual's thoughts are perceived through the individual's actions that are, in turn, governed by the individual's culture and society as these evolve historically. CHAT has assisted me to understand the experiences and attitudes of educators towards their corporal punishment practices and how they have been affected by their own culture and history.

Engestrom (1999) presents the relationship between an individual's culture, history and actions in Vygotsky's triangular model. The model illustrates that an individual or group of individuals who are called the subject executes an activity. When performing the activity the subject (human doer) has in an object (a certain goal/motive), in mind. To perform the activity the subject uses tools that are influenced by culture and history. In this study, CHAT is used to look at how an activity (moulding student behaviour) is performed by educators through using a tool that is influenced by culture and history (corporal punishment). Hasan and Kazlaukas (2014) argue that, while activity makes up the core of a relationship between the subject (the human doer) and the object (the goal/motive), it (the activity) also has an outcome. Considering that the object (motive) may be both objective

and subjective, the outcome of an activity may therefore be both one intended by the subject and one   not intended by the subject (Hasan & Kazlaukas, 2014).

Since CHAT postulates to be a tool for understanding the relationship between the thoughts and feelings of humans (what people think) and their activities (what they do), (Hasan & Kazlaukas, 2014), I used the activity system to explore and understand the attitudes of educators towards corporal punishment in schools. CHAT also helped me to contrast the reasons for using corporal punishment in schools with the findings of psychological studies which show that corporal punishment is mostly harmful and counterproductive. CHAT as a theory is fully expounded in Chapter3.

1.11 Research design and methodology

In this study I chose to employ a qualitative, interpretive and exploratory research design.

1.11.1 Research paradigm

The paradigm that underpins this study is an interpretive paradigm, which is grounded on desiring to "understand human behaviour" (DuPlooy-Cilliers, 2014, p. 28). I selected an interpretive paradigm because I wanted to understand the study phenomenon, namely why educators persist in using corporal punishment in Eswatini schools.

1.11.2 Research approach

The research followed a qualitative approach because it is a research methodology employed to explore and understand meanings that are either collectively applied by groups or singularly applied by individuals, to a social or human problem (Creswell, 2013). According to Nieuwenhuis (2007), this meaning is obtained by studying the social and cultural contexts behind people's behaviour patterns. The qualitative approach is in

line with this study because it seeks to understand educator attitudes towards corporal punishment within their social and cultural contexts.

1.11.3 Inquiry design

A case study is the inquiry design I have chosen. Although Nieuwenhuis (2007) avers that definitions and understandings of case studies are manifold, I went with Yin (1984) who defines a case study as a scientific inquiry into a current and enduring phenomenon. I chose to apply a case study to assist me in examining a current and enduring phenomenon Krusenvik (2016); understanding the phenomenon under study (Strydom & Bezuidenhout 2014); understanding what I find to be an incomprehensible social occurrence (Zainal, 2007), and revealing facts that cannot be revealed using other methods (Rowley, 2002).

1.11.4 Research setting and participants

The participants for the study were drawn from schools in all four administrative regions of Eswatini. All of them were practising teachers in the different kinds of schools that used corporal punishment in the country. They were included in the study because of their willingness to talk about their corporal punishment experiences.

1.11.4.1 Sampling procedure.

Purposive sampling was my choice of sampling method for this study because the subjective nature of purposive sampling allowed me to choose participants who possess the characteristics on which I wished to focus (Lumadi, 2015). These characteristics not only tied them to the objectives of the study (Palys, 2008) but the participants were capable of yielding the richest data and giving me the best answers to the study (Pascoe, 2014). In short, the purposively selected participants possessed characteristics that are important for this research (Pascoe, 2014); they were practising educators daily exposed to the use of corporal punishment in the classroom.

1.11.4.2 Participants.

A total of 104 participants were purposively selected from 26 schools spread over the four administrative regions of the country. The participants were selected from all over the country because corporal punishment is generally used in Eswatini. Sampling the 26 schools allowed representation of the four regions in the country, and representation for all types of schools in the country that used corporal punishment. The sampled schools were both urban and non-urban and those found inside and outside cities. Represented were public schools, missionary schools, single-sex schools, mixed schools, and boarding schools. The selection was done in such a way that each type of school was represented by two schools per region.

I enlisted the help of school principals to access to the final selection of four voluntary participants from each of the 26 schools. I sought permission to present my proposed study to all members of the staff during their free time when they were together in the staffroom. I then requested the participation of four willing participants, preferably two females and two male educators among which two would be experienced and two would be newly graduated. The selected participants were of mixed sex because studies reveal that male and female educators have different attitudes towards the use of corporal punishment (Sylvia, 2016; Yeboah, 2020). Likewise, newly graduated and experienced educators were selected as part of the study sample because studies have shown that they also, have different attitudes to the use of corporal punishment (Teklu & Kumar, 2014). Engaging participants with varying opinions of corporal punishment (male and female plus newly graduated and experienced) ensured the generation of rich data that provided a deeper understanding of the phenomenon under study, through prompting debates in the focus group discussion that allowed me to get different viewpoints from varying perceptions (Strydom & Bezuidenhout, 2014).

1.11.4.3 Methods of data generation.

Producing data that is 'thick' and 'descriptive' was my ultimate intent as a qualitative researcher, so I used data generation methods that allowed representation of the voices of the participants by reporting in their own words (Okeke, 2015, p. 207). Data generation is the term used in qualitative research as opposed to data collection because in most qualitative research studies data collection and data analysis are not treated separately but as an 'ongoing, cyclical and iterative' process (Nieuwenhuis, 2007, p.81). The ultimate intention of qualitative research is to understand the 'why', 'what' and 'how' of selected phenomena by collecting data about the lived experiences of the specific group of individuals and generating a 'thick description' of their 'subjective experiences' grounded on qualitative data (Strydom & Bezuidenhout, 2014, p. 173). Producing data that is 'thick' and 'descriptive' is the ultimate intent of the qualitative researcher who allows participants to report in their own words (Okeke, 2015, p. 207). I therefore employed two data generation methods that are well established in qualitative research and in line with the methodological framework of the study. I allowed one method to compensate for the limitations of the other. The data generation comprised open ended-questionnaires and focus group discussions (FGDs), and therefore occurred in phases. Phase one constituted of all the participants responding to the open-ended questionnaire. After this, I reduced the data into themes and subcategories (Bezuidenhout & Cronje, 2014). Phase two comprised two focus group discussions to generate different views from the selected participants and collect in-depth qualitative data about the experiences of the group (Gumbo & Maphalala, 2015; Strydom & Bezuidenhout, 2014). Two focus group discussions were enough because saturation point was reached in the second interview.

1.11.4.3.1 Open-ended questionnaire.

The participants filled out an open-ended questionnaire that comprised three sections. Section A sought information about their experiences of teaching using corporal punishment. Section B interrogated their views on the legal proscription of corporal punishment. Section C investigated how they could teach without the use of corporal punishment by exploring alternative methods used to discipline students.

1.11.4.3.2 Focus group discussions.

Furthermore, to get many different views from the selected participants, I collected in-depth qualitative data about the experiences of the group (Strydom & Bezuidenhout, 2014) through focus group meetings. In these meetings I acted as moderator and directed the discussions using an open-ended interview guide. The aim was to hear and understand the participants' views, and the focus group discussion acted as a supplementary data source (Greeff, 2011). I captured the interviews using an electronic voice recorder**.**

1.11.5 Data analysis

Descriptive data emerged from the focus group discussion and I transcribed the full range of responses verbatim, including non-verbal cues (Bezuidenhout & Cronje, 2014) to eliminate researcher bias. After transcribing the data into text I sorted the data into meaningful analytical units, organised and summarised them. I analysed the data inductively, and the categories emerged from the responses; they were not identified in advance (Bakkabulindi, 2015). I divided the data into themes/analytical units through coding: organising the data into categories and identifying patterns among the categories (Schurink et al., 2011). The research questions of the study enabled me to draw conclusions from the codes (Bezuidenhout & Cronje, 2014) and the theories framing the study. In addition, focus groups possess an element of 'sharing and comparing' that produced the rich data required for this study (Greeff, 2011). I identified units of meaning

and looked for the emergence of theoretically and conceptually informed themes (Creswell, 2013).

1.12 Delimitations of the study

This study is located in Professional Educator Development, a discipline dedicated to interrogate the professional development of educators and educator-learner relations via educator and learner interactions in the classroom. The primary focus of this study was to explore how educators experience the use of corporal punishment in the classroom and to determine their attitudes towards its proscription.

This is a small-scale study aimed at hearing the voices of senior secondary school educators in all types of public schools in Eswatini. This study allowed the voices of educators in public, missionary, single sex, mixed and boarding schools to be heard. This was done through an open-ended questionnaire and a selected few sitting down for focus group discussions. In this way, all the educators in public schools in Eswatini were represented and their voices heard.

1.13 Limitations of the study

Bearing in mind that the research would require the educators to discuss a topic that required them to admit to doing something illegal in Eswatini - using corporal punishment in the classroom - I feared that they may be reluctant to fully disclose their actions and feelings on the subject. I countered this obstacle by assuring them of their anonymity from our first meeting. I also solemnly assured them that all our activities during the course of the study would remain strictly confidential.

1.14 Unfolding of the study

In Chapter 2 I reviewed the literature relevant to the study and provided an overview of the pertinent issues on corporal punishment use in the classroom by educators. Local and international literature on educator experiences, how classroom corporal

punishment affect learners, and how educators justify corporal punishment of leaners, were addressed.

In Chapter 3, I clarified CHAT as the theory within which the study is framed. I also showed how educator corporal punishment of learners fits into the theory as an activity. I clarified how the theory explains what motivates educators to persist with corporal punishment in the classrooms.

In Chapter 4 I outlined the research design and methodology. I give a clear description of the research design and the research setting, how I selected the participants, and how I generated and analysed data.

In Chapter 5 I presented the findings and interpretations from the data corpus.

In Chapter 6 I present a thematic discussion of the findings as they answered the research questions. The purpose of the chapter was to reveal the experiences of educators in using corporal punishment, and how these experiences have contributed to their persistence with corporal punishment despite its proscription. The findings were contextualised in the reviewed literature, filtered through the lens of CHAT.

In Chapter 7 I present a summary, conclusions, implications and contributions of the study.

1.15 Synthesis

The first chapter served to highlight the basis for the study and point out the path that I followed in order to understand why educators continued with corporal punishment in the classrooms in Eswatini despite its proscription. I hope that understanding the reasons for their persistence contributes towards identifying ways in which educators can maintain discipline and create environments conducive to teaching and learning without resorting to drastic disciplinary measures. The following chapter presents a review of the literature relevant to this study.

Chapter 2

Literature Review

2.1 Introduction

This chapter offers a review of the literature relevant to the study. Reviewing the literature created a foundation for, and contextualised this study. According to Boote and Beile (2005) any useful research is founded on a thorough and sophisticated literature review; in other words, it is a requisite part of the process (Wolhuter, 2015). To underpin, inform and contextualise my study I engaged with relevant scholars in my field of study.

Local and related international literature on the use of corporal punishment in schools provided the backdrop against which this study was carried out. This chapter thematically discussed literature starting with a clarification of the concepts of punishment; corporal punishment, and discipline, the distinctions between discipline and punishment, the legislation on the use of corporal punishment, the difference corporal punishment and child abuse, corporal punishment in schools, educators' justifications for the use of corporal punishment, the effects of corporal punishment; educator attitudes towards the use of corporal punishment and its proscription. Although the literature on corporal punishment is very broad I focussed on addressing the use of corporal punishment in schools; its persistent use and educators' justification for using it. My research focused on both local and international instances of this phenomenon.

2.2 Clarifying the concept of punishment

Often the words punishment and discipline are used interchangeably yet they are not synonymous (Morin, 2014). Punishment and discipline are different concepts with different objectives and are used for different purposes (Shaeffer, 2006). In the classroom, educators often say they are going to discipline learners yet they are referring to giving

them corporal punishment. This study concerns corporal punishment, and it is therefore essential that concepts of punishment and discipline both be clearly understood. They are dissimilar in terms of meaning, motive and outcome.

2.2.1 Punishment

Fundamentally, punishment refers to the use of negative stimuli in reaction to undesirable behaviour (Cangelosi, 2000; Venter & Niekerk, 2011) or as defined by Prabha (2019) an unpleasant consequence imposed on a child or learner by a parent or an educator as a penalty for and to get rid of an undesirable behaviour or misbehaviour. Therefore, punishment is viewed as a consequence of breaking rules. Although punishment is deliberately chosen by an adult/educator to be unpleasant so that the child/learner does not repeat the undesirable behaviour (Kohn, 1996, as cited in Stevens, 2018), it adopts different forms of action and may be negative or positive (Feldman, 2005; Lefton, 2002).

2.2.1.1 Positive punishment.

The ultimate goal of any form of punishment is to stop an undesirable behaviour and prevent its future recurrence (Ackerman, 2020; Cherry, 2019; Lawrent, 2012). The concept of positive punishment originated with B.F. Skinner in developing operant conditioning theory (Cherry, 2019). According to this theory the introduction of adverse stimuli to a situation causes an undesirable behaviour to stop. Positive punishment is meant to stop misbehaviour from recurring. Despite the apparent contradiction of the concept of punishment being positive, the confusion is cleared by Cherry's (2019) explanation that "positive" emanates from that an aversive stimulus was added and made the child/learner stop the undesirable behaviour. The positive was a result of the addition of the stimuli.

2.2.1.2 Negative punishment.

Negative punishment as a concept also originates from operant conditioning theory where the removal of a stimuli is used to stop an undesirable behaviour (Shresta, 2017; Snowman & Biehler, 2000). The focus is on stopping the undesirable behaviour from happening by taking something away from the child (Coon, 2001). The negative was in reference to the removal of something to made the child/learner stop a certain undesirable behaviour.

2.3 Discipline

Discipline means training through self-control and obedience to be an orderly person. Venter and Niekerk (2011) define discipline as teaching to someone the kind of behaviour that is correct and advocated via society's norms. In the context of the classroom, the purpose of discipline is to create a learning conducive environment (Kagoiya et al., 2017). Discipline is training someone to internalise a behaviour standard that helps them to develop self-control, confidence and responsibility. Being disciplined generates desirable habits and attitudes that adhere to socially approved standards. Essentially, discipline is when an individual has developed an inward sense of order through persuasion. Contextualised to the classroom, a learner is said to be disciplined after developing the attitudes, habits and values that make learners conduct themselves in a diligent manner in respect to their schoolwork. The disciplined learner is self-directed and self-controlled in their schoolwork through encouragement. Discipline is either positive or negative.

2.3.1 Positive discipline

Human rights are the foundation for a positive approach to discipline (Centre for Justice and Crime Prevention, 2012). Through the Convention on the Rights of the Child, adopted in 1989, children are meant to be protected from any form of abuse either by

parents and caretakers at home, or by educators at school (Gebrezgabiher & Hailu, 2017).

Rules and regulations in schools are thus supposed to be consistent with children's rights

as stated in Article 19 (1), of the Convention of the Rights of the Child which addressed

the protection of children from cruel treatment. To comply with this, positive discipline

was introduced in schools; to a child-centric approach of offering behavioural guidance to

children through giving attention to their emotional and psychological needs (Naker &

Sekitoleko, 2009; Positive Discipline Institute, 2021; Prabha, 2019). Positive discipline

involves training learners so that they are empowered with problem-solving skills and as a

result exhibit desirable behaviours. Training is done through focusing on the positive

points of behaviour without physical punishment (Durrant, 2010; Shaeffer, 2006). Positive

discipline focuses on reinforcing good behaviour and encouraging positive change in the

learner (Sibanda & Mpofu, 2017). Positive discipline is against the use of physical pain to

change child/learner behaviour and focuses on offering children guidance to learn

appropriate behaviour (Centre for Justice and Crime Prevention, 2012; Shaeffer, 2006).

Positive discipline is proactive**.**

Positive discipline has seven pillars according to Adler and Dreikus (2012, as cited

in Tartari, 2018, p. 8246), who describe it as follows: "positive discipline focuses on

supportive behaviours such as mutual respect, effective communication, collegial

planning, setting standards, addressing the causes of misbehaviour, and constantly

assessing the implementation of discipline". The central pillar that buttresses it is mutual

respect between learner and educator and the consequence is a trust-based relationship

between the educator and the learner (Mokhele, 2006). Mutual respect and trust are

demonstrated when an educator engages learners in crafting classroom rules, warning them

when the rules break the rules, and desisting from creating a negative classroom

atmosphere which can be caused by constantly punishing the learners when they break the

rules (Stevens, 2018). To ensure that classroom rules are followed, an educator models the type of behaviour which is desirable in the classroom (Stevens, 2018). Another component of positive discipline which Durrant (2010) insists on, is the identification of long-term goals that the educator makes known to the learners.

2.3.2 Negative discipline

According to the Centre for Justice and Crime Prevention (2012), negative discipline is aimed at physically or emotionally hurting a child to rid them of unwanted behaviour. Negative discipline focuses on causing physical or emotional pain to hurt or embarrass the child, and the goal is to punish and prevent future misbehaviour. Negative discipline is identical to punishment in the sense that they are both reactive.

2.4 Discipline versus punishment

Although the words discipline and punishment are used interchangeably, they differ in terms of purpose and outcome. The purpose of discipline is to develop character in learners/children through teaching them the skills required to produce desired behaviours while acting independently (Ruffin, 2009; Sibanda & Mpofu, 2017), while punishment is purposed as be a penalty for wrongdoing on the child/learner by deliberately inflicting pain to force compliance or cause humiliation (Cangelosi, 2000; Wagenhals, n.d.). Ultimately, discipline is focused on the long-term development of a self-confident, morally responsible and intellectually developed child, while punishment is grounded in controlling child behaviour (Centre for Justice and Crime Prevention, 2012). This clearly indicates that punishment revolves around rules which can be kept or broken, while discipline revolves around character development. Disciplined learners behave appropriately as a result of not only understanding their rights, but also understanding their responsibilities (Makewa et al., 2017).

2.5 Corporal punishment

What distinguishes corporal punishment from other forms of punishment is that it is the deliberate visiting of physical pain on the body of a child by an adult, to alter undesirable behaviour (Straus, 1994; Straus & Kantor, 1994; Oteri & Oteri, 2018). According to Benatar (1998) and Dar (2012), corporal punishment is a broad term referring to a wide spectrum of punishments that result in the infliction of physical pain on the body of a minor. Corporal punishment is referred to as "hitting", "whipping", "swatting", "spanking" or "paddling" (Benatar, 1998, p. 238). This, however, should exclude "the adult striking a child with a part of the body" (Bogacki et al., 2005, p.371). Corporal punishment is also defined by Ramsden and Buvaneswari (2008) as violence purposefully inflicted on children, and by Shumba (2004) as pain purposefully applied on a child to change the behaviour of the child. Donnelly and Straus (2008) define corporal punishment as the deliberate inflicting of pain, without causing injury, by using physical force to positively transform the behaviour of a child, by a parent or person in authority, while Venter and Niekerk (2011) define corporal punishment as pain inflicted on the body of a minor as a retributive measure for undesirable behaviour. So varied have been the definitions of corporal punishment that Webb (2007) argues there is no existing universal definition. Nevertheless, the generally accepted definition is the one provided by Straus (1994), according to whom corporal punishment is correcting or controlling a child's behaviour by causing pain, without injury, through the use of physical force. Benatar (1998) elaborates that the punishment of the children was executed by either parents or educators. Straus' (1994) and Benatar's (1998) definition of corporal punishment is the one that I use in this study. Wide-ranging as the definitions of corporal punishment were, scholars were in unanimous agreement on several key points: that corporal punishment was physical pain inflicted by an adult on the person of a minor; that corporal punishment

was not supposed to involve injury and that corporal punishment was not inflicted randomly but was caused intentionally to change a behaviour (Larzelere & Baumrind, 2010; Straus, 1994; Straus & Donnelly, 2005).

2.6 Corporal punishment and physical abuse

Often corporal punishment has been erroneously perceived the same as other abusive behaviours and over time opponents of corporal punishment have argued that there is no difference between corporal punishment and child abuse (Gershoff, 2002). Since the boundaries between corporal punishment and child abuse are rather porous (Dar, 2012; Smith, 2006), it was essential for purposes of this study that the differences between corporal punishment and physical abuse be clarified.

According to Save the Children (1997) intensity and intention of the punishment are the distinguishing factors between corporal punishment and child abuse. According to Save the Children (1997), intensity is the extent to which injuries are incurred as a result of the use of violence, and physical punishment that results in injury is classified as physical abuse. Gershoff (2002) argues that the distinction between corporal punishment and physical abuse is the result of the action; actions that lead to injury (such as punching) are considered physical abuse, while actions that do not result in injury (such as slapping) are considered corporal punishment. In other words, corporal punishment was the deliberate visiting of physical pain on the body of a child by an adult, and physical abuse is the exercise of physical force that causes injury more severe than short-lived physical pain. Wallat (2017, p.1) sums it up: "corporal punishment becomes child abuse when the child is harmed".

Save the Children (1997), also state that the intention of corporal punishment should be considered; it should be applied to teach or discipline. This means that any

punishment inflicted on a minor for any other reason other than to teach or discipline constitute physical abuse. Gudyana et al. (2014) stress that when a child was hit for any other reason except to correct and control, corporal punishment escalates into abuse. Smith (2006) adds that, in addition to intensity and intention, the frequency with which corporal punishment is inflicted on a child is another factor that fixes the boundary between corporal punishment and physical abuse. This clearly meant that even when corporal punishment was inflicted with the correct intensity, and with the appropriate intention, the boundary that separated it from physical abuse was quickly crossed when it was inflicted too frequently. For instance, Gudyana et al. (2014) point out that corporal punishment must only be used as a last resort to avoid overuse which turns into child abuse.

In addition to intensity, intention and severity Larzelere (2000, as cited in Frenchette et l., 2015) suggests eight indicators of responsible corporal punishment that mark the boundary between corporal punishment and abuse. They are as follows; corporal punishment should not be severe, it should be motivated by concern for the child, it must be used between ages of two to six, it must be used in a controlled manner, it should be used in private, flexibility should be exercised in its use it should only be used after a warning, and it should also be used in combination with other disciplinary strategies.

In Eswatini, the procedures for corporal punishment were encapsulated in the Schools Regulations and Procedures document (Eswatini Ministry of Education, 1979). These were meant to be followed and, but what was intended to be punishment has escalated into physical abuse.

2.7 Corporal punishment use in schools

The use of corporal punishment to discipline learners has remained rife, especially in developing countries. Gebrezgabiher and Hailu (2017) in an analysis of web-based

evidence plus published and unpublished research findings, conclude that educators in developing countries hold a higher record of corporal punishment use than those in developed ones. According to Gershoff (2017) in a third of the world's countries, school corporal punishment still remains the legal way to discipline learners in school. This despite the fact that, in line with the Convention on the Rights of the Child, countries have passed laws to take steps in embracing social, educational and administrative responsibility towards protecting the child. In 2016 school corporal punishment was legally permitted in 69 countries and legally prohibited in 128 countries (Global Initiative to End All Corporal Punishment of Children, 2016), and corporal punishment continues in countries the world over including countries in which it is legally proscribed (Covell & Becker, 2011).

2.8 Educators' justifications for the use of corporal punishment

Local and international literature (Arigbo & Adeogun, 2018; Alsaif, 2015; Dlamini et al., 2017; Govender & Sookraj, 2014) has revealed that educators give numerous reasons to justify their corporal punishment of learners, as discussed in the subsequent sections. Nowhere in the whole world do children behave correctly at all times. This has led educators to give a myriad of reasons why they feel justified about the use of corporal punishment. I cannot presume to exhaust all these in this study, but among the justifications most frequently stated were: educators themselves were punished as learners, corporal punishment is a necessary means to discipline learners, until recently corporal punishment has been a culturally acceptable practice in most parts of the world, mild corporal punishment is encouraged and used by parents, and corporal punishment is an effective method of managing classrooms and instilling learner motivation. Hiding behind these reasons, educators persist with corporal punishment in schools. The next section presents a more detailed discussion of the reasons presented by educators.

2.8.1 Educators were punished as learners

One of the commonly stated reasons by educators, both locally and abroad, for the use of corporal punishment is that they were also punished at learners (Alsaif, 2015; Govender & Sookraj, 2014). In a qualitative study of perceptions and past experiences of educators in KwaZulu-Natal, Govender and Sookraj's (2014, p. 9) findings reveal that some educators experience difficulties in handling classrooms without corporal punishment and in their youth the practice was "firmly entrenched in their habitus or culturally established ways". Naker and Sokitoleko (2009) attribute this entrenchment as the reason why educators consider it normal.

Likewise, Makhasane and Chikoko (2016) and Cicognani (2004) in other qualitative studies in South African high schools, found that educators claimed they used corporal punishment because when it was used on them it proved to be effective. However, not all studies indicate that educators favour the use of corporal punishment because it had been used on them. For instance, some educators who had negative experiences of corporal punishment in their own schooldays felt that even though corporal punishment was tolerated by others who viewed it as essential for learning (O'Brien & Lau, 1995; Payne, 1985), it had negatively influenced their own learning. According to the Global Initiative to End All Corporal Punishment (2019), corporal punishment acts as a barrier to learning and increases the rate of school dropouts, although there are other educators who claim that corporal punishment did not harm them. Gebrezgabiher and Hailu (2017) argue that those who claim they were not harmed by corporal punishment are trying to assuage the guilt they harbour for violating learners. These studies reveal that educators' experiences of corporal punishment were the primary lens used by educators to judge whether it was a good or a bad thing.

2.8.2 Corporal punishment as a means to discipline learners

All educators in school have a duty to give learners a significant and worthwhile education. Arigbo and Adeogun (2018), Kilimci (2009), and Venter and Niekerk (2011) argued that for this goal to be achieved learners have to be disciplined. Disciplined learners are those that have developed orderly conduct, exhibit self-control and are self-directed (Noreen et al., 2020; Egwunyenga, 2000). The state of being disciplined is evident when learners show respect for school authorities, kept the laws of the school, follow the regulations of the school, maintain the school's behaviour standards and effectively show respect for themselves and others (Adesina, 1980, as cited in Lukman & Hamadi, 2014). Makewa et al. (2017) add that disciplined learners behaved appropriately as a result of not only understanding their rights, but also understanding their responsibilities. Educators in schools are not only tasked to teach but are also expected to manage learner behaviours to ensure that learners engage in all activities related to teaching and learning (Arigbo and Adeogun, 2018; Kambuga et al., 2018). In the classroom context discipline refers to the type of behaviour expected from learners that ensures order in the classroom and effective teaching and learning.

For effective teaching/learning educators need an environment free from disturbance **(**Mkhasibe & Mncube, 2020**).** Also, for effective teaching/leaning to occur an educator needs learners who co-operated and do their schoolwork (Gill et al., 2021). When learners do not put much effort into learning, classroom progress is slowed down and teaching/learning occur at an unsatisfactory pace. Any form of behaviour that interferes with classroom progress is considered by the educator to be lack of discipline, and when this occurs educators resort to corporal punishment. They view it as an essential tool for teaching and learning without which they would be unable to execute their duties (Morrell, 2001; Rossouw, 2003). Alsaif (2015), Gudyana et al. (2014), and Mweru (2010) view

corporal punishment as an essential tool that assists learners in refraining from misbehaviour, paying more attention to school work, studying and getting good results. Benatar (1998, p. 239) argues that it serves a "useful educational purpose".   However, while Baumrind (1996), Dlamini et al. (2017), Noreen et al. (2021), see corporal punishment as a necessary tool for learner discipline, Sulaiman et al. (2020) see it as harmful and a practice that causes long-term psychological and physical ill effects. Different scholars draw dissimilar conclusions about the relationship between learner discipline and corporal punishment. Kilimci (2009), in a study on educator perceptions on corporal punishment, undertaken in Turkey, established that according to school principals, corporal punishment was the only way to discipline learners. The principals argued that classrooms were overcrowded thus ruling out the use of other methods of providing discipline, and that corporal punishment was their only option. The educators highlighted that overcrowding in the classrooms made it difficult to maintain silence and give instruction in the classrooms, and that corporal punishment was a last resort (Kilimci, 2009; Rossouw, 2003).

Likewise, Mweru (2010) in a qualitative study that used FGDs, found that despite the educators' being aware of the prohibition on the use of corporal punishment by law they still continued to use corporal punishment because they considered it the most effective way to discipline learners in Kenya. In Tanzania, Kambuga et al. (2018) found that corporal punishment was the preferred method of dealing with undesirable learner behaviours. Educator views on corporal punishment to discipline learners were so strong that, following a qualitative study of three junior secondary schools in South Africa, Maphosa and Shumba (2010) found that the educators viewed all other disciplinary measures as ineffective and a waste of time. However, I saw that the scholars and the participants were quick to dismiss other disciplinary measures as a waste of time. A study

that dug deeper into their preferences for corporal punishment and dismissal of the other discipline methods, was missing.

However, not all educators subscribe to the use of corporal punishment to discipline learners. For instance, Lwo and Yuan (2011) following a study of educator attitudes towards corporal punishment in Taiwan found that most educators supported the ban of corporal punishment in schools, subject to government putting in place strategies to make non-use of corporal punishment possible. Likewise, Cheruvalath and Tripathi (2015), and Nakpodia (2012) also reject corporal punishment as a method of learner misbehaviour correction, and argue that experts in the field have gathered considerable evidence to the effect that corporal punishment neither discouraged lack of discipline nor promoted discipline in learners. Voss and Kunter (2013) argue that educator's knowledge of how to manage classrooms using proactive action, minimises the occurrence of learner misbehaviour. It is clear from the differing educator attitudes that a comprehensive study which offers reasons for the persistent application of corporal punishment, is needed.

2.8.3 Corporal punishment is a culturally acceptable practice

Culture is a way of life in a particular group of people of similar descent who harbour the same cultural norms and values (Idang, 2015). Culture embodies three basic elements: people's thoughts, actions, and the artefacts they produce. A people's culture distinguishes them from others (Idang, 2015) and demonstrates how they think, feel, and act, in other words, "culture refers to society and its way of life" (Lebron, 2013, p. 126). Culture is acquired through the process of socialisation and is transferred from one generation to the next.

Socialisation is the process by which people are introduced to social norms and customs (Cole, 2020) which are gradually transformed and lead to the acquisition of "different ways of thinking and then acting" (Pescaru, 2019, p. 18). Socialisation occurs

when one assimilated attitudes, morals, perceptions and models that belong to a specific group of people so that one becomes integrated into the group. In the process one internalises the shared meanings and values of the particular group. During the process the individual learns the kind of behaviour expected from a member of the group. On the basis of these internalisations, an individual's ways of behaviour, actions, and conduct conform with those of their society (Idang, 2015).

Socialisation occurs through elements known as agents of socialisation. The four major agents of socialisation that impact one's life at different stages and in varying degrees are: family, school, peers and media. Pertinent to this study are family and school as agents of socialisation. The family is the first to teach a child how to function within a given society's framework (Fletcher, 2019). Primary socialisation occurs as the child gradually learns how to associate with others by observing their parents and other family members. The next agent of socialisation is the school where the child encounters contact with other people outside of their family. In the school there is transfer of knowledge as the child socially interacts with educators and other learners (Cole, 2020). Shumba at al. (2012), and Saldana (2013), concur that knowledge and culture have always been transferred to future generations via the school.

Closely related to socialisation is enculturation, which refers to being socialised into a specific culture (Hasa, 2019). Koltak (2007, cited in Washburn, 2008, p. 50) defines enculturation as "the process where the culture that is currently established teaches the individual the accepted norms of the culture or society in which the individual lives". This is how corporal punishment is transferred from one generation to the next and becomes a cultural practice in Africa. Corporal punishment is embedded in African cultural practice as a vital tool in the education process (Makewa et al., 2017). As a result, parents and

educators who do not practise corporal punishment are seen as negligent (Maurel, 2011, cited in Makewa et al., 2017. p. 300).

Bartman (2002) posits that until recently the use of corporal punishment has been accepted throughout the world and used to control the behaviour of children. Gershoff (2017) concurs that in third world countries children are still disciplined with corporal punishment. Although the use of corporal punishment is not only associated and rampant in underdeveloped countries and people who are less educated, it is also found in more countries. Shumba et al. (2012) argue that African parents believe that inflicting corporal punishment on their children is an African cultural child rearing practice that cause their children to be brought up as disciplined adults who do well in school (Makewa et al., 2017). Educators have the right to act in loco parentis, meaning that educators "consider themselves as the direct representative of parents and they have the responsibility not only to teach lessons, but also to correct learner's behaviour using different means" (Gebrezgabiher & Hailu, 2017, p. 77), and that it is the culturally correct thing to do (Ukpabio et al., 2019). Geeves (2019) confirms that corporal punishment is deeply rooted in generations of families and educators.

The United Nations directive for governments to protect children from violence and abuse has created a state of cultural discontinuity between the home and school. At home children are socialised into accepting corporal punishment and the government has introduced a different school culture of non-use of corporal punishment in response to the United Nations directive (Eswatini Ministry of Education and Training, 2018). Educators subsequently found themselves having to teach learners who were socialised into a culture of using corporal punishment, without using corporal punishment.

2.8.4 Corporal punishment use encouraged by parents

      The use of corporal punishment is a phenomenon that is not new. For a long time, in different parts of the world, corporal punishment was accepted in the teaching profession as a way educators used in controlling the behaviour of learners that is accepted by parents.   Kabungo and Munsaka (2020), Kimani et al. (2012), Makewa et al. (2017), and Wasef (2011) point out that, for a long time, have educators justified their use of corporal punishment by arguing that they are supported by parents. In fact, educators, in places like Saudi Arabia are "respected" by parents for inflicting corporal punishment on learners and they even have proverbs that encourage its use: "the flesh of my son is for you and the bones are for us" (Alsaif, 2015, p. 19). This proverb alludes to the fact that educators are free to inflict corporal punishment on the bodies of learners as long as they do not harm them.

      Similarly, in South Africa, Morrell (2001), while seeking an explanation through a survey of 16 Durban (KwaZulu-Natal) schools, found that the infliction of corporal punishment as a form of discipline by educators was strongly encouraged by parents, especially by middle class parents, as it was their choice of discipline for domestic punishment. Morrell (2001) found that domestic use of corporal punishment for discipline and punishment was also very acceptable among learners who accept it as the right way to be taught the difference between right and wrong. The fact that it is used by parents in their homes makes is less wrong in the eyes of both the educators and learners when it was also used at school.

      In East Africa, Makewa et al. (2017) conducted a questionnaire survey in Nandu country to find out the perceptions of educators and learners on the use of corporal punishment in schools and found that educators were unwilling to relinquish corporal punishment. They reasoned that they were encouraged by learners' parents, and that

parents claimed it was good for their children and for educators in pursuit of moulding the child to grow up into a responsible citizen.

Gomba (2015), after conducting a qualitative interpretive study to find out the views of Zimbabweans about the use of corporal punishment in schools, concluded that parents seemed comfortable with educators using corporal punishment as a way to "put them [their children] in line" (Gomba, 2015, p. 60). Gomba (2015) asserts that this statement is in line with findings of studies undertaken by other scholars, especially in Africa. Hence, corporal punishment, in Africa especially, was used both at home and at school as educators were encouraged and given the right by the parents to act in loco-parentis while the children are in school.

However, not all African parents were in complete support of or encouraged corporal punishment of children in schools. Kudenga (2017), in a case study involving Zimbabwean parents, found that most of them had reservations about the uncontrolled use of corporal punishment on children in schools. Some of the parents expressed that not only should corporal punishment be used in moderation and as a last resort, but also that educators had to clearly explain the reasons for punishment to the children, before inflicting it. Makwanya et al. (2012) in a similar study, also conclude in favour of corporal punishment as a last resort after counselling had failed. So, while some parents feel that corporal punishment should be used freely by educators to discipline children, other parents are sceptical about the indiscriminate use of corporal punishment on their children by educators.

2.8.5 Corporal punishment as a quick way of communication

Parents used corporal punishment as a quick way to communicate their desires to their children. Following a meta-analysis of scientific studies, Gershoff (2010) concluded

that corporal punishment was primarily used by parents to elicit immediate compliance from children, to immediately transform the behaviour of the child, and to get the child to desist from performing unacceptable behaviours. Corporal punishment is inflicted on children to get them to behave in a way that caregivers consider to be the appropriate manner. Newson et al. (1983, as cited in Gershoff, 2002) confirm that temporary compliance of children is successfully achieved through corporal punishment. Likewise, from the school perspective, studies confirmed that educators view corporal punishment as a necessary tool to communicate and elicit immediate compliance. Educators also argue that without corporal punishment learners ignore instruction and neglect their schoolwork. To exacerbate this, communicating instructions to learners is harder due to the large numbers that now exist in the schools especially in the aftermath of free primary education, which was a response to the Millennium Development Goals. In a qualitative study in Kenya, to ascertain why educators continue to use corporal punishment despite its ban, Mweru (2010) found that educators prefer to use corporal punishment because the fear of pain associated leads to immediate obedience from pupils who otherwise would simply ignore verbal instructions. Elbla (2012) found in a qualitative study conducted in the Sudan on corporal punishment and verbal abuse, that educators used corporal punishment to make learners immediately comply with verbal commands. This view is however disputed by Gershoff (2008) who points out that corporal punishment fails to elicit lasting compliance from learners.

The literature has revealed that educators use corporal punishment with or without the support of the parents. Furthermore, literature has revealed areas of common ground about the use of corporal punishment. For instance, it revealed that educators and parents shared the view that corporal punishment was an effective, culturally accepted tool for disciplining children/learners. They also agreed that there was nothing wrong with

corporally punishing children/learners since it was also inflicted on them and it left them unharmed. It was also evident from the reviewed literature that although some parents seemed to condone and encourage the use of corporal punishment others felt that it should only be used as a last resort to when all else had failed. However, all of these have not discouraged educators from using corporal punishment and, according to literature, the practice that was rife, especially in Africa. Literature was also reviewed to identify educators' own reasons for corporal punishment that are not related to parents. In the succeeding sections I discuss the supposed usefulness of corporal punishment in the classroom only from the educators' points of view.

2.8.6 An effective method of classroom management

Classroom management is defined as the actions taken by an educator to create a quiet and calm environment that will encourage learning, and support the social and emotional development of learners (Doyle, 1986; Evertson &Weinstein, 2006; Van Deventer & Krueger, 2003). Classroom management combined with methods of instruction constitutes general pedagogical knowledge that is a fundamental element of educator knowledge required to organise and manage classrooms to guarantee the occurrence of effective teaching and learning (Doyle, 1986, cited in Voss et al., 2011; Kong & Blomeke, 2011; Nezhad & Vahedi, 2011; Ulferts, 2019).General pedagogical knowledge is defined by Shulman (1987, p.8) as educator's knowledge that encompasses "broad principles and strategies of classroom management and organisation" and goes beyond subject matter. Sothayapetch et al. (2013) view general pedagogical knowledge as knowledge that supports learning, which is essential for educators.

However, the literature reveals that although corporal punishment is proscribed in many countries, educators still view it as an effective way to manage their classes and continued to use it (Agbenyega, 2015; Kimani et al., 2012). The primary function of the

educator in the classroom is to ensure effective teaching and learning (Evertson & Weinstein, 2006), and for this to occur, the classroom has to be properly managed. (Ulferts, 2019). Effective learning, according to Hanke et al. (2014), occurs following the successful accomplishment of educational objectives. Jones and Jones (2012) argue that successful accomplishment of educational objectives, namely effective teaching and learning, is impossible in classrooms that lack proper management. A diversity of skills is required for an educator to be able to manage the classroom, and educators feel that to attain this desired environment, they have to maintain silence in the classrooms and use corporal punishment to do so (Kilimci, 2009).

For educators to create an environment that support effective teaching/learning they have to accomplish the following: manage the learners, manage time, and manage resources (Wydeman, 2015). When the accomplishment of any of these is threatened, educators turn to corporal punishment in the belief that it controls the behaviour of learners in the classroom and discourages behaviours likely to disturb learning (Gudyana et al, 2014). Studies indicate that educators turned to corporal punishment when learners fail to do their assigned tasks. Tasks in the classroom include writing and when they failed to complete this in class, tasks are assigned as homework to be submitted the following day. Thakuri (2004) in a study commissioned by Save the Children in Turkey, found that children were corporally punished for failing to submit their homework on time. Similar findings were the outcome of Matheolane's (2016) qualitative study on the management of learners using corporal punishment in Lesotho. Matheolane (2016) found that in Lesotho learners received corporal punishment after they failed to submit their homework. Educators felt they had a duty to effectively manage tasks that should be completed (Wydeman, 2015). Kounin (1970) however, disagrees and points out that classroom management meant educators should take a proactive action to minimise learner

misbehaviour, and not a reactive action like punishment after a misbehaviour has occurred. When this view of classroom management is taken by educators, minimal time is lost to disciplinary problems and most of the time spent in the classroom is spent on insightful learning.

Educators are also tasked with managing learners. The duty of the educator is to manage learners in a manner that ensures effective teaching/ learning occurs without undue interruptions (Musambai, 2003). To do this educator have to create a stimulating classroom environment (Miller & Paedro, 2006), and it was in an attempt to create this environment that educators were found using corporal punishment on learners for making a noise in class. For instance, Thakuri (2004), following a qualitative study in Nepal found that children in school were corporally punished for making the classroom disorderly and for noisemaking.

Time management was another fundamental element of classroom management. The educator, as the classroom manager, is tasked with ensuring that time in the classroom is efficiently used. Current research, however, shows that teaching and learning time is inefficiently managed, leading to low academic achievement in many schools (Maile & Olowolo, 2017). Following a qualitative study of Pretoria secondary schools Maile and Olowolo (2017) found that coming to school late was a serious hindrance that interfered with teaching/learning in many classrooms. To stop late-coming educators use corporal punishment. According to a News 24 report, learners in a KwaZulu-Natal School who were fed up with being corporally punished for late-coming, captured an educator on video while he was giving learners strokes for coming late to school. The video went viral and resulted in the educator's facing prosecution. Also, in Nigeria, Adebayo (2018) reported that learners were flogged in full view of their classmates for late-coming. However not all schools resort to corporal punishment to solve this problem. For instance, in Pretoria,

Maile and Olowolo (2017), after a qualitative study that looked into learner management problems in schools, found that some of the schools investigated practical solutions like improving the school's administrative methods and finding ways to change the learners' behaviours.

2.8.7 Corporal punishment as a tool for motivation

Motivation refers to when learners are driven to learn and achieve high levels of academic performance (Tohidi & Jabbari, 2011). To keep learners in classes motivated, educators need general pedagogical knowledge, which is knowledge applied to maximise learning opportunities and organise classroom situations that reach beyond subject content-specific knowledge (Voss & Kunter, 2013), and create a teaching/learning environment conducive for all the learners in the classroom (Guerriero, 2014). Although African educators use corporal punishment on learners with the belief that it motivates them to learn (Agbenyega, 2006) and that fear of corporal punishment push learners to work harder (Bassey, 2016; Makewa et al., 2017), studies conducted to find out whether corporal punishment motivate classroom learning and lead to better classroom performance, have produced conflicting results. Dlamini et al. (2017) found that corporal punishment improves the academic performance of learners, but Ahmad et al. (2013) and Akhtar, Awan and Abdul (2018) concluded that a negatively correlated relationship exists between corporal punishment and learning because it corrodes learners' motivation to learn, and also reduces their ability to concentrate on their schoolwork. Lawrent (2012), in Tanzania, concluded that corporal punishment not only reduces learners' motivation to learn but makes them hesitant to participate in learning activities because of lowered their self-esteem and feelings of helplessness. This negative relationship results from corporal punishment creating an environment that is not conducive to industry and productivity, closes channels of communication between educators and learners, and has a negative

effect on the academic performance of the learners (Greydanus, 2010; Naz et al., 2011). Without motivation there cannot be proper teaching and learning (Bonab & Essmati, 2015).

While there is a plethora of studies that have investigated educators' justifications for corporal punishment and the effects of corporal punishment on learners, there is a scarcity of studies that focus on the experiences of actual users of corporal punishment to understand why they persist in the practice although it is banned. The strength of this study is that it generates data from people who are in a context where corporal punishment is still practised. A detailed study that analyses through their experiences the social, historical, political and pedagogical reasons for their persistence with corporal punishment, was undertaken.

2.9 Implications of legislation governing child corporal punishment use in Eswatini

A close look at the legislation governing corporal punishment of children in Eswatini revealed that there are inconsistencies in the legal procedures which dealt with child misbehaviour. Firstly, two articles in one document that address the same subject, were not in agreement: Article 18(2) of the Eswatini constitution 2005 states that "a person shall not be subjected to torture or to inhuman or degrading treatment or punishment", and 29(2), states that "a child shall not be subjected to abuse or torture or other cruel inhuman and degrading treatment or punishment subject to lawful and moderate chastisement for purposes of correction" (Kingdom of Eswatini, 2005, p.25). These two articles, both existing in the Eswatini Constitution, are not in agreement about bodily harm. The phrase "moderate chastisement" allows parents and caregivers to corporally punish children in the home. As a result, parents and caregivers in Eswatini conduct themselves with respect to what is stated in Article 29(2), which was crafted by other Emaswati following Swati culture and customs, according to which children are subjected to corporal punishment as a

form of moderate chastisement. The country seasonal report of the Global Initiative to
End All Corporal Punishment (UNICEF, 2015), in fact revealed that Eswatini was still a
country that maintained a high rate of corporal punishment.

However, the same children that were subjected to "moderate chastisement" at
home were learners in schools where different sets of rules applied. Schools in Eswatini
were administrated following the National Education and Training Sector Policy in which
it is stated that MOET does not expect educators to use corporal punishment as they were
not trained to use it and it was not part of their professional standards. Instead, MOET
requires educators to promote a culture of positive discipline. The policy was crafted after
the UNCRC's Article 19 which states,

> …parties shall take all appropriate legislative, administrative, social and
> educational measures to protect the child from all forms of mental and physical
> violence, injury or abuse, neglect or negligent treatment, maltreatment or
> exploitation including sexual abuse, while in the care of parent(s), legal guardian(s)
> or any other person who has the care of the child. (National Children' Coordinating
> Unit, 1989, p. 6)

This policy forbids educators to inflict corporal punishment on learners in school
because they were not trained to use it. As a result of the divergence of these Articles,
educators found themselves faced with teaching learners that, according to school policy,
they could not corporally punish but who were still punished at home because "moderate
chastisement" was allowed there. Educators in fact found themselves teaching learners that
exist between two cultures. The 'home culture' that allowed the learners to be punished
and the 'school culture' where government policy dictated that educators should desist
from corporal punishment and employ positive discipline as a strategy to keep learners in
check, were not in sync. The ambiguity of the legislation on chastising children in

Eswatini, educators found themselves faced with a state of cultural discontinuity, as they had to discontinue the home culture of corporally punishing the learners for misbehaviour, but deal with learner misbehaviour using positive discipline in school.

2.10 The effects of corporal punishment on learners

Social scientists who have studied corporal punishment seem to have arrived at diametrically opposed conclusions concerning the effects of corporal punishment on children. Although corporal punishment is used by educators with good intentions of creating more disciplined learners who do better at their schoolwork (McCord, 1996), corporal punishment does not always generate the desired effect (Gershoff, 2010). Gershoff (2010), for instance, in a summary of scientific research on the intended and unintended effects of corporal punishment, concludes that corporal punishment generates unintended negative physiological and psychological effects. The following sections briefly considers the unintended effects.

2.10.1 Unintended effects of corporal punishment

Although corporal punishment is often justified by its perpetrators who claim that is being done with good intentions (Cheruvalath & Tripathi, 2015), numerous studies, including longitudinal surveys by sociologists and meta-analyses of similar studies, conclude that corporal punishment does not always produce the intended effects (Gershoff, 2010; Nakpodia, 2012; Straus, 2001). Scholarly evidence shows that, instead of being a tool to assist teaching/learning and discipline, corporal punishment by educators was an ineffective discipline method and had major deleterious effects on the mental and physical health of the children on whom it is inflicted for correction purposes (Gershoff, 2010; Greydanus, 2003; Portela & Pells, 2015).

Learners are often physically and mentally damaged (Greydanus, 2003) and their academic performances decline (Arigbo & Adeogun, 2018). In Nepal Rimal and Pokharel

(2013) also concluded that corporal punishment has unintended negative physical and psychological effects on its recipients. In this section I look at the different unintended effects of corporal punishment as identified by sociologists and psychologists.

2.10.1.1 Corporal punishment leads to physical damage.

Physical damage was found to be the most visible unintended effect of corporal punishment of learners by educators. Greydanus (2010) points out that, apart from corporal punishment being an ineffective method of discipline; it often leads to physical harm. Physical damage is sometimes so severe as to be life threatening, leads to loss of body parts and causes victims to be absent from school for long periods due their injuries. Additionally, studies established that corporal punishment sometimes escalates into abuse that causes physical injury so severe as to permanently disfigure some of the learners (Rowland et al., 2017). In Eswatini, corporal punishment has been reported to lead to the loss of body parts as in the case of an eleven-year-old boy in a rural primary school who, according to a local newspaper, was pierced in the eye by a splinter while the educator was inflicting corporal punishment on a learner sitting nearby. So severe was the injury that, according to the newspaper report, the boy had to have his eye removed and replaced with an artificial one (Nsibande & Hlatshwayo, 2017).

Sometimes pupils even face life threatening situations as a consequence of corporal punishment. For instance, Dlamini (2015) reported in another Eswatini newspaper that, in an urban school, a little boy was severely beaten on the head with a stick by his class teacher, consequently suffered severe headaches and eventually collapsed in class. So serious was the boy's condition that, when taken to hospital, he had to be operated on and have parts of his skull removed. Alsaif (2015) suggests that corporal punishment might even lead to the death of children if used with excessive severity by educators.

2.10.1.2 Corporal punishment fosters negative attitudes towards learning.

Despite the fact that Straus' definition makes it plain that corporal punishment is inflicted on learners by educators to motivate the kind of behaviour they consider to be appropriate for their education (Han, 2014), studies have proved that corporal punishment results in negative attitudes to learning. Although, according to Straus, educators inflict corporal punishment on learners intending to eliminate learner misbehaviour and urge learners to work harder, studies by other scholars have proved otherwise. In numerous studies to ascertain how corporal punishment affects academic achievement of learners, studies by Ahmad et al (2013), Gudyana et al. (2014), and Oteri and Oteri (2018), in different parts of the world using different research methods, conclude that corporal punishment only results in negative attitudes towards learning and there is no positive contribution towards learners' academic achievements.

Ahmad et al. (2013) in Pakistan, and Oteri and Oteri (2018) in Nigeria, in studies to ascertain how corporal punishment affected academic achievement of learners in secondary schools, concluded that it led to reduced motivation to learn. They concluded that, compared to other methods of learner punishment, corporal punishment produced learners who are less motivated to learn, indicated by a reduced willingness to participate in class. Naz et al. (2011) also noted reduced motivation to learn and point out that the use of corporal punishment in class causes learners to be reluctant to actively participate in class.

The negative attitude towards learning created by corporal punishment in the classroom is confirmed but the fact that schools where corporal punishment is used have a high rate of school dropouts. Portela and Pells (2015), also report that children in Peru, Vietnam, Ethiopia and India claimed that they did not like school because of corporal punishment. When learners do not like school because of corporal punishment, they

avoided going to school and in most cases drop out of school (Dar, 2012; Naz et al., 2011; Oteri & Oteri, 2018).

Ahmad et al. (2013) after studying the effects of corporal punishment on learner motivation found that corporal punishment in the classroom was negatively related to classroom learning because it does not create an environment that supports learning (Gershoff, 2002; Seiberer-Nagler, 2016), but it negatively affects learners' confidence and becomes a hindrance to learning through creating fear and hesitation that blocks creativity in the classroom. In addition, Lawrent (2012), and Oteri and Oteri (2018) point out that corporal punishment of learners in the classroom promotes inferiority complexes in the learners who become fearful and hesitant to participate in classroom activities. The lack of participation is corroborated by Gudyana et al. (2014), and Rossouw (2003) who state that classroom corporal punishment obstructs learning through making learners lack enthusiasm for learning and discourages their cognitive development because it closes channels of communication between the educator and learners (Greydanus, 2010).

However, Suleman et al. (2014) differ in their findings and argue that corporal punishment, when used mildly on learners, have a positive effect on academic achievement. In their study of randomly sampled participants from selected Pakistani schools, Suleman et al. (2014) conclude that there were positive aspects to corporal punishment as it strengthened the academic achievement of learners and was effective in controlling disruptive behaviour when used mildly.

2.10.1.3 Educationally induced post-traumatic stress disorder (EIPSD).

Broussard (2014), and Iqbal and Syed (2006), describe educationally induced post-traumatic stress disorder (EIPSD as a mental disorder caused by stress induced on learners by excessive corporal punishment and its persistent infliction. EIPSD is a mental disorder

with symptoms similar to those of post-traumatic stress disorder (PTSD). Greydanus (2010) defines EIPSD as a mental health imbalance that is symptomized by depression and anxiety, feelings of sadness, worthlessness, helplessness and constantly harbouring thoughts of suicide. Other symptoms of depression and anxiety experienced by the learners are sleeping difficulties extreme tiredness and lack of concentration. In short, EIPTSD negatively impacts learner school performance because it leads to lack of concentration in class which results in poor performance in school (Al-Hemiary et al., 2016; Greydanus, 2010).

When educators inflicted corporal punishment on learners, the aim is to encourage learners to study and get good results (Mweru 2010; Ogbe, 2015). However, students who suffer from EIPSD feel inferior, helpless and depressed, which defeats the purpose of corporal punishment application because it results in lack of interest and demotivation to participate in class, negatively impacting learners' concentration in class, and therefore performance (Ahmad et al., 2013; Murphy et al., 2010).

2.10.1.4 Corporal punishment results in antisocial behaviour in learners.

Albeit that educators will inflict corporal punishment on learners believing that it will instil obedience and compel them to follow school rules (Morrell, 2001; Mweru, 2010), concludes that, on the contrary, corporal punishment leads to undesirable behaviours in children and causes them to behave in anti-social ways (Rebellon, 2017; Grogan-Kaylor, 2004). Learners exposed to corporal punishment have been found to have higher levels of aggression, to be bullies, and to be liars. They also display a high rate of absenteeism that eventually leads to withdrawal from school. This, according to Vally (1998, p. 22) results from feelings of insecurity and "a general aversion to school" which causes them to avoid school. Han (2014) adds that corporal punishment in a school may cause learners to be angry, disobedient and violent to school personnel.

2.10.1.5 Corporal punishment creates feelings of inferiority in learners.

In addition to all the negative unintended effects of corporal punishment, it has been found to interfere with the process of development in the school going child. Studies have found that corporal punishment is counterproductive to one of its intended purposes - getting learners to work harder at their schoolwork and get good results (Ahmad et al., 2013; Akhtar et al., 2018; Dar, 2012). While school is meant to be a place where children are supposed to learn and be integrated into educated civilized society (Bartman, 2002), when learners are subjected to corporal punishment by their educators, instead of developing industry and the ability to learn, they develop feelings of inferiority (Benatar, 2009). Jyoti and Neetu (2013) aver that corporal punishment has a negative effect on the social and psychological development of learners. Poole et al. (1991, as cited in, Jyoti & Neetu, 2013) cite poor classroom performance, limited attention span, fear of school, depression, and low self-esteem as the adverse effects of corporal punishment. Corporal punishment causes learners to be unable to develop feelings of competency and self-worth. Akhtar et al. (2018), Dar (2012), and Oteri and Oteri (2018) are in agreement that corporal punishment erodes the self-esteem of learners, which leads to low self-worth, loss of self-confidence, and creates inferiority complexes. Subsequently, corporal punishment "negatively affects learners' aspirations" as Han (2014, p.229) maintains.

2.10.1.6 Corporal punishment teaches the wrong lesson to learners.

According to Vally's (1998) summary of research on the effects of corporal punishment, studies have established that corporal punishment, instead of moulding, motivating and correcting learners, teaches the wrong lesson: that inflicting pain is the correct way to express your dissatisfaction. Alsaif (2015) and Vally (1998) assert that when an educator resorts to corporal punishment, the behaviour he or she models to his learners is that violence is the most acceptable way to correct wrongs. It teaches children

that violence is the only way to resolve conflict and fails to teach them to use logic as a way of resolving problems.

Although educators claim to use corporal learners on learners to mould the characters of learners, to date there is no tangible evidence that corporal punishment leads to better classroom control, enhances moral character, increases learners' respect for educators' authority and improves academic achievement (Greydanus, 2003). Larzelere and Kuhn (2005), however, following a review that contrasts corporal punishment and other alternative punishment methods, argue that the outcomes of corporal punishment are affected by the manner in which it is applied, and Straus and Mouradian (1998) conclude that corporal punishment as a way of child correction neither benefits society, the adult, nor the child, so it was best to seek alternative non-violent methods of child correction.

2.11 Attitudes of educators towards corporal punishment

Studies carried out using diverse methods in various countries of the world, to explore the attitudes of educators towards corporal punishment reveal that a majority of educators harbour a positive attitude towards corporal punishment. Educators give different reasons to account for their positive attitude towards corporal punishment.

Simiyu (2003), and Yeboah (2020) in mixed method studies, and Wairimu (2004) in a qualitative study, all came up with similar findings, namely that educators in Kenya have a positive attitude towards corporal punishment. Simiyu's (2003) findings also reveal that educators' attitudes towards corporal punishment are more positive in places where corporal punishment is still in use, while Muthioni (1996) adds that the positive attitude towards corporal punishment is influenced by teaching experience. Wairimu's (2004) qualitative study also concludes that educators in Kenya have a positive attitude to corporal punishment because they view corporal punishment as an effective disciplinary measure.

Cicognani (2004), following a study on the attitudes of educators towards corporal punishment, concludes that educators in South Africa likewise have a positive attitude towards corporal punishment. The mixed responses obtained by Teklu and Kumar (2014) in Ethiopia reveal that most educators have a positive attitude towards corporal punishment and feel that it improves pupils' behaviours and teaches them to respect authority, while the few who do not favour corporal punishment also consented to corporal punishment's improving learner's behaviour but point out that it is only a short-term solution to enforcing discipline. An earlier study by Cicognai (2004) exploring the attitudes of educators towards corporal punishment in primary and high schools in South Africa, found that male educators favour corporal punishment, and that educators attribute their attitude to corporal punishment to themselves having been exposed to corporal punishment.

Yousif and Mohammed (2015) found educators have favourable attitudes to corporal punishment after studying the attitudes of educators to corporal punishment in Khartoum government schools, Sudan. According to them, educators have a positive attitude to corporal punishment and favour it because they strongly believe that corporal punishment moulds character, teaches respect, stimulates responses and reduce behavioural problems in learners.

In India, Sylvia (2016), found that educators, especially males, view corporal punishment favourably and strongly prefer its use over other methods of punishment. In Turkey, Kilimci (2009), following a qualitative study on the perceptions of educators on corporal punishment also found that educators favour corporal punishment.

In Nigeria, however, Umenziwa and Elendu (2012), after carrying out a survey on the perceptions of educators on corporal punishment, found that educators differed from their counterparts in India, Kenya, South Africa and Sudan in their attitude towards

corporal punishment. According to them, Nigerian educators do not favour corporal punishment and see it as an undesirable method of discipline.

In Eswatini, corporal punishment-related studies have focused on the effects of corporal punishment on the academic performance of learners (Dlamini et al., 2017), on the noncompliance of educators with the education policy on corporal punishment (Shongwe, 2013), on the awareness and knowledge of educators of school violence (Shabangu, 2010), on managing of violence in high schools (Tumwine, 2014), and on the prevalence of corporal punishment and other humiliating forms of punishment (Save the Children, 2008). Although corporal punishment has been studied in Eswatini and related to learner performance, non-compliance of educators with corporal punishment policy, school violence and its prevalence as a practice, none of the scholars have done a comprehensive study that scrutinises educators' social, historical, political and pedagogic reasons for persisting with it.

2.12 Attitudes of educators towards the ban of corporal punishment

Corporal punishment has been a behaviour management tool for educators for a long time, but the ratification of the Convention of the Rights of the Child, in 1989, brought the end to free and indiscriminate use of corporal punishment in UN member countries. The Convention of the Rights and Welfare of the Child clarifies children's rights and spell out the conditions that children have to be protected from. Among these is protection from degrading humiliation and violence. Educators now find themselves having to look elsewhere for means of learner control. This is not easy for educators who still favour corporal punishment and embrace attitudes against its proscription.

2.12.1 Shift in power dynamics

Power dynamics are significant in African teaching and learning, making it imperative for learners to listen to and obey their educators without question (Agbenyega,

2015). Educators feel that if corporal punishment is removed from the classroom, it deprives them of their power and renders them powerless over learners. Educators feel that the removal of corporal punishment from the system leads to a loss of prestige (Alsaif, 2015) and authority for them (Ndofirepi et al., 2012).

2.12.2 Increased learner indiscipline

Educators report a total breakdown of discipline in schools (Dzivani, 2000), and learners who are becoming more disruptive and abusive (Makewa et al., 2017). The most challenging condition for educators was is the increasing lack of discipline in the classrooms impacts negatively on learning and that their hands remained 'tied behind the back' due to the corporal punishment ban. They feel undermined and helpless (Mtsweni, 2008). For the same reasons educators in Australia, Trinidad, Pakistan, Kenya and South Africa feel that corporal punishment should be brought back. Inasmuch as studies looked at the results of non-use of corporal punishment for both learners and educators (Makewa et al., 2017; Mtsweni, 2008) no one has looked closely at the discipline practices of the educators without corporal punishment in Eswatini.

2.13 Synthesis

This chapter reviewed the literature related to the study. The chapter opened with a clarification of the concepts referred to in the study. These were followed by the legislation governing corporal punishment of children in the country. The reasons that educators give to justify their use of corporal punishment despite the legislation against it, were explored and the effects of the use of corporal punishment in the classroom were also discussed. The chapter closed with a review of attitudes towards the ban of corporal punishment.

Chapter 3

Theoretical Framework

3.1 Introduction

This chapter discusses the theoretical framework underpinning this study and clarifies the theory within which this study is placed, since research is "guided by theory" (Imenda, 2014, p. 186) to ensure that subjective beliefs are "checked against objective reality" (De Vos, 2005, p.36). I begin by providing a framework for the study and unpack CHAT. I then provide the foundational work on CHAT as a theory, discuss how it has it has been used in other studies and how various theorists understand it. Since CHAT has three generations, I provide a discussion on how these generations have unfolded and came to be. At the end of the chapter, I provide a justification for the choice of CHAT as a theory and conclude with a synthesis of this chapter.

3.2 Framing the study

In all scientific research, a theoretical framework is necessary because it structures and strengthens a study, and forms the basis from which the researcher constructs all knowledge (Grant & Osanloo, 2014). It is for this reason that Grant and Osanloo (2014, p. 13) refer to a theoretical framework as the "blueprint" of a study. Ornek (2008) affirms that a theoretical framework guides qualitative research. Bezuidenhout (2014) adds that, in any research study a theory is essential not only to establish patterns as you find answers for the research questions, but also to find solutions for the research problems. I opted for CHAT as the theoretical framework to help me analyse what influences educators' use of corporal punishment, how they are influenced, and also to understand why educators persist with the use of corporal punishment in schools despite its proscription. The rationale for this choice was also influenced by the CHAT theory's ability to provide a lens

that enables understanding of human cognition through studying socially, historically and culturally influenced actions (Blunden, 2015; Hasan & Kazlauskas, 2014).

3.3 Activity theory explained

To fully understand CHAT as a theory it was expedient to first understand general activity theory (AT). Kaptelinin et al. (1995, p. 191) point out that activity theory is a "basic set of principles which constitutes a general conceptual system that can be used as a foundation for more specific theories." Activity, in activity theory carries the specific meaning of a purposeful action carried out by humans (Hasan & Kazlauskas, 2014; Mwanza, 2002). The fundamental principle in activity theory is that the action carried out is object oriented (Kaptelinin, 2005), or is geared towards a specific purpose (Hasan & Kazlauskas, 2014).

> A key element to this approach [activity theory] is its 'object orientedness' where the term 'object' in this case corresponds to a motive and may refer to a physical need (e.g., hunger, material comforts), socially determined aspirations, or perceived problems or contradiction. (Blin & Appel, 2011, p. 474)

To make a meaningful analysis of this object-oriented action a scholar uses activity theory that, according to Hasan and Kazlauskas (2014, p. 9), answers the questions "who is doing what, how and why". In responding to these questions activity theory provides a lens for a better understanding the activities carried out by humans. Activity theory talks to the interactions between a human (subject) and goal-oriented actions (object) to produce specific outcomes. This is in agreement with Engestrom (1987), who points out that in an activity subjects are inspired to change an object to achieve a desired result.

This study concerns a purposeful activity performed by the educator as the main doer of the activity, which places them as the subject (S). The educator's purpose in this

activity is to mould the behaviour of a student, the object (O), with the purpose of getting a desired behaviour and performance out of the student, which is the outcome.

3.4 Origin of CHAT as a theory

CHAT as a theory to understand human behaviour and action originated in revolutionary Russia in the l920s and 1930s. CHAT was the work of Russian psychologist Lev Vygotsky, Alexei Leontiev and Aleksandri Luria who were known as the founding trio of the cultural-historical approach to social psychology (Crawford Hasan, 2006). CHAT owes its origins to being a departure from the work of behaviourists such as Pavlov who had previously observed that humans were similar to animals and acted on responses to stimuli (Yamagata-Lynch, 2010). Vygotsky and associates repudiated this and posited that humans were neither animals nor like animals, but their actions were purposeful and carried out as activities that focus on specific goals with the aim of producing outcomes. From this understanding was born activity theory which was defined by Hasan and Kazlauskas (2014) as a lens to better understand human activity through looking at who is doing what, why and how.

Although Vygotsky, interested in identifying ways in which human activities could be studied and explained (Yamagata-Lynch, 2010), produced revolutionary work and moved the focus of activity theory from the subject-object-outcome triad to incorporating tools as mediating artefacts, and shifted the unit of analysis from the individual to the activity (Engestrom, 1999), other scholars like Leontiev still felt that Vygotsky's work was inadequate. In an attempt to advance Vygotsky's work, Leontiev integrated other theoretical perspectives and added his own ideas (Wertsch, 1981). In so doing Leontiev introduced ideas of the collective nature of human activities to Vygotsky's work, but still failed to propose a conceptual model to explore its structure and development (Kaptelinin & Nardi, 2006). Also, Leontiev's model quickly encountered criticism for being one-sided

and focusing only on what is done in an activity but neglecting those who were carrying out the activity: the 'why' and 'how' side (Davydov, 1999). This insufficiency and criticism were what led Engestrom to advance a concept that explained how people interact within the socio-cultural systems in which they exist (Igira & Gregory, 1999). Engestrom retained the subject-object-tool relationship of the activity system: the doer of the activity (subject) is driven towards purposefully working at a solution to a problem (object) to produce an outcome, but he advanced the idea that in addition to tools acting as mediating artefacts, there were rules set by the community within which the subject was working, and also divisions of labour as the community shared tasks while working on the activity (Yamagata-Lynch, 2010). In presenting this version in 1987, Engestrom extended Leontiev's model. Firstly, Engestrom included the community in the subject-object activity and secondly, suggested a mediatory relationship between subject, object and tools; subject, community and rules; community, object and division of labour (Kaptelinin & Nardi, 2006).

3.5 Understanding CHAT as a theory

CHAT, coined by Michael Cole in 1996 is the acronym for cultural historical activity theory. According to Gretschel et al. (2015), 'cultural' places humans as the subjects of the activity, and they are influenced by their cultural views. The significance of these cultural views is demonstrated by the fact that "everything people do is shaped by and draws upon their cultural values and resources" (Foot, 2014, p. 3). Foot (2014) refers to this phenomenon as being enculturated. Enculturated individuals' actions are strongly influenced by their cultural principles and means, without which they (individuals) cannot be understood.

'Historical' points to how humans in their activity undertakings are powerfully swayed by previous generations' experiences and knowledge (Taylor, 2014). For this

reason, activity systems are better understood when analysed against the background of people's histories (Tkachenko & Louis, 2017) on which their cultures are founded (Foot, 2014).

'Activity' denotes the purpose-directed actions of people as they work together with their actions modified by their culture and history. Crawford and Hasan (2006) define activity as not only a purpose-directed action but also a strongly motivated long-term sustained endeavour. In all activity systems, subjects strive towards achieving specific goals (Trust, 2017).

'Theory' signposts an abstract framework used for understanding the activity of humans. As a theoretical framework CHAT is guided by the following principles:

> 1) humans act collectively, learn by doing, and communicate in and via their actions 2) humans make, employ, and adapt tools of all kinds to learn and communicate, and 3) community is central to the process of making and interpreting meaning, and thus to all forms of learning, communicating, and acting. (Vygotsky,1978, as cited in, Foot, 2014, p.3)

3.6 Generations of activity theory

Fundamental to Vygotsky's activity theory – CHAT, is the assertion that "the human mind emerges, exists, and can only be understood within the context of human interactions with the world" (Kaptelinin et al., 1999, p. 28). For a clearer understanding of CHAT, Engestrom (2001) suggests that CHAT had progressed through three generations and as it evolved from one generation to the next it adopted newer and deeper perspectives.

3.6.1 First generation CHAT

The first generation of CHAT was where Vygotsky made a great contribution in the 1920s when, together with other psychologists, they were asked by government to

incorporate Marxist principles into psychology to reform it (Anastasakis, 2018). Vygotsky

introduced to the activity theory the notion of mediation, which was considered one of the

great contributions to psychology (Engestrom, 2001; Sannino & Engestrom, 2018).

Finding ways to objectively study and explain human behaviour caused Vygotsky to go

beyond looking at the individual as the unit of analysis (Yamagata-Lynch, 2010), but to

look at the subject-object-tool relationship within the activity (Engestrom, 1999). Thus,

Vygotsky introduced the use of tools as mediating artefacts necessary for the subject to

carry out the work of transforming the object, and suggested that an activity was only

accomplished by taking into consideration the subject-object-tool triad. Vygotsky (1978)

also posited that, without this triangular relationship, the work of transforming the object

was not possible since humans do not have direct access to the world, but can only access

it indirectly through historically and culturally mediated tools.

At this stage, regarding activity holistically, Vygotsky presented it through a

triangle that represents three fundamentals: (i) the Subject who is the primary actor(s)

performing the activity, (ii) the Object as the motivation for participating in the activity

that, according to Kaptelinin (2005), was what CHAT scholars saw as the reason for

participating in an activity, and (iii) Mediating Artefacts or Tools that are either conceptual

or actual tools which revealed the thinking of the Subject on the activity being carried out.

The relationship, contextualised to this study, is illustrated in Figure 3.1 below:

Figure 3.1

An expanded derivation of Vygotsky's original mediational model of activity.
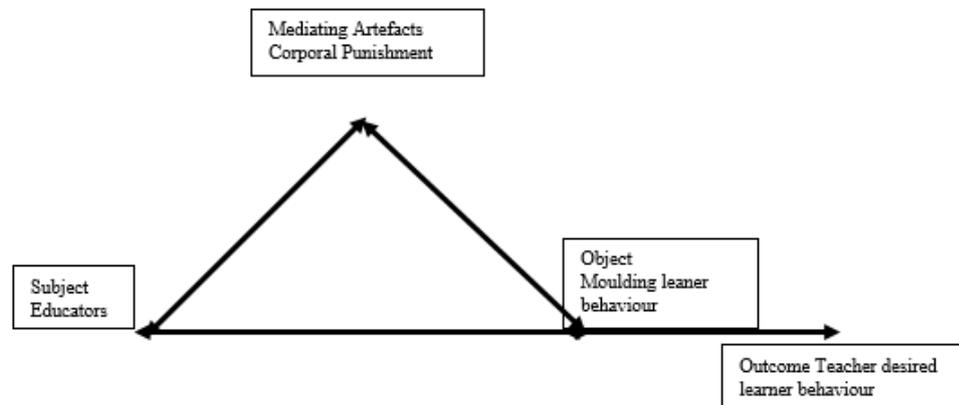
Figure 3.1 illustrates CHAT focusing on the subject engaging in an activity, working purposefully on an object, and using mediated artefacts to accomplish a certain outcome. Contextualising Figure 3.1 to the study places educators as the doers of the activity which makes them the subject. The subject purposefully performs the activity of moulding learner behaviour and this makes learner behaviour the object. Work on the object is done towards an outcome. The outcome of the educators 'activity is learners who exhibit educator desired behaviour.

Figure 3.1 further demonstrates that the subject's path to the outcome, by working on the object, is not direct. The path is influenced by mediating artefacts, which means that as the subject performs the activity, the subject uses culturally mediated artefacts. In the case of this study, before the proscription of corporal punishment, educators accomplished the desired outcome, namely educator desired learner behaviour, through corporal punishment. Corporal punishment for the subject (educators) was the culturally provided tool as their culture had taught them to use corporal punishment "for moderate chastisement" of minors in the Constitution of Eswatini of 2005 (Kingdom of Eswatini,

2005). Before 2015 and the proscription of corporal punishment educators used it to successfully mould learner behaviour. The model effectively served as a lens; the participants revealed that they maintained corporal punishment because it was their culture, and it had effectively moulded their own characters. Although the first generation was a perfect fit prior to the proscription of corporal punishment, and the educators achieved desired behaviour in learners, it soon became insufficient as a lens to study educators' corporal punishment of learners when the employer, the government, proscribed its use. With the introduction of a new aspect, no one has looked at how the introduction of the new policy-as a rules component, affects CHAT as frame for the activity carried out by educators in the classroom. It was essential that this study also engaged the second generation of CHAT to study the interactions and results of the CHAT elements after the proscription of corporal punishment as a tool for educators to mould learner behaviour.

3.6.2 Second generation CHAT

In this stage, Vygotsky's ideas were further developed by Engestrom who took Vygotsky's activity model that included artefacts and advanced it to the next level, adding that focus on studying an activity system should not end with focusing on mediation, but should progress to analysing the relationship of the mediation with the system's other components. To successfully develop Vygotsky's triangle and advance it from examining the activity system at the micro level where it concentrated on an analysis of the individual actor, to the macro level where it collectively looked at the elements in the system, Engestrom, from necessity because of the socially defined nature of human interactions (Kolokouri & Plakitsi, 2016), added the community, rules and division of labour to the model (Engestrom, 1999). Moreover, Engestrom emphasised the significance of making an

analysis of the manner in which the elements interacted within the activity system, and emphasised the collective nature of human interactions in an activity.

Second generation CHAT was a tool suitably equipped to analyse the interactions among the components of the activity in this study. The interactions were subject-object-tools, subject-rules-community, subject-community-object, subject-rules-division of labour, subject-division of labour-object, rules-tools-division of labour, rules-tools-community, rules-tools-object, community-division of labour-object, tools-community-division of labour. Through the analysis of the interactions within the triangles, it became possible to understand why educators persist with the corporal punishment of learners despite its proscription.

I mapped the situation onto the different components of Engestrom's triangle following Mwanza's (2001) eight-step model. To map the components on the triangle such that I represented the activity system, I answered the questions asked in Mwanza's model: Who is performing this activity? Why is this activity taking place? Who is involved in carrying out this activity? Are there any cultural norms, rules or regulations governing the performance of this activity?

In answer to the first question, an activity is described by Hasan and Kazlauskas (2014) as a purpose-driven action carried out by humans to achieve a certain goal. An activity may produce the intended outcome but may sometimes also produce unintended outcomes. Contextualised to this study the activity is the educators' corporal punishment of learners.

Central to the activity system is a group people (subject) who purposefully undertake an action following recognition of a problem (object), and are motivated by a purpose: solving the problem (Sannino & Engestrom, 2015; Trust, 2017). As these

subjects try to solve the problem, using tools, they interact with other elements within the activity system. In the context of this study, the educators in the classrooms in different schools of the country, constitute the group that carries out the activity of using corporal punishment to modify learner behaviour. These are fully trained qualified educators teaching in various schools in Eswatini. Sannino and Engestrom (2015) postulate that the subject in an activity also refers to the person or people from whose perspective the analysis is presented. Using CHAT as a lens I looked from the educators' perspective at why educators persisted with corporal punishment of learners long after its proscription.

In an activity the object is referred to the "thing being done" (Hasan & Kazlauskas, 2014, p.9), or that to which the activity is aimed (Sannino & Engestrom, 2015). An object is what motivates the subject to perform an activity to achieve a desired outcome. It is towards the object that the activity is directed. An object is the target of an activity system that the subject wished to transform (Trust, 2017), and is the "ultimate reason" for performing the activity (Kaptelinin, 2005, p.5). In this study, educators were motivated to modify student behaviour and transform it to that which they (educators) desired, thus placing student behaviour as the object of the activity.

The outcome was the goal that the subject achieved after working on the object using mediating tools (Anastasakis, 2018). The outcome was therefore the result that the subject attained after they purposely embarked on an activity to transform the object using mediating tools (Engestrom, 1987). The subject attained the intended outcome or an outcome different from the one initially aspired to. In the activity system presented in this study, the outcome was the kind of behaviour acceptable to educators that they hoped to achieve through corporal punishment. The outcome was determined by the subject's interactions with the other components as they performed the activity.

Tools were the cultural artefacts that acted as resources used by the subject to transform the object (Engestrom, 1993), and intervened in every action carried out by humans (Trust, 2017). Tools were either physical (outwardly oriented) to change the individual's physical environment or symbolic, to mediate the individual's mental processes. All these tools were culturally cultivated by the subject in the process of transforming the object. In the context of this study, corporal punishment, as a way of disciplining students, was placed as the symbolic mediating tool used by the subject (educators) to transform the object (moulding student behaviour) to behave in a manner desirable to the educators (outcome). In Eswatini corporal punishment has always been the cultural tool of choice for modifying child behaviour.

Rules were the guidelines for acting and behaving within the community. These were clearly stated (explicit) or implied (Trust, 2017). These rules within the community stemmed from cultural and socio-historical factors like the society's conventions (Gretschel et al., 2015) and norms (Anastasakis, 2018). However, contextualised to this study the rules were those that were imposed on educators by the Ministry of Education as the schools' governing body, through government policy for running schools. While the educators using corporal punishment to mould learner behaviour, had previously fitted seamlessly in the first generation of CHAT, when the government introduced the proscription of corporal punishment as a new rule, CHAT ceased to be a sufficient lens to analyse the study's activity. The introduction of a new rule, through the proscription of corporal punishment, escalated the activity's analysis to the second generation of CHAT. The subject now accommodated the new rule and this changes the outcome for the subject.

The clash between the culturally and historically mediated artefacts and the new rule, as the subject worked on the object, created a different outcome. The community is referred to as a "group of significant others" interacting with the subject through sharing a

mutual interest and involvement in the object (Foot, 2014, p.6), and "the social group with which the subject identifies while participating in the activity" (Yamagata-Lynch, 2010, p.23). In relation to this study community refers to other educators, parents, community members and government as the general overseer of what happens in schools. All of these have a strong influence on how student behaviour is shaped.

Division of labour refers to the different tasks in a community and how they are shared and carried out by each individual in the community (Trust, 2017). Division of labour is described by Anastasakis (2018, p. 17) as "the role each individual in the community plays in the activity". Foot (2014, p. 6) explains division of labour as "what is being done by whom towards the object". Contextualising division of labour to the study involved an analysis of the roles played by educators, parents and the Ministry of Education as the schools' governing body. In division of labour the community's dissimilarities in their ways of dealing with the object were highlighted. In this study, division of labour shows the vertical placement of the actors. The government (as employer of the participants) occupies the top rung, followed by the participants and learners' parents. All these are shown in Figure 3.2 below:

Figure 3.2

The study's activity system elements mapped into Engestrom's expanded activity triangle

(taken from Engestrom, 1987)
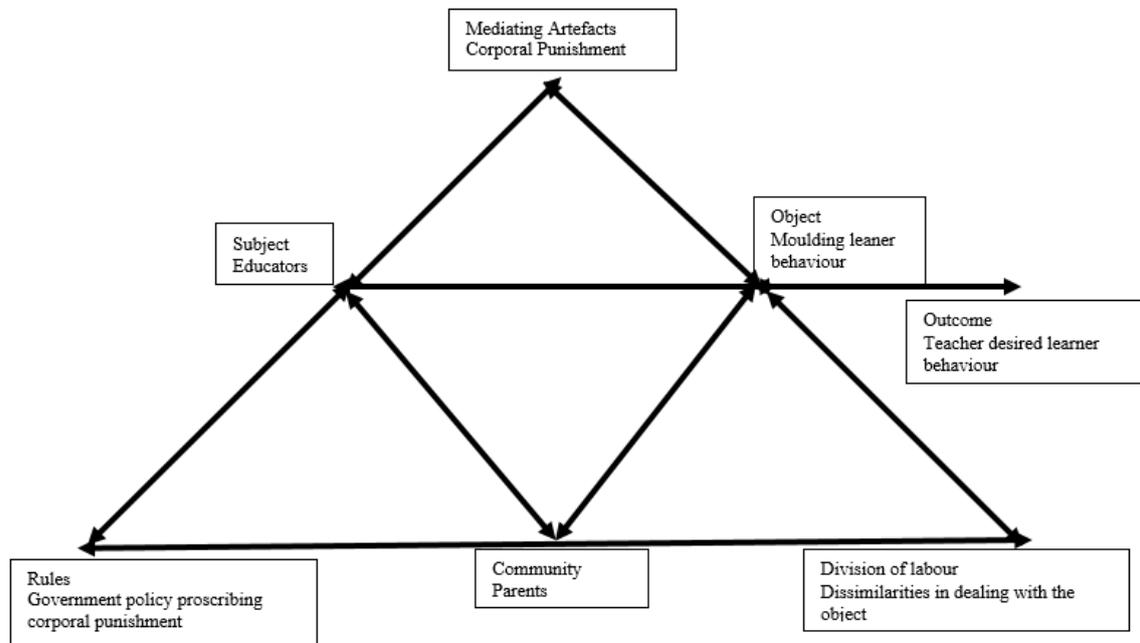
Despite the advancement of second generation CHAT as a tool to analyse the interactions among the components of the activity in this study, it was only a section of the second generation that helped me to clarify the persistence of educators with corporal punishment. Through an analysis of the addition of the subject-rules-object triangle to the subject-mediating-artefacts-object triangle, it became possible to understand why educators persist with the use of corporal punishment despite its proscription. Figure 3.3 diagrammatically illustrates how CHAT was employed to understand why educators persist with corporal punishment.

Figure 3.3

An adapted derivation of Engestrom's expanded activity triangle model with dashed line

showing introduction of rules.
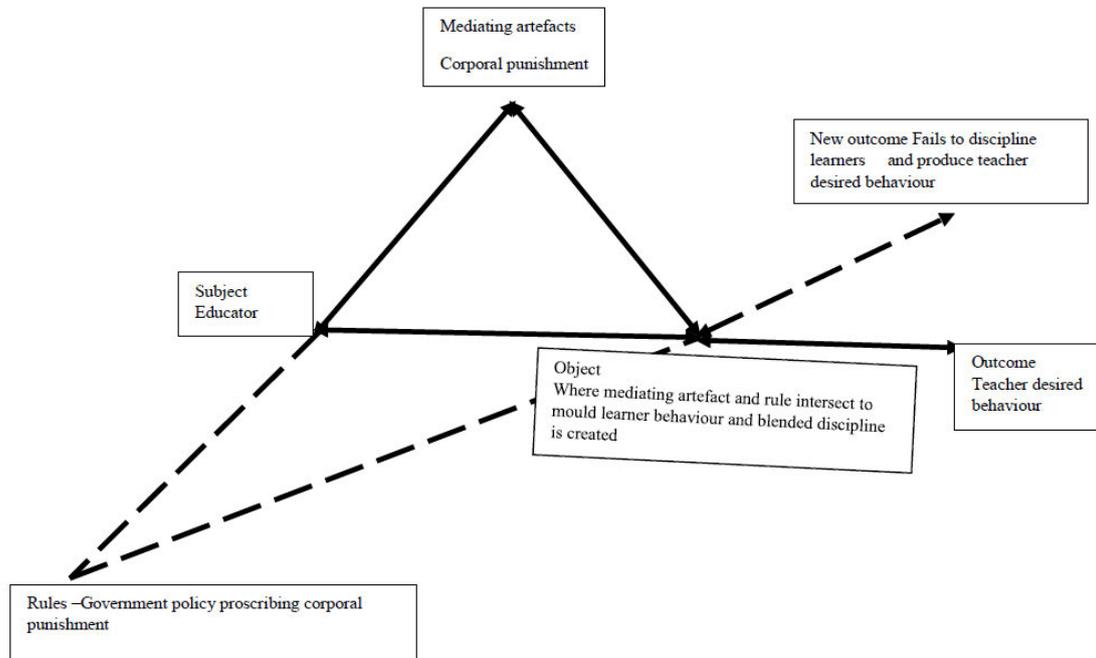
The solid line on the model illustrates Vygotsky's original model of mediated action. The dotted line depicts the model with the addition of the influence of rules set by government for educators. When the rules proscribed corporal punishment, which was the culturally mediated tool for moulding student behaviour, the action depicted by the dotted line was included in the activity and this produced a different outcome that accounted for the persistent corporal punishment of learners by educators.

3.7 Justification for using CHAT as a theory

CHAT, as a holistic and insightful analytical tool has been used by different scholars in diverse fields for study, analysis and understanding of different fields of work and study (Crawford & Hasan, 2006). For instance, CHAT was used to analyse technology integration (Koszalka and Wu, 2005); to investigate tool use in mathematics (Anastasakis, 2018); as a lens for understanding how interventions are designed by occupational

therapists, (Gretschel et al., 2015); for analysis of social epistemologies (Westberry, 2009); to examine how knowledge is shared by educators (Trust, 2017) and to study blended language learning (Oisin, 2018). Seeing the broad spectrum of CHAT users is what persuaded me that CHAT was the right tool that would give me holistic insight into the reasons behind the educators' persistence in using corporal punishment in schools despite its proscription.

CHAT is described by Edwards (2011) as a theory that emphasises human activity and concentrates on individual's thoughts perceived through the individual's actions. According to Hasan and Kazlauskas (2014, p.9) CHAT is about "who is doing what, why and how". Therefore, as a theoretical framework CHAT was useful in understanding and analysing why educators choose to use corporal punishment to mould students into the behaviour that they desire. CHAT also made it possible to ascertain why educators have difficulty in relinquishing corporal punishment and persisted despite its proscription.

Further, CHAT asserts that an individual's thinking is idiosyncratic as he thinks subjectively, and his thought processes are shaped by social and cultural experiences (Crawford & Hasan, 2006). These (the social and cultural experiences), in turn, are perceived through the human's activity. Following Vygotsky, Edwards (2011) stresses that it is what humans know and the sense that they make of what they know that shapes their actions. This is how CHAT was rendered a persuasive intellectual instrument to analyse why educators persist in using corporal punishment in schools in Eswatini since it helped me to understand how educators make sense of the use of corporal punishment.

CHAT as a theoretical framework is based on the premise that human thoughts and actions can only be studied as part of the individual's culture and society (Kaptelinin & Nardi, 2006) so, from the CHAT perspective, a human's actions cannot be divorced from his culture and history. This study explored the experiences of educators in the use of

corporal punishment and their attitudes towards corporal punishment as they evolve culturally, socially and historically. Bearing in mind that human thought and action is best understood in the context of the individual's culture and society persuaded me to choose CHAT as the theory to frame this stud**y.** The use of CHAT as a framework made it possible to explore how the educators' culture influenced their daily activities in the classroom.

3.8 Synthesis

The chapter discussed CHAT as the theory that underpins this study. Firstly, the chapter explained the evolution of CHAT as a theory, showing how it is suitable to analyse the relationship between a human's thoughts and actions. The chapter related the tenets of CHAT to the concepts of the study, illustrating how it was suitable for analysing the actions of the educators. Lastly, the chapter justified the choice of CHAT as the analytical tool for trying to understand why educators persist with corporal punishment of students despite its proscription by government.

Chapter 4

Research Design and Methodology

4.1 Introduction

This chapter outlines the research design and methodology that I adopted to carry out this study, which sought to understand why educators persist with corporal punishment in schools. The chapter is divided into three parts. Part I discusses the researcher's philosophical position as it determined the path followed by the study and influenced the study's design and methodology. The chapter proceeds to explain the design and methodology of the study. Part II describes the preparations that were necessary for data generation and Part III explains the actual process of data generation. This chapter begins with a recap of the aim and a presentation of the critical questions of the study.

4.2 Aim of the research

The aim of this study was to find out why educators persist in using corporal punishment in schools despite its proscription. Through a qualitative case study this study aimed to explore, from the teachers' perspective, why they would not stop using corporal punishment in schools.

4.3 Research questions

1. What are the experiences of educators relating to the use of corporal punishment to discipline leaners in schools?

2. How do educators maintain discipline and ensure an environment conducive to teaching and learning using disciplinary techniques less drastic than corporal punishment?

3. Why do educators persist in using corporal punishment in schools despite its proscription?

4.4 Part I: Research design and methodology

A research design refers to a plan of how a researcher intends to execute a study (MacIntosh, 2016) and is described by Bertram and Christiansen (2014) as the blueprint by which a researcher scientifically answers the research question through methodically collected and analysed data, while Babbie and Mouton (2001, p.72) refer to a research design as "the planning of a scientific inquiry-designing a strategy for finding out something". To execute this study, I chose a qualitative, interpretive and exploratory research design.

Methodology as a concept refers to a philosophy, while method refers to the actual techniques or tools employed in collecting data when conducting research (McGregor & Murnane, 2010). Somekh and Lewin (2005) describe methodology as the collective name given to the strategies or procedures that guide a researcher when undertaking a piece of research. MacKenzie and Knipe (2006) elucidate that methodology is about the organised approaches, processes and tools that are used for collecting and analysing data.

4.4.1 My philosophical position

It is important that, at the beginning of this chapter, I clearly state my philosophical position as a researcher because it is what governed my choice of methodology and methods used in this study. Saunders, Lewis et al. (2009), who believe that it is the paradigm that a researcher ascribes to that influences their philosophical position, define the phrase research philosophy as referring to the beliefs and assumptions held by a researcher that determine how they believe that knowledge can be developed. My philosophical position was that of relativism, believing that reality is subjective and every person has their own reality.

4.4.2 Research paradigm

A paradigm is a worldview of a subject made up of the ontology, epistemology and methodology that regulate the underlying way of thinking of the holders of that view and the accompanying characteristic assumptions (Scotland, 2012). It is through a paradigm that a researcher frames reality as it stems from their ontological position. In turn the researcher's ontology influence their epistemology. In this way, the paradigm is what lays down the customary procedures to be followed by those belonging to a group that shares a similar ontological position. As a result, a paradigm standardises the procedures for that particular group of experts, from what should be studied; how it should be studied, to the manner in which the outcome should be constructed (Bakkabulindi, 2015; Bryman, 2012).

A paradigm is important because not only does it inform and serve as a foundation for research; it also directs how inquiry should be carried out (MacIntosh, 2016; Mnisi, 2014). For instance, where the researcher seeks scientific knowledge/proof, the methods/tools that are used are those that follow quantitative procedures that lead to objective answers. Where subjective views and opinions are needed to generate data that gives an explanation and leads to the understanding of a particular phenomenon, qualitative procedures are employed. The modus in which each paradigm subscribes to each of these components is what demarcates one paradigm from the next (Nieuwenhuis, 2007), and is what makes one paradigm fit for one researcher's purpose and not suitable for another. There are three commonly used paradigms: the positivist, the critical and the interpretive paradigm and I briefly discuss to justify my choice, and suitability of the interpretive paradigm as the paradigm that underpins this study. I also clearly state how they are different from each other and also illustrate how the positivist and critical paradigms were not suitable for this study.

4.4.2.1 The positivist paradigm.

According to Bogdan and Biklen (2003) the term positivism was conceived by Auguste Comte who, believed in a strict scientific approach whereby knowledge could only be a product of experience; it emphasises facts and the causes of behaviour. Therefore, the positivists' worldview is that it is only through scientific methods that unbiased truth can be established.

The ontological position of the positivist is that objects exist whether the researcher knows about them or not (Cohen et al., 2007). For the positivist, what constitutes reality is realism. Cohen et al.'s (2007) definition of realism is that objects exist independently of the knower. The researcher has to discover the reality (Scotland, 2012) as positivists believe that knowledge is a result of empirical observation only (DuPlooy-Cilliers, 2014, p.25). Positivists believe that objective knowledge can be discovered (Edirisingha, 2016), using scientific methods (DuPlooy-Cilliers, 2014) and, once discovered, this knowledge can be expressed through statements that are "descriptive and factual" (Scotland, 2012, p.16).

Methodology used by positivists is aimed at explaining cause and effect relationships between phenomena (Creswell, 2009), and aims to create laws and generalisations (Scotland, 2012). As a result, the predominantly used methods of data collection are statistical quantitative methods (Du Plooy-Cilliers, 2014). The quantitative nature of the positivist paradigm therefore, rendered it unsuitable for this study because my aim was to understand human behaviour which could not be quantitatively measured.

4.4.2.2 The critical paradigm.

While the positivist paradigm looks largely at pure sciences, the critical paradigm largely focuses on power dynamics and looks at inequalities of power in societal groups and addresses social justice and marginalisation (Guba & Lincoln, 1994). Unlike

positivists, who believe that knowledge is objective and out there waiting to be discovered, researchers in the critical paradigm view the world as containing multiple realities that are influenced by social, political, cultural, economic, race, ethnic, gender and disability values (Chilisa & Kawulich, 2012). This, according to DuPlooy-Cilliers (2014), makes social conditioning to be the source of knowledge of reality.

Critical researchers aim to bring about change - usually emancipatory change (Kivunja & Kuyini, 2017). For this reason, critical researchers will employ participatory research methods that, while engaging the participants in the construction of knowledge, go on to sensitising the participants in a way that provokes and bring about change (Chilisa & Kawulich, 2012). Working under the umbrella of the critical paradigm was therefore not possible for me because my primary aim was not emancipation, but understanding of the phenomenon from the viewpoint of the individuals operating within a similar social and historical context (Cohen et al., 2007). Following DeVos (2005) I chose my preferred research paradigm, the interpretive paradigm, so that I could rationalise my methodological choices.

4.4.2.3 The interpretive paradigm.

German Sociologist-Max Weber is widely claimed to be the author of interpretivism (Whitley, 1984). Interpretivism, as a paradigm, is grounded in the philosophical tradition of hermeneutics and phenomenology (Chowdhury, 2014). The worldview shared by interpretivists is that knowledge is socially constructed. The interpretivists uphold that knowledge is constructed by people and depends on the "meanings that people ascribe to their own experiences and interactions with others" (DuPlooy-Cilliers, 2014, p. 29). Interpretivism is a concept that talks to understanding the world through the eyes of those that experience it and, as a result, manifold realities exist that are embedded in a phenomenon (Chilisa & Kawulich, 2012).

Interpretivists study the social reality of humans and try to understand the actions of people by making sense of, and looking for, what motivates their behaviour as they interact with others, and this makes understanding and description of the participants' world the aim of those within the interpretive paradigm (Bertram & Christiansen, 2014). This denotes that the research methods used in the interpretive paradigm can only be those that acknowledge the social constructiveness of reality about people. Consequently, the methods used in the natural sciences is ruled out as humans cannot be studied in laboratories like objects in the natural sciences.

I chose the interpretive paradigm after noticing that educators persisted with corporal punishment despite its proscription in the country. I felt that the interpretive paradigm would assist me to understand why educators persisted with corporal punishment in Eswatini schools. I viewed the interpretive paradigm as most appropriate because, following DuPlooy-Cilliers (2014, p.28), I intended to "understand human behaviour". According to Bertram and Christiansen (2014) and Nieuwenhuis (2016) understanding can only be attained through acknowledging that only individuals have the power to construct meaning and can construct it. This led me to select interpretive paradigm and the associated approach of data generation.

4.4.3 Qualitative research approach

Guided by Guba and Lincoln (1994) who aver that reality in the interpretive paradigm is subjective and varies with individuals, I found the qualitative approach to be the most suitable vehicle to carry out this study because it aligned with my chosen paradigm. This was in agreement with Chilisa and Kawulich (2012) who conceded that some methodologies were associated with particular paradigms. The qualitative research approach was in agreement with the interpretive paradigm, I had chosen, because it involved collecting textual data using naturalistic methods to understand the lived

experiences of people (DuPlooy-Cilliers, 2014). In elaboration. Hammarberg et al. (2016,

p. 498), clarify that qualitative research is used when "factual data are required to answer

the research question or when information is sought on opinions, attitudes, views and

beliefs" of participants in a study. I found this most suitable as I wanted the educators to

tell me why they persisted with corporal punishment. I found qualitative research to be

suitable for exploring why educators persisted with corporal punishment despite its

proscription because it allowed me to see the phenomenon through the eyes of the people

experiencing it and gave me understanding of their perceptions (Silverman, 2013).

The only way I could understand the experiences of the educators was through

asking the educators about their experiences and giving them the opportunity to

communicate their experiences in words (Scotland, 2012). This, I felt, could best be

accomplished through the qualitative approach as these experiences could only be explored

by asking them questions that they answered in their own words, which would reveal their

experiences and perceptions towards corporal punishment in schools and, consequently,

the reasons why they persisted in using corporal punishment despite its proscription.

Drawing from Okeke (2015), using the qualitative approach allowed me to look for

and find the meaning that individuals attached to their situation and the sense that they

made of the situation in which they were involved. I accomplished this by generating data

using an open-ended questionnaire and focus group discussions that allowed the voice of

the people to be heard in the data collected. It was important that I chose data collection

methods that allowed me to accomplish the goal of my study - understanding the

phenomenon of the persistent use of corporal punishment by teachers - through the eyes of

the people living with the phenomenon. I could only acquire knowledge from the direct

answers communicated by them in words (Scotland, 2012).

Finally, I opted for the qualitative research approach because the purpose of this study was not to generalise the findings but to gain understanding of the phenomena being studied - why educators continue to use corporal punishment in Eswatini schools despite its having been declared a crime according to Human Rights Law and The African Charter on the Rights and Welfare of the Child. According to Ormston et al. (2013) one of the principal concerns of qualitative research is to answer 'what', 'how' and 'why' questions that generate understanding of a phenomenon (Strydom & Bezuidenhout, 2014). I obtained this understanding by using data generation methods that allowed me to collect rich, in-depth data.

4.4.3.1 The case study.

A case study possesses manifold definitions and understandings (Nieuwenhuis, 2007) that led Gerring (2004) to refer to a case study as a definitional morass. While Gerring (2004, p. 341) defines a case study as "an intensive study of a single unit", Yin, (1984), defines a case study as a scientific inquiry into an existing modern-day phenomenon characterised by its occurrence in its natural setting that is employed when demarcation lines between phenomenon and context are not clearly defined and relying on many sources to gather evidence. In this study I chose to go with Yin's (1984) definition.

Since I chose a case study as my methodological approach, the multiple definitions of a case study therefore compelled me to clarify the case in this study before looking into reasons for choosing a case study as my inquiry approach. In a case study, a 'case' is the unit that is being analysed. This unit, according to Miles and Huberman (1994), could be a phenomenon occurring within a certain context. Advancing the argument, Nieuwenhuis (2016, p. 81) suggests that a "case" is "generally a bounded entity (a person, organisation, behavioural condition, event, or other social phenomenon)." I delineated my case through asking myself what I wanted to analyse (Baxter & Jack, 2008).

I decided that for this study the 'case' was the phenomena that is the persistent use of corporal punishment by teachers in schools despite its proscription. Further, to avoid being unfocused, I decided that a clear definition, as suggested by Miles and Huberman (1994), of corporal punishment would serve as the boundary for my case. However, the case could not be considered without the related (contextual) issues - the attitudes of teachers towards the use of corporal punishment. It would not have been possible for me to look at why teachers persist in using corporal punishment in schools without looking at their attitudes towards it.

Krusenvik (2016), Rowley (2002), and Yin (2009) are in agreement that a case study is an intensive scientific inquiry that examines a contemporary issue. This turned out to be my second reason for choosing the case study as my design of inquiry. As a teacher trainer who instructs trainee teachers on methods of positive discipline and strongly discourages them from using corporal punishment I found myself obliged to explore why teachers continued to use corporal punishment in schools despite its being prohibited. I chose the case study because the use of corporal punishment by teachers was a current, ongoing phenomenon.

Lastly, I opted for the case study because it was an inquiry method that allowed for a more profound and comprehensive inquiry into a phenomenon through the use of more than one method of investigation. In this manner, the use of the case study was congruent with the interpretive paradigm that worked because, according to this paradigm, people might have more than one perspective of the same incident. Also, Nieuwenhuis (2007) considers the use of multiple data sources as the key strength of the case study method as the use of many sources of data helps to generate rich data.

To generate the rich data required by the qualitative approach I used an open-ended questionnaire and focus group discussions, which are methods that do not only give me a

deeper understanding of the phenomenon but also grant me the opportunity to understand the actions of the participants from their own viewpoint and from different perspectives (Zainal, 2007). So, in this case, I used an open-ended questionnaire and focus group discussions to find out why teachers persist in using corporal punishment in Eswatini.

4.4.3.2 Research setting.

The succeeding section gives a detailed description of the schools that participated in the study. The purpose of the vivid description is to strengthen the trustworthiness of the study by giving a clear picture of what the field looked like. Chillisa and Preece (2005) advise that a clear picture of the field be painted by giving a thick description of the field to make transferability of the findings to other contexts possible.

4.4.3.2.1 The rural schools.

Manumbela High School

Manumbela High School is a mixed high school located in a rural area in the dry Lowveld of Eswatini. The students take part in extracurricular activities. This a small school with two streams per class, 374 students (male and female) and 27 teachers (male and female). This school does not have a guidance and counselling teacher and all the teachers are equally responsible for the social welfare of the students.

The school is located in the middle of the Lowveld, in a quiet area and is mostly surrounded by scant bushes. This school is located less than 200m from a main road and on the side of the road on which the school is found there are no visible homesteads. The school compound is well fenced with an east facing sliding gate. Next to the gate is a covered parking area for teachers' and visitors' cars. Although there is a guardhouse at the gate, it remains unmanned and visitors coming into the school open and close the gate for themselves. The gate is kept closed because the part of the area on which the school is

found is where the community's grazing area is found. The school is a relatively new school and is built in an orderly manner with the classrooms built in five blocks that house two classrooms each. The agriculture department is built about 50 metres to the South of the other buildings, slightly separated from the rest of the school buildings with a fenced area for the students' garden plots. Another, small, separate building houses the administration block which has the staff room and a shared office for the Principal and Deputy Principal. All of the buildings in the school are modern and made of concrete with corrugated iron roofs with no ceiling inside. From inside the classrooms' walls and roofs there is evidence of electric wiring. Outside, there are neat heaps of river sand surrounded by blocks and heaps of building blocks indicating that construction work is still in progress. Nearer the gate there are two elevated green plastic tanks supplying running water to the school. As one moves around from block to block you hear the sound of a stick coming from the classrooms.

Mnyamatsini High School

Mnyamatsini High School is a mixed rural high school found in the middle of the dry Lowveld. This school takes part in extracurricular activities. The school has 18 teachers, nine males and nine female), 346 students (male and female). The administration is made of the principal and deputy principal.

This school is found next to a main road. Located less than 100m from the main road, it is visible from the road. Located in the dry Lowveld, the area around the school is mainly covered with short grass and a few scattered trees. This is a new school and everything in it is bright and new. The classrooms are made of concrete blocks of single storey buildings that face each other around a rockery at the centre. Each block houses about five classrooms. The concrete buildings look newly painted and the picket fence

around it also looks newly painted. At the front of the school is an electric sliding gate that is opened remotely by a guard sitting in the guardhouse. Also clearly visible on one side is a newly graded sport field and, on the other side, is a well-fenced garden with clearly marked small plots for students.

Mhlonhlo High School

Mhlonhlo High School is a rural mixed public school found in the Lowveld of Eswatini. This school is separated by about 5km from the next school. This school also actively takes part in extracurricular activities. This is a big school with 820 students (male and female), 56 teachers (male and female).Two deputy principals support the principal of the school. Each class has four streams.

Mhlonhlo High School is located very near a tarred, main road connecting two of the country's towns. Located in the Lowveld, it is built on fairly level ground. The school has many buildings arranged in blocks over a large area. The blocks look similar and house about 5 classrooms per block. They are all painted the same colour. The school compound is fenced and is accessed through a gate that is guarded by a watchman. On one side are the sport fields (netball, soccer and volley ball court) and, on another side, are the students' gardens. The gardens are securely fenced and, near the gardens, three elevated green tanks supply water to the school. On the far side, away from the road, one can see teachers' houses arranged in rows.

Ncoboza High School

Ncoboza High School is a rural mixed boarding school located in the Highveld of the country. This school takes part in extracurricular activities. Strong evidence of the participation is found in the array of trophies, found in the Principal's office, won from

different activities. The school is small with a total of 425 students (male and female), 25 teachers (male and female) and two streams per class.

The school is located about 35km outside of one of the cities in the country. Ncoboza High School is a missionary school manned by teachers on the government's payroll. The school is found in a big mission compound that is fenced, with a gate manned by a guard. At the guardhouse, all visitors are expected to register in the logbook. The school shares the compound with the pre-school, primary school church building and other mission houses. Inside the compound is the school, housing for teachers and the boarding houses, which are slightly apart from the classroom buildings. The buildings in the compound are a mix of old stone buildings and new concrete buildings with corrugated iron roofs.

Mdlebe High School

Mdlebe High School is a mixed rural school located approximately 10km from the nearest town. This school is built 1km away from a main road. Also passing next to the school is a railway line. This school also actively takes part in extracurricular activities. Mdlebe High school has a total of 345 students, 21 teachers and a Principal without a Deputy Principal. The school, however, does have a guidance and counselling officer. The classes in this school are divided into two streams, A and B.

This school is built in an isolated area and there are only a few homesteads visible nearby. The school has buildings made of concrete blocks that are facing in different directions. At the front of each block is a veranda and the different blocks are joined by corridors. A few metres from the blocks housing the classrooms are two parallel blocks that house the students' toilets. The girls' toilet is found in front of the one for boys. Moving further, you see the school gardens that are fenced separately with a garden fence

even though the school compound is totally fenced with a picket fence. At the entrance is a gate manned by a watchman and all visitors are required to sign their names in the logbook before entering the school premises. Except for the paved pathways, the grounds are covered with neatly trimmed indigenous grass.

Lokhwatsa High School

A mixed sex high school in a rural area with boarding facilities for both children with special needs and able-bodied children. This is a small school with two streams per class, 290 students (both male and female) and 18 teachers. The teachers are also of mixed sex. The school has a guidance and counselling office. The school compound is a concrete block of buildings found in the midst of other mission buildings used for other purposes not related to the school activities. Adjacent to the block of classrooms is the administration block that houses the administration offices and the staff room. The agriculture block is slightly separated from the others and is easily identifiable by the students' neatly arranged garden plots next to it. In the middle of the compound is a huge green tank that supplies water to the mission community.

4.4.3.2.2 The urban schools.

Msilinga High School

Msilinga High School is an urban mixed high school found in one of the cities of the country. This school also actively takes part in extracurricular activities. The school has a total of 690 students (male and female) and 44 teachers (male and female) including the Principal and Deputy Principal. Each class is triple streamed.

Built on the hilly Highveld of Eswatini this school is also built on a slope. Numerous steps lead you from one concrete block to another. The school is neatly arranged in blocks that house the classrooms and laboratories. The various blocks are

joined by corridors next to which are clean swept drainage furrows. The whole area is paved with concrete and clean swept. A separate block serves as the administration building and houses the Principal's, Deputy Principal's offices and staff room. This school is also fenced with a high fence and has an electric gate manned by a solitary guard and visitors to the school are required to sign their names in the logbook before entering the school premises.

Mtfolweni High School

Mtfolweni High School is an urban, mixed missionary school located in one of the country's cities. The school has 805 students, 52 teachers and a Principal and Deputy Principal make up the administration. The classes in this school are have four streams each.

Built on the side of a hill, MDS is found on sloping ground. The school has a mixture of old and new buildings arranged randomly inside a fenced compound. Most of the buildings are old and are made of concrete and glass with corrugated iron roofs. The arrangement lacks a specific pattern. Although this school is found in a mission, the High school has its own fence separating it from the rest of the activities.

Matfundvuluka High   School

Matfundvuluka High School is built on the edge of one of the small towns of the country. This is an urban mixed school that is very old. This school also actively takes part in extracurricular activities. This school has a total of 680 students, 45 teachers, a principal and a vice-principal who form the administration of the school and three streams for each class.

Matfundvuluka High School is built on a steeply sloping area. The school consists of east facing blocks that are joined by long corridors leading from one block to another.

Concrete steps connect one building to the next. The High school is separated by an empty space from the primary and the pre-school. Although the whole compound is enclosed by a picket fence, there is yet another fence separating the High school from the Primary and Pre-school. Also, there are two gates leading to the High School. One for motor vehicle traffic and the other for pedestrian traffic.

Mkhiwa High School

Mkhiwa High School is a mixed sex school located in one of the suburbs of the main cities in Eswatini. This is a large school with five streams in each class and 900 students both male and female. The school has a guidance and counselling office and a teacher fully responsible for the counselling and guidance of the students. The school also takes part in extracurricular activities. The buildings in the school are modern and all built of concrete and roofed with painted corrugated iron tiles. The surroundings are very neat and well taken care of with green grass, flowers and clearly defined concrete paths. At the front, next to the located electronic gate there is a covered carport for teachers' and visitors' cars. The buildings are arranged in linear blocks and the block at the front and closest to the road house the administration block and classrooms for the senior classes. The school is run by a principal, two deputy principals and 54 teachers. On the west of the school are located the playing fields for all types of sport and, on the east, are the school gardens for the agriculture department.

Mahananati High School

Mahananati High School is an urban mixed school found in one of the small towns in Eswatini. This school also actively takes in extracurricular activities. The school has a total of 790 day students, 45 teachers, one principal and two deputy principals serving as the school's administration. Each class has four streams.

The school is a township school built after the relocation of homesteads in the area. Around the school are different homesteads that are mostly modern with running water and electricity. This school is found next to a primary school and the two are separated by a fence and a sports field that they share. All of the buildings in the school are made of concrete with corrugated iron roofs. The buildings are arranged in blocks with corridors that take you from one block to the next. The blocks are constructed in such a way that, even though they face different directions, they also face each other. The concrete buildings are of different heights. The school is built next to a road that makes the main entrance of the school to be near the road. On the left of the road leading from the main gate are three buildings that house the agriculture department.

Mganu High School

Mganu High School is a mixed, missionary urban high school found in central Eswatini. The school has a total of 720 students (male and female), 40 teachers, a principal and a vice principal. Form one to Form four have four class streams and Form five has two. This school actively takes part in extracurricular activities.

This school is located in a residential area about 3km from the town centre. This is a mission school that is found within the boundaries of the mission. The mission is enclosed by a wall fence within the different parts of it separated by wire fence. Both the high school and the primary schools are inside the mission compound and are separated from each other by their own wire fences and the sports field between them. The school is a mixture of old and new concrete buildings that are single and double storey. The different blocks are joined by corridors. The administration block occupies a building slightly set apart from the others. The school has a small room that is used as a career guidance office by the career guidance teacher.

Gomu High School

Gomu High School is an urban mixed High School found in the Highveld of Eswatini. This school also participates actively in extracurricular activities. The school has a total of 630 students (male and female), 35 educators and a Principal and Vice Principal. The classes constitute triple streams per class.

The school is built next to a main road leading to one of the towns in the country. It is built on a sloping area and the school grounds are made of rough terrain. There is a mixture of old and new concrete single storey buildings, with corrugated iron roofs constructed in blocks that are joined by corridors. The blocks are not constructed in a particular pattern and face different directions. The school is securely fenced but there is no visible gate. On the front there are flower beds and a concrete path leading to the administration block. All of the corridors are clean swept.

4.4.3.2.3 The boarding schools.

Mantulwa High School

Mantulwa High School is a boarding school located in a rural area in the south of the country. This school participates in many extracurricular activities according to the Principal and as evidenced by the number of trophies won by the school's participating in national competitions. The school is a small school with double streamed classes, 468 learners (male and female), and 30 educators. The school's administrative team is made up of the Principal and the Vice Principal. The school also has a guidance and counselling teacher who is responsible for the social welfare of the students in addition to her teaching duties.

This school is located in the rural area, approximately 10km from the neighbouring school and about 40km from the nearest town. It is a missionary school and forms part of

the mission compound. Within the fenced mission compound, which has a south facing gate, is the high school, primary school, pre-school, clinic, chapel and other buildings belonging to the mission. In addition to these buildings are the two storey blocks that house the girls' and the boys' hostels. Also found within the compound are houses for teachers and other mission staff. The staff houses are separated from each other by waist high fences that mark each individual's compound and separate him from his neighbours. The buildings found inside the compound are mixed, old and new; single storey and double storey; some built of concrete and some of the very old ones constructed in carved stone. Even though there is a guardhouse, the gate remains unmanned most of the time, allowing visitors to walk and drive in and out of the mission compound at will.

Mdlulamitsi High School

Mdlulamitsi High School is a mixed, urban boarding school located on the east of one of the country's cities. The school actively participates in extracurricular activities and there is a large number of trophies, won from competitions, displayed in the principal's office. There is a total of 913 students (male and female) and 50 teachers (male and female). The school's administration consists of the principal and two deputy principals.

The road leading to Mdlulamitsi High School is tarred and everything about the school is modern. Found in the Highveld of the country it is built on a sloping area that leads to the place having many concrete steps as you move from one building to another. There are many buildings in this school and all of them are modern and well painted. The buildings in the school are both double and single storey buildings. All of the buildings are well maintained with long covered corridors that are polished to a shine. Concrete steps and a corridor lead you from one block to the next. This is school is well fenced with a sliding gate and guardhouse that is manned 24 hours a day. Visitors to the school are

required to sign a log book at the gate. This school is also a small school with 3 streams per class but soon to be upgrading to 4 streams with the maturation of FPE the previous year in the country, according to the principal.

Mzilazembe High School

Mzilazembe High School is a mixed, urban, boarding, missionary school found in central Eswatini approximately 1.5km from the town centre. The school actively participates in extracurricular activities and there is a large number of sporting trophies displayed in the foyer of the school. The school has 749 students, 37 teachers and a Principal and Vice Principal. There are triple streams in all the classes.

This is a mission school located inside a huge mission compound. A wire fence partially surrounds the mission and some parts of it are protected by a wall fence. The school is found inside the mission compound together with a hospital, a nursing college, a teacher training college, three primary schools and a pre-school. The school is well built with classrooms housed in double-story buildings. Within the school compound, there are also animal sheds for the agriculture department and a huge garden for the agriculture students' plots. Next to the school are the hostels for the boarding facility and nearby there are also some teachers' houses. There are also sports fields for soccer, netball, basketball and volleyball. The school also has a guidance and counselling office.

Mkhanyakude High School

Mkhanyakude High School is located just outside (about 2 km) one of the small towns in the Lowveld of Eswatini. This is a mixed boarding school with 49 teachers and 700 students. The Principal and Deputy Principal are responsible for the administration of the school. The classes in the school are triple streamed in both junior and senior secondary. This school actively takes part in extracurricular activities as evidenced by the

variety of trophies from sporting activities in the principal's office. The school has a career guidance officer who has an office, used for counselling, in one of the buildings.

The school is built on the side of the main road leading into the small town. Being a missionary school, it is located within the mission compound together with its hostels for boys and girls, the primary school and other mission buildings such as the clinic, the church and many other buildings that house mission activities. From the main gate, a road leads directly to the administration block and the classroom blocks, made of concrete buildings, are behind this block. The sports field, agriculture garden and sheds are behind the classrooms and not visible from the road.

Sipheshula High School

Sipheshula High School is found in an urban area in the rocky Highveld of Eswatini. The classes have 7 streams each at both junior and senior secondary levels. The school also has a boarding facility for both boys and girls. This is a big school with 668 students and 39 teachers including the principal and two deputy principals. The school has a career guidance office and a full time guidance officer and counsellor.

Sipheshula High School is built in the middle of a forested area next to a residential area on the west of the small town. This is a well-built school with concrete buildings of different heights but all maintaining the same colour. The school grounds are well organised and are paved with concrete throughout the school compound. Corridors join one building to the next. The school gardens and the agriculture sheds are located to the east, behind the classrooms. Behind the classrooms in the west are the sport ground for different kinds of sporting activities.

Jacaranda High School

Jacaranda High School is a mixed urban boarding school found in the south of one of the country's smaller towns. The school participates actively in extracurricular activities and has a lot of trophies won from competition displayed in the principal's office. Jacaranda High School has 1036 students (male and female), 70 teachers of mixed sex and a Principal and Deputy Principal that are responsible for the administration of the school. 5 streams at Junior Secondary and 7 streams at Senior Secondary.

This school is built on the edge of a small town and the road leading to it is tarred. It is separated by 3km from the neighbouring high school. This is an old school and, as a result, has a combination of old and new buildings. While some blocks are made of concrete and corrugated iron, the school has other blocks that are built of stone. It also has a combination of single storey and double storey buildings. The school area is well fenced and is separated by small road from its primary school. The school buildings are in blocks that are joined by corridors and most of the grounds are paved and clean swept. The boarding houses are slightly separated from the classroom blocks. The front part of the school is well built with a rockery, flowers and steps leading to the reception and administration offices.

4.4.3.2.4 The single sex schools.

Mamphentjisi High School

Mapentjisi High School is a missionary single sex school found in the outskirts of the main city in central Eswatini. The school has 530 students and 35 teachers including the principal and deputy principal who are the school administrators. The school has 2 career guidance and counselling officers. Each class has 3 streams.

The school is built on the south east of the city. Being a missionary school it is found within a mission compound that is also occupied by other buildings housing other activities like a mission house, two chapels, the boarding house and many other mission buildings. The school is made of buildings of various heights that are separated by steps and corridors. At the front of the school is the administration block. Behind the last block of classrooms in the east, is the agriculture department, the sports field and a swimming pool.

Tincozi High School

Tincozi High School is a single sex high school built at the periphery of one of the cities in the country. This is a big school with 630 girls, and 49 teachers. The school has four streams in each class. This school actively takes part in some sporting activities. Also, it has a full- time career guidance officer who has an office in one of the buildings. Being a missionary school, Tincozi is part of a mission compound that is fenced. Inside the compound are many buildings housing other schools belonging in the mission: the preschool, primary school and another high school for boys. There is also a clinic hospital and other buildings housing a variety of mission activities. The school is made of double and triple storey concrete buildings that house the classrooms, laboratories and offices. There are lots of steps and corridors leading from one building to the next. The buildings are neatly arranged in blocks. The administration block is at the front and the agriculture department and sports fields are located behind the classrooms.

Magwava High School

Magwava High School is a single sex missionary school located in one of the small agricultural towns in central Eswatini. The school has a total of 600 students and 38 teachers including the principal and deputy principal who are administrators of the school. The classes are triple streamed in both junior and senior secondary.

The school is built on the north of the town next to a big dam that supplies water to the town. The school is made of symmetrically arranged two storey blocks. All the buildings are made of concrete. At the centre of the arrangement is a rockery with flowers and the rest of the school grounds are covered in green grass. The garden for the students' agriculture plots is found behind the blocks of buildings. The school is well fenced with a gate that is manned by a security guard and remains closed during school hours.

Malentjisi High School

Malentjisi High School is an urban single sex high school located in the fringe of one of the cities of Eswatini. This school also actively takes part in extracurricular activities. Malentjisi has a total of 450 students, 60 of which are borders and the rest are day students. The school has 32 teachers, a principal and a deputy principal. The classes are double streamed at Junior Secondary and triple streamed at Senior Secondary. Also, the school has a guidance and counselling officer.

This school is built on the boundary of a city next to a high class residential area. The school is totally surrounded by a brick wall. This is a school that is well built with a mixture of single and double storey concrete buildings. There is much glass on the neatly painted concrete walls. The grounds are paved with red stone pavers and are clean swept. The boarding houses are next to the school buildings and all the buildings are joined by corridors. At the front there is a gatehouse with an electric gate manned by a sentry who requires all visitors to sign their names on a log book before entering the school grounds.

Ganandela High School

Ganandela High School is a single sex missionary school found on the edge of a small agricultural town. Ganandela has a total of 470 students and 25 teachers, including the administrators: principal and deputy principal. This school has double streams for each

class in both junior secondary and senior secondary level. The school also has a career guidance officer.

This school is built on the north of the small town. It has modern concrete buildings that are a combination of single and double storey. The blocks of buildings are symmetrically arranged and, in the middle of the yard, there is a tennis court. The yard is paved in concrete. There is a fence around the school and the gate that remains closed during school hours, is manned by a security guard who requires visitors to sign a register before entering the school yard. The agriculture department and the sports fields are located behind the blocks of buildings. At the front of the school is the administration block.

Mfomfo High School

Mfomfo High School is a single sex urban high school built on the edge of one of the country's cities. This school also actively takes part in extracurricular activities. Mfomfo High School has a total of 780 students, 50 teachers and an administration team made of the principal and two deputy principals. From Form 1 to Form 5 the classes are divided into 4 streams. In addition to the teaching staff, the school has a guidance and counselling officer.

This school is built next to its Primary school and the two are only separated by a low fence. This school has a mixture of buildings of varying heights. Some of the buildings are single storey, others double storey and some rising as high as three storeys. This is a mission compound with many buildings. Within the same compound is found a chapel and houses of different sizes for the teachers. Most of the classrooms, both downstairs and upstairs have verandas outside them. There are lots of stairs leading to the upstairs classrooms. At the centre of all the buildings is a square that separates one wing from the

other. The official school gate is hidden from the side of the road where there is an entrance from which most visitors access the school from the back.

Mangoza High School

Mangoza High School is a single sex urban high school built on the edge of one of the Southern edge of one of country's cities. This school also actively takes part in extracurricular activities. Mangoza High School has a total of 920 students, 50 teachers and an administration team made of the principal and two deputy principals. From Form 1 to Form 5 the classes are divided into six streams. In addition to the teaching staff, the school has a guidance and counselling officer.

This school is built inside a mission compound next to its Primary school and the two are only separated by a road. This school has a mixture of buildings of varying heights. The school has buildings of different heights. Within the same compound is found a chapel and houses for the teachers. Most of the classrooms, both downstairs and upstairs have verandas of different levels, looking towards the centre of the compound, outside them. There are many stairs leading to the upstairs classrooms.

4.4.4 Selecting the participants

My ontological position was that reality is what you, as the participant, personally experiences (Scotland, 2012) – and inflicting corporal punishment in the classroom is a reality that only practising educators in the classroom experience, therefore my target population was educators in the Eswatini schools. I considered the practising educators in the classroom to be the holders of that truth on the reason why they persisted with of corporal punishment in schools, in Eswatini, despite its proscription. From these I purposively selected participants for the study as they possessed knowledge about the

phenomenon. Their selection also harmonised with the interpretive paradigm under whose umbrella the study was conducted, as according to Cohen et al. (2007) it was only from the viewpoint of persons participating in a certain reality that the social world was understood.

Sampling refers the process by which you select people, a small section of the population under study, to use in a research study (Pascoe, 2014), and purposive sampling is the deliberate selection of participants who are thought to be able to yield the most or rich information about a topic (Denscombe, 2005; Leedy & Ormrod, 2005). As I conducted a qualitative study, purposive sampling was most suitable because it gave me the opportunity to select people that were experiencing the phenomenon, and would yield the richest data to help me understand the subjective reality of the participants (Elmusharaf, 2012). So, I purposively selected practising educators who were fully fledged educators that had completed the two year probation period. .

Palys (2008) further points out that the manner in which a researcher selects a sample for a study is tied to the research objectives. The objectives of my research were to find out the what, how and why that lie behind the persistent use of corporal punishment in schools by educators. I was particular about selecting participants from schools that used corporal punishment as they yielded the richest data and gave me the best answers for this study (Pascoe, 2014).

Cohen et al. (2000) define sample size as the size of the data sources selected from the study population to provide data. For qualitative research, Patton (1990) maintains that there are no stringent measures pertaining to sample size and a decision on sample size is left to the discretion of the researcher whose decision-making depended on the purpose of the study and is influenced by the research style. Guided by this, I purposively selected 104 participants from 26 schools from all four regions of Eswatini because I wanted

participants that were representative of all the educators in the country. I selected

participants from only 26 schools because Patton (1990) emphasises that qualitative

approaches focus on small purposefully selected samples.

Generally, all schools in the country practice corporal punishment. I wanted the

sample to be representative of all the school types in the county so I selected schools from

rural and urban areas; in the cities and outside cities; public schools; missionary schools;

single sex schools and mixed sex schools; boarding schools and non-boarding schools. The

selection was done is such a way that each region was represented by two public mixed

schools (one rural and one urban) and two missionary mixed schools (one rural and one

urban). This totalled sixteen mixed public and mixed missionary schools that participated

in the study. In addition to that, all five single sex schools in Eswatini from the regions

with such schools participated, that is, three girls' schools and one boys' school and they

all happened to be missionary schools. In addition, two boarding schools from the regions

that had them participated. This allowed a balanced representation since three regions out

of the four had at least two schools that provided a boarding facility and the fourth region

had only one such school. The overlap in the total was a result of some schools qualifying

in more than one category.

I solicited the help of school principals to get four willing participants from each

sampled school that also contributed to a good response rate when the study was carried

out. I presented my request for participants in my proposed study to all the educators,

usually in the staff room. I asked for four willing participants-two males and two females,

preferably of mixed age. The selected participants were of mixed sex because studies have

revealed that male and female teachers have different attitudes towards corporal

punishment (Sylvia, 2016; Yeboah (2020). Likewise, newly graduated and experienced

teachers were selected as part of the study sample because studies have shown that they

also, have diverse attitudes towards the use of corporal punishment (Teklu & Kumar, 2014).

4.4.5 Methods of data generation

According to Mack (2010), methods used to generate data for a study were informed by the researcher's epistemological assumption that, in turn, is informed by their ontological assumptions. Because my ontological assumption was that knowledge was only obtained from the people living within the situation, I was led to conduct a qualitative research that used data generation methods that allowed the voices of the participants to be heard in the data collected. To accomplish this, I chose to combine two data generation methods, which enhanced the quality of the data (Anney, 2014). I chose an open-ended questionnaire as the main data generation tool and found corroborating evidence in the focus group discussions that not only acted as a supplementary data source, but enabled me to get rich and detailed information on why educators persisted in using corporal punishment in schools. Additionally, these two data generating methods generated 'thick' and 'descriptive' data by allowing representation of the voices of the participants through reporting in their own words (Okeke, 2015, p. 207). This served to fulfil my primary goal of understanding why educators persisted in using corporal punishment on learners despite its proscription. Both data generation methods that I employed were methods well established in qualitative research and therefore in line with the methodological framework of the study.

4.4.5.1 An open-ended questionnaire.

A questionnaire is a systematically structured document containing questions meant to elicit information from study participants that is suitable to answer the questions of the study after analysis (Babbie, 2011; Ganga & Maphalala, 2015). Although researchers often view questionnaires as a data collection tool used in quantitative

research, they can, depending on the aim of the study also be used as open-ended questionnaires to collect data in qualitative research (Goldkuhl, 2019). Open-ended questionnaires are characterised by a flexible and unrestricted nature.

Before I decided on which type of questionnaire to use, I followed Ganga and Maphalala (2015) and considered the phenomenon I was investigating and the aim of my study. I considered that I wanted to find out what caused teachers to persist with the use of corporal punishment in schools despite its proscription, which meant I needed a type of questionnaire that allowed the participants to give their opinions freely, thus revealing their attitudes towards corporal punishment. The type of data that I needed to generate was the type of data that fully answered the 'what', 'how' and 'why' questions that I had on the phenomenon.

I was doing qualitative research, so I chose an open-ended questionnaire (see Appendix A) organised in a manner that correlated to the study objectives. A questionnaire that comprised open-ended questions allowed the participants to answer in their own words without the confinement of pre-determined answers. The unrestricted answering also allowed the participants to answer in as much detail as they wished (Maree & Pietersen, 2007). The detailed answers yielded rich data that revealed their thinking processes. The rich data contributed to my understanding of the phenomenon under study, through the eyes of the participants bearing in mind that I was working within an interpretive paradigm.

Ganga and Maphalala (2015) point out that caution should always be exercised when a researcher constructs a questionnaire, and the pros and cons of the selected research tool should be considered. As mentioned, my primary data collection tool, the open-ended questionnaire had open-ended questions, which worked for me as a qualitative

researcher because the participants revealed their deep-thinking processes as they qualified and substantiated their answers. The detail the participants provided as they qualified and explained their answers made it possible for me to attain my primary goal: understanding their perceptions (Silverman, 2013). Once these perceptions were revealed I analysed them to find out how the participants constructed the phenomenon (Nieuwenhuis, 2007).

Working within the interpretive paradigm also required me to understand the phenomenon through the eyes of the participants. I therefore opted for a tool that allowed me this opportunity. The open-ended questions had the advantage that they allowed the participants a chance to freely state their opinions on the phenomenon - what caused educators to persist with corporal punishment in schools despite its proscription, and provided the deep and rich data essential for qualitative research. In addition to providing deep and rich data, the open-ended questions allowed me, as the as the researcher, to get a chance to generate data that were articulated in the words of the participants. Having the data articulated in the words of the participants further authenticated the participants' ownership of the data and was what led Cohen et al. (2000, p. 255) to opine that using open-ended questionnaires in data generation "places ownership of the data much more firmly in the respondents' hands".

However, I also considered the disadvantages of using a questionnaire comprising open-ended questions. Despite the fact that the challenges were manifold, the one that I found most daunting was that, if the questions were many, they would either cause the participants to lose direction, feel that it would take too much time, or be intimidated by the size of the questionnaire (Ganga & Maphalala, 2015). I countered this problem by keeping the questions simple and also by clearly demarcating the questionnaire into sections so that the participants moved from one component to the next.

4.4.5.2 Focus group discussions.

A focus group discussion (FGD) is a qualitative method of data generation that entails a group interview where the participants sharing a similar experience are interviewed simultaneously by the researcher to reveal their "attitudes, perceptions, beliefs and opinions" about a predetermined subject (Then et al., 2014, p. 16). In a focus group discussion, the interviewer poses open-ended questions about a predetermined topic and the participants respond to the questions by discussing them among themselves. In a focus group discussion, the interview is "not a backwards and forwards between the interviewer and the group" (Cohen et al., 2011, P. 436). Also, the interviewer does not take centre stage but acts as facilitator and poses questions to the group. This facilitates the free exchange of ideas among the group members (Okeke, 2015). A focus group discussion as a form of interview places emphasis on interactions within the group (Morgan, 1997), and group members jointly constructing meaning (Bryman, 2004) to produce a collective view on the phenomenon under study (Cohen et al., 2011).

The number of participants recommended for a focus group discussion varies from one author to the next. Strydom and Bezuidenhout (2014) recommend 6 to 12 people in a focus group, while Marshall and Rossman (2010) recommend 7 to 10 and Okeke (2015) vouches for anything between 4 and 12 people. Different reasons are advanced by scholars for varying group sizes. For instance, Gumbo and Maphalala (2015) after stressing that the size of a focus group sample is determined by the individual researcher's study, make the following assertions: a correct sample size of participants will allow for diverse views to be expounded, a sample that is too large may present an inexperienced researcher with management problems that may limit the sharing of insights and views, and a group that is too small may create discomfort for some of the participants leading to them not sharing their views.

As earlier mentioned, the researcher's choice of questions to be asked and tools to be used in collecting answers to the questions are informed by the researcher's paradigm, which is a reflection of their ontological position (Bakkabulindi, 2015). My assumption- that knowledge can only be obtained from the people living within the situation, led to me to choose a focus group discussion as my second method of data generation. I wanted to get an explanation for the teachers' behaviour: their continued use of corporal punishment despite its proscription. Gumbo and Maphalala (2015) argue that it is a focus group discussion that, as a researcher, will offer you manifold accounts for the attitudes of the participants and also for the way in which they behave.

As a qualitative researcher, my ultimate goal was not only to produce data that was 'thick' and 'descriptive' but also to produce data in which the participants' voices would be heard. Therefore, I chose focus group discussions because, apart from their popularity as a method of questioning more than one person at once (Frey & Fontana, 1991) they were also a method of generating data that is known to yield very rich information McLafferty (2004). This is achieved through group interaction where the participants in the group "may get together and create meaning among themselves, rather than individually" (Babbie & Mouton, 1998, p. 292). The importance of interaction in the group, as the key characteristic of focus group discussions is reiterated by Nieuwenhuis (2016) who also points out that, in addition, focus group discussions will aid you as a researcher in finding information that you would otherwise be unable to attain using other data generation methods since the group members, in their discussion, present their differences and opinions since "debate and even conflict are encouraged" (Nieuwenhuis, 2016, p. 95). Moreover, participants may "build on each other's ideas and comments" (Nieuwenhuis, 2016, p. 96).

Although Hydén and Bülow (2003) and Nieuwenhuis (2007) proclaim that interaction among participants is the hallmark of focus group research, McLafferty (2004), Morgan (1997) and Redmond and Curtis (2009) insist that the success of a focus group discussion depends on the moderator. Given that interaction in focus group discussion is still identified by Clark, Maben, and Jones (1996) as the noticeable advantage of focus group discussions, I ensured that I maintained focus throughout the discussion. I made sure that, as the participants discussed, they remained focused on the identified topic and did not stray from the focal point of the interview (Lodico et al., 2010). I encouraged group interaction among the participants by clearly explaining to them at the beginning that a focus group was about joint construction of meaning by the participants. I emphasized to them that, in focus group discussion, debate was encouraged. Through prompting I encouraged debate and building on each other's ideas among the participants because I wanted to persuade them to expose the reasons for their actions and views (Okeke, 2015), and the group interactions provided a platform for airing a wide range of views: awakening dormant details of experience and giving the freedom to participants to disclose information that would otherwise have remained hidden (Catterall & Maclaran, 1997). I further enriched the data I generated from the focus group discussion by using it to validate ideas that had been raised earlier in the questionnaire or in previous focus group discussions.

I was guided by the themes and categories obtained from the questionnaire answers to create a focus group guide (see Appendix B). This was in agreement with Strydom and Bezuidenhout (2014) who argue that, when using a focus group discussion, a researcher is allowed to facilitate the discussions using wide-ranging questions and themes identified beforehand. For this study, I used the themes identified when analysing the participants' answers to the questionnaire. This aided in facilitating a discussion that yielded rich data

for me by giving the participants a chance to debate their views in the focus group meeting.

4.5 Part II-Preparing for data generation

4.5.1 Piloting data generation tools

A pilot study is a pre-test that can be conducted for a research tool in preparation for use in a qualitative, quantitative or mixed method study (Janghorban et al., 2013). Further expounding on the definition of a pilot study Gumbo (2015) emphasises that a pilot study is not the main study but a small sample whose function is to refine and validate the data generation procedures employed in the study.

Strydom and Bezuidenhout (2014, p. 174) argue that qualitative research is interested in the "depth of human experience, including all the personal and subjective peculiarities that are characteristic of individual experiences and meanings associated with a particular phenomenon". This highlights the importance of the phenomenon under study in qualitative research. Therefore, I could not begin generating data from the participants before ensuring that everybody had a clear understanding of the phenomenon under study. As a result, I started the piloting process by ensuring that the participants from whom data were generated had the same understanding of the phenomenon as I did. I requested five educators from neighbouring schools and we sat down, over coffee, to discuss our understandings of the concept of corporal punishment. Having reviewed literature on corporal punishment I appreciated that this was a highly contextualised phrase. I wanted to be sure that, as educators, we held a similar understanding of the phrase. There was no debate over our understanding of corporal punishment and we quickly moved on to validating the data generation instruments.

It is important, especially for qualitative researchers, to test the clarity of the data generation instrument. Therefore, my next step was to make sure that the study questions would be clearly understood by the participants. A clear understanding of the questions is very important in qualitative research because, unlike quantitative research whose purpose is to generalise the results of a research and produce universal laws that apply to all instances (Collis & Hussey, 2003) qualitative research aims at providing an "in-depth understanding of a phenomenon" (Koonin, 2014, p.253) which would be difficult if the questions were not clearly understood or if the study participants had diverse understandings of the same question. The next step was asking them to fill in the questionnaire that was the primary data generation tool. At this stage I was testing the questions for clarity. This was to make sure that the questions in the questionnaire were clear and would not be misinterpreted by participants or have the same question being interpreted differently by participants. According to Koonin (2014), this would have constituted an error that would have affected my data generation as a researcher.

I also piloted the questionnaire to identify, as Ganga and Maphalala (2015) argue, any errors in the questioning. Among the mistakes that could be identified by a researcher during piloting are: having ambiguous questions that pose problems in answering, having questions that most of the participants do not understand, redundant questions - seen by consistently gaining 'yes' or 'no' answers, and finding out the amount of time taken to answer the questionnaire.

After closely examining the questionnaire responses, I deemed it necessary to make some changes in the initial questionnaire. For instance, I identified two questions that the participants had answered in a way that indicated the questions had been misunderstood. Further, when analysing the responses, I found that some questions had answers that were similar, which was indicative of repetitive questioning. I removed these questions from the

questionnaire to produce a final questionnaire to be filled by the participants (Appendix A). I also noted that the participants took a longer time than I had anticipated to answer the questions. As a solution to this problem, my colleagues suggested that I give them a longer time to answer these questions. They suggested that I leave the questionnaires with the participants in the schools and collect them at a later date.

4.5.2 Ethical considerations

The importance of observing proper ethics when conducting research cannot be over emphasised. It is important according to Thakhathi et al. (n.d.), that every researcher conducts himself/herself with integrity and follows principles to avoid compromising the integrity of the research study. Ethical considerations in research refer primarily, but not exclusively, to the manner in which the research participants are affected by the subject matter and the methods used in the research. I conducted a qualitative research study and the in-depth nature of qualitative research gives greater significance to the observance of ethical considerations (Arifin, 2018). Therefore, before commencement of data generation for the study, I took the necessary steps to observe the University of KwaZulu-Natal code of good research practice. This entailed obtaining ethical clearance (see Appendix I) from the University of KwaZulu-Natal under whose auspices the study was undertaken. The steps I took in observance of my university's code of good research practice are now discussed. Director

4.5.2.1 Permission from gatekeepers.

The first step towards seeking and obtaining ethical clearance from the University of KwaZulu-Natal was writing a letter to the Director of Education in the Ministry of Education and Training in Eswatini (see Appendix G) under whose jurisdiction all schools in Eswatini falls. For this reason, I needed the Director's consent before I could engage with teachers in schools. I waited for the signed consent of the Director of Education (see

Appendix I) before I visited Principals of intended participating schools to explain the study to them and to deliver my letters requesting their teachers to participate in the study (Appendix D). At this stage, the school principals also gave their signed consent for the participation of the teachers in the study (see Appendix E).

4.5.2.2 Informed consent.

Grinnel and Unrau (2008) argue that participants need to be respected through having their rights considered by giving them freedom to choose whether or not they want to participate in a study. Rubin and Babbie (2005) stress that participation in a study should, for the participants, be intentional and they (participants) should be totally cognisant of what they are doing. Therefore, I followed Dakwa (2015) and wrote letters to the participants requesting their consent for participation in the study. I wrote a detailed letter of request (see Appendix F) informing the participants about the phenomenon under study, the purpose of the study, what I would expect of them as their involvement in the data generation process, and the duration of each phase of the data generation process. Attached at the end of the letter was a form on which I requested participants' signatures if they consented to my request to participate in the study.

4.5.2.3 Confidentiality and anonymity.

Added to recognising the participant's right to choose whether or not they were willing to participate in the study, was my assuring the intended participants that their participation in the study would remain confidential and that their anonymity would be maintained in reporting the study's findings. The confidentiality and anonymity clause was important as it ensured that the participants divulged their views in full (Homan, 1991). This is especially important in qualitative research which is driven by the generation of rich data. I therefore, clearly communicated to the participants in my letter of request (see Appendix F) how I would protect their confidentiality and anonymity. This left the

participants free to divulge their views which led to my being enabled to generate rich data that enhanced the findings of my study.

4.5.3 Finding the participants

To find teachers who were willing to participate in the study, I sought the assistance of the principals (as the gatekeepers) in the schools. I had purposively selected the schools and sent a list to the Director of Education identifying them as my intended schools. Finding willing participants in any study is important as it is a sign of respect for their Human Rights (Orb et al., 2000). It was important that I found willing participants as a sign of showing respect for their right to refuse participation in the study. This was more so because I was conducting a qualitative research study whereby, during data generation, the participants have to open up and talk about their experiences. I made several visits to each school during the data generation proce**ss.**

On the first visit that I made to a school, I approached the principal, introduced myself, explained that I had obtained permission from the Director of Education to visit their school then explained the study. At this point I explained to the principal that I requested the willing participation of some of their teachers in the study. I emphasised the significance of heterogeneity in terms of sex and age of the participants.

The procedure of identifying the teachers varied in the schools visited: sometimes the principal called all the teachers to the staff room or conference room or a few handpicked teachers to his office. When asking why it was only those few who were called in, the principal would usually explain that he had picked teachers who were most co-operative and I would not have any problems working with them. In both instances I would then be given the chance to present my request for their participation in the study.

After being introduced by the principal, I would explain the study to the teachers. I would highlight what the study was about, explain its significance, the role they would be expected to play if they agreed to participate in the study-by answering a questionnaire, and that they might be asked to be part of a focus group discussion that would be held at a later date. I would always emphasise that not only was participation in the study voluntary, but even those that chose to participate were free to withdraw at any time if they so wished without giving reason. I further explained that those who were willing to participate would be required to sign a consent form that I would provide.

4.6 Part III-Data generation

In qualitative research the term "data collection" is replaced with "data generation" because of the involved nature of the interaction between data and the researcher. Goldkuhl (2019) argues that, in qualitative research, data is generated instead of collected because the researcher is tasked with arranging situations that will yield rich and meaningful data, for instance, selecting participants who had personally experienced the phenomenon under study because they were better placed to provide rich and in-depth data to meaningfully answer the study question. From a different angle Nieuwenhuis (2007, p.81) argues that data generation is the term used in qualitative research as opposed to data collection because, in most qualitative research studies, data collection and data analysis are not treated separately but as an 'ongoing, cyclical and iterative' processes. The next section discusses how I generated data for this study.

4.6.1 Data generation

Owing to the iterative nature of data generation in qualitative research (Bezuidenhout & Cronje, 2014), data generation for this study was conducted in phases.

Phase 1

All of the 104 participants chosen from 26 participating schools were requested to fill in the open-ended questionnaire (see Appendix A**).** I respected the appointment dates that I had made with the principals on my earlier visits. Bearing in mind that, during the piloting stage, the participants had requested that I do not limit the time they had to answer the questionnaire, I left the questionnaire with them and established one of them as a contact person in the school. After visiting all the schools, I started the process of contacting by telephone the participants who had requested to be my contact persons. After establishing that the questionnaires had been filled in, we set a date on which I would come to collect the questionnaires. I collected the questionnaires and, at this point, asked if any of them had encountered problems in the answering of the questions. Given that the questionnaire had been piloted with other members of the study population and the problem questions removed or modified. There were no problems encountered with answering the questionnaire.

I must mention that I encountered problems with two urban schools. The teachers, after agreeing to answer the questionnaire, decided that they would not do so because they were busy with marking the end of term examination. This consequently reduced the number of participants to 104.

Phase 2

The next phase of data generation involved conducting focus group discussion with a few selected participants. I followed (Babbie, 2007) and selected participants for the focus groups by taking into consideration the contribution they would make to the study. The focus group discussion participants were also chosen for the experience that they shared (Strydom & Bezuidenhout, 2014) and were drawn from the purposively selected

participants who were practising teachers currently experiencing the phenomenon under study, namely persistent use of corporal punishment despite its proscription. Additionally, I opted for focus group discussions because they were a data generation method that, compared to other qualitative data generation methods, were cost effective (Strydom & Bezuidenhout, 2014) and economic in terms of time. It also allowed me to interview many people at the same time, get them to engage in debate, offer their viewpoints from varying perspectives, and collect rich evidence of the participants' opinions on the phenomenon.

At first, I was not sure of the number of focus groups that I would conduct. This concurred with DeVos et al. (2011) who argue that a researcher may stop conducting focus group discussions on reaching saturation point; the point where that the discussion becomes repetitive and "where no new data are generated" (Nieuwenhuis, 2016, p. 84). My aim was therefore to conduct the focus group discussions until I reached a point where I obtained what could be considered a trustworthy answer to why educators persist in using corporal punishment despite its proscription. I constantly reminded myself that the total count of the discussions did not bear as much significance as the detail and richness of the data I collected (DeVos et al., 2011).

When deciding on the number of participants invited per focus group discussion, I kept in mind that I had to strike a balance between getting enough participants to facilitate discussion in a manner that would generate useful data, and having too many participants leading to some of them being left out of the discussion. Also, I avoided a situation where I would have too many highly involved participants who would end up fighting over the chance to speak and talking over each other, which would make recording difficult (Morgan, 2013).

My first focus group discussion had nine participants. I had opted for eight participants because a sample size of six to twelve participants is sufficient to provide the diverse information required in a qualitative research (Gumbo & Maphalala, 2015; Strydom & Bezuidenhout, 2014). As suggested by Morgan (2013), I had over-recruited by 20% in case some participants did not show up. However, the turnout was good as I ended up with nine participants who were actively involved. I attributed the good turnout and the high level of involvement to the fact that corporal punishment in the schools was a "burning" issue for teachers and many wished for a chance for their voices to be heard on the issue.

This focus group discussion was held on a Friday afternoon in one of the participating institutions. I selected a Friday afternoon because, for most schools, Friday afternoon is the day where there is a lot of sporting activity. This left the school compound quiet, which made it the ideal location to conduct a discussion without interference or disturbance. We sat in the room in a semi-circle and began the discussion. I kicked off the discussion by introducing myself again and explaining the procedures followed in a focus group discussion. I emphasised the fact that a focus group discussion was about joint construction of meaning and highlighted that this session was not meant to be a back and forth between them as participants and myself as the facilitator. During the discussion meetings I acted as a facilitator so that I could "encourage discussion and maintain focus" (Nieuwenhuis, 2016, p. 97). I strongly urged them to debate issues wherever possible because debate was encouraged for focus group discussions to produce rich data. Furthermore, I reminded them that they still had the right to walk out if they ever had the desire to do so. Thenceforth, I proceeded to pose the first question from the first focus group discussion guide (Appendix B).

Phase 3

In phase 3, I held the second focus group discussion in my lounge with six participants. Lindlof and Taylor (2011) argue that a group of less than six participants can provide a limited range of comments, leading to a quicker and non-exhaustive conclusion of the discussion and a group of more than 12 may lead to the same result as not everyone may get the chance to be heard. Once again, I had over-recruited by 20% to cover for no shows. I went through the same procedure as before: introductions and stating of selected pseudonyms, I explained what a focus group discussion was, explained that interaction and debate among participants were encouraged, and emphasised that they still held the right to walk out without explanation if at any point during the session they felt uncomfortable.

The next step entailed my introducing the topic to the participants and explaining that we would answer questions based on themes that had emanated from the questionnaire answers and preceding focus group discussions. As earlier mentioned, this was in agreement with Strydom and Bezuidenhout (2014) who argue that questions and themes for a focus group discussion may have previously been identified and used to create another focus group discussion guide (Appendix C) to facilitate discussion. Although I once again acted as facilitator, my presence was less evident in this discussion because I had requested one of the participants to act as devil's advocate to encourage discussion that was not influenced by group thinking (MacDougall & Baum, 1997). I was prompted to find a devil's advocate for the second discussion interview group because the participants appeared to be in strong agreement and I needed someone who would encourage debate so that rich and thick data could be generated. Also, the strategy worked as I saw the second focus group discussion uncover new perspectives because the participants argued and constructed new ideas from each other's viewpoints.

4.6.2 Data analysis

The purpose of qualitative data analysis is to make meaning of the data collected from the participants, through identifying obvious and implied meanings embedded in a particular text. This meaning assists the researcher to interpret how participants perceive a particular phenomenon by analysing their attitudes, understandings and experiences, and to approximate their construction of the phenomenon (Nieuwenhuis, 2007). Qualitative data analysis aids the researcher to obtain understanding or interpretation of the situations or people under study from the data collected (Nieuwenhuis, 2007). In this study I conducted a qualitative data analysis of the experiences and attitudes of teachers towards the use of corporal punishment in schools to understand why teachers persist with the use of corporal punishment despite its proscription.

According to Bezuidenhout and Cronje (2014) one of the ways to recognise the meanings embedded in data text is through thematic analysis; the identification of themes and patterns that focus on a specific phenomenon. Thematic analysis is the procedure of recognising important and interesting patterns or themes within qualitative data that talk to the research question, to interpret and/or make sense of the data (Maguire & Delahunt, 2017). In qualitative data analysis, attention is paid to the emergence of particular sets of meaning rather than to frequency. Nieuwenhuis (2007, p. 100) attests to this by averring that, in qualitative research analysis, "the aim is never to measure, but to interpret and make sense of what is in the data". I followed Maguire and Delahunt (2017) and Nieuwenhuis (2016) and went beyond identifying the themes: I also interpreted and explained them.

Maguire and Delahunt (2017) define a theme as a significant pattern that emerges from a data set either in terms of meaning or response. A theme can also refer to a pattern that says something significant in reference to the overall research question. In a data set, a

theme was recognised by word repetition because, as Ryan and Bernard (2000) state, looking at the words that people use helps one to understand what they are talking about. In looking at the words that the people were using, I looked for prevalence of the words in a data item; the expression of an idea in different ways and also the relatedness of the pattern formed by the words to the research question. Since I conducted a CHAT informed study I was also led to seek themes that demonstrated the principal tenets of CHAT; namely that it does not only analyse the relationship between what people feel and think but also what they do, that this is fashioned by both their history and culture, and also by what humans know and the sense they make of it, which in turn shapes their actions (Edwards, 2011).

Boyatzis (1998) recognises two levels at which themes can be identified: a semantic or explicit level and also at a latent or interpretative level. The semantic or explicit level, as explained by Braun and Clarke (2006), is when the researcher only focuses on what the participant has said without attempting to interpret its underlying or deeper meaning, and the latent or interpretative level is when the researcher goes beyond just organising the themes, but seeks and finds deeper and theoretical interpretations of what has been said. Considering my interpretive position as a researcher, I followed the latter and moved beyond identifying themes at the semantic level to identifying them at the latent level. I identified, organised, summarised and interpreted the themes to find and theorise their deeper meanings and what informed the semantic content of the data.

Although Bertram and Christiansen (2014) observe that Miles and Huberman (1994) suggest over sixty ideas for analysing and displaying qualitative data, I followed Braun and Clarke's (2006) six steps of data analysis to conduct a proper and detailed analysis. I followed Braun and Clarke (2006) because, according to Nieuwenhuis (2007), a researcher's data analysis strategy is a product of the paradigm underpinning a study and

should be suitable to the research design and approach, and I found Braun and Clarke to be apposite. In the following section, I explain how I followed Braun and Clarke's (2006) six phase step-by-step data analysis guideline:

Phase 1. Familiarising myself with the data

This first stage of data analysis entailed immersing myself in the data to familiarise myself with it. This process started with transcribing of the data into text. The next step within this phase was to do a repeated active reading of the data. This entailed searching for meanings and patterns while I reading. At this stage I took notes in preparation for coding in subsequent phases.

Phase 2. Generating initial codes

In this phase I generated initial codes from the data after reading through, forming and writing down an initial list of interesting ideas about the data. Coding ways include writing brief notes, and I wrote brief notes next to the data extracts and highlighted different ideas using differently coloured pens. I did the coding manually without the assistance of a software programme.

Phase 3. Searching for themes

This phase takes the analysis process to the next level - the identification of themes, which follows after the collating and coding of all data. After coding and collating the data corpus I identified overarching themes. I did this through the use of tables, mind maps or organising the codes into theme-piles.

Phase 4. Reviewing themes

Reviewing themes entailed refining of the themes identified in the previous phase. To refine the themes from the preceding phase I studied the themes to identify themes that should be discarded because they lacked data to support them; collapsed the themes into other when they form one theme; broke down those that formed two separate themes. The

end result was themes that were clearly distinguishable from each other. At this stage the researcher also clearly maps out the themes in a thematic map.

Phase 5. Defining and naming themes

In this phase, the themes shown in the thematic map were further refined into the final themes that presented the data analysis. I identified the data encapsulated in each of the themes and clearly identified the crux of what each theme captured. I also identified what was interesting about the data captured in each and every theme.

Phase 6. Writing up

In this phase, I gave a succinct, comprehensible and interesting account of the story told by the data. This is where I also shouldered the responsibility to convince the reader of the research report of the merit and validity of the data analysis. Furthermore, I provided evidence of the themes within the data; related the themes to the literature review and presented a convincing argument in relation to the research question.

Nieuwenhuis (2007) emphasises that qualitative data analysis is a continuing process that does not follow a straight line. Therefore, the three steps: data reduction (preparation), display (organising) and conclusion drawing (reporting) are interwoven and cyclical. Braun and Clarke's (2006) phases of thematic analysis fit in Boyd's (2013) illustration of the iterative nature of qualitative research as shown in Figure 4.1:

Figure 4.1

An iterative approach to analysis (Boyd, 2013)

Stage 1: Preparing	Stage 2: Organising	Stage 3:Reporting

Data reduction: repeated reading; converting and transcribing raw data

Generating initial codes: Highlighting different codes with

Searching for themes: sorting codes; collating codes with themes

Reviewing, defining and naming themes: identifying essence of

Engaging with the literature

Producing the report

I conducted thematic data analysis using the general inductive approach. Thomas (2006) defines inductive analysis as the approach where findings emerge from the raw data following a close reading to reveal important and dominant themes. I chose the general inductive approach for its methodological flexibility that allows a researcher to give sufficient attention to the social representativeness of the ultimate findings (Liu, 2016). I

wanted the inductive approach to indicate the relationship between the study's objectives and findings by clearly mapping out a model of the teachers' experiences of the use of corporal punishment and how their attitudes towards the use of corporal punishment have been influenced by their culture and history.

I began the data analysis process with reduction of the data by transcribing the participants' open-ended questionnaire responses from the individual questionnaires onto a master sheet containing all the responses. Bezuidenhout and Cronje (2014) maintain that, after collecting raw information from the participants in the form of verbal and written texts, it should be transcribed into visual format. I followed with the first step of Braun and Clarke's (2006) guide to thematic analysis and read through the data line by line, over and over, to familiarise myself with the data. I followed with their next step, coding. Coding, according to Maree (2007) is careful examination of your data to come out with salient sections of meaning. Saldana (2013, p.4) defines a code as a symbolic word or short phrase assigned by researcher that "represents and captures a datum's primary content and essence". Ratner (2002) also agrees that a code may be made of one or more words. After establishing the codes, I proceeded to search for themes by "collating all the relevant coded data extracts within the identified themes" (Braun & Clarke, 2006, p. 19).

At this stage I followed Nieuwenhuis (2007, p. 99) who maintains that qualitative data analysis is an "ongoing and iterative process". This implies that the "data collection, processing and reporting are intertwined" and therefore are not sequential steps. This, is therefore why, at this stage, I used the themes that had emerged from an open-ended analysis to structure questions for the focus group discussions where I got clarification for statements made in the questionnaire responses. In addition to the clarification of statements made in the questionnaire answers also helped to, following Hoepfl (1997), contextualise the statements and give "voice" in the text by providing quotes from

participants that illuminate the themes that have emerged from the analysis. Finally, I drew conclusions that were in line with the critical question and the theory framing the study. I used Tesch's descriptive technique to identify emerging theoretically and conceptually informed units of meaning that that answered the research questions (Creswell, 2013).

Given my interpretivist position as a researcher, I conducted an inductive thematic analysis that allowed codes to emerge from the participants' responses (Bakkabulindi, 2015), and formulated data categories that saw the world from the eyes of the study's participants (Du Plooy-Cilliers, 2014). I used this information to understand the participants' views and opinions more profoundly (Strydom & Bezuidenhout, 2014) thus enabling the study to answer the question - why do educators persist in using corporal punishment in Eswatini schools despite its having been declared a crime according to Human Rights Law and The African Charter on the Rights and Welfare of the Child?

4.7 Trustworthiness

Trustworthiness refers to how a researcher can persuade their audience (including themselves) about the worth of their research (Guba, 1985). The concept of trustworthiness in qualitative research is what quantitative researchers refer to as validity and reliability. These terms, however, are regarded by qualitative researchers as inappropriate for them because, unlike quantitative researchers, they do not use instruments with established metric units but use words. As a qualitative researcher working under the interpretive paradigm my intention was to understand the lived experiences of the participants. I generated data to understand the phenomenon of why teachers persist in using corporal punishment, and I worked with textual evidence hence I followed Guba's (1981) criteria for establishing trustworthiness: credibility, applicability, dependability, and confirmability.

4.7.1 Credibility

The principal element in credibility is for the researcher to convince the audience that the findings of the study are congruent with reality. Credibility therefore, refers to the researcher's finding a means to convince the audience that the data that was provided by the participants was accurately interpreted (Guba, 1981). Ensuring credibility, Guba and Lincoln (1994) argue, is extremely important in establishing trustworthiness of the findings of a study. A way of increasing the credibility of a qualitative research study is, in Shenton's (2004) view, using research methods that are well recognised in qualitative inquiry. To enhance the credibility of my study, I chose an open-ended questions and focus group discussions that are well-established methods in qualitative data generation.

Qualitative researchers do not seek to find causal relationships but instead aim to "penetrate human understanding" and gain in-depth knowledge of a phenomenon (Nieuwenhuis (1997, p. 81). Therefore, as a qualitative researcher, my intention was to reveal the multiple facets and aspects of the phenomenon - the persistent use of corporal punishment by teachers in schools, to gain a deeper understanding. I used different methods of data generation to ensure that multiple facets and aspects of the phenomenon are revealed, thereby facilitating crystallisation and increasing the trustworthiness of the study (Koonin, 2014).

Furthermore, Koonin (2014) points out that the truthfulness (credibility) of a study is boosted when the study participants attest to the accuracy of the findings as being a true reflection of their situation. I went back to a few conveniently positioned participants and asked them to read through the findings and to confirm them as a true picture of what was discussed in the focus groups. In addition to facilitating crystallisation, the use of more than one research method made triangulation possible. I purposely engaged participants from all the administrative regions of the country and from the different types of schools:

boarding schools, single sex missionary schools, mixed sex missionary schools, single sex public schools, mixed public schools, rural schools and urban schools, to facilitate data triangulation across participants-triangulation of sources (Patton, 1999).

Due to the subjective and involved nature of qualitative investigation, I further enhanced the credibility of my study by clearly stating my background qualifications and experience. In so doing I followed Patton (2002) who points that, in qualitative research, the researcher is considered the major instrument for data collection, and Golafshani (2003, p. 600), who further advances the argument by noting that "the credibility of a qualitative research depends on the ability and effort of the researcher". I clearly stated my position as an educator for over 30 years: first as a secondary school subject teacher and as a teacher trainer of secondary school teachers.

4.7.2 Transferability

Transferability talks to a study's findings being applicable in other contexts and settings (Bryman, 2016). Khalid (2019) discusses the difficulty of transferring findings from one context to another because human interactions result in different layers of meaning as you move from one context to another, which makes the findings context-specific. This illustrates the highly contextualised nature of knowledge obtained in the interpretive paradigm. According to Mnisi (2014), this poses a certain degree of difficulty in the establishment of wide applicability. In this qualitative research, a small group of educators participated and were specific to a certain context, therefore showing that applicability was impossible. The findings can however, be inferred to other contexts. For this to be possible I provided a thick description of the research process, that is, I provided "dense circumstantial information about the participants, research context and setting" (Chillisa & Preece, 2005, p. 170). To make transferability possible and strengthen the

trustworthiness of the study, I gave a vivid description of the study settings   and painted a clear picture of the field and what I did in it.

4.7.3 Dependability

Dependability refers to consistently obtaining similar results if the same instruments and methods are used in a similar context with similar participants (Shenton, 2004). However, dependability is a construct belonging in qualitative research which deals with the lived experiences of people, and obtaining exactly the same results is not possible because the contextual situations of people are not static (Shenton, 2004). According to Babbie and Mouton (2012) the construct of dependability is closely related to that of credibility; dependability cannot exist without credibility, so an establishment of credibility is sufficient to establish dependability.

I gave a thick description of the research process, starting from participant selection, to reasons for methodological choices up to the data generation process. I explicitly documented the processes so that a future researcher can repeat the process. Additionally, I tested the data generation tools to see if they produced similar results on retesting (Straits & Singleton, 2011). To ensure credibility and dependability, I employed different data generation tools; open-ended questionnaires and focus group discussions (Gumbo, 2015). The authenticity of open ended-questionnaires and focus group discussion guides was put through consistency checks through coding the data into categories and/or themes. Producing the same results in crosschecking (using information from one source and finding similar results in another) enhanced dependability, and I assumed it evidence of trustworthiness in the tools. Further, throughout the study, I gave a detailed account of my choice of participants, methodology and data analysis process. All of this detail makes it possible for another researcher to repeat the work.

4.7.4 Confirmability

Confirmability deals with the exclusion of researcher bias from the findings, and ensuring that the findings are purely a product of the investigation that has been carried out (Babbie & Mouton, 2012). Lincoln and Guba (1985) suggest that the findings should remain free of researcher bias, motivation and interest, while Mason (2002) warns of the danger of the researcher's opinions overriding those of the participants. Advancing the argument, Koonin (2014) states that the findings of a study must be totally supported by the data collected and the findings must be the participants' views and not the researcher's. As the researcher I supported the participants' views by using direct quotes from the open-ended questionnaire answers and from the focus group discussions.

To increase the confirmability of my study, I clearly stated my position as a researcher from the start. This was in accordance with Nieuwenhuis (2016, p. 125) who points out that "to reduce researcher bias, researchers need to admit their predispositions". To reduce the chance of my predispositions creeping in to the findings of my study, I guaranteed my neutrality as a researcher by giving the participants a chance to contribute to the findings of this study and engaged in member checking - a validation technique that checks for accuracy of the data collected by a researcher from interview participants (Birt et al., 2016). Also, as a form of validation, I made my research procedures clear and transparent and left a clear audit trail of the "decisions and interpretations made during the research process" (Nieuwenhuis, 2016, p. 122).

4.8 Synthesis

In this chapter, I clearly laid out the design of this study. I clarified the reasons for my methodological choices and indicated the appropriateness of the methodology and methods for the interpretive paradigm. I indicated how I conducted the data generation

process to produce the themes that responded to the research questions. The next chapter presents the findings of the study.

Chapter 5

Presentation of findings

5. 1 Introduction

In the preceding chapter, I delineated the research design and methodology that I employed in the study to generate and analyse data to achieve the aim of the study – to understand what motivates educators to persist with corporal punishment of students despite its proscription. This chapter is a thematic presentation of findings from the data that were generated from the study participants using a questionnaire comprising open-ended questions and two focus group discussions. The findings are presented thematically on the basis of themes obtained from identifying interesting and important patterns (Maguire & Delahunt, 2017) from the obvious and implied answers to the overall research question. The findings are also presented following emerging sets of meaning that responded to the research questions. These themes and accompanying sub-themes were guided by the three critical questions of the study and by CHAT as the lens through which they were filtered, and presented in Table 5.1 below.

Table 5.1

Themes and subthemes responding to the critical questions of the study.

THEMES AND CATEGORIES RESPONDING TO QUESTION 1 "What are experiences of educators relating the use of corporal punishment to discipline learners in school?	
THEMES	**SUB THEMES**
1. ENCULTURATION	• Traditional acceptance
	• Socialisation
THEMES AND CATEGORIES RESPONDING TO QUESTION 2 " How do educators maintain discipline and ensure an environment conducive to teaching and learning using disciplinary techniques less drastic than corporal punishment in schools?	
2. INADEQUATE KNOWLEDGE OF POSITIVE DISCIPLINE	• Attempts at positive discipline
	• Misunderstanding of positive discipline

Table 5.1 (continued)

THEMES AND CATEGORIES RESPONDING TO QUESTION 3 "Why do educators persist in using corporal punishment in schools despite its proscription?	
3. ANTI CULTURAL DISCONTINUITY	• Domestic use of corporal punishment • Educator history of corporal punishment • Parental interference
4. SYMBOL OF EDUCATOR AUTHORITY	• Undermining of educator authority • Removal of power tool
5. POLITICAL CONNOTATIONS OF CORPORAL PUNISHMENT PROSCRIPTION	• Imposition of policy • Displacement of teacher anger
6. MISCONCEPTIONS OF CLASSROOM MANAGEMENT	• Corporal punishment for classroom management • Corporal punishment for behaviour modification • Corporal punishment as a motivation tool

5.2 Themes and subthemes responding to the first question of the study, "What are the experiences of educators relating to the use of corporal punishment to discipline leaners in schools?"

The first question solicited answers about how the participants experienced corporal punishment in their classrooms because I wanted to find out through their experiences why they persisted with corporal punishment despite its proscription.

5.2.1 Enculturation

The findings revealed, in agreement with CHAT, that the participants experienced corporal punishment as a form of enculturation. Defining enculturation, Koltak (2007, as cited in Washburn, 2008, p.50) states that it was "the process where the culture that is currently established teaches an individual the accepted norms of the culture or society in which the individual lives". According to the extracts shown below, educators' persistence with corporal punishment is attributed to its being a culturally accepted behaviour. Following are subthemes that clarify how Emaswati's enculturation to corporal

punishment occurred through the sub-themes: that corporal punishment was a traditionally accepted practice and that they were all socialised into it at an early age.

5.2.1.1 Traditionally accepted practice.

Presented below are answers to the open-ended questionnaire and extracts from the FGDs. Answering to how they experienced corporal punishment, most of the participants answered that they saw it as a cultural phenomenon.

Educator 4, from Magwava High School and Educator 1 from Matfundvuluka High School revealed, respectively, that it was the only traditionally accepted way to discipline a child:

> *It is traditionally accepted that our children will only respond when faced with a stick.*

> *In our culture, we believe that the only way of correcting misbehaviour is a stick. So I think it is right to beat them.*

While Educator 1, from Malamula saw it as the only way to go and said*:*

> *Corporal punishment is a way of life for us as Emaswati*.

Answering the same question, Educator 1, from Sipheshula High School asserted that it was supported by their culture as Emaswati, and said:

> *We use corporal punishment in school because, most Emaswati children are brought up with a stick and they understand it better*.

And was supported by Educator 3, from Mzilazembe, who added:

> *Our culture strongly supports the use of corporal punishment to curb learner misbehaviour as our society feels that if learners are not punished they will grow up and be a nuisance to society*.

While Educator 2, from Mantulwa saw it as normal:

> *Our society strongly believes in the use of corporal punishment, so I see its use as*
> *normal.*

In the FGDs the firsrt, one to speak, Participant 5, from FGD 2 vehemently said:

> *…culturally, the child knows he is beaten,* [*uyashaywa!]* (He is beaten!).

And was quickly supported by Participant 6, also from FGD 2 who said:

> *In our culture corporal punishment use is a norm. It is there. You will find it in*
> *every home. We know that for your child to be disciplined* [*kufanele uhle*
> *umkhwetela ngeluswati]* (you must encourage him to behave, a little bit, with a
> stick).

While Participant 1 from the first FGD had also expressed a similar sentiment and said:

> *I would say that, culturally, we are wired to respond with a stick… It is inside us to*
> *respond with a stick. And, as for our children, it is inside them too. A Liswati child*
> *will only respond to the stick.*

And Participant 2, also from FGD 1 made their position clear and said:

> *[Vele lokushaya kulakitsi tsine MaSwati]* (Beating is ingrained in us as Emaswati).
> *The only thing that makes children behave accordingly is the stick.*

5.2.1.2 Socialisation.

Further clarifying their reason for enculturation the participants explained that
they got to being enculturated into corporal punishment as a result of being socialised into
it, which means that they were socialised into that an activity was performed using
culturally mediated tools, which is a philosophy that agrees with CHAT. The participants

explained that their socialisation made them feel that corporal punishment was an integral part of their lives. In answering the open-ended questionnaire about their experiences Educator, 1 from Mampentjisi High School, said:

> *We use the stick because that is the way we have been socialised.*

And Educator 3, from Msilinga High School and Educator 3 from Malentjisi High School both explained that in their culture the socialisation into corporal punishment began at a very early stage of life, and said:

> *In our culture, beating children begins at an early age, so I believe it is correct to correct them with a stick.*

> *Corporal punishment is the best way to make learners comply because punishment is introduced early in their lives. From when they are babies they are pinched when they sink their teeth into their mother's breast.*

Educator 2, Mantulwa High School gave an explanation for the early induction into the life of corporal punishment and added that they did not expect it to end at home.

> *In our culture beating of children begins at an early age so I believe that it is proper to correct them with a stick even in school*

In the FGD one of the participants, Participant 2, from FGD 2 narrated how children were taught that misbehaviour resulted in the pain of corporal punishment from a very early age, and said:

> *…and when an infant stretches his hand to touch something that he should not, we simply slap the hand to indicate that he should not touch it. From a very early age they learn that any unacceptable behaviour will be followed by a beating.*

The FGD participants supported each other about early child corporal punishment. They expressed that it gave them early lessons bout corporal punishment, and they all thought that it should be transferred to the school. The participants kept emphasising that Swati children must be given corporal punishment. Participant 3, FGD 1 and Participant 1, FGS 1 said respectively:

A child has to be beaten to keep him on track. Therefore, culturally, corporal punishment is allowed and that same culture is transferred to the institutions of learning.

I once heard someone say [umntfwana weliSwati ukholwa luswati] (it is only a stick that will get through to a Liswati child). That is how the child has been socialised and there is nothing anyone can do about it.

There were however, a handful of participants whose opinion differed from the others, and said they only used corporal punishment as a last resort. There were participants who believed in verbal warnings. Educator 3, from Mtfolo High School and Educator 4, from Tincozi High School shared this sentiment:

I use corporal punishment after verbal warnings have failed.

Culturally corporal punishment is to be used as a last resort.

These observations were confirmed in the FGD when Participant 5, from FGD 1 and (Participant 8, FGD 2 said:

A child knows that their parent will warn them once, twice, thrice about something, and what will follow will be a beating. So if you look at it this way learners know that they will be warned a few times and what will follow will be a beating.

…from the beginning everybody knows what is expected of them. If they do not do it you do not punish them immediately but you give them a chance: you warn them again, if they still fail to adhere to the class rules, then you punish them.

5.3 Themes and subthemes responding to the question, "How do educators maintain discipline and ensure an environment conducive to teaching and learning using disciplinary techniques less drastic than corporal punishment?"

When the participants responded to how they managed their classrooms without the use of corporal punishment, using measures less drastic than corporal punishment, what they claimed they did reveal that they did try to use positive discipline but did not fully understand the concept. They had inadequate knowledge of positive discipline and totally misunderstood the concept.

5.3.1 Inadequate knowledge of positive discipline

The participants' answers revealed that they were aware of the governing principles of positive discipline. It was revealed in the findings that they were aware of the importance of communication, mutual respect between the educator and the learners, modelling the behaviour that you wanted to see in your leaners. All these were displayed in the participants' answers in the open-ended questionnaire which revealed their attempts at positive discipline, and also by their actions that revealed their misunderstanding of the concept.

5.3.1.1 Attempts at positive discipline.

On the first sub-theme the participants answered in a way that showed that they attempted to use positive discipline when they mentioned things that indicated that they employed some of the principles of positive discipline. Educator 3, from Mantulwa High

School answered that maintaining discipline and using non punitive disciplinary techniques was done through:

> *Keeping communication lines between myself and my learners open; we listen to each other's* side.

The participants also revealed that they showed respect for the learners, as Educator 4, from Gomu High School answered,

> *Engaging the learners in a discussion where we set goals to be achieved together*.

And was supported by Educator 2 from Mtfolwenin High School who answered,

> *I am firm but friendly and consistently remind them about the importance of education.*

And Educator 4, from Mhlonhlo High School, and Educator 2, from Msilinga High School, respectively, answered,

> *We make the class rules with the learners…and also agree on the consequences of breaking*.

> *We lay down class rules together and they are forced to keep the rules because they made them*

And Educator 1, from Mampentjisi High School clearly laid down the expectations:

> *It is important to set class rules and regulations from the onset so I always tell my students what is expected of them. What must be done and clearly lay down a time frame.*

Educator 1, from Tineyi High School also answered:

> *I talk to them as a way of encouraging them to do well.*

The principle of modelling the behaviour that the educator wanted was very popular and was stated by many of the participants. For instance, Educator 1 from Mtfolweni High school wrote:

Marking and signing any work given; giving prompt feedback about any given work; giving a timeframe for any given work.

This was supported by Educator 2, from Lokhwatsa High School who answered:

I am particular about my students keeping time so I also maintain self-discipline and am always punctual.

Educator 3 from Magwava High school added:

I talk to the learners and advise them how ill discipline affects me when I am teaching and how that impacts on their academic work.

The participants' knowledge of positive discipline was confirmed as the participants spoke in the FGDs, and Participant 8 from FGD 1 said they achieved an environment that was conducive to learning by:

...laying down clear rules that you discuss with the class, together you reach an agreement as to what will be the consequences of any undesirable action. Learners will not have a problem if the action is carried out consistently for all the students without discrimination.

5.3.1.2 Misunderstanding of positive discipline.

On the subtheme of the misunderstanding of positive discipline, the participants clearly stated that they did not know what positive discipline was and could not even begin to imagine what it was like. Actually, their answers indicated that they did not differentiate between discipline and punishment. The manner in which they responded showed that their understanding of positive discipline had been skewed by their culture.

From Tincozi High School, Educator 2 showed their misunderstanding when saying they made the learners do manual work as punishment without getting physical.

> *I punish them by giving them manual work to do after school. I make them clean the corridors and the toilets.*

Under this theme more participants chose deprivation as a way of punishing misbehaviour.

Educator 2 from Matfundvuluka High School chose deprivation:

> *I make them stand apart from the rest of the group.*

And was supported by Educator 2, from Magwava High School who answered:

> *I discipline them by using negative reinforcement and taking learners who misbehave out of my class.*

Also on deprivation Educator 4 from Mantulwa high School answered:

> *I discipline the learners by denying them participation in extracurricular activities.*

Further elaborating on the theme of misunderstanding, the participants had more strategies for causing pain to the learners but still avoiding physical pain. Educator 1 from Mantulwa High School stated:

> *I use detention even though it punishes me as well.*

While Educator 3, Mnyamatsi High School came up with another strategy and answered in the questionnaire that they maintained order in their classroom by:

> *withholding praise, ignoring misbehaviour and speaking to those that misbehave privately.*

In the FGD the participants confirmed what they had written in their questionnaire and said they did not know what positive discipline was and apparently no one was prepared to explain it to them. Participant 2 from FGD 1 proceeded to express a wrong understanding of the concept, and said:

My experience with positive discipline has been that I did not know what to do when the stick was banned. It is my first time today that I am hearing that positive discipline is telling the learner to face the wall. Also we did not get an answer when we asked School Inspectors what positive discipline was, as students were no longer supposed to be made to dig up trees or do frog jump. I have just learnt today that positive discipline entails facing the wall.

5.4 Themes and subthemes responding to the question, "Why do educators persist in using corporal punishment in schools despite its proscription?"

The third question of this study aimed to find out why the participants persisted with corporal punishment despite its proscription. The written responses of the participants and their FGD interactions revealed that they were anti cultural discontinuity, saw corporal punishment as a symbol of educator power and authority, that there were political connotations behind their persistence with corporal punishment   and they harboured misconceptions on classroom management.

5.4.1 Anti cultural discontinuity

Having disclosed that they experienced corporal punishment as a part of their culture, the participants responded that they persisted with it because they did not want to discontinue their culture. They did not want to stop corporal punishment which was still used at home and they also had a history of corporal punishment. Additionally, when they answered in this manner, the participants agreed with CHAT that humans used culturally

mediated tools to perform an activity. On the theme of anti-cultural discontinuity, the participants revealed they did not want to discontinue their culture because corporal punishment was used domestically, they had a history of corporal punishment and the parents took the matter out of their hands when they interfered with the manner in which they dealt with misbehaviour at school.

5.4.1.1 Domestic use of corporal punishment.

The participants in their answers and FGD renditions insisted that they persisted with corporal punishment because the learners were also subjected to it in their homes. This was first revealed by Educator 1 from Gomu High School who answered:

> *Not sparing the rod and spoiling the child applies in Eswatini homes and must be done at school*. (Educator 1, Gomu High School).

And was supported by Educator 2, from Mampentjisi High School who also favoured corporal punishment in the classroom because:

> *Corporal punishment is used at home, so it must be used at school*.

And Educator 3 from Manumbela High School explained that:

> *…the children are reared using corporal punishment in the homes so they expect the same at school*.

The participants gave more answers that expressed that corporal punishment should be removed from home before its removal was transferred to school. From Ncoboza High School Educator 4 answered in the questionnaire:

> *I think the non-use of corporal punishment should have started at home*.

And Educator 2 from Msilinga High School insisted that it was only the domestic ban of corporal punishment that would make them stop it, and answered:

We will use corporal punishment. Corporal punishment should be banned at home first because that is where children first get exposed to it.

These were supported by Educator 2 from Mkhiwa High School who also answered:

I am totally against not using corporal punishment because the children are raised in their homes using corporal punishment.

More support came from Educator 2 from Mantulwa High School who also answered:

I was born in a culture where a child is beaten and have known that only corporal punishment can mould good character. This was instilled both at home and at school.

These sentiments were confirmed when participants from both FGDs confirmed that they would persist with corporal punishment since it was used at home. Participant 1 from FGD 2 and Participant 4 from FGD 1 said respectively:

...the child has to be beaten to keep him/her on track… culturally it is allowed and that culture must be transferred from home to the institutions of learning because it is our culture.

…now there are clashes. Nowadays the parents are divided. There are those who not believe in corporal punishment who will come to the school [*sebanyuse tidvwaba*] (spoiling for a fight) *when you have beaten their child… and justifiably so because the school has said that learners should not be beaten. This clearly shows that the whole process of change should start with the parents, because when we interact with them during open days they ask you as an educator to punish their child because they do not believe in positive discipline. What is happening now is that while parents are advocating that their children should be*

beaten, the school, on the other hand, is saying that they should not be beaten…it is

not clear what is happening.

5.4.1.2 Educator history of corporal punishment.

The next subtheme that was presented as a reason for the participants' persistence

with corporal punishment was that they could not discontinue their culture because they

also had a history of corporal punishment and it had worked for them. Responding to why

they persisted with corporal punishment and giving their history of corporal punishment

the participants in their answers to the open-ended questionnaire. Coming from Educator 3

from Sipheshula High School:

> *As educators we use corporal punishment because we were subjected to it as*
>
> *children.*

This one was supported by Educator 2, from Mfomfo High School who added:

> *We were badly beaten during our schooldays and it did us no harm. We grew up*
>
> *knowing that to right a wrong you have to use a stick.*

In the FGDs the participants further explained that they persisted because giving up

corporal punishment was out of the question as they went through it also, and it was

helpful. The first to attribute corporal punishment to educator history was Participant 3,

from FGD 2 who said:

> *As educators we are using corporal punishment because we know that it works and*
>
> *we went through the same thing at school level. Therefore, we feel that there isn't*
>
> *anything else that will help the students to listen to us.*

While Participant 1, from FGD 2 said:

> *I strongly believe that we would not be here today if we were not beaten at school.*

Yet, in the first FGD most of the participants had also supported corporal punishment and highlighted that they also needed corporal punishment to make their students listen to them. As Participant 3 from FGD 1 said:

> *As educators, we use corporal punishment because we went through the same thing at school, therefore we feel that there is nothing else that will make the students [balalele] (listen and follow instructions). Mostly, I think that it is about the way we grew up in a society where corporal punishment has always been there.*

And was supported by Participant 8 from the same FGD who said:

> *As educators, corporal punishment was used on us while we were growing up, so when we see no change in the behaviour of the students when we use positive discipline, we resort to what we are used to: corporal punishment.*

And also Participant 5 who added in further support:

> *I think it is true that we fail to relinquish corporal punishment because it is the way that we grew up. We grew being beaten at home and we know the results of it. What made you stop performing a particular misbehaviour was that you had been corporally punished for it.*

5.4.1.3 Parental interference.

Also, according to the findings the cultural discontinuity that existed between the home and the school was further perpetuated by that the parents of the students demanded corporal punishment of their children. The findings revealed that parents visited schools and demanded that their children be given corporal punishment because they did not want their home culture broken. About this Participant 8 from FGD 1 said:

…a parent comes to the school and says that, 'my child must be beaten because he is beaten at home' and the school says 'no corporal punishment', then there is a clash of ideas.

In support Participant 6 from the same FGD said:

...when you tell parents about their children's misbehaviours they simply say [faka umzaca thishela] (use a stick, Educator!). They proceed to say the children belong to them and not to the government. They say 'I am giving you permission to beat mine'. [Faka umzaca kulowami. Ulwetayele luswati]. (Use the stick with mine. He is used to it). So it is the parents that instruct the educators to beat their children. We are doing what their parents want. We are doing what is right.

Participant 4, also from FGD 1 summed up for them:

[Sineligunya] (we have a right) from what the parents say. We do not see anything wrong with giving corporal punishment to the students.

5.4.2 Symbol of educator authority

Still responding to the educator's persistence with corporal punishment the next theme was that the educators persisted with corporal punishment because to them it was a symbol of their authority. They said they wanted to continue with corporal punishment because it gave them a feeling of power.

5.4.2.1 Symbol of power.

The findings revealed that the participants viewed corporal punishment as a way of making the students submit to them as educators despite resistance. The findings revealed that when the participants wanted to perform any activity they turned to their culturally mediated tool- corporal punishment, as highlighted by CHAT. Educator 3 from Jacaranda High School stated:

We need corporal punishment. As educators, we feel powerless without it.

The sentiment was shared by Educator 4 from Mantulwa High school, who said:

...without corporal punishment, the students no longer respect educators because we have no power.

And also supported by Educator 1 from Mfomfo High School who declared:

Without corporal punishment, the learners do not recognise us. They do not know who we are. We have not power. We are powerless.

In the FGDs the participants spoke strongly about corporal punishment being their power tool which they felt that could not be replaced especially because they had nothing to replace it with. Participant 6 from FGD 1 said:

Without corporal punishment, we have been left helpless. We do not know what to do… we are helpless about what to do. We cannot take disciplinary action against learners.

In support Participant 4 from FGD 1, stated:

It is not just the removal of corporal punishment that has left us disempowered but also its replacement with positive discipline…as a result we are left with nothing.

And Participant 8 from FGD 1, added:

In addition, the students are disrespectful to educators now because they have no power.

In the 2nd FGD the participants insisted that they would persist with corporal punishment because, as Participant 7 said:

The students should know that when they do something wrong they will be punished. They should know that if I am in their class, when they do something wrong they will be punished.

And Participant 2 summarised that the stick should always be there and said:

We can use positive discipline but we need the stick to [kumtfusa nje] (scare him a bit). We should not completely remove the stick. We should be taught how to use the stick.

5.4.3 Political connotations of corporal punishment proscription

The findings also revealed there were political connotations attached to the educators 'persistence with corporal punishment use. The participants disclosed how they harboured feelings of resentment about the manner in which the policy on the proscription of corporal punishment was imposed on them, and how, as a result, they used corporal punishment as a tool for the displacement of their anger.

5.4.3.1 Imposition of policy.

Further explaining their reasons for persistence with corporal punishment, the participant expressed their resentment at the manner that the policy was imposed on them, and defiantly persisted with corporal punishment. Starting from their open-ended questionnaire answers the participants showed their anger as Educator 3 from Mahananati High School answered:

What we did not like about the banning of corporal punishment was the way it was banned without our involvement as stakeholders.

Also feeling that they had been left out was Educator 2 from Mganu High school who stated:

I feel bitter because it was banned without our involvement as stakeholders.

Educator 2 from Malentjisi High School also felt that they should have been involved:

I feel that it was a hasty decision as all stakeholders were not involved.

These feelings of resentment and bitterness were echoed in both the FGDs.

Participant 1 from FGD 1 angrily said:

The way in which the non-use of corporal punishment was introduced was wrong.

No one engaged us as stakeholders in a forum where they would discuss/debate

whether it (non-use of corporal punishment) was good or bad in our context. It is

an issue that was introduced in a 'top down' manner!

And Participant 2 from the same FGD bitterly added:

We are not happy about the way the new policy banning corporal punishment use

was brought to us. It was pushed down our throats.

The same disgruntlement and bitterness were expressed in the other FGD when

Participant 6 also said:

We are not happy with the way the corporal punishment ban was forced on us. We

would have accepted it if the ideas on how to put it into practice had come from us.

We would have contributed and made sure that it is something workable. We would

not be having this situation where we do not understand what we are being

instructed to do. For now, we do not understand because the 'top-down' approach

was used. They are bringing it to us yet they are not explaining to us how we

should do it. Yet, if they had engaged us we would have crafted it in a way that

would work for us and contextualised it to our situation and made it more

sustainable.

The participants were in agreement that they did not intend to change anything.

Participant 7 from FGD 2 said:

This is something that as educators we do not know anything about, so we do not

want anything to do with it.

5.4.3.2 Displacement of educator anger.

The participants emphasised their unhappiness at being by passed as custodians of the classrooms. They expressed anger and pointed out that their persistence on the use of corporal punishment was a way of showing their defiance; it was a way in which they expressed their anger at government. They said they persisted with corporal punishment as a way of hitting back at government. The participants in the FGDs revealed this. In the first FGD Participant 1 said:

We are continuing to use corporal punishment because we are reacting. We are

showing that we are not happy. All along we have been accepting and doing what

we were told to do. Now we have had enough and we have come to a point where

we want to show it. We have reached boiling point…we are tired. We are now

tired. We are now rebelling. [Sidziniwe!] (We are tired!).

This participant was supported by Participant 5, who reiterated that they used corporal punishment as a way of expressing their anger at government, and said:

As educators we are frustrated. As an educator you start administering corporal

punishment from a good space…meaning well, but because you are angry, and you

are dealing with your own frustrations through the student, you end up venting out

your anger at the system through the students.

And Participant 4 from the same FGD added clarity by saying:

That is why someone earlier said that the problem is not with corporal punishment

but the way is which it is administered. It is different from the way it was

administered in the past. Now we have a society that is full of angry people so

when they see a child they see an object to vent out their anger. And when they

punish children they do it so severely that some children even end up in hospital.

The same sentiments were shared by the participants in the other FGD. They also attributed their persistence with corporal punishment to their anger and resentment at the government. First to speak was Participant 5 in FGD 2, who said:

Also let us not forget that, in Eswatini, nobody is concerned with the welfare of the educators …my financial wellbeing is compromised and I have accepted that there is absolutely nothing that I can do about it, but then I used to feel that the only positive contribution I could make in this world was teaching and improving the lives of the children. Now government has taken away the one thing that has all along been helping me to motivate the students so that we both achieve our goals.

In support participant 3 said:

Because of your anger at the system and everything you end up getting into venting mode. Even when you did not mean to hurt the child you end up getting into venting mode.

In total defiance Participant 6 said:

As long as we are unhappy with the manner in which we are treated by government we shall persist with using corporal punishment. We shall use it because we are being defiant. We are using it to vent out our anger at a government that does not care about us.

5.4.4 Misconceptions of classroom management

From another theme the participants insisted that they persisted with corporal punishment because they needed it for classroom management. Needing corporal

punishment for classroom management was clearly a misconception of classroom management that was clarified when the participants elaborated on how they used corporal punishment for classroom management learner behaviour modification and for learner motivation. However, the participants' answers indicated that they misunderstood classroom management, because they had been schooled by CHAT that subjects performed an activity using culturally mediated tools.

5.4.4.1 Corporal punishment for classroom management.

Responding to why they persisted with corporal punishment Educator 1 from Mahananati school answered:

We cannot stop corporal punishment. We need it for classroom management.

And Educator 3 from Gomu High School also said:

We use corporal punishment for classroom management.

In support Educator 3 from Matfundvuluka High School:

As educators we use corporal punishment to force students to do their schoolwork.

In the FGDs the participants explained how they needed corporal punishment for classroom management. Participant 1, from FGD 1 explained:

I use corporal punishment to maintain order in the class and ensure that my work gets done on time.

5.4.4.2 Corporal punishment for behaviour modification.

Findings from the open-ended questionnaires and renditions from the FGDs revealed that because the participants wanted to engage in the activity of modifying the leaners' behaviour they used-corporal punishment as a culturally mediated tool. This was revealed when Educator 4 from Matfundvuluka High School, and Educator 1 from Mdlebe High School answering to why they used corporal punishment said in the questionnaire:

We use corporal punishment to scare pupils into keeping time; paying attention in class; doing their homework and not making noise in class.

Corporal punishment is the quickest and most effective way to bring order to the classroom.

From Gomu and Manumbela High Schools, Educators 1 and 4 highlighted:

We use corporal punishment to reduce indiscipline.

To control and root out bad behaviour.

And as their reason Educators 3 and 2, from Sipheshula and Malentjisi High Schools explained:

We use corporal punishment to get immediate compliance from the learners as they are afraid of the stick.

To control the class after talking has failed.

In the FGD 1 Participants 1 and 6 gave the following reasons for their use of corporal punishment:

We use it because it produces immediate results.

You see corporal punishment is like having cash in your pocket. It is readily available. If a child disrupts the class now it is easy to take a stick and beat him now and continue with your work.

And in FGD 2, Participant 5 said:

Corporal punishment gives me immediate results. If you have a problem with a student you warn him once, twice and if he persists making noise, you ask him at the end of the lesson if the content was boring or if you were boring. If they respond negatively but continue causing problems that is when you just give him "two" and the matter is settled.

5.4.4.3 Corporal punishment as a motivation tool.

The findings further revealed that corporal punishment was essential to encourage their learners to be diligent with their schoolwork. In agreement with CHAT they used the culturally mediated tool, corporal punishment, to perform the activity of motivating the learners to improve their attitude to schoolwork and get better results. Educators 2 from Mangoza High School and 3 from Sipheshula respectively answered in the questionnaires:

> *...we use corporal punishment to encourage good attitude to schoolwork in the learners and to motivate them to work hard.*

> *We use corporal punishment to encourage learners to do their homework.*

Answering to the same question, from Mganu High School and Mantulwa High School, Educators 2 and 4 respectively answered:

> *To encourage good attitude to schoolwork.*

> *To make my pupils focus on their schoolwork so they pass my subject.*

In the 2nd FGD, Participant 1, about corporal punishment for motivation, said:

> *We use corporal punishment to bring order in the class and for classroom management. The learners must know that disrupting a class will make them fail and cause the others to fail. That cannot be tolerated. So they should know that all undesirable behaviour will result in the pain of corporal punishment.*

5.5 Synthesis

This chapter thematically presented the findings of the data generated from the open-ended questionnaire and focus group discussions. The findings revealed that the participants had deeply entrenched cultural beliefs that were their reason for using corporal punishment, harboured certain misunderstandings about certain education concepts, and embraced deep feelings of resentment for a system that appeared to have failed them as educators resulting

in their displacing their feelings of anger and frustration onto the learners. The findings revealed that the reasons underlying the persistence of educators with corporal punishment were social, pedagogical and political. The next chapter presents a full discussion of these findings.

Chapter 6

Discussion of findings

6.1 Introduction

This chapter presents an interpretation and discussion of the findings that were revealed in Chapter 5 as they respond to the three critical questions of the study: What are the experiences of educators relating to the use of corporal punishment to discipline leaners in schools? How do educators maintain discipline and ensure an environment conducive to teaching and learning using disciplinary techniques less drastic than corporal punishment in schools? Why do educators persist in using corporal punishment in schools despite its proscription? The findings obtained from the data are thematically discussed as they answer the research questions. This chapter synthesises the findings and the reviewed literature, and discusses how the findings communicate with CHAT as the theory which underpins this study. The purpose of this chapter is to answer the research questions and to ultimately accomplish the aim of the study, namely   to understand why educators in Eswatini persist with corporal punishment despite its proscription.

6.2 What are the experiences of educators relating to the use of corporal punishment to discipline leaners in schools?

Educators have a duty to maintain order and ensure that effective teaching and learning occurs in the classroom. For a long time, many educators have said they find corporal punishment to be a very effective method to use in controlling their classrooms (Agbenyega, 2015; Kimani et al., 2012). This study revealed that educators in Eswatini were driven by cultural and traditional experiences to use corporal punishment. However, recent international developments have caused educators' use of corporal punishment to become contentious (Agbenyega, 2015; Grobbelaar & Jones, 2020). Recognition of the

rights of children by the United Nations and other child protection organisations has led to countries that signed the UNCRC to proscribe the use of corporal punishment in schools to protect children from the violence and abuse that are associated with corporal punishment (Makhasane & Chikoko, 2016). This chapter discusses how educators in Eswatini experience corporal punishment and how their experiences relate to CHAT as the theory that served as lens for the findings of this study. The findings are presented thematically together with sub-themes.

6.2.1 Enculturation

The participants gave enculturation as the principal reason for their failure to discontinue corporal punishment. Enculturation is defined by Koltak (2007, cited in Washburn) as the schooling of an individual into accepted ways of living in the society in which he/she lives. Enculturation is a derivative of the noun 'culture'. According to Idang (2015) and Dogutas (2020) culture refers to a summation of the traits and qualities that distinguish peoples or societies. It includes social norms, values and taboos. The values and taboos involve what people believe to be right or wrong, which is then passed on from one generation to the next. In the literature, culture is defined as:

> …the totality of the pattern of behaviour of a particular group of people. It includes everything that makes them distinct from any other group of people, for instance their greeting habits, dressing, social norms and taboos, food, songs and dance patterns, rites of passages from birth, through marriage to death, traditional occupations, religious as well as philosophical beliefs. (Aziza, 2001, p. 31)

In Africa, corporal punishment is a cultural practice and parents and educators who do not practice corporal punishment are regarded as negligent (Govender & Sookraj, 2014; Makewa et al., 2017; Maurel, 2011). Corporal punishment is also regarded as vital in the

educational process. The findings of the study confirm that educators use corporal punishment in the classrooms, and regard it as a cultural practice. The findings show that corporal punishment is ingrained in Emaswati culture. According to what the participants said both young and old accepted that corporal punishment was a part of their lives. The young expected it when they did wrong, and the old gave it to the young when they had misbehaved.

Having corporal punishment rooted in the Swati people is what causes educators to use corporal punishment when learners do wrong because it is the only way of reacting to learner misbehaviour that they are familiar with. It is clear that in the Swazi way of life corporal punishment is the norm. Educators have imported its use from the home to the school and respond to   child misbehaviour with a stick.

Corporal punishment is not only viewed as a culturally correct practice but also as vital in the educational process in many African cultures, inter alia Ghana (Yeboah, 2020), Kenya (Mweru, 2010), Zimbabwe (Shumba et al., 2012), Botswana (Tafa, 2010), and Tanzania (Stein et al., 2019. CHAT explains that educators import culturally mediated tools from home to perform an activity in school. Their actions are thus informed by their culture and history (Foot, 2014; Gretschel et al., 2015). This demonstrates an interaction of activity components (tools) as seen in the mediation triangle by Vygotsky. Where a culture of corporal punishment exists in schools, new educators quickly become enculturated into its use to correct learner behaviour. Additionally, most of the educators in the selected schools were Emaswati, and those who were not Emaswati quickly became enculturated into Swati culture and found it easy to use corporal punishment when the learners misbehaved.

Discussed next are the subthemes that illuminate how and why the participants have become enculturated into corporal punishment use as part of Swati culture. The

subthemes are: corporal punishment as a traditionally accepted practice and corporal punishment as a result of socialisation. These explain why corporal punishment was embedded in Eswatini culture.

6.2.1.1 Corporal punishment as a traditionally accepted practice.

The findings reveal that corporal punishment is the traditionally accepted way of child rearing and moulding child behaviour in the country. The findings of the study further unearthed how the participating educators experienced corporal punishment as a cultural phenomenon when they demonstrated how corporal punishment was embedded in their practice through traditional practices.

In Eswatini, corporal punishment has been practised for centuries. Every child born into a Swati family experiences corporal punishment. Most of the participants of the study were Emaswati who were born in Eswatini and have endured corporal punishment at the hands of their parents and elders. The participants explained that, by virtue of this, they found it difficult to consider any other way of dealing with Swati learners' misbehaviour in the classroom. The participants thus conformed to the first generation of CHAT which clarifies that whenever a human subject performs an activity, they use tools that are culturally mediated. Solving the problems of child misbehaviour by beating was what they had been socialised into and what they believed in, as it was their culture. Evidence from the literature suggests that people do not easily let go of a practice if they consider it to be a part of their culture, even when it has proved to be a harmful practice (Maluleke, 2012). Maluleke (2012) argues that cultural practices are preserved even when they violate national and international human rights laws because they appear ethical from the viewpoint of those who practise them.

According to the findings, the participants experienced corporal punishment as something traditional that had always been a part of their culture. Although there are many critics who have raised their voices against corporal punishment and pointed out the extent of its harmfulness as a discipline practice (Soneson, 2005), the findings indicate that the participants were unwilling to let go of it. Their unwillingness to let go comes from the fact that they see corporal punishment as a specific traditional cultural practice exclusive to them as Emaswati. This corroborates the view of Maluleke (2012) who points out that all social groupings the world over have certain traditional cultural practices that they consider their own. Attesting to the deep-rootedness of corporal punishment in Swati culture, there are Emaswati phrases which imply that, for a child to be upright, they must be given corporal punishment in their early stages of life: [*lugotjwa lusemanti]* (loosely translated means that a child must be moulded while they are still young like a stick can only be bent while it is still wet). Soneson (2005) testifies that the use of corporal punishment is widespread in Eswatini.

To further confirm that the participants experience corporal punishment as a cultural practice, the findings reveal that it is also accommodated in traditional Swati home management structures. Corporal punishment is not frowned upon, even among adults. Women also accept that the man, as the head of the family, had the right to corporally punish them if he is displeased with anything. The same applies to parents who reserved the right to corporally punish children if they are displeased with the behaviours of the latter. The approval of corporal punishment goes so deep that there are even traditional structures set in place as to what women and children should do when they are confronted with corporal punishment and felt that the punishment was putting their lives in danger by going beyond accepted "moderate chastisement" as cited in the Eswatini Constitution of 2005 (Kingdom of Eswatini, 2005). For instance, a wife or a child had the option to

[*kubalekela endlini kagogo]* (to seek refuge in grandmother's hut). Grandmother (*gogo*) is usually the matriarch in most Swati homesteads, and traditionally women and children are supposed to seek refuge in her hut if they can no longer endure the beatings they are were receiving. In Swati tradition, once a woman or child seeks refuge in the [*endlin*i *kagogo]* (grandmother's hut) whoever is beating them, has to stop. The pursuer can only chase the victim up to the grandmother's doorstep, but could not go beyond that point. On reaching the doorstep of the grandmother's hut, the pursuer has to halt and turn back because the victim cannot be touched inside the grandmother's hut. Beating someone once they are inside the grandmother's hut is not only considered to show extreme disrespect but is also an abomination in the eyes of the ancestors.

Putting structures into place to control corporal punishment is an indication that the Swati people – have not been prepared to see it removed from their way of life. They would rather negotiate its responsible use by setting up structures to control and keep it in check. This action explains the use of corporal punishment by educators in the classrooms. It explains how, where corporal punishment is concerned, learners have no one to run to because the family also accepts corporal punishment as part of Swati life. The findings reveal the only time that Swati people would condemn corporal punishment is when it is overdone or abused (went beyond the point of moderate chastisement), hence they provided the necessary structures to stop corporal punishment from turning into abuse. This is evidence of community influence on the use of corporal punishment in schools. When the participants inflicted corporal punishment, they were following culturally constructed rules set up by their community. These rules influenced the participants' views as they performed the activity.

Corporal punishment also surfaced in Swati culture when it appeared in traditional song and dance, consequently exacting influence on participating educators' experiences.

In Eswatini you find women doing [*kutsamba nekugiya]* (singing and dancing during traditional ceremonies) about corporal punishment. Women danced to traditional songs like ["*Nansi indvodza ingishaya! Mushaye ndvodza!*"] (My man is beating me! Go ahead and beat her, husband!). Singing and dancing to such traditional songs that elevated beating of wives by husbands reveal that corporal punishment in Eswatini is not seen as something to be ashamed of. The action of dancing to such songs reveals that it is something that is accepted and which people are ready to live with. The participants therefore, saw corporal punishment in the same way: that there was nothing wrong with it. If adult women could sing and dance about being beaten by their husbands, this conveyed the message that beating someone (using corporal punishment) was commonplace and not something to be frowned upon.

Failure to see anything wrong with the use of corporal punishment is a worldwide phenomenon. Durrant (2008) admits that, until recently, corporal punishment was viewed as an acceptable way of bringing up children and it was only recently classified as a risk factor by organisations that are patrons of child health and development. End Corporal Punishment (2017) confirms that the use of corporal punishment is widespread in Africa.

The manner in which the participants explained how corporal punishment was interwoven into Swati culture and tradition offered evidence on how corporal punishment was a culturally provided tool. Furthermore, it explained why the educators saw corporal punishment as the culturally provided tool for dealing with learner misbehaviour. The participants approached the classroom with a mind-set that accepted and saw nothing wrong with corporal punishment, so long as it was not abused and stayed within the boundaries of "moderate chastisement". The participants' use of corporal punishment in the classroom, while performing the activity of educating the learner and moulding him into an upright citizen, corroborated with CHAT that when a subject engages in an

activity, the tools that they use on the object are culturally mediated and historically influenced (Gretschel et al., 2015). The use of corporal punishment on learners is thus something that the participants brought into the classroom from their traditional cultural practices, and prior to its proscription it served the purpose tor the educators and verified CHAT that a human being's activity will be culturally influenced.

6.2.1.2 Corporal punishment as a result of socialisation.

In the findings the participants stated that they experienced corporal punishment as a part of their socialisation. They explained how corporal punishment started early in the lives of Emaswati children leading to their being socialised into it at a very early stage of life. Socialisation is the assimilation of values and attitudes of a community in which an individual exists (Anastasiu, 2011; Pescaru, 2019), and according to the findings, Emaswati children assimilated that they had to comply with what adults thought was the right behaviour or face the consequences, corporal punishment, and these were the values that the children embraced from a very early stage of life. The result of this was that by the time children got to school-going age they were already conditioned to corporal punishment as a way of correcting unacceptable behaviour. The findings were in corroboration with a UNICEF report that stated that children as young as two years old were subjected to corporal punishment in some communities (UNICEF, 2014).

Socialisation, as earlier mentioned in Chapter 2 refers to the process during which one gets integrated into a group of people through assimilating their attitudes, values and morals (Anastasiu, 2011; Dogutas, 2020; Pescaru, 2019). Through socialization, a person was taught how to be a member of a particular group, community or society (Cole, 2019). This assimilation of values occurred as an individual daily interacted with other members of the community. During this interaction primary and secondary socialisation of an individual occurs. Primary socialisation occurs at the first level as a child interacted with

family members and caregivers, and secondary socialisation occurs in later life as the child gains independence and begins to interact with other people outside of their family circle (Cole, 2019 and Dogutas, 2020).

The findings of this study reveal that, in Eswatini, socialisation into the use of corporal punishment began from the time when babies were still breastfeeding from their mothers. It Swati children are subjected to corporal punishment from infancy. From as early as when they were breastfeeding, Swati children were pinched on the forehead when they sank their teeth into their mother's breast. This action taught them at a very early stage that the consequence of misbehaviour was the pain of corporal punishment. Also, when an infant stretched out a hand to touch something that they should not (like something dangerous), the mother slapped the hand to teach them that unacceptable behaviour would be followed by the pain of punishment. These is   evidence that, in Eswatini, the home was the first agent of socialisation, as discussed in Chapter 2, to socialise the Swati child into the use of corporal punishment. After being socialised into the use of corporal punishment through interacting with members of the family, Emaswati children grew up expecting corporal punishment after doing wrong, and when they grew up also corrected wrong behaviour with corporal punishment, as it was the only cultural tool for behaviour correction known to them. When doing this the parents followed CHAT as they performed the activity of teaching their children about danger, and used corporal punishment as the tool, thus teaching them that it was the culturally provided tool to perform the activity of correcting wrongdoing.

The same child who had learnt that wrongdoing was followed by the pain of corporal punishment started school embracing that mentality into which they had been socialised. The child began their school life embracing the mentality they had been socialised into, that wrongdoing was always followed by corporal punishment. This

expectation of corporal punishment after wrongdoing was what created a barrier when educators attempted to deal with the learners' misbehaviour using other non-punitive methods of learner discipline. It also made the child impervious to other forms of correction. According to the participants, there were no other discipline methods that got through to Emaswati learners, *[umntfwana weliSwati ukholwa luswati]* (it is only a stick that will get through to a Liswati child*)*. This was evidence that for Emaswati, corporal punishment is the cultural tool for the activity of behaviour modification. In so doing, they corroborated with CHAT that humans successfully accomplish an activity by using culturally mediated tools.

However, the findings showed that there were a minority of participants who differed in opinion from the others. These were the ones that voiced that, although they were in agreement with the notion that the use of corporal punishment was culturally supported in the country, and they had also experienced it while they grew up, it should not to be used carelessly. They argued that although it was true that corporal punishment was the culturally employed way to correct undesirable behaviour, it was not meant to be used indiscriminately; it was only to be used as a last resort when repeated warnings had failed. When making these utterances, the participants were agreeing with Lukowiak and Bridges (2010) and Haynes (2017) who argue that corporal punishment should be used as a last resort especially in the case of repeated wrong behaviour. They warn against educators being quick to turn to corporal punishment, and recommend that corporal punishment should be an informed choice and only used by an educator who is knowledgeable about other behaviour control strategies. It is worth noting, at this point, that even those who want corporal punishment used in moderation do not want to abolish it completely. They would rather have it moderated but still preferred to perform it as the culturally moderated tool.

From the findings, it is clear that the participants consider the use of corporal punishment to be culturally justified. They viewed the fact that corporal punishment was embedded in their culture as the primary motivator for its use. They considered corporal punishment as an integral part of their lives and agree with Dogutas (2020) and Idang (2015) who observe that culture has a ubiquitous influence on the lives of people belonging to that culture. The participants' behaviour confirmed the key tenet of CHAT that when performing an activity subjects approach the activity backed by their culture and history (Gretschel et al., 2015). The next section addresses how the participants maintain discipline using techniques less drastic than corporal punishment when instructed by policy to desist from corporal punishment use.

6.3 How do educators maintain discipline and ensure an environment conducive to teaching and learning using disciplinary techniques less drastic than corporal punishment in schools?

The increasing global recognition of the rights of learners to a safe and respectful learning environment has compelled educators all over the world to find alternate ways of dealing with learner misbehaviour and to abandon corporal punishment and other punitive methods of dealing with learner misbehaviour.

For a long time, educators were the absolute authority figure of their classrooms. They were free to punish those who disobeyed classroom rules in any way they preferred. But, after the passing of the law on CP ban, educators are faced with the pressure to discard CP and use alternative disciplines. (Lwo & Yuan, 2011, p. 54)

The recognition of the learners' rights to a safe and respectful learning environment has led to governmental proscriptions of corporal punishment in schools. Educators are required to find other ways of maintaining discipline in their classrooms and to create environments conducive to learning via methods that are less drastic than corporal

punishment. Eswatini's MOET issued a policy statement directing that "school development plans should include strategies to replace corporal punishment with positive discipline" (Eswatini Ministry of Education and Training, 2018, p.20). However, there have been challenges because, as the findings revealed, educators have inadequate knowledge of positive discipline.

6.3.1 Inadequate knowledge of positive discipline

The participants' inadequate knowledge of positive discipline was revealed in the findings when they shared what they had done in attempts to replace corporal punishment with non-punitive behaviour control strategies. The findings reveal that instructed by MOET to employ positive discipline, the participants' attempts have been short-circuited by their lack of understanding of positive discipline, and this is another cause of their persistence with corporal punishment.

6.3.1.1 Attempts at positive discipline.

The findings of this study revealed that, when government enforced the proscription of corporal punishment, some of the participants attempted to replace corporal punishment with disciplinary measures they assumed to be less drastic strategies and attempted to replace corporal punishment with strategies which exhibited some principles of positive discipline. However, the findings indicate that the participants failed to replace corporal punishment with positive discipline because they did not have sufficient knowledge of positive discipline. The insufficient knowledge was displayed when the participants mentioned some of the strategies that they used to control their classrooms. These exhibited some principles of positive discipline. The findings disclosed that the participants only possessed declarative knowledge of positive discipline. This was shown when some of the stated that when they dealt with the learners they kept the communication lines between themselves and their learners open, and communicated with

them in a firm but friendly manner, crafted the class rules together with the learners, conducted themselves with self-discipline, were punctual and always gave prompt feedback after giving work.

Mentioning that they employed these strategies showed that the participants had the knowledge that the guiding principle of positive discipline was mutual respect between the learner and the educator (Mokhele, 2006). For instance, when the participants mentioned that they openly communicated with their learners and spoke to them in a firm but friendly manner it showed that they dealt with the learners in a manner that promoted mutual respect between themselves and their learners. When the participants revealed that they crafted the classroom rules together with their learners they demonstrated that they respected the dignity of the learners, valued their opinion (Charles, 2007), and showed respect for them by not imposing their rules on them but giving the learners the chance to craft their own rules. This was in corroboration with literature on positive discipline that states "rather than force and control, this approach seeks out learners' opinions and perspectives, and involves them in creating a classroom environment that supports learning." (The Centre for Justice and Crime Prevention, 2012, p. 12).

Also, being punctual and diligent in their work demonstrated the participants' willingness to teach their learners by modelling the behaviours that they wanted. The former was a symbol of adherence to another principle of positive discipline that, when an educator desired a certain behaviour from the learners, they modelled the behaviour for the learners to copy (Stevens, 2018). All of these strategies respected the positive discipline principle of learner involvement. I found these actions by the participants to be evidence that the participants were not completely ignorant about positive discipline.

Their actions bore testimony that the participants knew some of the strategies involved when positive discipline was practised. However, the findings reveal that even though they were informed of some positive discipline strategies, they did not follow them through but only made half-hearted attempts at using them. The participants only used these strategies at decoration level and failed to follow them through. Some of the participants also revealed in the findings that they used negative and positive punishment to deal with learner misbehaviour. This raised a question as to what had they done with the class rules they had crafted with their learners when they used the punishment methods which cause pain to learners. Total understanding of the positive discipline principles and strategies would have ensured that the participants had the knowledge to follow these strategies through. I understood their actions to mean that though the participants possessed declarative knowledge of positive discipline, knew and exercised some of the positive discipline strategies, it was only for the sake of appearances and they did not see them through. The participants lacked procedural knowledge and reverted to their old ways of imposing their rules on the learners.

Reverting to their pre-positive discipline ways is an indication of the participants' failure to shift the classroom dynamics and share power with the learners. The participants showed reluctance to alter the power dynamics because employing the strategies of positive discipline would have meant they would have to give up their power in the classroom. This would have gone against their cultural and historical ways which always granted the adult supremacy over the minor, hence the educator over the learner. This was evident in that, even though the participants tried to use the strategies that are provided by positive discipline, they failed to see them through because positive discipline, for them, was not a culturally contextualised tool. They failed to stick with the positive discipline strategies to the end because, to perform an activity, an individual or group of people

employed culturally mediated tools to carry out the activity (Foot, 2014) and positive discipline was not a culturally contextualised concept for the participants.

In addition, the findings also indicate that the participants lacked enough curiosity about positive discipline to follow up on it or to enrich their inadequate knowledge on the principles of positive discipline. I saw this inadequacy of knowledge and lack of curiosity as a consequence of having corporal punishment, a culturally provided tool to control their classrooms. Before the proscription of corporal punishment, the subjects only had corporal punishment as a tool to modify learner behaviour. Imposing rules was a cultural practice for the participants and validated CHAT principles in the sense that an individual approaches any activity as a culturally and historically influenced person (Foot, 2014; Gretschel et al., 2015; Yamagata-Lynch, 2010). Possession of the cultural and historical tools blinded them to the necessity to gain more knowledge about alternative methods of curbing learner misbehaviour through lifelong learning.

6.3.1.2 Misunderstanding of positive discipline.

- The findings also reveal that, in addition to possessing limited knowledge of positive discipline, their lack of understanding of it as a concept short-circuited the participants' efforts at practising positive discipline. The findings revealed that the manner the participants conducted themselves in the classrooms indicated that they had limited knowledge of positive discipline and it was mostly misconstrued. This misunderstanding was demonstrated when most of the participants revealed that they gave manual work like cleaning corridors, cleaning toilets, digging pits and tree stumps (in extreme cases) to the learners when they misbehaved. A misbehaviour according to Charles (2007) is an action that goes against or breaks rules of conduct in the situation or setting in which it occurs. Therefore, in the school situation, misbehaviour would be a child behaving in a manner that is not appropriate for the school setting. By giving the learners manual work, the

participants punished the learners in a way that did not involve beating them but still did not develop their character, which was what positive discipline required. The participants failed to appreciate that punishment was different from positive discipline because punishment revolves around rules and whether they are kept or broken, while discipline revolves around the development of good character in a learner to produce desirable behaviour (Onderi & Odera, 2012). As stated in Chapter 2, according to the Centre for Justice and Crime Prevention (2012) punishment is a premeditated action with the purpose of shaming and humiliating a child after wrongdoing, to ensure that undesirable behaviour does not happen again, while discipline aims at educating the child to develop their behaviour so that they learn self-discipline (Cangelosi, 2000). However, when the participants thought that they had done the correct thing because they responded to MOET's call to desist from using corporal punishment, they displayed the extent to which they misconstrued the concept of positive discipline. In analysis, the participants opted for reactive strategies to misbehaviour because their actions were culturally informed; they were taught to react to misbehaviour. If they were unable to directly use the culturally provided tool, corporal punishment, they sought the closest they could find to cause pain to the learners, as their culture dictated.

The findings further revealed that another strategy used by the participants to ensure an environment conducive to teaching and learning was taking away something that the learners liked. They suspended them from the class, isolated them from the rest of the class and excluded them from participating in extracurricular activities which they liked. In this way, the participants avoided the use of corporal punishment but deprived learners of something they liked, which is referred to as negative punishment (Shresta, 2017; Snowman & Biehler, 2000). Although the participants avoided corporal punishment, I maintain that what they did is something more drastic than corporal punishment. I say this

because when the participants punished their learners in this manner they caused them emotional pain through exclusion, and that was more damaging and had longer lasting psychological effects than corporal punishment (Centre for Justice and Crime Prevention, 2012). Furthermore, excluding a learner from the classroom is a violation of the learner's right to education. This was a violation of Article 11 of the African Charter of the Rights and Welfare of the child, which states that every child had a right to education. Clearly, the participants failed to understand that what demarcated positive discipline from other forms of discipline and punishment is teaching a learner to do the right thing, and developing good character through encouragement (Durrant, 2010; Shaeffer, 2006). The participants seemingly did not understand that removing something that a child liked did not agree with the principles of positive discipline since it did not contribute towards the child's developing good behaviour. Furthermore, who knew that it was less drastic than corporal punishment?

The findings revealed that the participants seemed not to understand that the fundamental difference between discipline and punishment is that, while discipline is proactive, punishment is reactive (Bos &Vaughn, 2006). They do not understand that the absence of the stick does not mark the boundary between punishment and discipline. Instead, what marks the boundary is whether the action taken is proactive and meant to build, or reactive which is an action taken as a response to a misbehaviour (Oteri & Oteri, 2018).

Making the learners do manual work after a misbehaviour was positive punishment and not positive discipline. Also, depriving the learners of something which they liked was negative punishment and not positive discipline. So, the participants having been instructed by MOET to use strategies that did not involve the use of physical punishment but use positive discipline, continued to punish learners in the name of positive discipline

because they thought since they did not beat the learners they were using positive discipline.

Further advancing the definition, Ackerman (2020), Cherry (2019) and Lawrent (2012) describe positive punishment as the introduction of an adverse stimulus, described in Chapter 2, as a result of a learner's having done a misbehaviour, or introduced to make a learner stop an undesirable behaviour. According to the findings, in the case of the participants, the absence of corporal punishment did not change the action still being punishment and not positive discipline, because it had been performed as a reactive measure to a misbehaviour. Even though the participants did not give corporal punishment to the learners, they still gave them an aversive task or removed something that that they liked. Both these actions were meant to cause pain and humiliate the learners. The purpose made the action to be wrong because it was not aimed at positively developing the behaviour of the learners but was a reaction to a misbehaviour done by the leaner. I therefore argue that, even though some of the participants tried to respect government policy-to desist from corporal punishment and use positive discipline instead, they failed to do so since they did not understand that positive discipline meant the use of discipline methods that would encourage development of good character in the child.

As the findings revealed, the participants sought to cause pain as a reaction to wrongdoing as their culture had taught them. Since the participants were culturally conditioned to react to wrongdoing by causing pain, it made positive discipline to be a phenomenon that was foreign to them. As an educator trainer that is a native, I am aware that what the participants brought to the classroom with them from their upbringing, was a culture and history that directed that an adult had a duty to punish a child when they were wrong, but did not mention anything about training the child to do right. This misunderstanding of positive discipline was therefore a product of the participants' being

brought up with a culture and history of corporal punishment to correct their wrong behaviour instead of being trained and encouraged to perform desirable behaviour. For the participants, it was culturally embedded in them that wrongdoing was supposed to be followed by pain of punishment.

The absence of the concept of positive discipline from the participants' culture and history led to their not being in possession of any prior knowledge about it. Positive discipline, being alien to the participants' culture, caused them to experience difficulty in understanding it (positive discipline) as a concept. It was prior knowledge that would have helped the participants understand the concept of positive discipline. The failure to understand by the participants was in agreement with Shulman (1999) and Wenk (2017) who stated that, for conceptual understanding to occur, one had to bring prior knowledge to their understanding as a requirement. The fact that positive discipline was a concept that, for the participants, was not culturally contextualised made it difficult for them to appreciate it fully because "learners construct their sense of the world by applying their old understanding to new experiences and ideas" (Shulman, l999, p.11).

The findings, therefore, revealed that when the participants tried to adhere to instructions by MOET to stop using corporal punishment and find less drastic ways to ensure an environment conducive to teaching and learning, they were quick to use painful ways because they were socialised to react to misbehaviour with pain. This was in agreement with CHAT, which states that an individual or group of people performing an activity will do so influenced by their culture and history (Gretschel et al., 2015). When the participants were in the classroom they were engaged in an activity of educating the child and moulding them into upright, productive citizens and they performed the activity influenced by their culture and history (Gretschel et al., 2015). Since they could not be separated from their culture and history they used culturally mediated tools (Foot, 2014).

A close examination of the findings of the participants' attempts to adhere to government regulations and practice positive discipline revealed that the participants interpreted positive discipline in a culturally influenced manner, and created their own form of discipline that I call blended discipline. This form of discipline tried to accommodate some principles of positive discipline (not corporally punishing learners) with their cultural beliefs which held that misbehaviour should not go unpunished. When the government proscribed corporal punishment it was a new rule that went against the existing rules. Effecting this rule by the subject led to a change in the outcome of the activity insofar as that when a new rule is introduced to an activity and is effected by the subject, the outcome will be altered.

However, the blended discipline that they created failed because it did not meet the requirements of either positive discipline or corporal punishment. The learners did wrong and were not beaten which could have discouraged them from repeating wrong behaviour (Gudyana et al., 2014), but again were not encouraged through positive discipline which would have developed their character (Sibanda & Mpofu, 2017). In the end, the blended discipline they created failed because it did not fully meet the requirements of either sets of rules. As a result, they revert to corporal punishment.

6.4 Why do educators persist in using corporal punishment in schools despite its proscription?

The school, as an educational institution, has always been regarded as the tool for conveying of knowledge and culture (Dogutas, 2020). The use of corporal punishment to correct child misbehaviour is one of those elements of culture that are transferred from home to school as the child grows up and starts attending school. The child always knows that any misbehaviour, whether committed at home or at school, would result in corporal punishment (Global Initiative to End All Corporal Punishment of Children, 2017).

However, the banning of corporal punishment in schools created a gap between the way by which child misbehaviours were dealt with at home and the way learner misbehaviours were dealt with at school. The gap created between the home culture and the school culture led to a state of cultural discontinuity between the home and the school in terms of dealing with child misbehaviour.

6.4.1 Anti cultural discontinuity

Cultural discontinuity is defined by Taggart (2017) and Lovelace and Wheeler (2006) as a lack of continuousness that may be found to exist between any two or more cultures. Contextualised to this study, the state of cultural discontinuity referred to is the lack of cohesion between the home culture and the school culture pertaining to issues of dealing with child misbehaviour. As discussed in Chapter 2, this was a result of the paradox created by the disharmony between Article 19 of the UNCRC, and Article 29(2) of the Eswatini constitution pertaining to the ways in which child misbehaviour was handled at home and at school. The findings revealed that the participants were anti cultural discontinuity. This state of anti-cultural discontinuity was one of the elements that contributed to the participants' persistence to use corporal punishment despite its proscription. In agreement with Maluleke (2012) they did not want a practice that they regarded as part of their culture to be changed. In other words, the participants wanted to conform to CHAT and maintain their use of culturally mediated tools when performing the activity of modifying child behaviour.

According to the findings of this study the participants persisted with corporal punishment because they felt that the proscription discontinued their culture of corporal punishment. The culture was brought into the classroom through that corporal punishment was used domestically, the educators imported their own history of corporal punishment to the classroom and the parents wanted it continued.

6.4.1.1 Domestic use of corporal punishment.

The findings of this study revealed that educators persist with corporal punishment because they are against the use of divergent ways of misbehaviour control between the home and in the school. The participants feel that the culture that is established and used at home should be maintained in school. The participants view the learner's being exposed to domestic corporal punishment at home while there was no corporal punishment in school as a situation that created a state of cultural discontinuity and the participants were against this.

In Eswatini corporal punishment is rampant in the home setting. Parents and caregivers follow the Swati culture and the Eswatini constitution, which on Article 29(2), states that "a child shall not be subjected to abuse or torture or other cruel inhuman and degrading treatment or punishment subject to lawful and moderate chastisement for purposes of correction" (Kingdom of Eswatini, 2005), and use corporal punishment to correct child misbehaviour at home. On the other hand, the schools are supposed to adhere to school policy prohibiting the use of corporal punishment, which was crafted following Article 19 of the UN Convention of the Rights of the Child which is cited above, and desist from using corporal punishment.

As an educator trainer I maintain that educators have to follow school policy because, when they were in the school they were at work and are supposed to conduct themselves professionally since that is what they had been trained to do. Their professional training involved their being taught to respect the work ethic in the work place and to be guided by institutional policy. In Eswatini schools' policy was laid down by government through MOET and that is what guided the educators in their workplace. However, the educations persisted with corporal punishment because they were anti cultural discontinuity.

Relating to CHAT the findings of the study revealed that the government, through MOET, the educators in the classrooms and the parents in the home were all working towards a common goal-moulding the behaviour of the child. According to the findings of this study the government through MOET was working towards the goal of having learners taught book learning and being moulded into upright citizens. As the government worked towards this goal it, as a UN member state and signatory to the UNCRC, adhered to UN goals and proscribed the use of corporal punishment in Eswatini schools. In this way the government as an actor in the activity had its own set of rules. On the other hand, the participants and the parents of the learners were Emaswati and their way of living was governed by the Constitution of Eswatini which allowed for corporal punishment as a form of "moderate chastisement", and corporally punished their children following misbehaviour. This was also another set of rules in the same activity. Fig 3.3 revealed that introducing new rules, to work on an activity may change the outcome of the activity. The outcome produced may not be the one desired by the subject. This was the result when government introduced the new rule-the policy proscribing corporal punishment. The activity no longer produced the outcome the educators aspired towards-teacher desired student behaviour. This is another basis that leads teachers to persist with corporal punishment use. Furthermore, according to CHAT, when doing an activity, the human will be governed by their culture and history (Gretschel et al., 2015) this was one of the reasons why, according to the findings of the study, the educators failed to obey the government directive and respect the proscription of corporal punishment, because the new rule, non-use of corporal punishment was against their culture and history.

The reluctance of the participants to stop corporal punishment, despite its proscription, because it was part of their culture raised the question of how many other aspects of culture were not transferred as the learner moved between school and home. As

a native Swati, I am aware that there are several aspects of Swati culture that learners did not import from home to school. For example, in the Swati culture a minor has to kneel to address an adult, but in school that did not apply as the learners stood up or remained seated when addressing their educators. This led me to question why the educators singled out the proscription of corporal punishment as an indication of cultural discontinuity. I argue that the participants were hiding behind culture so that they could continue with inflicting corporal punishment on learners.

6.4.1.2 Educator history of corporal punishment.

The findings revealed that the participants persisted with corporal punishment of learners because they imported into the classroom their history of corporal punishment as a point of reference. They claimed that they were corporally punished as learners and they did not see any other way of moulding learners apart from the one to which they were subjected as children. As they said, *"we were badly beaten during our schooldays and it did us no harm".* This declaration was in agreement with literature from both locally and abroad (Alsaif, 2015; Govender & Sookraj, 2014) which confirmed that educators had difficulty relinquishing corporal punishment because they were also punished as learners.

When the participants referred to their own experiences as a point of reference it raised questions about the reason why they corporally punished the learners and persisted even after corporal punishment proscription. It left one confused whether the participants' insistence on corporal punishment was about discipline or about retaliation. The manner in which it was revealed raised the question as to whether the participants wanted to persist with corporal punishment because they wanted to maintain continuity between the home and the school, or whether they felt that the government by proscribing corporal punishment deprived them of something that they had looked forward to because they were also subjected to similar treatment as learners.

Masakhane and Chikoko (2016) and Soneson (2015) affirm that perpetrators of corporal punishment, claim that in addition to escaping corporal punishment unharmed, also saw themselves as having benefited from it. However, having studied the effects of corporal punishment on learners' motivation to learn, I do not find it feasible that whatever success the participants had achieved in life could be attributed to corporal punishment. The real question was whether it had really worked for them or was it a combination of other factors that made them succeed but were now being ignored by the participants because they wanted to attribute their success to corporal punishment and continue with the corporal punishment of learners.

6.4.1.3 Parental interference.

The findings also revealed that educators in schools persisted with corporal punishment use because they had the support of parents who came to the school and demanded that their children be punished. As the participants lamented that they found themselves between a rock and a hard place, they s cited instances where parents visited the schools and berated the educators for failing them by not corporally punishing their children. They cited instances of parents coming to the school to shout, *'faka umzaca kulowami. Ulwetayele luswati'* (Use a stick with mine! He is used to it). In this way, the participants argued that they were pressured by the parents to continue with corporal punishment.

Although other studies have argued that corporal punishment on learners is backed by parents (Kabungo & Munsaka, 2020), I, however, argue against the participants claim that they continued with corporal punishment because it was demanded by the parents. When the learners were at school, the educators held *in loco parentis status*. Since the participants held *in loco parentis status*, it meant that they had the power and authority in the school (Greydanus, et. al, 2003; Ukpabio et al., 2019). I find it paradoxical that the

educators were told by parents how they were to discipline children in school. I do not see how the parents could dictate how educators should deal with child misbehaviour when the school is their domain where they have all the authority.

Other studies have confirmed the failure of parents to draw the line between home and school culture (Shumba & Moorad, 2000) and show respect to the *loco parentis* status of educators in the school. Masakhane and Chikoko (2016), Magagula (2009) and Mohammed et al. (2014) confirm that parents still want to interfere with the manner in which child behaviour is dealt with at school. However, when the parents came to the school to remind the participants the children belonged to them and not to the government, and they wanted them beaten, they dispossessed the educators of the *in loco parentis status* they had gained. The participants found themselves in a position where the *in loco parentis status* was repossessed by the parents as they reminded them that they were the rightful owners of the children. Dispossessed of their loco parentis status the participants persisted with corporal punishment of learners. In addition, the participants are also parents which made it easier for them to persist with corporal punishment as they share the same sentiments (Makwanya et al., 2012).

CHAT refers to educators, parents and government as "the social group that the subject belongs to while engaged in the activity" (Yamagata-Lynch, 2010, p.2), also referred to as the community. In this community, the actors work on the object towards a common outcome. As the actors work towards common goals, the workload is distributed both horizontally and vertically. According to Engestrom (1993) the horizontal division is distributed between the community members and the vertical is a division of power and status among the community members. Most prominent in this activity is the vertical distribution of the workload. The educators, parents and government are all working towards a common goal of having a learner who is well educated and well behaved.

Viewed through the lens of CHAT, these three actors in the activity occupy vertically organised positions with the government as the community member that yields the most power and influence. The government holds the highest position as the employer of the educators, who are obligated to respect and practise policies presented to them by the government. In addition, the government has the backing of the United Nations because the policy pertaining to the non-use of corporal punishment in schools was crafted following ratification by the UN Convention on the Rights of the Child by the country. Parents and educators reluctantly share the next step in the vertical power distribution ladder. The element of reluctance is evident when parents interfere in what educators considered to be their work. This happens when parents come to the school and dictate to educators how they should deal with child misbehaviour, and should disregard stipulated procedures to be followed when disciplining children in schools (Shumba et al., 2012). Parental interference creates confusion in the vertical distribution of power in the activity because it is an indication that parents believe they have as much or even more power than the educators because the learners are their children. In addition, when parents try to instruct educators on how they should deal with learner misbehaviour at school, they try to overrule the government and get the educators to go against government policy. The tensions between government policy of learner discipline (backed by the UN Convention on the Rights of the Child)) and the cultural beliefs of parents on child discipline result in educators having two frames of reference on how to deal with learner misbehaviour in the classroom. The findings reveal that the participants were more inclined to follow their cultural beliefs when dealing with child misbehaviour. This was in agreement with CHAT, which states that a subject with be culturally and historically influenced when performing an activity (Yamagata-Lynch, 2010). For this reason, learner corporal punishment use is not likely to come to an end any time soon.

6.4.2 Corporal punishment as a symbol of educator authority and power

On the question of persistence with corporal punishment, the findings reveal that the participants persisted in the use of corporal punishment because they attached more to it than seeing it just as a tool for learner correction; for them it is a symbol of authority and power. Surbhi (2017) argues that a thin boundary exists between authority and power. Although both authority and power are used to influence others to behave and respond in a desired manner, authority has the right to influence others towards the achievement of a certain objective that was sanctioned by the position or office held, while power is the ability to influence another to behave in a desired manner. Eswatini's ratification of the UNCRC as a United Nations member state, and of the ACRWC, as one of the 55 African Union members, saw Eswatini agreeing to protect the rights of the child and heralded the proscription of corporal punishment in schools. However, the participants persist with it because its removal undermines their authority and dispossesses them of their power tool.

6.4.2.1 Undermining of educator authority.

The findings clearly revealed that corporal punishment is a tool that has always been used by educators to establish their authority (Mokhele, 2006) and its removal from the classroom led to the participants' harbouring multiple and diverse feelings about it. The findings reveal that the participants' perceptions of corporal punishment range from feeling threatened, to helpless, to oppressed and side-lined, to feeling angry and defiant about the proscription of corporal punishment, and they see its removal as a threat to their positions of authority. This is in agreement with Alsaif (2015); Kubheka (2019); Shaikhnag et al. (2021) who point out that some scholars believe that the removal of corporal punishment from schools lead to educators losing their prestige and their power to manage learners. The findings reveal that the participants persist with corporal punishment because the want to maintain their prestige.

This loss of authority is also corroborated by Mohammed et al. (2014) who conclude, after a survey of educators' attitudes about the banning of corporal punishment in South Africa that educators were desperate as they felt that corporal punishment removal eroded their authority; Kindiki (2015) affirms that Kenyan educators feel the removal of corporal punishment reduces their authority and makes it difficult to punish learners, while other scholars also observe that educators are left feeling insignificant and undermined after the proscription of corporal punishment (Alsaif, 2015; Mtsweni, 2004; Naong, 2007).

However, I argue that educators do not need corporal punishment to secure their authority in the classroom because they already have the authority that afforded them by being the custodians of the classroom and in charge of thereof (Greydanus, et al., 2003; Shumba, 2004; Ukpabio et al., 2019). There are many ways in which an educator's authority is displayed in the classroom. For instance, the seating arrangement in a classroom clearly shows who is in charge. Also, learners spend the greater part of their time in class seated on their chairs while the educator mostly remains standing (Earp, 2017). The seating arrangement and having the educator remain standing while the learners are seated clearly shows who is in charge and who has the authority in the classroom, so educators did not need corporal punishment to strengthen their authority.

Besides, educators also possessed authority as a result of the *in loco parentis* status that they hold over learners while they are in school. As earlier stated, *in loco parentis* means that the educators act as parents to learners while the latter are in school (Kambuga et al., 2018; Mokhele, 2006; Segalo & Rambuda, 2018). I found it perplexing that, despite the authority that educators have as a result of their position as custodians of the classroom, and the *in loco parentis* status they hold (Ukpabio et al., 2019), they still feel they need to mete out corporal punishment to secure their authority. I argue that educators

do not need corporal punishment to secure their authority. They only persist with it because their culture and history have taught them that corporal punishment was the only way to secure authority. This is in agreement with CHAT, which maintains that it is an individual's culture and history that drives his thoughts and actions (Lantlof & Appel, 1994, as cited in Westberry, 2009). Agbenyega (2006, p. 118) confirms that educators feel that they need their power and authority is because "traditional African teaching and learning is dominated by power relations" which dictate that children should take instructions from adults.

6.4.2.2 Removal of power tool.

Power is one person's ability to influence another's behaviour, attitudes and values (Rahim & Afza, 1992; Venter & Niekerk, 2011). Educators have used corporal punishment to influence learner behaviour for a long time (Global Initiative to End All Corporal Punishment of Children, 2017). Kovach (2020) identifies five bases of power: positional power, reward power, expert power, referent power, and coercive (punitive) power. Positional power is the kind of power that a person attains from holding a position associated with having a legitimate status that causes his subordinates to believe that he is entitled to their compliance. Reward power is a powerbase that emanates from the power holder's being in a position to reward compliance. Expert power refers to the power that is earned on the basis of a person's willingness to share his or her superior skills and knowledge. Referent power is a person's ability to influence others because of his or her perceived worth or attractiveness, and coercive power is power gained from a person's ability or perceived ability to punish those who fail to comply with his or her wishes.

In relation to educator attitudes towards the proscription of corporal punishment, the findings of the study have revealed that the participants see corporal punishment as a symbol of power and use it as coercive power over their learners. The participants use this

coercive power because they have been culturally conditioned to perceive power as the basic foundation for control and discipline. This is in agreement with Mokhele (2006) and Venter and Niekerk (2011) who believe that discipline in the classroom is not maintained in the absence of corporal punishment. Shaikhnag et al. (2021) agree and point out that the abolition of corporal punishment leads to unruliness in schools as it meant the loss of a tool that has always been used by educators to establish their authority. The findings of this study also indicate that the participants are unhappy with the proscription of corporal punishment because they feel it has left them disempowered and forcefully stripped of whatever vestige of power they had. The participants harbour negative attitudes towards the proscription of corporal punishment because they feel they have lost the respect of the learners as they no longer possessed the power tool to coerce them into executing their will. As a result, they persist with corporal punishment.

The literature concurs that educators exercise coercive power over learners and capitalise on their fear of corporal punishment to make them (learners) yield to their wishes. In agreement with Naong (2007), this has resulted in educators equating corporal punishment with power. Educators use coercive power that they get from using corporal punishment to influence learner behaviour in their favour. Influencing learner behaviour in the educators' favour is corroborated by Ukpabio et al. (2019) who point out that, in the traditional view of education, learners have to submit to their educators who operate from a position of power.

Until recently, corporal punishment was the power used by educators to enforce obedience, and discipline learners (Kabingo & Musaka, 2020; Wairimu, 2004). As a result, educators believe that learners will not respect them or their work if they are not corporally punished (Segalo & Rambuda, 2018; Venter & Niekerk, 2011). In addition, educators hold the mythical belief that corporal punishment teaches learners to be respectful (Shumba et

al., 2012). The participants persisted with corporal punishment because they wanted, according to the findings, to maintain the respect of the learners.

From my experience as a Liswati, power is culturally very important for Emaswati. Emaswati control though power. A Liswati child learns the importance of control though power from infancy. The importance of power is demonstrated to the small child from very early in its life through corporal punishment to establish the adult's dominance over the child. Over the years I have observed that a Liswati is raised embracing the belief that a child has to yield to an adult's will. Corporal punishment is the tool that was used by Emaswati adults to exercise power over their children and by educators over their learners. This is the kind of mentality that educators bring with them into the classroom; that the learners have to obey them because they are adults. Culture has taught them that corporal punishment is the only way to coerce learners to obey them. The proscription of corporal punishment removed the one way they have always relied on for wielding power over the learners. It left the educators without a cultural tool for responding to misbehaviour. As a result, the participants struggled to accept the proscription of corporal punishment. Their actions agree with CHAT as the theory underpinning this study. According to CHAT, culture and history are responsible for a person's thoughts and behaviour, which makes a person think in the context of his culture and history (Lantlof & Appel, 1994, as cited in Westberry, 2009). Swati society has provided a culture and history that has shaped the Swati educator to see corporal punishment as the power tool that can be used to influence the attitudes, behaviours and values of learners, and one that they cannot do without. According to CHAT, the participants need a culturally mediated tool because an individual works on an activity using culturally mediated tools (Vygotsky, 1978).

6.4.3 Political connotations of corporal punishment proscription

The findings revealed that the participants in the study were very unhappy with the manner in which government enacted the policy banning corporal punishment in schools. The findings exposed that the participants claimed they were disrespected by a policy that was imposed on them. The participants were so unhappy with the manner that the policy was imposed on them, that they turned things around and used it as a tool for the displacement of their anger.

6.4.3.1 Imposition of corporal punishment policy.

The findings revealed that when corporal punishment was proscribed, the participants were not happy with the manner in which the proscription was enacted. The participants felt that a top-down approach had been used and that the proscription was imposed on them; they had been left out when the policy was crafted. They expressed their anger that they were neither involved nor recognised yet they were major stakeholders in the education of the nation's children. In 2015, the Eswatini government informed the educators and the nation, through the voice of the then Minister for Education and Training, of a government policy statement declaring a ban on corporal punishment in the schools of Eswatini. The same Minister, on 12 December 2018, posted a reminder to the nation on local media about the said government policy (Dlamini, 2018). The same policy statement was documented in the National Education and Training Sector Policy of the Ministry of Education and Training (Eswatini Ministry of Education and Training, 2018) that came into force in January 2019. The statement in the National Education and Training Sector policy reminded educators to teach learners self-discipline and to replace all forms of punitive punishment with positive discipline. According to the participants of this study they, as educators, felt that government had taken all these actions without according them due recognition.

The government's failure to grant the educators recognition angered them and left them feeling bitter and unwilling to accept the proscription of corporal punishment in the country because they felt that *banyatselwe* (they had been oppressed). The participants felt that, as major stakeholders in the education system, they should have been consulted about the proscription because it largely affected them. The participants felt that, by not involving them in the crafting of the policy, addressing the proscription of corporal punishment government had undermined their authority as custodians of the classroom.

Much as the participants might have been justified in fighting the imposition of the proscription of corporal punishment, to me it raised the question as to whether government, as the employer, had to seek permission from the educators - who were employees, before reviewing their policy. Another question that was raised by the findings was how would the educators have been directly affected by the proscription of corporal punishment as they were not the ones who suffered the pain of corporal punishment but only meted it out?

From the participants' utterances, it became clear that their anger emanated from other work-related administrative issues that were not directly connected to corporal punishment. It was clear that their anger also came from government imposition on many other issues that had left them feeling powerless in the classroom. The participants felt that, in addition to having many other issues imposed on them, the removal of corporal punishment deprived them of the ability to use the stick to invoke fear in the learners.

The reason for this was that prior to its proscription, corporal punishment was the last vestige of power that educators had in the classroom. So, by proscribing corporal punishment without consulting them, the educators felt that government had stripped them of the last remnant of power that they had. The participants' anger was fuelled by there being many other instances on which government has imposed decisions on them. For

instance, even though they were overseers in the classroom, they did not decide what was best for the learners to learn but worked with a governmentally imposed curriculum. In addition, they were also given a syllabus to follow that has already been unpacked and sated what should be taught and how. The proscription of corporal punishment led the educators to feel that their job descriptions were no longer clear. They said they felt insignificant in the eyes of the government and in the eyes of the learners because they could no longer influence their learners with a stick.

The literature confirms that ratification of the policy to ban corporal punishment without educator consultation, has resulted in friction between the government and educators in other places as well, as teachers expressed their dissatisfaction over the ban (Naong, 2007). Kara and Ogetange (2012) support this view when after they determined that educators felt they were not obligated to respect the policy because government had failed to consult with them during its crafting. However, I still maintain that the government of Eswatini was not obliged to seek permission from its employees before reviewing the policy.

The end result of all these actions by government: making the participants feel their authority was threatened by the removal of corporal punishment; the participants' perceived loss of power as a result of their no longer being able to use corporal punishment; the participants being made to feel undermined by the manner in which corporal punishment had been proscribed, left the participants feeling helpless, frustrated and angry. In their anger, they were not in a position to take retributive action against government since it was their employer. As a result, the participants used the learners to express their anger. They used corporal punishment of the learners as a tool for the displacement of their anger.

6.4.3.2 Corporal punishment as a tool for displacement of educator anger.

According to the findings, the participants found themselves unconsciously transferring their anger to the learners, who were a less powerful and less threatening object. This action of a subject's transferring their anger to a less powerful and less threatening object is referred to as anger displacement. Defined by scholars, displacement of anger is

…a psychological defence mechanism in which negative feelings are transferred from the original source of the emotion to a less threatening person or object. The negative emotions elicited toward the source of the feelings are instead redirected toward a more powerless substitute. This target may take the form of a person or even an object. (Cherry (2019, p. 1)

The preceding sub-themes discussed how the participants saw the ban of corporal punishment as a threat to their authority and as taking away the power that they needed to exercise authority over their learners. Also, previously discussed is the way corporal punishment was banned, that angered the participants. The findings, however, revealed that even though the participants were angered by the action taken by the government, they were not in a position to retaliate toward the government because it is their employer. Therefore, as the participants stated, they found themselves using corporal punishment as a tool for the displacement of their anger as they shifted their feelings of anger from their original source to a less powerful person (McLeod, 2019).

In the findings, the participants expressed their frustration and anger at the system, and how as a result they used the learners as objects for venting out their anger. This they did because, no matter how offended the participants were with the lack of recognition, the government remained their employer and they could not bite the hand that

fed them. For that reason, the educators were compelled to find a different channel to express their anger in a manner that avoided a direct confrontation with government. The educators could not be openly critical of the imposition of the policy requiring them to desist from corporal punishment and use positive discipline instead, so in agreement with Bailey (2020) and McLeod (2019) they transferred their feelings of anger to the less powerful object-the learners.

The participants also verified that anger displacement was an unconscious action (Cherry, 2019) when they stated clearly that directing their anger towards the learners was not intentional. However, they were driven by their frustrations to vent out their anger on the learners who, compared to the government, were a powerless substitute on whom they could vent their anger without repercussions. Govender and Sookrajh (2014) agreed that frustration was one of the factors that contributed to educators' use of corporal punishment, but Global Initiative to End All Corporal Punishment of Children (2017) strongly condemn this action and points out that educator frustration does not justify using the learners as a platform for venting.

As earlier mentioned, the participants were raised in a culture that taught that you paid with corporal punishment for any wrong that you did. This action-proscription of corporal punishment, by the government left the educators feeling offended, that in addition to having their power taken away from them, their authority undermined during the process by robbing them of due recognition and excluding them in the crafting of a policy that affected their workspace, they had to retaliate. The participants used the learners to retaliate to the government's actions by openly showing defiance of the order to desist from using corporal punishment that it had given. As long as the participant needed an object to vent out their anger, they would persist with corporal punishment. There was

no other way they could retaliate because government was their employer and this meant that they could not bite the hand that fed them.

The government's position as the employer also places it above the educators in the vertical placement ladder of CHAT's division of labour. In CHAT, when a subject works on an activity, he/she worked towards a certain goal together with other individuals in the community that were interested in the object. As the subject works towards the goal there could be differences in the ways in which they work towards achieving that goal. These differences result in a component of the activity called division of labour. Division of labour is described by Anastasakis (2018, p. 17) as "the role each individual in the community plays in the activity". Division of labour refers to the different tasks in a community and how they are shared and carried out by each individual in the community (Trust, 2017). In a division of labour, the actors might be placed horizontally according to the different tasks they performed or vertically depending on the amount of power they possessed in the community (Sannino & Engestrom, 2018). In this study, division of labour showed vertical placement of the actors. The government (as employer of the participants) occupied the top rung, followed by the participants and learners' parents in the succeeding rung. This showed that government held a higher position than that of the other actors. Therefore, this incapacitated the educators in terms of fighting back at government or in terms of finding ways they could openly express their anger at it. This explained why they resorted to displacing their anger to the learners who were a less powerful target by persisting with corporal punishment despite its proscription.

6.4.4 Misconceptions of classroom management

Teaching is a complicated multifaceted activity that often requires the educator to juggle many tasks to be able to meet the set goals of the activity and every educator needs effective classroom management to be able to meet their set goals in the classroom. Good

classroom management keeps the learners motivated to learn (Mkhasibe & Mncube, 2020) ensuring that effective teaching and learning is accomplished**.** Effective teaching and learning, which is the successful accomplishment of educational objectives is impossible in classrooms that lack proper classroom management (Jones & Jones, 2012; Ukpabio et al., 2019).

Additionally, classroom management is important because, as studies have revealed, classroom management impacts directly on the academic achievement of learners (Djigic & Stojiljkovic, 2011; Freiberg et al., 2008; Wang et al., 1993). This makes classroom management an essential skill for educators because the principal function of the educator in the classroom is to ensure effective teaching and learning and, to achieve this, the educator needs effective classroom management (Shamnadh & Anzari, 2019). However, the findings of the study revealed that the participants misunderstood the concept of classroom management. This misunderstanding was revealed when the findings revealed that according to the participants' answers they persisted with corporal punishment because they needed corporal punishment for classroom management, learner behaviour modification and for learner motivation.

6.4.4.1 Corporal punishment for classroom management.

The findings reveal that participants insisted that they persisted with corporal punishment because it was essential for their classroom management. Classroom management is defined by Doyle (1986), Evertson and Weinstein (2006), and Korpershoek et al. (2014) as the way in which an educator facilitates a calm, friendly, quiet and motivating environment that will support his learners' academic learning and their social and emotional development, through employing appropriate methodology and encouraging good interpersonal relationships within the class. Sanchez-Solarte (2019) adds that it

involves not only manipulating the environment to be conducive to learning but also proper planning of lessons to be delivered.

The findings show that the participants do not understand that classroom management is broader than just controlling learners and managing their misbehaviours (Chandra, 2015), but concerns the creation of a conducive and motivating environment in which both the educator and learners work towards a common objective in mutual understanding (Shamnadh & Anzari, 2019). Most of the participants said, *"we use corporal punishment for classroom management".* If the participants clearly understood this, they would realise that they do not need corporal punishment in their classrooms and do not have to use it. However, the participants do not fully comprehend classroom management and subscribe to controlling and forcing the learners to do things their way. This caused the participants to view corporal punishment as an integral part of classroom supervision.

When the participants said that they used corporal punishment for classroom management, they meant that they used punishment to respond to any behaviour that might disrupt the environment required for learning, and also used it (corporal punishment) to make the learners participate fully in learning. When the participants respond in this manner, they reveal that they do not understand the concept of classroom management and perceive classroom management as manipulating learners to do what the educator wants, yet classroom management refers to manipulating the conditions in the classroom so that they create a classroom environment that is suitable for and motivating to learning (Korpershoek et al., 2014). From the findings, I perceived that the participants persisted in using corporal punishment despite its proscription because they saw it as a tool that they needed to control the learners, and every educator wanted a well-managed classroom (Evertson & Weinstein, 2006). Their misperception that classroom management was

controlling learner misbehaviour was what caused the participants to hold on to corporal punishment and see it as the ideal tool for managing the classroom. This manner of perceiving classroom management was what made it difficult for them to relinquish corporal punishment.

Revealing that they use corporal punishment to manage the classrooms demonstrated that the participants lacked general pedagogical knowledge and do not understand that good classroom management is different from controlling. They showed that they did not understand that classroom management refers to finding ways to create an environment that will encourage good learning environment, and is not centred on power but on development of mutual understanding, respect and honest communication (Global Initiative to End All Corporal Punishment of Children, 2017). The participants revealed that they misunderstood the fact that classroom management requires the educator to take proactive action that will create a learning conducive environment. They did not understand that classroom management is not a reactive measure, taken after disturbance of learning had occurred (Kounin, 1970 as cited in Voss and Kunter, 2013).The literature highlights the fact that corporal punishment is not conducive to industry and productivity because it creates a classroom atmosphere that discourages learning since it seals the communication channels between educator and learner (Ahmad et al., 2013; Greydanus, 2010; Naz et al., 2011). The participants' failure to understand that corporal punishment closes communication lines and creates a vicious cycle of corporal punishment since the more they use it, the more they feel that they need it, lends to their persistence with it despite its proscription.

Another misunderstanding of classroom management, demonstrated by the participants, was believing that corporal punishment gave them well managed, orderly classrooms. They equated classroom management with classroom control and curtailing

disruptive behaviour. This is not true and the primary cause for the participants' failure to fully understand classroom management is that they fail to address it holistically. A holistic view of classroom management is not just discipline and control, but involves the steps that had to be taken by the educator to ensure that the classroom environment is conducive to motivating effective teaching and learning (George, 2017). True as it could have been, that part of classroom management involved limiting disruptive behaviour, when the participant only concentrated on that and ignored the other elements involved in creating a learning conducive environment, they displayed that they did not fully understand classroom management. When the participants did not get the results of true classroom management, because they had ignored some of its aspects, they found themselves compelled to continue with corporal punishment hoping to get the desired results. Educators' failure to fully address all the aspects of classroom management, namely creating a conducive learning environment through the use of appropriate methodology, and creating good interpersonal relationships (Evertson & Weinstein, 2006; Korpershoek et al., 2014; Ma & Kishor, 1997) do not give them the results they want and consequently they persist with the use of corporal punishment.

The participants' use of corporal punishment for classroom management was in corroboration with Little and Akin-Little (2008) who highlighted that educators equated classroom management with discipline, control and reduction of undesirable learner behaviour. When the participants claimed that they used corporal punishment to manage their classes, they also corroborated Dlamini et al. (2017), who following a mixed method study of the effects of corporal punishment on learner performance in Eswatini maintained that corporal punishment is necessary for classroom management. However, I argue that, since the participants were enculturated into corporal punishment, they simply did what

came naturally to them and performed the activity of managing their classes using culturally mediated tools. When this happens, they affirm CHAT.

6.4.4.2 Corporal punishment for behaviour modification.

The findings of this study reveal that the participants use corporal punishment in correcting both disruptive and non-productive, progress-retarding behaviours in their classrooms. They use corporal punishment to ensure that the learners pay attention in class, keep noise levels in the classrooms down, and do their homework. According to Mkhasibe and Ncube (2021), to learn effectively, learners need orderly well-managed classrooms, and creating such an atmosphere is the educator's most significant job. Classroom management "sets the stage" (George, 2017, p. 43) and creates an environment for productive communication between an educator and his learners (Korpershoek et al., 2014). When learners fail to co-operate with educators in the teaching and learning process, educators feel that they are not properly managing their classrooms. Educators construe lack of cooperation as misbehaviour and they (educators) turn to corporal punishment as a behaviour modification strategy. This happens because, as already mentioned, educators feel that managing learners' behaviour is part of their classroom management duties (Kambuga et al., 2018). Sieberer-Nagler (2016) points out that this is the part of teaching that educators find most challenging. As a result, educators sometimes turn to corporal punishment. Although advocates of corporal punishment see it as the most effective technique for educators to modify learner behaviour, I see it as a demonstration of the participants' total misunderstanding of the concept of classroom management, which is another of the actions responsible for the persistence of educators using corporal punishment.

Sun and Shek (2012) and Shamnadh and Anzari (2019) identify two categories of classroom misbehaviour: activities that disrupt the learning process for all the learners and

activities that result in no learning occurring at the time for a particular learner. Erdem and

Kocyigit (2019), Najoli et al. (2019) and Sun and Shek (2012) identify some of the

disruptive behaviours as talking out of turn, playing in class, over-activity, and being late

to class. The other category is unacceptable behaviours that, although they do not disrupt

the whole class, are not acceptable to the educator because they result in the learner not

learning anything at the time as a result of inattention, daydreaming, or failing to do the

prescribed work.

The findings unveiled that educators focus on controlling learner behaviour instead

of finding ways to create and maintain a supportive learning environment (Johnson &

Brooks, 1979, as cited in Evertson & Harris, 2011), and this adds to the reasons why they

persist in using corporal punishment. Furthermore, what the participants fail to appreciate

is that what they may consider to be bad behaviour could actually be the normal

progression of the learning process for some learners because learners have different

learning styles. A clear understanding of classroom management, for instance, requires

that the educators understand different learning styles, and to cater for all of them in lesson

preparation and classroom management (Awla, 2014; Sadler-Smith, 1996; İlçin et al.,

2018). James and Gardner (1995, p. 20) define learning styles as "the complex manner in

which, and conditions under which, learners most effectively perceive, process, store and

recall what they are attempting to learn". Each learner has their own individual

(biologically and developmentally acquired) characteristics that causes some teaching and

learning methods to be more effective than others. Therefore, when participants turned to

corporal punishment to modify learner behaviour as part of the management of their

classrooms, it is an indication that they do not appreciate the complexity of the different

ways in which learners learn, and also not the complexity of their tasks as classroom

managers. Full appreciation means creating appropriate learning environments that accommodated different learning styles of all the learners.

For instance, in a classroom comprising learners with different learning styles there would be auditory learners who gain information using aural channels through verbal discussion and listening to others speak (Awla, 2014; Slavin 2018). Auditory learners, when engaging in learning and following their individual learning style can find themselves punished for making a noise and disrupting the class whereas they are in fact exercising their right to learn. When the educator punishes an auditory learner for talking in class, the educator defeats the purpose of classroom management because they interfere with the learner's manner of perceiving, processing, storing and recalling what they learn (James & Gardner, 1995). Therefore, when the educator punished the auditory learner for making noise in class, they disrupted the learning process. The educator punished the auditory learner for talking in class because they misunderstood classroom management and believed that learning only occurred in a quiet classroom environment. In that way the educator disrupted the learning environment for the learner.

Also, an educator who lacks understanding of learning styles may think that kinaesthetic and active learners who learn by touching things, moving around, and discussing with others (Awla, 2014), are being disruptive. When this learning style is mistaken for class disturbance, the educator turns to corporal punishment to create what they perceive to be order in the classroom. This is a demonstration of the educator's not understanding that classroom management means creating an appropriate teaching and learning environment through catering for all types of learners and not forcing them to sit still and be quiet. When an educator punishes a kinaesthetic learner for disruptive behaviour they defeat their own purpose, namely to enable effective learning. The educator's use of corporal punishment to force the kinaesthetic learner to sit quietly would

compromise the learning environment for such a learner and prevent them from learning effectively, which would be opposed to the purpose of classroom management. When effective learning did not occur the educator reverted to corporal punishment and created a vicious cycle of corporal punishment.

In addition to corporally punishing learners for disruptive behaviour educators also punish learners for behaviours which they feel impedes learning. Such behaviours included behaviours that caused the educator to feel that no learning was occurring at that time for a particular learner. Visual learners are often punished for supposedly daydreaming. For instance, learning for visual learners occurs through "constructing and remembering mental images" (Fatt, 2000, p. 35), and educators construe a learner's quietly staring into space as daydreaming. The learner however, could be a visual learner mentally constructing and remembering images that had been created in the mind to help them better understand and internalise the subject matter being taught in class. If an educator punishes such a learner it is a display of their misconception of classroom management because by doing so the educator interferes with the learner's conducive learning environment (Evertson &Weinstein, 2006; Van Deventer & Krueger, 2003).

Therefore, the importance of educators' understanding that learners will have a better attitude to learning if their different styles of learning are taken into consideration, cannot be overemphasised (Larking & Budny, 2005). I argue that, until educators fully appreciate the different learning styles of the learners in the classroom, they will not be able to practise proper classroom management. Also, as learners continue to implement their different learning styles, educators will continue to correct something that does not require correction. since learners won't stop following their innate learning styles. Educators had to realise the importance of and respect the different learners' learning styles to improve their quality of classroom management (Newton & Miah, 2017). Until

this happens educators will not comprehend that they do not need corporal punishment and will persist with using it.

The participants mistakenly believe that proper management of the classroom is getting learners to sit quietly while they learned. When this does not happen, they turn to corporal punishment which their culture has taught them. CHAT, as the theory that acts as a foundation for this study, corroborates their actions because, according to CHAT, human beings use the tools provided by their culture and history when performing an activity (Foot, 2014). When the educators wanted to "manage" their classrooms they turned to corporal punishment, and as long as they do not understand classroom management they will persist with the use of corporal punishment.

6.4.4.3 Corporal punishment as a motivation tool.

The findings of the study reveal that the participants employ corporal punishment to encourage their learners to learn and have a positive attitude towards their schoolwork. Following the earlier mentioned definition of classroom management by Doyle (1986), Evertson and Weinstein (2006), Korpershoek et al. (2014), and Ma and Kishor (1997), which entails that the educator facilitates a calm, friendly, quiet and motivating environment to support their learners' academic learning and social and emotional development, I found that corporal punishment to motivate the learners to do their schoolwork goes against this definition of classroom management. According to Doyle (1986) and Evertson and Weinstein (2006), practising good classroom management means that educators manipulate classroom conditions to create an environment that encourages learning. It is the learning environment that is supposed to encourage the learners to work hard (Sieberer-Nagler, 2016).

In the context of this study motivation refers to learners' possessing a drive and willingness to achieve high levels of performance in their classroom learning (Tohidi & Jabbari, 2011). Creating a motivating classroom environment to ensure effective learning for learners is the responsibility of the educator (Evertson & Weinstein, 2006; Ur, 1996). The educator has the duty to find proactive ways to motivate learners to learn (Ahmad et al., 2013).

I determined that the participants' use of corporal punishment is a misunderstanding of classroom management because, while motivation encourages learners to focus and work diligently on their schoolwork (Korpershoek, 2016), corporal punishment is reactive and castigates leaners who fail to work towards the accomplishment of given tasks in the teaching and learning process (Aken, 2016). Corporal punishment does not create an atmosphere that encourages learning, but instead damages the learning atmosphere (Ahmad et al., 2013; Akhtar et al., 2018) since it creates a negative atmosphere unsuitable for learning in the classroom (Ahmad et al., 2013). Corporal punishment is described by Chingombe et al. (2017. p. 104) as a "deliberate act that causes pain or physical discomfort" and for everybody, pain and discomfort are associated with negativity. Therefore, corporal punishment cannot be part of a positive atmosphere to encourage learning. Instead of being motivated to learn, corporal punishment created a negative atmosphere that caused learners to hate school (Portela & Pells, 2015).

When the participants disclosed that they use corporal punishment to inspire hard work in their learners they showed their misunderstanding of classroom management. Scholarly evidence shows that corporal punishment cannot be used to motivate learners to learn, and previous studies conducted on the use of corporal punishment to motivate learning (Ahmad et al., 2013), and on the effects of corporal punishment of learner learning (Alsaif, 2015; Burleson & Theron, 2014; Chingombe et al., 2017; Naz et al.,

2011) affirm that it is detrimental to learning and demotivates learners' academic performance. All these studies affirm that corporal punishment acts as a barrier to learning. For instance, Cicognani (2004) and Dar (2012) found that corporal punishment blocked learning through scaring and creating anxiety for the learners making them unable to internalise learning material. Likewise, Elbla (2012) following a qualitative study on the effectiveness of corporal punishment, in the Sudan reports, that corporal punishment demotivates learners because it humiliates and belittles them, causing them to be anxious and unable to concentrate.

I concluded that blocking learning through scaring and creating anxiety for the learner, and humiliating and belittling the learner was one of the elements that caused educators to persist with corporal punishment. When the educators felt that no learning was occurring they turned to corporal punishment, which blocked learning even more and made the educator use more corporal punishment, and so turned the whole process into a vicious cycle.

Agbenyega (2015) and Dlamini et al. (2017), who undertook studies in Ghana and Eswatini respectively, however, concluded that scaring learners with corporal punishment does improve their performance. Agbenyega (2015), following a study that compared the corporal punishment practices of educators in selected schools in Ghana concluded that educators were unwilling to relinquish corporal punishment because, for them, it was a motivational tool that scared learners to exert themselves academically and get good results.

However, these scholars and the participants of this study ignored the importance of creating a safe and stimulating learning environment that motivates learners to strive towards academic excellence (Djigic & Stojilkovic, 2011; Godlove, 2012). A safe and

stimulating environment is in agreement with Abraham Maslow's theory of motivation. According to this theory, learner's motivation depends on their needs (as identified by Maslow's hierarchy of needs) being met (Faisal, 2018). Faisal (2018) highlights that, according to Maslow, there are five categories in which the learners' needs have to be met: physiological needs, the need for safety, the need for love, the need for self-esteem, and the need for self-actualisation. According to Maslow's theory, what motivates a child is having these needs met. Applying Maslow's theory to the findings of the study reveals that the participants did not understand classroom management because, while the educator is supposed to strive towards creating the conditions that would made it possible to meet their learners' needs so they are motivated to learn, the participants instead opted for corporal punishment, which studies have proved to create an unsafe learning environment (Greydanus, 2010) and lower self-esteem, which reduced the learners' willingness to learn (Dar, 2012; Oteri & Oteri, 2018). Using corporal punishment in the classroom fights against the need for safety and the need for love and belonging because it creates a physically and psychologically unsafe environment (Alsaif, 2015; Greydanus, 2010; Sogoni, 2007).

Burleson and Theron (2014, p.2) state that if a child feels insecure they cannot focus on learning because "if a learner does not feel safe at school the learner will also have trouble completing work and learning material, because their primary concern will be safety." This raises the question about how could the participants expect learners to be motivated to learn if they were in unsafe environments. The participants know that they are supposed to create classroom environments that motivate learners to learn, but could not be bothered to do so because their culture has taught them that corporal punishment is a direct path to achieving the goal of getting the learners to do what they wanted, which is to learn.

As already discussed, corporal punishment does not motivate learning but instead blocks learning. Therefore, as an educator trainer I saw the participants' use of corporal punishment to encourage learners to do their work diligently as incorrect and as an indication of their misunderstanding of the concept. Corporal punishment demotivated and blocked learning. The end result is demotivated learners for whom learning does not occur and the educator's goals are not realized. When the educator realises that their goals were not met they were driven to motivate the learners with more corporal punishment. This created a vicious cycle of corporal punishment that the educator could not stop. For this reason, educators found themselves unable to relinquish corporal punishment and persisted in using it more to demotivate the learners as they claimed they were trying to motivate them. The participants were, however, not in a position to appreciate the vicious cycle they have created since corporal punishment is firmly embedded in them because of their culture. They have been taught by their culture and history that learners are motivated with a stick, as one of them said, "*kufuna uhle umkhwetela kancane ngeluswati"* (you must encourage him a bit with a stick!).

When the participants use corporal punishment to motivate learners they are in agreement with CHAT that the subject, in carrying out an activity, uses culturally mediated tools to work on the object (Foot, 2014). This opens the door for the educator, who wants all the learners to do well in his subject, to see corporal punishment as a convenient catalyst to persuade learners to exert themselves and obtain high grades in the educator's subject. The educator selects corporal punishment as the persuasion instrument because it is the only tool in this activity that culture has provided him with as the subject, to work on the object and until they find another tool, the participants are ready to persist with corporal punishment despite its proscription.

6.5 Synthesis

This chapter discussed the themes responding to the three critical questions of the study.

Firstly, the chapter discussed how educators in Eswatini experience corporal punishment

of learners. Secondly, the strategies used by educators to maintain a learning conducive

classroom environment were discussed. Lastly the chapter discussed why educators

persisted with corporal punishment. Their responses were analysed through the lens of

CHAT as the theory that underpinned this study. Throughout the discussion the

participants' made it clear that they would still persist with corporal punishment.

Chapter 7

Summary, conclusions, implications and contribution of the study

7.1 Introduction

I conducted this study to understand why educators in Eswatini persist with

corporal punishment despite its proscription. Since I conducted this study from an

interpretivist position, I used the qualitative approach that allowed me to find

answers from the educators who are the people most affected by the phenomenon –

the persistent corporal punishment of learners despite its proscription. I used data

generation methods that allowed the voices of the educators to be central to this

study. This section starts with a summary that will show how the six themes that

were derived from the findings answered the critical questions of the study, which

were:

- What are the experiences of educators relating to the use of corporal punishment to
  discipline leaners in schools?

- How do educators maintain discipline and ensure an environment conducive to
  teaching and learning using disciplinary techniques less drastic than corporal
  punishment in schools?

- Why do educators persist in using corporal punishment in schools despite its
  proscription?

Following the summary are the conclusions, implications, and suggestions of this

study. The implications and recommendations form the theoretical and conceptual

contribution of this study. Lastly, I outline the limitations of the study and offer

suggestions for future research. I also find it appropriate that I restate my ontological and

epistemological positions as they impact the conclusions and implications of the study.

The use of qualitative research allowed me to study the phenomenon by exploring the experiences of educators selected from the urban and rural public, missionary, single-sex and boarding schools from all four regions of the country. The use of qualitative research allowed me to produce 'thick' and 'descriptive' data (Okeke, 2015, p. 207) using established methods of generating qualitative data which were open-ended questionnaires complemented by two focus group discussions so that the participants could construct meaning together. These interpretive methods enabled me to produce understanding and explanations for the participants' behaviours (Scotland, 2012). An interpretivist position also allowed me to work with the thick and descriptive data generated from the educators to understand why they persisted in using corporal punishment to discipline students in schools. The educators served as the central data source because they were the people participating in the phenomenon and it was from their points of view that the causes for persistent use of corporal punishment could be understood (Cohen et al., 2017).

7.2 Summary of findings responding to the research questions

7.2.1 Research question 1: What are the experiences of educators relating to the use of corporal punishment to discipline learners in schools?

Responding to the first research question, the findings revealed that the participants of the study mainly approach corporal punishment as a cultural entity. It was established in this study that educators experienced the use of corporal punishment in schools as a culturally grounded phenomenon and felt strongly bound to it. Emaswati are enculturated into corporal punishment use.

7.2.1.1 Enculturation.

The findings of the study revealed how educators experienced corporal punishment was a result of its being traditionally accepted which led to their being socialised into

it at a very early age. The early socialisation led to the participants experiencing it as a cultural phenomenon and as they said in the FGD renditions, it is the norm. From an early age, they accepted corporal punishment as a traditional practice and cultural phenomenon that could not be separated from their lives. Additionally, they saw it as a practice that was exclusive to them and even coined phrases glorifying its practise: [*Liswati, Liswati ngeluswati*] (what will make you a true Liswati is the stick – corporal punishment). The findings also revealed the deep-rootedness of corporal punishment in Emaswati; traditional structures were set in place to monitor its use. Its use as it adheres to Emaswati tradition and culture.

7.2.2 Research question 2: How do educators maintain discipline and ensure an environment conducive to teaching and learning using disciplinary techniques less drastic than corporal punishment in schools?

The study established that after being forced by government policy to desist from corporal punishment the participants tried to use positive discipline as instructed but failed because of a limited understanding of the concept of positive discipline.

7.2.2.1 Inadequate knowledge of positive discipline.

The findings show that the participants tried to use disciplinary techniques less drastic than corporal punishment but failed to do so because they did not understand the concept of positive discipline at a foundational level. When the participants described the different methods they employed to maintain discipline, they revealed that they created their brand of blended discipline that continues to hold on to their culturally embedded ideas of punishment. The findings also showed that they perceived positive discipline as the non-use of corporal punishment. The participants ended up with a brand of discipline

that could neither be referred to as corporal punishment nor as positive discipline, which I call blended discipline.

7.2.3 Research question 3: Why do educators persist in using corporal punishment in schools despite its proscription?

The findings of the study reveal that the reasons given by the participants for persisting with corporal punishment are social, political and pedagogic.

7.2.3.1 Anti-cultural discontinuity.

Defending their persistence of corporal punishment, at a social level the participants pointed out that they were against the proscription's interference with their culture. They pointed out that the proscription of corporal punishment threatened to break a culture created in the home, and they carried a history of corporal punishment which they were unwilling to disrupt because it had served them well. In addition, their actions were swayed by parents who wanted to maintain their home cultures.

7.2.3.2 Corporal punishment as a symbol of authority and power.

The findings of this study reveal that the participants attached more to corporal punishment than just a tool for moulding learner behaviour; they also felt that the proscription threatened their authority and power by removing the tool that they use to scare learners into submission. The participants, however, did not need to scare the students into submission because they already held authority over the learners; a position granted to them as educators by the in loco parentis status they held in schools. The participants persisted with corporal punishment because they used the stick to wield power over students.

7.2.3.3 Political connotations of corporal punishment proscription.

The findings reveal that the participants persisted with corporal punishment despite its proscription because they were peeved at the manner in which the policy was enacted. They felt that as the rightful custodians of the classroom they should not have been sidelined during the policymaking process. They saw it as an example of the top-down approach of governance that they were against. They persisted with corporal punishment because they saw it as an apt tool to displace their anger against the government.

7.2.3.4 Educators' misconceptions of classroom management.

The findings also reveal that the participants persisted with the use of corporal punishment despite its proscription because they believed it was essential for classroom management. Since the participants wanted to create a conducive learning environment (Mkhasibe & Ncube, 2021), they turned to a culturally mediated tool because they misconstrue the concept of classroom management for classroom control. The findings showed that the participants lacked a comprehensive knowledge of classroom management, which causes them to think that they need to use corporal punishment in the classroom. It was clear from the findings that until educators had full comprehension of the concept of classroom management, the use of corporal punishment would remain rampant in the classrooms.

7.3 Conclusion

Corporal punishment by educators to discipline learners persists because for the educators it is a culturally embedded practice in the classroom practices and their lives. They are unlikely to relinquish it because they view it as part of their culture, tradition and socialisation. Judging from the manner in which the participants culturally justified their corporal punishment, changes are unlikely to be made any time soon. The participants will

not stop using corporal punishment to discipline students because they do not want to discontinue a cultural practice established at home by parents. That Eswatini has a culture that encourages corporal punishment emboldens educators to use corporal punishment despite its proscription. The situation is further exacerbated by Article 29(2) of the country's constitution, which states that corporal punishment may be used on a child for "moderate chastisement for purposes of correction" (Kingdom of Eswatini, 2005, p. 25).

In addition to culture fuelling corporal punishment to discipline students in the classrooms, corporal punishment also persists for pedagogical reasons. The participants misconstrue classroom management and have inadequate knowledge of positive discipline. Until these two forms of general pedagogical knowledge are given more attention, the use of corporal punishment in the classroom will persist.

I conclude that educators persist with learner corporal punishment because they attach more to it than just seeing it as a tool to mould learner behaviour. For political reasons educators harbour a lot of anger against a government that they feel has imposed a policy on them without engaging them in its crafting. As a result, the educators persist with corporal punishment in defiance of the government order and also because they use it as a displacement tool for their anger.

I further conclude only a comprehensive understanding of positive discipline will make educators desist from corporal punishment of learners. However, in the meantime, they have created a new form of discipline that combines aspects of Swati culture and rules, and some components of positive discipline that I call blended discipline. The blended discipline is not effective and educators persist with corporal punishment as a result.

7.4 Implications of the study

In this section, I offer the implications of the findings for communities in the country, the Ministry of Education and Training, teacher training institutions and educators.

7.4.1 Corporal punishment fuelled by culture

Culture, in this study, was presented as the principal driver fuelling the persistence of corporal punishment of learners by educators. The findings imply that corporal punishment is embedded in Swati culture; it is the culturally provided tool for child correction and the participants were against cultural discontinuity, so corporal punishment is here to stay. Although I cannot presume to suggest that Emaswati must change their culture, since Maluleke (2012) attests that societies will preserve cultural practices which will not be easily eradicated, communities can work around it towards creating harmony between what happens in the school and at home. This could be done through the provision of a platform to discuss discipline issues during community meetings. The implication is that everybody should be aware that corporal punishment is here to stay because reconstructing cultural beliefs is a gradual process, but that should not prevent communities from gradually constructing new cultural beliefs that train students to develop good behaviour instead of punishing them for misbehaviours.

7.4.2 Corporal punishment persists because of pedagogic misunderstandings

Although the responsibility of the educator has been clearly stated as creating an environment that encourages learning (Korpershoek et al., 2014), misunderstanding the dynamics of the process has caused it to be one of the drivers of persistent corporal punishment of learners by educators. This implies that as long as educators misconstrue classroom management and fail to be proactive but instead react to classroom situations, the use of corporal punishment in classrooms will persist. I would propose that, to

eradicate the problem, it should be addressed at the foundation level by equipping educators with psychological knowledge to increase their affective domain consciousness in addition to the pedagogical knowledge of the different methods of teaching and how to apply them.

Corporal punishment persistence exists because educators have inadequate knowledge of positive discipline. They interpret positive discipline as not beating learners with a stick. Corporal punishment will persist until educators understand that positive discipline is not defined by reactions to misbehaviour but by proactive actions aimed at getting the learner to exhibit desirable behaviour (Durrant, 2010; Evertson and Weinstein, 2006; Van Deventer & Krueger, 2003). The responsibility to clarify this misconception rests on educator training institutions. Strengthening educators' pedagogic knowledge of how to create a conducive learning environment will assist them to stop reacting to classroom situations and this may cause corporal punishment to stop.

7.4.3 More than student discipline is attached to corporal punishment

The implication of the study is that educators persist with corporal punishment because there is more attached to it than just a tool for controlling students and correcting learners' misbehaviours. The educators view corporal punishment as a symbol of authority and power, use it for threatening learners to submit to their authority, and use it in defiance as a tool for the displacement of their anger. Therefore, the findings imply that the ambition to remove corporal punishment is going to be a long drawn-out struggle because educators do not want proscription to leave them without control or without a way to express their anger toward the government (Cherry, 2019; Kambuga et al., 2018), plus a feeling of being undermined and insignificant (Alsaif, 2015). This meant educators need to

change their mindset and recognise the authority they have from their loco-parentis status

(Masakhane & Chikoko, 2016; Mohammed et al.,2014).

7.5 Contribution of the study

In a majority of Eswatini communities and schools, corporal punishment has

always been the way to mould child and learner behaviour, and correct misbehaviour.

Corporal punishment is so much a part of the Swati way of life that Emaswati tend to see it

as part of their culture. This study revealed that corporal punishment is so encroached into

the Swati way of life that children get their first taste of it while they are still babies at their

mothers' breast. A young mother is promptly advised to gently pinch her young baby on

the forehead if it bites her while suckling. They experience it through childhood,

experience it at school, and sometimes even experience it as adults. It is so much a part of

the way of life that women sing about it in Swati traditional songs while doing *kutsamba*

and *kugiya (Swati* traditional dances for women). Therefore, when teachers copied the

Swati way of life and used corporal punishment to mould learner behaviour they were

conforming to CHAT as a theory that holds that to perform an activity a human being will

employ culturally mediated tools. For a long time, educators successfully performed this

activity, and the outcome was successfully attained through using corporal punishment as

the culturally mediated tool. This is illustrated in Figure 3.1 in Chapter 3, which shows that

the educators, performed the activity successfully as it produced the desired outcome,

namely, desirable learner behaviour that makes them succeed in school.

However, in 2015 the government enacted a new policy that called for educators to

desist from corporal punishment and use positive discipline. This study looked at what

happened when another component that was not culturally informed, was introduced into a

culturally driven system thus evolving the mediation model into the second stage, which is the expanded activity triangle model. This is illustrated in Figure 7.1 below

Figure 7.1

An adapted derivation of Engestrom's expanded activity triangle model showing the outcome after the introduction of a new rule
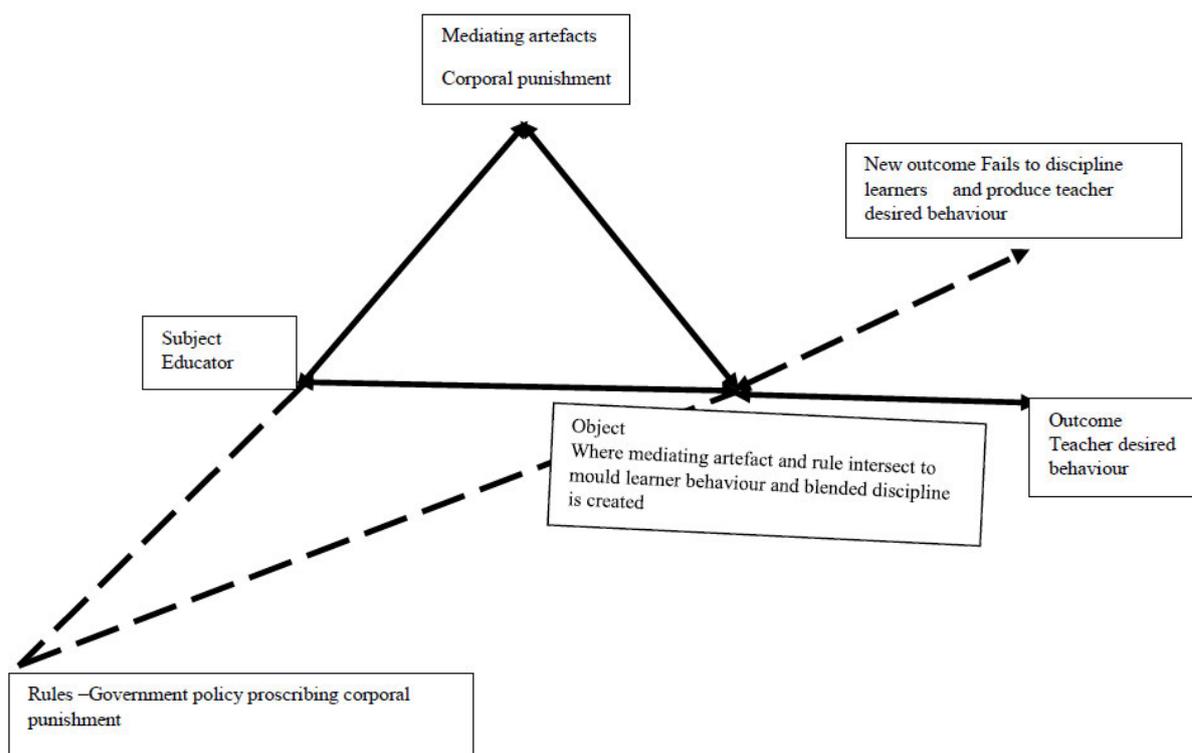
The introduction of the new policy proscribing corporal punishment introduces the component of rules which are supposed to be followed by the subject (educators) while doing the activity (moulding learner behaviour). The introduction of the rules component into the CHAT triangle alters the balance among the subject, tool, and object's relationship that produced the desired outcome in the first generation of CHAT. Furthermore, as indicated in Figure 7.1 the object is now impacted by both the culturally mediated tools and the rules which come in the form of the policy. At the point where the policy rules and the mediating artefacts intersect the object is influenced by both to create blended discipline. As

Fig. 7.1 illustrates, this new relationship shifts the outcome to a different point from that of the initial desired outcome obtained in the original Vygotsky's mediated triangle.

The point of intersection of the culturally mediated artefact and the rules over the object is where the concept of blended discipline is created. I call it blended discipline because it combines the educators' idea of positive discipline-not corporally punishing the learners, and their cultural beliefs which hold that misbehaviour should be corporally punished. This is the point where although the learners are not corporally punished because of the rules (policy), the educators still find ways to instil pain on the learners in reaction to their misbehaviour. Although it causes pain, the blended discipline fails to produce the desired learner behaviour thus rendering it ineffective. The ineffectiveness is caused by its failure to meet the requirements of either positive discipline, it does not teach good behaviour, or those corporal punishment, the learners are not beaten. As a result, the educators revert to corporal punishment and persist with it.

Also, the findings of this study revealed that the educators created blended discipline because they were not fully equipped to apply positive discipline. The educators were unprepared and lacked procedural knowledge to apply the positive discipline so they could only partially apply it. I argue that the lack of preparedness exposes the inadequate training of educators on classroom management and discipline. Therefore, I propose the effective teaching of classroom management (ETCM) model, which I maintain is appropriate for preparing educators to effectively apply the policy. This model focuses on effective teaching of classroom management and positive discipline in teacher education institutions in Eswatini, but also encourages the integration of affective domain consciousness to teach educators to bracket their emotions when dealing with learner misbehaviour. The ETCM is illustrated in Figure 7.2 below:

Figure 7.2

The ETCM Model

BLENDED DISCIPLINE
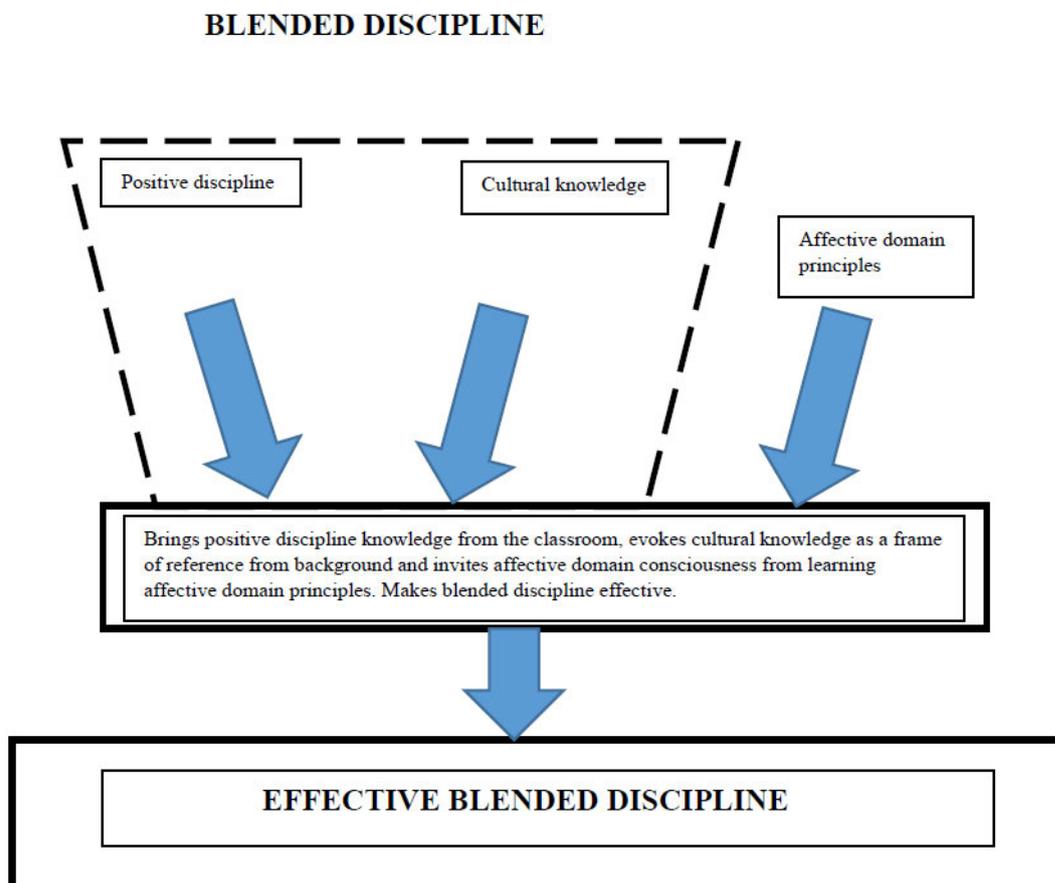
Figure 7.2 above illustrates how educators, using culture as a frame of reference, have created blended discipline by combining the knowledge of positive discipline that they have from their training and with knowledge from their cultural beliefs to create blended discipline. However, the blended discipline has proved to be ineffective as it seems to concentrate only on causing pain to the learner in payment for misbehaviour. As a result, I propose that when educators' training institutions teach about classroom management and discipline, a holistic approach should be employed. The trainees should not just be taught classroom management and discipline in isolation, but the teaching should

also include affective domain consciousness. The affective domain refers to how we deal with our emotions, feelings, and attitudes. This will help to make the educators divorce their emotions from the action when dealing with learner misbehaviour. It will make blended discipline effective as divorcing their emotions from the action will make the educators explore ways of correcting learner behaviour without concentrating on just inflicting pain as their culture has taught them.

7.6 Suggestions of the study

Based on the findings of this study I make the following suggestions:

7.6.1 At national level

That change starts with a review of Article 29(2) of the 2005 Constitution of Eswatini which condones corporal punishment for the moderate chastisement of children. I make this recommendation because it is impractical to expect educators to adhere to a rule proscribing corporal punishment while it is still condoned in the constitution. The Ministry of Education in Eswatini should work in collaboration with the relevant ministry to create synergy between what is encapsulated in the constitution and what MOET lays down as schools 'governing policies.

7.6.2 Creation of collaboration strategies between communities and schools

MOET should create a platform for the collaboration of schools and communities to address child discipline issues. Such a platform could help to create cohesion between discipline practices at home and school, and remove the state of cultural discontinuity currently existing between home and school that creates confusion about the manner that learners should be disciplined by educators in the school.

7.6.3 Inclusion of discipline module in educator pre-service programs

I recommend that educator training institutions (universities and colleges) in the country review their training curricula. I recommend that during the revision the institutions upgrade their pre-service programs to include a module that directly and comprehensively addresses learner discipline.

7.6.4 Retraining through in-service programs

The findings of the study have disclosed that is important to keep the in-service of educators active. I recommend that serving educators should be trained on evolving discipline strategies in the country's schools.

7.6.5 Emphasis on lifelong learning

For all the educators in the country (pre-service and active service) lifelong learning should be emphasised on all platforms. Lifelong learning must not only be emphasised in the lecture rooms for pre-service educators but also in all workshops for serving educators. Emphasis on lifelong learning is essential to keep all educators aware of the fast-changing 21st-century demands in their profession.

7.6.6 Future research

A qualitative study making a comparison between schools before the proscription of punishment and schools after the proscription would be a useful area of research. Such a study could be carried out through document analysis or through a case study where the target population constitutes educators who taught in schools before the proscription of corporal punishment.

7.7 Limitations of the study

Acknowledging that this was a small study of only 104 participants and that the findings could not be generalised, I gave rich and thick descriptions to make it possible for other researchers to see how the findings could apply to their work.

Also, seeing that this was a qualitative study the findings whereof could not provide numerical evidence, I used data generation methods that allowed for the voices of the participants to be heard.

7.8 Synthesis

This last chapter summarised the findings of the study and presented the conclusions and implications drawn from the findings. Drawing on the findings, the chapter illustrated how the introduction of a new rule in the CHAT activity changes the outcome of the activity. In that way, it shows how the introduction of the positive discipline policy causes educators to find a way of dealing with learner misbehaviour without corporal punishment leading to their creation of blended discipline. The chapter also answered the principal question of the study by explaining how blended discipline leads to the persistence of corporal punishment by educators. Furthermore, it illustrates how through the ETCM model, blended discipline can be rendered more effective by heightening the educators' effective domain consciousness, thus solving the problem of persistence of corporal punishment by educators.

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Appendices

Appendix A–Open-ended questionnaire

Spare the rod? Educators' experiences of and attitudes to corporal punishment: A case study of selected secondary schools in Swaziland.

Section A – Experiences of teaching using corporal punishment

1. As a teacher, why do/did you use corporal punishment in the classroom?

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    _____

    _____

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2. As a teacher, how have you seen corporal punishment affect the self-confidence of students in the classroom?

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    _____

3. What changes have you observed in students which shows that corporal punishment promotes inferiority complex in students?

    _____

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    _____

4. What observations have you made concerning students' academic achievements following the administering of corporal punishment?

    _____

    _____

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5. In what way has corporal punishment influenced students' social behaviour?

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Section B– Views towards the use of corporal punishment

6. Do you view corporal punishment as an effective tool that can be used by a teacher to get immediate compliance from students?

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7. What effect do you think corporal punishment has on the academic achievement of students?

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8. Please cite instances where you feel that corporal punishment has been the cause of antisocial behaviour in students in the school.

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9. What effect do you feel that corporal punishment practice has on the self-confidence of students?

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10. What do you feel about corporal punishment as a tool for moulding the behaviour of the students in the school?

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11. In what way has your views towards the use of corporal punishment been influenced by your culture?

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12. In what way has your opinion towards the use of corporal punishment been influenced by your history?

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13. As a teacher how has your upbringing influenced your opinions towards the use of corporal punishment in the school?

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14. Explain experiences in your career as an educator that may have influenced your attitude towards the practice of corporal punishment in school.

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15. Please describe your feelings about the banning of corporal punishment in schools in the country.

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Section C – Managing the classroom without the use of corporal punishment

16. How do you manage the classroom without the use of corporal punishment with regards to:

a) Maintaining discipline in the classroom.

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b) Motivating your students to do their schoolwork.

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17. What other disciplinary techniques, less drastic than corporal punishment do you find sufficient to ensure an environment that is conducive to teaching and learning?

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Appendix B-Focus group guide

1. What are your experiences of teaching using corporal punishment in the classroom?
2. How do you feel about the banning of corporal punishment in schools?
3. Why do teachers in schools continue to use corporal punishment in spite of its proscription?
4. How do you manage the classroom without the use of corporal punishment?

P.S. Additional questions to the focus group guide may arise where clarification is required as I probe for full meaning and ask for detailed descriptions and explanations. Questions may also be changed according to the themes derived from the questionnaire responses and previous focus group discussions.

Appendix C-Second FGD guide

1. Why do teachers persist in using corporal punishment in spite of its proscription?
2. How have teachers been disempowered by the proscription of corporal punishment?

Appendix D– Principal's consent request

Dear Principal,

I am a PhD Research student under the supervision of Dr. T. Mnisi and Prof. P. Lenta, in the College of Humanities, University of KwaZulu-Natal. I am conducting a research on the experiences and attitudes of educators relating to corporal punishment in schools in Swaziland and its legal prohibition.

I am seeking your consent for your teachers' participation, which will involve responding to a questionnaire and sitting in focus group discussions that will be video recorded. The whole exercise may extend over a period of one (1) month. Your teachers' participation in this research is voluntary, and continued participation is also by choice. You have the right to choose not to have your teachers participate and to withdraw your teachers from participating at any time.

There is no penalty if a teacher chooses not to participate in this research or chooses to withdraw from participation at any time. The outcome of this research may be published. In the event of this being the case, teachers' names and identities will not be used.

All information you and your teachers give concerning this research will be confidential. A code or number will identify the information your teachers provide. Only authorized persons from the University of KwaZulu-Natal will have access to review the research records that contain the teachers' information.

Please note that; any information given by your teachers cannot be used against them, and the collected data will be used for research purposes only; data will be stored in secure storage and destroyed after a mandatory five year period; the research is only aimed at understanding the experiences of teachers on teaching without the use of corporal punishment.

If you are willing for your teachers to be interviewed please indicate by signing the attached declaration.

If there are any questions you wish to ask concerning the research or the participation of your teachers in this research, you can contact me or my supervisor, Dr. T. Mnisi. Below are our contact details respectively:

Ms Lindiwe Magagula

Email: ncanemagagula@yahoo.com

Cell: +268 76270038

Dr. Thoko Mnisi

Email: Mnisi@ukzn.ac.za

Tel: 0312607476

Thank you for your contribution to this research.

Sincerely,

Lindiwe Ncane Magagula

Appendix E–Principal's signed declaration

Declaration by school principal

I, _____(full name

of principal of School) _____(full

name of School) hereby confirm that I understand the contents of this document and the

nature of the research project, and I hereby give my full consent for my teachers to

participate in the research project.

I understand that I am at liberty to withdraw my teachers from the research project at any

time, should I so desire, and any participant is also at liberty to withdraw from the project

should the participant so desire.

_____

_____

Signature of Principal   Date

Appendix F–Participants' information and consent form

INFORMATION AND CONSENT FORM

Spare the rod? Educators' experiences and attitudes on corporal punishment practices in schools: A case of selected secondary schools in Swaziland.

Dear Sir/Madam

I, Ms. Lindiwe Ncane Magagula, under the supervision of Dr. Thoko Mnisi and Prof. Patrick Lenta, both academic staff members at UKZN, would like to invite you to participate in the study: "Spare the rod? Educators' experiences and attitudes on corporal punishment in Swazi schools".

We are conducting research into the experiences and attitudes of teachers after the legal banning of corporal punishment in Swaziland schools. To do this we are conducting a case study which will be carried out through having the participants fill in an unstructured questionnaire. The participants will also be required to attend focus group sessions where they will tell about their experiences of teaching after the ban of corporal punishment in the public schools in Swaziland.

Your participation

We are asking you whether you would be prepared to respond to an open ended questionnaire and sit in a focus group session to tell us about your experience of teaching without the use of corporal punishment. We may ask you to participate in a follow up session to clarify some issues which may arise. We anticipate that the sessions may last for

one hour each.   If you agree, we are also asking you to give us permission to video-record the group interviews that you will be part of. We record interviews so that we can accurately record what you say.

Please understand that **your participation is voluntary** and you are not being forced to take part in this study. The choice of whether to participate or not, is yours alone. If you choose not to take part, you will not be affected in any way whatsoever. If you agree to participate, you may stop participating in the research at any time and tell us that you don't want to continue. If you do this there will also be no questions asked and you will not be prejudiced in any way.

Confidentiality

The three of us are required to keep your identity confidential. Kindly note that everything you will say in the interviews will be treated in a strictly confidential manner. Any study records (e.g., our notes and interview transcripts) that identify you will be kept confidential to the extent possible by law. Such records that identify you will be available only to people working on the study, unless you give permission for other people to see the records.

The information you provide will not be published **unless you give your specific permission by signing at the end of this consent form**. We will refer to you by a code pseudonym (another name) in all our reports and any publications that may come out of them.

Risks/discomforts and Benefits

At the present time, we do not see any risks in your participation. The risks associated with participation in this study are no greater than those encountered in daily life.

This study will be extremely helpful to us in developing a research report on this topic that we hope will promote understanding of the issues that impact on the consequences of teaching without the use of corporal punishment in Swaziland schools.

If you would like to receive feedback on our study, we will record your email address on a separate sheet of paper and can send you the final report from the study when it is completed sometime after January 2019.

If you feel that you have been harmed in any way by participating in this study or have any concerns, please contact the University of KwaZulu-Natal Humanities and Social Sciences Research Ethics at the Govan Mbeki Centre. Their telephone numbers are: 031 260 4557 and Fax number: 031 260 4609.

Questions about the study may be directed to:

Ms. Lindiwe Ncane Magagula

Email: ncanemagagula@yahoo.com

Tel: 00268 76270038

CONSENT

I hereby agree to participate in research: Spare the rod? Educators' experiences and attitudes on corporal punishment in Swazi schools. I understand that I am participating freely and without being forced in any way to do so. I also understand that I can stop participating at any point should I not want to continue and that this decision will not in any way affect me negatively.

I understand that this is a research project whose purpose is not necessarily to benefit me personally in the immediate or short term. I give my consent for the interviews to be video-taped and for these to be used in compiling final reports and any publications that may arise.

I understand that my participation will remain confidential.

1. I hereby agree to participate in the study:

……………………………..

Signature of participant   **Date**:…………………………..

2. I hereby agree to the tape-recording of the interviews in which I will participate:

……………………….   **…………………………..**

Signature of participant   **Date**

Appendix G – Letter of request to Director

Lindiwe N. Magagula
P. O. Box 87
MANZINI
mlindiweh@gmail.com
76270038

Dr. S. Mntshali-Dlamini
Director of Education
Ministry of Education and Training
P. O. Box 39
MBABANE

Dear Madam

PERMISSION TO CONDUCT RESEARCH IN SCHOOLS

I am a doctoral student at the University of KwaZulu-Natal. This letter is to ask for permission and at the same time inform you that I have selected eight schools located in the Manzini and Hhohho Regions, where I intend to conduct my research. The research will be carried out from January to April, 2018. My research project is titled:

Spare the rod? Educators' experiences of and attitudes to corporal punishment: A case study of selected secondary schools in Swaziland.

The research is to be conducted among secondary school teachers in these selected schools. In order not to interrupt the school programme, with the participants' consent, I will collect data during teachers' free periods and/or after school. May I give you my full assurance Madam that any data collected will not be shared with anyone not directly linked to the research. Further, I will ensure that data are kept safe and any information connected with the research will be treated with utmost confidentiality.

I do hope that the proposed research will be valuable mainly because the attitudes of teachers relating to corporal punishment which this study will determine, can be contrasted with the findings of psychological studies which show corporal punishment by teachers to be harmful children and counter-productive to teaching/learning. The research could inform attempts by the state to educate teachers by alerting them to the risk of harm to children that the practice poses to children and by informing them about equally effective alternative disciplinary strategies. Copies of the report of the research will be submitted to your office, disseminated to participating schools and Regional Education Offices in the regions from which the participants have been selected. Findings of the research will also

be presented at different forums including the Ministry of Education and Training professional conferences.

My supervisors for this study at the University of KwaZulu-Natal, who can be contacted at any time to answer any questions you may have on the research, are Dr. Thoko Mnisi and Prof. Patrick Lenta. Below are their contact details respectively:

Dr. T. Mnisi
Email: Mnisi@ukzn.ac.za
Tel: 0312607476

Prof. Patrick Lenta
Email: Lentap@ukzn.ac.za
Tel: 0312601010
\

Thanking you in advance.

Yours Sincerely

Lindiwe N. Magagula
214584649

Appendix H–Director's consent letter

The Government of the Kingdom of Swaziland

Ministry of Education & Training

Tel: (+268) 2 4042491/5
Fax:(+268) 2 404 3880

P. O. Box 39
Mbabane, SWAZILAND

14th March, 2018

Attention:
Head Teacher:
See Attached List

THROUGH
All Regional Education Officer

Dear Colleague.

RE: REQUEST FOR PERMISSION TO COLLECT DATA FOR UNIVERSITY OF KWAZULU NATAL STUDENT – MS. LINDIWE NCANE MAGAGULA

1. The Ministry of Education and Training has received a request from Ms. Lindiwe Ncane Magagula, a student at the University of KwaZulu Natal that in order for her to fulfill her academic requirements at the University she has to collect data (conduct research) and her study or research topic is: *Spare the rod: Educators Experiences of and Attitudes to Corporal Punishment: A Case Study of Selected Secondary Schools in Swaziland.* The population for her study comprises of 112 participants from the 28 schools from all four regions of Swaziland will be selected. All details concerning the study are stated in the participants' consent form which will have to be signed by all participants before Ms. Magagula begins her data collection. Please note that parents will have to consent for all the participants below the age of 18 years participating in this study.

2. The Ministry of Education and Training requests your office to assist Ms.Magagula by allowing her to use above mentioned school in the four regions of Swaziland as her research site as well as facilitate her by giving her all the support she needs in her data collection process. Data collection period is one month.

DR. SIBONGILE M. MTSHALI-DLAMINI
DIRECTOR OF EDUCATION AND TRAINING

cc: Regional Education Officer – All Four Regions
        Chief Inspector – Secondary/High
        28 Head Teacher of the above mentioned school
        Thoko Mnisi (PhD) – Research Supervisor

Appendix I-Ethical clearance

UNIVERSITY OF ™
KWAZULU-NATAL

INYUVESI
YAKWAZULU-NATALI

19 April 2018

Ms Lindiwe Ncane Frauline Magagula (214584649)
Scool of Education
Edgewood Campus

Dear Ms Magagula,

Protocol reference number: HSS/0278/018D
Project Title: Spare the rod? Educators' experiences of and attitudes to corporal punishment: A case study of selected secondary schools in Swaziland

Approval Notification – Expedited Application

In response to your application received 28 March 2018, the Humanities & Social Sciences Research Ethics Committee has considered the abovementioned application and the protocol has been granted FULL APPROVAL.

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment /modification prior to its implementation. In case you have further queries, please quote the above reference number.

PLEASE NOTE: Research data should be securely stored in the discipline/department for a period of 5 years.

The ethical clearance certificate is only valid for a period of 3 years from the date of issue. Thereafter Recertification must be applied for on an annual basis.

I take this opportunity of wishing you everything of the best with your study.

Yours faithfully

Professor Shenuka Singh (Chair)

/ms

Cc Supervisor: Professor Thabo Mnisi and Professor Patrick Lenta
Cc Academic Leader Research: Dr SB Khoza
Cc School Administrator: Ms Tyzer Khumalo

Appendix J-Turn-it-in report

SPARE THE ROD?

11%	11%	3%	%
SIMILARITY INDEX	INTERNET SOURCES	PUBLICATIONS	STUDENT PAPERS

PRIMARY SOURCES

1	hdl.handle.net Internet Source	3%
2	researchspace.ukzn.ac.za Internet Source	1%
3	uir.unisa.ac.za Internet Source	1%
4	repository.up.ac.za Internet Source	<1%
5	vital.seals.ac.za:8080 Internet Source	<1%
6	scholarworks.waldenu.edu Internet Source	<1%
7	www.corpun.com Internet Source	<1%
8	repository.nwu.ac.za Internet Source	<1%
9	www.ajol.info Internet Source	<1%

Appendix K –Editor's letter

Fran Saunders

academic and business writing solutions

+27(0)844400711 | saunders.fran@gmail.com | 14 Quick St, Stanford, Western Cape, 7210 South Africa

To whom it may concern

This is to certify that I edited the first draft of the thesis

by Lindiwe Magagula:

EDUCATORS' EXPERIENCES OF CORPORAL PUNISHMENT: A CASE

STUDY OF SELECTED SECONDARY SCHOOLS IN ESWATINI

Fran Saunders

14 August 2022